THE NATIONAL MESSAGE AND BANNER.

JANUARY 7, 1928. Price TWOPENCE.

"Ye are My Witnesses" Isaiah 43·10

THE NATIONAL MESSAGE AND BANNER

FOR THE BRITISH & ALL ANGLO-SAXON PEOPLES

"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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"THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE" WITH WHICH ARE INCORPORATED

THE THRONE OF THE HOUSE OF DAVID

1^{ST} 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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THE NATIONAL

MESSAGE & BANNER

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

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

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CONTENTS.

	PAGE
A.D. 1928. By the Rev. W. Pascoe Goard	1
The Prayer Book	3
The New Year, 1928. By the Rev. L. G. A. Roberts, Commander R.N.	4
New Year Messages	4
"Earthquakes in Divers Places."—II. By Basil Stewart	7
A Good B.-I. Story. By Henry D. Houghton	8
The Wondrous Story of a Race. By John H. Tench	10
God's Plan of the Ages. By George McGinnis	13
Kingdom Gospel Righteousness. By H. E. Turner	13
The Secretary-General's News and Notes	14

EDITORIAL.

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

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

A.D. 1928.

By the Rev. W. Pascoe Goard.

"Jehovah reigneth, he is clothed with majesty: Jehovah is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

"Thy throne is established of old; thou art from everlasting.

"The floods" (peoples) "have lifted up, O Jehovah, the floods have lifted up their voice: the floods" (peoples) "lift up their waves.

"Jehovah on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

"Thy testimonies are very sure: holiness becometh thine house, O Jehovah, for ever."—Ps. xciii.

It is well to remember that the Lord Jehovah reigneth in very deed, as we go out of the sheltered waters of the year 1927 into the great waters of the year 1928. Last autumn the writer sailed pleasantly from Friday to Sunday afternoon down the sheltered waters of the St. Lawrence in one of the C.P.R.'s comfortable boats. Then suddenly we passed out into the open waters of the Atlantic, and into heavy seas and storm. Perhaps it will be so this year in national and international affairs.

Three facts are stated in the Psalm we have quoted. The first is the unshakable fact Jehovah Reigneth. In this fact we may rest with all assurance.

The second is the fact that the peoples symbolised by "the floods" are lifting up their voice at this time as never before. The turmoil of the shoutings and roarings of the peoples fill the earth with tumult.

The third fact is that we have the sure guidance of the Testimonies of the Lord, which are very sure.

The fourth fact is that "Holiness becometh thine house, O Jehovah, for ever." Now who constitute the House of the Lord? Most certainly Israel. Thus the statement is that Holiness, or utter devotion to the King and the Kingdom of God becometh Israel now and ever.

Here then is our Guide, and our keynote, for the beginning of this year, so pregnant with great events.

What shall be the first step for us all in this great year? Let it be the *renewal of our Covenant with the Lord.* In the last issue we caused to be printed in The National Message and Banner the beautiful renewal of the Covenant Service which was prepared and given to the British and American Christian world by John Wesley. In the Book of Common Prayer there is the simple Confirmation Service, which is also beautiful. We urge that all of us who are bound together in the study of the Gospel of the Kingdom shall take the opportunity, alone or together, to renew our Covenant with our Covenant-keeping God.

It will be seen that the renewal of the Covenant, so prepared by John Wesley, is based at every step upon the Covenant made with the fathers Abraham, Isaac and Jacob, and the further Covenant made with the House of David. It is a

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British-Israel document all through. It will also be seen that not only is this the case, but every part of the Book of Common Prayer is a British-Israel document. It will also be recognised that, chief of all, the Bible is a British-Israel document, from the beginning to the end.

In the light of these teachings, before the week is over, or as soon afterwards as this appeal comes to our hands, let us retire alone or together, and there make the renewal of our Covenant with God.

It would be a great pleasure to us all if, having done this, a short letter be sent to us at Headquarters so that we may know of the brotherhood of the Covenant we have thus entered into and renewed. As John Wesley exhorts us, " Let us put our name into this Covenant with God."

Perhaps this is the first important step we should all take upon entering on the " traverse " this important year opens up before us.

Having done this, let us again approach God with united prayer for our Company of Nations, that they may be *kept in the way of peace*, as much as in them lie, if it be possible, as the Apostle Paul prays for the individual.

But let us further pray that, " if war should arise against us," as there is reason to fear, that even in this we may be confident, because of the protection of the Most High. Let us use Daniel's prayer of confession and supplication for Israel.—Daniel ix, 3-19. Let us pray that *neither by word or action shall our Company of Nations provoke war*. But let us also pray that *by no want of action on our part shall the cupidity of the nations be aroused to attack and dismember the Empire or the United States of America*. It is dangerous to flout our strength before an alien world. *It is more dangerous still to hide our strength*, so that the nations may be tempted to attack what they esteem to be our weakness, as they did in 1914. It is certain that with the strength of God behind us, nations can do no more than dash themselves to pieces upon our bulwarks, which are set and preserved of God. Let the nations therefore know our strength, that they may be preserved from mistaking it for weakness, and thus, by cupidity and hatred, be led to the attack. Let us pray to God that the right average may be attained in this regard.

Let us pray that *our national sins may be forgiven ;* that they may not form a reason before the Court of Eternal Righteousness for sentencing us to punishment for national transgressions. The Redemption has been provided. Yet for the pardon of these God has said " Nevertheless I will be enquired of by the House of Israel to do it for them." Let us set apart time, and either alone or together, let us go to God in intercession for our nations that they may be pardoned through the Redemption worked out for us by Our Lord.

The prayers of the few may save the many, even the nations of the Empire, from suffering.

Let us " be instant in season and out of season " in preaching the Gospel of the Kingdom. This is of infinite importance to the peace of the nations of our race, and of the world, at this time. Let us scatter literature with a free hand. It must do its work now, if it is ever to do it. We may not all be able to present the Truth by word of mouth. But we all can present the Truth in the form of a NATIONAL MESSAGE AND BANNER, a single number, or a subscription for six months or a year, or in the form of a book or pamphlet. Every day we have to thank God most heartily for champions won by the presentation of six months' subscription of the " Message " or of a book. Testimonies are daily coming. Many workers have purchased a recruit for the Truth by the expenditure of a few shillings. And the recruit has carried on the work on every hand.

Let us expect that God will come nearer to us again this year. We have been caused, in ways and cases which have startled us, to realise the nearness and reality of His presence this year. Let it be so more still in 1928.

Then let us rejoice at that which is going forward. The Bible is being read as perhaps never before. It is impressing the minds of strong men and women as the strongest of Books. It is approving itself to men of the professions as being ahead of themselves, even in their profession. This is true of the physician ; of the jurist ; of the biologist ; of the ethnologist ; of the historian ; of the theologian ; of the practical man of affairs ; of the military and naval man, regarding DEFENSIVE warfare ; of the practical Christian, both in the phase of Christian faith, and in that of Christian service or ethics.

It is a wonderful Book, beyond the minds of men to fathom, and therefore beyond the minds of men to produce. In it God speaks to us in our own language, illustrating eternal personalities, and eternal truths, by facts and figures well within the range of our own experience.

Let us preach it, demonstrating its inspiration by facts of natural science, by facts of history prewritten in prophecy, all of which facts are having due fulfilment ; and by the facts of experience which develop in the Christian heart following the receipt of the assurance of justification by faith, so clearly taught and demonstrated by John Wesley and his associates in his day and generation.

Again, let us look at the miraculous spread of the Common Law, which is the Israel Law, the Law of England, of Anglo-Saxondom, of the Empire, in the world. One third of humanity are now rejoicing in the freedom of the Common Law, as we shall take occasion to set forth in a series of articles just about to begin. In this spread of the Common Law we see the setting up of the foundation things of the Kingdom preparatory to the coming of Our Lord to reign.

Let us rejoice in this miracle of the last and present centuries, and see that it is the spread of the rudiments of the Gospel of the Kingdom, keeping pace with the spread of the Gospel of Salvation, and in many cases running ahead of the latter.

Whatever the year may have of activity and of turmoil it is a year which will bring us much nearer to God, and to the time of which Ezekiel wrote, when he said, " Then shall my people Israel know that I am Jehovah their God from that day and forward " and the companion day of which it is further said, " Then shall the heathen that are round about you know that I am Jehovah your God when I am sanctified in you before their eyes."

A good and a glorious day is coming for Israel and for the world.

Let us " gird up the loins of our mind, be sober, and hope to the end," and we shall be given to see the triumph of the Lord and of His Kingdom.

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THE PRAYER BOOK.

IT IS THE DESIRE OF THIS MOVEMENT, and the people who are working together in it, to see the reunion in spirit of the Israel-British Church. For this we work and for this we pray. That union we all agree can never come except distinct and separate from the Church in Rome. There are *doctrinal differences* which are vital. There are differences *in practice* which are essential. There are *differences in charter rights*, as granted by God, and ratified by Jesus Christ, so vital and drastic that Our Lord *refrained from bringing Himself into contact for even a moment with national organisations outside of Israel during the days of His ministry*. He proclaimed, "I am not sent save unto the lost sheep of the house of Israel."

Consider this; and then be convinced that the Lord has placed a barrier in the way of our going outside the boundaries of the Kingdom of Israel to meet organised Rome. God has prepared the way and set the door widely open, *for all nations to come into Israel-Britain*. This will seem a strange doctrine to many. But the doctrine is not strange. It is clearly stated in the Bible, in the New Testament, and in the Old Testament. The trouble is that we have brought our "views" to the Bible, instead of reading the plain statements of the Bible, and the meaning which such statements bring.

This whole matter will arise in due course as the Lord carries forward the work of *reuniting the world*, ecclesiastically and nationally, within His own Church and Kingdom. In the meantime, let us—for the sake of the Lord who loved us and gave Himself for us—do the obvious thing, and bring about the unity of the Church *in this land of ours* and in *the daughter lands overseas*. This is within our reach if we approve ourselves to be men of good will.

Our counsel is to *let the Prayer Book stand for the next ten years*. The people have begun to voice their minds regarding the Communion service. It is the first sleepy growl of an awakening people. Better not arouse them further on that line. Let us sink every question *but one*; and that is: "What saith the Scriptures?" *This will be the ultimate appeal of the people*, we may be assured. Let the Leaders make the appeal first.

There are one or two other things, non-essential perhaps, which, if they had been carried through in the revised Prayer Book, would have tended later to bring the Biblical knowledge of the present generation of leaders into question. By no means let Abraham and Sarah be removed from the Prayer Book, for they with El Shaddai constituted the *Divinely established family circle from which the whole Household of God has sprung*. The whole of the Old Testament and of the New Testament is most clear upon this fact, and harks back to it again and again. So does the present Prayer Book. Let it stand.

In speaking of unity for the Church in Britain, the question of conformity arises. It is as useless to try to make all enjoy one form of service as it is to make all the birds of an aviary wear and enjoy the same kind of plumage. God has made the difference, and the birds delight in what He has done for them in the way of dress and beauty.

The crow loves his coat of shiny black. The pheasant loves his coat of rich colours. The crow loves his voice, as one can tell any summer day when he and his neighbours carry on their lively talking. The skylark loves to pour out his voice in song in greeting to the sunlight; but his song has more of a general character than the conversation of the crow community.

So in the mental world of humanity. Some love the sombre colours of Geneva. Others love the pure white of the English Church. Let us avoid the scarlet of Rome, for we have the assurance that it is not a colour beloved by Our Lord.

Some love to speak together in conversational tones; some love to sing aloud in unison of their faith and love to God. Now why should not each find his own fellowship as the birds do, and enjoy his own natural expression of love to God? Among every such sincere gathering the promise is made good. "Wheresoever two or three are met together in my name, THERE AM I, in the midst of them."

Let us recognise that there is *a worship by the nation*; and that there is also a worship by the individual. In the liturgy of the Book of Common Prayer, *the nation collectively* approaches the throne of God. What can possibly be more beautiful than this, if with understanding the people who constitute God's Kingdom-nation thus assemble and worship together praying in unison, "O Lord, bless thine heritage and make thy chosen people joyful. Govern them and lift them up for ever," etc.

The Divine law demands that each person shall so present himself before the Lord *three times in each year*.

Let us see the fact, startling when it is first recognised, that the Free Churches have not, as a rule, taken in hand to carry forward this national worship. But the Parish Churches have carried it forward throughout the land. Is there not a Providence in this?

Now when the liturgical service in the Parish Church is finished, the minister, having pronounced the benediction, *comes forth from the Sanctuary*, ascends the pulpit steps and begins to carry forward that individual service which is left in his own hands: to preach the Gospel to the people. Thus the National Church makes a distinction between the national and the individual worship.

Shall we not recognise this at large? Agree on all hands to adopt the two-fold form of service, and assemble three times a year, at least, at the *national worship*, and then find our place in the congregation wherein the fellowship is closest for us, whether in church or chapel.

Will not the day come when the Bishops will call upon Free Church ministers to join in leading the national worship?

Let us see that the Confirmation service is a matter of personal expression of faith and a personal dedication of ourselves to God. Let us also see that, for instance, the Renewal of the Covenant service as prepared by John Wesley, clergyman of the Church of England, and founder of the "Body of people called Methodists," is that service elaborated: namely, an expression of faith and a personal dedication to God.

Let us remember that the other Evangelical bodies are taking their people over the same ground, and are leading them

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to the feet of the same Saviour. Let us remember these things and be at one in spirit, and one in organised work as far as our natural types of mind will admit.

Let us try to put constraint on no man.

As leaders of the national side of worship, we believe that the Archbishops can put themselves at the head of the Church in Britain when they will.

Regarding individual worship, let there be the freedom which God gave to His people Israel: namely, that they should be free to worship in the home and synagogue on all occasions provided that *thrice in the year they appeared before the Lord for national worship.*

The Leaders of the Church of (all) England occupy the highest ecclesiastical position in the world. The centre of the worship of God in the earth is in Israel-Britain. To that centre of worship in Israel all other people shall ultimately come. In the meantime, that centre is here. And the Leaders occupying it stand in the most exalted position in the earth. They should not because of this assume *authority*, for God has made none to be "Lords over God's heritage"; but they should give the strongest possible lead in Evangelical truth and spirit, from this very standpoint. This will be the case in the immediate future, as the prophecies show.

With good will to all, and with prayer that this year will bring us all much nearer together, who in the sight of God constitute the Church of Christ in Israel-Britain, let us fall into step, and work toward this end so greatly to be desired.

THE NEW YEAR, 1928.

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

We begin this New Year on the day the Lord Jesus arose from the dead.

This is a year fraught with the greatest blessing to our nation. Just over fifty years ago the struggle which Lord Beaconsfield foresaw was coming upon us (in 1874) began to take effect. Efforts were then being made to destroy the effects of the Reformation, and he brought in a Bill which should have resulted in our placing our house in order. It failed; but about twenty years ago a Royal Commission sat to enquire into the irregularities in the Church of England. This led to the revised Prayer Book, which, if carried in our House of Parliament, would have still further strengthened the hands of all who desire to unite with Rome. Now the verdict of the nation has gone forth. We will have none of it. It is remarkable to note the words of the *Morning Post* of December 16, in its epitome of "*Commons reject New Prayer Book*," when, as it says, *a change of mood* took place. "Within half an hour a complete reversal of mood had swept the Commons. That was not due to any request; it was forced on the assembly by a sudden flame of oratory into which—each taking fire from the other—a succession of speeches kindled and burnt steadily."

We would seriously invite attention to what has been stated in the columns of The Covenant People, and afterwards in The National Message and Banner, as to the times through which we have been passing. If we were right in our rendering of Rev. xi, the two witnesses were the British and English nations in their Churches; who at the Council of Whitby refused to imbibe the doctrine of Rome. This began in A.D. 664, when the British Bishops refused altogether to yield, and faithfully they relinquished their Sees which were then in the territories of the Anglicans. And no sooner had the Anglicans chosen Theodore as their Archbishop in A.D. 668, than they too refused to be interfered with by Rome. 1,260 days (years) of protestation had rolled away by 1924, when we find again, as of old, some in our Church willing to yield to Romish doctrine. Thank God the verdict of the House of Commons was given against the proposed revised Prayer Book. So in the language of Rev. xi: "After three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear came upon them which saw them." Now this is not all. We must distinguish in the text between the witnesses as in Heaven (where is God's Kingdom, set up by Him) and the witnesses who represented (or misrepresented) us at Malines, in the street of the great city spiritually called Sodom and Egypt, where also Our Lord was crucified (the domain over which the Papacy rules). The sequel to our admirable support in the Temple of God (Britain) is coming. This will affect the whole continent from Malines to Jerusalem. Our opinion must be guided by What saith the Word. We shall have to provide a home in these islands for the *importunate widow* of Luke xviii and Rev. xviii, 4. The command to us is plain—Isaiah xxvi, 20–21. Let us pray: "Come out of her, My people." Let us say to them: "Come up hither."

NEW YEAR MESSAGES.

From the Rev. Dinsdale T. Young, D.D.

My cordial greetings to the Editor and readers of The National Message.

May 1928 be rich to one and all.

The National Message has held on its way nobly during the past year. Its pages are opulent in construction and inspiration.

All who desire to know the Word of God and to see that Word fulfilled in British History and in the present life of the British Empire should revel in the pages of The National Message.

May we all realise more and more of the Gospel for the individual and the Gospel for the Empire.

From the Rev. Arthur Pritchard, M.A.

The Right Honourable W. E. Gladstone, referring to the domestic life of Queen Victoria, once said that "even among happy marriages her marriage was exceptional, so nearly did the union of thought, heart and action both fulfil the ideal, and bring duality near to the borders of identity."

Now, a similar conclusion, it seems to me, applies with equal if not greater force to the Biblical promises concerning Israel and their British fulfilments in history, their union ever bringing the supposed duality quite to the borders of identity, the Israel prophecies being very largely British history pre-written, and the British fulfilments being necessarily Israelitic prophecy fulfilled.

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To the borders of identity between old Israel and modern Britain the National "Book of Common Prayer" has, by its adoption of Israelitic terms like "our forefather Abraham," "chosen people," "Thine inheritance" and such like, ever been leading us; but what the Prayer Book has been doing for centuries *unconsciously*, the NATIONAL MESSAGE is week by week doing *consciously* and so effectively withal, that British readers who hitherto have wrongly deemed themselves to be Gentiles, soon cease to recognise any supposed duality in respect to Israel and Britain, beholding instead, with joy and wonder, nothing less than actual and blessed identity. And such a discovery illumines the whole Bible, links Bible history to Britain's history, and begets such an embracing view of the Almighty and His love-purposes for Israel and the world at large, as to constrain them not to be content with being Israel by race alone but Israelites by race and grace, in fact Israelites indeed!

May the God of British-Israel bless and prosper THE NATIONAL MESSAGE more and more, and its editorial staff! Such is my daily prayer in which, I hope, many of the "Lord's Remembrancers" will join me.

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

WARM greetings to all readers of THE NATIONAL MESSAGE. This trumpeter of the dawn still sounds its clear and confident "Reveille" to the nation, and the ranks of the British-Israel army are forming up and getting into step. Its steady tramp is shaking up the kingdom of darkness, and arousing all kinds of antagonisms, but it shall be as with Israel of old: "The more they afflicted them, the more they multiplied and grew."

Let us brace ourselves up to bigger tasks and bolder witness—our King is counting on us—the nation and the world are thirsting for just such a message as ours.

From the REV. J. LUMLEY DAVIES.

I COUNT it a privilege to send a New Year's message to the Journal of the British-Israel-World Federation. My first word should be one of greeting to all readers of THE NATIONAL MESSAGE, and one of sincere appreciation of the untiring energy of those who direct the operations of the Federation. The work is increasing with such rapidity to-day that no British-Israelite has any justification for pessimism, but much cause for praise. The spirit of the old word of our forefathers—Hallelujah, Praise ye the Lord—should be pulsating in every heart. History records a victory called "The Alleluia Victory," in which the ancient Druids of Wales and the soldiery shouted "Alleluia" and thus routed their foes. Maesgarmon, near Mold, in Flintshire, is still pointed out as the scene of "The Alleluia Victory." It is also recorded in a more remote period of history how another shout reverberated around Jericho and brought victory to God's people. How similar the methods! We, to-day, should be characterised by the same indomitable faith, for our God has done great things for us and will do still greater things for us. There is a spirit of expectation abroad. The glamour of scientific discovery has reached a high tension, and the limitations of possible discoveries are not in any way questioned, so that hopes are set high at the beginning of A.D. 1928.

Let me express my deep gratitude for the existence of a Federation which clings with such firm tenacity to the Bible. "Back to the Bible" is the clarion call of the British-Israel Federation, and I know of no other society which does so much to rivet attention on the solid Word of God. It is true that certain of its interpretations are not universally endorsed; and it were blind stubbornness to close our eyes to the forces arrayed against us. Critics are numerous, and the most assiduous among them are those who say that they believe the Bible. The irony of the situation is, that many who avow their belief in the Bible are its most destructive critics. The world for centuries has had its Renan and Bradlaugh, but to-day the atheist takes matters complacently, and looks on while Christian ministers do his work for him. "Gorilla sermons" are preached in the pulpit and out of it. Yes: critics there are in abundance. But—"the Word of the Lord endureth for ever." The Jehoiakims of the day may sit at their fires, penknife in hand; but the Sacred Roll will blunt all the critical penknives, even though they be "made in Germany." Let us thank God, fellow readers, that in the British-Israel-World Federation we have a society which clings with grim tenacity to the whole Word of Truth; which worships a Saviour not shorn of His Divinity; which believes all the truths necessary to salvation; and which is a great Evangelising power in the world to-day.

How to promote further the work of the Federation? Two texts come into my mind which may guide us. First: "*Silver and gold have I none; but what I have, that give I thee*" (Acts iii, 6). The first clause cannot perhaps be applied to all who belong to the Federation, for "silver and gold" they have, and they are most generous when they find a Cause that deserves a liberal response. (This is only a word in passing, for I have no intention to appeal for "funds.") There are many, however, who have not a rich abundance of "silver and gold," but even they cannot exonerate themselves from the second clause of the text—"*what I have, that give I thee.*" Giving what we have is vital to the success of any movement. The truths of our religion are best illustrated by the way in which we give "*what we have.*" Some have been given the power to influence others—"*what I have, that give I thee.*" Others have time at their disposal—"*what I have, that give I thee.*" Some have a wonderful power to lead others over the rugged path that leads to the highway of British-Israel Truth—"*what I have, that give I thee.*" Some can find recruits and new homes for THE NATIONAL MESSAGE, the organ of the Federation—"*what I have, that give I thee.*" Others are rich in mental resources, talented, scholarly, brilliant in the defence of truths fiercely criticised—"*what I have, that give I thee.*"

The second text is: "*I sat where they sat*" (Ezek. iii, 15). We must get at the principle which underlies all true criticism. We must see our opponent's point of view. We can never understand him unless and until we "sit where he sits." I firmly believe that, however convinced we may be ourselves of the sterling reality of our Cause, we are not sufficiently equipped either to convince or to help him if we have not occupied that seat. Fervently do I now wish I could reach some of those who are on the fringe of the British-Israel Movement; those who are not satisfied with the teaching imparted to them during a number of years; those who are

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afraid to leave the old moorings lest something worse befalls them; those who attend our conferences and see others enjoying soul-pleasures which they cannot experience. My dear friends, I can fully sympathise with you. I know what it is to "let go" cherished interpretations which were almost sacred to me—sacred, not because I held them satisfactory and helpful, but because they were maintained by my forefathers. I can therefore sympathise with you, and can "*sit where you sit.*" And if I could persuade myself to counsel experienced British-Israelites who perhaps wonder that some are slow in grasping truths which to them are so clear, my counsel would be this: To enforce the words, duty and obligation will not help those on the fringe of the Movement; the better way is to "*sit where they sit,*" to share their difficulties, and to realise the tremendous strain which may be eating its way into their soul.

"*Then I came to them of the captivity . . . and I sat where they sat.*" Is not this what Jesus Christ did? I believe I can see the full doctrine of the Incarnation here. Let me close here then, in the presence of Him Who hath left us an example. In that Presence let us pray for those who are longing for the soul-experience which they see is making others radiant with joy. May "the Dayspring from on high" soon visit them. For ourselves, and for the British-Israel-World Federation, let us say (in the words of another): "Thank heaven, the sun has risen, and the whole world shall yet be clothed in glorious day. Shine on, O Celestial Sun, and shine *out*. Climb to Thy meridian throne, and under Thy Divine smile may this desert-planet soon blossom into a Paradise-planet fit for angels to dwell in."

From JOHN LEECH, ESQ., K.C.

I AM sure that I am speaking on behalf of all the acquaintances of THE NATIONAL MESSAGE AND BANNER when I wish it a New Year of exceptional activity and blessing. During the past year our friend (THE MESSAGE) has gone ahead with leaps, but in the year on which we have entered we want to see it go with leaps and bounds; and to this end we wish to enlist the support of every reader. This dear friend of ours with its many and constant sweet whisperings of love and grace has earned the affection of those who have leant an ear to it, and has many times taught them lessons of wisdom and understanding; and those to whom it has talked are always eager for its visits and on the tiptoe of expectation to welcome this visitant to their homes. You have only to meet our friend once and you are sure to long for a further acquaintance, and to eagerly bend to listen to its converse. Then let all our readers gladly strive to publish the virtues of this friend and to introduce so good and helpful a companion to all their acquaintances.

From W. H. HESKETH, ESQ., J.P., President, Manchester Branch.

I KNOW of no better medium for the propagation of the greatest revelation of the age than that of THE NATIONAL MESSAGE AND BANNER. "Where there is no vision the nations perish" (Proverbs xxix, 18, R.V.), and if ever the British nation and race needed a vision of Divine truth to guide them safely through all the vicissitudes and perils of the great world crisis into which we have entered it is now, and I am firmly convinced that God has called into being the British-Israel-World Federation and THE NATIONAL MESSAGE AND BANNER to supply this need. My prayer is that God's Holy Spirit may strengthen and bless you in all your endeavours.

From A. R. NELSON HEAVER, ESQ.

WHAT is BRITAIN thinking? What are the chief problems agitating the mind of the nation at the present time? These are questions of vital consequence to all charged with the duty of delivering a *national* message—a message to the NATION.

A recent analysis shows that WAR and RELIGION are the two questions uppermost in the minds of the people. For every one person in the NATION engrossed in the subject of ART there are twenty-nine worrying over the problem of WAR and sixteen concerned with the question of RELIGION. And of this fact a striking unanimity was evinced in the replies from the general public of every grade, and prominent men of affairs, alike.

The BRITISH-ISRAEL EVANGEL is *alone* fully equipped to meet these difficulties, for it comes charged with Divine inspiration, authority and power.

The GOSPEL of the KINGDOM—which Gospel must be preached throughout the whole EMPIRE as a witness to all nations—contains within itself (and in its final implications) the complete answer to all enquirers and enquiries after true religion.

The words of JESUS: "When ye shall hear of wars and rumours of wars, *Be ye not troubled . . . !*"—when fully comprehended, are seen to constitute a Divine philosophy uniquely adequate to our present need of an explanation as to the significance and meaning of war.

Menaced by the flames of war, the world's peoples will seek religious faith and find Him Who is the only author of true religion.

It is through war and tribulation that GOD'S BRITH-ISH PEOPLE—calling upon Him Who *alone* can save—will find rest and regeneration. Finding CHRIST they will find courage to face the trials of the final whirlwind phase of tribulation, as it is written: "The people that do *know* their GOD shall be strong and do exploits!"

So shall we be strengthened in our march triumphantly into the KINGDOM of the NEW AGE and NEW CREATION of which "*wars and rumours of wars*" are but the birth-pangs.

To "THE NATIONAL MESSAGE," January 7th, 1928.

From MR. JOHN J. MOREY.

TRUE Messenger! For thy glad word of cheer,
At home and far, throughout our Empire lands,
A hearty welcome waits, and meed of praise.
As friendly beacon shining in the night,
Dispelling doubt, unfolding hidden truth,
Thou dost the ancient mysteries reveal,
And flood with light of gold life's cloudy way.
Thy glowing torch was never needed more

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Than in this time of cold apostasy,
When servants become foes, disciples flee,
And round the Cross the Church is torn and riven.
The age dies quickly, and with cloud of fire
Jehovah leads His people to their goal.
Thou art a pilot to our troubled minds,
Guiding us safely as we near the shore ;
We see the harbour lights, and hear the bells
Ring welcome to their King Who comes to reign ;
But often in the darkness and the storm
Our hearts had failed, and hope had lost her hold
Hadst thou not bravely shown the higher way,
And with clear confidence led surely on.
Thou hast not failed us. Thy assuring word
Upholds and strengthens many weary souls ;
And now upon the threshold of the year
We gratefully remember mercies past,
And pray that in the days of gloom to come
Thy words of strength and hope may bring to all
Truth's own conviction, making sure His Word
Who reigneth still, and from His throne of power
Fulfilleth all His wise designs for men.
Great Message ! May thy timely clarion call
Rouse from their slumber all whose clouded minds
Know not the time, see not the approaching night,
And look not for the glorious dawn of day.
May thy strong witness to the sacred Book
Restore lost faith, give vision, kindle love,
And bring the nation's fainting heart again
To own allegiance to its Lord and King.

"EARTHQUAKES IN DIVERS PLACES."

BY BASIL STEWART.

II.

SINCE our previous article under the above heading appeared in THE NATIONAL MESSAGE AND BANNER (December 31st, 1927), we have received a series of Press extracts bearing upon this particular subject, sent to us for perusal by a correspondent, who, like the present writer, is interested therein, and particularly in their special significance at the present time.

Amongst these is the following significant item from Leningrad, dated July 7th last :—

" The Soviet Government is appearing in a new rôle—that of earthquake forecaster for the world. One hundred seismological stations are being built throughout the Soviet Union by the Academy of Science, for the purpose of forecasting earthquakes before they occur, in the hope of saving life and property. Professor Nikiforoff, a distinguished earthquake expert, is in charge of the work. Forecasting earth-disturbances has not before been scientifically undertaken, but the Soviet scientists intend making every effort to accomplish it."

Just a year ago, Professor A. Tchijevsky, of the University of Moscow, read a long paper before the annual meeting of the American Academy for the Advancement of Science, at Philadelphia,* in which he pointed out, as a result of prolonged and very careful researches in a new field of science which he has termed " historiometry," that abnormal solar activity, to which is due these intensified phenomena in nature, invariably synchronise with the great upheavals in human history, and citing many instances in the past—the Crusades of the Middle Ages, the fall of Constantinople, the Massacre of St. Bartholomew, the French Revolution—corroborating this theory. This view is confirmed by the well-known French astronomer, the Abbé Moreux, who has also noticed that increased solar activity not only brings about disturbances in the physical world, but also influences humanity in an adverse manner. It was in this way that he foretold the upheaval of 1914.

Our correspondent makes the following comment upon these activities in this branch of study on the part of Russian scientists. " It is suggested that this very active interest in this subject now being displayed by the extremely capable brains at the head of the Bolshevik Hierarchy is of an importance and significance that can hardly be overlooked." Readers of THE NATIONAL MESSAGE, acquainted with the identification of the Gog of Ezekiel xxxviii, and the great significance of this prophecy, both in the world of nature and in the political sphere, for the present time, will see the force of this comment.

Accompanying these Press extracts are further extracts from a booklet, *The Ark of Refuge*, by " Ion," which anyone interested in the subject-matter of this article will find well worth reading.† In view of our remarks in our previous article respecting the attitude of scientists as a body towards the extraordinary phenomena through which the world is —and has been for the last three years—passing, we take the following paragraph therefrom :—

" Speculative ' scientific ' writers have unfortunately been confusing the public mind by their various conflicting theories, which, in brief, range from predictions of another Ice Age within the next few years, to soothing complacencies in semi-jocular vein asserting that there is nothing abnormal to be alarmed at, that it has frequently happened before, and that it will doubtless do so again without the world or anyone in it being very much affected.

" The difficulty that the man in the street must have, even if he is as yet sufficiently interested to investigate, is the apparent inability of even genuine scientists to agree as to the cause of such phenomena."

This inability is due to the fact that the majority of scientists are less interested in the *causes* than in recording the *results*, and noting effects, while of the few who do attempt to find a reason, they look not in the right direction. The causes lie much deeper than in the mere rise and fall of the barometer.

The Bible tells us that Satan is the Prince of this world, both in its physical aspect and in its human aspect (see Eph. ii, 2), and it is clear forces are being let loose upon this planet which formerly have been more or less under restraint. The fact that these phenomena are now invading zones hitherto comparatively immune—if not always entirely so—prove

* Referred to in our *Times of the Gentiles*, published last September, p. 138.
† To be obtained of Major Everett, O.B.E., Castlemer, Kingston, Lewes. Sussex. Price 1s. 2d., post free.

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(or, at least, supplies evidence in support) that we are not to-day witnessing the effects of a normal cycle of increased solar activity, but that something quite unusual is being superimposed thereon. It is not unlikely that some profound chemical change is taking place in the sun's incandescent interior, which is having its effect upon the quality of the light rays reaching the earth, producing an undue magnetic influence upon the earth and its inhabitants, for all these phenomena are magnetic in their origin. This would account for the extraordinary earthquakes, storms, and floods now visiting this globe, with their concomitant "uproars of the people," which Esdras foretold would accompany the closing hours of the "last days."‡

In our *Times of the Gentiles* (p. 139), we cited some unusual astronomical events, including apparent disturbance in the moon's motion which scientists are puzzled to explain. That all is not normal with our sun is also obvious, and has led some scientists to think it has suddenly begun to cool rapidly. And Luke xxi, 25-26, plainly tells us that the end of this dispensation will be marked by abnormal "signs in the sun and in the moon," with accompanying perplexity and unrest amongst mankind. Our Lord, however, while warning us that abnormal events would herald His Second Coming, and would constitute a sign to those able and willing to take note of them, comforts us with the declaration at the same time that "when these things come to pass . . . your redemption draweth nigh." Such was His encouragement to keep a stout heart in these anxious days.

A GOOD B.-I. STORY.

By Henry D. Houghton.

Though the following is written in the first person singular number, please do not think that it happened to the writer; it did not; but to a very esteemed and honoured friend, a most able and zealous British-Israelite always on the look-out for an opportunity to do good, and who related it to him, as near as may be, as here told, one evening after lecturing in Scarborough.

Some time ago I had been lecturing at Manchester and, desiring to get home the same night, I was pacing the platform at London Road Station waiting for the train which was to take me on my long journey home. The night was wet and cold. While pacing up and down the platform trying to make up my mind who to travel with, I saw a typical Jew with patriarchal beard also waiting, and at once determined he should be the one.

I waited quietly till the train came in, and the Jew took his seat alone in a compartment, and then finally I joined him, wondering how I should get into conversation with him, and more (what was my real purpose), tell him what I knew, and get to know from him what he knew.

With the good hand of my God upon me I soon had him talking; and for an hour and a half had one of the most instructive and happy talks it has been, as a long-established British-Israel believer, my privilege to enjoy.

At that time there were grave reports in the papers of trouble in the Balkan States, and using this as a means of introducing British-Israel teaching to him, I said, "There's more trouble brewing on the Continent, it looks like more war before long."

My companion replied, "More war, I should hope not, whatever do nations fight for?"

That question gave me the cue I desired. "Why," I said, "I should have thought you would have known that better than anyone."

"How should I know," he replied.

"Because you Jewish people know the Scriptures better than most people," I answered.

"What do the Scriptures say about these things?" he asked.

Then I reminded him of the question in the second Psalm, "*Why do the heathen rage?*" And I went on, "That is your question. Don't you see how they have raged and warred for world supremacy?" Then I reminded him how Babylon, Medo-Persia, Greece and Rome had all striven for world supremacy, but strove in vain, as the Psalmist wrote, "Why do the people imagine a vain thing?"

I reminded him that the Lord had promised world supremacy to Israel alone in Daniel ii. "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." The kings of the earth with its rulers always have been and still are setting themselves against the Lord and against His Anointed.

But my companion could not understand, so I explained to him that the nations were still plotting against Britain, and that Britain was Israel, the long-lost House of Israel.

I then offered him my hand as a brother in Israel, telling him that he was of Judah, and I was of Israel.

But he shook his head and said, "No, no!" However, I went on, "You know your brethren of Israel were lost many, many years ago." to which he readily assented.

Then I asked, "Don't you pray every week for them to be discovered and united to you?"

"Yes, yes," he answered.

"We, the British, are that Israel," I ventured to say; but no, he would not have it; and went on:—

"I should be most pleased if the British were Israel. You treat our people well, you give us kindness, and a home, and liberty, there is no nation on earth that treats us as you do, but you are not Israel. You are a mongrel race, you call yourselves 'British,' 'Saxons,' and 'English.' No, you are not Israel."

To which I replied, "Now I will make you prove to me that we are Israel."

"Me?" he answered.

"Yes, you shall prove it."

"But I cannot, not me, I do not know it."

"Nevertheless, you shall prove it, and to me here and now. You can speak Hebrew?" I went on.

‡ "When there shall be seen earthquakes and uproars of the people in the world; then shalt thou well understand that the most High spake of those things from the days that were before thee, even from the beginning. For like as all that is made . . . hath a beginning and an end, and the end is manifest: Even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs." (2 Esdras ix, 4-6.)

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"Yes," and he reached his bag down and undid it, taking out a sheet of printed lines and showing it, asked me what it was.

I said, "I can see it is Hebrew, but cannot read it."

"Yes," he said. "But will you excuse me a moment, it seems we are about to look into the Bible, and I always wash my hands before opening that." And hurrying out into the corridor he quickly returned, rubbing his now clean hands so that he might open the Book.

We at once resumed our conversation. "You know," I said, "we are the Ephraim nation. Old Jacob when he lay a-dying crossed his two hands and gave the birthright to Ephraim."

"Yes, yes," he replied. "But you are not Ephraim."

"Oh, yes, we are," I answered.

"No, no, you are Brit-ish, Sax-ons, Engl-ish!"

To which I answered, "Well, let us take your own words, and I will let you prove to me that we are your own lost brothers. Let us take your first word or name 'Brit-ish.' You can read Hebrew, now *please tell me what 'Brit* or *Brith' means in Hebrew.*"

He reached for his Book, and presently said, "*It means 'Covenant.'*"

"Very good," I said; "now what does '*Ish*' mean in Hebrew?"

"'Ish'," he answered, "is Man, 'Isha' woman."

I replied, "Now put the two together, and you have '*Covenant Man.*' Who was the first 'Covenant Man,' was it not Abraham?"

"Yes, yes," he answered, in deep thought. But his face now lighted up with a light of discovery, and he went on:—"Brit-ish, Covenant-Man. I never saw that before. Veree clever, veree clever indeed, but" (hesitatingly) "it is what you call 'coincidence.'"

"Coincidence is it? Well, let us take your second word, 'Sax-ons.' You remember Abraham's favourite son, how do you pronounce his name?"

He answered, "You know we have no vowels in Hebrew, we do not pronounce it 'Isaac' as you do, we call it 'SRK' or 'Saac.'"

"Exactly. Now what would you call his sons?"

"*SRK's*" (and after an interval) "*sons,*" he answered.

"Now say it quickly," I told him.

"Saaksons," he said; and then his face lighted up as though he saw something. "Ah, ah, that is veree clever indeed. Veree, veree clever; but it is only coincidence!"

"Well," I said, "there are two coincidences. Now let us proceed with the third name '*English.*' Have you a word in Hebrew called 'NGL'?"

"Yes," he replied, "we have."

"Well," I pressed him, "what does it mean?"

He answered, "Now that is a very peculiar word, it is like some words which you have in English, it means two or three different things according to the way it is pronounced."

"Well, tell me one of them."

He reached again for his Book, and at length said, "Well, I will tell you, but it won't help you."

"Perhaps not," I replied, "but tell it me."

Then he seemed lost in thought for a moment or two; then at length he said, "How shall I explain it to you? It is like this——"

Here I thought he was going to give me as the explanation, "*The Bull,*" but, to my intense astonishment and delight, he gave me a much newer, more forcible and appropriate interpretation.

"How shall I make you to understand?" said he. "Well, suppose that here is a very large tree, with thick trunk and great spreading branches; it is a fruit tree and full of fruit; it is harvest time, and yonder some distance away is a high wall, and the tree is so big and so weighed down with fruit that some of its branches with a great load of fruit hang down on the other side of the wall, *that,*" he said, "*is an Engl.*"

I could not now conceal my astonishment and delight. "Why, now," I said, "that is very singular. You know that old father Jacob in blessing his son Joseph, and telling him what should be *in the latter days said, 'Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall'* (Gen. xlix, 22) and you, yourself, have shown me that the first part of our name '*Engl*' *means that very thing, and it was to be in the latter days, which are these days!* Now Jacob passed on the birthright to Ephraim: and we are that Ephraim nation, the head and leader of Israel. So what more natural than that the people when they came westward, crossing the mountains and crossing the sea—Ephraim thus stretching out his branches over the great wall of the sea—should call this '*Engl-land,*' and themselves *Engl-ish, the men of the Engl;* THOSE WHO HAVE STRETCHED OVER THE WALL? You know mountains and seas are the walls of nations."

He seemed greatly astonished, and I was as greatly delighted to receive directly from the lips of an unbelieving Jew this strange confirmation of all our three names; and could not help thanking and praising God that He had given to me such wonderful and direct evidence in our very names as to who we are.

My Jewish friend, though greatly impressed, was not fully convinced, and replied: "All this you tell me is truly wonderful, but, after all, these things may be only remarkable coincidences. No, no," he went on to say, "Before I believe that the British are our long-lost brethren of the House of Israel, I shall require a lot more evidence yet."

That evidence I proceeded to give him at some length, and sketched him a portrait of what Israel must ultimately be like, according to the unconditional promises which God made to the Patriarchs and Prophets.

(1) They were to be *Always a Nation.* Jer. xxxi, 35–36.
(2) *Always a Kingdom.* 2 Sam. vii.
(3) To be a *Great and Mighty Nation.* Gen. xii, 2; xviii, 18.
(4) To have a *Great Name.* Gen. xii, 2.
(5) *To possess the land from the Nile to the Euphrates.* Gen. xv, 18.
(6) *To become a Nation and Company of Nations.* Gen. xvii, 16; xxxv, 11; xlviii, 19.
(7) *To possess the gate of their enemies.* Gen. xxii, 17.
(8) *To have the heathen for an inheritance.* Ps. cxi, 6.
(9) *To have the uttermost parts of the earth for a possession.* Gen. xlix, 22–26; Ps. lxxxix, 25–27; ii, 8.
(10) *To be a blessing to all the Nations of the earth.* Gen. xii, 3; xviii, 18; xxvi, 4; xxviii, 14; Micah v, 7.

As I showed the old gentleman how all these and a great

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many more unconditional promises were only to be found fulfilled in the British race and people, his doubts left him, and all his opposition broke down.

Raising his hands he exclaimed, " It is wonderful, wonderful, and I never heard of this thing in my life before."

By this time it was long past midnight, and having reached our journey's end, we bid adieu to each other as brothers in Israel, praising the Lord for all His goodness in keeping His covenant with His wayward and disobedient people.

THE WONDROUS STORY OF A RACE.

By JOHN H. TENCH.

" 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."

Who, Whose, What, and Where,
We British People really are?

The children of Abraham known as Israel and Judah are also known as Hebrews after the name Eber, an ancestor of Abraham. In Genesis we are informed that " Unto Eber were born two sons; the name of the one was Peleg (Division), because in his days the earth was divided; and his brother's name was Joktom."

In the 20th century B.C. God Almighty, having purposed to permeate the world with righteous principles by means of an executive people and kingdom, channelled the racial blood stream from Eber through the loins of Abraham, Isaac and Jacob; into Judah for bringing forth the Messiah, Royalty and the Jews; into Levi for the work of the priesthood, and into the other ten tribal sons for the spreading of the kingdom. But they are not all Israel who are of Israel, neither because they are Abraham's seed are they all children, to wit, the Kaiser, who is as much a " treacherous " Jew as Judas Iscariot was, both being of the tribe of Judah by hereditary descent.

The *Promises* made to our forefather Abraham such as recorded in Gen. xii, 1-3, in Gen. xiii, 14-17; *the Covenants* such as we find in Gen. xv, 18, Gen. xvii, 4-8; and *the Oath* as given by the Angel of the Lord in Gen. xxii, 16-18, were all to be fulfilled in Isaac, the son of Sarah, his own wife; Ishmael, the son of the bondwoman, was passed by. The Promises, Covenants and the Oath were to be fulfilled in Jacob whose name was later on changed to Israel, a ruler with God, and that profane person Esau, although the elder brother, was passed by. He thought little of the Promises, Covenants and the Oath, and said, like many people of these latter days, " What profit shall this birthright do to me? " Of Jacob's twelve sons, of Judah was to come the chief ruler. Jacob on his dying bed said, " The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be," but the birthright was given unto the sons of Joseph. Reuben, the eldest son, was disinherited because he defiled his father's bed. So Jacob foretold of Manasseh, " He also shall become a people, and he also shall be great, but truly his younger brother [Ephraim] shall be greater than he, and his seed shall become a multitude of nations." [The British Empire is now a Commonwealth of Nations and the United States of America a Great People.]

Later on Joseph went down into Egypt as a slave and in a few years became the second ruler in that land. Because of the famine in Canaan Jacob and his sons also came to Egypt, and together with Joseph's family the total number was 70. God had foretold to Abraham: " Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them 400 years and also that nation whom they serve will I judge, and afterwards shall they come out with great substance." Moses, the man of God, was sent as a deliverer, and after the Ten Plagues God's people were brought forth from the iron furnace and came to Mount Sinai. Here they were made a nation, the Lord descended upon the mount and became their King and gave them those righteous laws known as the Ten Commandments. As we say in our Church Catechism, " Which be they? " " The same which God spake in the 20th chapter of Exodus, saying, I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage."

After wandering in the wilderness the space of 40 years they were brought into the land of Canaan under Joshua, divinely guided by the Lord, who told Joshua, " As Captain of the host of the Lord am I now come." Paul in his first apostolic journey was speaking to the men of Israel at Antioch in Pisidia, and he uttered these words, " When Joshua had destroyed seven nations in the land of Canaan he divided the land to them by lot, and after that he gave unto them judges about the space of 450 years until Samuel the prophet, and afterward they desired a king, and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of 40 years, and when He had removed him, He raised up unto them David to be their king, to whom also He gave testimony and said, " I have found David, the son of Jesse, a man after Mine own heart, which shall fulfil all My will."

David was succeeded by Solomon, of whom his father said: " Of all my sons, for the Lord hath given me many sons, He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel." The sacred Scriptures bear record of Solomon that in his old age " King Solomon loved many strange women," " his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God as was the heart of David his father." " And the Lord was angry with Solomon, and said, Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely send the kingdom from thee and will give it to thy servant. Notwithstanding, in thy days, I will not do it for David thy father's sake, but I will send it out of the hand of thy son. Howbeit I will not send away all the kingdom, but will give one tribe to thy son for David My servant's sake and for Jerusalem's sake which I have chosen."

This came to pass in the days of Rehoboam, Solomon's son, and the one tribe of the kingdom given to Rehoboam was the tribe of Benjamin, lent to Judah, until the Lord was betrayed for 30 pieces of silver as recorded by the prophet Zechariah in his eleventh chapter: " Then I cut asunder mine other

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staff, even Bands (or Binders) that I might break the brotherhood between Judah and Israel."

So the nation was divided into ten tribes, of which Jeroboam was king, and two tribes (Judah and Benjamin), over which Rehoboam ruled. When Rehoboam assembled a huge army to bring back the revolted tribes the prophet Shemaiah forbade him, and uttered the word of God saying, "This thing is from Me."

The kingdom of Judah existed for about 130 years longer than the kingdom of Israel until Jerusalem and the Temple were destroyed by Nebuchadnezzar, 588 B.C., and Zedekiah and many of his people were carried captives to Babylon, from where after 70 years about 42,000 returned, rebuilt their temple and city which remained until they wickedly put to death their Messiah, and Jerusalem was finally destroyed by Titus A.D. 70, and the Jews were scattered and became a despised and persecuted people.

The people of Israel for their idolatry were cast out of God's sight; they were divorced, and God said, "Lo-Ammi, ye are not My people." So they were carried captive by Shalmaneser, King of Assyria, 721 B.C., and he placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.

The details of their wanderings and their prowess are recorded in various ancient books and manuscripts, and as the wondrous story is unfolded the evolution of the world's chief ministering race comes into view.

The beginning of the wanderings is chronicled in 2 Esdras xiii. "The ten tribes 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 into Euphrates, by the narrow passages of the river, for the Most High then showed signs for them, and held still the flood, till they were passed over, for through that country there was a great way to go, namely of a year and a half, and the same region is called Arsereth. Now when He destroyeth the multitude of the nations that are gathered together, He shall defend His people that remain, and then shall He show them great wonders." Having brought His people Israel to Arsereth, which is situated in the country we now call Roumania, it is easy to see how their wanderings would be continued, for this country is bounded on the west by the Carpathian mountains in which rise several of the rivers which flow into the Baltic Sea, such as the Vistula, the Warthe, the Oder and the Elbe. Following the courses of these rivers would bring some of the tribes of Israel to the very district where the Sakaseme, Isaac's sons, or Saxons, the Angles, the Jutes, the Friesians and the Danes came from before crossing into Britain. God had foretold by His servant Ezekiel not only the scattering but also the gathering of His people Israel: "Therefore thus saith the Lord God; although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, 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" (Ezek. xi, 16, 17). This land of Israel is the place of security, the appointed place, mentioned by Almighty God in 2 Sam. vii, 10: "Moreover I will appoint a place for My people Israel, and will plant them that they may dwell in a place of their own and move no more, neither shall the children of wickedness afflict them any more as beforetime." In this appointed place in the Isles of the Sea, northwest of Palestine, as shown by the prophet Isaiah, evolving processes are ever at work, and never more so than now. Every year, every month that passes, is fraught with import of the high and singular destiny which awaits this realm, this empire, and this wondrous race. Unfortunately at present only a comparatively few Bishops, clergy and other ministers can appreciate their literal "text-book," the Holy Bible, to the full; but an increasing number of the thoughtful Scripture-reading laity are beginning to apprehend the cause, meaning and purpose of the ever-expanding British Empire and the fulness of kindred nations which it contains.

There are still many people in our land who are blind to their origin; they think we are a mongrel race, whereas our origin is from one man, Israel, and four different mothers, Leah, Rachel, Zilpah and Bilhah, which largely accounts for their variety. History is constantly repeating itself, and those British people who still hug the belief that the Ten Tribes are defunct, neither know themselves nor their destiny. They are like Joseph's brothers who told him to his face, "One is not." "The Ten Tribes are not" some are saying now, whereas they are the ruling race in the world to-day, and even the second ruler in the land of Egypt. Would that these unbelievers might see that their denial of Israel's existence as a nation breaks the integrity of the Scriptures and impeaches the veracity of God, Who said, "I am the Lord, I change not, therefore ye *sons* of Jacob are not consumed."

We often call ourselves Saxons, which means son of Saac or Isaac. This also shows the truth of God's Word, Who said, "In Isaac shall thy seed be called." Gen. xxi, 12, Rom. ix, 7, Heb. xi, 18.

Freeman, the historian, in his plea for the use of the word English, says that the nation in pre-Norman times was always called Engle or Angleyn. Engle is Hebrew for bull, Ephraim's banner or ensign, so we are known as "John Bull" in consequence.

Some prefer that we should be called British, which comes from two Hebrew words, "Brith" meaning *covenant*, and "Ish" meaning *man*. Abraham, our forefather, as we are constantly calling him in the Book of Common Prayer, was the Covenant Man, and there is not the slightest doubt that the Brith-ish are the Covenant People, because as Zacharias, the father of John the Baptist, said when he was filled with the Holy Ghost: "Jesus came 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."

God's people Israel were being gathered into the Isles of the West, and there became the first Christian nation, for Our Lord's disciples and Apostles obeyed His command: "Go rather to the lost sheep of the house of Israel, and as ye go, preach, saying, The kingdom of heaven is at hand," so the first Christian Church was built at Glastonbury by Joseph of Arimathæa and his companions A.D. 38, who were followed by Simon Zelotes, Aristobulus and Paul. So the early

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Britons under their Christian king, Lucius, was the first nation to accept Christianity, and Britain gave to Rome its first Bishop, Linus, son of Caradoc, and its first Christian Emperor, Constantine, son of Constantius of Rome, and Helen, a British Princess. Gildas, the British historian of the 6th century, wrote: "We know that the Sun afforded His light to our island in the last year of Tiberius Cæsar." Archbishop Usher says: "The mother church of the British Isles is the church in Insula Avallonia, called by the Saxons Glaston." It seems to have been about the size of the Tabernacle in the Wilderness, and was thatched with straw. Britain thus received its Christianity direct from Jerusalem, and its inhabitants considered themselves *to be the oldest National Christian Church in the world*, which four Church Councils from 1417 onward affirmed.

Jesus having visited and redeemed His people Israel, the Father runs to meet the prodigal son in a land *a great way off* (the furthest known land in the Roman days was Britain). The fifty-third chapter of Isaiah gives a full account of the redemption of the lost sheep of the house of Israel, and as a result of this, the barren woman, the divorced wife, is remarried and calls the Lord Ishi (my husband), and "in the place where it was said unto them Ye are not My people, there it shall be said unto them, Ye are the sons of the living God" (a Christian nation). So Isaiah writes: "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 (Israel) than the children of the married wife (Judah) saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited (prophetic of the colonising efforts of the British Empire), fear not, for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame, for thou shalt forget the shame of thy youth and shall not remember the reproach of thy widowhood any more (the time of Israel's divorcement), for thy Maker is thine husband, the Lord of hosts is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called. 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. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee nor rebuke thee." Then follows a description of this wondrous race and kingdom: "Behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."

What a splendid prophetic vision is here shown of this widow's future, this once divorced wife, this Lo-Ammi, this barren wife. Can we not see all this in the course of fulfilment in the recent British Empire Exhibition at Wembley?

At the opening ceremony the Prince of Wales, in welcoming the King and Queen, said. "You see before you a complete and vivid representation of all your Empire. The Dominions, India, the Colonies, the Protectorates, and Mandated Territories under your care have joined together in the great task of presenting this picture of our Commonwealth of Nations. The Exhibition is thus the work of the whole Empire, and it shows the craftsmanship, the agricultural skill, the trading and transport organisations of all our peoples and all our territories. It gives also a living picture of the history of the Empire and of its present structure. It will suggest to the world, I truly believe, that this most powerful agency of civilisation has its heart set upon peaceful aims and the good of mankind."

The King, in the course of his reply, said that the Exhibition is a revelation of the whole Empire *in little*; an effort of co-operation between brothers for the better development of the family estate (the widow's jointure as shown above). It shows the infinite variety of the resources that are available in the many lands that owe a willing allegiance to the British Crown, and share in the blessings of British liberty. It illustrates the vast range of thought in architecture, in art, and in industry which is available within the bounds of the Empire. It typifies the long years of patient labour and great achievement which go to make up the history of the greatest combination of peoples that the world has seen (fulfilling God's promise to Israel: "A nation and a company of nations shall be of thee"). It offers an incomparable opportunity to study all that history means (and prophecy has foretold) and to consider the ways in which, in future, the Empire can be developed so that its resources and its skill may yield even greater results than those which are to be seen at Wembley.

The Rev. Arthur Pritchard in his book, "God in British History," says: "To trace the growth of a race spirit is not an easy task, for though advance generally goes along clearly defined lines there are so many side tracks, undercurrents, pauses and relapses, that only patient and persevering research can really fit them into the scheme of things. The spirit of the British race is mainly compounded of liberty, justice, and something which is a blend of trueness, reliableness and chivalry that is comprehended in the expression Fairplay for all. They are, indeed, the fundamental principles of humanity by which the world sooner or later is to be governed. Such, however, had to grow into this wondrous race before they became a characteristic, a passion, an inner force. So many of us forget that we must first be trained in the school of life before we can possibly attain success in life. Such a school in the providence of God was Egypt, and had not Joseph been Egypt's prisoner he had never been the second ruler of Egypt as he was, and as, in his descendants, he still is to-day. Thus it came about that the race had to be sent to the same school of Egyptian slavery and affliction, when the iron entered into their blood; and the love of liberty for themselves and others, liberty of conscience, liberty to speak and be the truth without fear, liberty to do right without hindrance, became a racial instinct or stored-up experience, a corporate memory that could never be forgotten."

Finally to this wondrous race, according to God's solemn promise, it was stated that David's seed should ever be en-

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throned somewhere in the earth and the throne of Britain has on it David's lineal heir, in George V, who can trace his descent back to David and on to Judah. David was the first king of the tribe of Judah, and David, our Prince of Wales, may be the last ere the Root and Offspring of David, the Bright and Morning Star, appears at the New Jerusalem to be the glory of His people Israel and the Light to enlighten all the other races.

GOD'S PLAN OF THE AGES.

By GEORGE MCGINNIS.

THE revolt of the Ten Tribes from Rehoboam and the setting up of the Kingdom of Israel, or the Northern Kingdom, was a part of God's plan for launching a new race (Anglo-Saxon), who were to carry out His purpose concerning humanity.

When Rehoboam read the riot act to the Ten Tribes and ordered them back into the Kingdom, these pioneering, progressive people marched away singing the Marseillaise of Israel, the war-cry of Ephraim, "To your tents, O Israel," which meant "Go home and prepare for war."

Rehoboam rallied 180,000 warriors to march against Israel; Shemaiah, the prophet of Jehovah, met them with this ultimatum: "Thus saith Jehovah. Ye shall not go up nor fight against your brethren, return every man to his home; *for this thing is of me.*" "So they hearkened unto the words of Jehovah and returned."

Thus God protected His people from invasion by the enemy as He has done through the ages. From this time forward these two peoples were to have a separate work and destiny in the world. Judah was to be custodian of the Old Testament, and give, through the House of David, Christ to the world. Eventually she was to be broken up as a nation, scattered throughout the earth, becoming a byword among the nations.

The Ten Tribes were to be hidden in the pages of history, and become lost to the world, wandering among the Gentile peoples, and later to reappear in the tide of world activities, possessing the strategic gateways of the world, dominating every ocean, ports open to commerce day and night, ruling over many nations, filling the face of the world with fruit, bringing sanitary laws to undeveloped peoples, and education, enlightenment, and Christianity to those who sit in darkness.

It is becoming more evident every day that "God moves in a mysterious way His wonders to perform," and the light breaking in on God's mystery to-day reveals that Anglo-Saxondom is the nation Jesus had in mind when He said to the Jews, "The Kingdom shall be taken from you and given to a nation bringing forth the fruits thereof," for the Anglo-Saxon is to-day carrying out God's plan of the ages.

KINGDOM GOSPEL RIGHTEOUSNESS.

By H. E. TURNER.

THE aim and object of the "Gospel of the Kingdom" may be defined from the prophets as the establishment on earth of righteousness, justice and peace. (Isa. ix, 6-7; Jer. xxiii, 6.) Mankind could hardly be engaged in a grander and more beneficial endeavour.

The properties of righteousness are numerous and supernatural; to be righteous is beyond the limit of the natural man. "There is none righteous, no not one." If it be possible for all the virtues to be expressed in one word, that word is righteousness, the perfection of moral goodness. Righteousness belongeth unto God, Who is perfect in all His thoughts and ways; righteousness is perfection, and perfection is not vouchsafed to mankind on earth. Abraham was counted righteous, it was not his own goodness, it was bestowed, "Abraham believed God, and it was imputed unto him for righteousness."

Righteousness has a share in the Gospel of Salvation: "These shall go away into everlasting punishment: but the righteous into life eternal." "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Righteousness is the great objective of the Gospel of the Kingdom. "The righteous shall inherit the land, and dwell therein for ever." "Open ye the gates, that the righteous nation which keepeth the truth may enter in." "Righteousness exalteth a nation, but sin is a reproach to any nation." As God alone is righteous, how then may Israel attain unto righteousness and enter the Kingdom? That which to our limited knowledge is a mystery may be made plain by Holy Scripture. Perfection alone is not enough; a straight line or a circle may be perfect, it is the passive perfection of the inanimate, but righteousness is the perfection of active virtues. Kingdom Gospel demands the useful activity of the living. "In the way of righteousness is life." "Riches profit not in the day of wroth: but righteousness delivereth from death." We deem a man of integrity to be a righteous man, but "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Yet, notwithstanding that it belongeth to God alone, the secular and national affairs of the nation shall some day be controlled by righteousness, and, by virtue of Divine appointment, Israel, the chosen servants and witnesses to God, have the honour of proclaiming the Gospel of the Kingdom for the establishment of righteousness, justice and peace on earth, under the reign of "Jesus Christ the Righteous." In a few words Scripture explains the mystery of man's righteousness which is not man's. "Abraham strong in faith believed God and therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." "Thy people also shall be all righteous; they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified." "And this is His name whereby He shall be called *The Lord our Righteousness.*"

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE cordially welcome on our Staff Mr. Howard Rand, LL.B., of Massachusetts, U.S.A. He intends to devote his life to B.-I. work. The Executive Council of the B.-I.-W.F. have appointed him an Associate Commissioner for six months, during which he will familiarise himself with the administration at Headquarters preparatory to undertaking the work of organisation in the United States. Mr. Rand will give an address at Headquarters, 6, Buckingham Gate, S.W., on Wednesday afternoon next, January 11th, at 3 o'clock. The Annual New Year Prayer Meeting will be held at Headquarters on Thursday evening next, at 7.30. All are invited to both meetings.

* * *

Other engagements next week:—Barking, Baths Hall—January 9th, at 8 p.m., the Rev. Pascoe Goard; January 10th, at 8 p.m., the Rev. Pascoe Goard; January 11th, at 8 p.m., the Rev. Pascoe Goard. Birmingham, Ebenezer Church—January 9th, 7.30, the Rev. T. H. Whitehouse. Bradford Branch—January 9th, at 7.30, Mr. G. R. Gair. Coventry, Y.M.C.A. Hall—January 10th, at 7.30, Rev. T. H. Whitehouse. Croydon, Horniman Hall, Y.M.C.A.—January 13th, at 3, Rev. Kenneth Dodds; January 13th, at 8, Mr. Howard Rand. Dover, Dover Institute—January 11th, at 3 and 7.30, Lieut.-Col. Smythe. Folkestone, Leas Pavilion—January 11th, at 8, Mr. Herbert Garrison. Glasgow, Mission Hall, Shawlands Cross—January 12th, at 8, Miss Stobbs. Halifax, Brunswick U.M. Church, Rhodes Street—January 12th, at 7.30, Rev. Guy Waddington, M.A. Hayling Island—January 9th, at 7.30, Mr. J. J. Morey. High Wycombe, Guildhall—January 10th, at 7.30, Rev. Joseph Gay. Kingston-on-Thames, Hall of Remembrance, Eden Street—January 12th, Rev. Joseph Gay. Portsmouth, U.M. Church, Fawcet Road—January 10th, at 3 and 8, Mr. J. J. Morey. Salisbury, Maundrell Hall—January 13th, at 7.30, Mr. J. J. Morey. Sheffield: St. James' Hall, Bailey Street—January 14th, at 7.30, Mr. J. J. Morey; Philadelphia W.R. Church, Edith Street, January 15th, 10.30, 2.30 and 6.30. Southport, St. John Hall, 20, Scarisbrick Street—January 13th, Mr. S. E. Steele. Stockport, U.M. Church, Wellington Road South—January 12th, 7.30, Rev. G. W. Plasting. Stoke-on-Trent, Copeland Recreation Hall—January 12th, 7.30, Mr. J. H. Tench. Stratford, E.—January 9th, 7.30, Rev. Joseph Gay. Tunbridge Wells, Crabb Institute, Victoria Road—January 11th, 3.30 and 7.30, the Rev. Dr. Mountain and Mr. J. J. Morey. Walsall, Temperance Hall—January 10th, 7.30, Mr. J. H. Tench.

* * *

We remind our readers of the six important meetings to be addressed by the Rev. Pascoe Goard and others on January 16th, 17th and 18th in the Central Hall, Westminster, at 2.45 and 7.30, and we invite all to help us to fill the hall on each occasion.

* * *

The "At Home" given by the President and Mrs. Knowles at Headquarters on December 29th was attended by a very large company in spite of the severe weather. Musical items were rendered by Miss Hilda Morey and Messrs. Harrison Hill and Lynam Knight in their well-known effective style. Short speeches were given by Major Knowles, President, the Rev. Pascoe Goard, Deputy-President, Mr. Herbert Garrison, Secretary-General, Mr. John Leech, K.C., Commissioner-General, Mr. Howard Rand, LL.B., who recently arrived from U.S.A., and the Rev. Joseph Gay. Mr. Lynam Knight gave two telling recitations. The catering arrangements were excellent. A very enjoyable gathering closed with the Benediction and the National Anthem.

* * *

We gratefully acknowledge the following donations:—J. S., £1; Mrs. C., £1; L. T., £1; Miss L., £1; A. J. H., £1; W. T., £3; E. R., £10; S. H. R., 10s.; E. M. H., 21s.; H. W., £3; E. H. M., 21s.; L. M., £5 5s.; H. P. R., £5; J. L. C., £2 2s.; C. P., £1; M. W., 5s.; F. H. C., 30s.; Sympathiser, 5s.; D. C. R., £3 19s. 6d.; W. H. R. M., £10; F. T. A., 10s.; A. Z., £2; E. H., £10; W. H. W., £6; E. B., £4 3s.; S. M. J., 2s. 6d.; A. M. G., 2s. 6d.; F. G. W., 5s.; E. E. R., 7s.; P. N. B., £4; E. R., 10s.; H. A., £5; C. H. M., 5s. 9d.; E. F. G., £1; Anon., £3; M. C., 10s.; R. G. S., 7s. 3d.; P. W. B., £2; W. C. B., £5; M. B. M., £3; M. C. T., 5s.; M. T., £5; A. B., £2; P. H. D., £1; Mrs. J., £1; H. W. L. M., £5; M. E. S., £1; Mrs. D, £1; R. B. S. J., 10s.; K. R., 10s.; A. H., 12s. 6d.; Anon., £5; Mrs. and Miss W., 30s.; E. T., 10s.; Inasmuch, 5s.; A. J. B., 50s.; F. M. M., £5; A. W. P., £10 10s.; A. W. D., £1; H. D. H., £3; L. E. A. H., 10s.; A. W., £2; F. P. S., £5; Two appreciative friends, £1; Anon., 5s.; Miss C., 10s.; M. F. B., £2 2s.; S. G., 10s.; B. C. M., 21s.; A. M., £60; E. F. H., 10s.; A. McN., £5; F. E. H., £10; E. C. H., £2 2s.; H. B., £1 11s. 6d.; A. O's., 5s.; G. W., 21s.; M. W., 21s.; W. E. S., £2; C. M. H. B., £5; A. S., £30; N. C., Three dollars; A. M. F., £12 10s.; M. P., £20; E. P., £5; W. C. B., £5; C. E. B., £5; J. H. B., £1; M. B. McM., 10s.; M. H., 20s.; E. N., 10s.; Miss T., 30s.; S. H. R., £2; B. P., 10s. 6d.; D. T., £2; C. K. B., £1; L. E. L., £2 10s.; Capt. G., £2; J. B., £10 10s.; Misses B., £1; M. B., £3 10s.; A. S., £20; Anon., 5s.; P. W. B., £3; W. C., 21s.; R. E., 5s.; C. F., £10; Anon., 3s.; Anon., 10s.; E. H. H. N., 5s.; Anon., 5s.

* * *

Our Durham Branch has been fortunate in having had four excellent addresses from the Rev. R. G. F. Waddington, M.A., John Leech, Esq., K.C., the Rev. G. W. Plasting and Mr. William Whitton. The local paper had an account of each meeting. Interest is being aroused in the city and the surrounding district in B.-I. teaching.

* * *

As announced in our issue of December 31st, the front room on the first floor at our Headquarters is now available as Reception and Tea Room, Teas will be served *a la carte* daily from 4 to 5.30 p.m., except Saturday and Sunday.

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THE NATIONAL

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CONTENTS.

	PAGE
THE LAW OF THE LORD, OR THE COMMON LAW. By the Rev. W. Pascoe Goard	17
RUSSIA.—I. ROSH, CHIEF HEAD, RUSSIA, WICKEDNESS (IN HEB.). By the Rev. L. G. A. Roberts, Commander R.N.	19
THE QUESTION OF THE PRAYER BOOK AND AFTER. By the Rev. G. H. Lancaster, M.A.	21
NEW YEAR MESSAGES	22
"WHEN MAY WE EXPECT OUR LORD'S RETURN?" By W. P. G.	24
WEEK BY WEEK. By A. R. H.	24
THE GREAT PYRAMID'S SCIENTIFIC CHRONOLOGY. By Basil Stewart	26
THOUGHTS ON EZEKIEL'S "TWO STICKS." By "Eynsford"	28
OBITUARY.—THE LATE MAJOR W. J. R. HUTCHISON (Adelaide, South Australia), with Photograph	29
THE SECRETARY-GENERAL'S NEWS AND NOTES	30

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 LAW OF THE LORD, OR THE COMMON LAW.

BY THE REV. W. PASCOE GOARD.

Introduction.

NEXT to the Gospel, which brings to us the good news of salvation, and which deals with matters pertaining to the present life and to that which is to come, is the Law of the Lord, which deals with individual and national ethics and government, and has relation for good to the life which now is.

The integrity and happiness of peoples and of nations in the present day is profoundly affected by the system of law under which they are called upon to live. So the choice of a system of law is a vital one. For the first time in modern history the nations seem inclined to exercise that choice.

The happiness of the people will further depend upon the person, or the personnel of the organisation which administers the law.

There are systems of law competing with each other in the earth at this time. For ages they have been in operation side by side. The time seems to have come when the world is moving forward to the selection of one system of law which shall be made universal in all the earth. If this were the result of the efforts of a body of enthusiasts who desire to see their own system established, as, for instance, that body of German leaders which had decided to make German Kultur universal in the earth, not because of its excellence, but because it was the system championed by themselves, we might disregard it as a passing phase. But inasmuch as this movement is from beneath, and is voiced by a rising tide of the people of the nations, we may look upon it as a movement which has come to stay, and which is destined to have its way in the selection of a system of law to be applied among all nations.

The Moslem law has fallen down in the fall of the Turkish Empire.

The civil law was buttressed by the Continental Empires. This because it was their inheritance from the parent Empire of Rome; and also because the distinction of classes recognised by it was dear to the soul of the rulers of the Continental peoples.

The Common Law is the inheritance of the Anglo-Saxon races, and is being carried by them wherever they go, and established by them in all countries which fall to them to govern.

The excellence of British rule, when compared with the rule of others, is explained in part by the fact that the *British themselves are ruled by the principles of the Common Law;* and when they institute that law in other lands *they bring the races occupying such lands up to their own standard of equality before the law;* abolishing privilege of class; and holding every person *innocent* until he is *proved guilty.*

What a wonderful arm of protection this throws around peoples who have been raised to share in the excellencies of the Common Law.

The law is made up of two great divisions: the ecclesiastical law, and the national law.

The ecclesiastical law is expressed in ORDINANCES. These

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are never IMPOSED upon the subject races of the Empire. They are offered as a boon, to be accepted or rejected. They are offered, not by the Government, but by the Church.

The ecclesiastical ordinances were established in the Wilderness (circa) 1496–1456 B.C., as we shall later see; and they ran as then established until the dawn of the Christian dispensation. The ordinances were then changed from the Mosaic to the Christian. Such change is officially recorded in the Epistle to the Hebrews. As changed, the ecclesiastical law will so continue until Our Lord returns.

The national law is expressed in COMMANDMENTS, STATUTES and JUDGMENTS; and, as a system, they stand as given in the Pentateuch, and shall so stand for ever, for they are the expression of THE ETERNAL LAW OF RIGHTEOUSNESS.

The Commandments are the codified expression of basic principles. There are ten Commandments, and taken together they underlie all life and conduct. Nothing can be added to make them more complete. Nothing can be taken away without destroying their universality of expression.

These Commandments are expressions of Divine law, or, if one prefers to call them so, universal laws; and they are equally applicable, as are all other Divine laws. For instance, the law of gravitation is a Divine law and is universally applicable. In fact, *gravitation is a law which applies itself* to all, in all ages. Ill will it be for the architect or engineer who ignores the law of gravitation in planning his structure. If he crosses the law of gravitation, his structure will collapse.

But if he builds in accordance with that law, gravitation will give to his structure solidity and endurance which could never be provided without it. So it is with the building of individual life and character, and national life and character. Disregard the Commandments, or the law expressed in them, and the life and character of man or nation will collapse. Build in harmony with the law contained in the Commandments, and life and character will be estabished, and will endure.

There never can be a wrong done by sweeping away another system and establishing the system of the Common Law among any people. If the system so removed be equitable and just, it will be the Common Law expressed in other terms, and the change will be only verbal. If it be not equitable and just, and the equitable and just Common Law be introduced in its place, then the change must of necessity be of benefit, and be welcome to the people who are brought under its benign influence.

It is well for us that such is the case. It is so, but we have not always known it. Therefore, when arbitrarily, we suddenly imposed the Common Law on the hundreds of millions of India, we really conferred on them a blessing next in importance to the God-given blessings of salvation; although we were not fully informed that such was the case.

Now a system which is beneficent to the highest races or classes must of necessity be "life from the dead" to the downtrodden and the oppressed. Therefore we need have no doubt about the extension of the Common Law. It has only blessings to carry, and the God who gave it is behind its principles.

Next to the carrying of *the system* comes the setting up of *the* administration. How drastically the British people called to task those who were responsible for the administration when first the effort to establish the law over non-Israel-British races in India took place, let the experience of Robert Clive and the impeachment of Warren Hastings show.

A good system of law may be made very burdensome by bad administration. Let our Members of Parliament take note of the fact, and also the Ministers of the Crown. But what shall be said of those who have taken it in hand to amend the law? Fortunately, they have left the principles untouched as a rule. But they have piled statute upon statute, and have rendered judgment after judgment, which pare away the rights and immunities which are the birthright of the people, especially in regard to the law of contracts and the statutes concerning financial matters.

Need of watchfulness on administration, and on administrative bodies is ever present. Especially is this the case when such bodies assume legislative powers.

The Common Law is unchangeably fixed in the Bible, which is the authorised expression of that law. Walking in the light of this, and acting within the scope of its directions, there can come no harm to person or nation; and the earth will be at rest under the benign sway of the Divinely-given law. To depart from that system will mean resentment and unrest in the minds of the people.

THE STATUTES.

The statutes which give expression to the Common Law are, first, those contained in the Bible. One does not ask for blind confidence in these statutes because they are to be found in the Book which is the basis of our faith and of our religious life. One asks for confidence in these statutes because they are illustrative of the principles contained in the Commandments, which ultimately resolve themselves into the unchangeable principles of eternal righteousness. "The statutes of the Lord are right," therefore confidence in them is secured by their manifest equity. Now the statutes of the Bible do not cover all the details required to meet newly-arising combinations and occasions as life becomes more and more complex. They are looked upon as illustrating the application of the universal principles contained in the Commandments. There will probably be found an illustrative statute giving such illustrative direction in every field of administration. Such statute may be very brief in expression, but will be found to be full in application. For instance, in the realm of separate effort, what shall be the principle followed: *destructive competition*? or constructive co-operation? The following statute makes its statement briefly, but fully, as to principle, "IF THOU SEE THE ASS OF HIM THAT HATETH THEE LYING UNDER HIS BURDEN, AND WOULDEST FORBEAR TO HELP HIM, THOU SHALT SURELY HELP WITH HIM."

Said a well-known barrister: "This statute shows that the law is a small thing, suitable only to a nomadic people. We do not use pack donkeys." We replied, "I am astonished at a professional gentleman, with a trained mind like yours, *fastening on the illustration* and *missing the principle* illustratively stated. True we do not use pack donkeys as our transportation system. We use railway companies and steamship companies, with their up-to-date equipment. They are now the 'common carriers,' as the pack donkeys formerly

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were. So *strike out the illustrative 'donkey'* and insert *'transportation system'* which the pack donkey was in the old time, as you say, and this is what you have: 'If thou see the "transportation system" of him that hateth thee lying under his burden and wouldest forbear to help him, thou shalt surely help with him.'"

This is a clear statement of principle. There may be *no destructive competition* between such companies, but there must be *helpful co-operation.*

Having said this, the principle governing contemporary effort is established firmly once and for all. But the full working out of the expression of such a law may require both statutes and judgments. These, however, must be in line with the law expressed in the Bible, or they will be *ultra vires.*

THE JUDGMENTS.

These are *the judicial application of the principles of equity as stated in the Commandments, and as illustrated in the Statutes, to new conditions and cases as they arise and develop* with the increasing complexity of our life. Such judgments are constantly being handed down by the duly appointed judges. When they rest on principle, they are apt to stand. When they contravene the principles of the Commandments and Statutes, they are again and again set aside and cease to be the law.

THE ADMINISTRATION.

At the head of the administration is Jehovah the God and King of Israel.

Under Him, by Divine appointment, is the House of David, represented by the Royal Person seated upon the throne as the Chief Ruler in the Kingdom.

Under him again are the judges duly appointed, and representing the King.

The United States of America has departed from this system of administration by setting aside the Crown as the centre of administration.

Chief in authority in the U.S.A. is the written constitution of the United States.

Administering this is the Supreme Court of the United States.

After this, the authority is vested in the elected officers of the administration. This is the antithesis of the Divine establishment which vests the authority in the King. For in setting aside the House of David, the representative, Jehovah so represented would seem to be so set aside; unless the WRITTEN CONSTITUTION, founded upon the Biblical law, be considered to be His voice in the administration of justice.

The people of the U.S.A. elect their judges and administrative officers.

But the law administered by them is the Common Law.

The British Empire administers the law by a CENTRALISED administration. The United States administers the law by a localised administration. The experiment seems to show that the Divinely-appointed centralised administration is the more effective. In each case the law is the same. Only the administrative machinery differs.

The centralised administration is effective in lands such as India, Burma, and so on. Localised administration would not be effective in such conditions, as the people are not yet qualified to elect administrators of the law. Even though they were, centralised administration in the hands of appointed judges seems most effective.

We have a *system of law which is perfect as to home needs.* It touches national life in every department. It takes care for faith and worship, defending the people from false teaching and worship.

It takes care for the hallowed estimate of the Name of God. This is a most momentous thing in the life of a man or a nation.

It takes care for the Sabbath. A heritage of the Israel people, precious beyond estimate.

It takes care for the family life, upon which Biblical civilisation is based.

It takes care for life.

It takes care for property.

It takes care for character.

It takes care for reputation.

It takes care for the individual; who must eschew covetousness, the root of all evil.

The perfect application of that law will settle equitably the condition of labour, commerce and finance. It sets the rules for successful agriculture, for safe sanitation, for public health, and for international peace.

The preaching of the Gospel of the Kingdom, which is ruled under the Common Law, or the Law of the Lord, is next in importance to the preaching of the Gospel of personal salvation, and well will it be for the earth when all men shall give heed thereto. In the succeeding articles we shall deal more fully with this great theme.

RUSSIA.—I.

ROSH. CHIEF HEAD. RUSSIA. WICKEDNESS (in *Heb.*).

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

WE assume that Russia is Assyria from so many prophetical points that, to our mind, there is no shirking of the question. That Russia, spelt backwards, as if in Hebrew, is Assur, may be but a coincidence. But coincidences when supported by historical and prophetical facts give a semblance of circumstantial evidence not to be lightly thrown on one side.

The word ROSH occurs first as a son of Benjamin, Gen. xlvi, 21. Another apparently misleading inference is with Asshur, as first it is said Gen. x, 11, "Out of that land (Shinar) went forth Asshur and builded Nineveh." And yet v. 22, Asshur is a son of Shem! This strange intimacy of Shemite with Accadian has caused great confusion in the ethnological world. We see the same afterwards with Rosh of Benjamin mixing with Tubal and Meshech, Gen. x, 2, and Ezek. xxxviii, 2, 3; xxxix, 1, sons of Japheth. In Isaiah xxx, 28-31, the overthrow of the Assyrian is said to be brought about by the "Sifting of the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to err." This is exactly the method God pursues with Gog of the land of Magog, the prince of Rosh, Meshech and Tubal (Young's literal translation). "I will turn thee back and put hooks into thy jaws and I will bring thee forth." It is in the land of Israel that "He will destroy in this mountain the face of the covering cast over all people and the veil that

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is spread over all nations. He will swallow up death in victory" (Isa. xxv). So our ethnologists are led astray, for they see not the Hand of God.

It is remarkable how consistent the Word of prophecy is when we grasp the fact that it is one long struggle between the kingdoms of this world and the Kingdom of God: or the seed of the serpent and the seed of the woman. This is apparent before the Flood, but becomes more definite afterwards, when God pronounced a curse upon Canaan and gave him to be "a servant of servants unto his brethren." "Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth and He (God) shall dwell in the tents of Shem, and Canaan shall be his servant." This curse remains upon Canaan until "there shall no more be a Canaanite in the House of the Lord" (Zech. xiv, 21). This also is at the time of the victory of Israel over all his enemies (Ezek. xxviii, 20-26). This last internal curse to Israel is the result of disobedience on the part of Israel (Num. xxxiii, 55, etc., etc.).

Since the call of Abram, and the promises to him of the heirship of the world, the World Powers have been prominently Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and Turkey. Here are seven heads, as first fully seen in Rev. xii, as the great red dragon in conflict with the woman (Israel) under the same figure as in the dream of Joseph, Gen. xxxvii, 9-10. In Rev. xvii, 11, the last development of the World Power is "the eighth and is of the seven and goeth into perdition."

This is told us as being the doom of the King of Assyria, Isa. xxx, 31-33; xxxi, 8; Rev. xix, 20; Isa. xiv, 25-26; Mic. v, 5-6. It will be seen that Asshur is Israel's enemy in Num. xxiv, 20. Amalek was the first of the nations to set his hand against the throne of the Lord, Exod. xvii, 16 (literal, Young), and Asshur is the last, v. 24. Israel's King is to be higher than Agag (lxx), and His Kingdom shall be exalted, when the Assyrian shall come into our land and this MAN shall be our Peace, and the Peace shall be accomplished in Jerusalem (Hag. ii, 9).

In several other places is the Assyrian seen to be Israel's great enemy; this is summed up in Ezek. xxxviii, 17: "Thus saith the Lord God: Art thou not he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face."

No one but God Himself could have foreseen that Rosh or Russia would be the head of the people Meshech and Tubal, nor does the name Rosh appear in history until 1,500 years after it had appeared in Ezekiel. The coincidence is that Benjamin on his separation from Judah, in consequence of the Crucifixion of Our Blessed Lord (Zech. xi, 10-14), broke away from the original Kingdom of Judah to which it had been lent (1 Kings xi, 31-36), having remained with Jerusalem and faithful to David (the beloved of the Lord) until Judah rejected David's Son. Of Benjamin, Deut. xxxiii, 12 says: "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders."

When Benjamin got away from Palestine, for we must remember that the Galileans were not Jews in the strict sense, any more than was St. Paul himself (Phil. iii, 4-5), and received the Lord Jesus gladly (John iv, 45; vi, 15; I., 12, 13; Acts ii, 7), Judas seems to have been the only true Jew among His disciples (*Farrer*). They appeared in Asia Minor, and were addressed by St. Paul (Acts xiii, 26): "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the Word of this Salvation sent." 47: "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, and that thou shouldest be for salvation unto the ends of the earth." From these emanated the teachers of the great Apostle to the Goths, Ulphilas, who translated the Bible into the then modern tongue of the districts in Ukraine. "The charge of Rome that he was an Arian must be taken as a hostile stigma of a pure Christian man."

From Asia Minor to Scandinavia seems a big jump, but we must lean to prejudice, even if it is assisting our understanding of Holy Scripture, and must not be as the sceptical or higher critical mind, and explain it all away as of no import.

Of Benjamin, Jacob says: "Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." Knowing as we do that Benjamin, the Galileans, separated from Judah, as Our blessed Lord told His disciples to do, and Josephus bears out the fact, it is but a little step to assume that they joined the Asœ from Asgard under Odin, who is known to have set up the Scandinavian or Norse Kingdom. It is from here the Vikings originated the great sea warriors, and the three Rurik chiefs in the 9th century of the Christian era: one into Normandy and another as far as Novgorod to the East. Like William the Conqueror they were all born rulers, after having ravaged Europe from South-East to North-West, and back again into Italy and Sicily. Rurik and Rollo, Rurik at Novgorod and Rollo at Rouen, made their names famous; another brother had invaded Kent. It is Rurik that Russ is derived from; they were also known as Verangians, and easily asserted their power as great leaders (see Rosh in Russia Japhet).

After being conquerors of Constantinople and other places, they were forced to leave (160-171) those they ruled over, Meshech and Tubal (Moscovites and Tobolskians), but these finding they had no power of government in themselves besought the Rosh or Russ to return. It was thus in the 9th and 11th centuries that Russ became an established head. Thence we trace Little Russia, White Russia, Great Russia, Bo-Russia (Prussia). Hence the name once Benjamite but declared in the 6th century B.C. by Ezekiel as ROSH. Meshech and Tubal appears ethnologically connected with the Japhet stock. The names Meshech and Tubal, as we have seen in the genealogies of Gen. x, are easily traced upon the inscriptions as far back as the 15th century B.C. by the Caspian Sea, as conquered by Assyria, again in 12th, 9th and 8th centuries, then absorbed into the Kingdom of Nebuchadnezzar. Thus Meshech and Tubal formed part of the great image over which the Head of Gold bore sway. It is well to recall where these names occur: Gen. x, 2; 1 Chron. i, 5; Ezek. xxvii, 13; xxxii, 26; xxxviii,

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2-3; xxxix, 1. Tubal without Meshech is in Isa. lxvi, 19, and Meshech without Tubal in Ps. cxx.

If the Rosh became absorbed into the Moscovite and Tobolskian, we can only suppose that they eventually will be the means of their destruction, for the clay (Israel) cannot mix with the iron (Dan. ii, 35, 43, 45).

Meshech and Tubal were formerly of the Babylonian Empire. Since Babylon conquered Assyria, and Medo-Persia also contained the Babylonian possessions, then they were moving bodily northward, but do not seem to have migrated into Europe and Northern Asia until the A.D. era. This would be at the time when Rome was at its zenith. This should satisfy us that these originally formed part of all the four World Empires.

THE QUESTION OF THE PRAYER BOOK AND AFTER.

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

I AM very delighted that Parliament has rejected the Deposited Prayer Book, and I am proud to say that months ago I voted against it in my official capacity. There are and have been two classes of opponents to the new Book—(*a*) those who object to it because it does not go far enough in the sanctioning of their Romanising illegalities, and (*b*) those who object to it because it goes too far, and in a very subtle manner undermines the Protestant foundation of the doctrine of the Church of England.

Personally, I am happy to have classed myself within the latter category, because I am wholly and absolutely opposed to anything that controverts our Protestant Faith, and savours of "Rome." The Archbishop of Canterbury stated months ago that the doctrine of the Church of England was not changed in the new Book; but after a careful study of the latter, I felt compelled to come to the conclusion that the doctrine of the Church of England would be changed if the new Book were to be sanctioned by the Law of the Land. It is more than difficult to understand how so great and statesmanlike an Archbishop as Dr. Davidson could have allowed himself to be persuaded that the new Book involved no change of doctrines. It is apparent to all—and witness the huge correspondence in the *Times*, Daily Papers, Church Papers, etc., for months past, in which every shade of opinion has been frankly expressed by clergy and laity of all schools of thought—that the doctrine of the Church of England, as expressed in the new Book, differs considerably from the doctrine of the present 1662 Book.

Dr. Frere has stated that if there is no change of doctrine, "there is a change of *emphasis*," which is a very subtle and dangerous change indeed, and a statement which amounts to a quibble. Alas! there are unfortunately hundreds of clergy (and witness the 1,400 priests who have stated and subscribed their intention not to obey the new Book, if passed) who not only want a change of doctrine, but who insist upon practising rites, ceremonies. and devotions before and connected with the Sacrament of the Holy Communion which are illegal and superstitious.

The whole question centres around the doctrine of Transubstantiation. This the Church of England since the Reformation has been bitterly opposed to. The chief work of the Reformation was *to turn the Mass into a Communion, and to make the congregation partakers in it, instead of spectators of it.* That our Church is "Catholic" in the original and etymological sense of the term none can deny, as stated in the words of *the Prayer for all conditions of men*, but the Archbishop of Canterbury was right when he said in the summer that "our Church is Catholic *and reformed*," and Parliament has proved that it will not sanction any tampering with the "reformed" condition of the Church of England to-day.

I find it hard to understand why so many clergy desire to see Transubstantiation "legalised." We cannot put the hands of the clock back; and to revert to medievalism in Church matters would be inconsistent, unless we also revert to medievalism in every other department of our social and national life. This would mean to give up electric light, trains, steamships, aeroplanes, hygiene, etc., etc., and to live and have our being just as they did in the Middle Ages. Besides, Transubstantiation, Adoration, and other illegal practices are rank superstition, as confessed by the Articles (cf. xxviii, xxxi).

Again, we want England for the English, Britain for the British, and the British Empire for Christ—not for the Pope. Why should we, with our great, noble, and Divine heritage, submit, or be drawn into an illegal submission, to the doctrines of an alien, Roman, and erroneous Church, whose doctrines and practices have demoralised, oppressed, and corrupted tens of thousands of the peoples of Ireland and the Continent? I have always maintained that the sub-conscious soul or mind of the British people is Protestant. As a nation we abhor Transubstantiation and Romanism. The man in the street—and also many people in the Church pew—may know little or nothing about Church doctrine, ecclesiastical law, and theological disputes; but the man in the street objects to Rome, just as we as a nation and Empire abhor allegiance to foreign dominion. So that is why Parliament rejected the Prayer Book Measure. It did not reject it because the Deposited Book did not go far enough to please the so-called Anglo-Catholics, but because it went beyond the precincts of our Protestant heritage, and thus Parliament has lifted the matter out of the bounds of politics and Church disputes, and by rejecting the Book has warned the Bishops, the Church and the nation that it will not sanction any weakening of our national Protestant principles, for which the blood of martyrs was so freely shed a few centuries ago.

The next step is difficult to foresee. The Bishops have got into a terrible quandary, and they are on the horns of a dilemma. They have refused (speaking generally, for the Bishop of Birmingham has made a bold stand against his law-breaking clergy) to prohibit illegal practices under the existing 1662 Book, and Parliament has rejected their 1927 Book. Consequently, their own position is now worse than ever. It is best not to be pessimistic, but the outlook is serious. Yet there are the 7,000 who have not bowed the knee to Baal, and "if God be for us, who can be against us?" We must hope and pray for the best, knowing, as we know, that truth

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must triumph, and that the simple Gospel of Our Lord and Saviour Jesus Christ will win through in the end.

It is difficult to foresee whether Disestablishment will follow, but my own hope and belief is that it will not be allowed of God, since our King must always be "Defender of the Faith," and "knowing whose minister he is . . . duly considering whose authority he hath," it necessarily follows that the King is the titular, cherished, and hereditary head of our Kingdom-Empire, which is the Church-nation of Jehovah. A few years ago I was in conversation with Lord Robert Cecil (as he then was), and he said to me, "You must admit, Mr. Lancaster, that the Pope is the head of Christendom." But I replied, "No, my Lord, I will never acknowledge that! The head of British Christendom is the King, who is Defender of the Faith," and may His Majesty always retain that most honourable and God-given title.

In conclusion, it is very interesting to observe that it is approximately "time, times and an half," *i.e.*, 1,260 years since the days of the famous Council of Whitby in A.D. 664, when they could not decide whether to adhere to the British use or to the Roman. They made a compromise at Whitby, and the result has continued to this day, some wanting British or Anglican traditions, and others desiring the Roman. Had the Council of Whitby settled the question finally in favour of the British wholeheartedly as against the Roman, the history of the Church of England during the past many centuries might have been very different, and perchance we should not have been in the difficult and delicate crisis of the present moment.

NEW YEAR MESSAGES.

From MAJOR J. KNOWLES, O.B.E., President B.-I.-W.F.

HEARTY greetings and best wishes to the Editor, the staff, and all the readers of THE NATIONAL MESSAGE AND BANNER. The year that has just passed has witnessed a wide expansion of the British-Israel Movement, and I look to a still further expansion during the year upon which we are now entering. Our weekly journal plays an ever-increasing part in the spread of the B.-I. Truth, and is read by thousands who seldom, if ever, hear the spoken Word. Let us all endeavour by every means in our power to increase its circulation; we can all do something, even those who cannot afford to take more than one copy can lend their copy to others, and those who can afford to take two or more copies will help greatly by so doing. If we all work together, we shall accomplish far more than we could hope to do working separately. The staff at our Headquarters are working loyally and devotedly, and look to all members and associates of the B.-I.-W.F. for their support. I earnestly hope that all readers of THE NATIONAL MESSAGE, who have not yet joined the Federation, either as members or associates, will join during the coming year and thereby help to make known the great Truth for which we stand.

From the REV. J. MOUNTAIN, D.D.

I ADMIRE THE NATIONAL MESSAGE AND BANNER more than ever, and I look for its arrival every Friday morning with an expectancy which is never disappointed. All the articles are most illuminating, and they shed light on many parts of the Bible which, for many years of my studious life, were obscure. As to the articles by Mr. Goard, the Editor, I read them not only with instruction but with positive delight. His exposition of the Bible, and, particularly, the light which he throws upon disputed passages and upon passages which generally escape the ordinary reader—these are exceptionally brilliant. He is, indeed, a born leader of intellectual and spiritual men, as well by his pen as by his voice.

From DR. W. GORNOLD.

IT is a blessed thing to be in the Fellowship of Israel. It is not only inclusive of the blood tie that—however remotely—unites us in the brotherhood of the Hebrew Nation, but above all brings us individually into direct relation with the Lord Jesus, Who is of the same blood with us according to the flesh, and thereby into direct relation with Jehovah Christ, the Son of the Living God! That surely is something to inspire our hearts during the coming year, and, indeed, for all time. But beyond those of the Hebrew Nation (which is the whole House of Israel), we must not forget to include all those who are affiliated to us by adoption and by grace, for these are those "companions" of both Ephraim and Judah of the North and South who are to become ONE NATION in the land upon the mountains of Israel. To these also may all the blessings of the life in Christ be extended. The first stage of the realisation of this prophecy is about to take its place in the history of our nation. We all know that the world is now entering the period defined by the Last Low Passage of the Great Pyramid, which is associated with the Tribulation of Jacob, which is Israel. British-Israel identity brings us directly into the line of action. By the end of August we shall know exactly where we stand and to what we are committed. I ask you to look through the mists which encumber the earth about us. To the eyes of Faith they are not impenetrable. Beyond you will behold that veritable Land of Hope and Glory which Abraham "rejoiced to see and was glad." For under the guiding hand of that great administrator known to us as Elias, who "verily must first come and restore all things," the Lord will "thoroughly purge His floor" (which is the earth) and get His House in order that He may abide with us for ever. We see, then, that after the rooting out of the tares and the gathering of the harvest into the barn, which is the assembling of Israel in the Land of Promise, there is an immense and glorious work for all of us to do. This work cannot be done in the dark. The light of Truth must reveal the path along which we have to go, and the shining light of British-Israel Truth, so powerfully unfolded in the soul-saving pages of THE NATIONAL MESSAGE AND BANNER, is the first, as it is finally the greatest, of all the lights that seek to illumine the darkness of the Midnight Hour. The time by the great Clock of the Universe is now at 18 minutes to Twelve, and in this wider sense of the import of events I would wish for all a Glad New Year. There are strange lights and murmurings in the citadel. Let us go out into the night and look at the stars. "When ye shall see these things begin to come to pass then *lift up your heads*, for your redemption draweth nigh."

From COLONEL G. W. BRAZIER-CREAGH, C.B., C.M.G.

WITH the opening of the New Year I take up my pen with great pleasure to bear witness in expressing my profound

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gratitude for the spiritual enlightenment I have drawn from the pages of THE NATIONAL MESSAGE AND BANNER during the record year just past.

The richness of the articles each week have been to me—and I make bold to assert, must be to all readers of the journal—beacons of light and refreshing wells of spiritual joy giving bountiful help to the Bible student. To my mind they are "Clarion-like," rolling out thrilling waves of sweet spiritual music that reverberates in the heart and soul of all searchers conscious of the accuracy and inspiration of the Divine Word.

It is no small wonder that there has been such a very great increase in the circulation of the Journal, but we must not be satisfied till we reach the high-water mark of a hundredfold increase. This can only be done by the willing co-operation of every fellow-reader and every fellow-worker in the service of the Kingdom by enlisting their friends and relations in the happy brotherhood of the B.-I. Federation, which under Providence now extends to the furthest outposts of the British Empire.

Our warmest thanks are indeed due and unstintingly given to the great leaders and all labourers at Headquarters, No. 6, Buckingham Gate, for the wonderful and unflagging zeal they have shown throughout the year, meeting every call in the rapidly increasing demands for British-Israel Truth.

"1928."

"Ye have not passed this way heretofore."

Our motto for the New Year should then read:

"Another year, another link to bind our brotherhood closer."

From MR. HENRY PROCTOR, F.R.S.L., A.V.I.

THE God of Israel has again crowned the work of the Federation during the past year with abundant success.

As we look back upon the last quarter of a century, we can see how "a little one has become a thousand, and a small one a strong nation." And who can doubt that such doughty warriors and indefatigable workers, as God has been raising up within the last few years, have been specially sent by Him for the purpose of "raising up the tribes of Israel," by opening the eyes of this blind people and unstopping their deaf ears? Truly, there are clouds on the horizon, and we seem to be approaching midnight, but the day is at hand; the morning cometh. Let us therefore "LOOK UP, for (our) redemption draweth nigh," and though it is a time of "Jacob's trouble," yet we know that "he shall be saved out of it," for "no weapon formed against Israel can prosper." And we to whom these things are revealed are not of the night or of darkness, but sons of light and children of the day.

From REV. P. HUSBAND DAVIES.

GREETINGS and congratulations to the Editors, contributors and all-grade helpers in all the issues of THE NATIONAL MESSAGE AND BANNER. It is most welcome to our home week by week. We hail its *light* and follow, largely, its *leading*. We have noticed with joy and thankfulness its growing improvement, and increased influence. Its success is well deserved. Personally, I know of THE NATIONAL MESSAGE being uttered through clerical circles in North Wales, and the arresting challenge of this Banner is regularly unfurled in South Wales—whither we send copies by the King's messengers and *otherwise*. A great New Year to all the writers, readers, circulators, aiders! You are doing a great work. Let us pray—among other petitions—that all believers may become "workers *together with God*"—realizing the glorious difference thus, instead of merely working for God—or, rather, *along with*—Him.

From MRS. HOLBEIN HENDLEY.

To the Leaders of the B.-I.-W.F.

I only too gladly avail myself of this opportunity of greeting my fellow believers in the wonderful message of our Federation for the unbounded and remarkable success of its unceasing labours. It has long seemed to me in its work and teaching to be the final fulfilment of the promise quoted by St. Peter in his memorable Pentecostal address, Acts ii, 17–18:

> "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy," etc.

There is a freshness, a lucidity, an inspiration, in the teachings spoken or written, that differentiates them fundamentally from the general run of what one hears from most pulpits. Somewhat as fresh water drawn from living springs—to what is taken from stagnant pools—which awakens, refreshes, and satisfies thirsty souls, revivifying, illuminating and convincing. This because drawn from that inexhaustible fountain of wisdom and truth, God's own Word, untouched and unmixed by traditions of men. It enters into the hearts and minds of hearers with power and conviction. Draughts of "the pure milk of the Word" bring life and light.

For the first time almost, we are taking heed to the "*Sure* word of prophecy," and finding in the events of history of our race the Master Key to its prophetic utterances, and thus our Society is no longer walking in darkness, but has become "Children of the Day!" We recognise what of the ancient prophets have already been translated into facts and are enlightened as to the *things*, momentous things, yet to come! THE NATIONAL MESSAGE, which records and sends abroad these teachings of the Spirit, seems to be no other than "That messenger" which Our Lord has promised to send to prepare His way before Him. For in His written and infallible Word; in the Pyramid; and in the Signs of the Times as given by Christ Himself, we are led to expect as imminent that "Manifestation of the Sons of God" in these Isles and our Dominions for which the whole creation now is travailing, when Our Lord Himself will be revealed, bringing His sheaves with Him. Them that sleep God shall bring with Him.

We therefore rejoice in the great and wonderful energy, wisdom, enthusiasm and zeal with which the Holy Spirit has girded the Band of Witnesses who are now commissioned to carry on their task of unearthing once more God's Book from the cobwebs of superstition and tradition, and disentangling it from the wrappings of ignorance and unbelief.

We must all fervently thank God for the great work they are accomplishing, and pray that they may be spared and increased more and more "Till the day break, and the shadows flee away."

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"WHEN MAY WE EXPECT OUR LORD'S RETURN?"

PERSONAL LETTERS TO THE EDITOR ask as above :—

Our answer is : the Scriptures make it clear that we should be in an attitude of CONSTANT EXPECTATION. It was possible that He should have returned long ago, *if certain combinations of actions and circumstances should be brought together.* It was possible for Israel to bring them together. They were not brought together, and Our Lord has not as yet returned. (See Acts iii, 19-21.) "Whom the heaven must receive (or retain) until . . . " and the until has no reference to a certain date, but to the accomplishment of certain restorations in Israel.

May we be sure as to the date of His return? We may not. Our Lord states the fact that the day and the hour of the return of Our Lord is reserved in the Father's own power. Not even the angels in heaven know. Therefore it is certain that not even the angels which fell know. Perhaps this latter is the reason for the hiding of that time. It is "at such an hour as ye think not." To be "long-daters" is to join the ranks of those who say "My Lord delayeth His coming." Against this Our Lord spoke most severely, in the twenty-fourth of St. Matthew. To be a "short dater" is to run counter to the warning of Our Lord. "It is not for you to know . . . "

But as to *the nearness* of His coming, when certain events begin to happen then Our Lord declared that we may "know that it is near, even at the door." This we believe we now know. We believe that to try to go beyond this, either pro or con, is to presume on ground from which Our Lord has warned us.

The SIGNS of His coming are manifest. The Time—a continuation of that to which He referred when He commenced His ministry with the cry "the time is fulfilled"—is very nearly out. For instance, the times of the Gentiles are ended. The treading down of Jerusalem "until . . . " is finished. The time of the blindness of Israel passed at the same time as the treading down of Jerusalem ended. The times of Israel's punishment ended more than a century ago, and Israel has since been marching forward on a miracle path of expansion and uplift. Part of the time of Judah's punishment is gone, and only that which falls due to end in 1934-36 remains. The last period of Judah's punishment is fraught with that tremendous upheaval which will see the responsibility and power of world rule pass to the hands of a reunited Israel. The way is then open, as far as "the Scriptures of truth" are concerned, for the coming of the Son of man. But there are even then upwards of seventy years of the present dispensation to run. It may be that the coming will be *at the end of the present times.* It may be that it will be *at the beginning of the seventy years,* for the cleansing of the sanctuary. It may be that it will be at *the end of the seventy years* immediately before the millennial day.

We expect, and with good reason, that He will soon "come as a thief" and gather His forces to a place called in the Hebrew tongue "Armageddon." Whether He will then reveal Himself to His own or not, and whether He will then be manifest to His enemies, we do not know. Probably not.

After that, as the last great conflict deepens, He will move from Armageddon, His G.H.Q., to the Mount of Olives. "In that day His feet shall stand upon the Mount of Olives, and the Mount of Olives shall cleave in the midst from the top to the bottom . . . " Again, whether He will then be visible to His own, and to the enemy, we do not know. After that seems to come the Marriage Supper (Matt. xxv). After that the gathering and the judgment of "His own servants," "His ten servants," and the rewarding of them according to their service during the time they have "occupied till He come." Then after that, the coming in His glory, with all the Holy Angels with Him, and the Judgment of "All nations." These seem to be the very same "All nations" which He found gathered against Jerusalem to battle. Then the Kingdom! These stages will probably take up the full remaining years to the seventh millennium of Bible history.

It would seem that the rapture of the Church is indicated by the Marriage Supper. We are impressed at this time, but still with an open mind on the subject, that the rapture of the Church is at the time of the Marriage Supper and that it is after the Mount of Olives' presence of Our Lord. In that case the great deliverance will take place first. "Then shall my people Israel know that I am Jehovah their God from that day and forward." "Then shall the heathen that are round about you know that I am Jehovah your God when I am sanctified in you before their eyes."

This seems to indicate that *the great triumph of the Kingdom Gospel* will have brought the nation back to the Lord in penitence and faith ; and that *the great triumph of the Gospel of Salvation will* bring the world to Him, when "I am sanctified in you before their eyes." *Thus we look to see both the triumph of the Gospel of the Kingdom* and of the *Gospel of Grace before* the rapture of the Church ; and *we look to see both before many years have gone.* We imagine that this desired end will be in sight by the end of 1928 or very shortly thereafter ; at all events we believe that it will be in sight by 1936. "Because a short work will the Lord make upon the earth."

W. P. G.

WEEK BY WEEK.

By A. R. H.

CHINA is standing at the cross roads! Will she turn toward the KINGDOM of BRITAIN or the kingdom of the Beast?[1]

Recent developments show signs of a revulsion of feeling against SOVIET activity which should greatly favour the successful conclusion of the former alliance.

The SOVIET attempt to make CHINA a base of operations against the BRITH-ISH EMPIRE in the FAR EAST will have miserably failed (if the Chinese Nationalists follow up their present change in policy), but the inevitable crisis in the NEAR EAST brought appreciably closer.

[1] In "*The Mind and Face of Bolshevism,*" René Fülöp-Miller refers to the ancient legend cherished by Russian peasants that a day would come when "a Nameless Beast" would rule over them. "And now it is here," continues the author, "the 'Nameless Beast,' and has set up its kingdom. . . . An attempt is being made in Russia to make a correction in the arch-type of humanity itself, to wipe out the former type, 'that soul-encumbered individual creature,' and replace it by a higher type, by a new and more valuable species of living being, by collective man, freed from the evils of the soul." The term "Beast" is used by the Bible to represent "a military power." The Soviet are now credited with having the largest army in Europe.

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A smashing blow through AFGHANISTAN to INDIA or the long premeditated descent upon PALESTINE and MESOPOTAMIA will be the only alternative means of striking BRITAIN, once the thrust toward the Great Pacific Ocean has been parried.

The *Daily Chronicle* New York correspondent (15.12.27) reports as follows :—" The definite turn to the right decided upon by the *Shanghai Central Executive Committee* of the *Kuomintang*, was emphasised last night by *Kuo Tai-chi*, the Vice-Minister for Foreign Affairs in the NANKIN GOVERNMENT. He confirmed the statement by *Sir Frederick Whyte* that the Nationalists having turned *against* RUSSIA would welcome BRITISH and AMERICAN support.

" 'We are facing here,' he said, 'a decision between a SOVIET and what may be termed an

ANGLO-SAXON[2] FORM OF GOVERNMENT.

Bitter experience has proved the Soviet a false god. Hence, thoughtful leaders of the *Kuomintang* are ready to change, but they need *your* support and the support of the Western Powers other than Soviet Russia if a change is to be practicable.' "

This is indeed the issue shortly to be placed before all nations. The choice of an alliance with and adoption of the LAW as represented in the world by BRITAIN—LAND of the COVENANT—or submission to the reign of anarchy and lawlessness of which MOSCOW is the radiating centre.

Meanwhile all attempts from within BRITAIN to betray this country—the one centre in the world from which the Kingdom-influences of good government and peace can radiate—into the hands of civilization's enemies should be strenuously resisted. BRITAIN is the only true bulwark against aggressive Communism, and her power and might to defend the rights of weaker nations must remain unimpaired.

Meanwhile, Admiral Tyrwhitt's thrilling rescue[3] of threatened missionaries—by the despatch of H.M.S. *Seraph* —foreshadows the greater works the BRITH-ISH NAVY will shortly be called upon to do. And the work of the BRITISH NAVY—a defensive weapon of the KINGDOM—will be typical of the saving work that the KINGDOM as a kingdom will be called upon to perform.

" If the enemy comes in like a flood let us bow our heads meekly to aggression and offer our lives in martyrdom[4] to the cause of Peace ! " That is the doctrine being preached by certain prophets within the KINGDOM at the present time.

" When the enemy cometh in a flood the SPIRIT of the LORD *shall put him to fight*[5] ! " That is the doctrine of the Scriptures in a message addressed to

ISRAEL IN THE ISLES.

Which is right ? Which is closer to the spirit of the SERMON on the MOUNT—Pacifism, or the doctrine of resistance to aggression as taught by ISAIAH ?

It is not the action but the spirit of the action that counts. If we once lose sight of this we lose the meaning of the Sermon on the Mount. And losing the purpose of this sermon we at once become easy victims to spurious one-sided doctrines of passive non-resistance.

The spirit of restraint has been a characteristic of BRITISH ARMIES from the very earliest times. It has grown purer and stronger during the passing of the centuries, and to-day is one of the finest influences in the world.

The BRITISH PEOPLE may be a war-like people, but they are not a military people. They are animated by the spirit of restraint[6] and not aggression.

Even the cruder manifestation of this spirit in early days attracted the admiration of other nations. Thus PLUTARCH described the behaviour of BRITONS :—" The greater or more war-like CIMBRI live in the NORTHERN OCEAN, at the very *ends of the earth*. They are not called CIMBRI from their manners, it is the name of their race.

" As to their courage, spirit, force, and vivacity, we can only compare them to a devouring flame. All that came before them was trodden down, or driven onwards like herds of cattle.

" *Their forces injured no man's property. They neither pillaged the fields nor insulted the towns.*"

Would not the latter part of this description exactly fit the British Occupation of the Rhine following the Armistice of 1918 ? As an invasion of a conquering army, what a contrast was the British progress to the conduct of the German invasion of Belgium, 1914.

And yet if any people, humanly speaking, has cause for retaliation, surely those people were the British. With the barbarities and horrors of German submarine warfare still fresh in our minds, it would not have been extraordinary if our victory had tempted us to measures of revenge.

But, no ! Our enemy was beaten and we treated him with generosity and justice and respect. That is the Brith-ish way.

Again, in 1927, BRITAIN led the Great Powers in the despatch of

A DEFENCE FORCE

to SHANGHAI. But we acted upon the principle of restraint and not aggression.

Had our forces entered the city in provocative fashion, and, in order to " make assurance doubly sure," actively opposed the approaching Chinese armies (that we might clear a space around the city) our action would have invited attack

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[2] *i.e.*, " Seed of Isaac," or Israel form of government. This is but one more example of the manner in which the influence of Kingdom-government and law is spreading. Mustafa Kemal Pasha in his famous seven day speech last year, complained that what the Opposition desired (at the time of the proclamation of the Turkish Republic) was " *the establishment of a constitutional monarchy based on that of Great Britain . . .*" This statement shows that there are or were leaders in Turkey prepared to follow the lead in government as given by the Great Land of the Covenant. Irak is following the Kingdom method already, and a well-informed writer to the *Daily Telegraph* (5.1.28) testifies as follows : " The building of a State on Arab lines in Arabia is building on sand. People's eyes have been opened to the fact that *the only way to set up a kingdom in the Middle East is to build as the British are building in Irak—slowly but surely, on a constitutional basis.* The significance of this is fully realised when we remember that the Brith-ish Constitution upon which these new constitutional governments are being modelled, is based upon and derived from the Divine Constitution. And the Divine Constitution is the Law of the Universal Kingdom which shall embrace the families of mankind in one great family."

[3] December 27th, 1927.

[4] Martyrdom may be right for individuals under special circumstances, but it remains an *individual* responsibility. Jesus confirmed this, at the same time ratifying the Laws for National Defence as set forth in the Book of Numbers. See Matt. v, 17-18. It is clear that if Jesus ratified the Law, He confirmed the system of military service for the defence of the nation as a nation.

[5] Isa. lix, 19. See margin, A.V.

[6] The people of the kingdom as servants of the king, named the Restrainer, by virtue of national redemption, in spite of their unworthiness, yet are found to manifest somewhat of the same spirit. 2 Thess. ii, 8 (F.F.)

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and have precipitated the very condition of chaos we purposed to avoid.

In the same spirit as British troops in 1917 entered the HOLY CITY of JERUSALEM, we entered SHANGHAI—as deliverers.

Thousands of Chinese from the native quarter of the CITY flocked into the CONCESSION for refuge. These people, together with Chinese residents in the Foreign Concessions, went down upon their knees in gratitude and thankfulness as our troops marched quietly through the streets.

If ever a people literally fulfilled the 39th verse of Matt. v, the British did before the barriers of SHANGHAI. For hours and days they stood behind the barricades and suffered every kind of assault and humiliation without retaliation.

We have said that it is not our actions but the spirit of our actions that count. Not our acts but the intents of our heart which in the sight of GOD are vital.

We have also shown that the Sermon on the Mount is definitely Kingdom-teaching and a part of that Gospel of the Kingdom which is (not for the Gentiles), but for Israel only.[7]

The whole purpose of this teaching is to show that Love is the fulfilling of the Law. There is no virtue in walking two miles with a stranger who asks us to walk with him one mile. The virtue does not lie in the actual figures concerned (in the *letter* of the law), but in our willingness to give a stranger a helping hand, our willingness to serve, to walk a thousand or any number of miles if necessary! The detail is of no importance.

There is no virtue in forgiving a man seven times nor for that matter seventy times seven. Forgiveness that is in any way subject to limitation is not forgiveness. Forgiveness if it comes at all must come from the heart; it must be as free and full and infinite as the love which inspires it.

"Resist not evil; Overcome evil with good!" Can this principle really be applied to Britain's armies at war? Can this really be reconciled to the rôle that the COVENANT LAND is oft-times called upon to play—that of executant of divine justice[8]?

Yes! most certainly reconciliation *is* possible. Restraint will be exercised to the utmost limit of endurance. But if aggression *comes within* the boundaries of the KINGDOM (or, frontiers whose integrity is guaranteed *by* the KINGDOM) then following the SPIRIT of the LORD, we must put him to fight[9]! "For all they that *take* the sword *must be killed*[10] *with the sword*." This is an immutable law of life from which there is no escape.

But whilst judgment will overtake the oppressor there will be *no hatred*[11] in the heart of GOD'S PEOPLE as they pursue the path of justice. *There was no hatred in our hearts when we went into the last struggle.*

"We go into the fray," said the *Times*, on August 5th, 1914, "*without hatred*, without passion, without selfish ambitions or selfish ends. We go into it united, calm, resolute, trusting in GOD. That is the mood in which our fathers fought and won. That is the mood in which we, their true sons, will fight to-day, with the humble but firm hope that in a just and righteous cause, the only Giver of all victory will bless our arms."

Such indeed was the spirit of our people as a people. May this spirit shine with greater brightness and purity of intention in the judgment days which lie before us.

THE GREAT PYRAMID'S SCIENTIFIC CHRONOLOGY.

BY BASIL STEWART

(Author of *The Witness of the Great Pyramid*, and others).

IN the course of an article recently (not, however, in THE NATIONAL MESSAGE) the writer came across the following sentence: "We must recognise that one theory about Great Pyramid date measurements is as good as another, until one of them is proved correct by historical happenings."

The foregoing illustrates but one instance from amongst the many unscientific treatises now current concerning the Great Pyramid, how misleading it is to rush into print ere the writer has properly mastered and understood his subject. Unfortunately, owing to the popularity of the subject, would-be expositors are coming forward who are ill-equipped in the necessary knowledge and technical training such a highly scientific subject demands. For it is surely obvious that if we are to carry conviction to the outside public, there must be agreement in essentials amongst writers thereon, and erroneous statements like the above avoided. The whole point about the Great Pyramid's prophetic chronology is that one theory is *not* as good as another, and to affirm that it is is to display a lack of understanding of the matter.

The chronology of the Great Pyramid is, in fact, far more scientific than many a so-called "science" to which the term "theory" would much better apply. There is no theory at all about the Great Pyramid, and history since it began has proved its chronology absolutely accurate.

Again, the *geometrical* continuation of the Grand Gallery floor line beyond the Great Step at its upper end has been spoken of as a "*theoretical* measuring line" which should be distrusted, the inference being drawn that the correct method is to measure *up* the step and *then* along the level passage beyond. This shows a lack of knowledge of the ordinary laws of geometrical representation and of the use of co-ordinates. *One must not go round corners.* Distrust of theory is certainly necessary at times, but here again we are confronted, not with any theory, but with *true scientific geometry*.

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[7] Matt. x, 5-6. The Gentiles as a people (disregarding individuals who by accepting Christ come under the influence of the Covenant) are not yet ready for this teaching. The people of the kingdom are being trained as a nucleus for the future universal practice of the Divine Constitution.

[8] See Footnotes 22 on page 842, N.M. & B., dated 31.12.27.

[9] Compare Isa. lix, 19 (A.V.) with Rev. xi, 18 (F.F.).

[10] Bukharin's outburst (as President of the Communist International) on December 13th, forms a curious commentary on this scripture. In reply to interrupters, who declared that his report on the number of Chinese persons "physically destroyed" by revolutionists was "too few," he said:—"Quite right, we *must* and *shall* kill more."

[11] Lunatcharsky, Soviet Commissar for Education, recently stated:—"We *hate* the Christians. They preach mercy and love of one's neighbours which is in contradiction of our principles. Christian love curbs the development of the revolution. Down with love for one's neighbour! That which we must have is to *hate*!" What a contrast to the spirit of Brith-ain? And what a commentary on Gen. xxi, 31

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Yet a third error which the present writer has seen advanced more than once, and into which a certain type of Pyramidologist falls, is "to calculate the Pyramid's measurements and symbolisms to synchronise with historical events, and thus prove the Divine inspiration of its builder."

This is putting the cart before the horse! To calculate the Pyramid's measurements in order to make them agree with history is about as unscientific as it could be, akin to "verdict first, trial afterwards," and, so far from proving Divine inspiration, merely proves the cunning of the investigator.

Many would-be expositors of the Great Pyramid seem not to appreciate, or understand, the fact that its chronology is founded on a strictly scientific astronomical and mathematical basis, and is *not* derived from any actual measurements taken. These latter, however, are sufficiently near to confirm the geometrically derived values of the ideal Pyramid. Again, actual measurements cannot be taken closely enough—the hundredth part of an inch is as accurate as can be expected, and under the peculiar and often difficult conditions found in the Pyramid, even this accuracy might not always be obtainable—to reveal the true interpretation of its chronology, whereas geometrically derived measurements will give much closer results, and this refinement is necessary if correctness is to be obtained.

The basis of this mathematical system is the year-circle, or the length of the solar-year expressed as a circle; which means that all dimensions of the Great Pyramid are mathematically related to, or derived from, a value of 36,524.2; 3,652.42; or 365.242 Pyramid inches.* A year-circle, on the scale of ten inches to a day, is geometrically defined as a rectangle of four times its area in the Pyramid itself, the width of this rectangle being equal to the diameter of the circle, and its length representing the circumference, to the same scale. This circle also falls exactly internal to the outer circle of stones forming Stonehenge. Stonehenge and the Great Pyramid, therefore, are set out on precisely the same mathematical basis—the year-circle—proving that the builders of the former were descendants of the same race that had erected the Great Pyramid.

Those, therefore, who attempt to explain the Great Pyramid's chronology, except upon scientific principles, are liable to find themselves astray. It is useless, for example, to fix arbitrarily some particular point—generally the junction of the Ascending Passage and Grand Gallery is taken—as defining a certain date, to take measurements from that point to others and so obtain equivalent dates, and then to claim such dates are historically accurate. Such procedure cannot produce the results claimed for it. Yet many who follow this assumption claim to determine as the *terminal* dates of the Pyramid's chronology the *same* dates as are scientifically deduced from its astronomical and geometrical data, notwithstanding also that their arbitrarily fixed basal dates more often than not disagree considerably with the Pyramid's astronomically defined dates. No really intelligent person—least of all one scientifically minded—can but regard such methods as suspect.

Another point not always understood is the change of scale from the top of the Great Step onwards, again due to non-acquaintance with the laws of geometry, while some critics, in order to make the Pyramid conform to their theories, will change the scale of representation two or three times over in this short distance, finally asking in despair: "Who shall decide which time-scale is correct?" If they properly understood geometrical representation, they would know that the Pyramid itself answers this question, and at the same time defines the scale.

Apart from geometrical indications, *structural* indications suggest a change of scale; firstly, by the Great Step at the top of the Grand Gallery breaking the continuity of ascent; and secondly, by the easier—and therefore quicker—progress along the level portion beyond.

That a new scale is introduced is indicated by the fact that the Antechamber and King's Chamber extend *beyond* the point where the primary scale terminates, namely in the Granite Leaf, at the point completing the 6,000 years of the Pyramid's chronology, while the fact that the basal date of this new scale, August 4–5, 1914, is given by *both* scales proves the geometrical connection between them and shows they overlap, thereby obtaining continuity of representation.

The scale itself is defined in the geometry of the Antechamber and King's Chamber. From the centre of the former to the opposite (or south) wall of the King's Chamber is a distance of 365.242 inches, the equivalent number of days in the solar-year, and this distance is the circumferential measure of a circle whose diameter is the length of the Antechamber. This is one instance of the use of the year-circle, referred to above, in the Pyramid's geometry.

This distance symbolises a great *year of months*, each of 30 days; that is to say, the geometrical measurements are set out as days of the solar-year, but on a scale wherein one day represents a month of 30 days, the ancient Egyptian and prophetic month, and according to Marsham Adams this is confirmed in the allegory of the Great Pyramid in the Egyptian "Book of the Dead," in which the mysteries of Osiris are a perverted form of the prophecies symbolically revealed in the Great Pyramid concerning Christ. The period thus designated extends from August 20, 1923, to August 20, 1953, or 30 years in all.

In this connection the writer has been asked: "If this distance represents in inches the number of days in a *solar*-year, how can the months be months of 30 days?" The answer is that 365.242 months of 30 days each is the same duration of time (10,957.26 days) as 360 of our *varying* months, which equal 30 solar-years.

That the scale of the Pyramid's chronology for modern times is correctly taken as an inch for a month is also borne out by the fact that the terminal year of this dispensation so obtained is the same as that given by the great "Seven Times" of Bible prophecy—viz., 1936.†

"The Christian on his knees knows more, and can see further than the philosopher on tip-toe."

* Detailed explanation will be found in the second edition of the *Witness of the Great Pyramid*, now in course of preparation.

† Vide chart in the writer's *Times of the Gentiles* (Covenant Publishing Co., Ltd.).

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THOUGHTS ON EZEKIEL'S "TWO STICKS."

BY "EYNSFORD."

IT is held by some opponents of British-Israel Truth that the union of the two sticks as foretold by the prophet (Ezekiel xxxvii) had for all practical purposes been fulfilled at the time of the return of the Jewish captives from Babylon, which was some seventy years after the parable was put forth. This theory implies that the present-day Jews represent the whole of the Twelve tribes. An idea, by the way, that is not entertained by the Jews themselves.

Other opponents hold that there are yet some remnants of the Ten tribes who will be found, and that they will be united to the Jews in fulfilment of this parable. These opponents maintain, however, that the Jews of to-day are made up of enough of the Ten to constitute them as fully representative of the Twelve tribes. This is hardly consistent, for it is clear from the parable that it is to be a union of Judah, not odd remnants, but with definite "tribes" in the Stick of Joseph. The prophet declares the reunion of two separated peoples, of two numerically unequal groups. If the Jews already constitute the Twelve tribes how can the Ten-tribed kingdom be united to them in the future? The parable does not give the impression that the Stick of Judah constitutes the Twelve. True, it speaks of Judah's "companions," consisting of members of the other tribes, but shows that the Stick of Judah does not embrace any one (or more of an) entire tribe of Israel. More of this anon.

Another exactly opposite view seems to obtain. It is the very reverse of that held by opponents, namely, that the present-day people of the Ten-tribed kingdom contain so many people of the House of Judah other than the present-day Jews, that they (the Celto-Anglo-Saxon race) constitute the complete Twelve tribes; that the Jews of to-day are not in this Twelve, but that they are, shall we say, a rejected people, who do not represent the real House of Judah!

The basis of this theory seems to be as follows. Within a few years of the destruction of the kingdom of Israel, and the main deportation of that people, another king of Assyria essayed to do with Judah as his immediate predecessors had done with Israel. This emperor, Sennacherib, invaded Judah and took practically all the fenced cities thereof till there was left only the capital untaken. This he would have accomplished, but for the marvellous intervention of God, who delivered Hezekiah and Jerusalem from his hand. As a result of this campaign, it is stated that some 200,000 people of Judah and Benjamin were deported by the Assyrians. The number, if correct, must have been a crushing depopulation of Judah. What became of these captives? They were not deported to Babylon. They had nothing to do with those who, over a century later, were taken to Babylon. They were transported to the identical regions whither the people of the Ten tribes had been carried, hundreds of miles away from Babylon. This meant a great accession of the men of Judah and Benjamin and of Levites to the captives of Israel. What an accession of Levites to the Leviteless people of Israel. It has been suggested that this enormous influx of the Judah people to the captives of Israel was nothing less than the union of the Stick of Joseph and the Stick of Judah as presented in Ezekiel's parable.

But this fusion here described took place more than one hundred years before the time of Ezekiel. The prophet was not describing a past event but was foretelling one in the then distant future. "Distant future," because the union of the two sticks was not to take place till after the events of the previous vision narrated by the same prophet. in the same chapter, namely, that of the Valley of Dry Bones (Ezekiel xxxvii). That vision showed what was to be the condition and rise of the House of Israel of the northern kingdom in its three distinct stages. It was not until after the restoration of Israel that there could be a union of the two sticks. The restoration of Israel, according to another prophet, Hosea, was not to occur till the dawn of the "Third Day." Nothing so far in the nature of such an union has taken place since the dawn of Hosea's Third Day, although the restoration of Israel on the Third Day has indeed come to pass in the period foretold. We await the reunion of the two sticks.

There must to-day be two separate peoples, one representing the House of Joseph, and one representing the House of Judah. Who are they then? We answer, the people of the British Empire and the United States of America represent Israel, while the Jews are the House of Judah. The twain are one day to be One Stick in the hand of God.

It is very important to note the prophet's exact description of the sticks. Who exactly constitute the Stick of Judah and who that of Joseph? It will be noted that each has his "companions," meaning, obviously, that in the Stick of Judah are representatives of the other tribes, and that in Joseph there are representatives of Judah and the other tribes. It is very striking that in the Stick of Judah there is only one entire tribe, namely, Judah; while in the Stick of Joseph there are not only representatives of all the tribes, but all the tribes, as entire tribes (save Judah, of course). The other "tribes," as entities, are in the Stick of Joseph and not in that of Judah. Here are the descriptions: Ezekiel xxxvii.

The Stick of Judah.

v. 16.—Take thee one stick, and write upon it, For Judah and for the children of Israel his companions.

The Stick of Joseph.

v. 16. Then take another stick and write upon it, For Joseph, the stick of Ephraim, and for *all the house of Israel* his companions.

v. 19.—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.

Joseph and the tribes—Judah with no tribes. This is in keeping with what was indicated by Moses regarding Judah, when he blessed the Twelve tribes before his death. (Deut. xxxiii, 7.)

Hear, Lord, the voice of Judah, and bring him unto his people: The reunion of the ONE Tribe, Judah with the other ELEVEN.

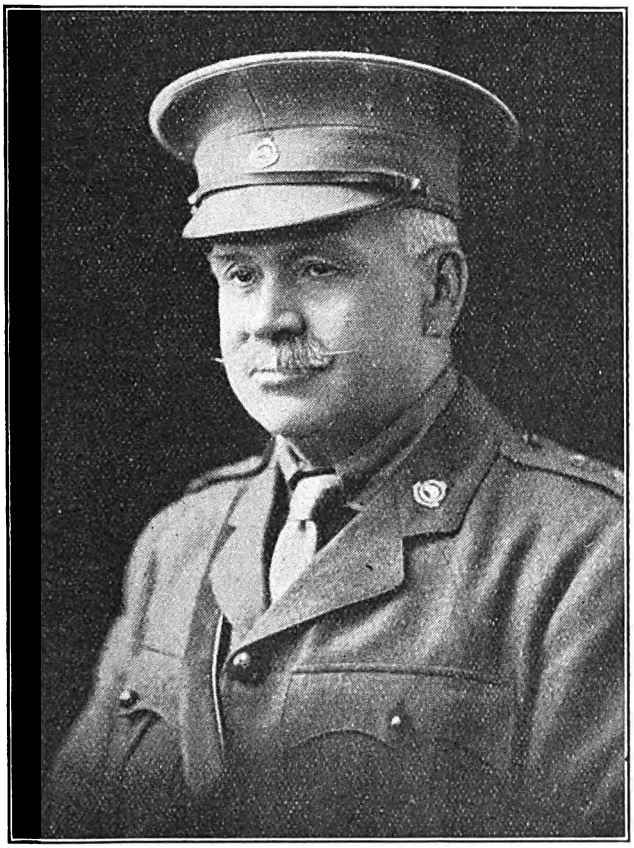
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OBITUARY.

THE LATE MAJOR W. J. R. HUTCHISON (ADELAIDE, SOUTH AUSTRALIA).

WE deeply regret to announce the death of a prominent supporter of British-Israel Truth in South Australia, Major W. J. R. Hutchison, on 21st October, at his residence in Magill, near Adelaide. He was born not far from Kingston in that State sixty-two years ago, and was educated at Scotch College, Melbourne, Victoria, and Whinham College, Adelaide.

After passing through the University of Adelaide he intended to take up the special study of civil engineering in England, but family changes prevented that being done. However, he studied hard along these lines at home, and after some years spent on a large sheep station, and another long



period in business, he was found worthy of a better position and became accountant and confidential clerk to an extensive firm of pastoralists.

He took a deep interest in military affairs, and was connected with the military forces for over twenty-three years. For four years he acted as an area officer under the compulsory Training Defence Act, and was for a considerable time associated with the Australian Signalling and Intelligence Corps, holding the rank of Captain in both. In his earlier years he joined the South Australian Mounted Rifles and served twenty years with that unit. His skill in military surveying led to the completion of a topographical map which was highly praised by the military authorities. For some time he was commanding officer of the No. 1 Squadron of the 23rd Light Horse Regiment. On the outbreak of the Great War he acted for two years as Transport Officer on several steamers taking troops from Australia, and his work in that position was most highly spoken of. On his reaching the age limit in 1918 he retired with the honorary rank of Lieut-Col., and the V.D. Medal. All his life he was a great student, and diligently made the most of his time; and by joining the International Correspondence School gained a Diploma from London which enabled him to take an important position as a draughtsman in the Government Lands and Surveys Department, and this he held until his death.

British-Israel Truth was a matter of absorbing interest to him, and he devoted most of his spare time in later years to the propagation of its teaching. It was only after the most patient study that he became convinced of the Scripturalness of its tenets, and from that moment he delighted to tell the good news to others. He never wrote any books on the subject, though he was quite capable of doing so; his efforts being employed rather in contributing occasional articles to the Press, and especially in carrying on private correspondence with those who failed to grasp the Truth as he himself saw it. In this way he was the means of clearing away the doubts of many and of confirming them in the faith.

He was one of the founders of the Adelaide Branch of the B.-I.-W.F. in March, 1920, and held the office of President ever since its formation. It is safe to say that he knew the subject of British-Israel Truth better than any other person in South Australia except the late Mrs. Salter, to whom the Adelaide Branch is indebted for a valuable collection of books. He was always prepared to uphold B.-I. against all opponents; but this he did so courteously and graciously that he won the respect and esteem even of those who did not agree with his views. He will be greatly missed from the B.-I. meetings, where he made an excellent chairman. He was deeply interested in Scripture Prophecies, and was a most intelligent student of the Bible; he loved it better than any other book, and made it the test of every statement or doctrine that came up for discussion.

He was also a staunch upholder of the Protestant Federation, and was always ready to assist other kindred organisations. He was Minister's Warden of St. George's Anglican Church, Magill, and a most consistent worshipper therein; his upright and Christlike life being a splendid example to all.

His widow, a daughter of the late Mr. James Cooke, one of the early pioneers of South Australia, is an equally enthusiastic supporter in the British-Israel Cause, and freely uses her time, her talents, and her home, for its furtherance.

We at the London Headquarters are deeply grieved at the loss of our good friend. We shall miss his charming and always highly valued letters. To his widow and to all our South Australian supporters we tender our sincere sympathy.

ERRATA.

On page 10 of our last issue, first column, Joktom *should read* Joktan. Second column, 11th line from the bottom, send *should be* rend.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

LARGE audiences are expected for the special meetings to be addressed by the Rev. Pascoe Goard at the Central Hall, Westminster, on Monday, Tuesday and Wednesday next, January 16th, 17th and 18th, at 2.45 and 7.30, when the following subjects will be dealt with :—" The Kingdom Law of Divine Healing " ; " The Christian Ministry of Divine Healing " ; " The Triumph of Grace " : " Creation now taking place before our eyes " ; " God's last call to the Nation : Repent Ye : for the Kingdom of Heaven is at Hand." All are cordially invited

* * *

An excellent meeting was held at Headquarters on January 5th. Impressive addresses were given by Mr. B. H. Norton —the Editor of *The Covenant Race*—and Mr. J. J. Morey. Mr. Norton told of several wonderful cases of Divine healing which he had witnessed, and they made a profound impression upon his hearers.

* * *

Our Members and Associates are invited to make use of the Reading and Tea Room, on the first floor at our Headquarters, and to bring their friends. Teas are served *a la carte* from 4 to 5.30.

* * *

The Annual New Year Headquarters' Staff Social took place on January 2nd. As the guests of the Rev. Pascoe Goard, Deputy-President, and Mrs. Goard, and Mr. Herbert Garrison, Secretary-General, and Mrs. Garrison, a happy party of fifty sat down to high tea. Brief addresses were given by the hosts and by Mr. John Leech, Commissioner-General, Col. Vincent Wright, Financial Secretary, Mr. Howard Rand, Captain Haywood, Rev. Joseph Gay, Messrs. Morey, Sleeman and Wakeford. Musical items were rendered by Miss Hilda Morey and Mr. Harrison Hill, and recitals by the Rev. Joseph Gay and Messrs. Lynam Knight and Chas. A. Edmonds.

* * *

By request of a number of members the Secretary-General's Round Table Conference will be resumed on Thursday, January 26th, commencing with tea at 4.30.

* * *

We have undertaken a vigorous campaign for a greatly increased circulation of this Journal this year. Several thousands of additional copies are being printed. It is a matter of the utmost urgency that the Message of the Gospel of the Kingdom of God should be brought as quickly as possible to the knowledge of the people. We at Headquarters will bend every effort in this direction, and we earnestly ask that every reader will help us in every possible way, and especially by sending us orders (accompanied by remittance) for our Journal to be sent to specified names and addresses for 3s. for three months ; 6s. for six months ; or 12s. twelve months. Many readers are already doing this. If every reader will kindly do so, the circulation will be doubled at once. Several are subscribing for three, four and six copies. A form will be found in our advertising pages.

* * *

Rev. T. H. Whitehouse began the work of the New Year with a series of eight lectures in Devonshire, including Exeter, Chudleigh, Paignton and Trusham. He has also addressed the Branches at Birmingham, Coventry and Swannington.

* * *

Mr. John Leech being unable to fill his engagement at Bristol on December 19th and 20th, his place was taken by Mr. J. J. Morey, who gave three excellent addresses, dealing principally with " Coming Events " and " The Near Return of Our Lord." The meetings were well attended and the lectures were greatly appreciated. The Chairmen were Capt. Hugh Wills, the Rev. Paul Guillet, and Lt.-Col. Samuel Smith, R.E., respectively.

* * *

ENGAGEMENTS FOR NEXT WEEK :—

Battersea, 195, Lavender Hill, Tuesday, 17th, 8 p.m. Mr. Gibbs.
Bexhill-on-Sea, Hotel Metropole, Friday, 20th, at 3 and 8, Mr. John Leech, K.C.
Bridlington, Yorks, Thursday, 19th. Rev. Guy Waddington, M.A.
Canterbury, Friday, 20th. Mr. J. J. Morey.
Central Hall, Westminster, 16th, 17th and 18th, 3 and 7.30. Rev. Pascoe Goard.
Darlington, Mechanics Hall, Wednesday, 18th, 7.30. Rev. T. H. Whitehouse.
Durham, Windsor Cafe, Market Place, Thursday, 19th, 7.30. Rev. T. H. Whitehouse.
Ealing, St. George's Hall, Thursday, 19th, 8 p.m. Rev. J. J. Whitehouse.
Farnham, Wednesday, 18th. Capt. Haywood.
Hackney. Rev. Joseph Gay, A.T.S.
Harrow and Wealdstone, Gayton Rooms, Station Road, Harrow, Tuesday, 17th, 7.30. Rev. Kenneth Dodds.
Hastings and St. Leonards, Masonic Hall, Tuesday, 17th. Rev. G. H. Lancaster.
Holloway Road, Northern Polytechnic, Monday, 16th, 8 p.m. Mr. Herbert Garrison.
Redcar, Yorks, Monday, 16th. Rev. T. H. Whitehouse.
Richmond, Yorks, Tuesday, 17th. Rev. T. H. Whitehouse.
Sheffield, St. James' Schoolroom, Bailey Street, Saturday, 14th, 7.30. Mr. J. J. Morey.
Sheffield, Philadelphia W.R. Church (Edith Street), Sunday, 15th, 10.30, 2.30, and 6.30. Mr. J. J. Morey.
Sheffield, Nether Chapel, 16th and 17th, 3 and 7.30. Mr. J. J. Morey.
Sheffield, Nether Chapel, Wednesday, 18th, 3 and 7.30. Rev. G. W. Plasting.
Smethwick, 4, Rawlings Road, Bearwood, Thursday, 19th, 7.45. Mr. Wm. J. Wyer.
Stockport, U.M. Church, Wellington Road South, Thursday, 19th. Mr. R. B. Lowe.
Stockton, Friday, 20th. Rev. T. H. Whitehouse.
Worthing, Connaught Hall, Tuesday, 17th, 3 and 8. Mr. Herbert Garrison.

* * *

The reference to a booklet by Ion and the footnote showing where it may be purchased, in the article on page 7 of our last issue, escaped the eye of the Editor. We cannot recommend the booklet.

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(*Continued on page 3 of Cover*).

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CONTENTS.

	PAGE
THE LAW OF THE LORD, OR THE COMMON LAW.—II. By the Rev. W. Pascoe Goard	33
RUSSIA.—II. THE KINGDOMS OF THIS WORLD *versus* THE KINGDOM OF GOD.—By the Rev. L. G. A. Roberts, Commander R.N.	35
RENEWAL OF THE COVENANT	37
THE SECOND BOOK OF ESDRAS. By the Rev. J. H. Satchell, B.A.	37
RÉSUMÉ OF ADDRESS ON THE GREAT PYRAMID AND COMING EVENTS. By Basil Stewart	38
NEW YEAR MESSAGES	39
WEEK BY WEEK. By A. R. H.	42
WHY I ACCEPTED ANGLO-ISRAEL TRUTH. By the Rev. R. A. Lewis (Chicago)	43
THINGS WHICH CAN, AND CANNOT, BE SHAKEN.—I. (Heb. xii, 27.) By Daniel Farmer	45
THE SECRETARY-GENERAL'S NEWS AND NOTES	46

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 LAW OF THE LORD, OR THE COMMON LAW.—II.

BY THE REV. W. PASCOE GOARD.

ONE of the great movements of the day is the spread of the Common Law to new peoples and nations of the earth.

Within the Empire, and within the scope of the rule of the United States of America, *the law follows the flag.*

This is a very easy statement to write. It is a very hard statement to understand in all its significance and extension. It means the removal of systems of law—such as that of Islam—from peoples who have been subject to them for ages, and establishing over them—not personal rule—not the rule of one race over another, but—the reign of the Common Law.

For ages the Common Law has been the birthright of the Anglo-Saxon people. For ages before Christ the body of law which Molmusius codified in the fifth century B.C., ran in these Islands. The basis of the Molmusius laws, the King Alfred laws, and the Common Law as expounded by Blackstone, was the same. The law arose "from the natural and revealed law of God." It is probable that the law was first introduced into these Isles by Israel colonists; as British Law was introduced into America by British colonists. The law had an earlier beginning than the Sinai Code, for the Sinai Code was, as we are clearly informed in Scriptures, but *a restatement of a system of law already long in existence in the earth among the people of God.* Such was also the Molmusian Code; the King Alfred Code; and so on. Each immigration of Israel people seems to have brought a renewal of the Divine Law.

The Common Law never became universal; in historic time it followed branches of one race, namely, the people descended from Shem; especially the Israel people, which people were and are divided into the House of Israel and the House of Judah. It was centred in the Jewish nation until the destruction of the nation of the Jews. From that time the Jews never had the opportunity of putting into force the national clauses of the Common Law, but were subject to the laws of the peoples and of the lands in which they dwelt through all the ages of the Christian dispensation.

Israel also went out from its own land and became for a time subject to the laws of Babylon and Medo-Persia. Then they went into a new land, "In order that they might keep their own statutes," as Esdras tells us.

The Common Law may well have been the guiding principle of *Israel on the Continent during the ages of migration.* From the somewhat vague testimonies of secular historians as to the inherent righteousness of the Israel peoples in Scythia and elsewhere in Europe, and as to the law they practised, we take it for granted that such was the case. From the triads of the ancient British, the "dooms," and the practice of the Saxons and of the Danes when they came into Britain, we know that it was true of them all in these Islands.

Since their settlement in Britain, we know that the Common Law has been the law of the Ancient British; the Anglo-Saxons; the Danes; and the Normans, who constitute the people. The Common Law has been "the law of the land."

So we find that this Common Law has been the birthright of the people of this land from the beginning.

It was the attempt to set aside the Common Law, and to establish personal rule in Britain, which cost King Charles his head, and the House of Stuart the throne.

When the "Mayflower" went out on its adventurous

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journey, the Common Law was, next to the Gospel, the most precious part of her cargo. It was, then, the bone of contention in Britain, and the determination to continue in its freedom sent forth to America the advance guard of that host which has since swelled to more than half a hundred million of British descent who followed in the footsteps of their leaders. In England the fight waxed fast and furious as the rebellion shook the country. It was the King on one side, fighting for personal authority ; and on the other hand, the people fighting for the continuance of rule according to the Common Law of the land.

Not until the final flight of James the Second was the matter settled in England, as only it could be settled, by the restoration of the full force of the Common Law. *This was secured by setting up another branch of the House of David, whose throne should stand upon the basis of the Common Law.* So that an attack on the Common Law on the part of the Crown or the Commons would now be an attack on the foundation of the throne and the rights of the House which sits upon it. The rule of the House of David is divinely established by an everlasting Covenant. The decision as to what branch or person of that House should occupy that throne is left open. Having thus made matters secure in Britain by making the ruling branch of the House dependant upon the Common Law, we may look at the extension of the Common Law to the Continent of America.

Let us bear in mind that not all the peoples which took their way to America were conversant with the Common Law. The Continental peoples had been subject to the Civil Law which descended from the Roman Empire. The United States adopted the Common Law of Britain, and established her system of Jurisprudence accordingly.

Canada, and all other British territories on the Continent of America, naturally organised government on the basis of the Common Law. Thus the law was established in the North American Continent, and now the whole of North America, north of the Mexican border, is governed in accordance with that great system of law.

The law went with the British settlers to Africa ; to Australia ; to New Zealand. It was carried there as the birthright of the colonising British people. It was second only in the list of their most treasured possessions. The first in the list was, and is, the Gospel of Our Lord Jesus Christ ; but the Common Law held the second place.

Thus throughout the widespread territories of the Anglo-Saxon nations the Common Law was established in the earth.

Think of the one little kingdom of the fourteenth century which had the light of the Common Law ; and then think of the widespread territories and the virile Anglo-Saxon nations which now glory in that law.

We now take another step forward, as we consider *the extension of the Common Law among the other races within the Empire, and under the flag of the United States.* The question agitated the United States when first her steps were turned to lands beyond her American borders, "*Does the law follow the flag?*" They thus asked a question of great importance to the overseas territories of the United States, as, for instance, Hawaii and the Philippines. But they asked a question which had a deeper significance than they then dreamed of. Of course the law follows the flag. So, revoking the Civil Law as administered by Spain, the Philippines, etc., came under the Common Law as adminstered by the United States.

This question had long before been decided for the Empire *when the Common Law was established in the then new dependency of India.* It was a strange and drastic thing when, for the first time, *Judges of the British Bar were sent to put into operation the Common Law in India.* Some hundreds of millions of our fellow subjects there are now being ruled according to the system of the Common Law. The rule of Britain over India has been beneficent, but irksome to India, as the rule of one people over another must always be. But the replacement of preceding systems by the Common Law has been welcomed by all classes, as securing equity and justice to all.

Still *the great reform swept ahead with the extending of the boundaries of the British Dominion,* Palestine being the last of the countries to come under the law, which law originally went out from thence with the march of the Israel people.

Under the flags of Britain and the United States there are now some six or seven hundred millions of human beings governed by the tenets of the Common Law.

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Last summer, in the United States, there gathered a marvellous group of Jurists from the nations of the world, to consider the systems of that law, and to learn which of these systems was proving of the greatest benefit to the human family. British and American Jurists represented the exponents of the Common Law.

One of the great utterances of that great conference was made by the distinguished Japanese Jurist. He said in effect : that Britain is the fountain-head of law and justice. That the British system had been established throughout the Empire, in America, and in the British dependencies. A study of the various systems of law obtaining among the nations led to the conclusion that there is no other system so essentially righteous and equitable. He went on to say that the Common Law emanating from Britain, as from a fountain-head, *is destined to become universal because of its essential righteousness.* Some nations might not like to take the law from Britain. But whether they like it or not, the nations will be constrained, by the essential righteousness of the law, to adopt the system. So the Common Law will become universal.

Chancellor du Bois, of the Chicago Law School, declared in a public address at Chicago, and at Aurora, Illinois, that one of the many startling things which have taken place within the last few months was a declaration on the part of the Premier, or President, of France (memory is uncertain which) in favour of the Common Law, as contrasted with the Civil Law. The difference between the two systems is fundamental. For instance, the Civil Law holds that :

EVERY MAN—AND EVERY NATION—IS GUILTY UNTIL HE HAS PROVED HIMSELF to be innocent.

The Common Law holds that :

EVERY MAN—AND EVERY NATION—IS INNOCENT until he has been proved to be guilty.

The French leader has lately declared that this Common Law principle must be applied, for instance, in estimating the intent and action of Britain among the nations. This is a long step forward towards a better spirit in International

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councils, where always there has been that suspicion of guilty intent which has been the tap root of the Civil Law. This also gives to the individual some hope of relief from such tragedies as the Dreyfus case, wherein the charge, once laid against the suspect, goes into effect, failing proof of the innocence of the defendant at law.

This article does not pretend to draw the line between the countries ruled in accordance with the Common Law and the Continental nations under the Civil Law at this time. There may be countries in Europe which are approximating to the Common Law, as, for instance, Switzerland. It would take an international lawyer to draw this line clearly. But this article does point out the rapid spread from Continent to Continent, and from Nation to Nation, of the Common Law as it prevails in Anglo-Saxondom. *The Common Law* prevails in the Empire and in the United States of America. *The Civil Law* prevails among European nations largely.

The Moslem Law prevails in the free Mohammedan States. The latter two systems are giving way before the Common Law.

Now, when we remember that the Common Law is the continuation of the Divine Law, or, as Blackstone says, "the natural or revealed law of God" (*vide* Psalm xix), we see the miracle of the spread of that law in the earth *in line with the sacred prophecies.*

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In connection with this there is another matter of interest and importance. *The language in which the Common Law has been expressed for ages past has been and still is that of the English tongue.*

The English language is also the language of the authorised, and of the revised, and other great versions of the Bible. The English language is the language of the Book of Common Prayer, in which the nation Israel expresses in such stately language its national and individual worship of Jehovah, the God and King of Israel.

The English language is the language of Shakespeare, Milton, and Bunyan in general literature. *Next in importance to the Bible and Prayer Book*—the great standards of religion—the *English language is the language which embodies the Common Law.* Every phrase, clause and term of the Common Law have been expressed in the English language, and have been subjected to the searching investigation of the courts. The meaning of the terms is fixed. The meaning of the phrases is known. *To translate these into another tongue would be to endanger the continuance of the meaning and spirit of the law.*

In view of these considerations, there has been set on foot a society for the making of the English language universal in the earth. At the head of the British wing of this society was the late Lord Northcliffe. The present centre of the organisation in Britain is at Oxford. At the head of the American wing of the organisation is Chancellor du Bois, of the Chicago Law School, with headquarters for America in Chicago. The society is carrying on its work in perhaps a score of different countries, and is achieving a good deal of success.

So we may say: The Latin and Greek tongues are the languages used to supply the terms of natural science. But the English language is the language in which is expressed the Common Law. The growth of the language, and the spread of the law, are two outstanding facts in the world at the present time.

RUSSIA—II.

THE KINGDOMS OF THIS WORLD *VERSUS* THE KINGDOM OF GOD.

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

IT is essential to our mind to show that the great ruling races of Old Testament times have most of them migrated North and Westward. That is from the great platform of the original East. Those left behind, though once forming a portion of these races, have to a certain extent deteriorated, and with the exception of China, Japan and Arabia, are ruled over by the descendants of the former World Powers. Persia may be an objection. Theology, unfortunately, does not take the Bible as a sure guide, nor even treat it with the respect due to a scientific publication, but we can accept the Bible as the truest Ethnology and History as far as it goes. So with old maps (sacred especially) we trace the Western races as having originated from the East, but the veil is not yet lifted as we find stated it will be in Isa. xxv, and the nations are yet in "the sieve of vanity" (Isa. xxx, 28). Israel is now made manifest, also Turkey (Edom) and Rosh, Meshech and Tubal, Gomer and all his bands, the house of Togarmah, etc., etc. We are now becoming more and more familiarised with them. Concisely, we may say that all the powers of evil are included in the World Powers. More particularly those who have had the Gospel and the presentation of Jesus Christ made to them, and apostatized. The Kingdom of God will have others (individual and collective) joined to it, called "others besides the gathered ones," "the voluntary from among the people who are joined unto the people of the God of Abraham." In the dream of Nebuchadnezzar we have presented but four World Powers, as two, Egypt and Assyria, had been superseded by Babylon and his Head of Gold. Then came Medo-Persia, Greece (Macedonia), and Rome (including Turkey). These four being called upon the scene we know to-day have passed away. The last phase of the Roman is still on the tapis, and is expanded again in Rev. xvii. This is said to be an eighth head of the beast "which is *of the seven* and goeth into perdition."

Now, although Daniel only commences his World Powers with Nebuchadnezzar, and mentions but four Kingdoms or World Powers, Rev. xii, xiii and xvii takes us right back to the dragon power of Egypt, and thus includes Egypt and Assyria, making six, but Dan. viii adds another, Mohammedan, or Turkish Power arising out of the Grecian (Dan. viii), Roman (Rev. ix). This, then, makes seven. Again, the Roman, last of the four, includes also the Turkish and another which is an outcome of the four before either of the Apostasies began to develop, for Meshech and Tubal were not finally in the extreme North until about the 6th century A.D. (see Russia Japhet, Pl. iv, p. 51).

Hence we derive the eighth-head of the seven, as it has been so intimately associated with Togarmah or Turkey, which certainly constituted a World Power of dominance over Israel's birthright for at the least 400 years, Gen. xxvii, 40; promised to Esau (Edom).

All the great wars of the universe have been over right and wrong, good or evil, this is acknowledged by all historians;

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the Word of God alone gives us knowledge of the battles of the Kingdom of God. These are evident from the very first as early as Genesis. Now we realise that in the days of the four Kings of Babylon, 747 B.C.; Medo Persia, 710 B.C.; Macedonia, 776 B.C.; Rome, 753 B.C.; the God of Heaven sets up a Kingdom in Ireland, 583 B.C. (Ezek. xxix, 21; xvii, 22-24). The throne of David in Britain, which shall never be destroyed, which we hold to be the Throne of the Lord, Exod. xvii, 16 (comp. Rev. xv, 16) as to the final voice out of the Temple in heaven, and from the Throne, saying:

IT IS DONE.

Ezek. xxxix, 8, where also these words occur, we have the great struggle of Assyria against Israel—Armageddon.

Evidently Dan. ii, 35, 44, 45, the Stone smiting the image for the last time, is not yet come. The victory already won is but an incentive and promise of that greater one to which all that is now in fermentation and confusion is hurrying.

What is here meant by what is done? "It is done" refers evidently to Our Lord's cry of victory from the Cross, though probably but the beginning of "It is finished." The kingdom of this world now committed into Our Lord's power shall become the Kingdom of Our Lord. If we reconstruct the image of Daniel as intended at the time that Daniel interpreted it, it is seen to convey a forecast of historical events from the time of Nebuchadnezzar until the time of Christ, and that the metals (Powers represented by them) though in their initiative had not developed into ruling Powers, but by process of evolution gradually became each one successively strong enough to overcome its predecessor and rule over all. "Thou sawest *till* that a stone was cut out of the mountain without hands" implies that when the vision was first seen the stone cut out was a part of the vision, and looking from the head along what we now discern as the metals forming the complete body, gold, silver, brass, iron, with feet part clay part iron; the stone that was cut off did not belong to the image, but did belong to the mountain. So the whole mountain was not itself belonging to the image, at any rate when it was cut off. The language conveys the idea that the stone was at the feet of the image.

It is a geographical fact that at one time, probably a thousand years B.C., the British Islands formed part of the Continent (see LEISURE HOUR, 1874, pp. 421-423). The complete collapse of the image as related in Daniel as being "together" (though progress in the growth of the stone is seen to take place) does not take place until the end, for Dan. ii, 34, presents us with the warring power of the stone upon the feet of the image. This we know as a fact, the wars of Britain against France and Spain, until both Powers lost their hold of the image supremacy, which they did their best to reconstruct. But v. 35 gives us the destruction of the whole image by the same instrumentality, though who is the leader of this great colossal heterogeneous mixture we are not there told, but Rev. xvii, 11, describes him as "the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." It is not that he is of the seventh, but he is of the seven. Which seemingly implies he originally belonged to each one of the seven.

This is exactly what we find has been the case with Meshech and Tubal: they were in the Assyrian, the Babylonian, the Medo-Persian, the Grecian, the Roman, the Turkish; and no doubt before any of these in the Egyptian Empire. It may well be styled the world struggle against the Kingdom of God. And as such, the last of this dispensation.

In Rev. xvii, 10, we are told concerning the scarlet coloured beast, who has seven heads and ten horns, that this beast, at the time of the vision's foreview, was one upon which the great whore sat, but at the moment when John saw it, only five of the heads were fallen, and one then was; this is asserted to be that great city which at the time (John was in Patmos) was reigning over the kings of the earth. As five were fallen, John lived during the development of the sixth. Egypt one, Assyria two, Babylon three, Medo-Persia four, Greece five, Rome six; the other was not yet come.

There is great difficulty in understanding who this sixth head refers to. But perhaps 2 Thes. ii clearly defines this as the Power which then contained within it, in St. Paul's time, "the mystery of iniquity which doth already work," but owing to its being in existence it restrained the full development of the man of sin. "Let no man deceive you by any means, for that day (the Second Advent) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth (the Roman Cæsar's) that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way (on the fall of the Cæsars the Pope took possession of Rome). And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming." Here then is one continuous Apostasy lasting from the coming in of the Papal Power and ending only by the judgment brought about by the Word of God. Dan. vii, 22-28, describes this judgment. Although the Papacy is the one here predicted, there is running with it Mohammedanism, Dan. viii, 23-26. These two have lasted side by side, and both have equally sought the persecution and destruction of the Saints of the Most High; but here also, as with the Stone Kingdom of Dan. ii, 34-35, 44, 45, will only be completely destroyed at the brightness of His coming.

The ten horns are ten kingdoms which have received no kingdom as yet (at the time of John), but receive power as kings one hour (a definite time) with the beast, they have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords and King of kings, and they that are with Him are called (Abrahamic) and chosen (Israel) and faithful. This seems to bring us to the late war, and the commencement of the era of the last battle of the great day. Before this, as we have already seen, the eighth head of the beast which is of the seven, as we may read it, each one of the seven has had enmity against the Kingdom of God, and this eighth is the last phase of the Wicked one, which will go into perdition. This we believe to be, prophetically, Rosh, Meshech and Tubal.

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We have already seen, at the French Revolution, the commencement of the ten horns, of which the seventh head was composed, beginning their hatred of the whore; now they will shortly make her desolate and naked, and shall eat her flesh (withhold her subsistence), and burn her with fire. For the spirit of the eighth head, Sovietism, will infect them in such a way that God having put it into their minds to fulfil His will, they will agree and give their kingdom unto this eighth head of the beast, until the Words of God are fulfilled, as they have done hitherto to the Papacy.

This then is the completion of that foretold under the Seventh Vial. "And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying 'It is done.' And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great, and the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent, and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

This finale is related in sundry passages, the third woe which comes quickly after the destruction of Turkey.

RENEWAL OF THE COVENANT.

IN the final number of last year's volume of THE NATIONAL MESSAGE AND BANNER we published the form of Covenant renewal prepared by John Wesley, and by him given to the British and American Christian world.

In the first number of the present year we called attention to the fact, and invited our readers to thus enter into Covenant relationship with the God of our Fathers, and of us, or to renew their Covenant with Him; and having done so, to drop a line to that effect to Headquarters.

We are delighted to be in receipt of a stream of letters from groups, and from individuals, in response to the call. Thus a band of stalwarts is being formed, and recorded at Headquarters, of those who will specially work and pray together for the furtherance of the work which has been committed to our charge.

As THE MESSAGE bearing the form of renewal goes further afield, for it takes weeks for each issue to get to the limit of our great parish, we shall hear from many more, and shall delight to have the assurance.

One correspondent remarks: "The number of letters you will receive will be no indication of the number who have thus renewed their Covenant, as we are so diffident about speaking of such very private things." This, of course, is true. Yet the letters received are an indication of the strong current of spiritual devotion and power which is running beneath the surface of the Movement. Let us all thank God and take courage.

THE SECOND BOOK OF ESDRAS.

BY THE REV. J. H. SATCHELL, B.A.

AN excellent translation of the Syriac version of this book supposed to be the most correct of all the many versions, has in recent years been made and published by the Rev. Canon G. H. Box, Lecturer in Rabbinical Hebrew, King's College, London. In this version, as in all other Oriental versions of 2 Esdras, chapters i-ii and xv-xvi of our A.V. do not appear, and are considered by the best authorities as not belonging to the original Apocalypse of Esdras, but as a later addition belonging to Christian times, while the original work, date unknown, is supposed to belong to some time more or less prior to 100 B.C. Assuming these assumptions to be correct and regarding the whole work from a B.-I. point of view, it is not a little remarkable to find that both portions of the book clearly distinguished the ten tribes, or nine and a half tribes as in some cases, from the tribe of Judah. Thus in the assumed Christian part (i, 24), run these words: "What shall I do unto thee O Jacob? Thou *Juda* wouldest not obey me; I will turn to other nations and unto them will I give my name that they may keep my statutes. Seeing ye have forsaken me I will forsake you also," etc. Verse 30: "I gathered you together as a hen gathereth her chicken under her wings, but now what shall I do unto you, I will cast you out from my face." Verse 33: "Your house is desolate. I will cast you out as the wind doth stubble"; and then in verse 35: "Your house will I give to a people that shall come, which not having heard of me yet shall believe me," etc.; and verse 38: "And now brother behold what glory; and see the people that come *from the East*." Here, I think, as British-Israelites, we have no hesitation in seeing the other portion of the family of Jacob, viz., the ten tribes. A people coming from the East could not mean the Gentiles in general, but a particular people, *cf.* Matt. xxi, 43; and with these people from the East are immediately associated verse 39, Abraham, Isaac and Jacob, and the twelve minor prophets.

The second chapter contains further particulars about these people from the East, from which it is evident that they are Israel; their departure in the past is mentioned, verse 2: "The mother that bare them saith unto them, Go your way, ye children; for I am a widow and forsaken. I brought you up with gladness; but with sorrow and heaviness have I lost you." Verse 4: "Go your way O my children, and ask mercy of the Lord." Verse 10: "Thus saith the Lord unto Esdras: Tell my people that I will give them the kingdom of Jerusalem which I would have given unto Israel." Verse 16: "And those that be dead will I raise up again from their places and bring them out of the graves; for I have known my name in Israel" (margin, "thy name O Israel") and much more to the same effect, clearly meaning the redemption of Israel, who is addressed in verse 40 as Sion.

So much in brief for the Christian portion of 2 Esdras. Now, the original work, iii-xiv, but notice first a common theme running through both parts, viz. (iii, 2) the "desolation of Sion" and the coming deliverance; ii, 35: "Be ready for the reward of the kingdom"; vi, 19: "When the humiliation of Sion shall be complete." In this, the original Apocalypse of Ezra, the ten tribes are distinctly mentioned as a unit by them-

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selves; xiii, 39: "these are the nine and a half tribes," and although doubtless Esdras contemplates Israel as a whole in her desolation, yet evidently the ten tribes are in special consideration; vi, 38: "But we, thy people whom thou hast honoured and hast called the *first-born*" (*cf.* Jer. xxxi, 9: I am a father to Israel and Ephraim is my first-born); vii, 59: "If for our sakes the world was created, why do we not inherit the world." Speaking of the signs preceding the end, one of them is (verse 5): "the stone shall utter its voice"; *cf.* xiii, 35: "But he shall stand upon the top of Mount Zion (note—here identified with the mountain cut out without hands). In the eighth chapter Ezra prays for Israel, viii, 20-36, and ix, 29-33. In answer a vision is given to Ezra of a disconsolate woman (Sion) who has lost her son, but is suddenly transfigured; x, 25: "While I was talking with her, lo! her countenance shone exceedingly and as the appearance of lightning became the look of her face"; and then, while he was looking, the woman suddenly became a city builded. In the interpretation which follows verse 44: "This woman whom thou hast seen, this is Sion which thou now seest as a city *being* built." The death of the disconsolate woman's son is interpreted as the fall of Jerusalem. It was when Solomon built the city that the barren bare a son. (It was at the close of Solomon's reign that Israel became a separate kingdom.) There follows upon this the remarkable eagle vision, at the close of which is seen the final answer to the prophet's prayer for Israel when the enemies of Israel having been destroyed, a multitudinous mass that was peaceable is gathered unto the Son of God; "these," said the Most High (xiii, 40) "are the nine and a half tribes." Thus it would appear that the burden of Ezra's apocalypse is the desolation of Israel, more especially the ten tribes, and the final deliverance, when the Son of Man shall stand upon the top of Mount Sion, and Sion shall come (verse 36) and be revealed to all prepared and builded as a mountain cut out without hands. (See Daniel ii, 45.)

RÉSUMÉ OF ADDRESS ON THE GREAT PYRAMID AND COMING EVENTS.

By Basil Stewart

(Author of *The Witness of the Great Pyramid*, and many others).

The Great Pyramid constitutes, in its system of internal passages and chambers, a prophetic record, expressed in the terms of geometry, of the 6,000 years of human history from the creation of Adam to the commencement of the Millennium.

This chronologic record is embodied in two separate systems, a *General* system on a scale of an inch to a year, and a *Special* system, applying only to modern times, on an enlarged scale of an inch to a month, represented in the level portion from the top of the Grand Gallery into the King's Chamber. It is with the events revealed in this special system, more particularly with respect to what is still future, that this address is specially concerned.

The most important event of recent years which this chart has indicated is the late Great War, which was exactly revealed by the first low passage between the Grand Gallery and the Antechamber, and which constituted the initial phase of the final tribulation marking the termination of this present age. The dates of its outbreak and its termination by the Armistice, August 4, 1914, to November 11, 1918, are determined on precisely the same scientific and geometrical basis as determine all other events in the Pyramid's chronology. It is therefore specifically recorded therein, and is *not* due to any desire to appear wise after the event.

By analogy with the first low passage, many expect that the second passage, leading from the Antechamber into the King's Chamber, and which is twice as long, will mean a war lasting eight years, from May 29, 1928, to September 16, 1936. Such, however, is *far too drastic* an interpretation of Our Lord's words respecting the last tribulation. *No one can say what particular form it may take*, but there is little doubt that the so-called war of Armageddon will form the climax to it, and this may be—and probably will be—*short but sharp*.

What *is* foreshadowed is an intensification of natural phenomena, such as earthquakes, volcanic eruptions, and storms, of world-wide extent and abnormal frequency, and these phenomena have been extraordinarily active during the last few years, and this year in particular.

The Antechamber between the two low passages symbolises a period of truce between these two phases of the final tribulation, and the events which take place on the dates particularly marked in it serve as warnings to the events of the final phase. It signifies, in fact, the "shortening" Our Lord referred to respecting the final tribulation (see Matt. xxiv), which would otherwise have been a continuous period extending from August 4, 1914, to September 16, 1936. To introduce this "shortening" by altering the scale in the final passage to a week to the inch, as has been suggested, is contrary to the laws governing the geometry in which the Pyramid's chart is expressed. *A further shortening is possible*, however, just as a contractor may complete his contract ahead of time by making a special effort.

What the symbolism of the Pyramid reveals is that, *whatever the future may bring forth*, God will intervene, *if necessary*, to usher in the days of "the restitution of all things" by September, 1936, but it is up to us, as God's builders of His Kingdom *on earth, to finish our contract ahead of time*, and we shall do this *if we ask the help of the Almighty*, even as the tide turned in our favour at the crisis in the late war when the nation at last went on its knees and prayed to God "to do it for them."

What the immediate future portends, therefore, are severe seismic and other related natural phenomena, accompanied by increased political and economic disturbances, and unrest generally, particularly in the East and Near East, stirred up by Bolshevist elements. For past history clearly shows that abnormal solar activity, such as is taking place to-day, and which produces these exceptional storms and earthquakes, is also invariably reflected in humanity in the form of political unrest and war. It was precisely on these grounds that the

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well-known French astronomer, the Abbé Moureaux, predicted the war of 1914. In the same way, the present prevailing unrest will *ultimately* lead, as cause to effect, to the war of Armageddon.

This will be brought about by the invasion of Palestine by Russia and her allies, in order to establish herself in the Near East, for this region is the centre of the land surface of the globe, and the Power so situated will be able eventually to dominate the world. The main objective will be Jerusalem. Armageddon is *not a* place of slaughter, but is the rallying-point, or place of safety, for the forces *opposing* Gog (*i.e.*, Russia).

Furthermore, Gog's defeat is brought about by the forces of Heaven itself, aided by volcanic and seismic upheavals. This is very clear from all prophecies respecting Armageddon, particularly those of Ezekiel, Joel, and Zechariah. Both Nahum and Job also tell us it is the *wicked* who are reserved against "the day of destruction." Russia, by her blasphemous utterances in her press and from her platform, has deliberately challenged the Almighty, and God, by His prophet Ezekiel, has accepted that challenge, and at the same time has told us what the consequences will be. We shall, in fact, see repeated, but on a far larger scale, and in a far more terrible fashion, the fate which overtook the army of Sennacherib in one night at the hands of a single "mighty one." At Armageddon there will be legions of "mighty ones."

Prophecy clearly foreshadows a time of trouble in the near future, when the indignation of the Almighty will be poured out upon the nations, but Israel, His people, the British Empire—the "Stone" Kingdom of Daniel—are to hide themselves till this is past, and in the midst of it "sing for the majesty of the Lord, and cry aloud from the sea" (Isa. xxiv, 13-15). Thus, when God's judgments are in the earth, His people will be singing His praises as never before. Does it not seem that the present remarkable spread of community singing in this country, a feature unique to these Islands, is a preparation for this?

NEW YEAR MESSAGES.

From HERBERT GARRISON, SECRETARY-GENERAL, B.-I.-W.F.

To all our readers hearty greetings and best wishes for the year 1928.

We are living in stirring times. We have entered upon a great year, one fraught with important events and perhaps great changes, but we are in the sunlight of eternity, which is transfixing to plates more enduring than brass the actual portrait of the soul in every successive act, with all its attendant circumstances.

"Be strong and of good courage, and do it; fear not, nor be dismayed; for the Lord God, even my God, will be with thee; He will not fail thee nor forsake thee until thou hast finished all the work for the service of the house of the Lord."

Let the dead past bury its dead; do not let us spend much of our lives in reasoning on the past, complaining of the present and troubling for the future. "He shall be immortal," said Fuller, "who liveth till he be stoned by one without fault." Perhaps the hardest thing to learn is to know one's self; the easiest, to find fault with the doings of other people. Great causes are seldom tried on their merits; the cause is too often reduced to particulars to suit the size of the partisans, and the contention is often hottest on minor matters. This may apply to causes like ours. It does not apply to the Prayer Book controversy. Let us contend to the uttermost for the great prize—the enthronement of TRUTH—the British-Israel Truth, the great need for to-day, indeed the greatest need. For this we must have enthusiasm. It is the fashion in certain quarters to decry enthusiasm, but "enthusiasm is the genius of sincerity, and truth accomplishes no victories without it" said Bulwer Lytton. "Enthusiasm for what is good and great is the noblest condition the heart can know, a disposition in which it were well if it could continually abide," said Dr. Vinet.

We frequently say the TIME IS SHORT in which to do what we aim at, but do we realise how short it is? Time like a river rolls imperceptibly away, till it loses itself in the vast ocean of eternity. As every thread of gold is valuable, so is every minute of time. Our pulses each moment beat the funeral-marches to the tomb. We are chained to the chariot of rolling time. There is no bridling the steeds, or leaping from the chariot. To-day is ours, not to-morrow; many of us may not be on this earth at the end of 1928; a solemn thought and one not to be put away. How many people trifle with the precious privileges they possess, until at last they are gone for ever. Un-numbered millions have had to mourn lost opportunities. May God help us all to seize our opportunities and make the best possible use of them for His glory. Let there be no morbid forebodings as to what lies ahead of us. When God puts a burden upon us let us remember that He lays His hand underneath, so that the burden may not be too heavy, and that the darker the cloud, the brighter the bow in the cloud.

When inclined to be despondent let us contemplate the majesty, the power and the love of God, and His marvellous attributes of Omniscience, Omnipotence and Omnipresence. Let us realise if we can that the heavens are a print from the pen of God's perfection; the world is a bud from the flower of His beauty; the sun is a spark from the light of His wisdom; the ocean is a bubble on the sea of His power; and shout "Alleluia, for the Lord God Omnipotent reigneth"; then let us go forward into the future with full confidence.

Our Federation has been wonderfully blest and great things have been accomplished. We thank God for the unity now within our ranks. Disunion is of the evil one. Satan assiduously seeks to divide the forces making for good. It is his favourite method, and many foolish Christians are misled by his subtle and plausible plans, to their own undoing and to untold injury to the cause of religion.

We should rejoice that every person brought to British-Israel light and truth through our efforts or self-sacrifice will bring satisfaction to our hearts and minds, and will do honour to our Covenant-keeping God; make for the stabilising of our race and nation, and so far promote the grandest cause for which any man or woman can work, the mighty task of bringing all to the knowledge of the Divine plan and to a personal acceptance of the Lord Jesus Christ as Saviour and King.

With profound gratitude we can testify that the spoken word

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has through the agency of this Federation reached scores of thousands, and the written word hundreds of thousands. Let us one and all do our very best to double the numbers at least this year.

From the REV. CANON C. J. HOLLIS, M.A.

"Ought ye not to know?" (2 Chron. xiii, 5.)

I AM grateful for the opportunity, at the beginning of the New Year, of sending my cordial greetings to my fellow-readers of THE NATIONAL MESSAGE AND BANNER. I wish I could express adequately the debt which I owe to those who so ably superintend each issue. Verily they bring out of their treasure things new and old.

I rejoice that its Message, varied and inspiring as it is, is always true to the Word of God. I would remind you that it adds to the foundation truth of the Gospel of Salvation through Jesus Christ alone that equally fundamental proclamation, only recently explained as it should be, of the Gospel of the Kingdom.

I am thankful that it is insisting earnestly on the paramount obligation to observe the Laws of the Kingdom which, it is sometimes forgotten, lie back of the Common Law of this realm.

I have been heartened by its fearless and ceaseless defence of the integrity, authenticity, inspiration and sufficiency of the good old Book, as against, on the one hand, the disparaging and disintegrating activities of modernists and higher critics, and on the other, the views of those who would overlay and obscure the supreme authority of the Word of God with another authority, that of "the Church," which tends to supersede and efface it.

I am stirred by its manifest determination to study, interpret, and be guided by the prophecies which form so large a portion of the Bible, when so many are feebly content to spiritualize, or ignore them altogether.

I am convinced by its view that we of the Anglo-Saxon peoples are fulfilling precisely the rôle, and inheriting marvellously the blessings assigned to the descendants of Abraham in the House of Israel. "God has no favourites" men object. Then why did He deliberately choose Abraham, Isaac, Jacob, Moses and David? The answer is that He did so choose, select and set them apart, not for their own merits or advantage, but that they might be His witnesses to their fellow-men throughout the world.

I am further encouraged and stimulated by its vindication of the faithfulness of God to His promises, and by the new light which it sheds upon the Word of God itself.

Fellow-readers—examine your title deeds, claim your heritage, possess your possessions, proclaim your belief, and God bless you, your mission and your testimony.

From CANON E. C. ASPINALL, F.R.G.S.

MY New Year Message to all readers: "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, that the King of Glory may come in." When this was penned the gates were raised by manual labour. When the King suddenly appeared, all hands had to man the spokes of the wheel that wound up the chains. There is a hand's breadth on one of the spokes for each of you. During the past year the BANNER has fed and nurtured our life and zeal. The coming of the King draweth nigh, and that of the Kingdom is being made manifest. Be not weary in well doing. When I go from home I take a copy of our Journal, and on coming away I leave it, and I have heard of much interest awakened.

From the REV. G. H. LANCASTER, M.A., F.R.A.S., C.F.

AS the last President of the old Imperial British-Israel Association, and as one of those who helped to found the British-Israel-World Federation, it is with very great happiness that I join with you all in humble thankfulness to the Lord God of Israel for the way in which He has blessed and sanctified the great Truth which He has entrusted to our care.

It is surely gratifying to look back upon the work of the past nine years and to note the rapid, balanced, and progressive development of our Federation since its inception in 1919. Little did we know or foresee in those days the way in which it would grow into such wide expansion as that of to-day, and surely have we proved that, "If God be for us, who can be against us?"

* * * * *

But if only the peoples of our glorious Empire would unveil their eyes and see the great Vision of our Divine heritage, what a spiritual revival there would be! There is no blessing which the Lord will not give to His people if only they would hearken unto His voice, and obey His Commandments (Deut. xxviii, 1-14). Is God withholding some of His blessing because we have not yet attained unto that "righteousness which exalteth a nation"? Are unemployment, high taxation, disease (cancer and tuberculosis), and other national ills allowed of God as punishments or Divine warnings because of our continued blindness, hardness of heart, and contempt of God's Holy Word and Commandments? Can it be said that we are yet a righteous nation, when betting and gambling are the curse of thousands and thousands of homes; when drink is subtly but sorely undermining the constitution of all classes; when we condemn Spanish bull-fights, but condone the cruel "sport" of English *hunting*, which has not a single Christian feature to defend it? What would Christ say to the Divorce Courts, or to the problem of overcrowding, or to the unquenched thirst of non-Christian lands?

And so as we look forward to another year of privileged service in and for "the Gospel of the Kingdom," let there be no speech nor language where the voice of our Federation is not heard. May its line go out through all the earth, and its words to the end of the world. But just as "charity begins at home," so may you and I seek to waken England, nay the British Isles, to a deeper sense of Christian responsibility. "Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?" (Deut. iv, 6, 7). Notice the *Question*, "Is there anything too hard for me?"—the *Challenge*, "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not"—and the *Answer*, "There is nothing

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too hard for Thee" (Jer. xxxii, 27; xxxiii, 3; xxxii, 17)!

May this year of grace 1928, then, be a year of untold blessing; *and it will be so* if we all pull together and seek to make our Country, our Empire, yes, and the whole wide world too, respond in more faith, hope, and love, to the Call of Calvary, and to the Claim of Christ, the King of Israel and Zion's Redeemer.

Big things may be looming ahead, for the wheels of prophecy are still revolving, nor can the latter fail in the future, since it has never failed in the past. But, "beyond the dim unknown standeth God, keeping watch above His own," so with simple and child-like trust let us march on to victory, for "*Jehovah-nissi*," *i.e.*, "The Lord is my Banner."

* * * * *

In conclusion, I want also to join with you all in tendering our heartiest congratulations to our President, Major Knowles, and to our Brothers Pascoe Goard and Herbert Garrison, for the record and world-wide results of the past year. And with them we would couple the names of our many other "helpers in Christ Jesus." May God bless them all and us in our work for Him during this New Year, whose threshold we have now just crossed.

From the REV. W. BROWN POLLOCK, M.A.

Greetings, Gratitude, and Grasp.

To send a word of greeting and encouragement to my fellow-readers of THE NATIONAL MESSAGE AND BANNER is an honour and privilege. The Kingdom age is on the eve of its renewal, even though the darkness deepens, and while it does we remember with confidence and courage born of faith that the darkest hour is the hour before the dawn. The same urgency compels a closer attention than ever to the Truth we hold, and, what is more important, which holds us. I have found THE NATIONAL MESSAGE AND BANNER quite indispensable. To have a periodical that focuses attention at once on matters that are vital to the Truth we hold and keeps pace with the great movements of the age in which we live, and which possesses the vision of acumen which our beloved Pastor Goard and our able Secretary-General, Mr. Herbert Garrison, contribute to it, together with other writers, make it invaluable. They help us to see that our position as Israel becomes clearer as the mystery-age of the Kingdom draws to a close and the new age of Millennial greatness and glory is ready to burst upon a wounded, wondering and waiting world. They add strength to our convictions by confirming them, and establish the belief we hold by discovering its Scriptural supports, and rescue the Scriptures from the discredited position they are made to occupy by wrong or inadequate interpretation. THE NATIONAL MESSAGE AND BANNER in their hands is doing for us this great work, with no interest to serve but to discover, propagate and defend the Truth of God. This is how it appeals to me, fellow-readers, and if rightly used our paper cannot fail to be a source of sound information and a true stimulus to further reading and research. We can show our appreciation by reading it more, by placing it in the hands and before the notice of others, and by working out in our lives the high and holy ideals which British-Israel Truth holds, honours and hastens.

A question has been exercising my mind and I pass it on to you. Is it just possible that the Ten Virgins in the parable of that name are the Ten Tribes, and that this is why this parable is not to be found in the Gospels of Mark or Luke, Matthew's Gospel being essentially the Gospel of the King, and the Kingdom? And if this be so, is there a significant parallel between the outward profession of the foolish Virgins and the deceptive likeness of the tares in the parable of the Tares and Wheat in the thirteenth chapter of Matthew's Gospel? There is necessity in the light of these parables to be real, to be ready, and to be roused.

From LT.-COL. H. M. MAXWELL.

THE NATIONAL MESSAGE has again throughout another year been the greatest help, comfort and joy. It has greatly helped in the understanding of many questions—religious, national and international which have been before the country during the past year by the able articles of our British-Israel leaders, so freely given to us week by week. I would earnestly advise everyone to obtain and study this most wonderful of all papers. Its great Message, "The Gospel of the Kingdom," how new to most of us, and yet how clear, how simple, how comforting! No more difficulties regarding the somewhat vague Heaven of our childhood, but a clear understanding of God's purpose for this world by the establishing of the throne of Jehovah, the King of Israel, on this earth, through the service of "My people Israel."

From J. E. NORMAN, ESQ., J.P.

IN sending you my hearty congratulations on another year's successful work for our grand Cause, possibly I cannot do better than to quote an extract or two from a letter received by me at Christmas from an old English friend now domiciled in the United States of America.

It is many years ago that I was permitted to bring to my friend's notice the glorious Truths of British-Israel. The seed has germinated, and I think a paragraph or two from his letter may be an encouragement to us all to spread the light whenever an opportunity occurs. He says, "The Bible is a new Book to me through the study of the pages of THE NATIONAL MESSAGE AND BANNER. I want to thank you from the depth of my heart for putting me in touch with it. I not only read THE BANNER weekly but have also read many of the published books. I have just read 'The Destiny of the British Empire and the U.S.A.' by 'Roadbuilder.' It is a wonderful book. I had the great pleasure of hearing the Rev. Wm. Pascoe Goard some two months ago at Aurora, about sixty miles from here. He came here from Canada, where he had attended the Conference. It was a great treat. I heard him give three lectures and would not have missed it for anything. His beautiful calm spirit, without the least excitement, and the logical way he explained things, and then brought the Word of God to back up his statements, was indeed very impressive."

I trust the year 1928 will be the most successful for the advancement of our glorious Cause we have yet seen.

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From MAJOR E. PICKARD-CAMBRIDGE, J.P.

WE look forward confidently to the year 1928 bringing to readers of THE NATIONAL MESSAGE AND BANNER a continuous increase of happiness as we draw nearer to the climax of the wonderful history—past, present and to come—of the Holy Bible, the Word of God.

As year by year has passed on we have watched with joy and gladness the gradual unfolding of the prophetic mysteries of the Bible.

We have noted how remarkably these interpretations have been confirmed by D. Davidson in his exegesis of the Great Pyramid.

I feel sure you will all agree with me that we should express our gratitude to the Rev. W. Pascoe Goard and to the many other authors who have contributed to THE NATIONAL MESSAGE AND BANNER those most convincing and heart-stirring articles which have led us along the paths of faithfulness.

It is a long time since I personally became acquainted with our Secretary-General, Herbert Garrison, and we have seen how God, our Father, has prospered him in the work he undertook. His efforts at times have almost overwhelmed him, but he has never failed to surmount them all, and has led us truly all these past years towards the climax to which I have referred. He has drawn around him a great company of men and women, all working to the one great end, and to them we send our New Year's greetings and assure them of our great regard for the work so ably carried on. The prevailing unbelief in the Holy Bible has brought appalling chaos into the spiritual life of our ancient Church of England.

The Modernist, the Evolutionist, the Romanist, the Higher Critic, etc., stalk unabashed and unashamed through the arid deserts of their various creeds.

Some great Missionary Societies have done likewise and have made the Word of God of none effect.

We fortunate people have still the Holy Bible to guide us, and we are specially thankful to our leaders that they have again shown in the past year their uncompromising opposition to any suggestion of doubt as to authority and integrity of Holy Writ. The Bible is the sure foundation of our Christian life and belief, and we should always bear in mind that it was fully and frequently endorsed by *Christ Our Lord.*

From DR. HORACE SWORDER.

WHEN, and not until Anglo-Saxons realise their Israelitish origin, will our Churches be filled (using a Prayer-Book only "enriched" *inside* the 39 Articles), labour troubles will be a thing of the past and want of patriotism will be practically unknown.

From MR. H. D. HOUGHTON.

I AM not surprised at the success of THE NATIONAL MESSAGE AND BANNER. Its articles have a grasp of the Scriptures utterly wanting in other religious journals, and there is a marvellous force behind them which assuredly is beyond the power of the mere words used, which can only be understood because they are of the Truth. God has committed to us all a great privilege and honour to share in the travail which makes His Kingdom come. Long life, prosperity and greater usefulness be to THE MESSAGE and all its readers.

(Other New Year Messages next week.)

WEEK BY WEEK.

By A. R. H.

THE *Times* newspaper still lives up to its reputation for being representative of everything that is essentially sane and sober in English Conservative opinion. But even the *Times*, in its review for the year 1927, could not fail to see something very abnormal in the recent behaviour of natural phenomena.

Thus it testifies :—"The year 1927 is likely to be remembered in various parts of the world as much for occurrences

BEYOND HUMAN CONTROL

as for anything that befell within it.

"In ENGLAND the prospect in June of *that rarest of sights on English soil*—a total eclipse of the sun—excited millions beforehand, and *the reality overawed the few* who were fortunate as to see it through the timely clearance of an overcast morning sky.

"Earthquakes, Cyclones, Storms, Floods, did *more than usual mischief in divers countries ;* and in GREAT BRITAIN the weather was persistently hostile to crops and men."

A statement which from any other source might well be subject to the suspicion of being tinged with the colours of a sensationalist is here presented to us in the form of sober fact.

This is important because of the modern tendency to belittle the significance of these things. It has been claimed that their prominence in our mind is due to the publicity given to them by the daily Press. That in the days *before* the advent of newspapers these great natural upheavals were just as common as they are to-day but that they passed unnoticed by the masses apart from those actually involved in the disasters.

Whilst there is some truth in this argument (as far as it goes), yet expert* opinion and investigation is now providing demonstration of the fact that present-day phenomena *is* abnormal. That, for instance, there *is* actually *a great increase in the frequency* of bad earthquakes at the present time.

This testimony is valuable because of the connection between the time for the occurrence of these abnormal happenings and the fulfilment of prophecy regarding the Second Coming of JESUS CHRIST.

If these disturbed conditions are *not* abnormal they do *not* constitute a sign. If they *are* abnormal they are a sign of the first value.

Just as a great earthquake accompanied the crucifixion of the KING of the KINGDOM of HEAVEN, so in these last days, will "Earthquakes and

UPROARS OF THE PEOPLE †

in the World" mark the time of the crucifixion of the KINGDOM.

"Now is the CRISIS of this WORLD," ‡ declared the KING of the KINGDOM of HEAVEN regarding the time of His death and resurrection. Now, in the END of the AGE, THE WORLD CRISIS of 1914–1936 marks the appointed time for the manifestation of that race of super-men, the *sons* of GOD.

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* Milne, Davidson, etc.

† See II Esdras ix, 3. This is a reference to the coming world-revolution. The waves of world-unrest, however, will break upon the rock of Britain. The pressure of world-revolution without will create a revolution after God's own heart within the soul of the Kingdom. This is the time of Jacob's trouble, but he will be saved out of it ! (Jer. xxx, 7). The "Jacob" element in the Kingdom wrestling with God in prayer will prevail and become "Israel"—rulers with God.

‡ John xii, 31 (Ferrar Fenton).

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The *Rt. Hon. Stanley Baldwin* spoke better than he knew when he said that the Englishman was " made for times of crisis."

That is true. But not only has the ANGLO-SAXON RACE been made for crisis ; the crisis of the END of the AGE is going to " make "§ the ANGLO-SAXON RACE !

Chastened in the furnace of affliction GOD'S BRITH-ISH PEOPLE will be re-born into the higher biological scale of the sons of GOD.

In the days that are coming a real man will be " more precious than the golden wedge of OPHIR " ! Crisis is the test of manhood. And only a manhood founded on CHRIST will have power to stand.

The spirit of ENGLAND burns at its brightest at such times as these. Thus a correspondent [referring to the great Snow Storms in England following Christmas Day, 1927] writes to the *Times* :—" *A common danger and common difficulty seems to evoke in England that kind of spirit* which won the War, and, if your readers could have seen *the working of that spirit* in the outlying villages, it would have made them proud of their country.

" *Everyone* seemed anxious to dig *everyone else* out, and desperate and successful efforts were made in intense cold and with great difficulty to reach the outlying cottages and farms. *Nobody seemed to rest content until it was known that everybody* was provided with food and fuel and had access to a main road.

" *If only this spirit could permeate our national life*, how different things would be, and what a really happy New Year we should all have. Let us all try in 1928 to learn a lesson from

THE GREAT STORM

and put it into practice."

Yes ! That is the spirit of the KINGDOM. It is the spirit of the KING. And if in the coming greater storm of world unrest we but lay hold upon CHRIST we shall find power to manifest that spirit of service, not only among ourselves, but nationally as GOD'S SERVANT NATION to the other nations of mankind.

That is our privilege. That is our destiny. To this end were we born. For this cause came we into the world.

WHY I ACCEPTED ANGLO-ISRAEL TRUTH.

BY THE REV. R. A. LEWIS (Chicago).

I REGARD it an honour to tell the readers of THE NATIONAL MESSAGE AND BANNER why I accepted this Truth of Anglo-Israel. I will strive to do so in all sincerity and thankfulness to God, Who opened my prejudice-blinded eyes to the glories of the whole of His Truth as we find it written in His manifold self revelation in His Word, in the Universe He has made, and in the history of human kind over which we believe He exercises a controlling, restraining and shaping guidance.

I esteemed it a privilege to attend a Convention arranged by Rev. Dr. McGinnis, at Aurora, Illinois, on the occasion of the visit of the Rev. Pascoe Goard, where I made my confession of faith before the British-Israel people there assembled.

My subject by its very nature compels me to deal with personal experiences and personal thought processes. I first met with the teaching of Anglo-Israel while I was in business in the city of Toronto, Canada. With a business acquaintance I several times discussed the peculiar beliefs of a mutual friend and fellow-Baptist. I was not acquainted with the precise nature of these beliefs. But my friend, due to longer and more familiar acquaintance, was able to give me a rough and somewhat inexact outline of Anglo-Israel belief, at which, I must confess, I was mightily amused.

Shortly afterward I yielded my life for the Gospel ministry, being sent to the mission fields of the Province of Alberta to begin my efforts. During the first few months of my work there I was too thoroughly busy to give much, if any, thought to the strange beliefs of Brother Blackaller. One day my watch rebelled at its constant exposure to sand, rain and hail storms, and refused to function any further without the attention of a watchmaker. A member of that profession had recently displayed his shingle in the town twelve miles from my cabin, so to him I hied me away.

After the pleasant manner of the prairie, I introduced myself first and my business of the moment afterwards. Thus it transpired that while I sat watching the repair-man at work, he startled me by the question, " Do you believe the Bible to be completely inspired and inerrant in all its books ? " Considering myself a fundamentalist of the fundamentalists, I replied with a somewhat vaunting assertive. But only to be floored completely by the second question that was shot at me as though from a gun : " Well, then, where is the King of the seed of David at present reigning on his throne as God promised him ? " Of the fumbling clumsiness of my answer I will say nothing, deeming it more merciful as well as advisable to veil such gross and heavy ignorance of the God into Whose service I had been called.

The upshot of the conversation was that my new friend gave me two or three pamphlets to read. I read them, superficially, and returned them still scoffing. He next requested that I read them once more, this time comparing their message with the teaching of the Scriptures relative to the House of Israel. This I did, though for the time I became more and more confused through trying to harmonise my preconceived notions with the Truth that was unfolding before my eyes. The result was that I first conceded its possibility as a theory, then I was forced to acknowledge that my possible theory had all the marks of probability. From that admission it was but a step to accepting and loving this Truth which had lain unnoticed on the pages of Holy Writ despite the fact that it is hidden only by man's blindness and wilful, stubborn prejudice.

Under the pressure of the constant round of duties which fall to the lot of the prairie missionary, I found but little time or opportunity to pursue my new vision of Divine Truth. But still, profiting by the fine collection of Anglo-Israel text-books in the Calgary Public Library, I progressed a little towards the understanding of the fundamentals of the teaching. Then, in my first pastorate in Eastern Canada, I found a fellow-believer who had first heard the Truth from his father, in-

§ It will be the " making of " us in the sense that we shall undergo a process of re-formation, re-birth, re-generation.

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creased his knowledge of it by concentrated study, and now stood ready to pass it on to one hungry for more of its satisfying riches.

At the time I did not stop long to enquire as to my reasons for accepting this Truth. I knew that it satisfied where others teachings failed to do so. I was aware that it opened up to me riches of prophecy in what were otherwise closed books. And with so much for reasons I was satisfied. But the opposition which greeted my new belief from fellow-ministers, and among my own relatives who followed the leading of a pastor who preached against Anglo-Israel without complying with the formality of enquiring what those teachings might be, led me to subject myself to a rigid cross-examination on that point. The brief remainder of my remarks will be taken up with the answers at which I arrived.

In the first place, I believe in the complete inspiration and inerrancy of the Bible. If I did not, I should cease to preach, and seek out some slightly more lucrative employment. Therefore, when I found myself faced by the inescapable argument that Anglo-Israel believers interpreted literally some passages which I, in common with other so-called orthodox believers, had been spiritualising, I was compelled to investigate, test and prove to discover whether this interpretation or mine was the truth. The result was my conviction that Israel had received certain very clear, unconditional covenant promises from Jehovah which I had believed to be temporarily withdrawn. I then commenced an investigation to determine whether there were any grounds for that widely-accepted hypothesis of the stoppage of Israel's time until the times of the Gentiles should be full. Of course I found none, for there are none in the Book.

The question was thus reduced to one of Scriptural inerrancy. And to that I had no answer. I was forced by my deep-seated conviction in that matter to accept as Truth that which my inerrant Bible taught. Because Anglo-Israel belief takes God at His word I accepted it, and to-day rejoice in holding it as a Divine revelation inspiring men to service.

Another question was suggested: "Does God ever change His mind?" To believe that He does to me, at least, does grave violence to the teachings of His holiness and omniscience contained in His Word. If He knows the end from the beginning, what reason could there ever be for a change of His mind? If He foreknew the failure of His Chosen People, as He certainly did for His servants foretold it, He could and would so plan as to avoid descent from His holiness by a change of mind had any change of plan been necessary, which it wasn't, for His plans were all laid before the foundations of the earth were made.

That God's mind does not change is demonstrated in the fact that though man's sin broke the fellowship between creature and Creator, He at infinite cost, through infinite agony, has provided a means for its partial restoration here and complete renewal in the home over there. His will to have fellowship with man is unchanged. The changed relationship between them is due entirely to man's sin and fall.

Thus, if God did not change His mind toward fallen man, I was and am satisfied that He would not change it toward a sinning nation which He had peculiarly set aside as His own. Thus I was forced to believe that somewhere in the world of to-day, unrecognised for the most part, was Israel to whom all the covenant promises were being fulfilled.

I believe in an omnipotent God. Jehovah would be less than the Almighty did He make promises only to find that outside considerations made it impossible for Him to keep them. Such weakness as that would place Him on a level somewhat below that of a strong, straightforward business man. That He gave covenants to Israel is unescapable. If then He gave those pledges, and does not change His mind, He certainly can, and because of His holiness surely will keep His promises. Thus I was forced to seek among the nations for one which was to-day as yesterday the recipient of the covenant blessings ruled over by a King of the Davidic line.

As I sought that nation I was compelled to study the Word of God with a new specialisation on those prophecies relative to Israel. Then I looked about to find the modern nation they described. This compelled me to turn to another of God's revelations of Himself, History—ancient, modern and current. For I believe that our God, Who can conscript even the wrath of men to serve Him, controls world affairs, bending and shaping even the discord introduced by the enemy to serve His Holy Will.

In History I found the life stories of nation after nation and multiplied lines of their rulers. But all Empires save one have waxed and waned and been lost. Dynasty after dynasty has fallen and been forgotten. But one now in one branch, now in another, has been in the ascendant, has weathered all the storms and still remains firm seated on its throne. That, of course, turned by growing conviction more strongly yet upon the Anglo-Celto-Saxon race, and the ruling House of its oldest division.

But there was yet more proof awaiting me, as I delved and dug seeking a decisive answer one way or the other. I looked into prophetic Scripture. I read of the House of Israel as inhabiting islands whose position was north and west of Palestine. I placed a compass on the map, and found those two islands which have mothered the Anglo-Celto-Saxon race, and from which it has spread, propagating its unique and lasting culture.

I read of a nation and a group of nations who were to be possessors of the gates of their enemies, a people whose greatness was to be on the sea. Which is the greatest of the Colonial Empires of the world? That of Great Britain, from whom also is sprung this great and beloved Republic. Who has long been mistress of the seas? Britain. And who to-day is her only near equal in Naval power? Her great daughter, the only other great independent Anglo-Saxon nation, the United States of America. These and a host of other proofs besieged my still reluctant brain and heart until at last I was compelled in honesty to give over my struggling and confess my faith in this great new vision of the dear old Truth.

It is not strictly within my subject, yet I am eager to go on for a moment longer to tell you the results of my so believing. In the first place, Anglo-Israel Truth is my first line of defence against the insidious attacks of modern infidelity. For no man who interprets the Scriptures literally, as do Anglo-Israel believers, can doubt the fundamentals of the faith contained therein. Secondly, in Anglo-Israel Truth I found a new light by which dark and difficult passages of prophecy

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are made clear and plain to anyone who will permit God to mean what He says.

And best of all, this new conception of the age-old Truth has given me a new impetus to evangelistic ministry. As a member of the chosen people, it devolves on me as a privilege and a duty to tell to the world the good tidings of the coming eternal Head and King of the House of David, Who shall take up the never vacant throne of His Royal father and reign therefrom for the ages of the ages.

THINGS WHICH CAN, AND CANNOT, BE SHAKEN.—I.

(Heb. xii, 27.)

By Daniel Farmer.

I.—The Earth Shaken.

"Thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land."—Hagg. ii, 6.

So that the words "terra firma" by no means mean firm earth, which cannot be shaken. Seismologists years ago informed us that their instruments registered an average of 30,000 shocks per annum. The most disastrous ever recorded was that of 1556, in China—killing 820,000 people. Our daily papers are calling attention to the frequency of their occurrence, and quite recently Sir Oliver Lodge has told us of the unstable condition of the earth's crust. In the Book of Job we read "As for the earth . . . under it is turned up, as it were fire" (xxviii, 5), so that our volcanoes appear to be safety valves. When the Law was given at Sinai, "the whole mount quaked greatly" (Ex. xix, 18). When Our Lord died, "the earth did quake" (Matt. xxvii, 51), and when He comes again He tells us, "I shake, not earth only, but also heaven" (Heb. xii, 26). "The seventh angel poured out his vial into the air . . . and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great" (Rev. xvi, 18; Zech. xiv, 4, 5).

"He builds too low who builds beneath the skies."

II.—Earthly Kingdoms Shaken.

In Daniel ii we see, prefigured by the image of Nebuchadnezzar's dream, four powerful Empires—Babylon, Medo-Persia, Greece and Rome. How stable they seemed, but where are they to-day? And those of Egypt and Assyria before them? Where are the Charlemagnes, the Napoleons and the Kaisers of more modern times? All, like the sand castles which the children build, swept away by the remorseless tide of time and circumstance. In the Cathedral of Vienna there stood a statue of the Emperor Frederick. One hand was uplifted, and on the tips of the extended fingers were the words, "Austia est imperare orbi universo—Austria will conquer the world." But where is Austria to-day? Said a writer for the British and Foreign Bible Society, "Our eyes have seen colossal powers of evil crash down into the dust, the fabric of civilisation has been shaken, and in some lands well-nigh shattered. All over Europe the old conditions are visibly crumbling and tottering. Men's minds and hearts have suffered shock."

III.—Human Systems Shaken.

The poet wrote—

"Our little systems have their day,
They have their day and cease to be."

Many timid, pious souls, who fail to distinguish between the scaffolding and the building, are not a little alarmed to-day because they see in many directions the former rapidly coming down. But that is a sign of completion, not failure. It is most significant that in our time not only the great fundamental verities of the Christian Faith are being assailed, but also the stately shrines which were built for their proclamation are showing signs of decay and collapse—both English and Continental. That need not alarm us, true, "that which decayeth and waxeth old, is ready to vanish away" (Heb. viii, 13). But the shell is not the kernel, and the cracking of the former indicates that the latter has reached its maturity.

"If the old lights are dim, the stars are shining still;
If shadows gather in the vale, the sun is on the hill;
Faith still abides, God is not dead,
And though old views depart,
A loftier temple domes our head,
A larger hope our heart."

These—more or less—man-made "sheep pens" are to be replaced by the "one flock" (John x, 16, R.V.). The growing youth and mature man find these ecclesiastical beds too short, and the covering too narrow (Isa. xxviii, 20). The title of a book, "The Decay of Churches," must not be thought to mean the decay of *The Church*. The Christian dispensation began with individual witness—and may end with the same. All organised religion tends to decay, and needs a reformation.

IV.—Sinners Shaken.

"All the men that are upon the face of the earth shall shake at my presence" says the Lord (Ezek. xxxviii, 20).

Even good men will feel the overwhelming majesty of Our Lord's personal return. Hunters of big game tell us that one of the most terrifying sounds is the roar of a lion in the forest at dead of night. Hosea says, "They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west" (Hos. xi, 10). The principal part of God's chosen Race—Amos iii, 2—is situated to-day in these isles North and West of Palestine (Jer. xxxi, 10). How alarmed the nation would be if that Divine roar-voice was heard. Community singing would soon become Community praying—especially for those who had not yet learnt individual prayer. Job tells us that so great will the shaking be that "the wicked will be shaken *out* of the earth." And the late D. L. Moody spoke of Rev. vi as "the world's greatest prayer-meeting."

"There shall come a night of such wild affright
As none before did know,
When the heavens shall shake, and the earth shall quake
In its last and deepest woe."

* * * *

"Christ us aid, Himself be our shade,
That in that dread Day we be not dismayed."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE meeting at Headquarters on Wednesday next, January 25th, at 3 in the afternoon, will be addressed by Mr. J. J. Morey. On the following day, Thursday, there will be the Secretary General's Round Table Conference, commencing with tea at 4.30. A large gathering is anticipated. Friends may come and go at their convenience up to 8.30. There will be a number of short addresses. Questions may be asked. Suggestions are invited for extending our work and promoting the increased usefulness of the Federation.

* * *

The Rev. Joseph Gay gave two much-appreciated addresses for our Dover Branch on January 11th in place of Lt.-Col. Smythe, who was ill. The Rev. H. B. Simeon, M.A., presided at both meetings.

* * *

Our Liverpool Branch enjoyed an instructive address on January 12th by Mr. G. R. Gair, on "The Ethnology of the British Race." We are asked to say that Mr. Gair is finding it difficult to answer all correspondence in view of the claims on his attention in addition to his college studies. He will be glad if all those who wish for his services will apply to Mr. S. E. Steele, 18, Field Way, Wavertree, Liverpool.

* * *

Mr. Howard Rand, LL.B., gave a capital address at Headquarters on January 11th. The Rev. Pascoe Goard presided. A large company sat down to tea after the meeting. Mr. Rand has spoken with Mr. Morey for our Dorking Branch; he has also addressed two meetings for our Branch at Herne Bay.

* * *

The Annual New Year Prayer Meeting at Headquarters on January 12th was well attended. Mr. John Leech, K.C., presided. Among those who took part were the Rev. Pascoe Goard, the Rev. Commander Roberts and Mr. Garrison.

* * *

Our readers residing in Lancashire and Cheshire will have the opportunity of hearing the Rev. Pascoe Goard at the Religious Institute, 135, Deansgate, Manchester, on Monday next, January 23rd, at 7.45, and at Great George Street Congregational Church, Liverpool, on the following day, at 7.30.

* * *

Mr. Herbert Garrison lectured on Palestine on January 11th to a good audience at the Leas Pavilion, Folkestone. This week he is at Islington, Worthing and Cardiff.

* * *

An old and energetic worker for B.-I., Mr. Horn of Croydon, passed away a few days ago. Mr. W. J. Pilcher, who had known him for many years, attended the funeral on behalf of the Federation.

* * *

On Wednesday, January 4th, the members of the Sheffield Branch of the British-Israel-World Federation entertained 250 old folk to tea and musical evening. A most enjoyable evening was spent, the old people greatly appreciating the short B.-I. addresses, given between the musical items, by Rev. R. G. F. Waddington, M.A., and Mr. William Whitton.

THE PRETORIA BRANCH.

WE have received an encouraging report of the work of the above Branch for the year 1927, showing an increase of members and a praiseworthy zeal among the workers. Lectures have been given by Mr. W. E. Oldroyd, on "Our Hebrew Origin" and on "Palestine"; the Rev. W. Christison, on "The Great Pyramid"; Miss Poynton, on "Objections Answered"; Mr. C. Pringle, on "B.-I. Truth"; Mr. N. R. Waddington, on "Anglo-Hebrew Waymarks"; Mr. J. W. Aves, on "In the Latter Days"; Mr. A. B. Ker, on "Palestine, the Gentiles and Israel." During the month of June the Branch had the great pleasure of a visit from the Rev. Maxwell Carnson, our South African Missioner, whose addresses delighted large audiences. Mr. Carnson preached in two local churches by special invitation of the ministers thereof. Another visit by Mr. Carnson is planned for the first quarter of this year, and the members intend to do their part to make it even more successful than the last visit, and to arrange also for meetings in places around Pretoria, in some of which it is hoped to form new Branches. Mr. Oldroyd has visited the Capetown and Kroonstad Branches and given two lectures for each.

We heartily congratulate our friends on their endeavours, and we send them our best wishes for the New Year.

BRANCH ACTIVITIES.

ENGAGEMENTS FOR NEXT WEEK.

ASHBOURNE, Derbyshire, Wednesday, 25th. Rev. T. H. Whitehouse.
BATH, Assembly Rooms, Wednesday, 25th, 3 and 7.30. Mr. G. R. Gair.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 23rd, 7.45. Rev. J. T. Childs.
BOGNOR, Wednesday, 25th. Mr. J. J. Morey.
BRISTOL, Rotary House, Colston Street, Monday, 23rd, 7.30; Tuesday 24th, 3 and 7.30. Mr. G. R. Gair.
CHATHAM, Queen's Hall, Military Road, Tuesday, 24th, 3 and 8. Mr. J. J. Morey.
CHICHESTER, Council Chamber, Thursday, 26th. Mr. J. J. Morey.
DERBY, Cavendish Café, Cornmarket, Thursday, 26th, 7.30. Rev. T. H. Whitehouse.
DUNCHURCH, Mrs. Powell's Drawing Room, Friday, 27th, 3 p.m. Rev. T. H. Whitehouse.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 26th, 8. Mr. D. Davidson.
HALIFAX CENTRE, Brunswick U.M. Church School, Rhodes Street, Thursday, 26th, 7.30. Mr. J. W. Allott.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 25th, 3. Mr. J. J. Morey; 26th, 4.30. Secretary-General's Round Table.
HOUNSLOW, Council House, Monday, 23rd, 8. Rev. Joseph Gay, A.T.S.
HULL, Church Institute, Albion Street, Tuesday, 24th. Mr. W. Whitton.
LEIGH-ON-SEA, Elm Hall, Wednesday, 25th. Rev. Joseph Gay, A.T.S.
LIVERPOOL, Great George Street Congregational Church, Tuesday, 24th, 7.30. Rev. Pascoe Goard.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 26th, 7.45. Mr. Dillon.
MANCHESTER, Religious Institute, 135, Deansgate, Monday, 23rd, 7.45. Rev. Pascoe Goard.
OXFORD, Thursday, 26th. Rev. Joseph Gay, A.T.S.
PUTNEY, Y.W.C.A., Monday, 23rd, 3 and 8. Mr. J. J. Morey.
RUGBY, Hobby's Restaurant, High Street, Friday, 27th, 7.30. Rev. T. H. Whitehouse.
SOUTHEND-ON-SEA, Saturday, 28th. Rev. Joseph Gay, A.T.S.
SOUTHPORT, St. John's Hall, 20, Scarisbrick Street, Friday, 27th, 7.30. Mr. J. A. Yoxall.
STOCKPORT, The Vestry, U.M. Church, Wellington Road, South, Thursday, 26th. Mr. C. Leach.
WALSALL, Temperance Hall, Tuesday, 24th, 7.45. Rev. T. H. Whitehouse.
WIGAN, Wednesday, 25th. Rev. Guy Waddington, M.A.

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CONTENTS.

	PAGE
THE LAW OF THE LORD, OR THE COMMON LAW.—III. By the Rev. W. Pascoe Goard	49
WHEN MAY WE EXPECT OUR LORD'S RETURN? By L. G. A. R.	51
RUSSIA.—III. THE TWO WITNESSES. THEIR PROTESTATION AND THE CESSATION. THEIR RESUSCITATION. By the Rev. L. G. A. Roberts, Commander R.N.	52
NEW YEAR MESSAGES	53
WEEK BY WEEK. By A. R. H.	59
NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.—No. 11. By Professor Edward Odlum, M.A., B.Sc., etc.	61
ENGAGEMENTS	61
THE SECRETARY-GENERAL'S NEWS AND NOTES	62

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 LAW OF THE LORD, OR THE COMMON LAW.—III.

By the Rev. W. Pascoe Goard.

We saw in the last number that the Common Law is making tremendous strides as the law of the nations of the earth.

But a short time ago historically it was the law of Britain. It extended with the growth of the British Empire.

It was established as the law of the United States of America. It is introduced wherever British and American rule has been established.

It is being closely studied, and is being introduced into China and Japan.

The leading statesman of France has declared in favour of it as against the Civil or Roman Law.

Three great systems have been in vogue in the earth among other lesser systems:

The Common Law (English).
The Civil Law (Roman).
The Moslem Law (Mohammedan).

The latter two systems are being replaced rapidly by the Common Law.

* * *

In order to get the significance of this it is necessary to remember that the Common Law is the Law of the Kingdom of God.

It is true that it has, in some regards, notably in the law of contracts, been interfered with by the meddlesome statutes enacted by Parliaments. In some cases it has also been interfered with by judgments handed down by the courts, which carry authority in the administration of the Common Law. In these regards there is work to do to restore the law in its purity. But these are details. The great body of the Common Law stands to-day, as it has stood for ages, as the law of the Anglo-Saxon lands.

We shall speak of it as though it were held in its purity, believing that the time has arrived when the Common Law will be sifted by common consent, and those things which are against its principles, whether found in Parliamentary statutes or in judgments handed down by superior courts, will be repealed or reversed as the case may require.

Statutes are repealed by Act of Parliament. Judgments are reversed by superior courts. Whatever is required in these lines to restore the details of the Common Law to conformity with basic principles will be done in due time. In the meanwhile the great body of the law stands as it was given to the Fathers.

What, then, is the origin of the Common Law?

We listened a short time ago to the head of a law school in the United States giving an address on the Common Law, its origin, and its widening acceptance among the nations. He declared that the Common Law, as far as modern times is concerned, came to us through the Anglo-Saxon people, and to America through Britain.

This will be accepted by all as an undoubted, and as an established fact. But whence did Britain get the Common Law?

The great authority on British Law, Blackstone, declares

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for the Divine origin of the Common Law. Inasmuch as the Roman Empire adopted the Civil Law, or developed it, and the Civil Law is fundamentally different from the Common Law, it is manifest that Britain did not receive the Common Law through Rome.

The source of the Common Law was Israel, and Britain received it through Jerusalem and Sinai, and not by way of Rome. It is important that we should make this matter very clear. For the law is second only to the Gospel in importance to the welfare of our nation and its people. Now we received the Gospel straight from Jerusalem, within a decade of the Resurrection of Our Lord, and NOT by way of Rome. And we received the Common Law straight from Jerusalem and Sinai, also not through Rome.

We turn to Blackstone, and from him we receive the instruction that we are carrying on under the law of the Kingdom, that is to say, under the natural and revealed law of God.

Again, we turn to that great Saxon lawgiver, King Alfred, who rivalled Charlemagne, of European fame; although Alfred, being British, has received less honour, as is usual with things and persons British, at the hands of historians. Alfred, we say, declares in the most specific terms that the Common Law of England came to us through the law given of God on Sinai. Indeed, Alfred declares for the direct reception of the law at the hands of God. He quotes verbatim, or nearly so, from the book of Moses.

This leads naturally to the enquiry:—What has Moses to say regarding the origin of the Common Law?

As the Evangelists—Matthew, Mark, Luke and John—give to us the supreme history of the fact of the great ordinance of Calvary, so overwhelming us with the presentation of the history that the significance of the fact is left in the background by them; so Moses overwhelms us with the history of the amazing facts connected with the promulgation of the law at Sinai. The fact of the promulgation standing out so clearly produces the impression that the occasion included the first-hand new revelation of that law. It was not the first statement of the law, nor the first formal introduction of it into the earth. *The occasion was the formation of the new Nation*, Israel; to whom it was necessary to teach the *old law*.

Let us look a little more closely at the details regarding the law in the writings of Moses, less spectacular but not less important than the graphic history of the Sinai promulgation. We are surprised to find that Moses carries the Common Law, consisting of Statutes, Commandments and Laws, back to Abraham; saying of Abraham, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." (Gen. xxvi, 5.)

How accurate are the statements of Holy Writ! After the organisation of the nation, and the establishment of courts carrying Divine authority to give judgment on such cases as came before it, the form runs, "The Commandments, Statutes and Judgments of the Lord." But in the pre-Mosaic day of Abraham the term "Laws" is used instead of "Judgments." Why should this be the case? Why, indeed, but the evident fact that until the nation was organised, and the courts set up, there could be no judgments. The law was there. The udgments were yet to come.

But the Commandments, Statutes and Laws were; and Abraham, the friend of God, obeyed them four centuries before the organisation of the Kingdom, and before the promulgation of the law on that occasion, at the time of the organisation of the Kingdom.

Scholars have been much interested in finding that Hammurabi, contemporary with Abraham, had, and administered, a code similar to that of the Mosaic. How is it that they overlooked the fact that Abraham, the contemporary of Hammurabi, possessed and obeyed the laws at the same time?

We are here enlightened as to the fact that the Common Law was in existence and was the law of more than one branch of people at the time of Abraham.

It is interesting to know that the book of Jasher, mentioned in the book of Joshua, although not included in the Bible, states that Abraham learned the law in the household of Noah and Shem, and that he introduced it into his father's house in Ur of the Chaldees. The same book declares that the antediluvian patriarchs taught the people the law of the Lord.

Leaving the testimony of the book of Jasher, which is introduced as a matter of interest only—but as a matter of equal interest, and a document of equal authority, with those of Babylonian scripts which archæologists have discovered—let us get back again to the testimony of Moses.

Moses carries the origin of the law back to the Garden of Eden, and brings us to that wonderful point in the history of human psychology when, for the first time, the external law became impressed and imposed upon the life of man. Up to that moment the will of the man had been the law of the man. He had no other law; and, following it, he had no guilt, nor had he a consciousness of any such thing; for as the Apostle Paul declares: "Where there is no law, there is no sin." Created in the image of God, the will of man and the habits of man were doubtless on a high level. But the acts of man were on a level with the will of man; and there could be no uplift, although there might indeed be a sad devolution in habits of life and conduct.

Then came the moment when a higher law was to be given to man than the habit of his life, or the plane of his own will. It was a most momentous point, of which Moses writes in the following words: "AND THE LORD GOD COMMANDED THE MAN."

We have failed to note the tremendous significance which dwells in these seven words. We have rushed on to note that which was commanded. But the weight of significance is in the fact that there came a moment in the psychological history of man when he became endowed with the command of God.

Hitherto the will of man had been the law of his life. Now the Will of God became the law of man. What an honour! What a responsibility!

With the law came the possibility of failure; and the incurring of the guilt of disobedience.

With the law came the sanction of the law, that is to say, the appointed punishment for transgression. For had this not been provided, the man would have been content to fail, saying, "What does it matter that I cannot attain to obedience to a law which is the expression of a Will that is above me? I will turn back and do my own will, and that shall be the law of my life." But the deterrent to this was the declaration, "In

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the day that thou eatest thereof, thou shalt surely die." "And so death passed upon all men, for that all have sinned." (Rom. v, 12).

But also there came the fact of the Atonement. The man might sin; nay, would sin, and sin again. But, struggling to achieve the Will of the Divine, aided by Divine Grace, the time would come when the Will of God would be at once the law of man and the habit of his life.

By sinning he would incur the penalty: death. But the Substitute would be provided, "the Lamb of God slain from the foundation of the world," Who should bear the punishment of death for every man, in Whom every man "who willeth to do His Will" should find redemption and forgiveness of sins; by Whom such ones should enter into everlasting life.

So we return, and with wonder we see the advent into the earth of the Will of God, expressed in the Commandment of God. *This was the advent of the Common Law into the earth.* This was the "revealed law of God."

* * *

We now have reached the fountain-head of the Common Law, and we see the line of its descent clearly outlined down through the ages to the present day, namely, communicated from God to Adam; and so communicated from God to Adam's seed throughout their generations.

WHEN MAY WE EXPECT OUR LORD'S RETURN?

Personal Letters to the Editors ask as above :—

THIS is a most interesting question, and has been somewhat answered. The great point is to be ready at any moment. This is the clear issue in every case of Our Lord's exhortations. It has been assumed that even Our Lord Himself did not know, but Mark xiii, 32, says, οὐδὲ ὁ υιος εἰμὴ ὁ πατὴρ "neither the son, *if not* the Father," for so it may be rendered. The chronological order with reference to Israel and Rome is the subject of Psalm l, where the words (1-5) imply the very same as in 1 Thes. iv, 14-18, after which first stage of the coming as in Matt. xxv, 1-10, where He is received of those who are living up to their expectation, these go in with the wife (or bride) to the marriage supper (Rev. xix, 7, 8, 9). The word ἀπαυτησιν is used in both Matt. xxv, 6, and 1 Thes. iv, 17, "to go and return." The wise virgins I don't think we must confuse with the bride, but interpret these as Psalm xlv, 14. The pure bride of the TRUE BRIDEGROOM must be the ideal Israel (Isa. lxii, John iii, 29). The virgins, her companions, the much interested and closest associates (whether Jew or Gentile) the CHURCH of the Lord Jesus. This word is not so rendered in the Word of God, but means the "Assembly," "the whole Congregation" of the God of both Old Testament and New. The appropriation of this title by the false systems (as Rome and Greek Apostasies) is clearly implied in the Book of Revelation where the so-called Church of first love has lost touch of its Saviour, and He is seen as in Laodicea outside and knocking.

In every one of these "Churches" is seen "such as I love," some who hear what the Spirit saith unto the Churches, some who have "Kept the Word of my patience." These in Rev. xiii, 10, "Here is the patience and faith of the Saints," in the Roman earth; and in Rev. xiv, 12, "Here is the patience of the Saints; here are they that keep the commandments of God, and the faith of Jesus"; these amongst the "redeemed from among men" being the first-fruits unto God and to the Lamb (Rev. xiv, 5; James i, 18).

Are these not in contrast to those in Luke xviii, 1-8, *who are not in the heaven?* Rev. xiii, 6, compared with xii, 12, and xix, 1-6. Here we see the sequence of events, 7-9, and afterwards the great battle of Armageddon, 11-16. We have heard it laid to the charge of the wise virgins that their want of love for their unwise virgins shows a lack of the Christian spirit! What if, however, "As in the days of Lot," these unwise virgins prefer to live in "Sodom, Egypt and also where Our Lord was crucified" (Rev. xi, 8). It is here that their lamps are going out. And if they heed not the cry, "Come up hither" and "Come out of her my people," is it the fault of the *wise virgins?* when our doors are shut (Isa. xxvi, 20). Those in the domain of the "unjust judge who fears not God nor regards man," where there is no *faith on the earth* (Luke xviii, 4, 8), will cry bitterly in their "time of Jacob's trouble," and God will deliver them. But when?

This is set forth in Luke xii, 36, "when He will return from the wedding," if they will then open the door (Rev. iii, 20). Even they will "sit with Him in His Throne" as an act of grace. It is not to be supposed that they will occupy the same jurisdiction in the time of Jacob's trouble (Rev. ii, 26-28; Psalm cx, 1-3, 5-7; cxlix, 6-9; Rev. xix, 11-14; Joel iii, 11), "thither cause thy mighty ones to come down, O Lord!"

May this period not be the great opportunity given to Judah (nearly 10,000,000) in Europe who have been forcibly held captive by Russia "within the pale," within their Ghettos, who passing through their birth-throes, "travailing in pain to be delivered," will yet come forth as described in Jer. xvi, 14; Hos. vi, 11; Micah vii, 15-20 with verse 11 at the appointed time?

The question When? In the sequence of the prophetic Word seems to be: very great trouble is coming upon the *Roman earth* as it did before August 4-5, 1914, only lasting for maybe double the length of time. This trouble to "the earth" is primarily caused by their envy at God's people (Isa. xxvi, 11). This we suggest is seen by the contrast in the low passages in the Great Pyramid with the Grand Gallery, capacious height and breadth signifying that Israel was free to preach the Gospel of God's grace *in the Earth*, but owing to the enmity of the world power this freedom was restrained within the narrowest limits; and yet this Gospel of the Kingdom is being preached into all the world (Isa. xxvi, 9), which is mainly Israel's dominion given to God's dear Son for *His inheritance* and *His possession* (Psalm ii, 8).

The floor line of the passages, the difference between white limestone and granite, symbolising the difference of firmness of Israel's march and his position; going more and more rapidly conquering and to conquer for Christ. If this is a true interpretation of the elements governing the roof line, it is the Gentile nations that are hastening their own destruction, and causing this "time of Jacob's trouble." This, though it

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begin on or about the 28th May, 1928, will by some sudden event occurring to (Rev. xvi, 18, 19) the European Powers, compelling them to give their kingdoms (after this tri-partite division now so clearly coming into vogue is realised) to the beast (Rev. xvii, 12-16, Russia); then hating the whore, making her desolate and burning her flesh with fire. GREAT BABYLON now comes into remembrance before God (Rev. xviii). Then comes the Great Hallelujah in Heaven (Rev. xix).

The Resurrection of the Two Witnesses will cause the cry to go forth (Rev. xi. 11, 12; xviii, 4), which will herald the doom of Babylon.

This may all happen very shortly. Now ensuing. Be ye therefore also ready! Can we get ready within such a short time? Is it not wise to be ready at once, as exhorted to in Rev. xvi, 15. Have we not signs around us enough? Why wait and wake up suddenly unprepared?

"O Israel, Prepare To Meet thy God." L. G. A. R.

RUSSIA.—III.

THE TWO WITNESSES.

THEIR PROTESTATION AND THE CESSATION. THEIR RESUSCITATION.

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

THIS is told us in Rev. xi, where the death of the Two Witnesses is succeeded after three days and a half by their resurrection. It is after this that a great earthquake takes place, which is the passing away of the second Woe. Notice the language carefully, the Protesting Witnesses must have prophesied 1,260 days (or years), then met their eclipse and for 3½ days (years) been silenced. Then "the Spirit of life from God enters into them, and they stood upon their feet and great fear came upon them which saw them. And they heard a great voice from heaven saying unto them: Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them."

What is taking place in our House of Lords on these three eventful nights is but a repetition, on a very much larger scale, of what occurred about 1,260 years ago at the Council of Whitby; it was then, unfortunately for us, decided that the Anglican Church should be regulated by doctrine received from Rome. To this the whole of the British Bishops, to their honour, resisted; hence the British Bishops were called upon to relinquish their Sees, which they then did in England.

So that was the beginning of the Two Witnesses' testimony against the Apostasy. This was in A.D. 664. Three or four years after Archbishop Theodore was elected the first chosen Archbishop of the English Church. We must remember the British Church had been established in A.D. 178 under Lucius, though founded by Joseph of Arimathea in A.D. 35-38, or may be earlier. Now, 1,260 years of prophesying after 664 brings us to 1924, the very year this great rebellion of the extremists took place, which has resulted in the present Revised Prayer Book, which is afraid to own the teaching of the Bible as to Genesis or the Patriarchal histories; also denying the Words of Jesus on the integrity of the Old Testament, and has introduced "Reservation," which leads to idolatry. So also the cutting out from the Coronation Oath all the protests against the idolatry of the Mass, purgatory and prayers for the dead.

We are living about the time when we may anticipate the Resurrection of the Witnesses, when the Spirit of Life from God shall enter into them; 3½ years after 1924 brings us to 1927-1928. The English Church and nation is the other Witness, it also protested against any interference from Rome. This determination to be independent was a marked feature of both these Churches, and "MAGNA CHARTA" asserted in the first and last clauses that "The Church of England must be free." Wrestlings in Parliament, and also on the part of the King, bear out this protest against Rome.

The glorious Reformation broke the shackles which Italian clergy, sent here by the Pope, had imposed upon our Church. It became needful to resist the Papacy even to the extent of standing in military defence of our freedom as at the Spanish Armada, and under Cromwell to take the part of the Waldensian Churches in the Vaudois.

It was as the 1,260 lunar years since 664 and 666 had passed that the Romanising tendencies within our Church called for a Royal Commission to enquire into the illegalities which, creeping in, had brought in an increasing powerlessness on the part of the Bishops to enforce discipline. This Royal Commission, though pointing out the necessities for amendment of supervision and authority, having failed, the Bishops, with their Church Assemblies, have brought in a Revised Prayer Book, which dishonours the Word of God, materialises the Sacraments and virtually denies the Words of Our Lord, besides laying it open to any community not to pray for the King, substituting in the Communion Office the Bishop of the Diocese instead.

This alone is not all. The Archbishop of Canterbury has, we may say, by knowledge of what was taking place, allowed Lord Halifax, Bishop Gore, and others to hold conferences at Malines during the last three years, to seek out ways and means of union of the Church of England with the Church of Rome.

Here we have "the Street of the City which spiritually is called Sodom and Egypt," extending to the locality of Jerusalem, "where also Our Lord was crucified." In this Babylonian City of the Great Whore, these leaders, without legal authority, have acted the part of traitors to our Church, and so falsified our Protestant Witness as to give those on the Continent to believe that we are but One Catholic Church with them, and so our Witnessing against Roman errors has been made to cease. We cannot but remember the large meeting of the Anglican Congress in July, 1923, under the auspices of Lord Halifax and the late Bishop of Zanzibar, which resulted in the decision to encourage the Reservation of the Sacramental elements for Adoration in every Parish Church in England. They thus brought in the Visible Presence of Our Lord in the Secret Tabernacle, the very error Our Lord warned us against, "If they shall say unto you, Behold, He is in the secret chambers; believe it not." Matt. xxiv, 26. They make their god and worship it.

What a terrible responsibility is laid upon us. How earnestly we should ask that God's Holy Spirit may descend upon our Houses of Parliament and dispose their minds to a right judgment.

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December 16th, 1927. The Lord reigneth. He has so disposed the hearts of our House of Commons as to the Revised Prayer Book that it cannot be laid to their charge, or of the Nation at large, that they are willing to see the Word of God discredited in our House of Prayer, or His Holy Communion so befogged as to appear to admit the possibility of a material god created at the priest's invocation. The Lord Jesus is in no tabernacle made with hands, but is in the hearts of His people by faith.

We may patiently wait for the next move which apparently after the voice out of the Temple, which we have reason to suppose to be Israel, will come from the Throne, saying " It is done."

We have doubtless to submit to some changes in the present Prayer Book, such as some latitude in public prayers being introduced to meet special occasions, but no essential change is likely if we respect the wording of Rev. xi, 1 : " And there was given me a reed like unto a rod (canon) : and the Angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Here we have the canons of the British and English Church and all Protestant denominations built upon their Articles. So the latitude allowed must be measured by the doctrine inculcated by these Articles, so far as they are consistent with Holy Scripture. Art. vi, xvii, xix, xx, xxi, xxii, xxv, etc., etc.

Such is the canon or rod which, based upon the Word of God, comprehends this Temple of God. We arrive, therefore, at this conclusion that our Temple of God, having by the Holy Spirit's entry into the Witnesses resuscitated and purified our worship, so likewise a voice or " voices (Rev. xvi, 18), thunders and lightnings " will produce a great earthquake, such as never was since men were upon the earth, so mighty an earthquake and so great.

This we take to refer to Rome, West and East (Rev. xvi, 19-21), hastened by the ten horns who have imbibed the mind of the eighth head of the beast. This is more set out in detail in Rev. xvii, 15-17, and Rev. xviii.

The " Come out of her, my people " of Rev. xviii, 4, synchronising with Rev. xi, 12. " And they heard a great voice from heaven (Britain) saying unto them, Come up hither. And they ascended up to heaven, and their enemies beheld them." The importunate " Widow," who, like Lot, preferred to dwell in Sodom, appealed to the rulers of the nations, now under Antichrist, who first refuses to take their part against their persecutors, but eventually will be glad to get rid of them. God will deliver His own elect from out of Sodom, as He did just Lot (Luke xvii, 28-33), when they call upon Him.

It is then that Isa. xxvi, 20-21, takes effect and " the earth," which has so terribly persecuted the Saints of God, will see that this is a Judge that judgeth the earth.

Then follows the " Third Woe cometh quickly," Rev. xi, 14, preceded by the ultimate overthrow of Turkey, the Second Woe.

It would appear to our mind that Scripture casts a hiatus upon an interval between " the Second Woe " as it affects Israel (ourselves) and " the Third Woe."

This hiatus is best expressed by Scripture itself, Isa. xxxii, 15-20 : " But peace shall be upon Israel," Ps. cxxv, 5. The rod of wickedness (Russia) shall not rest upon the lot of the righteous (*opp*). This wickedness (Russia) is seen in Zech. v to be the result of the Jewish perversion of Scripture, as in the parable of the Unjust Steward, Luke xvi. The two women, which seem to be the same as the one of v. 7 with v. 9, as the Roman Apostasy and the Greek, were originally one, and practise injustice and making use of the Name of Christ to further their own profit, even as the few corrupted the Old Testament, and have built up the Talmud in the land of Shinar, Roman and Grecian doctrine being derived from the example of those corrupters of the Word of God. " This mystery of iniquity " out of the midst, as it were, of those who said they had Abraham for their father, but did not the works of Abraham, grossly misled all the Gentiles whose worldliness and sensuality (Matt. xiii, 19-22) is the work of " the wicked one," especially in the first recipients of the Gospel. Now this *wickedness* (Russia *Heb.*), having come to a head, first punishes the dupes of a false religion, the Greek Church, and then of Rome, Isa. xxxii, 19 ; Rev. xvi, 19-21. Notice the " hail " and " great hail " in these passages.

The sequel must form the subject for another Article. Our position at present, that we may obtain the outpouring of the Holy Spirit upon us, is to engage earnestly in prayer to Almighty God that the Nation of Israel (ourselves) may repent and be converted as in Acts iii, 19-21, that we may enter more heartily and fully upon our last mission as set forth in Rev. xiv, 8-12, and warn the nations of Europe of that which is coming, in order that we may be the means of saving some of them, as also the Jews, as well as our own, who, like Lot, are still abiding in Sodom.

NEW YEAR MESSAGES.

From the REV. L. G. A. ROBERTS, COMMANDER R.N.

WE wish you all a very happy New Year. " Look up and lift up your heads, for your redemption draweth nigh."

It is with extreme thankfulness to Almighty God that He has graciously spared our staff of THE NATIONAL MESSAGE AND BANNER, as well as all the officers of this great Society (B.-I.-W.F.), to continue the work they have so well taken in hand under His blessing.

THE NATIONAL MESSAGE AND BANNER has been a very great comfort to all its readers, and has led very many to so read their Bibles and to love the Lord Jesus Christ as they never were able to do before. It has brought home the truth of God's Holy Word, the faithfulness of His promises, the object of His love.

Personally, I can testify to this by the number of letters pouring into my letter-box for " Israel's Scripture and Prayer Union " cards, which mostly contain references to the spiritual comfort received from THE MESSAGE.

We have an ideal to which all British-Israelites must attain ; we are not our own ; we must serve, in love, Him Who has wrought our redemption. We have to win the Jews ; we have to preach to the uttermost parts of the world, in the time close upon us, more so than ever. As God has blessed us, so let every Israelite give of his strength and energy, of substance, at least a tithe or tenth, into the Lord's treasury. By this means we can show the world Whose we are, that we expect

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Him shortly, that His Coming is our Hope, and His Kingdom our goal.

May the God of Abraham, Isaac and Jacob soon establish us as His memorial, and so bless our endeavours that in this coming trouble, as He has already shown us (Rev. xi, 11; xvi, 17; 2 Cor. ii, 14), He may be our comfort, and Israel may be brought to true repentance, and His Name be glorified.

From MR. JOHN H. TENCH.

I AM very glad to bear testimony to the splendid work done by THE NATIONAL MESSAGE AND BANNER throughout the year 1927.

Its defence of the Bible from Genesis to Revelation has been most gratifying and has fully carried out Paul's teaching that "All Scripture is given by inspiration of God."

Speaking for myself, I can truthfully say that propagating British-Israel Truth is the joy of my heart and makes old age the happiest time of my life. It makes one realize the Psalmist's words, "My flesh and my heart faileth, but God is the strength of my heart and my portion for ever."

Best wishes to you and your glorious work in 1928.

From the REV. T. H. WHITEHOUSE.

WITH the passing of the Christmas festival has ended all too quickly the brief respite from the ceaseless round of evangelistic journeys and other activities which make up the working life of a B.-I.-W.F. Commissioner.

And now, with the birth of the New Year, away from the delights of fireside and home circle, one must fare forth again into the great field, and to the insistent preaching of the Gospel of the Kingdom, and to the tireless heralding of the Coming King.

And everywhere one goes, what a wonderful fellowship of kindred spirits one finds in readers of THE NATIONAL MESSAGE AND BANNER. Far and wide, in the great bustling cities, or along the peaceful countryside, one finds them—multitudes—labourers together in the same great Cause, sharers alike in the same glad expectation, brothers and sisters all!

And what a magnificent instrument of cohesion and unity our weekly paper is; penetrating thousands of homes; its every line devoured by eager readers, absorbing its wealth of information, exalted by its wonderful uplift, their spiritual vision clarified and enlarged—while its inspirational dynamic impels them to join in the never-failing broadcasting of the glad tidings of the Kingdom by whatsoever manifold and diverse means may be found to fit present opportunity; "instant in season, out of season."

May I be permitted to offer a hearty New Year's greeting to all my fellow-readers of THE NATIONAL MESSAGE AND BANNER, whether known or unknown in person, yet linked as we are in blessed comradeship in the common interest and love of our Israel Truth? And may I fervently entreat one and all to join in a strenuous purpose to at least quadruple the circulation of this organ of our Movement, so that not only may we rejoice to see it become to others the gracious and helpful thing it is to ourselves, but also because by so doing we shall be digging deep into the national consciousness of Israel-Britain, and laying firm foundations for the building up among us of the City of God, Who is King in Zion.

From COLONEL F. HORNIBLOW, C.B.

HEARTY good wishes for the New Year to the Editor and all other writers and staff of THE NATIONAL MESSAGE and BANNER.

You have all done most excellent yeoman service during the last twelve months. One proof is this, that many people in this neighbourhood, like myself, look forward to Friday in each week because they know that what THE NATIONAL MESSAGE AND BANNER will contain will not only be true and interesting, but that it will be full of good cheer and comfort to all Christian people who have the principles of the B.-I.-W.F. at heart.

From the REV. JOSEPH GAY, A.T.S.

WILL you please permit me to offer my sincere congratulations upon the completion of another year in the life's story of THE NATIONAL MESSAGE AND BANNER?

It has been in many respects the best year in our paper's history. You have covered a very wide field of Biblical research, and your expositions along the line of British-Israel Truth have been very illuminative.

It has been a most effective instrument in the hands of the Commissioner; an ally, if I may so speak, staunch and true, which has never failed us. Always confirmatory of the Truths we proclaim, we can refer our hearers to it with the utmost confidence.

The year upon which we have entered may contain many important events which may develop a world crisis unparalleled in the history of the world. I have no doubt THE NATIONAL MESSAGE will play its part with that courage born of a confident hope and faith.

May it long continue to strike that note of certitude which our age needs perhaps more than any other thing.

A happy New Year to all.

From COL. H. P. P. LEIGH, C.I.E., President, Bath Branch.

IN wishing all members of the Federation and British-Israelites in general a very happy New Year, I would say—Is it not a great satisfaction to know how the Truth is spreading? THE NATIONAL MESSAGE AND BANNER is doing a great work, and the testimony to the effect it is having is wonderful. May we one and all do all that is possible to carry on the work during this very important year.

From MRS. A. MACDONALD.

IT is difficult to express what a comfort and blessing THE NATIONAL MESSAGE AND BANNER is to those who read it. With its valuable and helpful expositions of Bible Truth, it is assuredly a feast of fat things, week by week. We cannot be too grateful for such a paper.

One feels what a great responsibility is ours who have been privileged to receive this Truth. "What manner of persons ought we to be?" "Our citizenship is in Heaven, from whence we look for the Saviour." Let us "Arise, shine; for

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thy light is come, and the glory of the Lord is risen upon thee." He is the Sun of righteousness, and we are called to be lights in the world, and tell about Jesus, Who is the true Light, to bring light and gladness to them who sit in darkness. May God help us to arise and shine. No need to be dormant when the Light has come. "Awake, thou that sleepest . . . . and Christ shall give thee light." The world is full of darkness, let us shine and be lights. The world wants bright souls. With the Word of God to lighten our path and lead us on the way "till the day dawn and the shadows flee away." We shall go forward into the future with faith and hope, knowing that He careth for us, and all will be well whate'er betide. Let us give glory and thanks to our God for all His mercy and loving kindness towards us in the years that are past. "Hallelujah, the Lord God omnipotent reigneth."

From LADY STANLEY.

I SHOULD like, at this the beginning of a New Year, to send a few words of greeting to you and all connected with THE NATIONAL MESSAGE AND BANNER, the articles in which are so inspiring and interesting, and which have made plain so much that was perplexing—and in this way God's wonderful plan for this our world is being unfolded before our very eyes.

It is most encouraging to read Mr. Goard's open letter, and to learn from it how the work of the Federation from its inception has been blessed, and how under Divine guidance it is ever going forward.

I firmly believe that this Federation has been raised up as one of the strongest weapons in God's hands to stem the tide of the evil which in these latter days is so active in the world.

May God's richest blessings ever rest upon it, and may all those who devote their lives to His service be given strength and help to carry on and through the good work.

We must all do our best to spread the "Glad Tidings," and to "pray for the peace of Israel."

From MISS E. P. ALEXANDER.

I AM most happy and esteem it an honour to give my testimony with regard to these glorious Truths, the Gospel of Salvation and the Gospel of the Kingdom, that are always so beautifully proclaimed in our weekly journal. I owe it a deep debt of gratitude.

I am greatly impressed with "The Renewal of the Covenant" in December 31st issue, and when reading it, I thought what a wonderful daily prayer it would be. In it we learn two great thoughts that have been laid upon my heart of late; the spirit of obedience, learning what the will of our Father is, and then obeying—Christ ever sought His Father's will; then, should not the disciple be as his Master? Christ's solemn words should ever be remembered, "Not every one that saith unto Me Lord, Lord, shall enter into the Kingdom of Heaven, *but he that doeth the will of My Father which is in Heaven.*"

The other lesson, that of humility—Christ, in the Upper Room, taught us such a lesson—when He arose and washed the feet of His disciples, it was as though He had said, "If ye be not clothed with humility, ye are none of Mine, your worldly and selfish ambition proves you still unworthy to enter into the Kingdom of Heaven—whose law is love, and whose glory is service; I have washed your feet, I am in your midst as He that serveth." (Here is a lesson for the individual as well as the nation.) We to-day need less of self and more of Christ; self obliterated; Christ honoured and glorified; then shall we obey the last Commandment—"Love one another as I have loved you." We should then, I feel sure, be able to go forth in this New Year knowing that we are brothers and sisters in Christ, caring only for the things our Heavenly Father would have us do, learning to be co-workers with God, labourers together in His vineyard, extending the knowledge of His glorious Kingdom, and doing all to the honour and glory of His Most Holy Name—O glorious Jehovah, God Omnipotent, Father, Son and Holy Ghost. Amen. So be it.

From COL. EDWARD F. GOSSET.

SURELY our N.M. & B. is the most wonderful journal in the world. It is "Israel's own paper," and none but Israel could, under God's leading, have brought it forth.

The band of contributors, some of whom seem almost inspired, cannot be too highly praised for their work. It has always been good, an inspiration, and a help; and the journal goes on from strength to strength, and will, I am convinced, continue so to go on till its work is done, and HE comes Whose right it is to rule over Israel and Judah.

From MR. H. KENDRA BAKER.

IN wishing THE NATIONAL MESSAGE AND BANNER another year of prosperity and usefulness, I should like to say how much I have profited from its pages in the past.

There are two publications which I read religiously—whatever others may have to stand over—viz., *The Times* and the N.M. & B. By the one I learn what is happening in the world, and by the other I am helped to interpret such happenings in the light of B.-I. Truth. Without the latter as our searchlight a large proportion of world events would lose half their interest and significance, and it is on this account that so many articles in the N.M. & B.—notably the "Week by Week" notes—are of such peculiar interest and value.

Only those who have accepted B.-I. teaching can realise adequately how it widens one's outlook and how events which would pass almost unnoticed acquire, in its light, a new and remarkable significance.

The increased circulation of the N.M. & B. must not only be most encouraging to the Editorial staff, but affords tangible evidence of the widely increased acceptance of B.-I. teaching.

The Federation has a great mission. Let us, one and all, contribute to its advance by every means in our power.

From ALFRED DIXON, ESQ.

IT is both a pleasure and a privilege to send a few lines to fellow-believers at this season.

Let the first word be a big "Hallelujah" for all that God has wrought through the medium of THE NATIONAL MESSAGE

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AND BANNER. He has indeed used our beloved Pascoe Goard, and the various and varied contributors, to pass on during 1927 such messages as I personally have never found elsewhere; truths dug out of the old Word and presented with such marvellous insight, light and inspiration that one feels the very breath of Heaven about them.

Personally, one wishes (as when one first knew the joy of Salvation) that everyone could see the blessedness of the Truth of God's Kingdom *on earth*, and that we Anglo-Saxons are the race chosen to reign with God, and to bring all nations to His feet.

One does sympathise with those of God's people who, as yet, do not see this Truth. Here patience is needed as well as perseverance, also a judicious passing on of literature suitable to meet each individual case.

Oh that THE NATIONAL MESSAGE AND BANNER might be read by all clergy and ministers.

If every B.-I. member would secure at least two more regular subscribers this year, what great results might follow! May God strengthen and enrich our leaders with wisdom and grace, and inspire us to make 1928 the greatest of all years. We have such a Message as no other body of people have yet gripped.

B.-I. teaching includes the Gospel of Grace in its fulness, which alone is "the Power of God unto Salvation," and the Gospel of the Kingdom of God on earth.

What an opportunity we have to glorify the God of Israel in 1928!

From MRS. M. COOKE.

I PRAY God's richest blessing may rest on THE NATIONAL MESSAGE, to my mind the most important of all journals. Long may the Editors be spared to help us.

May I plead with each reader, in this year of the Great Awakening, to do something to instruct the young in their great heritage. The young—upon whom will fall so much responsibility—that they may be prepared for their high calling.

The Soviet boasts of three millions of children enlisted in its cause of murder and strife. Surely we must prove our greater devotion to the coming King of Peace by preparing His way amongst the young.

Our Lord Who loved the little ones will certainly bless us.

From MISS J. G. MODIN.

HEBREWS IV, 12, bears the message of my New Year greeting to THE NATIONAL MESSAGE AND BANNER.

"The Word of God is quick and powerful, and sharper than any two-edged sword."

Two-edged! It is this double functioning of the Scriptures as a weapon in God's hand that we have in the past so largely overlooked.

Whilst the keen blade of the Gospel of the Grace of God has lost none of its brightness and power with centuries of wielding in the hands of the ministers of His Sanctuary, the once equally sharp blade of the Gospel of the Kingdom of God has grown blunt and dull with centuries of misuse and disuse.

Though the Churches to which most of us belong are all working and praying for Revival along the lines of the Gospel of individual salvation, it is in reality the National Message of the Bible which so needs to be revived. And then, linked afresh with the old, old story, the two-edged Sword of the Word of the Lord shall indeed pierce the heart of our race—*His* race—even "to the dividing asunder of soul and spirit."

In view of this, it was no mere chance which gave to our journal the title it bears of THE NATIONAL MESSAGE. Since its inception it has been to countless thousands a veritable whetting-stone upon which the blunted, rusted, powerless edge of the Kingdom Gospel has been re-sharpened and re-burnished till, to-day, it would seem that the time is close upon us for the outpouring of the greatest national and spiritual Revival of all the ages.

We must not forget, however, that a message requires a messenger. If we have ourselves no fuel to add to its burning message, we can at least help to make the sparks fly! Have we money, but no leisure? Let us provide the means for the circulation of free copies amongst the leaders of our national and religious life, to whom this Message is of such vital importance. Have we leisure, but little money? Let us be wayside sowers of the seed amongst likely neighbours in our home districts. The local newspaper is a great aid here! Have we neither means nor leisure? Then, let us pray. And indeed none of us who have experienced the comfort and power of the two-fold Message which this journal proclaims can turn aside from this last obligation.

Finally, this same sharp, powerful, two-edged Word of God is—so our verse declares—"a discerner of the thoughts and intents of the heart." What does it read in your heart and mine concerning our purposed consecration as messengers of the Message in the year that lies before us?

From MAJOR E. F. HOLLAND.

IT gives me great pleasure to send greetings at this time to you and to all the readers of THE NATIONAL MESSAGE AND BANNER.

It is now more than four years since I first heard this "National Message," and during that time, wherever I have been in Europe and in North and South America, I have found people interested in—and talking about this subject.

I am glad to hear that this journal, which teaches us to study history in relation to God's great "National Plan" in which we have implicit faith, is attaining such a wide circulation, and I hope that 1928 will see the number of readers more than doubled.

From HARMAN KEBLE, ESQ., J.P.

ONE who has for fifty years realised the value and importance of British-Israel teaching, I can truly say that the services rendered to this great Cause by THE NATIONAL MESSAGE is remarkable. In my case, its contents are devoured week by week with delight and profit. Its articles, every reader will agree, are on a high literary level, the outcome of wide knowledge and research, inspired by a sincere desire to pro-

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claim the truth. It is gratifying to know that it has an increasing circulation in Britain and our Dominions and in U.S. America—the precursor, I trust, of a much larger sale in the coming year.

From MR. HARRISON HILL, Officer in charge of the Headquarters' Book Room.

THE expansion of our world-wide Movement is very quickly and vividly realised in the Book Room at No. 6, Buckingham Gate. Its door, the first on the right on entering our Headquarters, displays the announcement, "*Book Room.* Come Right In," and the people do.

From London and the suburbs, from great provincial cities and remote country districts, from every part of Great Britain, from the Dominions beyond the Seas, from the United States, and from the Continent they come.

The windows of the Book Room face the King's Palace. Each morning the King's Guard marches past with Band and Colour. An inspiring room, filled with inspiring books! Eager men and women of all ranks come in daily, to enquire, to discuss, to purchase. Here are a few types. A lady first. "Have you anything fresh? No. I've read all those," she tells us. The inability of the average clergyman to explain the Bible story as a connected whole had long left her cold to religious observances, and then—she came across British-Israel Truth. She studied it, and all the arguments against it. She compared and decided. "But it's so *obvious*," she said. "I can't imagine how people can escape it! I was always prepared to believe my Bible if anybody could make common-sense of it." And now she is telling her friends that the Bible is the most fascinating Book in the world when once they have found the key.

It would need a volume, and not a brief sketch, to tell the daily story of the Book Room and its visitors. Boys, fresh from the great Public Schools, and going on to the Universities. The new generation. Young men who fought through the Great War, and are ready to fight through the next, strong in the faith which British-Israel Truth has given them.

Hard-bit soldiers of the Empire whose honours and achievements occupy half a column of "Who's Who." Distinguished officers of the Senior Service.

One of our active helpers is a tactful, courteous taxi-driver, who, when he has driven a fare to one of the great termini, says, with a smile, "Will you accept this to read on the journey? I think it will interest you," and the proffered gift, a Special Number of THE NATIONAL MESSAGE, is never refused.

Old B.-I.'s, young B.-I.'s, veterans and recruits, some whose names are illustrious, and many whose names are written only in the greatest Roll of all. These are our visitors, and to all of them, we who are proud to be associated with this department of the Covenant Publishing Company and its work, send from the Book Room our cordial greetings and best wishes for 1928.

As a practical expression of these greetings and good wishes, we would like to send to every reader of this note a valuable present. It is entitled, "CATALOGUE OF PUBLICATIONS, 1927."

From the REV. HECTOR MACTURK, M.A.

WITH so many evidences of God's blessing on the successful work of the B.-I.-W.F. in the past, at and from Headquarters, and upon THE NATIONAL MESSAGE AND BANNER week by week, we have every need to thank God and take courage in the New "Year of Grace," 1928, whatever it may have in store for us, and for the world at large. There is every need, too, that we should all be "instant in prayer" as we see how "God moves in a mysterious way His wonders to perform."

From MR. W. G. DUNCAN THOMPSON.

TO my fellow-readers of THE NATIONAL MESSAGE AND BANNER.

There is a verse in chapter lix of Isaiah which seems to my mind to express the influence of THE NATIONAL MESSAGE AND BANNER most aptly.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

To one who in a city like Oxford is inevitably brought more or less into contact with the trend of modern thought and who endeavours to gauge the direction in which it is moving, the force and power of present-day knowledge appears almost overwhelming. Only the simile of a flood can express it.

In the rapidity and ruthlessness of its sudden rise it has swept away the very foundations upon which a few years ago were based our conceptions of space and matter, and its waves rising over the worlds of physics, economics and ethics have swept their wreckage even over the plane of religion. Upon that plane its effect has been tremendous and the noise of its waterspouts is even now echoing throughout the country.

The Christian world is faced with the spectacle of its religious leaders of all denominations and creeds being swept like straws into the current of this Modernism, and abandoning their hold upon the Truth as it is revealed in Jesus Christ and the Word of God. Some there are who, striving to escape the flood, have turned away from modern conditions and endeavoured to entrench themselves in mediæval ritual and dogma, but even there the waves are lapping.

Now it is when one's own faith seems ready to falter in the rush of waters that in turning week by week to the pages of THE NATIONAL MESSAGE AND BANNER one feels lifted above the flood to the serenity and calmness of the Rock. Here there is no drifting with the stream nor an attempt to evade it. Holding fast to the unshakable truths, the flood of modern knowledge and exposition and the significance of current events is met with a boldness and strength which no other Christian paper relying on purely spiritual teaching can produce. Showing forth an historical Christ; proclaiming the duties and responsibilities of His historical people; marking His very footprints on the rising waters of earth's troubled affairs, THE NATIONAL MESSAGE AND BANNER does indeed inspire its readers to meet Modernism calmly and unafraid.

How near those approaching footsteps may be we do not know, but in this year of 1928, beneath our ensign a trumpet seems to be sounding "The King is coming," and I think that when that tremendous event takes place and Christ ascends His earthly throne of Israel to rule the world gloriously, there

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will be many who will thank God that they heard the *National* Message of the B.-I.-W.F. May we all have the courage to broadcast our Gospel of the Kingdom.

From the REV. CHAS. W. COOPER, F.G.S.

MAY I add my testimony to the valuable help I receive in reading THE NATIONAL MESSAGE.

Hardly a week passes but what I find some article illuminating some particular passage of Scripture, which the average commentary only beclouds by its strained exposition, just because these writers have never grasped the great Truths of Israel's continuance through the centuries as a nation, pardoned and redeemed, still preserved as God's chosen instrument to function in the world till Christ her Saviour should come again.

From J. FOSTER BEAVER, ESQ.

A MOTTO we British-Israelites might well take is that of Deut. xxix, verse 10, "Ye stand this day all of you before the Lord your God." We do need to grasp this great fact, that whatever the year may bring forth, the time of our opportunity is quickly passing. We have the solemn charge and responsibility, and it is on us to call our nation, our peoples, to repentance and faith, and prepare the way of the Lord.

We must work as never before for the spread of the glorious Truth, knowing that God will answer our prayers and bless our work, that all may be to His Glory.

From MR. B. H. NORTON, Editor, *Covenant Race*.

THE NATIONAL MESSAGE, by its very name, appeals to the multitude and indicates its benevolent intention not to extract so as to enrich its promoters but to impart so as to give out information to those who listen. The listening number grows weekly as THE MESSAGE becomes more necessary, showing its publication not as a work of presumption but of faith in eternal verities. How increasingly striking will THE MESSAGE become as the great Day of God Almighty dawns nearer and clearer! Wordsworth's line, "No check, no stay, this streamlet shows," may now be fearlessly applied to this publication. As one of a great army of pioneers, constantly being cheered with messages of approval and enlightenment from those who have "marked, learned and inwardly digested" Identity facts, I wish you God-speed! Truly, Mr. Editor, you have witnessed that "many strokes, though with a little axe, hew down and fell the hardest-timbered oak." Keep the axe well sharpened, sir. You will never want for a man to turn the grindstone!

From MRS. ZOE BELL.

BRETHREN of Israel and those in Israel, may our God be our Protector and Shield during this new and momentous year of 1928. Gen. xv, verse 1, "Fear not, Abram: I am thy shield, and thy exceeding great reward." Psalm xlvi, verse 10, "Be *still* and know that I am God: I *will* be exalted among the heathen, I *will* be exalted in the earth." Deut. xxxiii, verse 29, "Happy art thou, O Israel: who is like unto thee, O people saved by Jehovah, 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."

Let us ask our God that we all may as a nation claim and keep *our inheritance*. Deut. xxxii, verse 4, "And Moses commanded us a law, even the inheritance of the children of Israel." Psalm cxix, verse 165, "Great peace have they who love thy law: and nothing shall offend them." These laws commanded and given to us by our God, His statutes and judgments, let us all keep, and, when we do this, then we shall see Jesus Christ as He is, face to face, because we shall then be like Him, perfect and holy. Acts iii, verse 21, "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 age (world) began."

Is not this time now at hand? The Amen, the faithful and true witness, Jesus Christ, our Saviour and our King. Yea, come quickly, O Jehovah, Jesus Christ.

From A. G. COPELAND, ESQ.

I COUNT it a great privilege to send a greeting to THE NATIONAL MESSAGE AND BANNER and its readers, and to have an opportunity to express my deep gratitude to the Editor and authors who are responsible for this wonderful paper.

What it has meant to me I try to express to its readers in this message. Read the Bible, read it regularly and systematically, and read it carefully and with the help of THE NATIONAL MESSAGE AND BANNER. Those who do this will be surprised at the wealth of help, comfort and stability which it contains for each one of us, and an amount of information never dreamed of by those who have never before read it carefully as a whole.

Let us all therefore do our best to pass on this good news to others and pray for ourselves and them.

O God, give us in this world knowledge of Thy Truth.

From RUSSELL LONGMORE, ESQ.

I WOULD like to add my testimony to the value of THE NATIONAL MESSAGE, to which I look forward eagerly each week.

Apart from the uplifting and inspiring Editorial, it is a unique magazine, unfolding as it does God's own wonderful message and purpose for His people Israel, and through them to the whole world. It does indeed help one to realise that, in spite of all the difficulties and troubles of these latter days, we may "look up," for our redemption draweth nigh. So I thank God for THE MESSAGE, and pray that He will bless and use it, as He has done in the past.

"It has been said that the inferences of the geologist militate against those of the theologian. Nay, not those of our higher geologists and higher theologians, not what our Murchisons and Sedgwicks infer in the one field with what our Chalmerses and Isaac Taylors infer in the other. Between the Word and the works of God there can be no actual discrepancies; and the seeming ones are discernible only by the men who see worst."—HUGH MILLER.

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WEEK BY WEEK.

By A. R. H.

TRUTH has nothing to fear from the searching light of public controversy. Although the masses of the people may be temporarily confused by a babel of tongues, nothing but good can ultimately accrue from the exposure of the thoughts of leaders to the light of day.

Intellectual controversy may be regarded as the growing pains of mind and spirit. Certainly with the dawn of a New Age we must expect an increase of controversy rather than a decrease.

And with the rising tide of universal controversy will come an increase in the spirit of Compromise to meet the tide and check it.

Both these forces are engaged in a struggle for the mastery. Which will prevail? This is a question which concerns us all. For in the days which immediately precede the gathering together of all peoples into One Great Family, none of us can remain unaffected by the troubles of our neighbour.

Decision is being forced upon us in these critical days. There will be little opportunity for lukewarmness. We must be either "hot" or "cold." And since the law of life is progress, the momentum of controversy must inevitably overcome the inertia of compromise and a higher harmony of thought be thus established.

Having overcome, the world will find rest. But there can be no rest without victory, and no victory without strenuousness of effort.

To most students of prophecy these things will seem clear enough. But it is the fashion to-day to say that controversy is not christian, whereas controversy is perfectly lawful provided it be conducted in a Christ-like spirit. Controversy is inevitable over vital issues.

JESUS was the greatest religious controversialist the world has ever known. Perhaps the most amazing religious controversy of all history is that described by St. John, in the eighth chapter of his Gospel. Certainly there are few passages in human literature which breathe so fierce a fire of verbal conflict.

None but the SON of MAN would have dared to use the terms He used against the outstanding religious leaders of His day, and there seems to have been little of the modern spirit of compromise about most of Our Lord's utterances.

The ENGLISH PEOPLE are said to have a genius for compromise. But even compromise must be tempered with restraint! For like all virtues if pressed too far it naturally assumes the nature of a vice.

Here, then, are some of the great controversies which in these last days are to shake GOD'S BRITH-ISH PEOPLE out of false complacency and awaken them for the reception of the strong and vital spirit of the living CHRIST:—

"Hear ye now, what the LORD saith: Arise, *contend thou*[1] before the mountains, and let the hills hear thy voice. Hear ye, O Mountains,

THE LORD'S CONTROVERSY

and ye strong foundations of the earth; for *the Lord hath a controversy* with His People, and He will plead with ISRAEL."

First comes the appeal[2] to remember the loving-kindness of the LORD as revealed in the stirring events of early Brith-ish history. Then follows a statement of the true cause of trouble and a clear warning as to the essential difference between the sacramental and evangelical viewpoints regarding Israel faith:—

"Wherewith shall I come before the LORD, *and bow*[3] *myself* before the high GOD? Shall I come before Him with burnt offerings, with calves of a year old?

"Will the LORD be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"

Does God require a repetition of the sacrifice "once offered once for all,"[4] *in atonement for the sins of His People?*

Now in answer comes an early statement of the doctrine of justification by simple faith:—

"He hath shewed thee, O man, what is good; *And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*" And down through the centuries we seem to hear the words of JESUS echoing:—"I will have mercy and *not* sacrifice!"[5] This was a phrase for ever on His lips.

Thus the plea to ISRAEL-BRITAIN comes reinforced with the authority of JEHOVAH-JESUS as Son of Man. It is a call to the "Israel" element in the nation to forsake idolatry and remain true to the REFORMATION. For the re-formed faith is based upon the unalterable WORD of GOD which remains the only final standard of pure doctrine.

Where there is a sacrifice there must also be a priesthood. In the Epistle written especially to the HEBREWS (*i.e.*, the Brith-ish) we are definitely warned that *if Christ were on earth He would not be a priest!*[6]

In the growing determination of the British people to-day (whether they be outside or inside the Churches) *to prevent England, heart of the Empire, becoming a priest-ridden country, we see the clearest sign of a response to God's plea with His people to remain truly pro-testant.*[7]

The faith of the "Jacob" element in the Brith-ish Nation is a simple one. Ask the average man if he believes in religion, and he will (in effect) reply: "In my opinion 'to do justice and judgment is more acceptable to JEHOVAH than sacrifice.'"[8] In other words the average man believes that "To live clean and play the game is more acceptable to GOD than going to Church on Sundays."

That is his attitude to what he calls institutional religion. It is a tragedy that he cannot work within the orbit of the Churches, but the reasons for that inability are many and clear to both sides concerned. His attitude, however, is

[1] Contend thou! This is a call to controversy in the defence of Truth.

[2] Micah vi, verses 3-5.

[3] Genuflexions, etc.

[4] Heb. ix and x, especially verses 25-28 and 10-14. Compare this conception with that contained in the Report on the Malines Conference which states: "The Sacrifice of the Eucharist is *the same sacrifice* as that of the Cross. . . . ."

[5] See Matt. ix, 13. *Cp.* also Hosea vi, 6. "For I desired mercy and *not* sacrifice and *the knowledge of God* more than burnt offerings."

[6] Heb. viii, 4.

[7] Pro-testant, *i.e.*, for the Covenant or Testimony. We are called upon to remain true to both Old and New Testament doctrine.

[8] Proverbs xxi, 3.

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certainly a striking reflection of that spirit of militant protestantism animating the words of *Isaiah*[9] :—

" Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to *bow down* his head as a bulrush, and to spread sackcloth and ashes[10] under him? Wilt thou call this a fast and acceptable day to the LORD?

" Is not this the fast that I have chosen? *To loose the bands of wickedness, to undo heavy burdens, and to let the oppressed go free and to break every yoke?* "

That is the spirit of the BRITISH PEOPLE. That is true religion. That is the spirit of the KINGDOM and of the EMPIRE.

Let those who would change the spirit of the English Church for something alien to the spirit of the nation as a nation be brave enough to leave the Church and not subvert it! That has been the tradition of honest dissentients down through the centuries.

A preliminary climax to this controversy matured historically when on December 15th, 1927, the House of Commons rejected the Deposited Book of Common Prayer. This is said to have been the most remarkable debate in the HOUSE of COMMONS within living memory. It was an event unparalleled in our time. It eclipsed the debate at the outbreak of war, 1914, and the severance of diplomatic relations with RUSSIA in 1927.

But more remarkable still the course of the debates in both Houses (LORDS and COMMONS) revealed an outline in striking analogy to the greater controversies yet to come, the " Controversy of Zion "[11] (the Throne) and the " Lord's Controversy with the Nations."[12] (Gentiles.)

As we have seen, the Lord's Controversy with His people regarding Idolatry begins with the " Israel " element (the Churches) in the Nation. But finally it enters the realm of *State Idolatry* and challenges the STATE regarding the substitution of

THE STATUTES OF OMRI[13]

for the law of GOD, as embodied in the DIVINE CONSTITUTION.

In the dispute between State and Church over Law and Lawlessness in the Church of England it was significant that the Opposition (to the Prayer Book Measure) was headed by the two Law Officers of the CROWN.

Judgment has evidently begun at the House of God. *But the State will next be called upon to put its House in order.* And the judgment on the State—the purging of the Law (by other means than making illegalities legal!) will not be achieved without some travail and excuse for bitterness!

[9] Isa. lviii. This is a part of the message to Israel in the Isles of the Sea.

[10] Penances, etc.

[11] See Isa. xxxiv, 8. There is to be a special YEAR of RECOMPENSE for this controversy, for it has not arisen through any fault in the office of the CROWN. The controversy has arisen purely from unnatural and unprovoked jealousy on the part of other nations. The margin points us to Isa. lxiii, which gives an outline of the military campaign conducted by ALLENBY (Allah-enbi—Prophet of God) from BASRA to JERUSALEM. These are events connected with the coming YEAR of the REDEEMED of verse 4. The second Psalm also gives an outline of the controversy which is to rage around the BRITH-ISH DAVIDIC THRONE.

[12] See Jer. xxv, 31. This controversy is with the Gentile nations gathered against Jerusalem to battle.

[13] See Micah vi, 16.

But now for the parallel between this national or Kingdom Crisis and the greater crisis on an international scale which is shortly to be consummated :—

From the Scriptures we learn that *the Great Tribulation* is to be concluded with the gathering of all nations before JERUSALEM in *the Valley of Decision.*[14]

From the BIBLE in Stone, the Great Pyramid, we learn that *the World Crisis* (which began in 1914, but has been restrained during the present ARMISTICE period) is defined by the Low Passage system as being *a period of Chaos.*

Finally, the indications are that on entry into the King's Chamber and Judgment Hall of the Nations, Chaos gives way to Cosmos and Lawlessness to Law and Order.

In studying the speeches in both Houses of Parliament we are first impressed with the continued and emphatic use of the word " Chaos " by both parties in debate in relation to the Church in its present and future condition.

The Church as a part of the Nation in its passage through the period of history defined by the Chambers of the GREAT PYRAMID is thus seen to be subject to the same influence as that which afflicts the Nation.

The *Bishop of Hereford* put it more distinctly still when he openly declared : " The CHURCH of ENGLAND is in TRIBULATION."

The *Solicitor-General* rivalled this testimony when he dramatically testified : " I pray GOD this HOUSE may not be found wanting in

THE VALLEY OF DECISION

in which it is." And the *Bishop of Worcester* felt constrained to use language amounting to tautology in order to properly appraise the occasion when he said : " We are faced with *a Crisis of Judgment.*" [15]

A Crisis *is* a judgment! The World Crisis is a World Judgment. The Church of England Prayer Book Crisis is judgment beginning at the HOUSE of GOD.

Those who so bitterly complain that " in one day " the work of twenty years should have been swept aside must have temporarily overlooked the fact that " One day " and " One hour " [16] crises are a commonplace occurrence in the divine judgment of Nations, Churches and Peoples.

James Douglas sums up the situation with prophetic insight when he says : " It may be that out of all this Chaos and confusion the distracted CHURCH of ENGLAND may be regenerated."[17]

That is the faith we must take with us as we bow our heads on entering the next low passage. For CHAOS is but the birth-pangs of COSMOS. And our present darkness heralds a radiant dawn.

[14] Joel iii, 14.

[15] *Cp.* John xii, 31. " Now is the judgment of this world." Thus the A.V. translates this passage. Ferrar Fenton alternatively renders the word " Judgment " as " Crisis." Evidently we may regard these words as being, to all intents and purposes, synonymous.

[16] See Rev. xviii, 10, for instance.

[17] Again the parallel, between the KINGDOM CRISIS (judgment beginning at the HOUSE of GOD) and the greater WORLD CRISIS, is complete. JESUS speaking, of the MILLENNIUM which is to follow the last great TRIBULATION calls it the REGENERATION (Matt. xix, 28, A.V.) or NEW BIRTH (Ferrar Fenton).

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NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.

By PROFESSOR EDWARD ODLUM, M.A., B.Sc., &c.

No. 11.

THE following represents the unanimous voice of Belgium in its expression of the appreciation of its entire population concerning the effective work wrought by the British Empire on behalf of a ruthlessly persecuted people :—

"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 during these awful years, 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, to that enlightened and generous diplomacy, that free and independent Belgium is indebted for its existence, and FOR EIGHTY YEARS OF PEACEFUL PROGRESS.

"The greatest need has conceived the mightiest, the wisest altruism the world has ever had the privilege to witness. The entire Belgium people feels riveted to your nation through eternal ties of blood."

An American writer asserts that :—"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."

Dr. Von Dollinger says :—"To the Anglo-Saxon race rather than to the German or Sclav is assigned, in the coming age, the intellectual supremacy that in ancient times belonged to the Greeks, and afterwards to the Romans. The Germans will have their share in this primacy, but they will have it indirectly, merely through the common medium of the English language."

Pere Hyacinth makes the following statement :—"These ancient Oriental books (he means the books of the Bible) are as thoroughly assimilated in England as if they were of English origin (and they were, for they came from Israel, and Israel of old is Britain of to-day), the growth of their language, history and piety. Nobody in England can free himself from association with Scripture which imbues every thought, and colours laws, manners, legislation and literature. The very infidels of England think and speak in idioms of Scripture."

Max O'Rell says :—"If I have not succeeded in proving that in spite of their thousand and one whims the Anglo-Saxons are the only people in the world who are perfectly free, I have wasted my time."

The noted General Bernhardi says :—"England organised the world's commerce . . . and has created civilised factors which promise to be of permanent value . . . Now it becomes England's task to spread European civilisation over other continents."

He also says :—"In England, political instinct and race instinct are far more strongly developed and far more general than in Germany. . . . National character and political aims are in harmony. . . . England has developed a far greater political power than Germany, which power is based on the unity of the national will. . . . By far the largest number of the world's newspapers stand under the influence of England.

"Every man must to-day have arrived at the conclusion that Germany's further development as a world-power is possible only after a final settlement with England."

The Rev. E. Budge says :—"This colossal British Empire has enthroned herself upon all the scientific discoveries of the age, and possesses the best opportunities for turning them to account, by the immunity it enjoys from external enemies. It exhibits a still more marvellous spectacle of unrivalled greatness, and, *having thus taken the lead, she must retain it, if true to herself and the star of that destiny which has guided her throughout all her wanderings like the pillar of old, and this with undiminished brightness, beckoning her onward to a higher day of glory than earthly empires have yet enjoyed, even in their wildest dreams.*"

ENGAGEMENTS FOR NEXT WEEK.

BURTON-ON-TRENT, Boots' Café, Friar's Walk, Friday, Feb. 3rd, 7.30. Rev. T. H. Whitehouse.
DUBLIN, Diocesan Hall, Baggotrath, Thursday and Friday, Feb. 2nd and 3rd, at 3 and 8. Rev. Pascoe Goard.
EALING, St. George's Hall, Thursday, Feb. 2nd, at 8.15. Rev. Joseph Gay.
FINCHLEY, Church End, "Auldearn," Regent's Park Road, Monday, Jan. 30th, at 8. Rev. Joseph Gay, A.T.S.
HERNE HILL, 11, Haredale Road, Wednesday, Feb. 1st, at 8. Mr. J. J. Morey.
HULL, Church Institute, Albion Street, Tuesday, Jan. 31st. Mr. W. H. Jackson.
KINGSTON, Hall of Remembrance, Eden Street, Thursday, Feb. 2nd, at 8. Mr. J. J. Morey.
NORTHAMPTON, Guildhall, Monday to Thursday, Jan. 30th to Feb. 2nd inclusive, 3 and 7.30. Rev. T. H. Whitehouse.
PUTNEY, Y.W.C.A., 12, Ravenna Road Monday, Jan 30th, 3 and 8 p.m. Mr. J. J. Morey.
RICHMOND, Tuesday, Jan. 31st. Mr. J. J. Morey.
SHEFFIELD, Montgomery Hall, Monday and Tuesday, Jan. 30th and 31st, at 7.30. Rev. Pascoe Goard and Mr. Herbert Garrison.
STOCKPORT, The Vestry, U.M. Church, Wellington Road South, Thursday, Feb. 2nd. Rev. J. C. Dalrymple.

FOR FOLLOWING WEEK.

BARKING, Municipal Restaurant, Friday, Feb. 10th. Rev. Joseph Gay, A.T.S.
BELFAST, Ulster Hall, Sunday, Feb. 5th. Rev. Pascoe Goard and Mr. John Leech, K.C.
BELFAST, Wellington Hall, Monday to Friday, Feb. 6th to 10th. Mr. John Leech, K.C.
BRADFORD, Friday, Feb. 10th. Rev. T. H. Whitehouse, M.A.
CRICKLEWOOD, Congregational Hall, Thursday, Feb. 9th, at 8. Rev. Joseph Gay, A.T.S.
CROYDON, Y.M.C.A., Friday, Feb. 10th, at 3 and 8. Mr. J. J. Morey.
EASTBOURNE, Thursday, Feb. 9th. Mr. J. J. Morey.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, Feb. 9th, at 8. Rev. Alex. Stewart, M.A.
GRAVESEND, Town Hall, Monday, Feb. 6th, at 8. Mr. J. J. Morey.
HALIFAX, Brunswick U.M. Church School, Rhodes Street, Thursday, Feb. 9th, at 7.30. Rev. T. H. Whitehouse, M.A.
HIGH WYCOMBE, Guildhall, Wednesday, Feb. 8th, at 8. Rev. Joseph Gay.
LEICESTER, Memorial Hall, New Walk, Tuesday, Feb. 7th. Mr. I. E. Wesley.
SOUTHAMPTON, Wednesday, Feb. 8th. Mr. J. J. Morey.
SOUTHPORT, Friday, Feb. 10th. Rev. Kenneth Dodds.
STOCKPORT, The Vestry, U.M. Church, Wellington Road South, Thursday, Feb. 9th. Rev. Kenneth Dodds.
TUNBRIDGE WELLS, Tuesday, Feb. 7th. Mr. J. J. Morey.
WALSALL, Temperance Hall, Tuesday, Feb. 7th, at 7.30. Mr. W. H. Hesketh, J.P.
WIGAN, Wednesday, Feb. 8th. Rev. Kenneth Dodds.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE six special meetings addressed by the Rev. Pascoe Goard last week in the Central Hall, Westminster, were crowded. A deeply spiritual note was struck at the opening meeting, and the tone was not only maintained throughout the series, but intensified. The great gatherings in spite of wet weather with a cold wind were remarkable; more remarkable was the intense interest and spiritual fervour. Mr. Goard's addresses on Divine healing and kindred subjects made a profound impression. Many had come long distances. Expressions of deep gratitude for the help and uplift derived are reaching us daily. Reports of the addresses will appear in this journal in due course.

* * *

Two further meetings are being held at the Central Hall, Westminster, on Friday of this week (January 27th): Afternoon at 2.45 and evening at 7.30, to be addressed by the Revs. Pascoe Goard, W. H. Stuart-Fox, M.A., Mr. John Leech, K.C., Mr. Garrison and Mr. Morey.

* * *

Mr. Goard is addressing special meetings on Monday and Tuesday of this week at Manchester and Liverpool respectively.

* * *

Our Sheffield friends are making special efforts in *re* lectures on Monday and Tuesday evenings next (January 30th and 31st) by the Rev. Pascoe Goard and Mr. Herbert Garrison in the Montgomery Hall, at 7.30.

* * *

Mr. Goard and Mr. Leech are addressing meetings for our Dublin Branch on February 2nd and 3rd. They commence an eight-day Mission in Belfast on Sunday, February 5th, in the great Ulster Hall with an evening mass meeting. From Monday to Saturday they are in the Wellington Hall, and on Sunday, February 12th, again in the Ulster Hall. Mr. Garrison is to give two Lantern Lectures:—"Palestine," on February 13th, and "The Great Pyramid," on February 14th, in the largest hall in the city—the Grosvenor Hall.

* * *

We are undertaking a vigorous Forward Movement at once, and we have the pleasure to announce that the Earl of Dysart—a Life Member of the Federation—has most generously promised a donation of £700 provided we raise a further £1,300 in six weeks. Now, we MUST comply with this condition, and we appeal to those of our readers who have the means to come to our aid, and we feel sure they will do so.

* * *

Mr. Garrison lectured at the Polytechnic, Holloway Road, N., on January 16th; twice at the Connaught Hall, Worthing, on January 17th, to excellent audiences; also at the Central Library, Cardiff, on January 18th, and the Conference Room of the Bingley Hall, Birmingham, on January 19th. At Worthing the Rev. Canon Hollis, M.A., presided.

* * *

We are grateful for the response to our appeal for help in extending the circulation of this journal. Much more help is needed, and we most earnestly ask every reader to do his and her very best. Those who do not wish to mutilate the pages of the journal by cutting out the form can please write their wishes separately, and those who have no particular friends to whom they desire the journal to be sent are urged to send us the amount they can afford and we will carefully select the names of those we specially wish to be brought into contract with B.-I. teaching.

* * *

The Rev. T. H. Whitehouse has given addresses to keenly appreciative audiences at Redcar, Richmond (Yorks), Darlington, Durham and Stockton, on "Why the British Flag Flies over Jerusalem," and "Moscow versus Britain."

* * *

The Rev. R. G. F. Waddington, M.A., is doing a splendid work in the North, giving dozens of addresses and in many centres and forming new Branches.

* * *

British-Israel is very much in evidence in the Provincial Press all over the country, by means of reports of meetings we are holding, correspondence and contributed articles. Miss Cook, our Hon. Sec. at Herne Bay, has an interesting article in a local paper. Mr. Chapman sends us an informative article which he got inserted in a paper serving Hounslow, where he and local friends are forming a new Branch.

* * *

An elementary B.-I. Bible Study Class will be held at Headquarters on Tuesdays, from 6 to 7 p.m., for men only, commencing on Tuesday next, January 31st. Our readers are kindly asked to make this known to their men friends.

* * *

Professor Odlum's book—"God's Covenant Man"—has been revised and enlarged. Though only just out, one thousand copies have already been sold. The price is 6s. Postage sixpence.

* * *

The Rev. Pascoe Goard's new book, "The Kingdom of God," will be ready, it is hoped, in about ten days' time.

* * *

Mr. Daniel Farmer has given a lecture at Swanage on "England's Struggle to gain and hold the Bible" to a large company. Copies of the special number of this journal and of Pyramid leaflets were distributed.

* * *

M. C. W. T. writes:—"I have been reading a number of books on B.-I. teaching and have become a whole-hearted believer. I cannot see how anyone who studies the question can do otherwise, the facts are so convincing."

* * *

R. E. D. writes:—"I must write to thank your Editor for his very able expositions in your journal. I have been hungering for such lucid expositions for many years. I shall do my best to pass them on. In these days we need just such a voice to give us clear teaching. I am grateful for the happiness it has given me."

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IS IT POSSIBLE TO SUPPOSE that the same compassionate Lord Who forbade His people to yoke together two animals of unequal size (*Deut.* xxii, 10) because both would suffer thereby; and Who in the days of His humanity used the beautiful parable of a shepherd's devotion to his dumb charges in illustration of His own love and sacrifice—can look with anything but the sternest disapproval upon the principles of Vivisection and upon those who commit these acts of "scientific" cruelty.

SIR G. D. THANE, Inspector under the Vivisection Act, told the Royal Commission that experiments under Certificate C (inoculations) "*may cause great pain and suffering.*" Animals, it was admitted, are seen "*miserable and dying, evidently in suffering.*" The Act allows the inoculated animal to be kept alive as long as the experimenter considers necessary. The Chief Inspector said that "*some experiments for research purposes are very severe.*"

THE CHRISTIAN IDEAL is not to preserve the bodily life at all costs, but "*if thy right eye offend thee, pluck it out!*" thereby preserving the soul unpoisoned by sin and self.

Free literature: National Anti-Vivisection Society, 92, Victoria Street, S.W.1

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THE NATIONAL

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CONTENTS.

	PAGE
THE LAW OF THE LORD, OR THE COMMON LAW.—IV. By the Rev. W. Pascoe Goard	65
THE PASSING OF THE SECOND WOE, AND THE THIRD WOE COMING QUICKLY. By the Rev. L. G. A. Roberts, Commander R.N.	67
THINGS WHICH CANNOT BE SHAKEN.—II. By Daniel Farmer	70
NEW YEAR MESSAGES	71
WEEK BY WEEK. By A. R. H.	71
ADDRESSES AT THE CHURCH HOUSE, WESTMINSTER:—	
By the Rev. Charles W. Cooper, F.G.S.	73
By the Rev. J. Mountain, D.D.	73
By the Rev. Hector Macturk, M.A.	75
NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.—No. 12. By Professor Edward Odlum, M.A., B.Sc., etc.	75
THE SHIELD AND REWARD.—I. By "Eynsford"	76
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	77
THE SECRETARY-GENERAL'S NEWS AND NOTES	78

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 LAW OF THE LORD, OR THE COMMON LAW.—IV.

By the Rev. W. Pascoe Goard.

In the last numbers we have seen: (1) The presen. remarkable spread of the Common Law among the families of the earth. (2) The Divine origin of the Common Law. (3) The antiquity of the Common Law.

Let us now look at the organisation of the new nation which called forth a restatement and a new codification of the law, 1496-1456 B.C.: a restatement and codification which stands out clearly above all others, given by the voice of God; written by the finger of God; signed with the ineffable Name of God: "I am, Jehovah."

Let it be repeated that this was not the date of the first statement of the law: neither was this the date of the commencement of the administration of the Common Law in the earth. The Common Law is as old as from the lifetime of Adam, the father of the Adamic race. We have no hint of there ever having been on the earth an order of life obeying or striving to obey a law external to its own life until the time when "the Lord God commanded the man." We are assured by "the testimony of the Lord" that the law was laid upon the man Adam and upon Eve his wife in the Garden of Eden, and that the law has been in operation ever since that time in the Adamic family in the earth.

Let us now come to the organisation of the nation Israel, and the restatement of the law at Sinai.

We have read the preceding Genesis story of the Call of Abraham; the birth of his seed in Isaac; the dedication of his seed in Isaac in the great ordinance of sacrifice on Mount Moriah, to the express work of bringing humanity into harmony with the Will of God; which in other words is to bring them into harmony—1st, with the Common Law; and 2nd, with the full Gospel of Grace.

We have seen the regeneration of the man Israel at the brook Jabbok,* and of the household of the man Israel at Bethel†; and the placing of the name Israel on them to the end of time. Thus they are brought into fellowship with the rule of God, one part of which consists in the ceaseless promulgation, and the continuous administration, of the Common Law in the earth; and the other branch of the activity of the rule with God being the constant preaching of the Gospel of Salvation and the administration of the biological processes connected therewith, notably the New Birth of the sons of Adam, by regeneration, into the Kingdom and Family of God, as, in very fact and deed, the Sons of God.

We have seen that race Israel go down, for discipline and training in obedience, into Egypt, there to be oppressed for hundreds of years. We have seen them emerge from that discipline and training in obedience at the Exodus.

We are now to see them organised into the Kingdom-nation of the Lord. We have seen these things of which we have now spoken in the simple narrative of Genesis, and in the opening chapters of Exodus. Many scholarly men, who are specialists in certain lines, have questioned the historicity of the simple records of Genesis, and of the Pentateuch generally. But the corollary facts, such as the existence of the

* Gen. xxxii, 24-28. † Gen. xxxv, 6-11.

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people and their possession of the law in such perfection as is not to be found elsewhere, and so forth, to buttress the simple narrative as to make the acceptance of it as history indeed much easier and more reasonable than to question and deny it. *One may question a statement which is supported by fact.* So if one should assert that two and two make four, the statement might be as readily questioned as the statement which might be made that two and two make five. But when the statement that two and two make four is made, and is known to be supported by fact, questioning it is seen to be useless. *The fact establishes the statement.*

So with the simple narrative of Genesis, Exodus, etc. One might question the historicity of the unsupported statement. But when the fact of the existence of the people in the assigned geographical position is known; and the further facts that they were there *at the time indicated;* that they were thereafter found to be *in possession of the Common Law in greater perfection than is elsewhere found,* notwithstanding the fact that the Common Law was not the law of Egypt under which they had been for centuries; that *they were thereafter found to be organised as a nation in accordance with the Common Law,* and that their rulers, judges and courts administered that law to perfection; then these facts and other such facts support the statement of the Pentateuch to such a degree that it is impossible to turn away from it. *Such well-known facts support the statement as historical.* Such facts refuse their support to the critical denial of the historicity of the books of Genesis and the remaining books of the Pentateuch, and the statement of the critic, failing to find support in the facts of the case on the one hand, and failing to account for known facts on the other, but being contrary to them, falls to the ground.

Yes, the narrative of the Pentateuch, the people, the geographical setting, the chronologies, and the possession of the system of the Common Law, etc., are all bound up together, and they stand; as every uncovered fact, and series of facts, must always stand.

The Exodus of the people from Egypt and their assembly at Sinai are now before us. It is *the occasion of the organisation of the Israel-British nation;* it is *the founding of the Israel-British system of Justice;* it is *the promulgation of that law which modern nations have declared, as far as modern days are concerned, have a British origin. The law,* inwardly written upon the hearts of the people, *identifies the people* as Israel, to whom the law was newly given well down in historical time: that is to say, in 1491 B.C. (*circa*).

THE INITIAL PROCLAMATION.

There came the preliminary proclamation to the nation Israel. It was not a proclamation for that occasion only. It was a proclamation which should run concurrently with the existence of the nation as long as the sun and moon endure, for such is the guarantee of continuance given to the nation Israel. One branch or another of the Israel people have thus continued to be God's "Kingdom of Priests" in the world, without ceasing.

The preliminary proclamation is as follows:

"Thus shalt thou say to the children of Jacob, and tell the children of Israel;

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine:

"And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel."

THE MANIFESTATION OF JEHOVAH, THE "GREAT KING."

In the next paragraph section of the literature contained in chapters xix and xx we have the most graphic account of the coming of Jehovah to establish Himself in Israel as King for ever. Please read, as part of this article, Exodus xix, verses 16-25.

And now we come to that which is most important for this particular study, namely, the promulgation of the Commandments, which form the basis of the Common Law.

THE COMMANDMENTS.

The self revelation of God the Lawgiver, and the relation of Himself to the law.

"I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage."

Monotheism.

"Thou shalt have no other gods before me."

Idolatry barred.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

"And shewing mercy unto thousands of them that love me, and keep my commandments."

The Name of God.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

The Sabbath—an established institution.

"Remember the Sabbath day, to keep it holy.

"Six days shalt thou labour and do all thy work:

"But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it."

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Thus far the Commandments deal with right relationship with God.

The family.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Protection of life.

"Thou shalt not kill."

Protection of character.

"Thou shalt not commit adultery."

Protection of property.

"Thou shalt not steal."

Protection of reputation.

"Thou shalt not bear false witness against thy neighbour."

Protection of our own hearts.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

Thus were the great fundamental principles which underlie all life and conduct promulgated by the voice of the Lord our God.

It should be remarked that the Sabbath Commandment was amended in the second Decalogue. God's Sabbath continues unbroken; but alas He sware in His wrath that we should not enter into His rest. The reason given is, "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."

Those who are anxious to see us go back to what they esteem to be the original Sabbath of the Lord overlook the fact that God has by oath prohibited that. The Epistle to the Hebrews shows that such prohibition is still in force; although it holds out the promise that ultimately we shall be restored to that Sabbath again. "There remaineth therefore the keeping of a Sabbath to the people of God."

Thus under the most impressive circumstances were the commandments promulgated which form the basis of the Common Law. It will be seen that the Commandments are *statements of principle*, and that all life and conduct are provided for therein.

The great Pageant which accompanies the restatement of the law in Israel, and through Israel in the earth, formed the first day of a forty years' training course in which the new nation was perfected in law, worship and service; and to that forty years of training we shall next direct our attention.

"As a Poem, moral and didactic, the Bible is a repertory of Divine instincts—a collection of the deepest intuitions of truth, beauty, justice, holiness—the past, the present, the future—which by their far vision, the power by which they have stamped themselves on the belief and heart, the hopes and fears, the days and nights of humanity; their superiority to aught else in the thoughts or words of man, their consistency with themselves, their progressive, and their close-drawn connection with those marvelous and unshaken facts, are proved Divine in a sense altogether peculiar and alone."

G. GILFILLAN.

THE PASSING OF THE SECOND WOE, AND THE THIRD WOE COMING QUICKLY.

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

How far Turkey (Edom) has received its doom (Ezek. xxv,14; xxxv; Isa. xxxiv; lxiii; Obadiah and Jeremiah xlix, 7–22) we must not dogmatise about.

It does appear to us, however, that from these passages Edom has yet to pass through some terrible judgment. There is yet a passage, Dan. xi, 40–Dan. xii, 1, which complicates the prophecy. The eleventh chapter has for its object Palestine, or the land of Israel, and the two Powers which wrestle in order to obtain the mastery in that land. These are called the King of the North and the King of the South—or Syria and Egypt; these two are clearly alluded to up to Antiochus Epiphanes and the Maccabean princes. Some commentators carry this on to v. 35. From v. 36 it is admitted that this is the Antichrist. The gap seems bridged in v. 35 as "the time of the end," "a time appointed." After Antiochus Epiphanes the Roman became King of North and also of the South until the Mohammedan Power, which is stated to be "the abomination of desolation." For 1,260 years, *i.e.*, A.D. 637, Mahommedanism has had possession of the Holy Land and the North and South. But in 1882 Britain obtained possession of Egypt and thus became the King of the South. As such we have been pushing at this wilful King until we have dispossessed the Turk (Edom) and delivered the Holy Land. Palestine, with the consent of Europe, is now administered by Britain.

The language of v. 36–39 suits rather Rome than Turkey; in Daniel it is the fourth kingdom of Dan. ii which is viewed in the image, and here we have the right to assume that Turkey, being in possession of Eastern Rome, or Greece, was still King of the North until dispossessed by Britain. So that Britain holding Palestine is the Power which another Power, styled the King of the North, comes against. At present we see the Turkish Government established in Asia Minor and still in possession of Constantinople. There is intimate intrigue going on between Russia and Turkey, and we cannot say what may be in the very near future. "The House of Togarmah of the North quarters," Ezek. xxxviii, 6, with all his bands, is in the Confederacy of Rosh, Meshech and Tubal.

It should be well to look back to verse 30, and see another and more reasonable view. "The ships of Chittim shall come against him," that is, Antiochus Epiphanes, which brought about his terrible persecution of the Jews; the spoliation of the Temple and what took place after the battle of Pydua, 168 B.C., is a forecast of what took place under the Roman abomination. So these two are, as it were, blended in one. For though Antiochus did cause the sacrifices to cease and placed the abomination of desolation in the Sanctuary, his career was but short, and cannot be that which Our Lord meant in Matt. xxiv, 15. So this phrase refers to the passing of the Macedonian Empire and the introduction of the Roman, and is just what occurred in Judæa. The language is therefore thus suited; the 31st verse onward suits Rome, assisted by the Jews who forsook the holy covenant. It was they who set the authorities of Rome against the Christians. There is no

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doubt but what the distinction between Judaizers and Christians is maintained even to "the time of the end." Constantine and Theodosius both helped the Christians with a little help. But the Apostasy grew out of this, and the Roman Church, calling itself Israel, assumed the position promised to the nation to whom the Kingdom of God was given when it was taken from the Jews (Matt. xxi, 43, 44). Israel of the Old Testament was in hiding in the Isles of the West, in Britain. Now from v. 36 the Antichrist is the theme. Augustine of Hippo, in "the City of God," had some idea of what was taking place when he called attention to Rev. vii, "the Sealed Ones." As the 36th verse states, this new king did according to his will regardless of the God of his fathers, or of the desire of women; celibacy was his object to practise hypocrisy, he honoured the god of nature, let humanity have its full play, if only it would submit to him; heaping up to himself gold, silver, precious stones, and pleasant things. This strange god, for he exalted himself above every other, was the Papacy; and appointed his Cardinals, to whom he gave power to exact dominion over many for gain. Blended with this Western Apostasy is also the Eastern, and it is purposely implied under the little horns of Dan. vii, 19–28; viii, 23–26. Of the first little horn it is stated: "but the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." This is what is implied in Rev. xvi, 19. Whereas Dan. viii, 25, having described his career, goes on to state that this little horn stands up against the Prince of princes and shall be broken without hand. Here, then, is Isa. lxiii and Hab. iii. This last prophecy, with Zech. x, 11, gives us the key to work upon. Edom is the aggressor, when the pride of Assyria is to be brought down and the sceptre of Egypt shall depart away. The end and the beginning of the World Powers since Israel came on the scene are here destroyed together.

But we must revert to "the time of the end," Dan. xi, 40, when the King of the South (Britain as in Egypt) shall push at him. This was effectually done in 1917, when Turkey was driven out of Palestine and Jerusalem was freed. The next stage is "and the King of the North shall come against him with a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps. But tidings out of the East and out of the North shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book," etc.

There is no doubt but what "the time of Jacob's trouble" is now come, for on comparing Jer. xxx, 7; Dan. xii, 1; Matt. xxiv, 21, 22; Rev. xvi, 18; and perhaps Ezek. xxxviii, 18, 19, all indicate the same trouble; Rev. xix, 11–21, giving the coming of "He that is Faithful and True." "The Word of God." "The King of kings and Lord of lords." There appears a gradual process in this revelation which may point to intentional development. We must be careful not to dogmatise. Is it not likely that there is a trinity in unity of the wicked one—Roman, Mohammedan and Grecian (or Russian)? "When I have raised up thy sons, O Zion, against thy sons, O Greece," Zech. ix, 13. Hence the vagueness of the language used in Dan. xi, 40–45, which can only be solved by careful discrimination. We cannot refrain from pointing to the language used in Isa. lxiii, 1–6, The Redeemer of Israel has all the burden; Zech. xiv, 3–5, and Hab. iii, certainly imply that it is the Lord Himself (see Isa. xxxi, 8–9; Mic. v, 4–5) Who comes and fights for His people. The policy of the day is Peace, the League of Nations is set upon Peace, but so is the little horn of Dan. viii, 25. So that "when they shall say Peace and Safety," then we are told "sudden destruction cometh upon them—and they shall not escape," 1 Thes. v, 3. The first stage of this dread calamity falls upon Europe first and Britain is isolated. Isa. xxvi, all the chapter, and xxxii, 15–20.

WHAT THEN MAY SHORTLY ENSUE?

We have always held to the historical interpretation, that the Man of Sin is the Roman Apostasy, that his term was 1,260 years, but his rise cannot be exactly defined, whether where Justinian issued his decree, A.D. 533; or Phocas, A.D. 607; or Vitallian enjoined the exclusive use of the Latin tongue, A.D. 663. Each of these have a terminus *ad quem* of greatest importance. This last with the attempt to compel the Church of England to renounce her Protestantism.

Of the three Apostasies, each individually the outcome of the Man of Sin, which is likely to lead the way to this last great struggle?

From Ezek. xxxv, especially v. 10, and xxxvi, 2, we gather that Turkey (Edom) will at the League of Nations (lips of talkers) lay claim to the possession once more of the Holy Places. It is then that the Lord God, seeing the peaceable disposition of our (Britain's) policy will bring about Himself that which will cause interference both on the part of Rome and Russia. We (Britain) shall withdraw from the League, as the verdict will be given against our judgment; the constitution of the League being altogether averse to Protestant interest, or the Will of God. It will then be the climax, but even this may take years of intrigue on the part of each one, in order to determine which Power—Rome, Turkey or Russia—shall occupy the Holy Places. Hence we consider the ambiguity. Rome may be strong Jesuitically, Turkey also by Islamism, yet Russia is the great Northern Power, the eighth head *out of* the seven!

We have reason to believe from Isa. xxvii, 13, and Zech. ix, 14, where the great trumpet is to be blown that we must rescue the Armenians (the lost) in the land of Assyria, this by using our troops from India. It is not at all likely that we shall relinquish our hold upon Jerusalem; and the lands of Edom,

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Moab and Rabbah in Ammon may eventually be seized by our troops, which are at present in Egypt. But notice it is Turkey's action that provokes the war. Against him alone "the hand of my people Israel" is to act, (Ezek. xxv, 14) however unwillingly. The expression in both Jer. xlix, 19–20, against Edom, and Jer. l, 44–45, against Babylon, from the swelling of the Jordan, is singular and points to the land of Palestine, and "Who is like Me" and "Who is that Shepherd" are suitable to Jer. xxx, 21.

Whilst these things are taking place in the East of Palestine, Russia by her Sovietism and Communism taking advantage of the confusion in the League of Nations, and of Britain's isolation and withdrawal, will obtain the federation of the ten kingdoms (ten horns) who "hate the whore and will make her desolate and burn her with fire," thus "the cities of the nations fall" to her, "when it shall hail, coming down on the forest." Great Babylon will now come into remembrance before God. "The city shall be low in a low place." Compare Isa. xxxii, 18, 19, 20; xxvi, and see from the last verses how we shall be engaged in prayer. This will lead us to repentance as a nation (Acts iii, 19–21). God's marvellous work in our deliverance in the East will draw us nearer to Him. The fall of Rome (Babylon) will do the rest (Rev. xix, 1–6). Then the wife having made herself ready, the Bridegroom will come, the virgins her companions, the wise virgins shall be brought unto THEE, they shall enter in (Ps. xlv, 14–15); Rev. xix, 9.

THEN FOLLOWS ARMAGEDDON, THE LAST STAGE.

At this present moment we cannot tell what may eventually be the condition of the great Northern Power, such as to constitute it a maritime Power having many ships, but the ten horns (kingdoms) give their power and strength to the beast (Rev. xvii, 13–17) "until the words of God shall be fulfilled." This, then, carries us to the end. We know the Navy of Italy is in such a condition as may prove a foe not to be despised, should it join in the Northern Confederacy. That Russia may within the next few years become possessed of a large fleet in the Black Sea is possible. But a difficulty presents itself; why then should Russia (Ezek. xxxviii, 8, 9, 15, 16) be thus defined? No mention being made of any ships, but of horses to come against the land. Is the account of Dan. xi, 40, intended to be a flanking attack (Isa. xi, 14) of which the one in Ezekiel is the frontal? Then the question may arise as to who it is this King of the North comes against? To our mind it is against the Power that is in possession of Palestine; that would be Britain, unless indeed Turkey may have received subtle encouragement, and by a sudden blow assume (under instructions of the League of Nations) the environments of Jerusalem. We are led to this by the language used in Zech. ix, especially v. 8 taken with v. 1, and Isa. xvii, 1, 7, 8. For although this chapter, as far as v. 9, has had a preliminary fulfilment at the time of Alexander the Great, and when Our Lord came and was rejected of Judah, it awaits a complete fulfilment. We are aware also that Constantinople, now in the hand of Turkey (Edom), is to come eventually into our hands (Ps. cviii). Here is God's answer to Turkey's claim of the Holy Land (Ezek. xxxv, 10). We tried to obtain Constantinople at the beginning of our Turkish War, but God did not go forth with our hosts (Ps. lx, 10); we never asked Him, and we were turned back. This next time we shall be in the attitude of prayer. Consider diligently both these Psalms. If, as at present, we are so heedless of consequences, what more likely than that Russia, having all Europe (except the Locarno Pact) at her beck and call, should force the Bosphorus and Dardanelles before we are aware. This would bring on that mighty conflict on the sea spoken of in Hab. iii, which again is primarily begun from the Tents of Cushan when He walks through the sea with His horses, to perform His oath to the tribes, that Abraham may possess the Gate of his enemies. If, then, we close these gates, Bosphorus and Dardanelles, the ships of the Northern Power (confederacy) must meet God's forces (Britain's) on the sea. This would compel Russia to make use of the multitudes of horses she has been acquiring and training for mountain warfare. Who could have led Russia to this thought but the Prince of the power of darkness (comp. Ezek. xxviii; Dan. x, 20) counselling against "Michael our Prince" (Dan. x, 21; xii, 1; Rev. xii, 7–xiii) against "the Lamb" (Rev. xiv; xvii, 14) from beginning to end.

Every other prophecy of this coming struggle centres in the destruction of the Assyrians, which is the last head of the World Powers against Israel.

The expressions are strong, it is God who leads him forth. It is He who hastens his ruin, when the mystery of iniquity has acquired this head "Wickedness." (רשע) Russia (Zech. v, 8). No Apostasy has yet, until now, daringly proclaimed war against every god, even God Himself and the Lord Jesus Christ. But this began at the time of the Czar. "When this צר 'enemy' shall come in as a flood the Spirit of the Lord shall lift up the Standard against him" (Isa. lix, 19). It was Peter the Great whose dogma led the State and Constitution of Russia to this daring assumption, not that he exacted it in his own life, but his ambitions as proclaimed have led the Russian State to this daring challenge of God Himself. It is the Word of God which given to Israel, and the Redeemer coming to Zion, causes us to obtain the victory; see sequence in each case.

What the Kaiser attempted to do when he allowed himself and his consort to be enthroned, and photographed, on the Mount near Jerusalem, will yet be effected by this Head of the Confederated Hosts of Meshech and Tubal, under him who is prophetically known as Rosh, Russia.

Notice, however, Russia does not possess Jerusalem. This Royal City has been in the hand of Edom, and Edom is expelled by the saviours who come upon Mount Zion; it is Esau that is the theme in Obadiah. It is the Mount of Esau that is to be judged, and the Kingdom shall be the Lord's. Russia merely passes through, overflows, seizes the treasures in Egypt, but the lands of Edom, Moab, and the principal portions of Ammon, are in the hands of Israel (Isa. xi, 14; Dan. xi, 41); these obey Israel. So we read Zech. xii and xiv, and see how serious is the time of Jacob's trouble, but he shall be delivered out of it.

Our chief power is prayer, and God will strengthen His people by His Own Presence in their very midst.

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THINGS WHICH CANNOT BE SHAKEN-II.

By Daniel Farmer.

I.—The Throne of God.

"Thy throne, O God, is for ever and ever." "A sceptre of righteousness is the sceptre of Thy Kingdom." (Heb. i, 8.) "Justice and judgment are the habitation (marg. establishment) of Thy throne." (Ps. lxxxix, 14.) His throne is in the heavens. (Ps. ciii, 19). His earthly throne. (Dan. ii, 44.)

"Thy throne, O Mighty God, it shall
For ever and for ever be,
The sceptre of Thy kingdom is
The sceptre of all equity."

II.—The Purpose of God.

"All the inhabitants of the earth are reputed as nothing, and He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest Thou? (Dan. iv, 35.) Pharaoh did so, and sought to defeat His purpose by drowning His people Israel: God drowned him. Haman also tried to stay His hand and planned to hang one of God's prominent men: God hung Haman on his own gallows. Nebuchadnezzar sought to burn three of His ambassadors: God burnt the men used to throw them into the furnace. God "worketh all things after the counsel of His own will." (Eph. i, 11.) "God is not man, that He should lie: neither the Son of man, that He should repent (change): hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. xxiii, 19.)

III.—The Word of God.

"The Word of the Lord endureth for ever." (1 Pet. i, 25.) "Heaven and earth shall pass away, but My words shall not pass away," said the Lord Jesus—and that majestic utterance stands to-day. The oldest part of Holy Scripture is nearly 3,500 years old, and the New Testament almost 2,000 years of age. The hostility of many of the keenest intellects down through the ages—from a cultivated Porphyry down to a coarse Tom Paine—has failed to dislodge a single stone of this Divine Temple of Truth. If the angels do any laughing, it must be in equal proportion to their weeping as they observe the twentieth-century pigmies, with their foreign-made pea-shooters, assailing this Divine Gibraltar—what the late W. E. Gladstone spoke of as "The Impregnable Rock of Holy Scripture."

This granite monument of Divine Testimony breaks the foreign-made sets of teeth of the foolish men who bite at it—and brings the heads off their Continental-made hammers.

"I stood one evening by the blacksmith's door
And heard the anvil ring the vesper chime,
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

How many anvils have you had, asked I,
To wear and batter all these hammers so?
'Just one,' the blacksmith said, with twinkling eye,
'The anvil wears the hammers out, you know.'

And so, methought, the anvil of God's Word
For ages sceptic blows have beat upon,
And though the sound of clanging blows is heard,
The Anvil is unchanged, the hammers gone!"

"I read it daily," said King George. Archbishop Cranmer counselled men of his day to "diligently search for the well of life, and not to run to the stinking puddles of men's imaginations"; whilst the late Archbishop Temple declared, "I doubt if we can do anything for people to be compared with helping them to understand the Bible."

IV.—The Church of God.

"Upon this Rock I will build My Church" (Matt. xvi, 18.) So said the Great Head of the Church. Upon what Rock? Peter? That is what the Church of Rome asserts. Not so! but upon the declaration which Peter made—viz., "Thou art the Christ, the Son of the living God." This is the "Established Church" of Holy Scripture—against which the "gates of hell"—hades, the grave—cannot prevail—for its members "die no more, for they are equal unto the angels" (Luke xx, 36). This is the only "High" Church known to Holy Scripture—whose members, in the plan and purpose of its Founder, are already "sitting together in heavenly places in Christ Jesus" (Eph. ii, 6). So "high," indeed, that the "gates of hell"—in the sense of Satanic hatred—cannot get near it, still less "prevail" against it. This is the "Broad" Church—not in the accepted term of the word—as believing and tolerating anything and everything—but as being "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone" (Eph. ii, 20).

"See the Gospel Church secure,
And founded on the Rock;
All her promises are sure,
Her bulwarks who can shock?
Count her every precious shrine,
Tell to after ages, tell
Justified by power Divine
The Church can never fall."

Our lot is cast in a day when the hearts of many God-fearing souls are "failing them for fear"; let all such take comfort in the fact that though the earth, earthly kingdoms, human systems, and evil men can and will be shaken, and shaken down—God's throne, God's purpose, God's Word, and God's Church cannot even be shaken, much less shaken down.

"Do you not often tremble?" was asked of one professing strong confidence in God's Word.

"Oh, yes, very often," was the reply, "but the Rock on which I stand never does."

Mr. David Davidson lectured on "The Great Pyramid: Its Divine Message," in the Hall of the Royal Society of Arts, Edinburgh, on January 25th. He is to lecture on the same subject on Thursday next, February 9th, at 8 p.m., in the Carfax Assembly Rooms, Oxford, when Lieut.-General Sir Arthur Phayre, K.C.B., is to preside.

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NEW YEAR MESSAGES.

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

President, Northern British-Israel Council.

ALL good wishes to your readers for 1928, who, amid the troubles and distresses which have characterised the year 1927, have shared the many blessings bestowed upon the Chosen People of God; and if I were asked to name the greatest of these, my reply would be—the increased distribution and the penetration of THE NATIONAL MESSAGE to the ends of the earth. The teaching of that journal, founded upon the solid rock of Holy Writ, bids and enables the believer in British-Israel Truth to go forward with unfaltering step and high courage to meet whatever may betide in the New Year. Down the long corridors of time there comes the command to those in far-away lands, and to those at home, "Be strong all ye people of the land, saith the Lord, *and work*; for I am with you, saith the Lord of Hosts." And then follows the gracious promise of help and safety—"According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not." That the forces of evil will increase their activity during the coming year is all too certain. What are we doing about it? One way at least is open to all—join up with the British-Israel-World Federation, support its work, and thus enhance its power in the preaching of the Gospel of the Kingdom. And, nationally, while we inherit the promise that the God of Israel "Will do better unto you than at your beginnings: and ye shall know that I am the Lord," let us earnestly pray for speedy fulfilment of the prophecy "I will yet for this be enquired of by the House of Israel to do it for them." We look for a great national awakening; may it come soon; for "the night is far spent, the day is at hand."

From MR. J. A. FORD (Manchester).

AS we enter 1928 we in the North send hearty greetings in the Lord to our well-beloved Leaders at Buckingham Gate; and our fraternal salutations to all readers of THE MESSAGE.

The year to which we have now come is marked by Pyramid students as opening up a dark period of tribulation; and so we tread softly and with trembling expectancy as we enter it. It is a matter of thankfulness and real comfort that at such a critical time we have the sane and sagacious guidance of THE NATIONAL MESSAGE at our elbow. Our guides are free alike from timidity and extravagance; they have the confident boldness of true leaders sure of their ground, and the unflurried steadiness of men who have real faith in God.

We are thankful beyond measure for the clearness and the definiteness with which our organ preaches the twin Gospels: the Gospel of the Kingdom, and the Gospel of Salvation from sin—known and loved down the years as the "Old, Old Story of Jesus and His Love." In such difficult and restless days as these, when perplexed and despairing men of undoubted sincerity are turning to Rome or Moscow or Geneva for the solution of their problems, our splendid British-Israel mentor has kept a cool head and an unruffled brow. Salvation will not be found in Continental religions or fantastic economic systems or in humanly-devised Leagues, but in the Israel of God. The Gospel for the whole world is the Gospel of the Kingdom—the Gospel for the masses and the Gospel for the classes—the Gospel for the masters and the Gospel for the men.

We wish our paper and its great Editors the abounding blessing of God, and a year of growing influence and power.

From COL. A. H. B. HUME.

THE NATIONAL MESSAGE AND BANNER supplies in a remarkable way one of the great needs of the day.

We see doubts and suspicions, jealousies and disputes, distress and fear everywhere in private and public life. These are prominent in families and communities, villages and towns, countries and states.

The Editorials, articles and letters of THE NATIONAL MESSAGE AND BANNER show a marked contrast in that the writers possess a certainty of their faith, an agreement on all main issues, a simplicity, clearness and sympathy which produce intense interest.

This tends to unite all in one great kindly brotherhood.

The explanation, if needed, is that the foundation of the Federation and of its publications is the Word of God, as expressed in the Old and New Testaments.

I give gladly my gratitude to all the wonderful workers of the B.-I. W.F. I also send greetings to them and to fellow-readers of the journal, while joining, throughout another year, in the extension of our benefits to others.

WEEK BY WEEK.

BY A. R. H.

Wanted: A Leader. This is the cry of ENGLAND and of the WORLD. So a distinguished philosopher and student of politics would have us believe, in a PRESS article written under some such title.

"'It is the part of a leader to lead'" claims the writer. "A platitude of platitudes and worthy of Tupper? Not so; in these days a paradox and likely to remain so. For now, what we expect, and therefore what we get, from our leaders is anything but leadership.

"Our leaders are *proud of their open mind and their suspended judgment*. But I submit that it is the part of the leader to *believe in the authenticity of his mission*. He must hold strongly the opinion that all things are possible to the courageous, that the rightful cause *must* triumph, and that his cause *is* the rightful cause.

"The CANAAN to which he would lead us and which he has never seen must be as *real to him* as this EGYPT of ours with its taskmasters, its plagues, and its fleshpots is to us. If the leader doubt shall I have faith? If I have no faith shall I leave this known security for the perils of the unknown? But our leaders seem to regard the existence of

THE PROMISED LAND

as *an open question*, and a matter of dilettante speculation.

"I myself prefer to see my leader in the front of the host and not to hear him brawling encouragement from the rear

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or indistinguishable in the centre of the column. I like to see him in front, *but not too far in front.*

"To us, marching, the Promised Land seems very far, the ways are hard and blind, the desert is thirsty. . . . I need, therefore, *the physical presence of my leader.* I need the encouragement of his voice and figure no less than *the spiritual communication of faith with faith.* Let my leader be a great man, indeed, but still a man, a creature of the same clay and of like passions,[1] marching therefore with us and enduring the like hardships.

"How shall we know the way if we have no leader in the van? Columns of fire and columns of smoke? Our leaders think that ambiguous and hesitating commands are agreeable to the host. But this is *not* so. Before the host marched, then was the time for counsel and debate and compromise. . . . . Now, when the Amalekites are gathering in dense masses on our left flank, now is *not* the time for councils of war.

"*Let us hear the crisp word of command which deploys the column of march into order of battle and exacts obedience because it claims it.* A true leader in this Europe of ours, nay, in this England of ours, might do much. But he is *not* found. *Shall we again find a true leader?*"

Lord Beaverbrook thinks we shall! Writing[2] some months later he says:—"For my own part, I believe that there will yet be another

GREAT RELIGIOUS REVIVAL

in the ENGLAND of our time—*that our youth will listen to the fiery words of a new* WESLEY, *and that some coming* KNOX *will expound a religious gospel in authoritative terms.* The call and the need are there. Are we going to fail for lack of men? I do *not* think so . . ."

Meanwhile *Dr. Barnes* claims that the revival is already on the way. "ENGLAND seems to be shaping anew its religious convictions," he says.[3] "The work is being done less by professional ecclesiastics than by a few scholars. They combine with men of science, social reformers, and *serious journalists, to give us a new understanding of the teaching of Jesus.*

"*The outcome of this movement will be of vital importance;* and I see in it nothing of which we need be afraid.

"The SPIRIT of GOD is *not* confined to ancient institutions, and *the prophet whom* GOD *inspires has usually been a layman and not a priest.* Moreover men can do great things under the stimulus of a religion which they forge for themselves."

The conclusion of *Sir Martin Conway's* recent speech[4] also deserves to be recorded. As spokesman for the "thoughtful people" of our day, he says:—"We are waiting for someone who will *not* overthrow the *old* revelation, who will *not* disestablish the *old* faith, but will *carry us on into a wider field and will give us a new vision of the unknown,* of the eternal . . . .

"We want *a new spirit,*[5] a wider revelation. *We are waiting for the man who shall come with his lips touched with the live flame from the Altar of* GOD. He will bring, *not* a new Prayer Book, but

A NEW MESSAGE,[6]

a new revelation from Heaven of the meaning of the eternal verities, and *when he comes we shall receive him gladly.*

"As it is, *our ordained shepherds know not where are the pastures*[7], and so 'the hungry sheep look up and are not fed.'"

A wonderful testimony this; one that renews our faith in the existence of a man,[8] not yet universally acclaimed, who, in "the spirit and power of Elias," shall bring the Nation back to God and the Divine Law, preparatory to the coming of the King of the Kingdom of Heaven to reign over us.

"A new RELIGIOUS REVIVAL, a new JURISPRUDENCE, a new PHILOSOPHY, another GOLDEN AGE of ART and LITERATURE, new SOCIAL and ECONOMIC structures—there is room for all these. But their creators are not at present in evidence." Thus testifies the *Daily Mail*!

And hardly, had he consciously tried so to do, could the *Editor* have put the full implications of the GOSPEL of the KINGDOM "in a nutshell," better! Repentance[9], Conversion,[10] the restoration[11] of the DIVINE LAW in ISRAEL; these are the fundamentals of the KINGDOM GOSPEL. As for PHILOSOPHY; "Israel . . .", or as *Benedetto Croce* might just as truly put it:—Brith-ish Israel . . . "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 toward a goal and consummation in the future.*" There's *a new philosophy* for you!

And as for new social and economic structures[12]; these are an essential part of Kingdom ambitions, development, and destiny. Once the people are become reconciled to GOD; once the ideal of the KINGDOM has been firmly planted in their hearts; once, with the return to the DIVINE CONSTITUTION, the outward environment of the people becomes conformed to a Kingdom of Heaven indeed (as well as in name and ideal only); then another Golden Age of Art and Literature will dawn as certainly Night precedes the Day.

There is no Golden Age of Art to-day because there is no vision. There is no Golden Age of Literature to-day because there is no inspiration.

But with the dawning of

THE VISION OF THE KINGDOM

what a transformation there will be! One's mind faints and swoons with the contemplation of the possibilities this glorious reality presents to all creators in the realm of Art.

RELIGION and SCIENCE, HISTORY and PHILOSOPHY, ART and

[1] See reference to Elijah. Jas. v, 17.

[2] *Daily Express.*

[3] The *Times*, January 2nd, 1928.

[4] House of Commons, December 16th, 1927. (*Review of Reviews.*)

[5] Cp. Ezekiel xxxvi, 26. God's Brith-ish People are conscious of the need of the cleansing promised in these verses 25-28, etc.

[6] Readers are invited to consult the article entitle "The Message," on page 329, N.M. & B., dated 21.5.27. Ferrar Fenton calls the Gospel or Word of the Kingdom—"the Message."

[7] A startling commentary this on Ezekiel xxxiv!

[8] John the Baptist came in the spirit and power of Elias (Luke i, 17), but the people destroyed him. Likewise, at His first coming they crucified the Son of Man. (See Matt. xvii. 12.) But, in the End of the Age, "Elias truly *shall first* come and restore all things." (See Mal. iv, 5, and Matt. xvii, 11.) This time as forerunner of the coming King his mission will be successful. For the Divine Constitution *must* be restored in Israel *prior* to the coming of Jesus to reign. (See Acts iii, 20-21.)

[9] [10] See Mark i, 14-15.

[11] Acts iii, 20-21, etc.

[12] Public Health Improvement (Isa. lxv, 20); Housing and Agricultural Problems (Isa. lxv, 21-22, Amos ix, 13); Land Settlement, Garden City Construction (Amos ix, 14-15); all these are provided for.

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LITERATURE, IDEALISM[12] and REALITY, all are made "*one*" in the vision of the KINGDOM of GOD upon earth.

Depend upon it; nothing is too good to be true! Human idealism falls far short of reality. And when the Kingdom comes in reality its glory and beauty will far outshine the highest imaginings we have ever conceived regarding it. Our highest ideals will be seen to have been nothing compared with the actual truth.

ADDRESSES AT THE CHURCH HOUSE, WESTMINSTER:

BY THE REV. CHARLES W. COOPER, F.G.S.

I FEEL it to be a very great pleasure and privilege to stand on this platform to-night. About the age of fifteen I was a Sunday School teacher. Even then I was of an enquiring mind. At the age of twenty-one I was a worker in the Church of St. George the Martyr, Southwark. I also spent four years at St. John's Hall, Highbury. After four years there I was ordained, and for over thirty years I have been studying and teaching what may be called the orthodox truth. From time to time friends used to send me literature about the British-Israel Truth. I was more or less interested in it, and I had a special Bible for the purpose and certain manuscript books, but I had my answers ready, and was not specially concerned about this Truth till about three years ago, when I was invited to Headquarters, 6, Buckingham Gate, and I went to the gathering there of clergy, and I was so profoundly impressed with the sincerity and the consistent way in which the Bible message was dealt with that I thought to myself—quite apart from the study of British-Israel Truth—here are people I can learn something from, and I must attend. This led on to a close study of the subject, and to-day I stand here as one who is convinced that this is God's Truth—namely, that of British-Israel. Now I consider myself as qualified to judge, as I have been speaking and preaching for over thirty years. I know the orthodox truth. I have spoken for the Advent Testimony Movement. I have spoken on the London Prophetical Society platform. I know their position, and I know now the position of British-Israel, and whatever else I stand for, I do stand for the simple, honest truth. If anyone could show me that I had misinterpreted the Word of God, I was willing to listen, and to consider it; and that is still my position to-day.

Now I happen to have the privilege of being vicar of a rather large Church, a Bible-loving Church and congregation, and I am conscious that when speaking upon this subject I am met with prejudice—people have been steeped in a certain line of teaching, and they find it extremely difficult to give a willing ear and to consider what we here believe to be the fundamental Truth about God's Word. Some time ago I called my Church Council together, and explained to them that I did not wish to go behind their backs and begin preaching certain truths which were new to the people, which had not been taught in the past hundred years—for we keep our centenary next year. I told them that previously I had known only one side of the truth, but that now, having closely studied it from the Word of God, I was able to say definitely that I stood for British-Israel Truth. I knew I could not ask them to accept it all at once; it was too big a question. All I asked of them was that they should keep an unprejudiced mind, and listen as I gave my Bible studies. I am holding those Bible studies every Thursday; and I do challenge the Bible-loving Christians to show me where I am inconsistent, and that I am stretching the meaning of God's Word. I stand for the full value of God's Word. We are just trusting for God's blessing.

If you would have some knowledge of this wonderful Truth, keep some definite point clear in your mind. I take a text like that in St. Matthew xxi, 43: "The Kingdom of God shall be taken from you (Our Lord is speaking to the Jews) and given to a nation bringing forth the fruits thereof." Now I challenge my people. I say, that cannot mean the Church; it must mean the nation. Then who are the nation? I say to my fellow-clergy. Take your own commentary. It is part of the parable taken from Isaiah v. It is perfectly clear who are in that vineyard. It says there definitely—Judah and Israel. We know that Judah forfeited his inheritance of the vineyard, and that Israel is in possession. Now I take a simple truth like that, and I force it home, and ask for an explanation. I would suggest to you that if you have a vicar or minister who will not accept the truth, get a few questions like that together, and ask him to answer them. I put that same question to a clergyman only last week, and I said to him, "Will you explain that verse to me?" and he said, "Well, I was taught to believe that it meant the Church." "Does it say so?" I asked. "Well, no, it does not." And I said, "What right have you to go on preaching what you know the Word of God does not say?" The last time I met him at a meeting; he said "I am an enquirer."

I want to say that as far as I myself am concerned this Truth has made my Bible far more precious than ever it was before. I see the contrast between my message now and my message in the past. God chose Abraham for Himself, and He made a solemn covenant with him, which the Epistle to the Hebrews explains that God swore by His own honour He would ever fulfil. God made those promises to His people. In due time Jesus Christ came to bring salvation to the world; and the Jews crucified Him. But we Christians say, "Oh, well, never mind. Jesus Christ is coming as King, and then every knee shall bow. When this world is all over, and when this world is defeated, Christ will come in His glory." I say that is a miserable message. To-day I see that God made His covenants with Abraham, and He has kept every one of them all down the ages. Men have fallen away. Israel sinned, but God's mercy overruled all these things. And now I see how wonderfully God's plan is being fulfilled in this nation. May we as a nation realise God's truth, and so bring glory to His Name.

BY THE REV. J. MOUNTAIN, D.D.

I FEEL it a great honour and a great responsibility to address this large and influential audience on the subject which has been given me. I am to speak to you on this subject: "British-Israel—Is it of God?"

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I must, first of all, tell you how I was led to believe in British-Israel. It is exactly fifty-three years ago this month since I first heard of it. I was then thirty-two years of age—quite a young man; but I am bound to say that the literature which I read produced a deep impression upon my mind. If I had had someone like our President, or Mr. Herbert Garrison at hand at that time to guide me I daresay I might have become an Israelite fifty-three years ago. But instead of that, I came across two pamphlets, one by the Rev. John Wilkinson, and the other by Pastor Frank White, gentlemen whom I knew and whom I esteemed and honoured as godly men and devoted ministers of the Gospel. I read their pamphlets against British-Israel, and, I am sorry to say, that they drove me back. Well, it pleased God about a year after, under the influence of the Moody and Sankey Revival, to call me out as an evangelist along with Mr. Aitken in the Church of England. Well, I travelled up and down the country for eight years, and wherever I went I met with people who asked me the question, "What do you think of the Ten Tribes?" For eight years I travelled throughout England; I visited also Scotland and Ireland and Wales, and went as far as the Shetland Isles. Then I was led to go round the world for a seven years' tour. Still I was met by the same question, "What do you think of the Ten Tribes?" When I was in Tasmania and Queensland and New South Wales and Victoria and South Australia, and also in New Zealand. When I went to San Francisco, it was the same thing, "Well, what do you think of the Ten Tribes?" Well, I cannot say that I grew in appreciation of the Ten Tribes, and I can assure you of one thing—and I must be honest—I did not want to believe in them. It is very humiliating to make a public confession like that. But a man with a tender nervous organisation like mine naturally chooses quietude and serenity and peace, and I did not want to accept anything which would interfere with my ministry. And so I kept putting it off, and putting it off. However, at the last Mission that I conducted in New Zealand, I was staying with a magistrate, a man who was the very image of the great Lord Shaftesbury. I never saw two men so much alike. But the whole of his library was full of books on British-Israel. And when we got into the house, and I looked at the library, my good wife said, "Well, James, we have got among some British-Israelites at last." And so it was. And I had many an address during the fortnight from him; he was a gentleman and a Christian, and he knew exactly how to deal with me. When I left for San Francisco he put into my hands a book which I shall always esteem highly, Bishop Titcomb's "Anglo-Israel Post Bag." I read that book on the way. I read it as I was crossing from America to England, and when I landed in England I can honestly say I respected British-Israel Truth because of the scholarly, calm, reasonable, Biblical standard of this Bishop. Six weeks after I returned to this country I became minister of a fine church in Tunbridge Wells, and I thought to myself, I have got settled down now, and I shall not be troubled any more about this British-Israel Truth. I had not been there more than a week or two when I received a letter from a lady saying, "I am an invalid, but I have a pew in your church for my three servants. I cannot attend the church myself, but will you give me the pleasure of seeing you to tea next Wednesday." Of course I wrote accepting the invitation. I visited this invalid lady, and found her one of the handsomest women I have ever seen in my life. She was an invalid, although there were no signs of the invalid about her. There were half-a-dozen other ladies in the drawing-room with her, and she gave me a hearty welcome. I was just putting a cup of tea to my lips when she said, "Oh, Mr. Mountain, what do you think of the Ten Tribes?" I said, "I really cannot tell you what I think of the Ten Tribes, but it is quite evident that the Ten Tribes think a great d al of me, for they follow me wherever I go." She asked me if I would accept a book, Dr. Aldersmith's "Fulness of Nations." I read that book, and I thank God for what that book did for me. When I had carefully studied and read that book, I wrote to the invalid lady, and said, "Now I am quite convinced." And from that day to this, now more than thirty years ago, I have never hesitated in my adherence and my belief and my advocacy of this great and important work. It has led me to love the Bible. It has given me a fuller understanding of the Bible. It has strengthened my faith; and though it has caused me many a sneer, and closed many a door, and lost me many a golden sovereign and Treasury note, never have I regretted for one moment that I took my stand for this great Truth. Not only do I *think* it is of God, but I am CONVINCED of it; I believe it with all my heart.

I am going to tell you why. Because, first of all, it is true to the Bible. The Bible is our great authority, and from Genesis to Revelation we believe it to be true. There was a lady in Edinburgh who went to study in Germany, as I did myself many years ago. When she came back after her stay there, she began to circulate some of the German theology in Edinburgh. Her minister called to see her and found she was very unsound in the faith. So he said to her, "There is a passage of Scripture, if I could only just remember it, that would answer your difficulties. When I go home I will find the text, and I will come again." In a few days he called, and he gave her the text, and she replied, "Oh. that is just where Paul and I differ." We do not place Paul there and British-Israel there. What Paul says we believe. What the Bible says we accept.

Again, the British-Israel Truth is true to the claims of the Lord Jesus Christ and His teaching. You remember when Nicodemus came to Him by night, and with great respect bowed to Him, and said, "Rabbi, we know Thou art a Teacher come from God." You remember the answer of Christ, "Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God." The religion that we believe in is the religion of the Bible, and while we believe that British-Israel is a very important thing, yet our great aim is to bring people to the Saviour's feet. And no man can enter the Kingdom of God without the new birth, the new birth of the Holy Spirit.

Again, British-Israel makes a fair interpretation of the Bible. We do not spiritualise the prophecies. We do not give all the blessings to the Church and all the curses to the Jews. That is the general method to-day, you know. The fact is the early fathers did not know what to do with all these great promises to Israel, and so they applied them all to the Church, and so the error has gone down age after age. Did

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you ever hear what the great Bishop Ryle said about that form of interpretation? He said, "We have made a great mistake, and it is time we confessed it. We have been spiritualising the prophecies, and instead of believing that Judah means Judah, and Israel means Israel, we have been imputing them to the Church." We firmly believe that we represent the Ten Tribes.

I would just like to say in conclusion that when I look at the promises in the Bible, when I look at the British Empire, I see that they fit each other, like a lock and key, and I am as convinced of the Truth of this British-Israel Movement as I am of any of the great fundamental doctrines of the Bible. Are you aware of the greatness of the Empire to which you and I belong? We are the inheritors of the promises made to Abraham, Isaac and Jacob. Oh, that we could get our nation upon its knees before God! Oh, that we could lead our people to repent of their sins, and to turn back again to the God of their fathers! Then we could say with even more pleasure than we do to-day, "Not unto us, O Lord, not unto us, but unto Thy Name be glory, and unto Thy Name give praise."

BY THE REV. HECTOR MACTURK, M.A.

MY experience goes back, I am thankful to say, to my boyhood when I was a choirboy in Lincoln Cathedral. I had the inestimable benefit of having as my choirmaster and teacher, Dr. Young, "an Israelite indeed in whom was no guile"; from every point of view an extremely fine man. And, going back some fifty years, he taught this Truth, and I suppose, as a boy, I became, as it were, spiritually inoculated with this great Truth; but I did not realise it fully until after I was ordained. In the first years of my life as a clergyman I was just one of the orthodox curates, teaching the same thing, Sunday after Sunday, with the Sacrament of the altar, and so forth, until people began to get weary of the monotony of my teaching. And then, when in my second curacy, the master of the Church of England School handed to me two copies of "The Covenant People," a periodical which was published before THE NATIONAL MESSAGE came out. I read them, and I became thoroughly interested, and afterwards thoroughly instructed along those lines. It was my privilege to preach my first British-Israel sermon on the Sunday that our soldiers came back from the South African War. My vicar, Canon Bullock, was away that Sunday, and it fell to my lot to preach the sermon, and I preached on the text, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." One of the members of the congregation was kind enough to congratulate me afterwards. That was my first British-Israel sermon. Ever since then, first as a curate, and then as a vicar of a Fen parish, and now of another in the country, I have had many opportunities of preaching about this great Truth. During the last thirty or forty years, in nearly all the churches in South Lancashire, I have never failed to preach this great Gospel of the Kingdom, according to the command of Our Blessed Lord and Saviour. "This Gospel of the Kingdom shall be preached unto all nations, and then shall the end come." I am always ready to point out that the end means, not the end of the world, but the end of the age. "Lo, I am with you always, day by day, even unto the consummation, the completed end of the age." We are expecting Him in the very near future, and are preparing to welcome Him and to glorify Him. In the meanwhile we do want our people and our brother clergy to know the meaning of this Gospel of the Kingdom. We want to realise it for ourselves. We want to take the Word of God as it stands, and to come to it with all simplicity of mind, as we pray in the Church of England Service, morning and evening, "Oh God, make clean our hearts within us, and take not Thy Holy Spirit from us. Endue Thy ministers with righteousness. Make Thy chosen people joyful."

NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc., &c.

[The ollowing 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. 12.

THE following Afghan chief, one of that most remarkable Israel nation, makes a statement far beyond the natural views of an ordinary Oriental.

Golab Shah, an Afghan chief, says: "The destiny of the British race and nation is to be a glorious one. The English will rule the world, because no other nation will prevail against her people. They have the thing of priceless value—Jacob's Pillar—as a Coronation Stone, and that makes their destiny great."

The London daily *Times* says: "Britain is the greatest and noblest Empire that Providence has permitted to exist on the face of the earth, and is still growing, still developing, still moving, and working towards an unborn form and majesty."

The famous writer, C. F. Cooper, says: "If we believe that there is a Power above in Whose hands are the destinies of the nations, we are warranted in thinking that England's power and England's destiny have been specially under the controlling influence which regulates the kingdoms of the world, ordering their prosperity and decline according to His own sovereign schemes of mercy and judgment. No mere human causes will suffice to explain this problem in the history of nations—that England has become what she is to-day."

We shall now hear from Renan: "Israel will ultimately triumph; Israel will only be vanquished if military force once more controls the world, re-establishes serfdom, forced labour and feudalism. This is hardly probable. After centuries of strife, kept up by national rivalry, mankind will be peacefully organised. With very few exceptions, every living being will be glad he was born. *The Hebrew programme will be accomplished;* justice will really reign over the world."

Dr. Geffcken speaks of the British Empire and "company of nations" as a "political creation unparalleled in the world's history."

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Montesquieu, in his "Spirit of Laws," says of the English: "They know better than any other people on earth how to value at the same time these three great advantages—*religion, commerce, and liberty.*"

Mr. Bhaonaggree, an Indian gentleman, says of the English people: "The confidence of the Indian peoples in your power, and in the benevolent motives of your administration, by which they are *protected alike against external violence, and internal tyranny*, and secured a peace and prosperity never before enjoyed by them at any period of their previous history, *are the pillars on which the glorious edifice of the British Empire in India was first founded, and now rests as on a rock of everlasting adamant.*"

The Hon. Justice Field, of the United States, while in Canada, said: "Wherever England plants her foot, she at once establishes order; she makes laws; she protects life and property. And those who place themselves under that flag stay under it, assured that they can sit under their own vine and fig-tree. That is the secret of the British Empire—*that she stands for order, for the sacredness of human life, for the protection of every interest*, however humble. You (in Canada) have a great country to the north of us. I am filled with wonder; you are part of a mighty Empire.

"When I think of Australia, New Zealand, South Africa, India, and this great country to the north of us, I am filled with wonder. *Justice and righteousness will make it last.*"

D'Aubigne, the historian of the Reformation, says: "England scarcely seemed to promise what she performed. Mistress of the ocean, and present at once in all quarters of the globe, she with the nations that were to spring from her, was one day to be the hand of God in shedding the seeds of life over the remotest islands and the largest continents."

The *New York Tribune* says: "The United Kingdom has increased from 16,000,000 to 37,000,000, or as much as the total growth of France, making the actual British increase the enormous total of 32,600,000. These figures eloquently and convincingly explain the incomparable pre-eminence of Great Britain as a colonising power and establishes her rank far above all competitors as a mother of nations."

THE SHIELD AND REWARD.—I.

By "EYNSFORD."

"AFTER these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward." (Gen. xv, 1.)

Such were the gracious words spoken by the Living God to a human being: a message fraught with strength and heart rest. What courage and comfort they must have inspired in the breast of the patriarch; what unspeakable peace must they have produced.

But why did God speak to Abraham thus and at such a time? These were not mere generally benevolent words. They were uttered at a special time, to meet a special need and to accomplish a special purpose. They met the need of a heart full of fear. Why did God speak to Abraham about a "shield" and a "reward"? There seems at first sight no call for either.

A shield is for protection in danger, and unless Abraham had been in special need of such protection the promise might have been superfluous. To all appearance things were very well with him just then.

The shield and the reward were not promised to him in any general or vague sense, but to meet a definite need and to confer Divine approval upon a trusting heart. The verse begins with the words, "After these things," and it is in the events to which they refer that we find the cause for the very gracious promise.

The preceding chapter, Gen. xiv, tells of the campaign of the Four Kings of the Two Rivers, and of their final great fight with the Five Kings of the Plain. The latter were utterly defeated, and the victors turned homewards with numerous captives and laden with immense booty. Among the captives were Lot and his family.

News of this disaster was brought to Abraham, who was then living in the plain of Mamre. He had no doubts as to his line of action. He did not argue that since Lot had chosen Sodom he must abide the consequences of his choice, or that having made his bed he must lie in it. Abraham was ever characterised by a great-hearted chivalry. Without hesitation he mobilised his servants, and induced his three friends, Mamre, Aner and Eshcol, to join him in a rescue party. It was a formidable undertaking, against fearful odds. A mere handful was about to attack the combined forces of the Four Kings, who had just terminated a successful campaign by a brilliant and decisive action.

The small band of pursuers easily came up with the great army, now hampered with much spoil and numerous captives. Military discipline was evidently entirely wanting in the victors' encampment. There seemed no call for caution or watchfulness, for they knew of no enemy who could attack them, and so felt at liberty to indulge in feasting and revelry.

In the darkness of night, Abraham, having divided his small forces, fell upon the unsuspecting host at several points, utterly routing them. Abraham's victory was complete; every captive was delivered, and all the spoils of war were recovered. It was a brilliant achievement.

The feelings of the Four Kings can well be imagined when they realised what an insignificant force had turned their many successes into one ignominious defeat.

Abraham's thoughts after his victory could not have been purely triumphant. He was beginning to realise the necessary consequences of his action. His very victory was pregnant with dread consequences; it clamoured for swift vengeance from the defeated kings. They could hardly endure such indignity or submit without a blow. How easy would it have been to muster their scattered forces or even to organise a new expedition against Abraham and his friends to destroy them. Abraham's position was not an enviable one; he was in imminent danger, and there was much ground for fear. Who would stand by him? Who would protect? His heart was full of misgiving.

It was in this dark hour that God drew near and said: "Fear not, Abram: I am thy shield." Supreme was the comfort, and the man was no more afraid. The Four Kings never retaliated; they quietly endured defeat, shame and loss! Here is one of the unsolved mysteries of military history. Our verse is the only valid solution. The great invisible "Shield" warded them off; Abraham was under the protection of the Almighty.

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QUESTIONS AND ANSWERS.

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

QUESTION.—Will you kindly explain to me the difference between the words "everlasting" and "eternal"?—ENQUIRER.

ANSWER.—There is undoubtedly a very great difference between the actual meaning of the above words. It is far better to use the word "eternal" consistently as the Revised Version does, as it connotes a much fuller and richer meaning, especially in a spiritual sense. The Authorised Version sometimes uses the one, and sometimes the other word, when the original is exactly the same in either case (*cf.* John iii, 15, 16).

But when we come to ascertain the original and root meaning of the word or idea comprehended in the Hebrew or the Greek, it is not quite so easy. It does not necessarily mean "everlasting" in the sense of "living for ever and ever," although that meaning is probably—or most certainly—embodied in Christian thought.

When Psalm xxiii, 6, says "And I will dwell in the house of the Lord for ever," the Hebrew of the last two words means literally "for length of days." The actual *length* of "days" is undefined. From some of the strong expressions used in the Old Testament it may be surmised that the Hebrews believed that in death existence absolutely came to an end; compare, *e.g.*, "His breath goeth forth, he returneth to his earth; in that very day his thoughts (purposes) perish" (Psalm cxlvi, 4); "O spare me, that I may recover strength, before I go hence, and be no more" (Psalm xxxix, 13); "but man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job xiv, 7–12, *cf.* vii, 21). But in all probability these are only the strong expressions of despondency and regret over a life mournfully soon ended, and that never returns to be lived on this earth again. But the conception of *Sheol* is sufficient answer to the apparent doctrine which such quotations as the latter teach. Sheol is the opposite sphere of light and life; it is "the lowest hell," "Sheol beneath" (R.V. margin), the region of darkness (Psalm lxxxvi, 13), "a land of darkness as darkness itself, without any order, and where the light is as darkness" (Job x, 22). It is not to be identified with the grave, although the grave is often regarded as the mouth of it; while sometimes it is represented as a vast burying-place (Isa. xiv, 11; Ezek. xxxii, 23).

Hence, as death consists in the withdrawal by God of the spirit of life, the source of energy and vital power, the personalities in Sheol are feeble and flaccid. They are "shades" (Job xxvi, 5; Isa. xiv, 9). Their abode is called "silence" (Ps. xciv, 17); "the Land of forgetfulness" (Ps. lxxxviii, 12); "the living know that they must die, the dead know not anything" (Eccles. ix, 5); "his sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job xiv, 21).

For the abstract term "eternity" there is no word either in Old Testament Hebrew, or in New Testament Greek. Four times, however, the word occurs in the A.V., and thrice in the N.T. Compare (1) 1 Sam. xv, 29 (A.V. margin); (2) Isa. lvii, 15, which really means "that dwelleth for ever," *i.e.*, Who is not subject to change; (3) Jer. x, 10 (A.V. margin), meaning a King who is always reigning; (4) Mic. v, 2 (A.V. margin), meaning "from ancient days" (as in the R.V.); (5) Isa. ix, 6, "Father of eternity" (R.V. margin), meaning "one who cares for His people perpetually like a father (*cf.* Isa. xxii, 21); (6) Eccles. iii, 11. R.V. has "eternity in their heart," A.V. has "earth"—Hebrew probably means "antiquity" or "indefinite length of time."

It would be a very difficult thing indeed to ascertain the exact meaning of the Old Testament doctrine of eschatology had we never possessed or read the New Testament. Even the learned Jews of the Christian era have had their interpretations and thoughts coloured by Christianity and the Life of Christ. But the New Testament has fulfilled the Old Testament, and New Testament eschatology completes that of the Old Testament.

Yet in the New Testament it is doubtful if the word "everlasting" correctly translates the Greek αἰώνιος. "Eternal" is much better. The difference between the two ideas is best seen by comparing a sphere or ball with a hoop or wheel. The ball can roll in any and every direction on a plane surface, say, north, south, east or west. But the hoop will only go in the one direction of its circumference; it cannot roll or move sideways as can a sphere or a ball. Hence the ball has more latitude of movement, and connotes more ideas (directions of movement). So it is with the word "eternal." It means ever so much more than "everlasting" or "living for ever." "Everlasting" is like the hoop which can only roll or move forward *ad infinitum*; but "eternal life" embodies not only life forward (*i.e.*, for ever), but life in every direction, and possesses "length, breadth, depth and height" (Eph. iii, 18). It embodies knowledge of Christ (John xvii, 3), the fulness of life, and "life more abundantly" (John x, 10). Hence St. John is the great exponent in his Gospel and Epistles of the true teaching of the word "eternal." It connotes also love and light, without which there is neither true life nor "life eternal." "Eternal life" therefore centres in and around the timeless Cross of Christ. If "everlasting" means "to the end of time," "eternal" means "timeless" and all that belongs or appertains to the Life of Christ indwelling heaven above and the Christian heart within.

"The great lesson to be drawn from the fact that Anglo-Saxon underlies, like original granite, all the strata of the English language, is, that to write in it is to write for the hearts of the people. It is *their* mother-tongue, strong, sinewy, and expressive; and they cling to it with a fondness which no change of usage can uproot, and no caprice of fashion can destroy. Just compare in point of force and significance, a "sanguinary action," with a "bloody deed"; "eternal felicity," with "everlasting happiness," and "the exemplar of the celestials," in the Rhemish version of the Scriptures, with "the pattern of things in the heavens," in our own; and you will feel at once how the language is emasculated by such attempted equivalents."—FRASER.

* * *

"Nature often enshrines gallant and noble hearts in weak bosoms—oftenest, God bless her, in female breasts."

DICKENS.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE Rev. Joseph Gay was the speaker at the meeting at Headquarters on Wednesday of last week. On the following day the Secretary-General's Round Table Conference took place. A large number partook of tea, after which the President—Major Knowles; Rev. Pascoe Goard—Deputy President; Mr. John Leech, K.C.—Commissioner-General; The Rev. Dr. Mountain—a Life Member; Mrs. Beck, Mrs. Zoë Bell, Dr. Horace Sworder, Captain Morrell, Miss Alexander, Mr. E. Pritchard, Mr. Barrow, Mr. Boon and others gave short addresses and contributed to the discussion of matters connected with the further promotion of the B.-I. Cause. Some remarkable testimonies were given which made a deep impression.

* * *

Two very successful meetings were held in the Central Hall, Westminster, on January 27th. The President presided in the afternoon, and the Secretary-General in the evening. Valuable addresses were delivered by the Rev. Pascoe Goard, the Rev. W. H. Stuart-Fox, M.A., Mr. John Leech, M.A., K.C., Mr. Howard Rand, LL.B., and Mr. J. J. Morey.

* * *

We are glad to report that new subscribers to this journal are being enrolled in great numbers, and that the response to our appeal for the active and generous co-operation of our readers in this matter is most encouraging; in fact, the resources of the Publishing Company staff are being heavily taxed. We ask for patience if answers to correspondence are somewhat delayed. There is great activity, too, in the Book department. One order alone with a cheque for £100 worth of books and journals came from Hong Kong.

* * *

Mr. E. W. Nock writes:—"The three days special 'Gospel of the Kingdom' mission at Barking was a great success. We feel that prayer has been answered in a marked degree. The Rev. Pascoe Goard gave three most inspiring addresses on 'The Triumphant Fulfilment of Prophecy in the Celto-Saxon Race,' 'The Present World Crisis in the light of Prophecy,' and 'The Great Day of God Almighty.' Over 1,500 people attended and keen interest was evinced. Many questions were answered. On the last evening all present stood and pledged their faith in and service to Our Lord and coming King. Said one man:—'Would that all the clergy preached this wonderful Truth; what a difference it would make in our country.'

"We had the great pleasure of welcoming Mr. Herbert Garrison—the Secretary-General; Colonel Brazier-Creagh, and Mr. Howard Rand one evening. Mr. Garrison gave a convincing account of the great work carried on at Headquarters and throughout the country. He made a strong appeal for increased circulation of THE NATIONAL MESSAGE AND BANNER. We feel confident of much blessing resulting from these meetings."

* * *

The first public meeting organised by the newly-formed Heston, Hounslow and Isleworth Branch was held at the Council House, Hounslow, on January 23rd, and in spite of unfavourable weather there was a large audience. The special speaker was the Rev. Joseph Gay, A.T.S., who completely held the attention of all present for 90 minutes. J. Lynwood Palmer, Esq., a Life-Member of the Federation and President of the Branch, was in the chair, and he was supported by well-known residents. The next public meeting is to take place on February 23rd, at 8 p.m., when Mr. Gay will give another address.

* * *

B.-I. sermons will be preached to-morrow at St. Saviour's Church, Hanley Road, Crouch Hill, N., by the Vicar, the Rev. W. H. Stuart-Fox, M.A. Services at 11 and 6.30. 'Bus 110, 111, 154 from Finsbury Park Station.

* * *

The Rev. Pascoe Goard addressed two excellent audiences at Manchester and Liverpool on January 23rd and 24th respectively. Reports to hand show that much good was done by the powerful impression made.

* * *

On January 5th Mr. G. R. Gair gave an address on "Heraldry" to a deeply interested audience at the newly-formed Bridlington Branch, and on the 19th Mr. Wm. Whitton, of Sheffield, spoke on "Britain in the Bible" to another most appreciative audience. It is mainly owing to the help and advice of Mr. Whitton that this Branch has been formed. The President is Mrs. Bradley Brown; Vice-Presidents, Miss E. Reed and Mr. J. A. Gawthorp; and Secretary-Treasurer, Mr. F. Shepley.

BRANCH ACTIVITIES.

ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, 10th, at 8. Rev. Joseph Gay, A.T.S.
BARNSLEY, Measbro Dyke Wesleyan Reform Church, Sunday, 12th, 3 and 6.30. Mr. Wm. Whitton.
BATTERSEA, 195, Lavender Hill, Tuesday, 7th, at 8. Mrs. Witham.
BELFAST, Ulster Hall, Sunday, Feb. 5th and 12th. Rev. Pascoe Goard and Mr. John Leech, K.C.
BELFAST, Wellington Hall Y.M.C.A., Wellington Place, Monday to Friday, 6th to 10th, at 3 and 8. Rev. Pascoe Goard and Mr. John Leech, K.C.
BRADFORD, Friday, 10th. Rev. T. H. Whitehouse, M.A.
CRICKLEWOOD, Congregational Hall, Thursday, 9th, at 8. Rev. Joseph Gay, A.T.S.
CROYDON, Y.M.C.A., Friday, 10th, at 3 and 8. Mr. J. J. Morey.
EASTBOURNE, Thursday, 9th. Mr. J. J. Morey.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 9th, at 8. Rev. Alex. Stewart, M.A.
GRAVESEND, Town Hall, Monday, 6th, at 8. Mr. J. J. Morey.
HALIFAX, Brunswick U.M. Church School, Rhodes Street, Thursday, 9th, at 7.30. Rev. T. H. Whitehouse, M.A.
HAYWARDS HEATH, United Services Club, Perrymont Road, Monday, 6th, at 3 and 7.30. Capt. C. W. Haywood.
HIGH WYCOMBE, Guildhall, Wednesday, 8th, at 8. Rev. Joseph Gay, A.T.S.
LEICESTER, Memorial Hall, New Walk, Tuesday, 7th. Mr. I. E. Wesley.
PAIGNTON, Parkside Chambers, Victoria Park, Wednesday, 8th, 3 p.m. Mr. Jack Walker.
SOUTHAMPTON, Baptist Church, Shirley, Wednesday, 8th. Mr. J. J. Morey.
SOUTHPORT, St. John Hall, 20, Scarisbrick Street, Friday, 10th, at 7.30. Rev. Kenneth Dodds.
STOCKPORT, Minor Hall, Central Library, Wellington Road South, Thursday, 9th. Rev. Kenneth Dodds.
TUNBRIDGE WELLS, Crabb Institute, Tuesday, 7th, at 3.30 and 7.30. Mr. J. J. Morey.
WALSALL, Temperance Hall, Tuesday, 7th, at 7.30. Mr. W. H. Hesketh, J.P.
WIGAN, Wednesday, 8th. Rev. Kenneth Dodds.

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Dr. Borel (Paris) in the *Pall Mall Gazette*, August 1899, wrote: "I have vivisected birds, horses, rabbits, monkeys and, above all, dogs, and I can affirm:—

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CONTENTS.

	PAGE
THE LAW OF THE LORD, OR THE COMMON LAW.—V. By the Rev. W. Pascoe Goard	81
JOSEPH OF ARIMATHEA IN BRITAIN. By Dr. G. H. Bennett	83
THE SHIELD AND REWARD.—II. By "Eynsford"	84
PYRAMID AND BIBLE DATES. By Henry Proctor, F.R.S.L.	85
THANKSGIVING. A Sermon preached at Hancock, Minnesota, U.S.A., on Nov. 20th, 1927, by the Rev. W. A. Baker	86
ADDRESS DELIVERED AT THE CHURCH HOUSE, WESTMINSTER. By the Rev. W. H. Stuart-Fox, M.A.	88
WEEK BY WEEK. By A. R. H.	90
NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.—No. 13. By Professor Edward Odlum, M.A., B.Sc., &c.	92
REPORTS OF MEETINGS	93
BRANCH ACTIVITIES	93
THE SECRETARY-GENERAL'S NEWS AND NOTES	94

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 LAW OF THE LORD, OR THE COMMON LAW.—V.

BY THE REV. W. PASCOE GOARD.

Now we turn to the forty years of national training in the Law in the wilderness. We have before us the spectacle of a nation, subject to the bondage of Egypt and to enforced labour in the brick kilns there. We see that nation suddenly delivered miraculously from the power of Imperial Egypt; and rescued from Egypt's pursuing army. We see them passing dry-shod through the Red Sea, and coming to Mount Sinai in the desert, after three months of such experience as never nation had before.

At the end of those three months, *the nation was assembled* in solemn convention at Sinai, *to meet with Jehovah their God.* We hear the proclamation of the destiny of Israel thenceforth *to be the Kingdom of God* on earth; His *Kingdom of Priests;* and to be an holy nation.

We read with ever-increasing wonder the graphic description of the coming of Jehovah, the God and King of Israel, heralded with the Trump of God. We mark the natural phenomena which accompanied His arrival, self manifestation, and establishment for ever in Israel; and we see that the very same trumpet, and the very same phenomena, are destined to herald the coming again of Our Lord Jesus Christ to reign in Israel, and through Israel over all the earth. We consider the tremendous significance of the permanence of the Presence of Jehovah in Israel His nation, which nothing can ever disturb.

We have read the *proclamation of the Commandments,* restated, indeed, but newly heard by the new nation.

And now we pass to a consideration of the Divine task of *instructing Israel in the Law,* of setting up the machinery for the administration of *the Law*; and of *the organisation of the activities of Israel* in the prosecution of the business of life, in accordance with the Law. The forty years which Israel thus spent with God in the wilderness were the first four decades of the life of the Israel-British people. The modern principles, ideals and activities of Britain can never be understood unless we bear in mind that Modern Israel, her principles of action, and her ideals, are the continuance of all those things first established in Ancient Israel. The organisation of Israel at Sinai was the original organisation of Israel-Britain, and of the nations which have sprung from her loins. The Common Law then put into force in Israel-Britain is the Common Law of the Celto-Saxon nations at this time.

So then, in thought, we go back to the time when "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; and that Rock was Christ."—1 Cor. x, 1-5.

Let us see that nation, our fathers, *shut up alone with God for forty years in the wilderness.*

They were cut off from international relationship. Egypt,

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which they had left behind, had been partially destroyed because of them, and was not their friend at this time. Palestine, to which they were going, was their prospective enemy, destined to be destroyed by their power. Edom, Moab and Ammon, kindred nations, held themselves aloof and refused friendly intercourse. Babylonia could only be reached through the land of Palestine. So it will be seen that except for the Arabians of the desert, they were utterly cut off from association with other nations.

Naturally *they had no commerce.* Also *they had no industry.* They built neither house nor city. They lived in tents, and so they manufactured no furniture for the houses. They grew no crops, and so they practised no agriculture. Their clothes did not wear out, therefore they neither spun nor wove to any great extent. They were miraculously fed, and so their food supply was not the result of their own activities. *What an aimless, idle life this would seem to be. But was it either idle or aimless?*

They built the Tabernacle, and the things connected with it; and *they received the Ordinances of worship,* and were trained to practise them throughout all the congregation.

They received the Statutes, in addition to the Commandments, and became thoroughly indoctrinated with them, so that their children found them to be the dominating force within their individual and national life.

THE FORTY YEARS IN THE WILDERNESS SAW THE NEW NATION AT SCHOOL, with the Lord as their teacher in all the ways of life. So the Law became their schoolmaster to lead them to Christ.

Out from that wilderness forty years; out from that wilderness experience came the clearest, most comprehensive knowledge of God and system of worship the world has ever seen.

Out from that wilderness forty years, and out from that wilderness experience came the most perfect system of Law, and the most perfect national organisation the world has ever seen.

Out from the wilderness forty years and experience came the system of truth and worship; the system of Law and Justice; and the system of national organisation, which have been and are the glory of our race and nation to this day. *There is no other place in world history from which the great and otherwise mysterious systems of Law and worship could have come.* They are not the product of Babylon. They are not the product of historic Egypt. They are not the product of any later period of Israel. They are too ancient to be the product of juvenile Europe. They are the product of the forty years of national schooling in the wilderness.

The Judges later administered the Law which they did not originate, neither did they train the nation in it. David found the Law in full perfection, sang of it, and administered it. Solomon applied his great wisdom to the administration of the Law. Ten-tribed Israel discarded the Davidic administration, but retained the Law in 975 B.C. Judah lost the full purity of it in the seventy years of Babylonish captivity, but assumed to re-establish it in the nation of the Jews. It was the point of divergence between the Jews and the Lord Jesus Christ that they followed the tradition of men rather than the Laws of God; that is to say, they followed Talmudic interpretation of the Law rather than the plain letter and spirit of the Law itself.

Greece had so far inherited the underlying system of truths as to build upon it her legal code, and out of it to found her philosophies. Her people, it must be remembered, were of Israel stock predominately.

The Law early arrived in the British Isles, long before the coming of Christ. The coming of the friends of Jesus, Joseph of Arimathea, and his companions; and the bringing with them of the Law, re-established and refreshed the knowledge of the Law in Britain.

Alfred the Great, taking the text-book of the Law, which is the Bible, taught the Saxons of Britain the Commandments and Statutes of the Lord.

The fact that the Law is found in this race, and in these Islands, is one of the great proofs that the people of these Islands are the people of the Lord to whom He gave the Law; at first writing them upon external tables of stone; but in the latter days writing them " upon the fleshly tables of the heart " of the people of Israel.

So we look upon the forty years in the wilderness as the most important years in all our racial and national history.

THE ORDINANCES.

This is that section of the Divine Law which pertains to worship.

In connection with the ordinances there was *the planning and building of that most wonderful of Pavilions,* the Tent or Tabernacle of Jehovah the King of Israel. The Tabernacle was constructed and erected in the heart of the camp of Israel. What wonderful literature are those portions of the sacred Scriptures which constitute the plans and specifications of the Tabernacle of the Lord.

As administrators of the ordinances there was the setting aside and ordination of the Aaronic Priesthood. This Order of Priests was the most majestic ever established on the earth. It was appointed and instructed of God. From Him the House of Aaron had its direct charter of Priestly rights. Ths ordinances of the worship which they conducted in Israel if still the basis of our approach to God, although the Order of Aaronic Priests has been so tragically removed.

The sacrifices which were ordained, in which the sinner, having selected from his flocks and herds the best, or purchased in the market the most perfect, and slaying the animal with his own hand, *substitutionally offered his own life* as guilty before God. In the sacrifice he also symbolically expressed his faith in the final great sacrifice of the " Lamb of God which taketh away the sin of the world."

These sacrifices met *the materialistic level of a new people,* who were just escaped from the grinding bondage and humiliation of an enslaved condition; and who were just coming into contact with the highest facts of Divine personality and of righteousness. To meet their need, to make conjunction with their undeveloped vision, the *worship of the nation was put upon the plane of offering animal substitutes in sacrifice.* This act, this system of acts, gradually developed in the minds of the people the *consciousness of the significance* of all these things. Thus, as the ages ran their course, although the sacrifices continued to be offered, we are able to see, by the utterances and the spirit of Psalmist and of Prophet, that

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the nation was rising to spiritual conceptions which would soon render the continuation of sacrifices unnecessary.

Then came the great and final ordinance of Calvary. Christians began to teach the fulfilment of the symbolism of sacrifice as an accomplished fact.

Then also came Pentecost, and the coming of the Holy Ghost among Israel as pure spirit, not incarnate in any body and *not making contact with the material.* And the wonder of it is, *the people were able to rise to conscious association with the Holy Ghost without sacramental agency through the experience of the New Birth.*

In A.D. 70 came the destruction of the Temple, and the final cessation of the sacrifices. Then the Aaronic ministry ceased for ever. Henceforth the people would attain to fellowship with God by direct approach, spiritual nature approaching God, Who is a spirit, "in spirit and in truth."

Thus step by step "The law of commandments contained in ordinances" became "our schoolmaster to lead us to Christ," even as the national Law contained in Commandments, Statutes and Judgments, is leading us to the actuality of the reign of Jehovah in Israel; and to the actuality of the imminent coming of Our Lord to "reign over the House of Jacob for ever."

The physical sacrifices, therefore, while not the highest form of worship, were the necessary stepping-stones for a nation just setting forth upon its course of training through the ages; training which should lead it finally into the highest and most spiritual association with God.

Any nation which should show a determination to return to the offering of physical sacrifices would show forth to men and angels that it had not left the initial stage of approach to the higher things of the spirit *by way of the medium of physical material symbolism.*

In the Christian dispensation the same gradation on a higher scale may be noted. In introducing working Christianity into the world, Our Lord grafted the Lord's Supper on to the *initial sacrifice of the Mosaic dispensation.* It was while they were seated at the feast of the Passover eating the paschal lamb, that Our Lord took the bread and the wine, and *gave them to the disciples as physical symbols.* This is *the point where the physical and the spiritual should meet in the higher Christian worship. This is the lowest manifestation of the Christian faith that is within us.*

Those who have least of spiritual contact with God will call most loudly and will lean most heavily upon the symbols, the bread and the wine. Those whose experience has attained to fellowship with Our Lord, and of the Holy Spirit, *will lean least of all upon the material symbols, but will* rejoice to meet Our Lord in spirit at His own Table. Those who have the least perception of all, on the line of the spiritual, will strive for *the re-introduction of the very blood and the very body of the sacrifice of Our Lord,* notwithstanding that it is contrary to the teaching of the sacred Scriptures, and of Our Lord Himself.

Let us labour and pray that all who bear His name of Christian shall so proceed to the experience of *the spiritual reality that he shall no more lean upon the material symbol,* but enjoy it, as we all shall do, when we eat and drink with Our Lord in His Father's Kingdom at and after His return.

Thus was inaugurated the ordinances which have been the driving force of our worship from the beginning; and which, energised and directed by the Holy Ghost, bring us into heart relationship with God.

During the first stage of the ordinances, while they were involved with the offering of sacrifices and the carrying out of the Mosaic ritual, the ordinances *were centred by law at the Tabernacle, and the succeeding Temple.* But when the spiritual development of the race had enabled that race to be set free from the offering of blood sacrifices, even as a symbol, then it was that the Lord commissioned His Apostles "*Go ye into all the world and preach the Gospel unto every creature.*"

As we shall see later, however, the corresponding Gospel of the Kingdom was still restricted to the "Lost sheep of the House of Israel." The God-given right of *the Kingdom of this world* was still the right of the Cæsars outside of and excepting the Kingdom which the God of Heaven "set up . . . in the days of these Kings." The Lord said "render therefore unto Cæsar the things which are Cæsar's." Among the things which were Cæsar's was not the right to rule over Israel. Because of the foregoing fact the Kingdom of Heaven could not be preached *outside of the Israel nations.* But the time should come when *the rights of the Cæsars should cease: namely at the end of the appointed seven times. Then the Gospel of the Kingdom also should be preached in all the world as a testimony unto all nations, and then should the end come.*

The Church grows by penetration. It knows no boundary lines between races and kingdoms. On the other hand, the Kingdom grows by the *expansion of its boundaries,* absorbing more and more of the peoples of this world within the boundaries of the Kingdom-Empire, and it must continue to increase until "The kingdoms of this world are become the Kingdom of Our Lord, and of His Christ."

JOSEPH OF ARIMATHEA IN BRITAIN.

By Dr. G. H. Bennett.

We know little of this Joseph, but such information as Scripture, history and legend relate is very interesting.

(1) He is said to have been an uncle of the Virgin Mary, and of the House of David, and great-uncle of Our Lord.

(2) A great mass of legend and English folk-lore—much of it supported and decreed by Church Councils and individual chroniclers—tells us he was a merchant, trading for tin, etc., with Britain, and was the first person to introduce Christianity into Britain. All these stories are so circumstantial, so persistent and in such detail, that it is impossible for any scholarly person to thrust them aside as baseless. The fact that Geoffrey of Monmouth, in the twelfth century, was the first writer to give a detailed account of Joseph and his work strengthens these facts, when we remember that he could not possibly have invented these stories, but merely chronicled as consecutive the legends, songs and tales with which he must have been familiar in his youth, while living in the West of England. These songs and legends may still be heard to-day. The miners still sing their chant, "Joseph was a tin-merchant," and they still tell us emphatically that Joseph on one of his voyages brought with him Our Lord as a youth, that he

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loved our land, and would—had it been possible—have made it his home.

The main facts relating to Joseph of Arimathea as recorded in the Bible are as folllows :—

1. " He was a rich man " (Matthew, chapter xxvii, verse 57).
2. " He was an honourable counsellor " (Mark, chapter xv, verse 43).
3. " He was a good man and a just " (Luke, chapter xxiii, verse 50).
4. He " had not consented to the counsel and deed of them " (verse 51).
5. " He was a disciple of Jesus, but secretly, for fear of the Jews." (John, chapter xix, verse 38).
6. Associated with Nicodemus in Our Lord's burial (verse 39).

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loved our land, and would—had it been possible—have made it his home.

The main facts relating to Joseph of Arimathea as recorded in the Bible are as folllows :—

1. "He was a rich man" (Matthew, chapter xxvii, verse 57).
2. "He was an honourable counsellor" (Mark, chapter xv, verse 43).
3. "He was a good man and a just" (Luke, chapter xxiii, verse 50).
4. He "had not consented to the counsel and deed of them" (verse 51).
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the 70 years would date from this announcement, although Nebuchadnezzar did begin the siege of Jerusalem in the previous year, "the third year of Jehoiakim" (Dan. i, 1), so that Grattan Guinness reckons from 605 B.C. and so gets 1923 instead of 1924 and 1934 instead of 1935.

However it was in his eighth year that he captured Jehoiakin and set up Zedekiah in his place. After this Zedekiah reigned eleven years, agreeing with the fact that his campaigns were spread over nineteen years. 2 Kings xxv, 8, gives us the very day on which the Temple was destroyed. "On the seventh day of the fifth month in the

NINETEENTH YEAR

of the reign of Nebuchadnezzar." But the final ruin of Judah was not completed till some months later, when the remnant of the people "fled to Egypt in terror of the Chaldeans" after the murder of Gedaliah. That which began, therefore, in 604 B.C. and lasted nineteen years must have ended in 585 B.C., corresponding at the end of the Seven Times with our years 1917-1936.

We note in passing that by the second year of Nebuchadnezzar, Daniel and his three friends had become so proficient that they were to be arrested with the other sages and scientists of Babylon (Dan. ii, 13).

Daniel's influence on Nebuchadnezzar is also traceable in the name given to Mattaniah, viz., Tsedek Yah (Zedekiah) "the justice of Jehovah" who had delivered Jerusalem into his hand, thus showing his new-found faith in Jehovah which he had confessed to Daniel (ii, 47):

> "Truly your God is the God of gods, and the Lord of kings, and the revealer of mysteries."

It is absolutely necessary that we should test the Pyramid Chronology by the Biblical dates. Many of the latter have been proved by events, and so we have good ground for our faith in future dates. The 12th chapter of Daniel, for example, gives quite a number of dates by merely adding 622—the date of the Hegira—to Daniel's numbers:—

Thus 622 + 1260 = 1882—Capture of Egypt.
622 + 1290 = 1912—Balkan War.
622 + *1295 = 1917—Deliverance of Jerusalem.
Also A.D. 638 setting up of the Mosque of Omar—638 + 1290 = 1928, agreeing with Pyramid.

It would appear from all previous analogy that 1936 must see the full end of the Turkish nation. Its ruin must be as complete as that of Judah. The sin of Manasseh was that he "filled Jerusalem with innocent blood." Of this same sin, Turkey

WHICH IS EDOM

has for centuries been guilty—particularly among Armenian Christians. They have justified Daniel's title of the "abomination which maketh desolate" to the very hilt. And Israel is appointed to be the executors of God's vengeance upon them: "For the

HOUSE OF JACOB

shall be a fire, and Joseph's house a flame, with Esau's house as straw to be kindled and consumed, till not a soul is left of Esau's house—by order of the Eternal." (Obadiah, verse 18). A.D. 1936 will also be 2,520 years from the destruction of Temple in the nineteenth year of Nebuchadnezzar (585 B.C.). So that the Temple will be built, or in course of building, by that year, on Mount Moriah, the Mosque of Omar having been removed, possibly during 1928, or at least by 1933. For this year is its 1,290th anniversary, and 1933 will be the 1,335th lunar year of its standing in the Holy Place.

There is no doubt, therefore, that we are on the eve of great happenings, and this foreshadowing should be a call to prayer not only to the Federation, but to all the nation.

For if wicked Nineveh † was saved through prayer even after the fiat had gone forth, and Ahab,‡ what might not God do for Israel in averting calamity, if they would turn to the Lord, as He says: "I will yet be enquired of by the House of Israel to do it for them."

* 1,295 solar = 1,335 lunar years.

THANKSGIVING.

A SERMON PREACHED AT HANCOCK, MINNESOTA, U.S.A., ON NOV. 20TH, 1927, BY THE REV. W. A. BAKER.

"BLESS the Lord, O my soul, and forget not all His benefits" (Ps. ciii, 2). National Festivals of Thanksgiving have been observed from very early periods. The day we now observe was of local origin, and gradually spread from New England, its birthplace, to the different States, but not to all of them, nor was it celebrated at the same time. During the Civil War, Abraham Lincoln began the practice of calling for a National Thanksgiving, which has been continued by his successors, and probably will be as long as we as a nation exist.

By usage the last Thursday in November has become the accepted date for this annual occurrence. These proclamations have summed up in their statements the mercies and blessings of the year which has passed and oftentimes they have pointed out national shortcomings and sins. They are calls to thanksgiving and repentance. They are the words of our chief executive as he scans the ship of State in her voyage of twelve months. They are State-papers and as such are worthy of our best consideration.

Calvin Coolidge says: "We shall do well to accept all these favours and bounties with a becoming humility, and dedicate them to the service of the righteous cause of the Giver of all good and perfect gifts. As the nation has prospered let all the people show that they are worthy to prosper by re-dedicating America to the service of God and man."

Thanksgiving Day has as its nucleus and ground of existence as a pæan of praise in this country the saving of our forefathers from starvation. The day was being observed as a day of fasting and prayer by the Pilgrim Fathers. They were in need; starvation was looming before them, but the arrival of a ship from England, loaded with necessary stores, turned the day into one of rejoicing and thanksgiving.

Thanksgiving and prayer and the acknowledgment of the shortcomings of the individual and the people have been from

† Jonah iii, 5-10. ‡ 1 Kings xxi, 27, 28.

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that time to this the theme belonging to this day. It has become in these days, however, more of a feast day, and the acknowledgment of our shortcomings, as individuals and a nation, is largely forgotten. Like the Israelites of old, we lay our prosperity to ourselves and the works of our hands, and forget or ignore the part played by God in the matter.

National holidays are valuable from the fact that they are waymarks set up to perpetuate and bring to remembrance some great principle or event. Every great nation has such days; they are the index fingers of the past and they also presage the future. And when a nation forgets them and they no longer stir the blood and heart with the emotions due them, then ideals lose their power and their glory fades, and they grow old and die.

The records of the past show that national holidays are mighty factors for perpetuating great principles and ideals. It takes a great principle or principles to hold a body of people together so as to make them a homogeneous whole. The past reveals the fact that no one factor is equal to this demand. Without such factors a nation cannot grow or increase, nor climb to the heights above. They are its life-blood. Men and nations cannot grow without the proper stimulus.

National holidays are a call to us as individuals and as a nation to more firmly implant in the currents of life the principles they represent. Thanksgiving is a day of the special recognition of the fact that all our material blessings flow from the hand of God, and that the Divine Being is underneath, around and above all our prosperity as individuals and as a nation.

The fact that the chief object of the day is often lost sight of and with too many made a day of feasting without regard to God, the Giver, is lamentable, because it is indicative of decay, a kind of dry rot in the religious life of the nation. Take the Fourth of July; its object is to perpetuate these self-evident truths: All men have an equality of rights corresponding to their God-given gifts, and have been endowed by the Creator with certain inalienable rights. And that among these are life, liberty, and the pursuit of happiness as taught and expressed in the Declaration of Independence and the Constitution of the United States. These are the Magna Charta of our liberties and the life-blood of the nation.

These truths embodied in human hearts will make a nation responsive to the call of arms for their defence in the twinkling of an eye. You have but to touch the electric button, and you will see men crowding from the pulpit, college, school and counting-room, bank, store and farm to lay down their lives to meet the exigencies of the hour.

Lexington, Bunker Hill, Sumter, the Maine in Havana Harbour, and the World's Greatest War which closed but a few short years ago, all tell the same story. Washington and American liberty can never be separated. Lincoln and the Emancipation Proclamation are almost synonymous terms. When we think of Christmas we think of the emancipation of the world, and Christ, the mighty Deliverer. Lest we forget, let us look at some of the reasons for thankfulness.

As Anglo-Saxons we belong to the most progressive race in the world. You may turn to any field that you please—commerce, discovery, arts, sciences and literature—and we stand in the foremost rank, not only as moderns, but in all these the Anglo-Saxon ranks the world. Commerce, colonising, mining, agriculture and inventions have made us as a race wealthy beyond computation.

We are, and now I mean the English-speaking race, the most practical people in the world. Others may surpass us in speculative theories, but none in achievements and practical results which have for their object the upliftment of mankind.

We are the world's greatest rulers in point of territory and people. We have reached the high-water mark of all history. Our physical base is the largest and our numerical superiority the greatest the world has ever seen. No Empire of the past can compare in magnitude with this Colossus which has grown by leaps and bounds since 1799. The sun never sets on the shores and possessions of the Anglo-Saxon race.

Again, we are the greatest missionary people that have ever lived. Wipe out the missionary societies of the English race and the mission wheel would cease to revolve. We are fulfilling the destiny and plans of the Almighty in mission work predicted of Israel, which we are. There are about 15 per cent., rather less, of Protestant missionary societies of other nationalities outside of the English-speaking race.

We are the greatest colonisers and the greatest missionary race in the world's history, And of the many millions given to that cause, 95 per cent. is contributed by our race. The hundred years of missionary effort has done more to change the map of the world than any other one cause.

It is the province of truth to make an issue, and the issue once made will not down. It is bound to set up an irrepressible conflict. It was so ordained from the beginning. Truth must conquer, even at the cost of human life; truth is eternal, and its value is beyond computation. The English race (Israel) are truth's champions, and will be as long as they value truth and its rewards more than they do their heart's blood.

In the latter days we are to bear a charmed life; no weapon thatis formed against us shall prosper. We are the heirs of the world, for we are of the seed of Abraham. "For the promise that he should be the heir of the world was not to Abraham or to his seed, through the law, but through righteousness of faith." "For if they which are of the law be heirs, faith is made void, and the promise made of none effect."

The world does not understand the Anglo-Saxon race, nor does it understand why or how that race has become the dominant power of the world. As yet it has not recognised the hand of God. But it will in the near future. Again, we have the language of the greatest expansion and assimilative power. It is the most expressive of the modern languages. No other language can boast of such galaxies of writers. In poets we take the palm of the ages, both in rank and numbers. The same can be said of novelists, historians and scientists.

Some of the most eminent philologists declare it has all the elements of a world language. It is more practical than any other; it is twenty-five per cent. cheaper in telegraphy. Its vocabulary is ever increasing and is larger than any other race. In fact, it is larger than that of Germany, France and Italy combined. It is rapidly becoming the medium of inter-

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national intercourse. Again, we are the world's greatest travellers. We do more travelling and send more telegrams than all the rest of the world put together. In twenty-five years there will not be a town of any importance in the world but you will find someone that can talk English.

The greatest and best of the world's writings are with us. Our race has produced the tallest men in the mental, moral and spiritual realms for the last nineteen hundred years. We so judge by the length of the shadow cast; the taller the object the longer the shadow. The shadow of the coming man who is to reign as the Prince of Peace is falling upon every clime.

What are the factors that are evolving such superb specimens of manhood among the Anglo-Saxon peoples? There are three. God has only entrusted them to two peoples who some day will become one. They are both descendants of Abraham, the heir of the world. These two are the Jews or Judah, who chose the law of God as their pathway and ignored the pathway of faith. The English-speaking race, the Ten Tribes (Israel), chose the pathway of faith and the tremendous values it carried.

It took Israel a long time to come to that conclusion; centuries of chastisement at last made them obedient and lovers of the truth. The Anglo-Saxon perceived in civil and religious liberty and altruism man's greatest inheritance; an inheritance that was worthy of surrendering fortune and life to retain.

The passing ages have seen this race ever placing a higher value upon these three things. Their civilisation and thought life have clustered around these three, and they have given birth ever and anon to higher expressions and ideals. Wherever this race has gone they have sowed these three principles in the hearts of the people they have come in contact with. They are the three virile forces of a pure civilisation.

The world to-day waits upon the decisions of the nations who are governed by these three factors, civil and religious liberty and altruism. Some nations have had one and even two of these factors, but the Anglo-Saxons have had committed to their care all three, in a fulness beyond all others.

ADDRESS DELIVERED AT THE CHURCH HOUSE, WESTMINSTER:

By the Rev. W. H. Stuart-Fox, M.A.

It is a very great pleasure to be here because it is the first time I have been in the Church House for such a meeting as this. I have sat here for the Diocesan Conference, and I should like to see the Bishops here to-day. We hope that some day it may come to that; I believe it will. R. L. Stevenson has shown us the picture of a man who tried to peg down the shadow of a tree, hoping when his work was finished he might retain the shadow within the compass of those pegs. It is rather like a man who tries to form a permanently settled creed, and to put God within its limits. Stevenson's man forgot that the earth moves; even so you cannot put a God, Who is ever moving out into fresh self-manifestations, within the narrow compass of a human definition.

Now I want to speak about two things. The first is that Our Lord's First Advent is marked by a special term called "the fulness of time." You remember in the Epistle to the Galatians we read "when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law." What for? "To redeem them that were under the law." Christ's Second Advent is marked by a similar term; only this time it is not "the fulness of time," but the "fulness of nations." "Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Who were these people of Galatia, to whom St. Paul was writing when he spoke to them of the fulness of time? Go to Bishop Lightfoot, that great scholar and theologian, who was not a British-Israelite, but who knew his Bible, and who knew something of history too. Read what he says on the Epistle to the Galatians, and you will find he says this: "There is little doubt that these sojourners of Galatia were Celts, and that they were of that sub-division made by the philologers of the great Celtic nation known as Cymri, the kindred branch of which, the Welsh, to-day are the modern representatives." And the language spoken by these people of Galatia was the language that was then current and spoken in Southern Britain.

Well, of what consequence is this to us? It helps us in this way that when you read—as all clergy should read—the Epistle to the Galatians in the right way, you will find that it was written, not to Jews, neither was it written to pure Gentiles; there was only one class left—that was the lost sheep of the House of Israel. And as you carefully study this Epistle you will find that this letter was written to the lost sheep of the House of Israel, and that these people were speaking a language which was current in Britain at that time.

Now this fulness of time—what does it mean? In what sense was it the fulness of time? First of all, it was the time that was set forth by the prophet Daniel in that wonderful prophecy of the seventy weeks of years—490 years— a measure of time confirmed by the Great Pyramid. It is amazing to me the awful hash those who pose as interpreters of the prophetic Scriptures have made of this wonderful prophecy of Daniel. Taking that prophecy of seventy weeks, they have cut off its tail; that is to say, they have cut off the last week, and they have buried it away, and it does not come to life again until the end of the age after the Church has been taken away. I believe very much in that great movement called the Advent Testimony Movement. I believe it is doing a tremendous lot to rouse people to the fact of the Second Advent of Jesus Christ. But what are you to make of this statement of one of its modern leaders? He says: "This is a day of grace in which God is gathering out of all nations the members of Christ's Body, the Church, and therefore it stands outside all historic dates. To-day is a parenthesis in God's dealings with the earth, and prophetic times cease to be reckoned." That is to say, that for more than eighteen centuries prophecy has been closed up, God has arrested His footsteps in prophetic fulfilment. How the Great Pyramid with its tremendous searchlight shows this up to be a fallacy, and more than a fallacy—an absolute absurdity; with the result

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that this poor little desolate week that has been banished to penal servitude has been sent back to join its sisters as fulfilled prophecy.

Now the second reason why this was the fulness of time, as St. Paul told these Galatians, was because it was the time of the fourth Empire revealed in Daniel. You remember those four Empires which were to succeed each other—Babylon, Medo-Persia, Greece, Rome. Now Rome, the fourth Empire, was at its zenith, and already the Gothic axe was being fashioned by which the legions of Rome were to be crushed. Therefore it was time that that fifth kingdom, the Stone Kingdom, the kingdom that was to last for ever, should begin to appear. And so when Jesus Christ starts on His work He begins preaching the Gospel of the Kingdom. And His great herald, John the Baptist, gives out his message which rings through the wilderness, "Repent ye, for the Kingdom of Heaven is at hand." Now this is clearly an earthly kingdom, and clearly it cannot be any other than that fifth kingdom, the Stone Kingdom of Daniel, because that kingdom was to last for ever; it was this kingdom Jesus began to reveal. There was not a word about the Cross yet. Jesus had not lifted up His Cross before the eyes of His disciples yet. But there was something that Jesus taught about this kingdom that we British-Israelites need to lay very seriously to heart. When Pilate asked Him whether He was a King, He said, "Yes, but My Kingdom is not of this world." You want to re-state those words, otherwise you will misunderstand their meaning. What He really said was, "My Kingdom is not of this order of things." That is the real meaning of the Greek word, that order of things which existed in the Roman Empire, an empire built upon force. His Kingdom was a Kingdom after the heavenly pattern; all that represents God on earth must have its Heavenly pattern—the tabernacle, the temple, the city—the Kingdom of Heaven—all fashioned after the Heavenly order. Moreover Jesus taught this very clearly, that no citizen of that Kingdom of Heaven on earth could fulfil the great purpose of God; unless he was first a citizen of the Kingdom of God in Heaven. "Except a man be born again he cannot see the Kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God." And so I would say this very boldly this afternoon, that no man who is not a converted man ought to preach British-Israel Truth, because there would be a danger that he would lay emphasis upon mere correspondences, and miss the vital issues that are essential and fundamental facts in our teaching.

There was yet another sense in which that was the fulness of time, because there were three great national movements that were converging to meet the Christ. One was Rome; Rome representing a false national ideal. But there was something God had ear-marked for His purpose—the great Roman roads. God was going to use these by and by for the development of His purposes. Then there was Greece conquered, and yet living again in her wonderfully vital and beautiful language, and Greece was the representative of a false intellectual ideal. And yet again there was the Jew; Judaism was the representative of a false religious ideal. And yet beneath the dust of the superficial and human traditionalism, there was the solid bed-rock of Moses and the prophets. Roman, Greek and Jew all jostling each other. And right in their way is a Cross, and on the Cross there is an inscription in Hebrew, and Greek, and Latin, "Jesus of Nazareth, the King of the Jews." Yes, and equally the King of the Romans, and King of the Grecians. But what did it mean? What was the significance of that inscription? Why this, that by means of that Cross Jesus had saved the soul of nationalism, of intellectualism, and of religion. The devil might have their bodies. He might fashion them into any shape he liked, and use them as the instruments of a false nationalism, of a false intellectualism, and of a false religion, but their souls would go marching along those great Roman roads, singing in the beautiful language of Greece the redemption song of the Hebrew prophets, to the music of the Passion; summoning the lost sheep of the House of Israel to mobilise round the banner of their King, to make His way known upon the earth, His saving health among all nations. To level up the valleys and to level down the hills, to straighten out all the crookedness in the earth, to smooth out all the rough places and so make a way for those glorious feet which were pierced, that Love, incarnate Love, might not only reign supreme in Heaven, but might also reign supreme on earth. And this is the message that was the challenge of John the Baptist to his day. It was also the message of the great prophet Isaiah; it was the prologue to that mighty programme of Israel, marching out with the great redemption song as her national anthem to the conquest of the world for Jesus Christ; as you have it in that marvellous second Book of Isaiah, from the fortieth chapter to the end. That kingdom, that work—what was it? I think we get an idea as we look again, in closing, at that fourth chapter to the Epistle to the Galatians. St. Paul there sees Jerusalem in bondage with her children. So she was. For in a little while she would be levelled to the dust, not one stone left upon another, and her children scattered all over the world—a byword among the nations. This is the earthly Jerusalem. Then he says, "But Jerusalem which is above is free, which is the mother of us all." And to you, says the Apostle, for this is the drift of his teaching of the House of Israel, the freedom of that Heavenly city is given, that you might go forth in the power of that Divine Heavenly ideal, to rear a new Jerusalem where God will have it reared, and so set up His Kingdom on earth in His appointed place. We know that when God constituted Israel a nation there were produced there in the wilderness two mighty national movements, worship and government, long before they became environed in geographical centres, known by the name of Zion and Jerusalem. And when Zion and Jerusalem should be in God's sight nothing but a heap of stones, then the soul of that Divine worship and government would go forth and environ itself in a new centre, a new Zion and a new Jerusalem; and we believe and are sure of it by a thousand testimonies that that Zion-Jerusalem is found here in our midst to-day.

Moses told Israel that when there was a mighty harvest they were to bring forth the old because of the new. That is exactly what we are trying to do. We are trying to bring forth the old because of the new. The Modernist is trying to bury the old because of the new, and that is because he has failed to realise the great processes which God has set in motion in the realm of prophecy. Man cannot tell certainly whether to-morrow will be fine or wet; but God has hung up in the

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picture gallery of the prophets the picture of a nation hundreds of years before its time. This is how God brings the wisdom of this world to naught, and puts it to rout. For hundreds of years those pictures have hung in their prophetic frames, until they have grown old, and the critics have laughed and sneered. The vast spaces of the earth have watched silently like the sphinx and in loneliness for the coming of God's builders, and all the time God's invisible and invincible builders were at work preparing the foundations. In due course the Israel builders started building the walls, and presently were spanning the oceans to extend the kingdom, and now finally are eating up the vast spaces of the world as God's Kingdom-nation enters into its inheritance. Oh, wonderful kingdom! Wonderful building! God's architecture, festooning the continents with its battlements, a city of refuge for all who are oppressed, and holding out nothing but the menace of stern judgment for all agents of the devil. That is what we proclaim to-day. That is the purpose that God has for this Empire of ours. That is why we have to preach this Gospel of the Kingdom. When people have their eyes opened to see the truth, they will realise that this Bible from end to end is true.

WEEK BY WEEK.

By A. R. H.

IMPERIAL PRUSSIA was head of that great combination of CENTRAL POWERS (the Eagle) which between 1914 and 1918 challenged the ALLIED POWERS, chief among whom stood BRITAIN (the Lion).

This struggle was rightly called "The Great War for Civilisation." It was a war for Cosmos, and ultimately a war for CHRIST Who is the AUTHOR of COSMOS. The issue at stake was that of the choice between a world civilisation based upon the ideals of German or Gentile "kultur"—held and maintained by force—or a world civilisation after the Brith-ish or Israel pattern, based upon Liberty and Freedom.

The victory of the former (a movement based upon principles opposed to natural law) would have meant the inauguration of an era of universal chaos. The triumph of the latter spells a firm advance towards the goal of universal cosmos—a world-civilisation (known as the Kingdom of Heaven upon earth) which claims CHRIST as KING.

Since the signing of the ARMISTICE,[1] thoughtful German men and women have been looking into the causes of defeat. Their unanimous judgment seems to have been that the fundamental cause of their defeat lies (humanly speaking) in the character of the ENGLISH PEOPLE.

And the two chief influences shaping this character they believe to have been (*a*) the NATIONAL CHURCH, and (*b*) NATIONAL SPORTS.

The first named cause forms an encouraging testimony at the present time, when the future of our ENGLISH CHURCH seems to be cast in troubled waters. And our sympathy is one with the *Bishop of Gloucester*, who said :—" The existence of

A NATIONAL CHURCH

is of great benefit to the Nation—indirectly even to those who are outside its fold. I would gladly see it made even more comprehensive than it is, so that the great body of those at present classed as Nonconformists should find a home within its fold, and I am sure that it is right that we should make some sacrifices to preserve *this national inheritance.*"

If the National Church in its present state of enlightenment has been empowered to exert so remarkable an influence on national character, what a marvellous opportunity lies before it in the future.

For with the dawning revelation regarding the literal truth of the historical background and foundation of our BIBLE and NATIONAL BOOK OF COMMON PRAYER there will come a grip upon the mind of the people magnetic in its power of attraction.

Advance along the lines of Brith-ish Israel revelation will mean for the English Church, and all the Churches, a line of progress, triumphant, profound and sure.

Moreover, from the temporary disintegration of existing forms of thought there emerges a re-casting of religious outlook definitely directed toward *a Kingdom conception* of Christian faith. This gradual preparation for the reception of the GOSPEL of the KINGDOM in all its purity and completeness is apparent on every side; the most recent example of this tendency being that manifest in the publication of a book entitled "Constructive Citizenship," by *Dr. L. P. Jacks.*

It must not be supposed that we necessarily agree with all of the author's claims and conclusions. We do not by any means do so. But the general trend of his message is unmistakable, and inevitably destined to encourage *the Kingdom outlook* among the masses of the people.

Wickham Steed believes that the Young People of Great Britain especially, "are likely to seek more and in the direction indicated by *Dr. Jacks.*" Reviewing the book he further claims that: "It sets forth a truly religious philosophy of daily life for the Office, the Workshop, and the Home. Far from maintaining that religion consists of belief in any dogmatic system, or that the whole duty of man is to save his soul by ceremonies and sacred functions, *Dr. Jacks* looks upon life as a perilous adventure to be conducted upon the principle that he who loveth his life shall lose it.

"One thing only he promises—hard work and hard fighting[2] to the very end."

Even though destiny held nothing better in store for mankind that that of going out into the unknown "to die like gentlemen after the manner of Captain Oates," *Dr. Jacks* believes that his gospel would be justified.

"The main thing is to strive gallantly," he claims, "being men and women of all classes who act as trustees for others as well as for themselves, and who put into their work, as a religious duty, the highest quality and the highest skill of which they are capable."

[1] See the superscription on an Allied Service Medal.

[2] A doctrine reminiscent of Blake's militant creed :—" I will not cease from mental fight; nor shall my sword sleep in my hand. Till we have built Jerusalem, in England's green and pleasant land."

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"*Already our civilisation is based upon trusteeship in a far fuller degree than is generally supposed.* We need, however,

A CONSCIOUS CITIZENSHIP

that shall seize upon the capacities lying undeveloped in the millions of the people. The aim is to 'foster one equal temper of heroic hearts.'"

Yes! it is a conscious citizenship that we need to-day. We need supremely the vivid consciousness that we are citizens of the KINGDOM.

In times past an individual message seemed well sufficient for our needs which rarely ranged beyond the boundaries of a localised existence. But to-day, when national and international boundaries are being cast down, when the troubles of one member in the Family of Nations affects the life of every other member of the Family of Nations, we need the individual gospel (more than ever) reinforced by the national Gospel of the KINGDOM.

We know our duty in regard to our personal relationship to JESUS CHRIST as SAVIOUR. To-day we need to know our national duty toward other nations, and our relationship to the world as citizens of the KINGDOM of which CHRIST is KING and REDEEMER.

Answer to these questions and provision for these needs are contained abundantly in the Kingdom-Gospel which by divine fiat must be preached throughout

THE WHOLE EMPIRE[3]

as a witness to all nations.

To all nations is sent a call to enthrone CHRIST as King and prepare to enter a Kingdom built upon the biological basis of the Seed of Isaac. For the WORLD EMPIRE "after God's own heart" has as its nucleus BRITH-AIN, LAND of the COVENANT, and as its servant-citizens the Anglo-Saxon sons of Laughter.[4]

The spirit animating the great creative tasks to be undertaken by the people of the Kingdom is described by *Dr. Jacks* who, with remarkable insight, has caught the vision perfectly.

"The spirit and sportsmanship of play are needed in the realms of work" he writes. "'In the KINGDOM of HEAVEN they neither work nor play; they do both at the same time.' When the spirit of play inspires work, we shall be nearer the religious conception which prompted a stone mason in the MIDDLE AGES to chisel the back of an ornamental leaf, which no eye was ever likely to see, as carefully and as lovingly as he chiselled its front."

Oppressed with the cares and sorrows of the present time of tribulation we are apt to allow our theology to be clouded with the gloom of human disillusionment. We are apt to forget that the world was made by CHRIST and *for His pleasure*[5] it was created. We are apt to forget that the Law, far from being a frowning, dreadful, repressive thing, was meant to ensure our happiness.[6]

We are apt to forget that except we become as little children we cannot enter the KINGDOM of GOD. And humility is not the only child-like characteristic the sons of GOD will be seen to manifest. Like children, creation to them will be a joy, and work will be real play.

It is the sin of misdirected energies and of spiritual, mental and physical lawlessness that has settled down upon the sons of men like some hideous plague of blight. But if, for the perfect manifestation of this spirit we must await the coming of that race of super-men, the sons of GOD, in the meanwhile, we see in the people of Britain a foreshadowing demonstration of that spirit.

Indeed, the testimony of modern GERMANY rivals that of ancient EGYPT to the fact that this people (potentially) must be acknowledged "to be the sons of GOD."[7]

Here it is:—"ENGLAND is a land of amateurs, GERMANY a land of professionals; the quality most prized in ENGLAND is 'fair play,' in GERMANY 'discipline!' Though epigrams seldom express the whole truth, yet I am satisfied that the above words are nearer the truth than most epigrams are.

"When it is said that ENGLAND is a land of amateurs it is not meant that the amateurs are less skilful than the professionals, *but that they approach things from a different angle.*

"It has been claimed that, in order to make a Briton do his best, you must persuade him that he is *playing a game;* you must persuade a German that it is his duty to do so.

"British troops went 'over the top' on occasion kicking a football; to the German mind such a thing was frivolous and unworthy. *To appeal to a Briton to play the game is more effective than to exhort him to be a Christian.*[8] In Germany such an appeal sounds ridiculously feeble compared with the appeal to Duty and Fatherland.

"The fighting qualities of the British soldier during the war,

AN AMATEUR SOLDIER,

had compelled German respect and admiration and (after the Armistice had been signed) they sought to find out what in KITCHENER'S ARMIES had taken the place of pre-war compulsory training. They soberly came to the conclusion that it was Sport."

To this we must add *Emil Ludwig's* testimony:—"Because the German nation has been drilled militarily through a long period of years, Germans prefer gymnastics and athletics to games like tennis, ski-ing, and golf, the former being based more on discipline, *the latter more upon individual freedom.*

"One of the greatest differences between the ANGLO-SAXON and the GERMAN is the *joy of the former in games*; the GERMAN finds his pleasure more in conforming to a set of regulations which as a rule makes him take everything very seriously and earnestly."

Now the significant thing about these facts is just this: Having come to the conclusion that "courage does not blossom at its best in the soldier forced by duty into military service, but in men who voluntarily become sportsmen, or go out in quest of adventure," the German people, enthusiastically

[3] Matt. xxiv, 14. (Ferrar Fenton).

[4] The name "Isaac" means "Laughter."

[5] Cp. John i, 3 with Rev. iv, 11.

[6] This is strikingly indicated in the use by the French of the word "heureux" in their translation of the words "for our good" of Deut. vi, 24.

[7] Cp. II Esdras ix, 13.

[8] It is a tragedy that this should be so—but the instinct behind the decision is (paradoxically) sound in the main. The average man is sure of Christ, but suspicious of Christianity. He believes that to "play the game"—to "do justice and judgment is more acceptable to Jehovah than sacrifice."

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encouraged by the Government authorities, plunged into a tremendous campaign of organising national sports clubs.

"To-day," according to *Emil Ludwig*, "Germany stands among the best in sports, and ranks among the highest in European sport records."

But alas for human plans and schemes. "Not sport for the sport of the thing, but *sport as a means to an end*, is the idea of the powers that be in Germany." Human organisation may produce results in record-breaking by such artificial methods, but the free spirit of GOD cannot be coerced or inculcated by such means as these.

The spirit of sportsmanship which is the glory of the British People, whether they own it or know it or not, is a reflection of the spirit of the living CHRIST. It is the special mark, the sons of Laughter, the children of the KINGDOM.

As *Canon Woods* puts it:—"The spirit which all true Christians catch, of thinking first of the other man, of unselfish sharing, of living for something bigger than one's self, *is wonderfully closely akin to the spirit of true sportsmanship;* that spirit which makes a man play fair and play for the side, which gives him larger loyalties and a moral standard—'that's cricket' or 'that's not cricket'—that helps him to form right judgments on men and things.

"Then there is the Message that men may have life, and have it more abundantly. That abundant life may be experienced in many corners of the boundlessly broad fields of truth and goodness and beauty. To one corner of that great realm surely out-of-door games belong.

"The lifted drive for six into the pavilion, the swerving run at Rugger that just scores the try, the spurt down the straight that just breasts the tape first, the clean volley or the towering smash at lawn tennis . . . to experience these things is to experience, for a moment, 'the top of the fulness of life.'

"They are clean, and glorious, and satisfying; they make a man more alive.[9] And for anything that helps any part of my being, moral or physical, to live, I like to bring my humble tribute of thanks to the GIVER of LIFE."

True service, whether military or otherwise, can only be won under conditions implying a perfect freedom. It must depend upon co-operation and not coercion. It can only come as the result of a voluntary sacrifice of self to a high ideal. Freedom is the touchstone of true discipline, because it is the condition of true discipleship.

With the coming outpouring of God's spirit[10] upon the Brith-ish people there will be clearly manifest an increase in that true spirit of freedom, discipline and self-sacrifice, which even to-day, though it but feebly glow, yet so unmistakably characterises the people whose GOD is the LORD.

"All the genius and learning of the heathen world, all the penetration of Pythagoras, Socrates, and Aristotle, had never been able to produce such a system of *moral duty*, and so *rational* an account of Providence and of man, as is to be found in the New Testament."—BEATTIE.

[9] St. Paul had the genius to see that clean sport formed a wonderful analogy to the Christian life. Cp. 1 Cor. ix, 24-27.

[10] Joel ii, 28, and Ezekiel xxxvi, 25-27, etc.

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. 13.

SIR JOHN LUBBOCK quotes from an American writer:—"No nation in the world has contributed more to the progress of human knowledge, no country has contributed so much to human progress . . . The flag of England waves on every sea and in every port, and the morning drum-beat of her soldiers, following the sun and keeping company with the hours, circles the earth with one continuous strain of the martial airs of England."

Ex-President Roosevelt says: "The scarlet-clad officers who serve the Monarchy of Great Britain have conquered many barbarous people in all the ends of the earth, and hold for their Sovereign the lands of Moslem and Hindoo, of Tartar and Arab, of Pathan and Malay, of Negro and Polynesian. *In many a war they have overcome every European rival against whom they have been pitted.* Again and again they have marched to victory against Frenchman and Spaniard through the sweltering heat of the tropics; now, from the stupendous mountain passes of Mid-Asia, they look northward through the wintry air, ready to bar the advance of the legions of the Tsar."

Lord Beaconsfield speaks thus:—"The world was never conquered by chicanery, *but by faith.* The power of the sword is as fleeting as itself, *but faith is mighty and eternal, because it is divine.*"

Bismarck, through his newspaper, said:—"England is the *Deus ex machina*, the arbiter of the situation, from every point of view, and that the only remedy for the present ills would be for England to assume the position which she took up in 1815 and declare that the nation which first took up arms would be her mortal enemy, and would be obliged to withdraw or fight against two."

The American *Review of Reviews*, speaking of the American-Spanish War, says:—"British goodwill and its effective and timely manifestations *were not the fortuitous circumstances*, the lucky coincidence which half the public believe them to be, *and they undoubtedly saved the States from the ugly necessity of facing the hostile fleets of at least two European nations besides Spain.* The unwritten treaty of amity and mutual helpfulness is full of meaning to the family of nations, having the potentiality of a practical alliance of all English-speaking communities in the interests of universal order, equity and civilisation."

M. de Molins, Editor of *La Science Sociale*, said in 1898:—"It is useless to deny the superiority of the Anglo-Saxons. We may be vexed by this superiority, but the fact remains despite our vexation."

The American writer, Rev. Martin L. Streator, says:—"Manasseh becomes great as a nation; Ephraim becomes great as a multitude of nations. Manasseh becomes great as

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a people, and a company of peoples; Ephraim becomes greater as an empire and a company of nations. Manasseh becomes the United States of America; *Ephraim becomes the United Kingdom of the World.*"

Admiral Dewey, of the States, says:—"After many years of wandering, I have come to the conclusion that *the mightiest factor in the civilisation of the world is the Imperial policy of England.*"

Dr. Gaster, of Rumania, in 1902, said:—"England is the country which *is now rightly considered as the home of freedom and liberty* . . . . We dare not forget the freedom and liberty which our brothers enjoy under the benign sway of the King of all the Britons."

Hear from a great Roman Cardinal: "It is good for us to be here in England. This nineteenth century will make a great epoch in the history of the Church. It is yours, right reverend fathers, to subjugate and subdue, to bend and to break the will of an *Imperial Race*, the will of which, as the will of Rome of old, rules over nations and peoples, *invincible and inflexible.* Surely a soldier's eye and a soldier's heart would choose by intuition this field of England for the warfare of faith. It is the *Head of Protestantism*, the centre of its movements, and the stronghold of its powers. Weakened in England, it is paralysed everywhere; conquered in England, it is conquered throughout the world. *Once overthrown here, all is but a war of detail. All the roads of the whole world meet in one point*, and this point reached, the whole world lies open to the Church's will."

BRANCH ACTIVITIES.

Two addresses were given by Mr. John Leech, K.C., at the Hotel Metropole, Bexhill-on-Sea, on January 20th, which were exceedingly well attended in spite of very bad weather. Mr. Walmesley occupied the chair at the afternoon meeting, and Dr. Sydney Kent in the evening. Mr. Leech first spoke on the fulfilment of Bible prophecy, exemplified in the self-governing "Company of Nations" clustering round the throne of Great Britain. In the evening, the subject was "Coming Events and their Meaning for Britain," drawing attention to the world-wide restlessness and perplexity of nations, the general expectation of coming trouble, and showing the activities of Soviet Russia towards the hoped-for destruction of the British Empire, the one barrier to their ambitions; and, with the help of God, a sure one.

In the Great George Street Congregational Church, Liverpool, on Tuesday, January 24th, the Rev. Pascoe Goard gave a very clear definition of British-Israel Truth to a good congregation, some of whom came from long distances. The majority had never heard the teaching before, and good results are anticipated. The Pastor spoke very highly of the address, and expressed the hope that Mr. Goard would come again.

A very enthusiastic meeting of the Southend Branch was held at Elm Hall, Leigh-on-Sea, on Wednesday, January 25th. "The Pyramid, its Moral and Spiritual Value," was the theme dealt with by the speaker, the Rev. Joseph Gay, who held his audience closely for nearly an hour and a half. The chair was taken by Mr. J. A. Jubb. Great headway is being made in this district.

Mr. A. E. Dillon, of Manchester, gave an address on "Why the British Empire will never Fail," at the Common Hall, Hackins Hey, Liverpool, on Thursday, January 26th, to a very appreciative audience, showing from Holy Scripture and secular history the lineal descent of the Anglo-Saxons.

Mr. Howard Rand, LL.B. (from Massachusetts) spoke on "God's Covenants" at the newly-formed Blackheath Branch on January 27th. Rev. J. Lumley Davies presided. The meeting was greatly enjoyed, and many interesting questions were asked and answered.

ENGAGEMENTS FOR NEXT WEEK.

BARNSLEY, Measbro Dyke Wesleyan Reform Church, Sunday, 12th, at 3 and 6. Mr. Wm. Whitton.

BELFAST, Grosvenor Hall, Monday and Tuesday, 13th and 14th, at 8. Mr. Herbert Garrison.

BRADFORD, Friday, 17th. Mr. Herbert Garrison.

BRIDLINGTON, Prince's Café, Thursday, 16th, at 7.30. Rev. Guy Waddington.

DOVER, Dover Institute, Wednesday, 15th, at 3 and 7.30. Rev. G. H. Lancaster.

FOLKESTONE, Leas Pavilion, Wednesday and Thursday, 15th and 16th, at 3 and 8. Rev. Pascoe Goard and Mr. J. J. Morey.

GOSPORT, Monday, 13th. Mr. J. J. Morey.

HERNE BAY, Wesleyan School Room, High Street, Tuesday, 14th, at 3, and at the Parochial Institute, at 8. Capt. C. W. Haywood.

HULL, Church Institute, Albion Street, Tuesday, 14th, at 7.30. Mr. R. V. F. Taylor.

PORTSMOUTH, U.M.C. Church, Fawcett Road, Tuesday, 14th, at 3 and 8. Mr J. J. Morey.

RYE, The Monastery, Wednesday, 15th, at 8. Capt. C. W. Haywood.

SALISBURY, Maundrel Hall, Friday, 17th. Mr. J. J. Morey.

STOCKPORT, The Vestry, U.M. Church, Wellington Road South, Thursday, 16th. Mr. Highfield.

STOKE-ON-TRENT, Grand Council Room, Town Hall, Wednesday, 15th. Rev. T. H. Whitehouse, M.A.

STRATFORD, Parish Hall, Chandos Road, Monday, 13th, at 8. Rev. Joseph Gay.

WESTCLIFF-ON-SEA, U.M. Church, Wednesday, 15th. Rev. J. Whitehouse.

FOR FOLLOWING WEEK.

BEXHILL-ON-SEA, Friday, 24th, at 3 and 8. Mr. H. B. Rand.

BRIGHTON, Chapel Royal Hall, New Road, Monday, 20th, at 8. Mr. I. I. Morey.

DARLINGTON, Mechanics' Hall, Wednesday, 22nd, at 7.30. Mr. W. Hesketh.

DORKING, Oddfellows' Hall, Friday, 24th, at 3 and 8. Mr. J. J. Morey.

GLASGOW, Mission Hall, Shawlands Cross, Thursday, 23rd, at 8. Mr. S. Orr.

HALIFAX, Brunswick U.M. Church School, Rhodes Street, Thursday 23rd, at 7.30. Mr. J. W. Oldroyd.

HARROW, Gayton Rooms, Station Road, Tuesday, 21st, at 7.30. Mr. J. J. Morey.

HORSHAM, Town Hall, Thursday, 22nd, at 3.15 and 7.15. Mr. H. B. Rand.

HOUNSLOW, Thursday, 23rd. Rev. Joseph Gay.

LEYTONSTONE, Congregational Church, Sunday, 26th, at 3 Rev. Joseph Gay.

LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 23rd. Rev. Guy F. Waddington.

OXFORD, Thursday, 23rd, at 3 and 7.30. Rev. Joseph Gay.

ST.-LEONARDS-ON-SEA, Masonic Hall, Thursday, 16th, at 3 and 7.30. Rev. G. H. Lancaster.

SOUTHPORT, St. John Hall, 20, Scarisbrick Street, Thursday and Friday, 23rd, and 24th, at 3 and 7.30 Rev. Pascoe Goard.

STOCKPORT, The Vestry, U.M. Church, Wellington Road, South, Thursday, 23rd. Open night. Questions.

SUTTON, Small Hall, Adult School, Benhill Avenue, Thursday, 23rd, at 3 and 8. Mr. J. J. Morey.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE Rev. Pascoe Goard and Mr. Herbert Garrison addressed two excellent meetings in the Montgomery Hall, Sheffield, on January 30th and 31st. The audience on the latter date was said to have been by far the largest ever known for B.-I. in the city. Mr. William Whitton and the local members may be congratulated on their excellent publicity work.

On February 1st Mr. Goard and Mr. Leech proceeded to Dublin for meetings there, going on to Belfast on February 4th; while Mr. Garrison travelled on to Whalley, St. Helens, Keighley, Carlisle, etc., for a series of six lantern lectures, with large assemblies.

Big efforts are being made for Mr. Garrison's lectures in the Grosvenor Hall, Belfast, on February 13th and 14th, which seats nearly 2,500 people.

* * *

Captain A. Morrell has very kindly consented to give the Address at our meeting next Wednesday, February 15th, at 3 o'clock, at Headquarters. We feel sure all the friends will be delighted to hear Captain Morrell again after hearing his splendid testimony at the Secretary-General's round table last month.

* * *

Mr. Morey and Mr. Marchant were the speakers at Headquarters on February 1st and 2nd. Our readers are reminded that meetings are held at Headquarters each Wednesday afternoon at 3 o'clock, and each Thursday evening at 7.30.

* * *

We are very grateful for donations in response to our appeal in regard to the offer by the Earl of Dysart. Our readers generally will realise, we feel sure, the necessity for making every effort to comply with the condition stipulated, so that the means shall be provided for proceeding at once with a well-planned Forward Movement. The Secretary-General will be very glad to receive cheques or promises; address Headquarters, 6, Buckingham Gate.

* * *

British-Israelites the world over will be interested in the following from the *Manchester Guardian* :—

EARL HAIG ON BLACK SUNDAY.

(From our Correspondent.)

St. Andrews, Wednesday.

"Professor George S. Duncan, of St. Mary's College, St. Andrews, Presbyterian chaplain at general headquarters, British Armies in France, from 1915 to 1919, has made public an incident of the war which reveals in a remarkable way the deeply religious character of Earl Haig.

"In France, Earl Haig attended service regularly at 9.30 on Sunday mornings at a little wooden hut which served as the Presbyterian Church at general headquarters. He was never absent if in residence in the neighbourhood, but on that black Sunday following the outbreak of the German offensive of March, 1918, I felt (says the Professor) he dare not leave his desk.

"Suddenly he appeared, calm and resolute as ever, outside that hut on the ramparts of Montreuil. We shook hands in silence, and scarcely knowing what I said I expressed the hope that things were not too bad. Quietly, but reassuringly, he replied: 'They will never be too bad.' 'No,' I said, 'you who were through Mons and Ypres in the first year will never think anything too bad after that.'

"Then he said in tones which I had never heard him use before,—for although he lived his religion he did not talk about it—'This is what you once read to us from Chronicles: Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's, but God's.'"

Professor Duncan adds that it was on that day that Earl Haig made what was for a Commander-in-Chief the "supreme sacrifice," by telegraphing to London urging that steps be taken at once to secure a generalissimo.

(The quotation Earl Haig made is from 2 Chron. xx, 15.)

* * *

The Bible Class for men on Tuesdays at Headquarters, from 6 to 7 p.m., has made an excellent start. We feel confident of great benefit to all who can attend these elementary Bible Study Classes, under the leadership of Mr. W. Sleeman.

* * *

We would remind members and friends, and also visitors to our Headquarters, that the Reading and Rest Room is open each afternoon, except Saturday and Sunday. Here visitors may make acquaintance with each other, and with some of the large body of literature available. All are welcome. Teas are served from 4 to 5.30 in this room.

* * *

Startling figures are being published regarding the fabulous wealth of the mineral deposits in the Dead Sea. One writer estimates it at 300 times greater than the debt of Great Britain to the United States. We hope to be in a position to give some reliable information upon this important subject a little later. * * *

Our Publishing Company has just printed a pamphlet on "Prophecy," an appeal to Clergy of the Church of England, by the Rev. Hector Macturk, M.A. If every reader will send for one or more copies and present them to their clergyman or minister, much good work will be done for our Cause. Copies of the above may be obtained from the Covenant Publishing Co., Ltd., price 2½d., post free.

* * *

At last the reprint of Mr. Goard's articles on "The Kingdom" is ready. This attractive volume of 117 pages, clearly printed in large type, and nicely bound in blue cloth with gold lettering, is a fitting companion to the author's recent volumes on the Epistles to the Romans and Hebrews. Order a copy of "The Kingdom of God" to-day. The price is only 2s. 6d., by post 2s. 9d.

* * *

Commander Roberts's new map of Israel's migrations at 6d. is a marvel of cheapness. Printed in colours and bound in a neat blue paper cover, it is just the thing for handy reference. A printed guide goes with each map.

* * *

"Week-by-Week," page 60, N. M. & B., dated Jan. 28th, 1928: "December 15th, 1927," should read "December 16th, 1927."

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CONTENTS.

	PAGE
THE LAW OF THE LORD, OR THE COMMON LAW.—VI. By the Rev. W. Pascoe Goard	97
WHAT IS THE BRITISH-ISRAEL POSITION?	99
THANKSGIVING. A Sermon preached at Hancock, Minnesota, U.S.A., on November 20th, 1927, by the Rev. W. A. Baker	100
THE CHURCH OF GOD. By John H. Tench	102
WEEK BY WEEK. By A.R.H.	105
THE TWO CLERGYMEN.—A B.-I. STORY. By Henry D. Houghton	106
THE STORY OF A RESURRECTED NATION. By the Rev. Joseph Gay	108
BRANCH ACTIVITIES	109
THE SECRETARY-GENERAL'S NEWS AND NOTES	110

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 LAW OF THE LORD, OR THE COMMON LAW.—VI.

BY THE REV. W. PASCOE GOARD.

NATIONAL—THE STATUTES.

WE have seen the organisation of the *new nation*, Israel; and the restatement to that new nation of *the ancient Law*.

We have glanced at the Ordinances, which constitute that phase of the Law which pertains to worship and to the Sanctuary.

We now turn to *the Statutes of the Lord which pertain to the national organisation and national administration.*

THE PLACE OF THE INDIVIDUAL IN THE NATIONAL ORGANISATION.

"And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies."—Numbers i, 1-3.

It will be seen by the foregoing that the register of the *personnel* of Israel is most complete. First there is the family. It is on this basis that the national organisation is founded.

Next, each family is related to the "House of their fathers." That is to say, the "Clan"; which is the family on a wider scale.

Each family and person is numbered, taking therefor the numerical value of the letters which spell the name. For in Hebrew each letter stands first as a letter, and then for a numeral also; and each combination of letters can be read as a word, spelt out by letters; and as a number, formed of the letters read as numerals. So there is the family name, spelt out by the letters, and there is also the "number of their name."

"Every male by their polls." This is a matter of "counting heads" or, as an industrialist would say, "counting the hands," contributed by each family. We have the same word in "Poll tax," "Polling booth," and so on.

These armies of Israel are made up of "The sum of all the congregation of the children of Israel . . . from twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number."

BY THEIR ARMIES.

It is to be noted that the counting for purposes of defence is of all the CONGREGATION of Israel, and that the numbering is to be done by Moses, who was "king in Jeshurun," together with Aaron, who was the High Priest. So it would appear that this is to be looked upon as both a national and religious duty. In fact, this register constitutes the "Book of life" in Israel.

What a wonderful thing is this numbering of Israel which still obtains in our national life. Take an illustration. The

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Province of British Columbia, in Canada, is just about introducing Old Age Pensions for her citizens. These must show their British birth, and their years of residence in Canada. Now there are many residents of British Columbia from the British Isles who have kept no record of their birth. Many of them could only guess the approximate date of their birth. For such it looked rather hopeless. But the information was sent forth by the department that such citizens as these, who were born in Britain, *could obtain the necessary certificates by applying at Somerset House in London.* Many made application, and promptly received their birth certificates from this national registry. They were utterly surprised, not being aware that the vital statistics of the country were being kept so carefully. The beginning of the registration was, as we see, in the wilderness. There have been times when the record has been neglected, but the remains of this national statute is with us still, and the restoration of it in Britain-Israel has been wonderfully complete for many years.

How well it will be by and by that we should also find that our names are " written in Heaven," " in the Lamb's Book of Life." This is just as matter-of-fact a registration as is that at Somerset House for those who qualify. We are too apt to make a mystery of the very matter-of-fact things of the Kingdom. When Our Lord returns, accompanied with the Elders and armies of Israel, we shall find that He and they will bring the register of our unbroken descent. We shall indeed be " gathered to our fathers " for the purpose of " active service " in the Kingdom.

Thus are the armies of Israel made up. The opponent of military enrolment, and of military service for the defence of the Commonwealth, may find to his sorrow that his opposition has cost him that which he would fain retain, namely, his registration in " all the congregation of Israel " by the King and High Priest of our nation and profession, Jesus Christ.

THE ELDERS OF ISRAEL, OR " THE HOUSE OF LORDS."

We shall insert the list of the original members of that House :—

" Of the tribe of Reuben ; Elizur the son of Shedeur.
Of Simeon ; Shelumiel the son of Zurishaddai.
Of Judah ; Nahshon the son of Amminadab.
Of Issachar ; Nethaneel the son of Zuar.
Of Zebulun ; Eliab the son of Helon.
Of the children of Joseph : of Ephraim ; Elishama the son of Ammihud : of Manasseh ; Gamaliel the son of Pedahzur.
Of Benjamin ; Abidan the son of Gideoni.
Of Dan ; Ahiezer the son of Ammishaddai.
Of Asher ; Pagiel the son of Ocran.
Of Gad ; Eliasaph the son of Deuel.
Of Naphtali ; Ahira the son of Enan."—Numbers i, 5–15.

The qualifications which went to the appointment of these original members of the House of Elders, or Lords, are as follows :—

" These were :
The renowned of the congregation ;
Princes of the tribes of their fathers ;
Heads of thousands in Israel."—Numbers i, 16.

It will be noticed that there is no place for an alien in the constitution of this House.

" And Moses and Aaron took these men which are expressed by their names :
And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.
As the Lord commanded Moses, so he numbered them in the wilderness of Sinai."—Numbers i, 17–19.

THE NATIONAL ORGANISATION AT REST.

The form of the organisation is that of the hollow square, with a large space in the centre.

The faces of the square are oriented :—East—South—centre, the Tabernacle of the Congregation, with the camp of the Levites about it—West—North.

On each face of the square thus formed are :—

East : Judah—Issachar—Zebulun.

South : Reuben—Simeon—Gad.

Centre : In hollow square, at the back of every tribe—Levi. In the centre of the square of Levi—the Tabernacle of the Congregation, which is the heart of the nation.

West : Ephraim—Manasseh—Benjamin.

North : Dan—Asher—Naphtali.

This was the actual form of the encampment during the years in the wilderness. This is the basis of the national organisation for all time. The last view we have of Israel, future still by many ages, shows it as " the Holy City," " and the city lieth four square."

The armies of Israel were thus formed in a hollow square, pivoting on the Tabernacle of Jehovah, the God and King of Israel.

The armies of Israel were divided into four brigades of tribes ; each brigade containing three tribes, and each brigade holding one face of the square. The tribe first named in each brigade was the brigade leader, and each bore a brigade symbol :—Judah, the Lion ; Reuben, the Man ; Ephraim, the Ox ; Dan, the Flying Eagle. These are also the forms of the Cherubim of Ezekiel and of Revelation. The latter are called the " Zoon."

ON THE MARCH.

First came the brigade of Judah ; under the Lion standard ; three tribes.

Second came the brigade of Reuben ; under the standard of the Man ; three tribes.

Then came the tribe of Levi ; bearing the Tabernacle and the Ark of the Covenant.

Third came the brigade of Ephraim ; three tribes ; moving forward in the third rank. Ephraim was " the shepherd of the stone of Israel " ; doubtless bearing the Stone of Destiny : Lia Fail.

Last of all, in fourth place, came the brigade of Dan ; three tribes ; under the standard of the Flying Eagle. " They shall go hindmost with their standards."

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"And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers."—Numbers ii, 34.

THE LEVITES.

Pass on now and see that the Levites are here set apart for their Levitical ministry, as a part of the *national organisation*; as we have seen the sons of Aaron ordained as a part of the ecclesiastical machinery of Israel.

The Aaronic Priests were consecrated as we see in connection with the *Book of Leviticus*. Now Leviticus is the handbook of ecclesiastical law. In it is the place of the Aaronic ministry which served at the Altar.

The Levitical Priests are set apart in connection with the *Book of Numbers*, which is the handbook of national organisation. The Levites have duties also in connection with the House of God, but they never ministered at the Altar. They serve in the Temple on behalf of the tribes of Israel. But they also have "the charge of all the Congregation." They are the national or civil servants; and they engaged in the four learned professions—law, health, tuition and publication.

The Aaronic ministry has been "taken away." The Levitical ministry continues.

THE CONSTITUTION.

We now come to that wonderfully beautiful Book, Deuteronomy. This is the digest of constitutional law in Israel. It was written as the handbook for the guidance of the King in the administration of justice to the end of time. We shall read it with this in view, with pleasure such as could not be experienced regarding a Book that is simply the record of a system which once was, but is passed. It is still the vital handbook of the Common Law as administered in the Celto-Saxon world, and in the associate non-Israel nations who have accepted the Law.

All these things were the outgrowth of the forty years in the wilderness. This period constitutes the fountain-head of ecclesiastical organisation, of national organisation, and of law administration.

As we have already said, there was no period prior to the forty years in the wilderness when the Law was so clearly set forth, and no people were ever so organised prior to that period. *There has also been no period since which could account for the complete and unified organisation in religion, national organisation, and law.* The forty years alone with God, in training in all these things, can alone explain the historic fact of this perfect and complex organisation in Israel which appeared in Moses' day.

"A right spirit is such a spirit as God requires and takes pleasure in; and such a spirit as becomes the condition of those who profess to be His followers. Such a spirit must be a spirit of faith and trust; a spirit of contrition and humility; a spirit of thankfulness; a spirit of love; a spirit of patience and submission; a spirit of zeal; and a spirit of firmness and constancy. Such is the spirit produced in all the subjects of Divine grace."—JAY.

WHAT IS THE BRITISH-ISRAEL POSITION?

FIRST we begin with the Divine self-revelation of God.

He first reveals Himself as the Creator of the Universe. —(Elohim.)

Next He reveals Himself as Jehovah-Elohim who "formed" Adam, and the Adamic Family. He further reveals Himself as the Judge of the Adamic Family and of Satan who deceived them.—(Jehovah-Elohim.)

This is the one story of the Creation told in two sequent stages.

Next, beginning with the last paragraph of the fourth chapter of Genesis and specifically with the fifth chapter, which sets forth and from thenceforward follows the progress of the "appointed" seed, descended as follows: God; Adam; Seth; and his seed is the beginning of the Biblical history of the Covenant bearing seed. In His relation to this seed and to this purpose through the seed God reveals Himself by the name—Jehovah.

This seed is traced from Seth to Noah; from Noah to Shem; from Shem to Abraham; Isaac; Jacob; Israel; and this is the heart of the narrative of the first eleven chapters of Genesis. It is the logical and necessary prelude to what follows.

Now comes the Covenant which has been the mainspring of history from that time to this; namely: the Abrahamic Covenant. We are now at the period before Christ which is approximately as far before Christ as we are after Christ. Say 1927 B.C.

God reveals Himself in His relationship to mankind generally at this period as Elyon El (The Most High God). But to Abraham for the purposes of the everlasting Covenant He reveals Himself as El Shaddai—(The God Father of the race).

The Covenant establishes the seed of Abraham through Isaac as the medium of Divine blessing to all the families of the earth.

The race was called in Abraham; born and dedicated in Isaac; regenerated and renamed Israel in Jacob.

The family thus covenanted descended to Egypt at the call of Joseph, under Jacob, seventy strong.

The family emerged from Egypt twelve tribed, and numerous.

The family was organised into God's Kingdom-nation at Sinai as we read in the xix–xx Exodus.

In that Kingdom-nation Jehovah established Himself as King FOR EVER.

To that Kingdom-nation at the same time Jehovah gave that Law which still forms the basis of the Common Law of Britain and the United States of America.

Thus the Kingdom of God was organised in the earth, consisting of (1) The nation—Israel, (2) the King—Jehovah, (3) The Law.

That nation was established in Palestine under Joshua.

In that nation was established the House, Throne and Kingdom of the House of David, also FOR EVER, which obviously includes our day.

The nation became two nations by Divine appointment in

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975 B.C. These two nations were: the House of Israel, ten tribes; and the House of Judah, two tribes. In the House of Israel thus established into a separate nation *there was no tribe of Judah*. That tribe was the basis of the separate Kingdom. Therefore it is foolish to call separated Israel "Jews."

The House of David was established *over Judah* until the Captivity of Judah.

Other lines of Kings reigned over the House of Israel during the years it remained in the land of Israel.

In the meantime migrations of Israel people to Europe and Britain founded Ancient Britain.

The nation Israel was carried into captivity by Assyria, 740-721 B.C.

The nation Judah was carried into captivity by Babylon, 604-587 B.C.

The House of David was removed by Nebuchadnezzar, who killed all the immediate male heirs, and by doing so made the eldest daughter the heir to the throne. Unconscious of this Israel law, he then allowed the female heir to the throne of David to go free.

A remnant of Judahites returned from Babylon and formed the nation of the Jews. They rebuilt Jerusalem and the Temple. They re-established the worship; but not the rule of David.

To them Christ came. HE REDEEMED His people Israel, and made Atonement for the sins of all mankind.

We preach the Gospel of Salvation thus provided—to and for every creature, and urge all to accept Him as Saviour.

Meantime, Israel had colonised "the Isles." Isaiah plainly addressed his grandest prophetic message to Israel in the Isles, see from ch. xl on to the end of Isaiah.

To that Colony the daughter of Zedekiah, bearing the throne right, came, and there established the House, Throne and Kingdom of David.

To that Colony after ages of wandering the ten-tribed House of Israel came.

To that Colony most of the House of Judah also came.

To that Colony the tribe of Benjamin came, having separated from Judah after the destruction of the nation of the Jews in A.D. 70. They came to Britain as Normans.

That united Colony became the nation Israel regathered from all lands according to Divine prophecy.

That nation Israel is the Britain of the Christian dispensation, the Israel of prophecy.

That nation has expanded into a company of nations, and the great people of the U.S.A.

That nation and company of nations, and great people, are the Kingdom-nation of God still, and they are blindly carrying out the Divine plan.

The time is come for the nation to awake to its mighty privilege and glorious destiny as the agency which shall carry the blessings of the Kingdom to all nations of the earth.

Therefore we are to-day calling all Israel-Britain to a knowledge of her high mission, and of God's high purpose concerning her.

There is not a kingdom, nor a nation, nor a people, nor a tongue on earth which is not included in the great plan of the ages. But through the agency of Israel as God's Ministering Kingdom and Nation must the blessings of the Kingdom come to them. Therefore we are proclaiming "this Gospel of the Kingdom to all the world as a witness to all nations" at this time.

Will you not accept and help to spread the glad Evangel and by so doing help to prepare the Kingdom for the imminent return of Jesus Christ, for God shall give to Him the Throne of His father David, and He shall rule over the House of Jacob for ever.

It is shown in the history of Israel in Kings and Chronicles again and again how, when Israel's king and people repented and turned to God, He delivered them from the oppression of their enemies. In modern times, when Germany was winning the war on the Western front, after nearly three and a half years of war, our King called the nation to a day of national repentance and prayer, and the war we were losing was won that year. Then what is the British-Israelite or any believer in God to do when the Great Day of God Almighty dawns? At once individually and collectively ask that the King, representing the nation, shall call the whole Empire to national repentance before God.

"But thou hast not called upon Me, O Jacob; but thou hast been weary of Me, O Israel."

"Thou hast made Me 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." "Yet will I be enquired of by the House of Israel to do it for them."

THANKSGIVING.

A SERMON PREACHED AT HANCOCK, MINNESOTA, U.S.A., ON NOV. 20TH, 1927, BY THE REV. W. A. BAKER.

(*Continued from page* 88.)

THE headship to the world is the promise to the people that fulfil these obligations. As a race thus far we have come the nearest to carrying out their demands. The headship of the world is the hands of the sons of Joseph, Ephraim and Manasseh, Britain and the United States. Never before has there arisen a people able to combine and use these three in unison. To bring forth such a people has been the evolution of the centuries.

The value of these three factors consists in their expulsive force. They are the regnant forces for the individual and national life. They make issue with every individual sin and every national evil. They are fundamental, and no life or nation can be truly great without them. Cain founded a civilisation in the antediluvian world, and from his loins came the seed that brought the world that then was, to destruction. Every man did that which was right in his own eyes.

All the civilisations of the past have been failures. Cain's, the Hittites, Assyrian, Babylonian, Egyptian, Grecian and Roman have passed away. The same blight fell on all of them. They did not have the necessary factors to purge themselves from the accumulated dross, and they perished. Again and again in the history of our country may be seen the force of these three factors.

They gave to Wolfe's men as they climbed the rocky steeps to the Plains of Abraham sinews of iron and nerves of steel.

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And when the morning sun arose, these men, panoplied in the strength of these Divine factors, slew autocratic despotism and claimed this country for Freedom's God. It was not American nor English blood that drove France and Spain out of North America. It was not American blood that drove Spain out of the West Indies and the Philippines and sank their Navies. It was the power of these factors which had taken possession and ennobled their manhood which made them omnipotent in battle. "Power belongs to God."

The destruction of the Spanish Navy at Santiago with the loss of one man, and the battle of Manila Bay, were as miraculous as the crossing of the Red Sea or the destruction of Pharaoh's host.

The false seed of slavery was planted early in the history of this country. In God's own time these three factors made issue with it and put the octopus to death. The world gazed in astonishment. They wondered what the outcome would be, but there was no doubt as regards the result in the courts of Heaven. They were bound to triumph. It was Omnipotence using the instrument of clay to fulfil His purposes. Turkey, Bulgaria, Austria, Hungary and Germany made issue with these three factors and went down to defeat.

Combine these three factors and they will conquer every issue brought against them. Each one of them is a giant, combine them and they become omnipotent. The rum power, for years, did everything it could to prevent altruism from cementing the forces of civil and religious liberty together. The thing she dreaded has come to pass. She has read the handwriting on the wall. Her doom has come. And some day we shall see it interred in the grave of oblivion where no trump can resurrect it. God has determined these three factors shall rule the world, and the race who gives the best expression of them must of necessity bear the world's supremacy.

It was no idle promise God made to His ancient people, that if they would be faithful to Him He would make them the head of all nations, and if not they should be the foot. Jesus Christ planted altruism in the soil of earth never to be eradicated. When He stretched His hands upon the Cross and shed His Heart's blood, He became the Brother of Mankind.

If the Spaniard had been animated by these factors, we should never have gone to Cuba, we never would have taken Santiago, and Schley would never have destroyed the pride of Spain as he did. God fought for us as plainly and mightily as He ever did for Israel of old, telling us as plainly as language could talk that we were still His people.

(Isa. lviii, 6): Isaiah in his ethical instructions says we are to loose the bands of wickedness and undo the heavy burdens, and to let the oppressed go free, and that we break every yoke. God called us to go to Cuba. God called for the Civil War that the oppressed might go free, and that the yoke of slavery that Manasseh had bound upon the neck of the black man might be lifted.

He called for the Revolution of 1776, that there might be a government of the people, by the people, and for the people on the Western Continent. David enunciated a Divine truth when he said, "The Lord is a man of war." Pacificism by force has been one of the means used by the Almighty for fulfilling His plans and purposes. If Anglo-Saxondom is Israel, then we are God's battle-axe (Jer. li, 19), and we shall be that to the end, until pacification by force is no longer needed.

Jeremiah xxxi, 36, says that Israel shall be a nation before Me for ever. Civil and religious liberty and altruism are spiritual forces, and are dependent upon men and nations for their manifestation. God always stands back of them. These factors are destined to rule the world and nations must grow souls in which these are the dominant factors or else be destroyed. Wars will never cease until these three factors possess the minds and hearts of men.

The world is rapidly coming to judgment. Its unholy forces are ripening for destruction. World peace waits not for a federation of nations. Peace is not the product of legislation, but of these Divine forces possessing the hearts of all mankind. The issues of yesterday are not settled. The world's greatest troubles lie ahead of us. If institutions are the lengthened shadows of a man, then we have in our national Constitution the grandest document that has been penned for 3,000 years.

The factors that we have been talking about produced the men capable of originating it, hence its God-like scope and character. Where were its principles of law derived from? Certainly not from Solon, Lycurgus, or Numa, but Christ. When the President takes his office he is not sworn on the Vedas or the Koran; but his oath or affirmation is an appeal to the Christian's God.

For the first time in history the Almighty has a race developed upon the lines of greatest resistance. It has taken the evolution of the centuries to produce a race of the nerve and fibre equal to that demand. Israel or the Anglo-Saxon have had a training of 3,000 years for that purpose. It has been specially trained by the hand of God as no other nation or race. Those three factors we have mentioned have made them the dominant power in the world.

The world has conquered these factors again and again in detail, but never united them together. They are the hand of Omnipotence grasping the problems of life. They are the forces of judgment as well as progress. No individual or nation can be considered Christian if these are lacking. Let us not forget that the major part of the wealth of the world is in the hands of the spiritual and natural seed of Abraham. That fact allied with the God of battles won the Great War.

Of the Tabernacle colours, Israel (Great Britain and the United States) have chosen the most significant, the red, white and blue, which they have incorporated into their national ensigns. France also has them in her flag, usually designated as the tricolour. But no particular meaning is assigned to their broad bands, but with Israel's banner it is different. I believe that, with few exceptions, these three colours have been adopted by all the liberty-loving nations.

Britain, according to prophecy, was to take the forefront as God's battle-axe. Jacob, when he adopted Joseph's sons and made them his own, crossed his hands, wittingly, as he gave them his dying blessing, and predicted that Ephraim should be the greater of the two. Ephraim was to have many children, but the birthright blessing of land and its fruits,

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and the hills with their treasures, and the sea with its abundance, were to be the heritage of both.

Jacob's crossed hands are memorialised in Britain's flag, and it is from this fact, sometimes called Jacob's flag, it has a white and a red cross of that kind, one representing Scotland and the other Ireland. Then we have the upright red cross, the Cross of St. George, though personally to me it seems to represent the Cross of Christ as well. It represents "the nation whose flag is the Cross." The Cross in the near future will divide the world. Britain has carried the Cross to every land and the isles of the sea. She sheltered and cared for us until we were able to go alone.

Israel has been the "Host of the Lord" since the conquest of Jericho and before, but here it was acknowledged and made known when He came and took command. Since then Israel has been redeemed, and redeemed by the one great offering of the Cross, and "Ephraim has become the nation of the Cross." Our devotion as Israel, "the Lord's Host," to the Cross has brought upon us the offence of the Cross. "This has caused the Devil to foment a revolt upon the earth against the people of the Cross." Seemingly the first blow will be aimed at the nation whose ensign is the Cross. "Language may divide nations; distance may divide nations; the sea may divide nations; opposing interests may divide nations; but the Great Divide is that of the Cross."

We have, as Israel, allied ourselves with it, believed in it, taught it, and made it our boast and our song. "The offence of the Cross has not ceased. It is to receive a greater and more terrible exemplification than it has ever yet seen. It is that that brings the last great conflict, where all nations must take part, that great and terrible day of the Lord." We should be thankful for the way that Britain has interpreted the red, white and blue in her history. She has stood guardian at Liberty's gate for the last thousand years. The red, white and blue are her national colours as well as our own.

The irrepressible conflict is not yet ended; we (Britain and America) as God's Israel are living in the world's Marathon. The red, white and blue are the world's gladiators in the amphitheatre of the ages, and the world's future is hanging on the result. As a nation we have much to thank God for, for what we are and what we are called to be. "Let all within us bless and praise His Holy Name."

Old Glory was never more significant than to-day. It challenges our deepest love and gratitude. Every one of its thirteen stripes are sacred. They not only stand for the thirteen original colonies, but they hark back to the time when, 3,400 years ago, we were marching as the thirteenth tribe of the Israel of God in the wilderness. Thirteen always has been and always will be our tribal and national number. Every one of its thirteen stripes is sacred; every star is a gem.

These old Tabernacle colours are pregnant with meaning. They have always stood for civil and religious liberty. They have been our companions for thirty-four centuries, and will be to the end. In that long trek of thirty-eight and a half centuries, when our national life was called into being through Father-Abraham, we have written most of this Holy Book. It is our Book, we wrote it. It is our Family Album; we are the Israel of God. Its most glorious pages are still to be written. Those three colours mean more to us than any other race or people. God chose them.

They tell me of the grandest literature found in the world. In its background I see some of the greatest of earth's heroes. In this land saved until the time appointed for Manasseh; it speaks of a Washington, a Lincoln, a Garfield, a McKinley. It speaks of battles on land and sea, of shackles falling from four million slaves. Its stripes have been crimsoned again and again. Millions of men have died to purchase the freedom of this hour.

We are debtors, all of us, to God's great host, who have fallen on sleep. Its white stripes are harbingers of peace when the conflict of the ages is ended. Those three factors, civil and religious liberty and altruism, are singing of victory, the passing of storms, and the glorious sunshine of God. The azure field, with its glistening stars, are beckoning hands to our homeland when we fall asleep. Yes, and it tells another story; it speaks of a Christ born among the lilies across the sea, Who loved these colours. His Father's choice, and Who died to make men free.

We are to stretch out the arms of the Cross until they cover every land, and the kingdoms of this world become the Kingdom of Our Lord and Christ. The time is coming and is near at hand when those emblematic colours will cover every land, for the kingdoms of this world are to become the Kingdom of Our Lord and Christ.

And the fifth Kingdom of prophecy, the Stone Kingdom, shall rule and reign for ever. Israel is to see the end of war and strife, and is to take the major part in that new order when the world is to be ruled in righteousness. Civic righteousness is to be established in the earth by Israel. She has David's throne and awaits its ruler from Heaven.

THE CHURCH OF GOD.

By JOHN H. TENCH.

AT a missionary class in Darlington the book studied during the winter session was "The Clash of Colour," by Basil Matthews. The blind evidence in this book that the Kingdom and Church of God is the British race, the Covenant people, the descendants of Abraham, whose seed was to become a multitude of nations, and their destiny to bless all the nations of the earth, is truly wonderful.

On page 13 he writes: "Rome, indeed, ruled the races of the world of its day; but the known world of the Cæsars was a miniature compared with ours."

On page 17 he describes a 'plane which "left the Nile delta and swung away southward, up the Nile over the Sudan, and across into Uganda. If the journey had been completed past the Lakes, or over the Tanganyika territory and the upper waters of the vast river Congo, down over the forest and veldt of the Rhodesias and so across South Africa to Cape Town, throughout that tremendous journey across desert, swamp, forest, lake and veldt, her wings would pass over thousands of miles of land, every inch of the way under the rule of the British race."

On pages 86 and 87 we read: "Britain achieved a dominion

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in India which for the first time in all her history brought all her peoples under one rule. No one man dreamed it in its entirety ; Britain certainly never realised what was happening. It was not planned : it grew." (Here the writer is mistaken, for the Scriptures show that it was planned by God.)

" It is not open to serious challenge that the military and civil service by which the British Raj has been exercised in India has—as a whole—been unexcelled for efficiency, disinterestedness and humanity in the history of the government of any one race by another people."

Speaking of the team-spirit of a Christian school in Ceylon he says : " That spirit is simply the spirit of the Christian men from Britain who in the last fifteen years have built up the tradition and *esprit de corps* of the place on a rock-foundation of Christian character."

On page 152 he says : " Two brothers, for instance, play together as boys in a Bechuana tribal town in Africa. One grows up in the hands of his witch-doctor father ; he goes through the bestial and painful ritual of the secret camps where boys are equipped for manhood. The other meets David Livingstone and is later educated by the white men, who come to his land with their schools and their new faith. The one becomes a cruel, brutal, drunken, turbulent tribesman ; the other becomes King Khama, the famous chief who found his tribe small, poor and broken, and left it great, rich in cattle, and united."

One of the questions asked when we studied the last chapter of " The Clash of Colour " was " what does the Holy Church throughout all the world " mean to you ? I stated that this quotation was from the " Te Deum Laudamus," and to me the Holy Church throughout the world meant the Church of Israel—God's *firstborn*. Paul when bidding good-bye to the elders of Ephesus said : " Behold, I know that ye all, among whom I have gone preaching *the kingdom of God*, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers to feed *the Church of God* which He hath purchased with His own blood " (Acts xx, 25-28). Paul, when writing to the Church at Corinth, calls it *the Church of God* (1 Cor. i, 2 ; xv, 9). These Corinthians must have been Israelites, for Paul, like the other Apostles, had obeyed his Lord's command : " Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not ; but go rather to the lost sheep of the house of Israel, and as ye go, preach, saying, The kingdom of heaven is at hand." He had found many of these lost sheep at Corinth, for the Lord in a vision said to him : " I have much people in this city." So Paul remained with them a year and six months. In chapter x he addresses *the Church of God* at Corinth with these words : " Moreover, brethren, I would not that ye should be ignorant 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." Had these Corinthians been mere Gentiles it would have been absurd to have addressed them in this manner, for none but the fathers of Israelites were under the cloud, passed through the sea, were fed with manna for forty years, and drank of the spiritual Rock at Rephidim and Kadesh.

Paul divides the peoples of the world in this chapter into three divisions in verse 32, for he tells the Corinthians to " Give none offence, neither to *the Jews*, nor to *the Gentiles*, nor to *the Church of God*." Modern teachers in their ignorance divide the world's inhabitants into two divisions only and omit Israel, *the Church of God*.

Both Old and New Testaments teach us that *the Church of God* is His people Israel. Let us turn to Exodus xix, where 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 a holy nation." Here we see the Kingdom and *the Church of God* bound together as one, not merely the priests, Levites and the House of Judah, but all the tribes of Israel. God's plan has never been changed in spite of present-day teaching to the contrary. In the last of the Old Testament prophets, Malachi, we read : " For I am the Lord, I *change* not, therefore ye sons of Jacob are not consumed." Paul, in the New Testament, writing to the Roman Church, says : " For the gifts and calling of God are without repentance " (Rom. xi, 29).

The word *Church* is not once mentioned in the Old Testament. The words *Congregation* or *Assembly* are used instead. In Ex. xii, 3, the Lord spake unto Moses in these words : " 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 a house." In Deut. xvi, 8. we read : " Six days thou shalt eat unleavened bread ; and on the seventh day shall be *a solemn assembly* to the Lord thy God ; thou shalt do no work therein." In Lev. xxiii, 36, it is recorded in regard to the feast of Tabernacles : " On the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the Lord ; it is *a solemn assembly*, and ye shall do no servile work therein." Practical instances of the use of these terms appear also in the Scriptures at the Dedication of Solomon's Temple and also at the Water-gate of Jerusalem when the Jews returned from their captivity and had the Scriptures translated to them in the vulgar tongue.

Stephen, in his defence before the Sanhedrim (Acts vii, 37, 38), said : " This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear. This is he, that was in the *Church* in the wilderness." The word here translated *Church* is the same as the word translated Congregation, or *Assembly*, in the Old Testament, and consisted of all the tribes of Israel.

Some years ago the Editor of *The Covenant People* wrote as follows : " The Greek word translated ' Church ' in the Authorised Version is Ekklesia, and means ' Assembly.' It means precisely the same as the Hebrew word translated ' Congregation ' and ' Assembly,' rendered in the Greek Version of the Old Testament sometimes by *Ekklesia* and sometimes by *Synagogê* which means literally a ' *Gathering-together* ' or

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'*Meeting*.' Of course, both in the Hebrew *Kahal* and its Greek equivalent, *Ekklêsia* (the letters Kl in each represent the same root identical with our *call*, and sounded so, or *cal*, shorter) we cannot escape the idea of *representativeness*. The whole body politic embraces old and young men, women and children. The representative worshippers are the *Kahal* or *Ekklêsia*—those *called* or *called out* for this purpose."

Paul, when writing to the Hebrews in the twelfth chapter, says: "But ye are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to *the general assembly* and *Church of the firstborn*, which are written in heaven." Now God's firstborn is Israel, for we read in Ex. iv, 22, 23: "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My *firstborn*; and I say unto thee, Let My son go, that he may serve Me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." This name of *firstborn* is also given to Ephraim, the leading tribe of Israel, for we read in Jer. xxxi, 9, "I am a father to Israel, and Ephraim is My *firstborn*." Now Jacob had prophesied of Ephraim that "his seed shall become a multitude (margin *fulness*) of nations." Everyone must acknowledge that this has been marvellously fulfilled by the British nation, the Covenant people, the Church of the *firstborn*, the Church of God, the Church of this nation. Dean Farrar declared: "The Church and State were merely the people of England, fearing God and working righteousness." In other words "a nation bringing forth the fruits" of the Kingdom of God. The historian Freeman, speaking of England, says: "A land where the Church and Nation were but different names for the same community." The Church of England is essentially the National Church. In its liturgy and prayers it embraces every member of the nation. They are all referred to and included as the people for whom its prayers and supplications are offered to the Most High. Every man, woman and child in the Kingdom has a right to its ministrations, and is entitled to the benefit of its spiritual comfort.

The New Testament Scripture tells us—contrasting Israel when entering the *conditional* Covenant at Horeb with Israel entering the *unconditional* Covenant in Christ—"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Let us compare this with Rev. xxi, 10, 11, 12: "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of *the twelve tribes of the children of Israel*." This can only surely refer to "the general assembly and Church of the firstborn, which are written in heaven," who are to dwell for ever in that "great city, the holy Jerusalem," which is to come down from heaven! What right has any man living to say that the *Firstborn* is any other than the people upon whom God has put that title? Upon the authority of Moses and Jeremiah the Holy Spirit tells us that Ephraim-Israel is My *Firstborn!* Therefore, *the Assembly and Church of the Firstborn* can be none other than the re-gathered *Nation* and *Congregation* of that same Ephraim—the firstborn of God—who have accepted Christ! That the names on the gates of the New Jerusalem descending out of heaven from God are the names of the twelve tribes of Israel is fully confirmed in the Old Testament by the prophet Ezekiel in his last chapter, verses 31 to 35, which begin: "And the gates of the city shall be after the names of the tribes of Israel" and finish with these words, "the name of the city from that day shall be The Lord is there."

It may appear from the teaching of British-Israelites that the rest of the world who are not racially descended from Jacob are excluded from the Church of God, from *the Assembly and Church of the Firstborn*, but this is not so. The late Douglas A. Onslow says in his book, "The Kingdom of the Lord": "If the whole of the arguments be carefully studied, it will be seen that the main contention is that there has been no change in the Lord's plans, which were irrevocably laid down from the beginning. No alleged '*spiritual seed*' of Abraham either has taken, or could possibly take, the place of Abraham's direct lineal descendants in the Almighty's favour. It does not follow, as a necessary consequence, that because the Jewish portion of Israel rejected Christ, therefore the non-Israelite Gentile was brought in to take all Israel's place. This is—most assuredly—not the teaching of Paul to the Romans in that famous and most exhausting Epistle. On the contrary, he most distinctly repudiates any such idea. 'God hath not cast away His people whom He foreknew' is his most emphatic declaration. But he as emphatically tells those Romans—addressing the non-Israelite Gentile portion of them, whom he calls 'wild olive' grafts—that they have been grafted on to the good olive-tree (of Israel) in the place of the natural Jewish branches who had been broken off because of their unbelief in Christ. He further tells them that this grace had been extended to them on account of their faith. But he warns them that unless they continue steadfast in that faith, they also shall be cut off; and that a time shall come when the natural broken-off (Jewish) branches will again be grafted on to their own good olive-tree.

"Now, seeing that the Jews never were on the 'Gentile Church' tree—which seems to be the 'good olive' of the Gentile Church supporters—it is quite evident, without argument, that the Jews never were broken off this mythical tree. The only tree they could possibly have been broken off was their own tree of Israel; their own natural stem, or trunk; which stem, if not Jewish, *must* of necessity be the other portion of Israel, the redeemed House of Israel. Paul's argument, which he addressed to his Christian converts in his Epistle to the Romans, applies with equal force to every race outside of the natural lineal descendants of Jacob. They all can be grafted on to that Israelite trunk, through faith in Christ; for this Gospel of the kingdom of God and of His salvation is open to all the world independent of race." Why then do the clergy and ministers of our land teach us that *the Church of God* is purely Gentile when anyone acquainted with horticulture must know that a wild graft *remains a wild graft*, although it partakes of the fatness of a good tree, and no amount of grafting-in will change the nature of the root or stem of a tree; it remains just what it was before? We therefore come to the conclusion that "the Holy Church throughout all the world" is the Church of Ephraim-Israel, God's *firstborn*, which continues the visible Church of God, in unbroken continuity, to this day.

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WEEK BY WEEK.

By A. R. H.

FRANCE and BRITAIN are being drawn closer together with the approaching of the midnight hour. What are the ties which bind these peoples together? Are they purely ties based upon material considerations, common economic interests, ambitions, political aspirations? Or can it be some fundamental—invisible though none the less real—spiritual unity which compels the Tricolour to fly so bravely side by side with the Red, White and Blue standard of the KINGDOM?

A partial answer is suggested by *Mr. Amery* (Secretary of State for Colonies and Dominions), who in a recent speech strikingly exemplifies the similarity in ideal animating both nations in their common work of Colonial administration, at the same time pointing out the clear distinction in methods respectively pursued.

Speaking as the guest of the *Union Coloniale* in PARIS, *Mr. Amery* said:—"We are here as colleagues—I might almost say *en famille*! It is a happy innovation to bring together those who, on both sides of the Channel, are concerned with Colonial Administration, with the fine task of leading native populations, *for their own good*,[1] wisely and prudently along the line of progress.

"Not only the directors, but the pioneers of our civilisation—men to whom the honour of the flag is entrusted—will be able to exchange with profit closely related ideas, to support *in common* the

HIGH IDEAL OF JUSTICE[2]

and human brotherhood, to show that in the great domain of Colonial development we desire to co-operate.

"This desire extends over the whole of the field of our complex and intimate relations, as was shown by the (recent) happy meeting of our two Fleets at SPITHEAD.

"*The work of the future must be one of peace and creation.*[3] Each of our Empires, like the GAUL of JULIUS CÆSAR can be considered in three parts. The first task of FRANCE is the re-conquest for Latin Civilisation of the rich and beautiful lands which form the southern coast of the MEDITERRANEAN. Here France is engaged in the resuscitation of the history and *method of Rome*.

"Our task is different. We have inherited *not* the Roman method, but that *passionate impulse to expand* which launched the keels of the Saxons, the Danes, the Normans, upon the quests which led to the foundation of our first oversea colony—ENGLAND.

"A thousand years passed; the instinct of adventure stirred and rose; *and since that time there have sprung up all over the world young nations*, dowered with the English political tradition, speaking the English tongue.

"One, the greatest in population and in present riches, has long since severed itself from us; others have remained and will always remain united to us and to each other.

"In our time we have seen the birth, or re-birth, of many new States in Europe, but the entry of the British Dominions—*by peaceful evolution within* the Empire—upon *the fulness of national*[4] *life was an historic event more important and more memorable than all these.*

"In practice, *our* political cohesion is preserved by all that structure of traditions, of ideas, of common interests, whose foundation is the Imperial Throne,[5]

THE LIVING SYMBOL

of our unity.

"Though the conditions in the first category are very different for our two countries (*i.e.*, Britain and France) the resemblance was closer in the second category, that of our INDIAN EMPIRE.

"Here we each have to deal with an ancient civilisation; more ancient than that of ROME. We are faced by a culture on which European influences can secure no hold. We can *not* change the souls[6] of peoples; we can only act as organisers.

"In the third category, the Colonial Empire proper, and particularly the CONTINENT of AFRICA, the domain of FRANCE is greater perhaps than ours.

"On the soil of AFRICA we have to direct the onward march of two European civilisations, and consummate the fruitful union of the tropical and temperate zones."

Now if modern FRANCE be representative of ancient SYRIA her work in the world *along parallel lines* to that of the KINGDOM can be appreciated in fuller significance. For Laban was a Syrian and intimately related to the Abrahamic peoples. Furthermore an *entente cordiale* between EPHRAIM and SYRIA[7] is recorded as far back as seven centuries before CHRIST! Although this particular confederation was not a particularly fortunate one, and came to a deservedly disastrous end.

Of all Latin (*sic*) Peoples in EUROPE the French are the most akin to the British in character and sentiment. And this fundamental unity probably has a surer foundation in blood kinship than most ethnologists would be prepared to admit.

We still speak of "Gaul" and "Gallic temperament" when referring to modern FRANCE, and these terms, by their very survival, show how intimate must have been the social contact and profound the influence of the Israel Peoples upon this country.

The NORMANS descending upon France from SCANDINAVIA left their mark. The BRETONS[8] in the south have exercised

[1] and [2] We seem to hear an echo of Deut. vi, 24, here:—"The Lord commanded us to do all these statutes, to fear the Lord our God, *for our good* always..." Or as the French render the latter words, "afin que nous fusions toujours *heureux*!" The Law was given in order that we might be *happy*. Obedience to the Law of God is both the guarantee and secret of *happiness!* A wonderful doctrine this.

The line of progress along which the native races of the world are being led is that of Local Law, Civil or Roman Law, Common Law, and, finally, the Divine Law. How closely are Religion and Law, Government and Faith, related? And the end and purpose of both is human *happiness*.

The Lord Chief Justice recently confirmed this view when he said:—"The administration of justice is of greater importance to a people than anything else, and it is confidence in the administration of justice which, beyond anything else, makes a people *happy* and contented." He meant, of course, "anything else" in the way of Government machinery. The administration of Justice throughout Anglo-Saxondom depends and is based upon the Divine Law.

[3] By virtue of national redemption the Brith-ish People have become co-workers together with God. Their task in the Kingdom consists in works of peace and creation.

[4] "The fulness of national life"—a phrase curiously reminiscent of "Fulness of the Gentiles." See Rom. xi, 25.

[5] The Throne of David.

[6] A contrast to the neo-Roman claim:—"Our task is to bend souls!"—Fascist Press, 1927.

[7] Cp. Isa. vii, 2. See marginal reference A.V. Did not France "rest upon" England during the late war? Thus history repeats itself.

[8] Bretons form the backbone of the French Navy. The present Premier of France is also a Breton. Bretons also form the backbone of the French-Canadian element in Canada.

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an influence of distinctly Brith-ish flavour. But in France's mandate over Syria in ASIA MINOR and her stand with BRITAIN during the last great struggle, against the "Assyrian,"[9] we discern further confirmation of the continued activity along the lines of racial destiny, of those ancient inseparables, SYRIA and EPHRAIM.

With the defection of the Israel peoples the task of holding together the threads of civilisation, of law and order, passed temporarily into the hands of the Babylonian succession of GENTILE WORLD EMPIRES.

With the passing of the Roman, last of the Gentile Empires, Britain arose, and from her ISLES in the WEST, spread abroad, to every corner of the earth, those principles of Law and Government that have been her glory.[10]

FRANCE cannot share in this task of building up new Brith-ains—

LANDS OF THE COVENANT—

Overseas, for this is a work of Kingdom-administration and peculiarly a Brith-ish undertaking. It is a work entrusted to the Anglo-Saxon seed of Abraham alone.

But France has been allotted the privilege of exercising an influence over countries, which, at present remain beyond the boundaries of the KINGDOM, and building up in them a form of civilisation which will prepare them gradually for the great destiny which must surely be theirs.

Should France be the first of the EUROPEAN GREAT POWERS to adopt the COMMON LAW in place of CIVIL or ROMAN LAW another great stride along the path of progress will have been made. This move is becoming daily more imminent owing to pressure of political events. France is being forced to choose between the strengthening of alliance with progressive Brith-ish civilisation or an abandonment of this connection for a close identification with neo-Roman expansionist ambitions.

Thus *Signor Mussolini's* statement regarding the necessity for forming *a great Latin bloc* is discussed in the *Echi e Commenti:* "A widespread ENGLISH social-political literature base themselves on the premise of an undiscussable and absolute political and spiritual predominance of the ANGLO-SAXONS. The Anglo-Saxon *bloc* may be counterbalanced by the LATIN *bloc* in Europe and by the LATIN population of the whole of SOUTH AMERICA.

"ANGLO-SAXON civilisation cannot be considered as superior civilisation for two reasons: because the Protestant mentality is narrower than the Latin mentality, and because the Anglo-Saxon civilisation is eminently nationalistic."

The writer concludes that "if Anglo-Saxon civilisation should definitely triumph in the world this would mark a monstrous danger of a return to barbarism," and he invokes "an alliance between ROME and PARIS to save[11] the world from this danger."

There is little likelihood of PARIS heeding this call, unless by an unexpected turn at the Elections the REPUBLIC were overturned and the restoration of a French monarchy pave the way for France's inclusion in that "Catholic renascence which is being prepared throughout the world."[12]

The extraordinary extension of Anglo-Saxon or "Seed of Isaac" influence must seem rather irksome to neo-Romans flushed with the prospect of a revival of past splendours. But the past is gone, and the future belongs to the children of the KINGDOM. Co-operation would be welcomed. But an identification with a Catholic renascence would make co-operation impossible.

May the Protestant revival in BRITAIN flow to every corner of the EMPIRE and also strengthen our Gallic Ally, that we may stand fast and unshakable together in the stirring days which lie before us.

THE TWO CLERGYMEN—A B.-I. STORY.

BY HENRY D. HOUGHTON.

QUITE recently, after lecturing in the Midlands, I was entertained as usual at the very hospitable home of one of the keenest British-Israelites it is my privilege to know.

Chatting merrily after supper my host suddenly said to me, "Did I ever tell you about my tackling the two clergymen in the train?"

"No," I replied. "Tell me now."

So he began his very interesting story. "As I am a commercial I travel a great deal, and one of my journeys is to South Wales.

"On one of my periodical journeys I was waiting on Gloucester station platform for the train to take me on towards Cardiff when I saw two Evangelical clergymen of the Church of England on the platform evidently waiting to go forward by the same train.

"Now I greatly enjoy a friendly chat with any clergyman, or any Nonconformist minister whom it is my privilege to meet. So naturally I was longing to see them get into a compartment that I might join them; but they dallied so long that I thought it best to get in without them. Choosing an empty carriage, I was soon joined by a young man who took his place at the opposite end of the compartment.

"We were near starting-time when, to my delight, the two clergymen opened the door and sat down directly opposite. They, however, to my great disappointment, began to work out a crossword puzzle.

"However it did not occupy them very long.

"In the meantime the train had approached the beautiful

[9] Cp. *Dr. Schwaner's* declaration regarding Germany during the war, reported page 694, N.M. & B., 29.10.27.

[10] Speaking in the *United States* recently *Lord Hewart* said:—"We have a bond of union in the heritage of the Common Law, one of the two great systems of Law which are the basis of the Law of the whole Civilised World, the system of Law which has been called the Glory of the English-speaking Peoples." The people with this Law are the people of the Kingdom, the King of which (as Author of that Law) is known as the "Glory" of His People. See Luke ii, 32.

The King and the Law constitute the glory of God's People. To the Gentiles they are a Light.

[11] This plea that Italy and France should join to "save the world" from the spread of Anglo-Saxon (Seed of Isaac) influence forms a contrast to the appeal of *President Doumergue*, that Britain and France should "unite to save the world from fearful conflict." This is the appointed rôle of the Kingdom. The people of Brith-ain (Land of the Covenant), servants of the King Who, in the spiritual realm, died to save the world, are thus called upon (by acting in the political realm) to save the world from self-destruction through War.

[12] The *Critica Fascista* (official Fascist Organ) recently stated that the Fascist phenomenon might be interpreted as "a sign of the Catholic renascence that is being prepared throughout the world."

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part of the River Severn where it opens out into the Bristol Channel, and on this particular day it was indeed a lovely sight.

"My companion opposite was evidently greatly impressed, for he looked across at me with the remark, 'What a beautiful view,' and then added further, 'Don't you think we are a favoured people?'

"Fancy this spoken to a British-Israelite! What an opening! Well, my chance had come, and I was not loth to avail myself of it.

"So I answered, 'Yes, indeed I do. But it is all ordained; and we may know that it is so if we know where to look for it.'

"Then very earnestly he asked: 'What do you mean?'

"To which I answered, 'It is all in your Book. If you have it with you and will turn to 2 Samuel vii, 10, you will find it all foretold and arranged for long years ago.'

"*Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own and move no more; neither shall the children of wickedness afflict them any more as beforetime.*"

"He appeared considerably surprised that a commercial with his bags should address such words to them, for by this time the other clergyman had become interested in the conversation.

"Then came the direct question: '*Do you think that we are Israel?*'

"To that I replied: 'I don't think, I am quite certain of it.'

"He then asked me, 'On what grounds do you base your certainty?'

"Then I made reply, and said to the one opposite who was doing all the talking, 'Will you answer me three questions?'

"He answered, 'Yes, certainly.'

"'Then,' I replied, 'here is the first.'

"'Can you point out to me a nation on the earth which lends to any and every nation, and borrows from none?'

"He hesitated, and at length said, 'No, unless it is the British Nation.'

"To which I replied, 'Correct.'

"Then he bethought himself, and said, 'Ah, but what about America? We have borrowed from them!'

"'What,' I answered, 'have you never read about the sailing of the *Mayflower*? Have you never heard of the Pilgrim Fathers? Have you never read of them sailing from Plymouth Sound and what came of it? Has there ever been a foreigner as President of America?'

"Here his brother clergyman spoke for the first time, and said, '*Hello, George, he has got you there!*'

"Then at some length I explained why old Jacob crossed his hands as he lay a-dying when blessing the two sons of Joseph.

"The second clergyman then broke in, 'I never could get an explanation of that, and it has puzzled me for years.'

"'Well,' said the first one, 'what is your next question?'

"'Here it is,' I answered. 'Can you point out to me a nation that possesses all the strategical points on the face of the earth?'

"To this he replied, 'No, I cannot, unless it is the British Race.'

"To this I answered, 'Right ho, you have it.'

"He then added, 'Of course there is one not in our possession, Panama, but you have me again with your American answer.'

"Here I pointed out to him how that this was included in the great blessing bestowed on Abraham by God's sworn oath at the offering up of his son Isaac.

"'By Myself have I sworn saith the Lord, for because thou hast done this thing . . . . I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore: *and thy seed shall possess the gate of his enemies.*'—Gen. xxii, 16, 17.

"He was now extremely interested, and asked for the third question.

"I answered, 'Both you and I sang in church yesterday (this was a Monday) "*There is none that fighteth for us but Thou, O God.*" Now can you name a war which we have lost since the year 1066 when William the Conqueror came with the last of the Tribes to settle in these Islands, and consolidated God's nation Israel?'

"He answered, 'Only one that I know of; but you meet me with your answer again if I refer to the war of American Independence.'

"His fellow clergyman seemed to enjoy his friend's perplexity, for he joined in again with the remark, 'He has got you again, George.'

"Both of them then began to ask more about our great subject, and so I explained it all as best I could in the short time at my disposal.

"Just then we arrived at Newport, where we all three alighted. They then warmly shook my hand, declaring that a new light had been thrown on the Holy Book, and thanking me for the most profitable hour they had ever spent, and asking me if I had anything by which they could learn any more of the matter. I handed them both some pamphlets I had in my pocket and they passed from my sight, but not from my memory.

"But that was not all, for the young man whom none o us had noticed in the far corner of the carriage, and who was going further on, came to the window as I was leaving the platform and called out. I went back to him, and he said, 'Excuse me, sir, will you kindly give me your name and address?'

"'Certainly,' I answered, 'but what for?'

"He replied, 'I would like to know more about the subject of which you have been speaking. I was supposed to be reading my book, but, as a matter of fact, I have not read a word since you began to talk!'

"My name and address were quickly given, and also some literature.

"He also warmly thanked me, and said that it had been the most interesting conversation he had ever listened to. Then I left him, satisfied that I had given three people something to think about."

"Who can number the clouds in wisdom? or who can stay the bottles of heaven, when the dust groweth into hardness, and the clods cleave fast together?"—JOB.

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THE STORY OF A RESURRECTED NATION.

BY THE REV. JOSEPH GAY.

EZEKIEL tells us that he was carried away in the spirit of the Lord and set down in the midst of the valley which was full of bones. He gives us a vivid word picture of that wonderful valley of dry bones. He says, "There were very many in the open valley; and lo, they were very dry." He is viewing the conclusion of a long process of dismemberment and decay. At one time that valley had been filled with a virile host, with a mighty army; but death had finished its work, and that which once was mighty and strong, a combined force irresistible in its combination, had become dismembered bones bleached by the heat of the sun through many intervening years.

Now this vivid word picture is but the expression of a thought which had taken full possession of the mind of Israel and settled down into a fixed belief. "Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off."

God can do nothing with a hopeless nation. So long as that belief in the hopelessness of their state and condition held sway over the mind of Israel, so long would she be unresponsive to the call of God, though the prophet of the Lord should proclaim it upon the housetop.

But this hopelessness was a very real difficulty which confronted the prophets of Israel. They were very much in the position of Moses when God commanded him from out the burning bush to go down into Egypt and proclaim Israel's deliverance, by the hand of Jehovah, from out the House of Bondage. "Behold they (Israel) will not believe me, not hearken unto my voice: for they will say, The Lord hath not appeared unto thee." A hopeless mind is invariably accompanied with a prayerless heart; and without prayer the soul of man has no avenue open towards God; while one very important approach of God to man is closed.

In the 36th chapter Ezekiel proceeds to show unto Israel God's purpose in their complete restoration and return to their own land. He does not spare them in reference to their sin and transgression, but he foretells a time when God will sanctify Himself in them and through them. "I will sanctify My great Name, which hath been profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all the countries, and will bring you into your own land. . . . Then the heathen that are left round about you shall know that I the Lord have builded the ruined places, and planted that which was desolate: I the Lord have spoken it, and I will do it."

But now comes the stumbling-block. Israel must pray for this thing. She must not take it as a matter of course, saying nothing and doing nothing. "For this moreover will I be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock." But Israel saith: "Our bones are dried up, and our hope is lost; we are clean cut off." So long as Israel continues in that attitude of mind Israel will not inquire of the Lord, neither will she pray to the God of her fathers. Ceasing to pray she will cease to aspire, and the mountains of Israel will remain barren and unfruitful. This then is the prophet's task to breathe life, even the life of hope, into his dispirited people. He must somehow or other get them once more, as did their fathers, to believe in their God-appointed destiny. He cannot do it by anything that he himself might say unto them. They will not listen to his voice, nor does he expect them to. He immediately places himself in vital communication with Jehovah; that is to say, he does what he has declared Israel must do, and prays; in answer to his own prayer, he is carried away by the spirit of the Lord and set down in the valley of vision. The message of hope therefore comes direct from Jehovah Himself.

What justification had Israel for her hopelessness? Why should she say, "Our hope is lost"? She had every justification. So patent were the facts that the prophet seemed to be as one that mocked. Ezekiel was a prophet sent to "the Captivity" of Israel. He was one of the priests who went into captivity with King Jehoiachin in the year 597 B.C. He lived through a period of unprecedented public calamity, fraught with momentous consequences for the future. That was true of Judah and also of Israel. Both were scattered; their national life was broken up. Individual Israelites felt themselves as dead men, dragging out an aimless existence without hope in the world. So long as the national life of Israel remained they had something to live for, but now it was cut off, leaving only a mere question of an aimless existence; a sordid struggle for life which they felt was but death in life. Nothing could have illustrated the fact of Israel's hopelessness more than that valley full of dry bones. The prophet had no need to ask *whence came* these bones into the open valley; nor *how came* this mighty host into such a perished state? The question with which the prophet was concerned was not retrospective but prospective. "Son of man, CAN THESE BONES LIVE?" The question quickened in the prophet's mind. He throws it back to be answered by God. "O Lord God, Thou knowest." The answer of God is in action, moving towards a resurrection for the hosts of the slain. "Again He said unto me, Prophesy over these bones . . . then He said unto me, Prophesy unto the wind, prophesy, son of man, and say unto the wind . . ."

The agency by which Jehovah will effect His purpose and raise up this mighty army from the dead is the prophetic word. Let us remember this; it is by the prophetic word that God will effect His purposes. God's answer is a command to Ezekiel to prophesy. He must preach the Word of God to these dry bones. It is very clear that the fulfilment of the prophetic word must be twofold unless Israel and Judah be one and the same, which would altogether vitiate the message which follows, under the metaphor of the two sticks. If we have still to differentiate between the House of Israel and the House of Judah, then the prophetic word here must apply to both Israel and Judah. Let us see if that is so. I think we shall be agreed that the dismembered bones, "very dry," sets forth the state and condition of both Israel and Judah at the time Ezekiel wrote. Israel was captive in Assyria —that is to say, in the North—her national life utterly broken

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and dismembered; Judah was captive in Babylon, down the river Euphrates, her national life also broken and dismembered.

"Again He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." "Thus saith the Lord God unto these bones; Behold I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." A new creation surely. Not an unmaking but a remaking. "So I prophesied as I was commanded: and as I prophesied, thee was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them." This was the first stage of a great return.

Now review your knowledge of the way Israel on the one hand, and Judah on the other, came out of their great captivity, their "death in life." Follow once more the great trek of *Israel through Europe*, and the movement of *Judah towards Jerusalem*, and you have the first stage of the great return as here set forth.

So far so good. But there is as yet no consciousness in the valley. There is a restored physical form, but there is no conscious life; no knowledge; therefore there is no intention; no definite and fixed purpose. "Then said He unto me, Prophesy unto the breath, prophesy, son of man, and say to the breath, Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live."

Is it that we have now come to the "breath" phase of Israel's eventful history? In reading that history one is very forcibly struck with the life which is without knowledge. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (A.V.) "A hardening in part hath befallen Israel, until the fulness of the Gentiles be come in." (R.V.) (Rom. xi, 25.) Was it that the bone-to-bone period, the sinew period, the flesh and skin period, to speak after the manner of the vision, were all preparatory to that greatest of all periods when the breath of the Almighty should once more come into Israel, giving to her knowledge of her destiny, and a definite and fixed determination to pursue that destiny in full and complete obedience to the Divine will? Be that as it may, one cannot help feeling that we are here in that day when the "fulness of the Gentiles" has come in, and the breath of God, issuing through the prophetic Word, will cause His people to stand up a mighty host to usher in the day of Our Lord's return.

BRANCH ACTIVITIES.

FERNLEY HALL, Manchester, was filled with an earnest gathering, despite most stormy conditions of weather, to hear the Rev. Pascoe Goard on January 23rd, who spoke on the wonderful story of "The Bible and History" along the line of Chronology. The audience, many of whom were religious workers, found a great new territory opened up to them. The chair was ably occupied by Mr. F. O. Booth. On the 24th, the Council Chamber of the Church House was filled for a lecture by Rev. R. G. F. Waddington, M.A., whose outspoken vigour and eloquence well maintained the great impressions of the previous evening.

In the Assembly Rooms at Bath, on Wednesday, January 25th, Mr. G. R. Gair lectured to large audiences at afternoon and evening meetings, the subjects dealing with the Druids and the Celtic Church.

Mr. J. J. Morey lectured at the Prince's Hall, Richmond, on Tuesday, January 31st. He co-related Lord Allenby's entry into Jerusalem and the recent earthquake there with the Times mentioned in Daniel. He also spoke on what was shortly to be expected, and exhorted his audience to seek the Law of the Lord.

A four days' Mission was conducted by the Rev. T. H. Whitehouse in the Guildhall, Northampton, from Monday to Thursday inclusive, January 30th to February 2nd. The ground is practically virgin soil for British-Israel teaching. Fine reports appeared each day in both local newspapers, and it is almost assured that two new Branches will result. Mr. Everard Turner, of Rugby, rendered invaluable assistance in carrying through the arrangements.



MR. WILLIAM SLEEMAN.

We feel sure our readers will be pleased to see the portrait of Mr. William Sleeman, the genial and efficient Secretary of the Covenant Publishing Co., Ltd. The callers at Headquarters—and they are many—have personal knowledge of Mr. Sleeman's urbanity. His correspondents—and they are more—have experience of his helpfulness in various directions. Mr. Sleeman was appointed Secretary of the C.P. Co. when it was established a little over six years ago. The achievements of the Company have been truly remarkable. It is doubtful whether in some respects they have been surpassed by any other religious Publishing Company in the time. The Board of Directors and the Secretary may well be congratulated and heartily thanked by all who are interested in the spread of B.-I. teaching.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE have very encouraging news of the mission held by the Rev. Pascoe Goard and Mr. John Leech in Belfast last week; the audiences numbered from four to five hundred in the afternoons and fourteen to sixteen hundred each evening. That section of the public of Belfast keenly interested in the inspiration and authority of Holy Writ seems to have identified itself ardently with these meetings. We shall hope to have a more detailed report from our Belfast friends later on.

It was a bitter disappointment to Mr. Garrison that he was unable to fulfil his engagements to lecture in the Grosvenor Hall, Belfast, on February 13th and 14th. He caught a severe cold while filling lecture engagements in the North of England, and this developed bronchial trouble, so that the doctor absolutely forbade him going to Belfast.

* * *

The regular weekly meetings will be held at Headquarters on Wednesday afternoon, at 3 o'clock, and Thursday evening at 7.30.

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The speakers at Headquarters on February 8th and 9th were Captain C. W. Haywood and the Rev. J. Lumley Davies. On February 15th and 16th Miss E. P. Alexander and Captain A. Morrell addressed the meetings.

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Spacious rooms on the first floor, with a cosy fire, are ready for our Members, Associates and their friends, to make use of for *Rest*, *Reading* and *Teas* at our Headquarters.

Teas of the best quality provided for 9d. and 1s. from 4 to 5.30 each afternoon (except Saturday and Sunday).

* * *

The third monthly meetings at Tunbridge Wells were held, as usual, in the Crabb Memorial Institute on Tuesday, February 7th. Mr. John Morey has conducted each of the meetings, and has been assisted by Dr. Mountain and Mr. P. W. Thompson. Mr. Morey has won golden opinions by his clear and able advocacy of British-Israel Truth. The attendances have been excellent. Two meetings have been held on each visit. The chairmen on the recent occasion were Mr. Henry Elwig, J.P., and Mr. Alderman Caley, J.P.

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Under the guidance of Mr. W. Sleeman, men will find the Elementary Bible Study Class, held at Headquarters on Tuesdays at 6 p.m., wonderfully helpful. The numbers at the first two have been most promising for a very successful development.

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We are very grateful for the response so far to our appeals in regard to the special campaign for increasing the circulation of this journal, and for the Forward Movement. We hope or the continued help of our friends in these special efforts.

Readers will have seen the announcement of the new edition of "The Origin of the English" in our columns. This is a very attractive book of 278 pages, with an appendix and a good index, well printed and bound in cloth. Price 4s. 6d., by post 5s.

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ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 195, Lavender Hill, Tuesday, 21st, at 8. Mr Proctor.
BEXHILL-ON-SEA, Friday, Feb. 24th, at 3 and 8. Mr. H. B. Rand.
BRIGHTON, Chapel Royal Hall, New Road, Monday, 20th, at 8. Mr. J. J. Morey.
CHUDLEIGH, Wednesday and Thursday, 22nd and 23rd. Rev. T. H. Whitehouse.
DARLINGTON, Mechanics' Hall, Wednesday, 22nd, at 7.30. Mr. W. Hesketh, J.P.
DORKING, Oddfellows' Hall, Friday, 24th, at 3 and 8. Mr. J. J. Morey.
EXETER, Y.M.C.A., Friday, 24th, at 3 p.m., and at Barnfield Hall, 7.30. Rev. T. H. Whitehouse.
FARNHAM, Gardiner Rooms, Monday, 20th, at 3 and 8. Capt. C. W. Haywood.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 23rd, at 8. Mr. S. Orr.
HALIFAX, Brunswick U.M. Church School, Rhodes Street, Thursday, 23rd, at 7.30. Mr. J. W. Oldroyd.
HANDSWORTH, St. Michael's Church Institute, Monday, 20th, 7.45. Rev T. H. Whitehouse.
HARROW, Gayton Rooms, Station Road, Tuesday, 21st, at 7.30. Mr. J. J. Morey.
HORSHAM, Town Hall, Wednesday, 22nd, at 3.15 and 7.15. Mr. H. B. Rand.
HOUNSLOW, Council House, Thursday, 23rd, at 8. Rev. Joseph Gay.
KENSINGTON, 159A, High Street, Wednesday, 22nd, 8.30. Rev. Joseph Gay.
LEYTONSTONE, Congregational Church, Sunday, 26th, at 3. Rev. Joseph Gay.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 23rd, at 7.45. Rev. Guy F. Waddington.
PAIGNTON, Deller's Cafe, Thursday, 23rd, at 3. Rev. T. H. Whitehouse.
SOUTHPORT, Cambridge Hall, Thursday and Friday, 23rd and 24th, at 3 and 7.30. Rev. Pascoe Goard.
STOCKPORT, The Vestry, U.M. Church, Wellington Road South, Thursday, 23rd. Open night. Questions.
SUTTON, Small Hall, Adult School, Benhill Avenue, Thursday, 23rd, at 3 and 8. Mr. J. J. Morey.
TEIGNMOUTH, Town Hall, Tuesday, 21st, 7.30. Rev. T. H. Whitehouse.
WATFORD, Kingham Hall, Monday, 20th, at 7.30. Rev. W. H. Stuart-Fox, M.A.

FOR FOLLOWING WEEK.

BATH, Wednesday, Feb. 29th, at 3 and 7.30. Rev. Joseph Gay.
BOGNOR, Wednesday, Feb. 29th. Mr. J. J. Morey.
BRISTOL, Rotary House, Colston Street, Monday, Feb. 27th, at 7.30; and Tuesday, 28th, at 3 and 7.30. Rev. Joseph Gay.
EALING, Y.M.C.A., Bond Street, Thursday, March 1st, at 8.15 Mr. J. J. Morey.
HULL, Church Institute, Tuesday, Feb. 28th, at 7.30. Rev. W. Brown-Pollock, M.A.
NAILSEA, Thursday, March 1st. Heath Cottage at 3; and 7.30 at the Chapel Rev. Joseph Gay.
PUTNEY, Y.M.C.A., Ravenna Road, Monday, Feb. 27th, at 3 and 8. Mr. J. J. Morey.
STOCKPORT, The Vestry, U.M. Church, Wellington Road South, Thursday, March 1st. Mr. W. J. Gaskell.
TEIGNMOUTH, Tuesday, Feb. 28th. Mr. J. J. Morey.
WESTON-SUPER-MARE, Town Hall, Friday, March 2nd, at 3 and 7.30. Rev. Joseph Gay.

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It is the evil principle that Might is Right!

The lower animals cannot defend themselves against man's superior intelligence: they cannot speak to protest: they are weak because inferior. Therefore, because we of the human race are strong because superior, we are free to use these feeble-fellow-creatures *for any purpose, however cruel, however unjust!* Is this the principle upon which Almighty God has dealt with men?

Sir W. F. Stoker (late Inspector of Vivisection in Ireland) actually admitted: "The amount of terror a dog feels even in being chloroformed is rather painful to witness . . . Experiments on dogs ought to be allowed only with *the greatest possible reserve because they feel so much!*"

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"Stand between the weak and woe
As Christ left Heaven behind to do!"

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MESSAGE & BANNER

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

No. 321. Vol. VII. FEBRUARY 25th, 1928. Price 2d.

CONTENTS.

	PAGE
THE LAW OF THE LORD, OR THE COMMON LAW.—VII. By the Rev. W. Pascoe Goard	113
THE NEARER VIEW. By Dr. Gornold	115
"THE WISE SHALL UNDERSTAND." By Henry D. Houghton	117
ADDRESS DELIVERED AT THE CHURCH HOUSE, WESTMINSTER. By the Rev. Joseph Gay	119
THE DIVINE NAMES. By Henry Proctor, F.R.S.L.	120
THE EVIDENCE OF THE BOOK OF COMMON PRAYER.—I. By Chas. Lavender	121
NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.—No. 14. By Professor Edward Odlum, M.A., B.Sc., etc.	124
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	125
THE SECRETARY-GENERAL'S NEWS AND NOTES	126

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 LAW OF THE LORD, OR THE COMMON LAW.—VII.

BY THE REV. W. PASCOE GOARD.

DIGEST OF THE CONSTITUTION.

WE have seen the *formation of the nation*, in Exodus.

We have seen the *organisation of the nation's worship*; and the *establishment of the Aaronic Priesthood* to carry it on, in Leviticus.

We have seen the *national organisation* in the Book of Numbers. The appointment of the *House of Elders*, or Lords; and the *appointment of the Levitical Priesthood*; to carry forward the national affairs.

We now turn to the *digest of the Common Law* in the Book of Deuteronomy.

THE OCCASION.

The occasion of the giving of this digest of the Law was at *the end of the forty year period* of organisation, instruction and training, and on the eve of the new order of things as they were about to enter the land and undertake their duties therein.

The period of organisation and training had passed away. Forty years approximately had now been spent in the wilderness. The generation whose early impressions were those of *a subordinate race, subject to overlordship*, had passed away. The direct memories of Egypt, and all that was connected with it, had died with them. The generation now to carry forward the work of Israel under new conditions of freedom and national responsibility *had been born to the free life of the wilderness*. As the people of the British Empire know, there is nothing which renews the life, and which renews the blood of the race, like the freedom of the open spaces and the direct, independent contact with nature. Where the city bred would see barrenness and desolation, and would perish because he saw nothing with which to sustain life, the youth born to the conditions of the wilderness would find a land of delightful activities and of plenty. Perhaps one might give an illustration of this from modern life.

The scene lies in Canada at the junction of the vast Albertan Plains with the Rocky Mountains. The occasion was the building of the Crow's Nest Railway through the wilderness. Half of the three or four hundred miles was built on the plains and in the foothills. Half the line was built in the passes of the mountains. Everything had to be brought, and everything had to be done. It is not like building a railway in an old and well-settled community in an organised country.

Towns, villages, camps, stations, mills, R.R. yards, roundhouses, shops, storehouses, and so on, had to be constructed. "Toteroads," that is to say, wagon roads, and temporary bridges, had to be rushed ahead. Then began the making of the gradient, the bringing of the "ties" or sleepers, the laying of the sleepers, and of the rails. Every trade was represented, and some of the professions; such as medical and clerical. Shopkeepers, boarding-house keepers, carpenters, blacksmiths, masons, teamsters, pick-and-shovel men, graders, layers of ties, layers of steel, and so on, and so on. The men came, an army of them, from the settlements and cities of the east.

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They were shepherded and provided for at every turn, after a fashion. If they were not well fed they had no recourse but to grumble. They were in the wilderness where, for them, there was nothing but what was imported and provided.

Then came the end of the work, and the paying off of that army of men. As soon as they had their pay envelope in hand, they rushed to catch the first train out of the country, which they feared as an inhospitable desert. Ill was it for that man who spent his money in drink, and could not pay his railway fare out of the country. Such were terrorised by the desolation, and fled, by stealing rides on goods trains, or on foot. They were a retreating army ; baffled and terror-stricken they went, by day and by night.

Being at the city which lay at the eastern end of the new line, my house was besieged by them, and much of my year's earnings went in feeding starving men, fleeing from the wilderness.

As they went out they met an army thronging into the country as into a veritable land of promise. Those coming were little better off, many of them no better off, than were those who fled the country. *But they were born in the wilderness, or had been trained in it. To them it was a land of rich promise,* and *of present kindliness.* On the prairie and in the forest alike they saw the material out of which to construct their homes. On the plains and in the rivers they saw the means of sustenance. There were fish in the rivers and lakes. There was game on the plains and in the lakelets, in the form of game birds of the land and waterfowl. There were deer in the forest, and antelope on the plains. There was a wealth of berries to be gathered in season. The turf would make a good home on the plains and the logs in the forest. The soil would yield quickly a crop of roots and of grain, and, the beginnings over, there was great promise of a rich and prosperous estate, to be personally owned by grace of a grant from the Crown of half-a-mile square of land, which could be added to by purchase, with unlimited time to pay out of crops yet to come. That army, which we saw come in, are now wealthy landowners and farmers. The crowd who ran away are still at their trades, earning a scanty living in the cities, or are struggling with the problem of a not wealthy old age, or have passed away.

Thus the people which came from Egypt had to be shepherded and cared for of God. They were fed with manna in the wilderness. But now the new generation had come, who would know how to reap their livelihood from the soil, alike from plain or mountain, from open field or forest. *They were born God's free men,* trained in His worship, organised for service, " learned in the law."

So the occasion was the coming of age, and into its own inheritance, of the wilderness-born generation. The manna was now to cease, and the land must be made to sustain the people. They were to go in and take possession of the land " Crown granted " of God to their fathers as an everlasting inheritance.

They had been trained in the law from their birth in the wilderness. This had been their system of education, and God Himself had been the Principal of their University. Now they were to put the established law into practice. Therefore there was given to them this handbook of constitutional law.

" These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

. . . . . .

And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them ;

. . . . . .

On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount :

Turn you and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

Behold, I have set the land before you : go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

And I spake unto you at that time, saying, I am not able to bear you myself alone :

The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

(The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you !)

How can I myself alone bear your cumbrance, and your burden, and your strife ?

Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

And ye answered me, and said, The thing which thou hast spoken is good for us to do.

So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

Ye shall not respect persons in judgment ; but ye shall hear the small as well as the great ; ye shall not be afraid of the face of man ; for the judgment is God's : and the cause that is too hard for you, bring it unto me, and I will hear it.

And I commanded you at that time all the things which ye should do." (Deut. i, 1-18.)

We have a retrospect of the forty years in the wilderness from the standpoint of the law. It graphically shows how a whole people lost their opportunity by first failing to trust the Lord and go to the war when commanded, then by refusing to obey the Lord and refrain from going to the war ; and so they fought a useless battle, suffered defeat, and turned away

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from the Promised Land, to wander in the wilderness until death relieved them of their doom.

This is written in letters of fire in the beginning of our national history that we might learn to trust; and that we might learn to obey; and, in so doing, that we might LIVE. What an illustration of the Divine administration of the eternal law of righteousness. What an illustration of the demonstration of *the unfitness of a whole generation* to advance in the appointed path to glory, and to victory, in the highest plane, namely, in the plane of faith and obedience.

So the whole generation turned from the borders of their inheritance, with Moses, to die in the wilderness. Their children could not take up the march to victory until that unfit generation was dead, and so safely out of the way. Now the time of waiting was ended, the time to move forward had come. A new generation was advancing to take up the task in which their fathers failed.

They were not to meddle with their kindred nations, Edom, Moab and Ammon, as they moved forward.

COMMENCEMENT OF THE WAR.

There are many not fully informed scholars who condemn the Palestinian campaign because of the destruction of peoples of the land. Let us take one glimpse, and get a medical man to lend his knowledge. *Israel came into contact with one branch of the people of the land* and the men were enticed by the free love conditions prevailing in connection with idolatrous worship. The result was that *twenty-three thousand men died in one day.* Many would-be "interpreters" have charged "the God of the Old Testament" with this destruction of life. But, on the contrary, the plague was self-induced, and "the God of the Old Testament" miraculously put an end to the plague.

This historic experience shows the physiological condition of the wretched peoples of the land, and why they should be cut off. In reading the Scriptures carefully we are of the opinion that *when a race becomes wholly infected with that class of disease, mentally and physically, God cuts them off in mercy.* Witness the antediluvian world, which was wholly corrupted before God. Witness the Cities of the Plain. Witness the Canaanites, and so forth. At best such a race is proceeding to death, lingering and horrible. The whole generation was born to suffering and to final extinction. Wholesale death in such a case is God's anæsthetic to ameliorate the pangs of death. We have witnessed the passing of a people dying of mixed and corrupted blood. It is tragic in the extreme.

The sword of Joshua was used evidently to impress upon the Israel race the terrible nature of the sanctions of the physiological and psychological laws which had been universally violated by the Canaanites. "The iniquity of the Amorites" was full indeed.

THE COMMUNIST IS TO-DAY LETTING THE SAME REVOLTING CONDITION LOOSE UPON THE WORLD.

Moses prayed to enter the land. He was permitted to see, but not to enter it. He proceeded to voice an exhortation to Israel to keep the law. May God grant Israel-Britain wisdom to take this to heart as her message for this day.

"For the Lord thy God is a consuming fire, even a jealous God."

THE NEARER VIEW.

BY DR. GORNOLD.

IT has been well said that the test of Truth is harmony. When evidences from two witnesses hang together and mutually confirm one another, they are accepted as true. In the Platonic Trilogy of the Good, the Beautiful and the True, the single test is harmony. I propose therefore to demonstrate that which has all the appearance of truth when judged by this standard, from the mouths of two witnesses; Mr. D. Davidson who speaks to us from the plan of the Great Pyramid, and myself from the astronomical standpoint. My theme is the approaching Tribulation of Jacob and the Time of the End.

In correspondence with Mr. Davidson recently I pointed out to him that there would probably be need for some revision of the date 29th-30th May as defining the entry upon the last Low Passage, my reason being that there were no adequate celestial indications of a crisis at the end of May. The earliest critical period fell in August, and the last week of that month more especially, as will appear in the course of this statement. I was agreeably surprised and considerably informed by a subsequent statement by Mr. Davidson to the effect that during the summer of 1927 he had worked out the depth of the Four Grooves which stand as a symbol over the entrance to the second Low Passage, and found them to be "equal to half the width of the pilaster," according to Petrie's measurements. He further made the luminous suggestion that these grooves symbolised the withdrawal of the Spiritual Forces of Intervention which have been in operation since 1918. From these measurements Mr. Davidson came to the conclusion that this withdrawal is completed on the 23rd August, 1928. This is within a week of the date of my dating of the celestial climacteric of 29th August. A fine isometric projection of the Grooves and of the whole of the Horizontal Passage from the Great Step to the entrance to the last Low Passage is given in "The Great Pyramid," p. 280, Plate LVII, to which my readers are referred. From the dating of 23rd August, it would appear that the depth of the Groove is 2.8 inches.

Let us now see how this works out in connection with the known values of the reconstructed Pyramid features. The first Low Passage is close to 52 inches, and is equal to 1,560 circular days, extending from 4th August, 1914, to 11th November, 1918. The second Low Passage will therefore be 101 inches, agreeably to the symbolism of the 153 great fish which were brought up on the right side of the ship at the end of a long and arduous but unproductive day, the 52 and 101 inches making 153. It is the interregnum of the Antechamber period, denoted by 116.26 inches, which supplies the key to the situation, since it gives us the end of the Great War period and the beginning of the Tribulation period, and is indicative of that Power of the Spirit to which St. Paul refers in his cryptic Epistle to the Thessalonians. Let me quote here for reference. "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, shewing

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himself that he is God . . . And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only *he who now letteth will let until he be taken out of the way*. And then shall that wicked be revealed whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming." Reflect that all war is of Satanic origin, and with such other weapons as earthquakes, floods, droughts, famines, pestilences, etc., the Arch-enemy seeks to destroy the Kingdom of Christ on earth, and yet that these machinations of the Prince of the Powers of the Air are continually turned against him. It is well to remind ourselves that some things happen by Divine Will, and others by Divine permission only. The Great War would have continued until the contending Powers were physically and financially depleted, but for the restraining Hand of Him Who alone is able to say, "Thus far, but no further." That Hand has been at work ever since, restraining the Powers of the Air from inciting to further desolations, and the Antechamber of the Pyramid reveals that intervention. The Hand is there.

The thumb, which is Haniel (the glory of God) rests between the first Low Passage and the Granite Leaf, and is of the measure of a cubit. The index finger (Zadok), on which rests the Ring of the Priestly Office, covers the extent of the Granite Leaf, a measure of 16¼ inches. There is an interval of about 3.9 inches represented by a pilaster, and then another groove for the second finger (Jophat), which is about 21½ inches. Another pilaster, and then a groove for the third finger (Michael), which extends equally for 21½ inches. Another pilaster, and then a groove for the fourth finger (Raphah), also of 21½ inches, the Hand thus terminating at the entrance to the last Low Passage, dated 29th May, 1928, the whole extent of the Hand being 116.26 inches, which is the diameter of the year-circle at an inch to a day. The included period is 3487.8 days, which is exactly the number of years from the Exodus date to the Adamic year 6000, or A.D. 2001. We hear again those wondrous words: "I have finished the work which thou gavest me to do"! The six great days of labour will then have finished. The Sabbath will remain. Now let us look at the covert agreement that exists between these measures and the actual days involved by (*a*) the Great War, and (*b*) the Tribulation. Represented as they are by the two Low Passages, which together extend for 153 inches, we find them to be equal to 4,590 circular days. But as the extent of the Great War was 1,560 days, the remainder will be 3,030 days. Here we come to the "dividing of time," so frequently referred to in prophetic expositions, and here represented in the Pyramid by the singular feature of two perpendicular stones of equal dimensions set side by side so as to form a single roof to the Passage. We are concerned with the first of these, which may be regarded as forming the South Wall of the Antechamber. Its extent is 50.5 inches, equal to 1,515 days.

And here is the wonderful demonstration of the prophetic significance of these two Low Passage stones, of 52 and 50.5 inches respectively, remembering always that the Antechamber ends in a series of grooves dating to 23rd August, 1928. "That which restraineth" is then wholly withdrawn from our defenceless heads.

The Great War—1914, 3rd August—12th November, 1918.
End of Peace (interregnum 100 days) End of War.

The Tribulation—1928, 23rd August (interregnum of 53 days) 15th October, 1932.

Total of days confirmatory of inches in Passages—153.

It will be more significant, perhaps, when it is learned that the 15th October in the year 1932 will be the Feast of Tabernacles, *i.e.*, the 15th day of the 7th Sacred Month. This Day of Days is referred to in the prophecies as the Day of Remembrance, when all the world shall come up (by representation doubtless) to Zion to worship and to keep the Day of Deliverance in continual commemoration. Severe penalties, we are told, will attend any neglect of this anniversary.

If we count the days from the 23rd August, 1928, to 16th October we shall find them to be 1,515, equal to 50.5 inches. The fact that the limiting dates of the interregnum period exactly coincide with the requirements of the Pyramid seems to establish something more than a coincidence. The Pyramid is one thing, the modern calendar is another. In co-ordinating one with the other we light upon a third factor which exactly answers to one of the episodes of the Gospel narrative. When, further, it is found that this concatenation of signals is in close and even entire agreement with vaticinations made from astronomical pointers by one who has studied astral symbolism for close upon fifty years, it may be allowed that something in the nature of conclusive proof has been afforded.

Scripture history informs us that the Indignation began in −588, and that "seven times" were to pass over Israel before the favour of God was restored. The mark of God's displeasure was the departure of the Shekinah. Those "seven times" will end in 1932. The Glory of the Lord will be upon Zion, but "Elias must first come and restore all things." The astral symbols of the year 1928 are identical with those that witnessed the Fall of the House of Judah, thus completing the subjugation of the Whole House of Israel. The Sun in the sign Leo is the "Lion Rampant," which, in scarlet upon gold, formed the banner of the Royal House. Saturn was in Scorpio, the Dragon sign of death and destruction. In four years Saturn and the Sun were conjoined in the ruling sign of Judah. The Fall of Judah was in −592, four years later was −588, the Indignation. A new epoch emerges in 1928 after a cycle of 2,520 years. Four years later the Indignation will have passed. There is something in the nature of a golden Dawn even now visible through the smoke-cloud of the great devastation.

Referring now to the astronomical pointers we may note that the total eclipse of the Sun visible over part of England on the 29th June, 1927, was first brought into action by the transit of Mars over the line of eclipse on the 28th-29th January, when F.-M. Earl Haig passed suddenly away. After the ill-fated Lord Kitchener, he was doubtless the strongest link we had with the Great War. The second transit of Mars over the line of eclipse will be in October. In 1928 there is an eclipse of the Sun on the 19th May, which has the transit of Mars on the 6th August. This is estimated to give a shock to the markets of the world, and to lead to a state of political blindness which will find a more literal expression at short date thereafter. The most important eclipse this year is

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that of the Full Moon of 3rd June, the anniversary of H.M. the King. This will have the transit of both Mars and Saturn on the same day, namely, the 29th August. In this fateful month there are no less than four separate transits over eclipse positions. How remote from the world is the expectation of peace may be best judged from the almost frantic efforts that are everywhere being made to secure it, and the equally fevered activity of the world's great arsenals. Great efforts are being made to utilise the political and social power of women in this direction, and with the extended suffrage in view, the position becomes hazardous and even menacing to our national safety. The influence of women must be universally applied if it is to be effective for good in the world. To hinder or embarrass the Government in the matter of our national defences when other nations, such as Italy, openly scout the idea of arbitration by the League of Nations, or others, such as Russia, who are avowedly opposed to its whole policy, seek safety only in naval and aerial equipment. As my title suggests, the nearer we get to the Crisis, the more conspicuous are the evidences of the impending tribulation, to which none will give credence until, as in the days of Noah, the flood comes and sweeps them away.

"THE WISE SHALL UNDERSTAND."

By HENRY D. HOUGHTON.

THERE are many prophecies of the Word of God yet unfulfilled, but which are never mentioned in our churches.

Possibly they are not known, and therefore could not be declared; more probably they are known, but not understood; and in some cases, possibly, not believed.

Yet they are of vital importance to every man, woman and child in the nation, referring as they do to a time immediately before us, and so near, undoubtedly, that a large number of those now living may see and go through the stupendous happenings of those days.

The end of the Age is close upon us; how close we do not know; but that it is close is patent to all who have carefully noted the signs which Our Lord gave us for the very purpose not only of giving us information, but of preventing that terrible alarm and terror which would naturally follow, if taken by surprise.

Certain things in the twelfth chapter of Daniel are not easy to be solved, yet they seem to be of the greatest importance if we are to understand the things which are before us.

That chapter shows many things revealed to the prophet by his heavenly visitant, yet not all which Daniel desires.

In verse eight Daniel cries out, in his anxiety to know, "*O My Lord, what shall be the end of these things?*"

The enquiry was not answered; but, instead, the angel says, "Go thy way Daniel, for the words are closed up and sealed TILL THE TIME OF THE END."

Now, though the answer was denied to Daniel, yet these words clearly show that *a revealing shall come at the time of the end!*

The next verse states it most definitely: "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."

Now the words, "*the wise,*" are there put in contrast with "*the wicked*"; so evidently it does not refer to worldly wisdom, but to Divine wisdom, and indicates a revealing to some who have made a choice of righteousness, and of these it says, "*They shall understand.*"

It has been the fashion of late to deprecate and discourage all attempts to understand the succeeding words of the angel. But most assuredly that condemnation is not from above, for the Book gives to the wise these words of blessing and encouragement in their efforts to solve these dark passages of Scripture: "*The wise shall understand.*"

Let us now ask, "Are the wise trying to understand? Are Christians generally setting themselves out to gain this new wisdom?"

Most assuredly, if they are, they may expect the promise will be made good to them, "*The wise shall understand.*"

But what? *What* is it that they shall understand? Well, the very next verse gives certain data, and even certain figures, which undoubtedly are meant to be the foundation upon which the wise must come to their understanding.

Verse eleven of this twelfth chapter of Daniel undoubtedly holds a great secret; and, let us be quite clear about it, *a great secret which it is the duty as well as the privilege of the wise (Christians) now to understand.*

To put it in plain language, THE WISE OUGHT NOW TO UNDERSTAND! TO UNDERSTAND THIS VERY VERSE, ITS DATA, AND ITS FIGURES! Do they?

On the contrary, every attempt to understand it is deprecated, and even flouted.

It is a reproach to us all that this verse is not yet clearly understood. Most assuredly it was meant to be, and will be, for the full time and date of its promised revealing has come.

This is how the verse reads:—

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."—Dan. xii, 11.

It is a strange verse, yet it ought to be possible to solve its mystery.

The next verse reads:—"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

H. Grattan Guinness says of these two verses: "The remarkable feature about these two closing chronological statements is, that *they name no terminal event;* the former does not even suggest any; the latter only implies that its close will introduce the era of blessedness."

It has been suggested by some that the 1,335 years referred to the 1,335 lunar years of the Turkish Calendar, expiring A.D. 1917, when the Turks surrendered Jerusalem.

However interesting this may be, it can scarcely be the fulfilment, for neither to the Jews, nor to us, Israel, nor to the world has it brought "the era of blessedness" for which we all eagerly long, and to which the prophet referred.

So then some other solution must be looked for.

But possibly the passage might mean:—"And from the

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time that the daily sacrifice shall be taken away UNTIL the abomination that maketh desolate is set up, there will be a thousand two hundred and ninety days." But in face of the evidence this is improbable.

Alfred Addis, B.A., a learned Hebrew scholar, of Trinity College, Cambridge, published, in 1830, an Exposition of Prophecy, in which he said: "In Daniel xii, 11, the Hebrew implies not—'FROM the time, etc.,' but simply, 'the TIME that the daily sacrifice shall be taken away and the abomination that maketh desolate, set up, shall be a thousand, two hundred and ninety days."

In that case this 1,290 days would reach down to the appearance or overthrow of the Antichrist.

The point for commencement of the reckoning seems made quite plain by Daniel viii, 11. Speaking of the little horn, which is generally taken to be Mahomedanism it says:—"Which waxed exceeding great, toward the South, and toward the East, and toward the pleasant land . . . . Yea, he magnified himself even to the prince of the host, *and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.*"

Probably those words depict the capture of Jerusalem by the Saracens, indicating *how* it was, and *when* it was, that the daily sacrifice was taken away, from which the prophecy of Daniel xii, 11, is to be reckoned.

There is, however, in xi, 31, another reference which seems to call for a much later date of commencement, if verses 28 to 30 are future.

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, *and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.*" Evidently all these three passages (Daniel xii, 11; viii, 11; xi, 31) refer to the same event, and possibly ix, 27, also.

Undoubtedly, many Christians are now expecting the Antichrist speedily to be revealed, as the time is now shown to be expired, or on the point of expiring, when he is due to appear.

If, however, the taking-away of the daily sacrifice and the setting-up of the Abomination that maketh desolate *both together form one commencing point* as Grattan Guinness seems to think, then the setting-up of the Mosque of Omar on the Temple site A.D. 638 would necessarily be the commencing date of the 1,290 years. *They would then expire during the present year* 1928! And this fits the marginal reading:—"And from the time that the daily sacrifice shall be taken away *to set up the abomination that maketh desolate* there shall be," etc. (This seems very remarkable in view of D. Davidson's discovery in the Great Pyramid respecting some great happening on May 29th, 1928.) In that case the ultimate event, the final happening at the end of the 1,290 years, is not revealed.

If this latter reading is correct, what can that future tremendous happening be which God as yet conceals? It still might be the uprising of the Man of Sin, the great Antichrist; *and possibly of the Rapture itself, which, according to my reading of the Word, comes immediately before the revealing of the Man of Sin.*

We may not know the day nor the hour, but assuredly we may know the period: for "the wise shall understand." "But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light." (1 Thes. v, 4, 5.)

The city of Jerusalem was captured by the Saracens A.D. 637. And someone has written with respect to that event (I am now quoting from memory) that on its capture the Patriarch Sophronius cried out as the victors entered the Holy City, "*Truly the Abomination that maketh desolate now stands in the Holy Place.*"

The Mosque of Omar, however, was not built till the following year, A.D. 638; and was built on the site of the Holy Temple.

Somewhere between those two dates, a time of a year or thereabouts, the daily sacrifice would cease: so that we can get a fairly correct starting-point for the reckoning.

Say the daily sacrifice was taken away some time during the year 637, then + 1,290 years would bring us to 1927.

If midway or end of 637, then it would bring us to the same month and day in 1927. For many years past the date of the building of the Mosque of Omar has been entered in my Bible as midway in 638: but at the moment I have no means of verifying it to that point of accuracy.

In any case, we know the commencing point to a year, and so then the concluding point to a year.

The commencement cannot be earlier than the capture of Jerusalem in A.D. 637. It cannot be later than the erection of the Mosque of Omar on the site of the Temple in A.D. 638.

As to what the final happening will be we may not know for certain, and one opinion may be as good as another, so it is very unwise to be positive when God has not spoken.

We do know, however, from other Scriptures that certain definite events have yet to come.

(1) Our Lord will return for His watching saints.

(2) Gog or Antichrist is to attack God's people Israel: this is Jacob's trouble.

(3) Israel, with the help only of her young lions and Sheba and Dedan, has to withstand the combined attack of Antichrist and all his hordes.

(4) Israel is to be miraculously delivered, and her enemies destroyed.

(5) Christ is to reign over His people Israel, with believing Gentiles who join Israel, for ever!

Which of these great happenings is indicated we may not say. But it seems very probable from Scripture that this prophecy, almost the last which the Angel gives to Daniel, *will run out its time this year!*

Now if the five happenings *are in the correct order*, as the writer thinks they are, then see what the first of them is.

But says one, "That is trying to foretell the Return of Our Lord."

Oh no, it is not. *It is trying to understand*, even at the risk of being misunderstood.

If the first great happening of the five herein mentioned should be Our Lord's Return and the Rapture, then that is *The Next Thing!*

But let us not forget the premonitory signs. "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights, and great signs shall there be from heaven." (Luke xxi, 11.)

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"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke xxi, 25, 26.)

All these are to precede Our Lord. Whether these have yet taken place to the full extent of this prophecy is very doubtful.

That they will be so pronounced as to be easily recognisable is very evident from verse 28.

"And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." They must be recognisable or the admonition is useless.

This warning of Dan. xii, 11, is serious beyond all question: *and the more so because the final event is not revealed; probably could not be!*

It is as though our God had gone a step beyond His usual methods to warn His people Israel concerning the tremendous nature of the events involved, the beginning of which appears to be due very shortly.

That there is yet to come a clearer vision as the activities of the End approach seems very definite from the other words of the Angel. Daniel xii, 4, says: "So you, Daniel, conceal the events, and seal the record, *until the fixed period, when many will travel and knowledge will be increased.*" (F. Fenton.)

Surely, surely, this is now!

And again, verse 9: "Go away, Daniel, because that is hidden, and sealed UNTIL THE FIXED TIME." (F. F.)

From the above, it is clear that there is a fixed period for the greater elucidation of this all-important prophecy of the 1,290 days and the 1,335 days. And that time is when "*Many will travel and knowledge will be increased.*"

The A.V. says (verse 10): "The wise shall understand": but Ferrar Fenton translates it, "*The Teachers will understand.*"

Where then are the Teachers who understand this verse and dare tell us what it means? These are the days when many travel and knowledge is increased, and so that large understanding and revealing are now due: and the shame is not upon those who try to understand it, but upon those who do not!

ADDRESS DELIVERED AT THE CHURCH HOUSE, WESTMINSTER:

BY THE REV. JOSEPH GAY.

I RECKON that I have had three fathers. I had a father after the flesh, one of the greatest men of his day, whose name became a household word in the North of England, and who exercised a fruitful ministry in the Gospel for some fifty years in the West Riding of Yorkshire. I do not know whether he was responsible, or my mother was responsible—but I fancy she must have been—in giving me the name of Joseph. But Joseph was a dreamer, and so am I. I had a father, a spiritual father, who was responsible for my conversion, and entrance into the Christian ministry. These fathers are dead. But my British-Israel father is very much alive, and he is here upon this platform, and is looking extremely well—I refer to our good and honoured friend, the Secretary-General of this great Federation, Mr. Herbert Garrison. I never felt so stupid in all my life as I did after he had finished talking to me, and I said to myself, "Well, to think you have lived all these years, and that you have exercised a ministry stretching into about thirty-five years, and you have never seen that before." It came to me by way of a revelation. I saw at once that my good friend had put into my hand a master-key. I give place to no one here to-night in his verbal knowledge of the Revised and Authorised Versions of the Bible; for as a boy I was taught to memorise the Bible, so that I can repeat, if need be, the life of Jesus Christ Our Lord in the four Gospels from beginning to end. Nothing but the Scripture. It was a marvel to me. It never occurred to me to link on any racial connection between Great Britain and ancient Israel. But this I have always said, as I said to Mr. Garrison on that occasion, and I have always preached, if ever ancient Israel were chosen of God for a Divine purpose, this great British people has been so chosen of God for the same Divine and sovereign purpose throughout the world; and that no reasonable man can deny. I am prepared to say to-night that, if the British Empire be not the Kingdon of God upon the earth, it is the highest expression of it we possess.

My testimony to-night is twofold. My testimony, first of all, is personal. I have told you who first introduced this great Truth to me, and who gave me this master-key. I will tell you two things that must unfold themselves to the mind of the thinker. First of all, it confirms the truth of the Bible, from Genesis to Revelation. And then—and in this I greatly rejoice, for I have always gloried in it from my boyhood—and, by the way, I began to preach the Gospel when I was twelve years old—this I have greatly rejoiced in, that the British-Israel Truth proclaims the sovereignty of God throughout the world. The Lord God Almighty does as He likes with His own, and He is doing it. He has not left this world without a witness; He has not handed the reigns of government over to any other. He still "holds the key of all unknown." That is my personal testimony.

May I add a word as Commissioner of the North London area. First of all, Commissioner of the North of England, my diocese stretching from Crewe to Newcastle. My testimony as a Commissioner is this. First of all, that the British-Israel Truth is phrased in a language understood of the common people. The difficulty with us to-day is to get spiritual truth and spiritual values into unspiritual minds. You cannot do it. The Church has been striving and struggling to do that for years, and she is failing to do it. The Church is not speaking in a language that the common people can understand. Spiritual things are only spiritually discerned. But this Truth, introduced to the people on their level, as it were, and in a language they can understand, grips them. I can testify of this as a result of experiences that have come to me during my travels. When returning from a lecture delivered at Oxford a little while ago, I travelled in the train with five or six gentlemen, and after I had secured their attention, I talked to them concerning British-Israel Truth, and when we were nearing Paddington Station, we wished our journey were only beginning instead of ending,

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for, as they said, they had never heard anything so interesting and so fascinating, and so easily to be understood as the message I had delivered to them on the journey.

You cannot get away from this great Truth. I emphasise it again, we are speaking a language that the man in the street can understand, and he can understand the Bible in consequence; and from that you lift him. And when he comes to grips with the great Truth of the sovereignty of God along that level, he will grip it more truly along the higher levels of spirituality.

Then another impression that I have had as Commissioner is just this, the readiness, the ease, with which, with this great British-Israel Truth, we can silence all anti-Christian voices. I do not know any platform that can silence more completely Communism than this platform. I am being allowed to address you definitely on the Communistic menace, and I hope to show you then how completely this great Truth of ours silences it, if you can marshal your facts. And we can marshal our facts right enough. And there is nothing more to be said. Let me give you a little up-to-date experience of my own: I was lecturing in Stratford the other night, and I had a little nest of Communists down on my left. And one man shouted to me that what I was saying was all rubbish, and that I was drawing on my imagination. "Yes I am," I said, "for do you know that imagination is God's gift to man. It is evident you do not know that because you don't exercise it." And with that in view I marshalled my facts. They listened. I still marshalled my facts regarding the British-Israel Truth. And what happened? When the time for heckling came, these men could not sum up one decent question; and they all got up and walked out. You can silence them every time along this line of British-Israel Truth, and it is worth while. For there are tremendous forces against Christianity, and you cannot reply to them unless you reply along the line of indisputable fact striking its roots deep down into the whole Word of God.

THE DIVINE NAMES.

By HENRY PROCTOR, F.R.S.L.

THE NAMES OF GOD, as found in Scripture, are a source of REST and comfort to every believer.

THE SAINTS of old understood this, and found therein a firm foundation for faith.

"THE NAME of JEHOVAH (said they) is a strong tower, the righteous runneth into it and is safe." (Prov. xviii, 10.)

"THE NAME of THE GOD of JACOB defend thee." (Psalm xx, 1.)

The BIBLE gives the following among others:—

1. ELOHIM (Gen. i, 1)—MIGHTY ONES (CREATORS).
2. JEHOVAH (Gen. xi, 4)—ETERNAL (EVER-LIVING).
3. EL ELYON (Gen. xiv, 20)—MOST HIGH.
4. JEHOVAH (Jer. xxii, 14)—PROVIDER.
5. SHADDAI (Ex. vi, 2)—ALL-SUFFICIENT.
6. JEHOVAH-NISSI (Ex. xvii, 15)—PROTECTOR.
7. JEHOVAH-SHALOM (Judges vi, 24)—PEACE.
8. JEHOVAH-SHAMMAH (Ezek. xlviii, 35)—PRESENCE.
9. JEHOVAH-TSIDKENU (Jer. xxiii, 6)—OUR RIGHTEOUSNESS.
10. ABBA-FATHER (Rom. viii, 15).

* * *

1. ELOHIM means MIGHTY ONES: The Trinity concerned in the creation, The Father who created ALL things through JESUS CHRIST. "For in HIM was created all that is in Heaven and in earth; the visible and the invisible ALL has been created through HIM, and for HIM." (Col. i, 14, 16.) 20 Cent. N.T.: THE SPIRIT—the dynamic Power is seen also, "Brooding upon the face of the waters," to bring all things into being (Gen. i, 2).

2. The next in Biblical order is JEHOVAH-YAHWE—the self-existent one, ETERNAL, EVER-LIVING, ALPHA and OMEGA—the FIRST, and the LAST.

3. EL ELYON—Of whom Melchizedek (King of Righteousness) was Priest; who brought out bread and wine; a foretaste of THE LORD'S SUPPER and blessed Abram, saying:—

> Blessed be Abram by EL ELYON,
> Creator of HEAVEN and earth,
> And blessed be GOD MOST HIGH,
> Who has handed over your foes.
> (Gen. xiv, 20) (Moffat.)

4. JEHOVAH-JIREH—The LORD the PROVIDER. The first and greatest of all HIS provisions is symbolised in Gen. xxii, 8. "GOD will HIMSELF PROVIDE THE LAMB." This was done when HE gave us "THE LAMB of GOD, which taketh away the sin of the world." "Shall HE not freely with HIM freely give us ALL THINGS?" "MY GOD shall SUPPLY ALL YOUR NEED."

5. EL SHADDAI was the NAME in which GOD made HIMSELF known in very early ages. It occurs many times in the Book of Job, which is believed to be the oldest Book in the Bible. It is usually translated "The ALMIGHTY," but ALL-SUFFICIENT would be better.

It means THE GOD of the BREASTS, from SHAD—a breast. It indicates that GOD dealt with them as a mother with her children, giving them all that they needed to sustain life, just as a mother does her babe: giving even of her very substance.

"For as a mother comforteth her children, so comforteth THE LORD them that fear HIM." (Isa. lxvi, 13.)

"As one whom her mother comforteth, so will I comfort YOU." (Isa. xl, 11.)

"HE shall gather the LAMBS in HIS ARMS, and carry them in HIS BOSOM," and in this HE is more faithful than a mother. "They may forget, yet will I not forget THEE." (Isa. xlix, 15.)

6. As JEHOVAH-NISSI—THE LORD MY BANNER. "HE is our defence against foes of every kind."

"And when the enemy shall come in like a flood, THE SPIRIT of JEHOVAH lifts up a standard against him, and puts him to flight."

The shield of faith quenches ALL the fiery darts of the evil one.

7. HE is also JEHOVAH-SHALOM—The GOD of PEACE.

HE is our PEACE. HE sets us free from ALL anxiety, saying: Be anxious for nothing, but let your requests be made known unto GOD WITH THANKSGIVING.

"Do not be troubled about to-morrow. To-morrow will

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take care of itself. The day's own trouble is quite enough for the day." (Matt. vi, 34.) (Moffat.)

8. JEHOVAH-SHAMMAH—THE LORD is there: is cognate in meaning with EMMANUEL—GOD with us. That, however, is for the old dispensation, *we* have something much better. HE who dwelt with us, now remains within us. "I will inhabit, and walk about in them." (2 Cor. vi, 16.) "HE is never so far off, as even to be near; closer is HE than breathing, nearer than hands or feet."

9. In Jer. xxiii, 6, JESUS is called JEHOVAH-TSIDKENU—THE LORD OUR RIGHTEOUSNESS. HE who knew no sin, was made sin for us, that we might be made THE RIGHTEOUSNESS of GOD, in Him. "HIM who never knew sin, GOD made to be sin, on our behalf." (2 Cor. v, 21.) "That we, through union with HIM, might become THE RIGHTEOUSNESS of GOD." Two other most comforting NAMES of GOD are:—

JEHOVAH ROPHI—THE LORD MY PHYSICIAN.

JEHOVAH ROPHEKHA—in which HE declares: "I am THY PHYSICIAN." A promise to the individual believer, fulfilled to everyone who abides in HIM.

For another NAME of GOD:—

AGAPÊ—LOVE, and "HE that dwelleth in LOVE dwelleth in GOD, and GOD in him."

And the blessed outcome of this abiding is that: "HE that dwelleth in the secret PLACE of ELYON (the Most HIGH) shall abide under the shadow of SHADDAI: and because thou hast made JEHOVAH, who is my refuge, even ELYON thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." (Psalm xci, 1, 10.)

> For HE puts you in charge of HIS Angels,
> To guard you wherever you go,
> To lift you in their Hands
> Lest you trip over a stone.
>
> (Psalm xci, 11, 12.)

But the power and efficacy of all these NAMES are concentrated in THE NAME of JESUS, which in Hebrew is "YAH-SHUA"—THE SALVATION of JEHOVAH. THE NAME of JESUS is exalted above EVERY NAME—for GOD raised HIM to the very highest place, and gave HIM THE NAME which stands above all other names, so that in adoration of THE NAME of JESUS EVERY KNEE SHOULD BOW IN HEAVEN, on earth, and under the earth, and that every tongue should acknowledge JESUS CHRIST AS LORD to the GLORY OF GOD THE FATHER. (Phett ii, 9—20 Cent.)

In many ages JESUS has been the Revealer, and manifestation of THE FATHER for:

> No man has ever yet seen GOD.
> GOD the ONLY SON, who is ever with THE FATHER
> HE has revealed HIM.
>
> (John xviii, 20—20 Cent.)

10. HE first taught us to say "OUR FATHER"; the very utterance of which title endears us to GOD; inspires us with loving confidence, and banishes fear; for although GOD is spoken of as FATHER, in the Old TESTAMENT, it is not in the individual sense, but as having adopted the whole nation; but now we are the SONS of GOD (2 Cor. vi, 18) by the NEW BIRTH, that is those who believe on HIS NAME, who owe this birth of theirs to GOD. "ALL who are guided by the SPIRIT are SONS OF GOD." (Rom. i, 14.) "So that CHRIST is the eldest of a vast family of Brothers." (Rom. viii, 29.)

THE EVIDENCE OF THE BOOK OF COMMON PRAYER—I.

BY CHAS. LAVENDER.

IT is generally r cognised by Christian people that the character of the Anglo-Saxon Race has been built up mainly on the Bible, and the eternal verities it contains. Second only to this is the "Book of Common Prayer," which in its present form has been the guide to the public worship of God in the Church of England for well nigh 400 years. That it contains large portions of the Holy Scriptures and is entirely founded upon them is perhaps self evident, for even the prayers and responses which are not actually found in the Bible so breathe the spirit of Holy Writ that the source of their origin is unmistakable. In the words of the second Preface "(concerning the Service of the Church)" "nothing is ordered to be read but the very pure Word of God, the Holy Scriptures, or that which is agreeable to the same."

Bearing in mind that the Book of Common Prayer is the manual for the public Services of that portion of the *Christian* Church known as the Church of England, and that Christianity only came into being after the death of Christ, or at the earliest during His earthly life, it will come as a surprise perhaps to some to find that the Old Testament fills so important a place in the Prayer Book. It is only necessary, however, in order to realise this, to remember that while two Lessons or passages of Scripture are directed to be read daily at Morning and Evening Prayer, one of them is always to be "taken out of the *Old* Testament," and that the reading or singing of one or more of the Psalms of David forms a portion likewise of each Service.

The surprise will be all the greater, probably, when it is understood that there are clear evidences as to the identity of the people for whose use it is intended with the Israel nation, the "chosen people" of God.

Before going into details of this kind, however, let us consider briefly a few facts concerning the history of the Book.

The history of the Early Church is somewhat difficult to follow: there are many "Legends," and although Legends are undoubtedly founded on fact, students frequently differ as to which are the foundations and which the superstructure—which the facts and which the embellishments and accretions of imagination.

In anything approaching its present form the Book of Common Prayer seems to have existed something less than 400 years, for it was during the reign of Edward VI (1549), the Boy King, that his "First Prayer Book" was compiled. Do not think that this was an entirely new thing, for Cranmer, the Archbishop who was principally responsible for it, had to select from a number of different Service Books, some of which had been in use since the eleventh century and even earlier. The great change consisted in the compilation of one uniform Book to be used throughout the land, instead of, as was formerly the case, each Bishop and almost each of the Clergy being a law unto himself as to what Service he should use and what portions of the Scriptures should be read. An even more important alteration was that it now became illegal for the Service to be conducted in any but the English language. For some hundreds of years Latin, as is still the case in the Roman Church, had been used. Henry VIII, the father and pre-

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decessor of Edward VI, had wished for the change, but had never quite seen his way to introduce it. Cranmer did not hesitate, when he had a free hand, to appoint a Committee of Bishops and Clergy, who under his direction were not long in completing the work. He was careful to state, and offered to prove, that the contents of the Book were the same as had been in use in the Church for 1,500 years past.

If, therefore, we are to get any idea of the real authors of the Book we must go considerably further back.

The idea that a stereotyped or liturgical form of Service is a modern innovation is quite a mistake.

We must go back at least to the time of David and Solomon for the foundation of our forms of worship, but long before their time we read of the people joining in songs of praise and psalms of thanksgiving. After the crossing of the Red Sea and the escape from the horrors of Egyptian slavery, under the tyranny of Pharaoh, we read that Moses and the Children of Israel sang a song unto the Lord, and a wonderful song it is. This, of course, was for a special occasion, but we can quite imagine that it must have been used many times during the sojourn and wanderings in the wilderness, and that it would be taught to the children as they grew up so that all might join in praising the Lord for His goodness and thanking Him for the marvellous deliverance He had wrought for them. It is in times of trouble that we naturally draw together that we may join in prayer to the All Father; also in times of rejoicing, that we may the more worthily thank and praise Him for His mercy and goodness, and it seems as though the desire for fellowship in this way is inherent in our race, and must always have sought expression in united prayer and praise.

When David brought the Ark of the Covenant to Jerusalem, after its adventures with the Philistines during seven months, its subsequent twenty years' sojourn at Kirjath-Jearim, and its three months' stay in the house of Obed-edom, he instructed the chief Levites to appoint singers and players upon instruments of music, that they might "lift up the voice with joy." We read, too (1 Chron. xvi, 7), that at that time David caused to be used for the first time a Psalm of Thanksgiving (the 105th and part of the 96th) written by himself.

David, we know, was not permitted by God to build the Temple, but he was privileged to have a large share in collecting and preparing the necessary materials. In 1 Chron. xxii we read of gold and silver, brass and iron, stone and timber, all provided in abundance, ready for the great work. But he did not make provision for the material side only; he did not forget that the Temple was to be a place, *the* place, of worship. He therefore organised in advance the arrangements for the various Services, and set apart different sections of the Levites for different duties, so that there should be no confusion and no misunderstanding. Certain families—the sons of Aaron—were given responsibility for the directly priestly duties—sacrifices, purifying, and so on. Some of them also "to thank and praise the Lord" morning and evening daily. Then there were those who had charge of the holy vessels, those who waited upon the priests, those who were responsible for the musical portions of the Services, and last, but by no means least, the singers. There were some who prophesied, either with or without harps and psalteries, and we are told that "the number of them that were instructed in the Songs of the Lord was two hundred four score and eight."

Thus both instrumental and vocal worship were provided for, and we may be sure that amid all this praise, prayer also was offered, and that in such form as the people could appreciate and understand.

The organising ability of David in purely religious matters is a side of his character often lost sight of, but none the less interesting and important.

Passing on to the dedication of the Temple which was built by Solomon, we have a full account of the sacrifices and the praises offered, as well as of Solomon's marvellous prayer; so comprehensive, so humble, yet so confident and so glorious. "The trumpeters and singers," we read, "were as one, to make one sound, praising the Lord, saying 'For He is good; for His mercy endureth for ever.'" While there is more evidence here of united praise than there is of congregational prayer in the form of a Liturgy, yet I think we must admit that one almost necessarily includes the other, and that we have in these two accounts, perhaps, the earliest detailed particulars of set forms of worship.

These forms were continued in use with no doubt some modifications until the destruction of the Temple by Nebuchadnezzar some 365 years later. At the rebuilding under Ezra, Nehemiah and Zerubbabel, they were restored and continued for a further 500 years or so, to the time of Our Lord.

It was after the return from the Babylonian Captivity that Synagogues began to be established throughout the land, and "a special ritual of readings and prayers was instituted." These were used regularly on Sabbaths and Feast Days, and short Services were also held on Mondays and Thursdays.

It will be seen, therefore, that Liturgical forms of Worship are of very ancient origin, and are sanctioned by Holy Writ, having been instituted by holy men of old for the more perfect rendering of the Worship of Almighty God.

The transition from pre-Christian to Christian worship was natural and easy. One writer says:—"When the members of a Synagogue were convinced that Jesus was the Christ, the old form of worship could go on. The weekly commemoration of the Resurrection supplemented but did not supersede the ancient Sabbath. The reading of the Life of Christ and of the letters of the Apostles supplemented but did not supersede the ancient Lessons from the Prophets and the singing of the Psalms, which were varied by Christian hymns composed for the purpose."

The "Apostolical Constitutions," probably compiled in the reign of Constantine the Great at the beginning of the fourth century, contains a circumstantial description of the Assemblies for Divine Worship. Part of this description runs as follows:—"Let the reader stand on a raised place and read from the Old Testament, and when two Lessons have been read let another sing the Hymns of David and let the people join at the conclusion of the verses; afterwards let there be a reading from the New Testament, all the people standing with profound silence, for it is written 'Be silent, and hear, O Israel.' . . . Then let the High Priest (Bishop) pray for peace upon the people, and bless them in the words of Moses: 'The Lord bless and keep thee; the Lord make His face to shine upon thee and give thee peace.'"

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We see, then, that forms of Worship are of very ancient origin, and that " the Order for Morning Prayer " and " Evening Prayer throughout the year " have their roots in the distant past, stretching uninterruptedly, though with modification in form, from the time of David to the present day. Let us bear in mind also that, as we now know them, they have been in existence and in regular use since the beginning of the reign of Queen Elizabeth—1559—nearly 370 years ago. Apart, therefore, from their still earlier origin, they have the merit of long usage in their present form, and have met the needs of at least twelve generations of our race. Let us bear in mind also that they are largely used in the Liturgy of the American Church, as well as, of course, in the other daughter Churches of the Church of England, scattered throughout the Empire in our various Dominions, Colonies and Dependencies.

Having thus briefly glanced at something of the history of Liturgical Worship in general, and of the Book of Common Prayer in particular, the way is now clear for us to revert to the actual subject of the lecture : " The Evidence of the Book of Common Prayer to the Truth of British-Israel Teaching."

That a large proportion of the Book is intended for anyone and everyone is evident, but that much of it can only apply to, and rightly be used by, God's chosen people, Israel, is equally evident to those who consider the matter fairly and with unprejudiced minds.

For instance, the first of the " sentences " ordered to be read at the beginning of Morning and Evening Prayer is, " When the wicked man turneth away from the wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive." This obviously applies to mankind at large, and a glorious thing it is that salvation is free to all, whether black, white or yellow, whether Jew or Gentile, Israelite or Arab. " If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness " applies to all, irrespective of colour, nationality or character. " Whosoever " is a blessed word and embraces all who believe in Christ, Who Himself said " God so loved *the world* that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

On the other hand, many passages in the Prayer Book are almost meaningless unless those who use them are really Israel. As an example, why do we sing in the " Venite" (Psalm xcv) Sunday by Sunday—" When your fathers tempted Me, proved Me, and saw My works : Forty years long was I grieved with this generation," if we are not the lineal descendants of those who were miraculously brought out of Egypt and wandered for forty years in the wilderness ?

Another of the opening sentences, taken from Daniel's great prayer and confession of sin, when he and his people were in Babylon, runs thus :—" To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him ; neither have we obeyed the voice of the Lord our God, to walk in *His laws* which *He set before us.*" Daniel undoubtedly had his own people Israel in mind when he uttered this confession, and it was to them that God's laws had been delivered ; they have never been delivered in similar fashion, or in any fashion, so far as I know, to any other people or nation. Why, then, are these words selected as appropriate at the Services of our National Church if we bear no relationship to the nation to whom the laws were given ?

Let us consider further the various portions of Morning and Evening Service, taking from them examples having special reference to our subject. In the General Confession we refer to ourselves as " lost sheep." This is an expression which occurs several times, both in the Old and New Testaments. The last verse of Psalm cxix reads, " I have gone astray like a lost sheep " ; then there is the well-known verse in Isaiah liii, " All we like sheep have gone astray." Everyone realises, of course, that the word " sheep " is used figuratively to denote a person or persons, but there are many instances where we shall find, if we examine them carefully, that the context shows that it is to the nation Israel specially that the word refers. The first occasion seems to be when the pestilence destroyed 70,000 men because of David's sin in numbering the people ; David prayed to the Lord that the plague might be stayed, and acknowledging his wrongdoing he said, " Lo, I have sinned and done wickedly, but *these sheep*, what have they done ? " In the Psalms the nation is often referred to as sheep—" the sheep of Thy pasture," " the sheep of His hand," " His own people . . . like sheep." But it is when we come to Jeremiah that we see the full significance (ch. l, 6), " *My people* hath been *lost sheep* " speaking prophetically, as it were, in the future, and looking back to a state of things not yet come to pass. Christ Himself, as we know full well, spoke several times of " the lost sheep of the House of Israel," and there are numerous references to shepherd and flock, meaning, evidently, Israel—the sheep. How is it that the compilers of this prayer chose the expression which is so intimately connected in Scripture with the House of Israel ?

We now pass on to the Responses which follow the Lord's Prayer. The Minister says, " O Lord, open Thou our lips," and the people answer, " And our mouth shall show forth Thy praise." These words are evidently taken from Isaiah xliii, 21, where the Lord, speaking of Israel, says, " This people have I formed for Myself ; they shall show forth My praise." Then follows, " O God, make speed to save us " ; this is a prayer often on the lips of the Psalmist, and the words " O Lord, make haste to help us " are found almost verbatim in Psalm xxii, verse 19. " Praise ye the Lord " are words we read many times over in the Psalms, and how natural is the response " The Lord's Name be praised."

Incidentally it is worth while noticing how strong a note of praise is sounded in the Services of the Church. After exhortation, confession (denoting repentance), and the pronouncing of God's forgiveness for the truly penitent and believing soul, we are almost at once led to the expression of heartfelt praise and thanksgiving. This surely is most fitting. If we truly realise our sinfulness and God's wondrous all-forgiving love, we cannot help rejoicing, and here are we given help to express our gladness suitably.

" Woe unto them that call evil good, and good evil ; that put darkness for light, and light for darkness ; that put bitter for sweet, and sweet for bitter."—ISAIAH.

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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. 14.

THE following is a profound statement of far-reaching truth and fully explains itself :—

The American writer, Rev. H. Read, says : "The disposition of nations is *purely Providential*. As King of nations, God has at the present time, and for purposes we can hardly mistake, given an almost unlimited supremacy to the two most enlightened and Christian nations. England and America give laws to almost the whole world. I would rather say that the Anglo-Saxon race are extending an all-controlling influence over the entire earth. *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 bounds 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. England is the Rome of the day."

The *Nouvelle Revue* of Paris, in 1882, said : "The continual progress of that immense family which is enveloping the world to the exclusive profit of the Anglo-Saxon race . . . . . Wherever our flags are side by side, wherever our rights even predominate over those of any other nation, the ground, skilfully mined, gives way under our feet. *If we go hand in hand, we work for England.*"

We have the following words from Green, the historian : "One issue is inevitable. In the centuries that lie before us the primacy of the world will remain with the English people."

Hon. Joseph Chamberlain, in a public address, said : "I humbly believe we are destined by Providence to be the governing race. For that great qualities are required. Thank God, hitherto they have never been wanting in our history."

In 1881, Dean Farrar made this statement : "Glance with me for a few moments at English history, and you will see at once that the *English Church and the English nation are and always have been one.*"

Japan has a word to say concerning the greatness of England : "Thy greatness, O England, is not thine own making. Thy commodious harbours of Liverpool, Bristol and Southampton were not digged by thee. The warm wind that comes from the West, and the fruitful rains which it brings, *are brought to thy shores by a Power that is not thine own.*

"Thou wast placed in the midst of the land hemisphere, and the whole world turns towards thee. Thou art the world's mart, and thy wealth is the world's. Then thy laws, literature and religion, they, too, are not all thy thinking. What were thy Hobbes, Austen and Blackstone, had there not been a Cæsar and a Justinian for thee? What were thy Milton and Shakespeare, had there not been Æschylus, Horace and Virgil, who unwittingly wrought for thee? What were thy Wycliffe, Knox and Wesley, *had there not been Isaiah, Daniel and Paul who preached for thee?* Rome, Greece, Judæa, Phœnicia, all contributed their parts to make thee great. *Thou art the product of ages of human labour, from Abraham and Homer downwards.* The world demands from thee a service which is thy due . . . . Thy fleet ought to be employed not merely to protect thy interest, but to right the world's wrongs. Thy pluck and skill ought to be freely given to help the helpless and to rescue the perishing. Japan, too, comes to thee, not to beg help of thee, *but to claim from thee the fellowship of brothers,* which is thy honour to give and ours to receive. In all our strifes of onward progress, great is our need of thy arts, thy laws, thy institutions, and thy literature as well. Be thou queenly, gracious, meek and true, *and thou wilt surely win a sister empire in the Pacific.* Attest thy greatness by a larger service to man."



MR. WAKEFORD.

Mr. Wakeford is the Superintendent of the large Staff Room next the Secretary-General's Office at our Headquarters, where he has relays of voluntary workers under his direction, and among whom he is very popular. Mr. Wakeford has a genial personality, and he combines first-rate business ability with untiring zeal and enthusiasm for the B.-I. Cause. He has had a very interesting career, and a lengthy business experience connected with big institutions, including an important War Office department.

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QUESTIONS AND ANSWERS.

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

QUESTION.—Will you kindly enlighten me upon the meaning of *this* generation, in the text "Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (St. Matt. xxiv, 34). What are the implications of this statement made by Our Lord? Did He mean that when, at some date in the distant future, men began to see the opening of the events that had been foreshadowed that particular generation would live to see their entire fulfilment? This text was quoted to me by one who doubts the British-Israel standpoint.—H. W. R.

ANSWER.—I think I have tried to explain this verse before, and to a certain extent Matt. xii, 45 and xvi, 28 may be compared with it, and possibly Matt. xvii, 17 and Luke xvii, 25.

As is always the case, no text should be studied outside its context. This chapter (Matt. xxiv) contains one of the most remarkable prophecies in the Bible—especially in the Gospels. It takes in a long vista of events which were to come to pass, dated from the days of Our Lord's Ministry. Some were to be fulfilled in the Fall of Jerusalem, and some during the subsequent periods of history which (from our point of view) is now past history, while certain parts of this great prophecy refer to the Second Coming of Christ. Other portions are not necessarily prophetical at all, but simply convey spiritual warnings to those who are not ready either for death, or for the Lord's Coming.

It is not easy to separate the dispensational and prophetic elements into their respective and component or consequent parts. For example, supposing you are in a mountainous country, and supposing you see in front of you a mighty panorama of mountains. The distant series of ranges will all appear to be equally distant from your view point, and, owing to the clarity of the air, it may not be easy to distinguish the nearer ranges from the farther ones. Yet experience proves that one given mountain may be some 20 or 50 miles nearer to you than another mountain or peak which just shows itself against the former one. This will become more apparent still if the more distant mountain is higher in altitude than the nearer one, bearing in mind that the horizon always rises to the level of one's eye.

So it is in this chapter. Our Lord, in the one case, is speaking of events which were to happen within a few years of His own time on earth, while in the same breath, as it were, He is speaking of great dispensational and prophetic truths, the mightiness of which have already shocked the world, and may shock it still more in the future. In evidence of His statements Christ calls upon the witness of Daniel from the *Old* Testament and of the Solar system from the *Heavenly* Testament.

This chapter must be compared not only with the prophecies of Daniel, but also with those of the Major and Minor Prophets, and also with St. Paul's predictions (especially 2 Thess. ii).

Hence it will be seen that God is dealing with Israel redeemed as with no other nation (Psalm cxvii, 20) to whom is committed "this Gospel of the Kingdom," which has to be "preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv, 14).

This brings us therefore to ask the question, "Who or what is meant by 'this generation?'" It is obvious from what has been said above that this expression cannot refer or apply to one generation only, and to that generation which was then alive at the time in which Our Lord was speaking, since "all these things" were not fulfilled by the Fall of Jerusalem in A.D. 70. Certain rationalising interpreters, such as De Wette, etc., have endeavoured to prove that the prophecy of this chapter has failed, because it was not fulfilled in the first Christian century. But we know that prophecy cannot fail, hence we must look for another explanation of the word *generation*. The Greek word is ἡ γενεὰ (*he genea*), which has more than one meaning attached to it. It literally means *birth, offspring*, hence *progeny*, a *generation* of mankind (Matt. xi, 16; xxiii, 36, etc.). As with us the ancients regarded three generations as forming a century (Herodotus 2, 142; *cf.* Thucydides 1, 14).

But the Greek word also means a continuous sequence of generations, hence an *age* (Herodotus 3, 122), or a race, stock, tribe, nation, etc. (Homer, *Iliad* 20, 306; *cf. Odyssey* 1, 122, 16, 117; also Luke xvi, 8, and possibly Acts xiii, 36). In Hellenistic Greek (not the Greek of the Classics, but of the Greek-speaking Hebrews, and of North Africa, Palestine, etc., in Our Lord's day, and of the Septuagint and many parts of the New Testament), the above word certainly means *a race or family of people*. This will be seen in Jer. viii, 3, where "family" is translated in the LXX Greek by the above word γενεὰ.

Zacharias was not slain by the literal generation (in the usual sense of the word) to whom Our Lord was speaking (Matt. xxiii, 36, with 35), hence it will be seen that Christ was addressing Himself to the whole nation and people.

From the above it becomes clear that the words "this generation" mean not necessarily the existent generation living at the moment, who actually heard Our Lord speaking, but the whole nation to whom He was speaking prophetically, and to whom He applied the Old Testament prophecies as well. This whole nation can be none other than Israel, the nation whom Our Lord came to visit and redeem (Luke i, 68). They are the "elect," who are mentioned twice in this chapter (xxiv, 22, 31), and to whom, in the different stages of the fulfilment of prophecy the three Parables of the Vine (St. John xv, 1-6), the Fig Tree (Matt. xxiv, 32-35), and the Olive (Rom. xi, 16-24), are applied.

"Search undismayed the dark profound
Where Nature works in secret; trace the forms
Of atoms, moving with incessant change
Their elemental round; behold the seeds
Of being, and the energy of life,
Kindling the mass with ever-active flame;
Then say if nought in these external scenes
Can move thy wonder?"

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose, to a life beyond life."

MILTON.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE heartily thank all those who have generously sent us donations for the Forward Movement mentioned in our issues of January 28th and February 11th. Many more are needed, and, to be able to claim the £700 conditionally offered by the Earl of Dysart, these donations must be in hand or be promised by the middle of March. We therefore earnestly appeal to all who can come to our aid to most kindly do so speedily. It cannot be too strongly urged that the portents for the year 1928 make this period the most important so far in the history of our Movement, in the sense that it should prove to be the one when people will be more responsive to our message than in any previous year; hence the urgency for a vigorous campaign quickly.

* * *

A great move forward has resulted from the meetings held in Dublin and Belfast by the Rev. Pascoe Goard and Mr. John Leech, K.C. Four meetings were held in the Diocesan Hall of the former city with excellent attendances. In Belfast ten meetings were held in the Wellington Hall, holding some 1,600; four meetings in the Ulster Hall, holding about 1,800; and two meetings in the Grosvenor Hall, holding nearly 2,500. The audiences were always large and in some cases full. In one or two instances people were turned away for want of room. An important conference was held with ministers and college professors with very gratifying results.

* * *

We have received an unprecedented number of newspaper reports of B.-I. meetings in various parts of Britain and Dominions, many of them from half a column to two columns in length.

* * *

Recently the Rev. T. H. Whitehouse has lectured at Northampton, Burton-on-Trent, Harrogate, Bingley, Ilkley, Halifax, Bradford, Birmingham, Coventry, Newcastle-under-Lyme, Stoke-on-Trent, Cheltenham, Dunchurch and Rugby.

From Northampton we hear of a man and his wife (to whom a "chance" copy of the MESSAGE was given), walking five miles from their home to the nearest 'bus, by which they rode eight miles into Northampton to attend afternoon and evening meetings. The return walk of five miles was through unlighted lanes in heavy rain. Their pluck was undoubtedly rewarded.

* * *

On February 1st Mr. Marchant gave a fine address at the Book Depot, Worthing, on "The Theory of the Antichrist." The Rev. Gurney Webb presided, other clergymen also being present.

* * *

The subject taken by Mr. Daniel Farmer at Swanage on February 6th was "Where do we get the name British from, and what does it stand for?"

* * *

The fourth meeting at Harrogate, when the Rev. T. H. Whitehouse lectured on "The Throne of David," was such a success that there is every confidence of a Branch being formed there very soon.

* * *

A very successful Conversazione was held in Bedford on February 8th, over 150 being present; Miss Hamilton Hunter gave an excellent address on "The Covenants of God." Col. James also gave a short address, and good results are looked for.

* * *

An effort is being made to form a Branch and arrange meetings in Colchester district. The first will be on March 22nd, at the Carlton Café, when the Rev. Joseph Gay is engaged to speak. We shall be glad to hear from those who are interested.

* * *

ENGAGEMENTS FOR NEXT WEEK.

BATH, Assembly Rooms, Wednesday, February 29th, at 3 and 7.30. Rev. Joseph Gay.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, February 27th, at 7.45. Rev. T. H. Whitehouse.
BOGNOR, Osborne's Restaurant at 3 and Picturedrome Hall at 8, on Wednesday, February 29th. Mr. J. J. Morey.
BRIGHTON.—Friday, March 2nd, at 8. Mr. J. J. Morey.
BRISTOL, Rotary House, Colston Street, Monday, February 27th, at 3 and Tuesday, 28th, at 3 and 7.30. Rev. Joseph Gay.
DERBY, Cavendish Café, Cornmarket, Thursday, March 1st, at 7.30. Rev. T. H. Whitehouse.
EALING, Y.M.C.A., Bond Street, Thursday, March 1st, at 8.15. Mr. J. J. Morey.
GUILDFORD, Friday, March 2nd, at 3. Mr. J. J. Morey.
HULL, Church Institute, Tuesday, February 28th, at 7.30. Rev. W. Brown-Pollock.
ILFORD, Thursday, March 1st. Mr. H. B. Rand.
LEAMINGTON SPA, Wednesday, February 29th, at 3 and 7.30. Rev. T. H. Whitehouse.
MANCHESTER, Council Chamber, Houldsworth Hall, Deansgate, Tuesday, February 28th, at 7.45. Mr. S. E. Steele.
NAILSEA, Thursday, March 1st, Heath Cottage at 3, and The Chapel at 7.30. Rev. Joseph Gay.
PUTNEY Y.W.C.A., Ravenna Road, Monday, February 27th, at 3 and 8. Mr. J. J. Morey.
ROCK, near Kidderminster, Friday, March 2, Rev. T. H. Whitehouse.
SHEFFIELD, Victoria Hall, Committee Room, Wednesday, February 29th, at 7.30. Mr. H. D. Houghton.
STOCKPORT, The Vestry, U.M. Church, Wellington Road South, Thursday, March 1st. Mr. W. J. Gaskell.
STOURBRIDGE Tuesday, February 28th. Rev. T. H. Whitehouse.
TEIGNMOUTH.—Tuesday, February 28th. Mr. J. J. Morey.
THURCROFT, Miners' Welfare Hall, Thursday, March 1st, at 7.30. Mr. H. D. Houghton.
WESTON-SUPER-MARE, Friday, March 2nd, at 3 and 7.30. Rev. Joseph Gay.

FOR FOLLOWING WEEK.

BARKING, Municipal Café, Friday, 9th, at 8. Mr. J. J. Morey.
BRADFORD, Friends' Meeting House, Fountain Street, Friday, 9th. Rev. R. G. F. Waddington.
CANONBURY, St. Paul's Parish Hall, Ball's Pond Road, Monday, 5th, at 8. Rev. Joseph Gay.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 8th, at 8. Mr. G. C. Young.
GRAVESEND, Town Hall, Monday, 5th, at 8. Mr. J. J. Morey.
HALIFAX CENTRE, Brunswick U.M. Church School, Thursday, 8th, at 7.30. Mr. J. J. Morey.
HIGH WYCOMBE, Guildhall, Monday to Friday, 5th to 9th, at 8. Rev. Joseph Gay and Mr. H. B. Rand.
LEICESTER, Rechabite Hall, Dover Street, Tuesday, 6th, at 3 and 7.30. Tea at 5. Rev. J. Mountain, D.D.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 8th, at 7.15. Mr. S. E. Steel.
NEW ROMNEY, Tuesday, 6th. Mr. J. J. Morey.
RYE, The Monastery, Wednesday, 7th, at 8. Mr. J. J. Morey.
ST. LEONARD'S, Masonic Hall, Thursday, 8th, at 3 and 8. Mr. J. J. Morey.
SHEFFIELD, Victoria Hall, Committee Room, Wednesday, 7th, at 7.30.
SOUTHPORT, St. John's Hall, 20, Scarisbrick Street, Friday, 9th, at 7.30. Rev. J. C. Dalrymple.
STOCKPORT, Minor Hall, Central Library, Wellington Road South, Thursday, 8th. Rev. R. G. F. Waddington.
WALSALL, Temperance Hall, Tuesday, 6th, at 7.30. Mr. C. Lavender.

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JOHN O'GROATS

BISCUITS enough to stretch from LAND'S END to JOHN O' GROATS are sent out from Kelceda Works, London, every week.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE heartily thank all those who have generously sent us donations for the Forward Movement mentioned in our issues of January 28th and February 11th. Many more are needed, and, to be able to claim the £700 conditionally offered by the Earl of Dysart, these donations must be in hand or be promised by the middle of March. We therefore earnestly appeal to all who can come to our aid to most kindly do so speedily. It cannot be too strongly urged that the portents for the year 1928 make this period the most important so far in the history of our Movement, in the sense that it should prove to be the one when people will be more responsive to our message than in any previous year; hence the urgency for a vigorous campaign quickly.

* * *

A great move forward has resulted from the meetings held in Dublin and Belfast by the Rev. Pascoe Goard and Mr. John Leech, K.C. Four meetings were held in the Diocesan Hall of the former city with excellent attendances. In Belfast ten meetings were held in the Wellington Hall, holding some 1,600; four meetings in the Ulster Hall, holding about 1,800; and two meetings in the Grosvenor Hall, holding nearly 2,500. The audiences were always large and in some cases full. In one or two instances people were turned away for want of room. An important conference was held with ministers and college professors with very gratifying results.

* * *

We have received an unprecedented number of newspaper reports of B.-I. meetings in various parts of Britain and Dominions, many of them from half a column to two columns in length.

* * *

Recently the Rev. T. H. Whitehouse has lectured at Northampton, Burton-on-Trent, Harrogate, Bingley, Ilkley, Halifax, Bradford, Birmingham, Coventry, Newcastle-under-Lyme, Stoke-on-Trent, Cheltenham, Dunchurch and Rugby.

From Northampton we hear of a man and his wife (to whom a "chance" copy of the MESSAGE was given), walking five miles from their home to the nearest 'bus, by which they rode eight miles into Northampton to attend afternoon and evening meetings. The return walk of five miles was through unlighted lanes in heavy rain. Their pluck was undoubtedly rewarded.

* * *

On February 1st Mr. Marchant gave a fine address at the Book Depot, Worthing, on "The Theory of the Antichrist." The Rev. Gurney Webb presided, other clergymen also being present.

* * *

The subject taken by Mr. Daniel Farmer at Swanage on February 6th was "Where do we get the name British from, and what does it stand for?"

* * *

The fourth meeting at Harrogate, when the Rev. T. H. Whitehouse lectured on "The Throne of David," was such a success that there is every confidence of a Branch being formed there very soon.

* * *

A very successful Conversazione was held in Bedford on February 8th, over 150 being present; Miss Hamilton Hunter gave an excellent address on "The Covenants of God." Col. James also gave a short address, and good results are looked for.

* * *

An effort is being made to form a Branch and arrange meetings in Colchester district. The first will be on March 22nd, at the Carlton Café, when the Rev. Joseph Gay is engaged to speak. We shall be glad to hear from those who are interested.

* * *

ENGAGEMENTS FOR NEXT WEEK.

BATH, Assembly Rooms, Wednesday, February 29th, at 3 and 7.30. Rev. Joseph Gay.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, February 27th, at 7.45. Rev. T. H. Whitehouse.
BOGNOR, Osborne's Restaurant at 3 and Picturedrome Hall at 8, on Wednesday, February 29th. Mr. J. J. Morey.
BRIGHTON.—Friday, March 2nd, at 8. Mr. J. J. Morey.
BRISTOL, Rotary House, Colston Street, Monday, February 27th, at 3 and Tuesday, 28th, at 3 and 7.30. Rev. Joseph Gay.
DERBY, Cavendish Café, Cornmarket, Thursday, March 1st, at 7.30. Rev. T. H. Whitehouse.
EALING, Y.M.C.A., Bond Street, Thursday, March 1st, at 8.15. Mr. J. J. Morey.
GUILDFORD, Friday, March 2nd, at 3. Mr. J. J. Morey.
HULL, Church Institute, Tuesday, February 28th, at 7.30. Rev. W. Brown-Pollock.
ILFORD, Thursday, March 1st. Mr. H. B. Rand.
LEAMINGTON SPA, Wednesday, February 29th, at 3 and 7.30. Rev. T. H. Whitehouse.
MANCHESTER, Council Chamber, Houldsworth Hall, Deansgate, Tuesday, February 28th, at 7.45. Mr. S. E. Steele.
NAILSEA, Thursday, March 1st, Heath Cottage at 3, and The Chapel at 7.30. Rev. Joseph Gay.
PUTNEY Y.W.C.A., Ravenna Road, Monday, February 27th, at 3 and 8. Mr. J. J. Morey.
ROCK, near Kidderminster, Friday, March 2, Rev. T. H. Whitehouse.
SHEFFIELD, Victoria Hall, Committee Room, Wednesday, February 29th, at 7.30. Mr. H. D. Houghton.
STOCKPORT, The Vestry, U.M. Church, Wellington Road South, Thursday, March 1st. Mr. W. J. Gaskell.
STOURBRIDGE Tuesday, February 28th. Rev. T. H. Whitehouse.
TEIGNMOUTH.—Tuesday, February 28th. Mr. J. J. Morey.
THURCROFT, Miners' Welfare Hall, Thursday, March 1st, at 7.30. Mr. H. D. Houghton.
WESTON-SUPER-MARE, Friday, March 2nd, at 3 and 7.30. Rev. Joseph Gay.

FOR FOLLOWING WEEK.

BARKING, Municipal Café, Friday, 9th, at 8. Mr. J. J. Morey.
BRADFORD, Friends' Meeting House, Fountain Street, Friday, 9th. Rev. R. G. F. Waddington.
CANONBURY, St. Paul's Parish Hall, Ball's Pond Road, Monday, 5th, at 8 Rev. Joseph Gay.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 8th, at 8. Mr. G. C. Young.
GRAVESEND, Town Hall, Monday, 5th, at 8. Mr. J. J. Morey.
HALIFAX CENTRE, Brunswick U.M. Church School, Thursday, 8th, at 7.30. Mr. J. J. Morey.
HIGH WYCOMBE, Guildhall, Monday to Friday, 5th to 9th, at 8. Rev. Joseph Gay and Mr. H. B. Rand.
LEICESTER, Rechabite Hall, Dover Street, Tuesday, 6th, at 3 and 7.30. Tea at 5. Rev. J. Mountain, D.D.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 8th, at 7.15. Mr. S. E. Steel.
NEW ROMNEY, Tuesday, 6th. Mr. J. J. Morey.
RYE, The Monastery, Wednesday, 7th, at 8. Mr. J. J. Morey.
ST. LEONARD'S, Masonic Hall, Thursday, 8th, at 3 and 8. Mr. J. J. Morey.
SHEFFIELD, Victoria Hall, Committee Room, Wednesday, 7th, at 7.30.
SOUTHPORT, St. John's Hall, 20, Scarisbrick Street, Friday, 9th, at 7.30. Rev. J. C. Dalrymple.
STOCKPORT, Minor Hall, Central Library, Wellington Road South, Thursday, 8th. Rev. R. G. F. Waddington.
WALSALL, Temperance Hall, Tuesday, 6th, at 7.30. Mr. C. Lavender.

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JOHN O'GROATS

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CONTENTS.

	PAGE
THE LAW OF THE LORD, OR THE COMMON LAW.—VIII. By the Rev. W. Pascoe Goard	129
BRITAIN AT PRAYER—OR—AT WAR. GOD'S LAST CALL TO THE NATION	133
THE LITERAL INTERPRETATION OF SCRIPTURE. By Daniel Farmer	135
THE EVIDENCE OF THE BOOK OF COMMON PRAYER.—II. By Chas. Lavender	136
WEEK BY WEEK. By A. R. H.	139
THE SECRETARY-GENERAL'S NEWS AND NOTES	142

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 LAW OF THE LORD, OR THE COMMON LAW.—VIII.

BY THE REV. W. PASCOE GOARD.

WE have seen the *formation* of *the nation* Israel at Sinai, as recorded in the Book of Exodus.

We have seen the organisation of the WORSHIP of Israel; and of the CONGREGATION in connection with that worship; which congregation consists of every citizen of Israel who is not outlawed for crime. And we have seen the ordination of the Priests, *the sons of Aaron*, for the carrying on of that worship; as these things are set forth in the Book of Leviticus.

We have seen the *detailed organisation of the nation*, and the appointment of *the House of Elders, or of Lords*; the dedication of the Priests, the sons of Levi, to carry on their secular ministry in the nation; and *the enrolment of the armies of Israel*, as shown in the Book of Numbers.

We have seen *the occasion* taken for the recapitulation of the basic principles of the Law, in the form of a digest for the administrators' guidance; and the preliminary exhortation to the nation to give heed thereto.

We now follow, as far as we may, the wonderfully interesting and vitally important digest of the Law of Israel, in the Book of Deuteronomy.

It is not an idle saying that *it should be the qualification of every candidate for election to the Houses of Parliament in the Empire* that *he should have read and memorised the handbook of the Law*. The book is designed, as is clearly stated, that it should be in the hand of the King in administering the Law. It is provided that the King should write his own copy with his own hand. Surely it is not too much to require that every Law-maker should be also so equipped, and so informed, that he may not mislead the nations of Israel-Britain.

It is of infinite importance that Israel-Britain should be acquainted with the basic principles on which the Lord is dealing with her at this time. It cannot be but that the years immediately ahead of us should be full of responsibility, for manifestly *the world is moving out upon another plane of organisation*. The tremendous increase in the population of the nations during the last century and a half renders the old system of governing the peoples obsolete. As a matter of fact, *Western civilisation is becoming unified in many lines*. It is becoming one in financial organisation. It is becoming one in commercial activity. It is becoming one in industrial life. It is becoming one in ideals, and one in literature. The various interests are running into one; and are altogether overleaping national boundaries. There is no power which can ultimately keep them apart. This phase of the matter was discussed at length with the writer by the late Sir William Glynn Jones, whose insight, gained by wide experience, was very clear. Sir William had undertaken to write a series of articles on the matter for these columns, but his untimely death intervened immediately thereafter.

The national organisation of Western civilisation is manifold. *It is cut up into nations*, with distinct boundaries and with various systems of law and varied forms of government.

On a larger scale, Western civilisation is cut up into races

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such as Latin ; Teutonic ; Slavic ; Anglo-Saxon, etc. Among these are divers prejudices, and hereditary hatreds handed down. Notwithstanding this, it is manifest that Western civilisation must become one in organisation as a community of nations, as well as one in financial and commercial affairs, and that the movement towards unification is now on the way.

As we have seen, Jurists have been in session this year, representing Western civilisation as it is found in the West and in the East. These have had under consideration the various systems of Law ; and the move is one towards unification of the Law in Western civilisation.

These Jurists have declared for the system of the Common Law, which they have not perhaps fully recognised to be the Law of God. They will soon so recognise it, and that will hasten the matter. They now recognise it as British and American Law. Its general adoption, when it comes, may well lead to a move to enter, on equal terms, that community of nations now in being within the Empire, and to which the United States is closely related in language and in law.

Speaking with a man of affairs in the Empire a short time ago about the acceptance of the Common Law by other races and nations, the remark came as a matter of course : " Then they will also have to take the language."

This goes without saying ; for those who know how centuries of careful study and administration has made the English language the natural expression of the Law, as fixed and made sure by decisions of courts ; and by Acts of Parliament which carry definitions of terms. In accepting the Law there is an acceptance, not only of the language in which it is couched ; and the judgments which define the terms ; there is also *an acceptance of the Kingdom* in its widest sense. Details will come later. This is a movement which is not being artificially produced by the design of men. It is a movement as inevitable as the sunrise, and as much above and beyond human interference.

Britain and America must lead in this. As the Japanese Jurist said at the before-mentioned conference : " Britain is the fountain-head of Law and Justice." Thus is the plan of God being revealed in the actual life of the nations.

A distinguished Member of the British Parliament said to the writer regarding this matter : " *Government has become too great a task for human wisdom,* even when cut up as it is into comparatively small national sections. That is to say, *national government has become too great a task for human wisdom. What would the government of a united civilisation be?* "

To this the writer replied : " Your statement leads to the conviction that the time has come when ' the fulness of the nations ' which the world is experiencing *demands the return of Our Lord in order to bring Divine wisdom to bear upon the problem of human government.*"

It becomes manifest that we are moving out into a larger scale of things in human society. Russia recognises this, as do the rest of the nations. Russia is organising, *to try to wrest the supreme government from the hands of the Western nations,* and to establish her rule in the kingdoms of this world.

Backing the Russian programme are some of the keenest minds in the Jewish world. This makes the matter more serious. For the Jew has been trained in the theory of Israel Law during the last thirty-five hundred years.

But Israel-Britain, in addition to theoretical training, has had thousands of years experience in " working " the system. It is manifest that a race so trained will take the lead in the contest which is coming as to who shall rule, and what the system of rule shall be.

Let it be understood that *we are not talking of an ambition for world rule as a thing to be created.* But of the question into whose hands that world rule, which is inevitably approaching, shall fall.

Israel-Britain led by Israelites will prevail. *The nations of this world, even though led by a minority of Jews of Israel stock,* will inevitably fail before Israel.

Inasmuch as British-Israel *is being called upon by the nations to take over more and more of the rule of the earth ; inasmuch as British Common Law is being chosen by the nations ;* and *inasmuch as the rule of the earth is foretold for her ;* it is a necessary qualification that she shall be instructed in the Law, and in all other things necessary for her to take up the duty of general administration *according to the mind of the Lord.*

Let us follow further the study of this wonderful theme.

A SYNOPSIS OF THE LAW.

To this end we shall include here three wonderful chapters ; well knowing that whereas the Bible lover will lay down his paper and take up the Bible to fill in the blanks which may be left, this journal will fall into the hands of many busy men *en route,* and at odd moments when the Bible will not be at hand, and the effect desired will thereby be lost if the quotation be not provided.

" And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

The Lord our God made a covenant with us in Horeb.

The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

The Lord talked with you face to face in the mount out of the midst of the fire,

(I stood between the Lord and you at that time, to shew you the word of the Lord : for ye were afraid by reason of the fire, and went not up into the mount ;) saying,

I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

Thou shalt have none other gods before me.

Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth :

Thou shalt not bow down thyself unto them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

And shewing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in

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vain: for the Lord will not hold him guiltless that taketh his name in vain.

Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee.

Six days thou shalt labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

Thou shalt not kill.

Neither shalt thou commit adultery.

Neither shalt thou steal.

Neither shalt thou bear false witness against thy neighbour.

Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or anything that is thy neighbour's.

These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

And it came to pass, when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders;

And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

Now therefore why should we die? for this great fire will consume us; if we hear the voice of the Lord our God any more, then we shall die.

For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it.

And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken.

O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

Go say to them, Get you into your tents again.

But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left.

Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it:

That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

Hear, therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

Hear, O Israel: The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

And thou shalt write them upon the posts of thy house, and on thy gates.

And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage.

Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

Ye shall not go after other gods, of the gods of the people which are round about you;

(For the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

Ye shall not tempt the Lord your God, as ye tempted him in Massah.

Ye shall diligently keep the commandments of the Lord

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your God, and his testimonies, and his statutes, which he hath commanded thee.

And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers,

To cast out all thine enemies from before thee, as the Lord hath spoken.

And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?

Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand:

And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day.

And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.

But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.

If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?

Thou shalt not be afraid of them: but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt;

The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid.

Moreover the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible.

And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once lest the beasts of the field increase upon thee.

But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God.

Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing."—Deut. v, vi, vii.

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BRITAIN AT PRAYER—OR—AT WAR.

GOD'S LAST CALL TO THE NATION.

WE believe that the time has come when the most solemn warning that we can possibly give should now be given to Britain.

Many voices from those who are informed from many quarters, of separate and distinct things which lead to the same conclusion, will tell and are telling Britain that she stands on the edge of a volcano.

Britain does not desire war. Britain is determined, so far as it is possible for her to control events, that she will have peace with all. But unfortunately Britain is in the position of the peaceful traveller, who is met and assaulted by highwaymen. She must submit to lose property, honour, and national life, with all that it stands for; *or she must defend herself.* The choice of peace is not left with her by the highwaymen.

Moreover, *Britain is a servant nation.* This she has been from the birth of her race in Isaac, some 1928 years (*circa*) before Christ; and from the organisation of her nationhood from 1496 B.C. (*circa*) until this day. *She is the servant of Jehovah, her God and King.* He has set her *the task of serving the nations of the earth, as the administrators of His Kingdom in the earth.* This service she must fulfil, even though the nations of the earth strive with might and main, with hand and sword, to prevent her carrying out the task.

Further, *Jehovah, the God and King of Israel, has committed to Britain the treasures of the Kingdom.* These, as Mr. Morey points out, include *the national organisation; the House of David; the Throne; the Temple, or its Christian equivalent; the Law and its administration; the Lands;* and *all the precious things of the Kingdom of God in the earth.*

Once more, Our Lord Jesus Christ committed His goods and His House to Britain, the ten-tribed servants of the Lord, when He went into the far country "to receive for Himself a Kingdom and to return." These "goods" consist of the Word of Truth; the Gospel of the Kingdom and of Salvation; the lands Divinely granted to the Kingdom; the Throne of His father David, to which He must ultimately, and soon, come; the "lost sheep of the House of Israel"; His inheritance in the heathen; and His possessions in the uttermost parts of the earth. These are His things, and they are precious in His sight. These goods He has committed to "His ten servants," with the command "Occupy till I come."

These things being so, we must defend our trust even to the death, individually and nationally.

Therefore Our Lord gives us no option as to that which we shall do if these things are attacked; or if men should endeavour to take them from our hands and from the protection of our nation. Our Lord warns us, "The strong man armed keepeth his house"; the strong man unarmed would be overcome and his goods despoiled.

No matter how peacefully disposed we may all be, it is most certain that "if war should arise against us," it will be also against Him, and we must not fail to defend that which He has committed to our charge.

Now it will be mental blindness to shut our eyes to the fact that there are powers organising to challenge our possession of these things; and there are powers organising to prevent our being able to carry on the work which God has instructed us to carry forward.

What choice is there but to defend ourselves, and the things which have been committed to our care, if such organisations make war upon us?

Is there any hope of persuading a nation such as Russia to keep the peace? *Not while we hold the things which God has committed to our charge,* and *not while we carry out the work which He has commissioned us to do.*

Great as is the love of peace in our hearts, and greater still as is our horror of war, that love, and that horror, is infinitesimal when compared with the love of peace, and the hatred of war, which is to be found in the manifested character of God.

And yet, *if the free will of man is to stand,* and that seems to be the most precious endowment with which our Creator has blessed us in the natural realm—even God cannot cause that war shall not take place. *The nations who are even now busy with preparation have predetermined on having their way, and on denying us ours, even at the expense of war.* That is a matter well known by many groups of informed men, whose knowledge comes from many and diverse quarters.

Alas that such is the fact of the case in world affairs to-day! The knowledge that such is the fact has come to men in many walks, and they are telling that knowledge out in many quarters. Now while it is true that Anglo-Saxons see war approaching, *they are not at all planning it, nor desiring it, much less bringing it on.* Long and long ago that knowledge was with the Lord and He has told us of the facts which He has so known for ages. Yet, knowing that such is the case, *He has not planned that thus it shall be, neither has He done any act to bring it on. Neither can He prevent it without taking away human free will,* and this latter would be a greater calamity still, for it would reduce the human species to a level with the lower orders of life, to be governed by instinct, and not by reason manifest in free will and choice.

Is there then no choice? A choice lies with those nations who are at this time determining that even to the point of war they will have their own way. There is a choice with them, and they have exercised it; and, as is well known in many quarters, they have already determined on war.

Is there no choice with Britain? There is no choice with Britain as to whether war shall take place. But what her part in the war shall be is within her choice. She cannot settle the place she shall have in regard to the war by wishing, nor by voting. *She must settle her place in regard to the war by action expressing itself in prayer.*

Britain's choice is as to whether she shall be the antagonist who shall meet and defeat the tremendous efforts our potential enemy will put forth, or whether she shall pass the conflict over into the hands of her God and King.

The choice is: Shall the enemy *meet Britain in the field,* and so waste Britain's strength and cause her untold suffering, before Britain can obtain the victory; or shall the enemy meet Jehovah, the God and King of Israel, in His own person and power?

If Britain shall determine to hold her present course and to stand up to the attacks which may be made on her in her

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own strength, then God help us—there is a time of supreme suffering ahead.

If Britain will recognise the fact of the actual Kingship of Jehovah in our nation, which is Israel, and will call upon Him "to do it for them," then Israel will not have to meet the enemy alone, but Jehovah will take the defence of Israel-Britain in His own hands. He declares in connection with this very matter, "Nevertheless I will be enquired of by the House of Israel to do it for them."

We may not until the event know the actual time of such a war. The enemy could give us the information. But we know that such a war is coming sooner or later. It looks as though it were coming now. Such are the signs and the warnings which we receive daily from many quarters, emanating from many sources of information, that believe we shall perhaps this year, perhaps next year, but soon, be involved in such a conflict. It is time to be ready. And we shall get ready either to fight as we have never had to fight in the history of our nation; or we shall get to prayer.

The same Book that foretells of the terrible struggle the enemy nations will make tells us that our God stands ready to take the whole matter upon His own shoulders, and to fight our battles for us, if we will repent, and turn to Him, and PRAY.

So there lies the choice with Britain.
If we love peace; then let us pray.
If we hate war; then let us pray.

Perhaps our prayer will affect many of our enemies, and turn them from the path into which they are being led—the path of death and confusion.

Whether this is the case or not, our prayer is that which the Lord declares He is waiting for, in order to take the conflict upon His own shoulders, and so relieve Israel-Britain from the terrible calamity of deadly war.

Britain will be at prayer, or at war, soon. That is our warning to-day.

Are there facts which will carry conviction to the minds of men who are inclined to be sceptical of such an appeal as this? There are abundance of facts in history, showing how peace and war depends on the movements of the Kingdom, and of the nations which resist the Kingdom, and which would fain take away the precious things committed to its keeping.

Let us take as a measuring rod the prophetical period of seven times; or two thousand five hundred and twenty years; and let us apply the rod to Israel-British history, as Grattan Guinness applied it to the Continental nations forty years ago.

Israel was sent into punishment for a period of seven times, and at the end of seven times she should be restored.

Israel first went astray from God in 975 B.C. Jeroboam then put away the true worship and the Bible as they then possessed it, and set up the worship of the Golden Calves. Because of this, and more, Israel was

DIVORCED

from God.

Now measure along the line of Israel-British history for two thousand five hundred and twenty years, and what do we find? We find *the reign of Henry the Eighth*, and, in his struggle to obtain

DIVORCE

from his queen, he first divorced Rome from the English Church, himself being recognised as the head of the National Church. He next divorced the scholarship of the Continental Universities which sided with the Pope in the struggle, and separated from their influence Oxford and Cambridge, etc., representing the scholarship of Britain. Then he divorced his wife.

Now read the first chapter of Hosea, which tells of the divorce of Israel under Jeroboam, and then read the story of the divorce of Rome from the English Church under Henry the Eighth, and tell if these parallels are accidental. How many have wondered at the strange symbols used by the Prophet Hosea, to set forth the separation of Israel from her God. Is it not certain that the purpose was to give the key to the reading of the events which should mark the return of Israel to her God at the end of the appointed period of punishment?

Jeroboam put away the Word of God, the priestly ministers appointed of God, and the pure worship of God. He established idol worship, under a new priestly order. Hosea was then commissioned to prophesy the fact of the DIVORCE of Israel from God.

Henry the Eighth put away a foreign order of priests, tore down much of the idol equipment in the land, and declared that thenceforth the BIBLE should be the final authority in British worship. This all came about over a process of DIVORCE.

Come now to the period around 745 B.C. (*circa*). At this time Israel with Syria was in violent conflict with Judah and Jerusalem, and the cause of the contention was THE HOUSE OF DAVID. When the allied armies of Israel and Syria were approaching Jerusalem for the purpose of overturning the dynasty of the House of David, Isaiah came to King Ahaz and prophesied, first, that the expedition should fail; and, secondly, that within sixty-five years Israel should cease to be a nation.

Two thousand five hundred and twenty years from that time Voltaire on the Continent was preaching his infidelity which was the beginning of the overthrow of the ancient Continental kingdoms, and which precipitated the French Revolution, with all its consequences.

Two thousand five hundred and twenty years from that same time John Wesley and his associates were preaching the great evangel which stabilised the thinking of Britain, and through her of the world, and which furnished the spirit which made possible the miraculous spread of the British Empire.

About that time (740 B.C.) Assyria moved against and carried captive the two and a half tribes which dwelt east of the rift of the Jordan Valley, and which were therefore exposed to attack by Assyria from the east without the protection of the Valley. This inaugurated that movement of Assyria against Israel which continued till all Israel had been carried captive to Assyria, a process ending about 704 B.C.

Two thousand five hundred and twenty years from that period Britain found herself in a terrific struggle with all the

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nations of the world, including the United States of America. This struggle continued until Trafalgar at sea, and Waterloo on land, brought final victory for Britain over all her non-Israel enemies, and brought about the modern dividing of Israel into Britain and America, Ephraim and Manasseh, which evidently was at once in the Divine foreknowledge and the Divine plan.

Thus through the terror of the Napoleonic period Britain marched to final victory at the end of her period of punishment, namely, at the end of two thousand five hundred and twenty years.

We now turn to Judah and Jerusalem, for that kingdom also had a share in the sin and in the punishment fully set forth in the sacred Word of God.

At about 603 B.C. Nebuchadnezzar marched against Jerusalem and took the city captive. Two thousand five hundred and twenty years after that Allenby set the city free.

Again, in 587 B.C., the forces of Nebuchadnezzar marched against Jerusalem, took the city, burned the Temple, destroyed the buildings, and left the site of the city bare and the country desolate.

Two thousand five hundred and twenty years from that date calls for the reverse action. But of all the times which had to run, this is the last of the series, and *it is not yet expired.* So we cannot go to the pages of history to see what events mark the end of this last seven times of the City of Jerusalem. We therefore turn to prophecy and we find that *the last step of the great drama will be the gathering of all nations against Jerusalem to battle.* Outside of the general tables, of which we have been speaking, the Bible gives no date for the last great siege. May we not assume that siege will take place, in line with the other events, two thousand five hundred and twenty years from the final destruction of the city and the Temple in the days of Nebuchadnezzar? It would seem that we should be justified in the expectation.

The Great Pyramid seems to lend assurance as to the time of the end. If we take the predictive element of the Great Pyramid, then *the beginning of the end is close at hand. Its beginnings are indicated for this very year, for the Pyramid bears this message.* What that beginning will be, and whether it will be recognised by the people and the world, we must await the events to see. If all these most probable things prove to be so, then such passages as in the prophecy of Joel, of Zechariah, of the 38th and 39th of Ezekiel, have given to us the outline of what may be expected.

We will not try to unravel the prophecy further than to say that the crisis seems to be on us, and we have, as a people, the choice of going to prayer, or of going to war. Read carefully the 38th and 39th of Ezekiel, and it will become clear that the Almighty is ready with organised forces of nature to fight this last battle for us. But also remember that He has declared "Nevertheless I will be enquired of by the House of Israel to do it for them."

What a tragedy it is that at such a time as this the religious leaders of the nation, instead of leading the nation in prayer, are setting the people by the ears with each other over FORMS of worship; and especially that, instead of purifying the worship of the nation from every semblance of that idolatry which has cost us so dear for ages, they should be bent on making such idolatry possible in the nation, under the law.

The tempest threatens to catch the nation, and them, unawares. The last tempest did so, and the Church did not in the least understand. The nation forgave them, because also the nation did not understand. But when the experience is repeated on a larger scale, and the nation does understand, there will be no forgiveness for the religious leaders, either by the people of the nation, or by the Lord; but the punishment Our Lord Himself indicated will be the bitter lot of those who have failed to lead the people in the day of crisis and danger.

May God grant that we, and all the nation, may hear His voice crying:—"The time is fulfilled, the Kingdom of God is at hand,

REPENT YE,

and believe the Gospel."

This was Our Lord's first personal call to the nation as given by St. Mark in the first chapter. This is the last call to the nation as declared by Our Lord Himself in Matthew xxiv: "And this Gospel of the Kingdom shall be preached in all the world" (empire, according to Ferrar Fenton) "for a witness unto all nations; and then shall the end come."

Britain, heed the call of Our Lord to repentance, faith in the Gospel of the Kingdom, and prayer.

THE LITERAL INTERPRETATION OF SCRIPTURE.

BY DANIEL FARMER.

THE confusion of thought existing to-day in the Christian Church is principally owing to what Bishop Hooker called "the licentious and deluding art of spiritualising, making of anything what it listeth, and, in the end, bringing all truth to nothing." Bishop Ryle warned the clergy against the same by saying, "We must get rid of the pernicious habit."

"The historical and prophetical matters of Scripture"—wrote Bengel—"are the bones of its system, the spiritual are its muscles, blood vessels and nerves. The expositor who nullifies the historical for the finding of the spiritual brings death on all correct interpretation." Spiritualisers are like the Chinese, who burn paper representations of the various articles they wish to transmit to their dead relatives. True—and it is to this form of handling Holy Writ that the scathing observation of Matthew Arnold applies, viz.: "The theology of the Churches is the greatest hindrance to the proper understanding of the Scriptures."

Francis W. Newman affirmed "The apathy and ignorance concerning the Old Testament in our English Universities has made the Hebrew history almost a sealed book to us." Here is the tap-root of so-called Modernism. No man, properly informed concerning this part of God's Word, will be found in such company—British-Israel believers are not.

R. D. Wilson, Ph.D., D.D., of Princeton Theological College, said "I try to give my students such an intelligent belief in the Old Testament that they will never doubt it as long as they live." The Scripture informs us that "when the

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enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. lix, 19.) That exactly describes the position and effort of the British-Israel Movement, which is an effectual check on the attempt to mystify, or to discredit, the historical accuracy of the Old Testament. Daniel Webster laid it down that "There is yet more valuable truth to be gained from the Sacred Writings that has thus far escaped the notice of commentators than from all other sources of human knowledge combined." Surely if Daniel Webster had been alive to-day he would not have been amongst those who tell us that the eleven-twelfths of Israel are absorbed in the one-twelfth of Judah. "If we are to understand the Bible aright," wrote Bishop Gore, "we must read it in large portions." Quite so—but our colleges send out their young men with microscopes wherewith to study hoarding posters—and, as one has well observed, it sends them tapping about the broad thoroughfares of Bible history like a blind man with a stick on the narrow pavement of our streets, instead of the bold, free walk of the man who can clearly see a landscape. Not only so, but this sort of tuition largely leads to that attitude of mind so hotly condemned by Dr. Johnson's dictum: "He that can set a hypothetical possibility against an acknowledged certainty is not to be admitted amongst reasonable beings." British-Israel believers are a body of Bible students who have left this school of "hypothetical possibility," and joined the Bible Institute of acknowledged certainty.

THE EVIDENCE OF THE BOOK OF COMMON PRAYER.—II.

By CHAS. LAVENDER.

Now follows the "Venite"—"O come, let us sing unto the Lord"; how familiar are the words—so familiar that perhaps we do not stay to ponder upon their meaning. The whole of it is wonderfully significant, but I want to point out one or two special features. "We are the people of His pasture and the sheep of His hand"; how often have we and thousands of others sung this; what do we mean by it? "*We are* the *people of His pasture* and the *sheep of His hand*." I know we are using the words of the Psalmist, but *why should we?* What did he mean by them? Undoubtedly he had in mind his own nation, the people of Israel, and the 34th chapter of Ezekiel confirms this, for it is a prophecy against the Shepherds of Israel, condemning them because they have fed and cared for themselves and neglected the flock. Because of this the Lord says He will set up one Shepherd over them who shall feed them, and He will make a Covenant of Peace and cause them to dwell safely so that they shall no more be a prey unto the heathen. "Thus shall they know that I the Lord their God am with them and that they, even *the House of Israel*, are My people, saith the Lord God. And ye My flock, the flock of My pasture, are men, and I am your God" (v. 30-31). There is no mistaking this, "the people of His pasture and the sheep of His hand" are the House of Israel. Why do we appropriate this description to ourselves, as we undoubtedly do every time we join in singing this Psalm?

Look at the next verses. I have already referred to them;

> "To-day if ye will hear His voice, harden not your hearts;
>
> *As in the provocation*, and *as in the day of temptation in the wilderness;*
>
> *When* YOUR FATHERS *tempted Me; proved Me and saw My works;*
>
> Forty years long was I grieved with *this generation*,"

and so on. If words mean anything, these mean that we identify ourselves with the Children of Israel in their desert wanderings. Again I ask, WHY?

After the chanting of one or more Psalms and the reading of a Lesson from the Old Testament, both varying according to the day of the month and the season of the year, the note of praise is resumed by the singing of the ancient hymn known as the "Te Deum," "We praise Thee, O God"; and a grand hymn it is. Its authorship is uncertain, but it was probably written either by St. Ambrose or St. Augustine of Hippo, and must therefore be at least 1,500 years old. As would naturally be expected, there is nothing here that we can trace as having definite reference to our identity; in one verse we say, "O Lord, save Thy people and bless Thine heritage," but here the authors may very well have had in mind the Christian Church, borrowing the special terms which originally applied to Israel. Beautiful therefore as this is, we leave it and pass on to other more direct references.

In the "Benedicite," given as an alternative to the "Te Deum," and which is mainly a Creation hymn, we find towards the close the injunction, "O let Israel bless the Lord; praise Him and magnify Him for ever." That Israel is distinct from other nations is shown by the previous verse, which exhorts the "Children of men" to "bless the Lord." We need only note here that the injunction first mentioned is to *Israel*, not to the Jews, from whom the Prayer Book is careful to distinguish them, as, for instance, in the Third Collect for Good Friday, where we pray "for all Jews, Turks, Infidels and Hereticks" . . . "that they may be saved among the remnant of the true *Israelites*."

After the Second, or New Testament, Lesson, we come to what is perhaps the most striking piece of evidence in the whole Book; the "Benedictus," or Song of Zacharias, as recorded in the first chapter of St. Luke's Gospel, and we again ask ourselves, "Why should this form part of the Daily Service of the Church of England?" From the opening verse, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people," right through to the last verse, it refers to no people but Israel, unless it may be perhaps in the last verse where there is mention made of those "that sit in darkness, and in the shadow of death." There is no reference to the *Church* here; in fact, Zacharias spoke before the birth of Christ and the beginning of the Christian Church. There is nothing to indicate that a spiritual Israel is intended; rather the reverse, for we read that He "hath raised up a mighty salvation for us in the House of His servant David," as foretold by the prophets, "that we (Israel) should be saved"—not from our *sins*, but—"from our *enemies*, and from the hands of all that hate us. To perform the mercy promised to our forefathers and to remember His holy Covenant; To perform

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the oath which He sware to our forefather Abraham, that He would give us." Now what is the holy Covenant referred to? Surely it is important to know; yet how many of those who use these words regularly could give the answer? Part of it is to be found in Genesis xvi, where we are told (v. 18) "The Lord made a Covenant with Abram, saying, 'Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates.'" Later on, when Abram's name is changed by God to Abraham (Gen. xvii), God said to him, "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," and so on. We have the summary of the Covenant and reference to the Oath in the twenty-sixth chapter, when the Lord appeared to Isaac and said, "Unto thee and thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father"—(the very words used by Zacharias)—"and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed." The importance of that part of the Covenant which may be described as purely material is shown in its repetition in these two verses; I mean the promise to give unto Isaac's seed "all these countries." It is worth while pausing to see which are the countries concerned; God told Abraham they extend from the river of Egypt to the river Euphrates. The Nile, of course, is the river of Egypt, and always has been, and therefore the country of Egypt is included; Palestine lies between Egypt and Mesopotamia, which, together with Irak (a name only familiar to us since the War), comprise the countries watered by the Euphrates, "that great river" 1,700 miles long. Presumably the length of the Nile was not generally known to the Ancients, but, as we now know, it is more than twice the length of the Euphrates, being no less than 3,600 miles from source to mouth; it is, in fact, the second longest river in the world, being exceeded only by the 4,000-mile Amazon in South America. In whose hands then are the vast territories watered by these giant streams? In accordance with the original grant from God to Abraham and his seed for ever, almost the whole of these territories are to a very large extent under the guidance and control of Great Britain. Does God keep His promises and Covenants? Are we Israel? Is King George V of the House of David, and does he occupy in that capacity the "Throne of the Lord"? If not, by what other nation are these lands likely to be occupied and governed, and when?—"That we being delivered out of the hands of our enemies . . . ." How truly we, as a nation, have been delivered; since the Norman Conquest no foreign foe has invaded our favoured land, and notable attempts have been frustrated, not by our own skill or cleverness, but by God's Almighty Hand. The Spanish Armada, Napoleon, the Kaiser—to name but the three outstanding ones—all their plans came to nought.

Much more might be said about this wonderful Song of Thanksgiving, but we must pass on. There are other treasures awaiting us.

In the "Jubilate"—"O be joyful in the Lord all ye lands"—a wider survey is taken, but the Israel theme creeps in—"We are His people and the sheep of His pasture"—terms applied in Scripture, as already pointed out, to Israel alone.

* * *

We pass now to the *Versicles*, and will notice first "O Lord, save the King." Is there anything significant in this? you say. I think so. Is there any other nation or people who greet their monarch with the prayer "God save the King"? I know of none. The French, when they had a king, shouted "Vive le Roi!" (Long live the King!), and so with most, if not all, of the Latin nations. The Germans, when they had an Emperor, contented themselves with "Hoch" or "Hoch der Kaiser" (Great Kaiser!). The Japanese, still an Imperial race (and almost the only one), express their feelings with calls of "Banzai" (Hurrah!).

Whence comes our beautiful Empire-wide greeting? Read I Samuel x, 24, when Saul had just been chosen King of Israel, "And all the people shouted and said, 'God save the King.'" Plenty of people don't know that it is in the Bible, but there it is, and that's where we got it from; it has been in our blood for 3,000 years! We find it again when the Boy King Joash was proclaimed in the Temple Courts at the instance of Jehoida the High Priest, as recorded in 2 Kings xi, 12.

* * *

A little further on in the Versicles the congregation says, "And make thy chosen people joyful." Why "chosen"? In what sense are we as a nation "chosen"? Remember the words occur in the Order for Morning Prayer in the National Church, and that everyone, whether an actual member of the Church or not, has a right to attend and take part in the Service. It seems rather straining a point if it is argued that the "Chosen people" means the "Church," especially when we find references in the Psalms plainly indicating that the nation Israel is thus designated (Psalm xxxiii, 12, and cv, 43), and also find Isaiah telling us (ch. xliii, 20) that the Lord Himself refers to Israel as "My people, My chosen."

It is sometimes said, by our opponents, that the idea that Britishers are God's chosen people will make us conceited, but is it not already true that most Britishers think themselves superior to other nationalities? After all, ought we not to be more concerned with ascertaining what *is* the Truth than with the effects of that Truth when discovered? But when it is realised, as it should be, that we, as with the nation of old, are chosen, not for self-glorification but for *service*, chosen that we may aid in carrying out the Will of God on the earth, the sense of responsibility is more likely to humble us than to increase our pride.

* * *

But to return to the Versicles:—the next two are equally significant, and, taken in conjunction with the last-mentioned, form a strong link in the chain of evidence. Listen: "*O Lord, save Thy people;* and *bless Thine inheritance.*" Now let me read to you Jeremiah xxxi, 7: "For thus saith the Lord; sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say *O Lord, save Thy people*, the remnant of Israel"; and Isaiah xix, 25: "Whom the Lord of Hosts shall bless, saying, 'Blessed be . . . . *Israel Mine inheritance*,'" and again in Psalm xxviii and the last verse: "Save Thy people, and bless Thine inheritance."

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There is no mistaking the meaning of these words ; they refer primarily and definitely to Israel, the nation. Can we claim any right to use them if we are not Israel ?

* * *

Let us now turn to the Prayers : these, as might be expected, do not yield such abundant evidence, but there are, nevertheless, points of extreme significance. Take the Litany, for instance ; almost at the outset we are taught to pray, " Remember not Lord our offences, nor the offences of our forefathers ; neither take Thou vengeance of our sins ; spare us Good Lord, spare *Thy people*, whom Thou hast redeemed with Thy most precious blood," and later on, " That it may please Thee to bless and keep all *Thy people*." " That it may please Thee to have mercy upon all men."

" That it may please Thee to give to all nations unity, peace and concord."

" 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."

" O Lord, arise, help us and deliver us for Thine honour."

Four things stand out clearly in these Litany petitions :—

First : The prayer of a redeemed people.

Second : The same people entreating Divine blessings on all nations and individuals.

Third : The acknowledging of God's noble works on their own nation during the " old time " before the dawn of Christianity.

Fourth : The calling for God's help as a right, and on which depends His honour.

Immediately after the Prayers and Responses just referred to comes the " Gloria," " Glory be to the Father and to the Son and to the Holy Ghost ; as it was in the beginning, is now and ever shall be, world without end.—Amen."

Did it ever strike you as strange that it should be introduced here ? What is the reason ? It is not the end of the Service or the end of a Psalm. What does it signify ? It must be important. The framers of this ancient form of prayer evidently took pains to proclaim some important truth ; Malachi iii, 6, tells us : " I am the Lord, I change not ; therefore ye sons of Jacob are not consumed." The unchangeableness of God is the theme of this verse, and this it is which is so forcibly expressed in the familiar words quoted ; and because of His Covenant promises to Abraham, Isaac and Jacob and their seed, therefore His chosen people have a right to claim His help and deliverance.

The Almighty's unchangeableness is still further impressed upon us by the singing of the " Gloria " at the end of the various Chants and at the end of each of the Psalms in the Daily Services. Thus we extol the unalterableness of God's laws and the immutability of His purposes, together with the everlasting nature of His promises, so that whatever in His Holy Word we profitably (or correctly) learn, we may be sure He will indeed fulfil the same.

* * *

We are now nearing the close of the Order for Morning Prayer, and, as we know, that for Evening Prayer is similar, though with different Canticles and Psalms, as well as variation in some of the prayers. There is time to mention only a few of the more striking references to Israel.

In the " Magnificat," the wondrous hymn of thankfulness sung by Mary after the announcement that she was to be honoured above women by becoming the Mother of Our Lord, she says, " He remembering His mercy hath holpen *His servant Israel*, as He promised to *our forefathers*, Abraham and his seed for ever."

The ninety-eighth Psalm, sung occasionally instead of the " Magnificat," reminds us of God's "mercy and truth towards *the House of Israel*."

The " Nunc Dimittis " reminds us that God's salvation is to be " a light to lighten the Gentiles, and to be the glory of *His people Israel*."

The strange thing is, not that there should be these references in the writings and sayings of the authors, but that they should have been deliberately chosen by the compilers of our Prayer Book for the use of what is generally looked upon as a Gentile Church ! Spiritualise their meaning how we may, they are infinitely more appropriate when we realise that, instead of being Gentiles, we are of the same race as, and in direct lineal descent from, Abraham our Father through the Patriarchs Isaac and Jacob.

* * *

Prayers for the King's Majesty and for the Royal Family occur both in Morning and Evening Prayers. We also pray for them in the Litany and again in the Communion Service. Why so ? We refer to His Majesty first as " our most gracious sovereign lord King George " ; in the Litany as " *Thy servant* George, our most gracious King and Governour " ; then, in the Communion Service, as " *Thy chosen servant* George, our King and Governour." There seems an harmonious progression in these three descriptions. When we rise to a higher ideal and see in the King " *Thy servant* George," we recognise that he is not seeking his own aggrandisement, but is ruling as the Almighty's representative, and still more does he need our prayers that he may always endeavour to rule according to the everlasting principles of righteousness and truth. Rising still higher to the realisation that he is God's " *chosen servant*," we see the sacredness of his high calling and should pray, and pray earnestly, that he may always remember " Whose minister he is," and that he may " in all his thoughts, words, and works, ever seek the honour and glory " of Him on Whose Throne he sits.

But it may be asked, is he really God's " chosen servant " ? Is he not King by a fortuitous concourse of circumstances over which no one has any control ? Do we really think so ? or do we believe that not " the hearts of Kings " only but the Kings themselves " are in God's rule and governance " ? If we believe that King George V is directly descended from David, God's anointed, through Tea Tephi (or Tamar Tephi) the daughter of Zedekiah and her husband Eochaidh of Ireland through Fergus and Murtough, Kenneth McAlpin and Duncan, down to James VI of Scotland and First of England, as shown by the genealogical tree at Windsor (prepared by command of Queen Victoria), if I say we believe all this, of which to my mind there is ample proof, then we can understand how and why it is that our beloved King is the " chosen servant " of the Almighty, sitting, as did Solomon, his great and illustrious

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ancestor, on the "Throne of the Lord" (1 Chron. xxix, 23), ruling in His stead as His vicegerent.

Thoughts such as these help us to realise why it is that the Services of the Church of England include prayers for our King, and the realisation of these truths will surely help us to pray for him more intelligently, more really and with greater earnestness than can be the case with those who realise them not.

There is much more that might be said, but I trust the above will suffice to show that the Book of Common Prayer contains evidence of no mean order to the fact that the English nation is not only the inheritor of the promises made to Abraham, Isaac and Jacob, but that we who rejoice in the privilege of calling ourselves English men and women, Anglo-Saxons, Britishers, are their lineal descendants, and that the promises made to our forefathers are "this day fulfilled in our ears."

WEEK BY WEEK.

By A. R. H.

BRITH-ISH IMPERIALISM.



SOVIET-COMMUNISM. FASCIST-SYNDICALISM.

THE world to-day witnesses the initial stages of a triangular contest in the theory of government.

Communist Russia says:—In the dictatorship of the proletariat lies the future of world-government. This is the system that the world's workers must force upon the world whether humanity likes it or not. Our aim is the achievement, by means of universal revolution, of a truly LIBERAL STATE.

Fascist Syndicalism says:—PARLIAMENTARY and DEMOCRATIC systems have failed. There remain but two alternative systems of world control, the COMMUNIST and FASCIST. COMMUNISM is reactionary and chaotic; FASCISM alone, by virtue of its invincible vitality, is destined to reign supreme.

Both these systems, although outwardly antagonistic, possess striking similarities. Both are forms of absolute dictatorship involving the annihilation of opposition, freedom of press and individual rights. In both systems the individual is entirely subordinate to the State.

The BRITH-ISH EMPIRE, on the other hand, is a political experiment in a voluntary union of free peoples; a conception fundamentally opposite to COMMUNISM or FASCISM, being based upon Freedom and Liberty, not Force.

British Imperialism says:—Abandoning force, we find a better way in the voluntary association of free peoples, united by a common allegiance to the CROWN. We believe in the principle of unity without subordination. We believe in the largest degree of freedom for the individual within the bounds of the law of the State. We repudiate alike all forms of State Slavery or State Idolatry. *The State was made for man, not man for the State.*

Now if these three forms of government could be confined to the limits of their present boundaries, there would be room for each of them to work out their own destiny in the world without fear of collision.

But in days when the setting up of a single world control is recognised to be a universal necessity; when the gathering together of all peoples into one great family and one great civilisation (with the substitution of competition for co-operation in government, economic and industrial activity, etc.) will at last equip humanity in the great task—that of gaining dominion over the forces of nature and of the world—for the prosecution of which it was born; local ambitions and human aspirations must give way and come into line with the march of divine progress.

Each of the three great governmental systems in the world to-day have a universal aspect and a world appeal. But only one is destined to survive. They cannot each attain an unopposed supremacy: neither can they coalesce. On these points all are agreed.

Most significant of all, however, is the fact that each of these three developments is based upon the idea of a Kingdom of Heaven.

The connection between this idea and the doctrines of SOCIALISM and COMMUNISM has been apparent for some time. Not so apparent has been a possible connection between the idea of a KINGDOM of HEAVEN and the inspiration behind the doctrines of FASCISM and of the BRITISH EMPIRE. But of these two, more anon.

In relation to COMMUNISM, *René Fülöp-Miller* (Author of "The Mind and Face of Bolshevism") puts it very strikingly when he says:—"The Bolsheviks, who promised to bring salvation to RUSSIA took from *Socialism* only the conceptions of economic collectivity in which they found *the promise of a material paradise on earth*, the equal distribution of goods, and *the possession of the world by the disinherited.*

"But, by thus exalting economic materialism without more ado into *a kind of millennial doctrine* . . . that which, in the teaching of *Marx*, was meant merely as an economic premiss or starting-point, became the end itself in the eyes of the Bolshevists. Their yearning for

A KINGDOM OF HEAVEN ON EARTH

led them to regard economic collectivism as *the salvation of humanity from all evil*, and to make it the sole content of Bolshevism.

"Once the Russians with their religious fanaticism had adopted the principle of impersonality and mechanisation, it followed naturally that they found religious ideas and dogmas in everything which, like organisation and technique, was allied with collectivist evolution. For, in Russia, all this was received by the wrong organ of perception—not in the spirit of scientific conviction but as the expression of religious feeling.

"Thus the elements of Marxism went astray and landed in the wrong chamber of the Russian's consciousness, in the 'Ikon corner' of his pious heart-brain. Consequently the simplest objects of technology immediately became sacred religious paraphernalia and fetishes for orthodox Bolshevists,

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and only a small error of thought was necessary to arrive finally at

AN IDOLATROUS[1] WORSHIP

of the machine as the fullest expression of the mechanised mystery of life . . .

" In a similar way the ' imitation of the machine' was soon elevated to a religious need, like the ' Imitation of Christ ' of old ; the whole of human society should henceforward be organised on technical principles, and a corresponding change be made in all forms of life.

" Just as pious mystics once strove to make themselves into an image of God, and finally to become absorbed in Him, so now the modern ecstatics of rationalism strive to become like the machine and finally to be absorbed into bliss in a structure of driving belts, pistons, valves and fly-wheels."

It is easier to appreciate the significance of this phenomenon when we realise that it is largely the product of Jewish brains and Jewish genius. In fact the struggle for leadership in RUSSIA at the present time is to decide " whether the logic of facts and of events, which is compounded of relativities (as represented by STALIN) will triumph over or succumb to the brain-logic of the Jewish Communists (followers of Trotsky)."

But now let us turn to the consideration of the Roman revolution. " FASCISM," according to *Strachey Barnes*[2] (in language which he states has Mussolini's approval), " may be defined generally as a political and social movement having as its object the *re-establishment of a political and social order*, based upon the main current of traditions that have formed our European civilisation, traditions created by ROME, first by the EMPIRE and subsequently by the CATHOLIC CHURCH.

" Conversely, FASCISM may be described as the repudiation of that individualist mentality that found expression, first in the PAGAN RENAISSANCE, then in the REFORMATION . . .

" For EUROPE, it stands at the Cross Roads, looking back toward two ROMES, IMPERIAL and CATHOLIC, that made her civilisation, and pointing to its straight continuance as the only safe road by which to advance. Thus its historical function and mission is simply this :—to prepare the ground for a new European political and social synthesis, founded on the sure foundations of the past. . . ."

In its universal aspect, we are encouraged to regard Fascism as

" A NEW UNIVERSAL MESSAGE,"

calling for " the free re-union of Europe, of CHRISTENDOM, under the leadership of the dual ROME, that of POPE and that of EMPEROR."

FASCISM is presented to us by this writer as being essentially religious. " ' Each for all and all for GOD,' " an idea " which revives the mediæval ideal that was to have been realised in

AN EARTHLY CITY OF GOD,[3]

is the Fascist antidote to the principle of *laissez-faire* ;[4] ' Each for himself for the good of all,' and all the magniloquent hypocrisies of Demo-Liberalism."

This book, which is given an authoritative character by its Preface written by Signor Mussolini, is meant to commend Fascist doctrine to the British public. But British people will find it hard to reconcile the lofty religious setting of this presentation with the statements of Fascists in their own country. Thus *Signor Bottai*, in an article on " The Spirit of Fascismo " :—" Fascism is essentially anti-European, anti-Philosophic, *anti-Christian*, and anti-Democratic. Everything that the human brain can say it has said. Now, enough with the intellectual sports which are dangerous because there are people who take them seriously." He claims that true Fascists must keep silent and act ; they must not hold " mental conviction." They must be " resolute, hard, active, solar (*sic*) beings,

MADE OF FORCE,[5]

and force only."

The June number of another Fascist organ, the *Revista d'Italia*, dedicated the whole of its number to MACHIAVELLI, and reaches the following conclusion :—" Machiavellism is perpetual not because it is divine (this nobody has ever dreamed of pretending), nor because, as has been said, it is diabolical. But simply because *man is man*, and so long as he exists, Machiavellism, which expresses *the real truth of things* and not their imaginary aspect, is profoundly, intimately, and adequately human. *Neither above nor below man. Neither better nor worse.*"

Here then we have a statement of the philosophy and political creed which many believe to be the only final alternative to Soviet domination.

The Soviet Russians, so *Wickham Steed* declares, have been taught by LENIN that " only through collective action and organisation under the dictatorship of the proletariat, could capitalism be destroyed and

HEAVEN ON EARTH

be attained." They have now " come to accept, actively or passively, *the idea that the true re-birth of humanity* is to be *brought about by the mechanical, external and purely cumulative combination of all individuals !*

" In this way, the ' collective man ' becomes *the human ideal*, with the first of May as his festival, the machine as his god and *the destruction of personality as his creed*. This

[1] A similar tendency toward State Idolatry is evidently present in the Fascist system, for *Strachey Barnes*, in his " Universal Aspects of Fascism," tells us that the Catholic Boy Scout Associations were disbanded in order to check " those elements in Fascism which would idolise the State."

[2] The author makes out a splendid case for Fascism, theoretically, but has the wisdom to qualify his presentation with the statement that there must always be " a sharp distinction between what is absolute and what is contingent."

[3] In this phrase, coined by a *Morning Post* Reviewer, we have the emergence of the idea of a Kingdom of Heaven. In his declaration that Fascism is opposed to those kinds of Nationalism which are " in opposition to God and the Kingdom of God," *Strachey Barnes* inevitably identifies Fascism with the inspiration of this ideal.

[4] According to *Mr. Barnes, Laissez-faire* " issues as a logical consequence of the mentality engendered by the REFORMATION. Then it was that the great revolt of Individualism against authority was made manifest. This and the special influence of PURITANISM, the emphasis placed on the lessons to be drawn from OLD TESTAMENT HISTORY . . . . gradually transformed society from the form which the influence of the CHURCH had given it during the MIDDLE AGES, to the one we see around us now." It is from this lamentable (?) condition that Fascism would seek to deliver us !

[5] This forms an interesting comparison with Daniel xi, 38. Compare also " Week by Week," " N. M. & B.," issue dated 6/7/27.

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fantastic notion of transforming mankind into an enormous automaton is only comprehensible in the light of Russian history and Russian conditions."

The idea of the true

RE-BIRTH[6] OF HUMANITY,

the establishment of a KINGDOM of HEAVEN or CITY of GOD upon earth, inspires both of these tremendous experiments. But whether we accept the process of blind destruction of human personality as advocated by RUSSIA or the exaltation of individual units of the STATE into men made of force and force only, as advocated by ROME, we still seem far from the spirit of the KINGDOM as revealed in prophetic Scriptures.

We have on one hand "the collective Man" ideal and "machine god." On the other hand, the "Man is Man" ideal and the "god of Force."

But there is a third candidate for world supremacy—and her name is BRITH-AIN. Behind the COVENANT LAND lies the *one true scheme for the re-birth of humanity and the establishment of a Kingdom of God upon earth. It is the true scheme because it is not of human origin but is divine.*[7]

Behind the re-born Isaac or Anglo-Saxon Race there lies the idea of a re-birth in JESUS CHRIST (the greatest of the sons of Isaac) into the biological ranks of a race of super-men, the sons of GOD. These are not "*machine men*" or "*solar beings,*" but "*elohim.*"[8] They are super-men because THROUGH Christ they have attained the spiritual and moral supremacy which gives them right to rule.

Not in human organisation but by spiritual re-birth in CHRIST lies the path of human progress. And this path which is open to the feet of people of every nation is based upon a biological foundation.

The ANGLO-SAXON RACE was re-born physically in ISAAC.[9] It is a race dedicated[10] to the service of other nations. But even to this race, nay, all the more to this race, the imperious command holds good:—"Ye *must* be born again!" A national—a racial re-birth is called for. BRITH-ISH—a race in covenant relationship with GOD—we may be by *natural* birth (as lineal descent of *Abraham*)[11], but we *must* become Israel. Only thus can and shall we become truly fit to rule with GOD.

But even in our present state we have a dim conception of the radiant vision. Far from believing that Man is Man or that Man must become a machine without a soul in order to rule triumphantly, our faith declares that

> . . . man is *not* Man as yet.
> Nor shall I deem his object served, his end
> Attained, his genuine strength put fairly forth,
> While only here and there a star dispels
> The darkness, here and there a towering mind
> O'erlooks its prostrate fellows; when the host
> Is out at once to the despair of night,
> *When all mankind alike is perfected,*
> *Equal in full blown powers—then, not till then,*
> *I say, begins man's general infancy.*

This is as generally true of the Kingdom nationally as it is of mankind individually. For the Kingdom is not the Kingdom yet. It is in the process of "*must be being restored.*"[13] And not until it *is* restored and the King has come to reign will begin the Kingdom's general infancy! Not until then will the Kingdom properly *begin* her work. Not until then will the people of the Kingdom (now manifested as that long-longed-for race of Super-Men, the sons of God)[14] have become fully equipped for the task of ministration to the other nations of mankind.

But in the meantime—until that phase of Kingdom-development has come, BRITAIN, as embryonic and potential KINGDOM of GOD upon earth, remains the centre of an EMPIRE, which although an enigma to other nations, yet on their own testimony, opens up

A NEW HORIZON[15]

to the life of peoples.

Evidence of dawning consciousness of Kingdom-citizenship was contained in the M.P.'s recent question before the *House of Commons*[16]:—"I do not know whether that (referring to the term—*The Kingdom of Heaven*) is applicable, but the BRITISH EMPIRE is the nearest we can get."

The world has three great systems, then, to choose from. The ultra-modern conception of a world-order as proselytised by MOSCOW. This is essentially a product of *Jewish* genius—a panacea proffered by members of "*the broken-off branch through unbelief.*"

The revived ancient *Roman*-conception—essentially a Gentile inspiration based upon the logic of the *Kingdoms* of this *World.*

The Brith-ish conception representing the KINGDOM (of Daniel ii, 44) which is *not* of this World, essentially an *Israel* creative development—an experiment in liberty and moral-co-operation—which *must* prevail, for it is built upon the covenants and law of GOD.

"Life is not dated merely by years. Events are sometimes the best Calendars."—*Disraeli.*

"The sunshine of cheerfulness and hope will lighten every trouble."

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[6] *Strachey Barnes* himself admits that "the final justification of the Empires of to-day can only be accomplished with a truly positive change of heart," but he seems to think that this can be achieved by Government discipline and Papal education. If Evangelical claims be right, however, we cannot expect the work of human organisations along human lines to bring about a true conversion. Only the spirit of Christ witnessing through the written Word of God can do that. Incidentally, the justification of the Brith-ish Empire will come as a result of the proclamation of the Gospel of the Kingdom. (See Matt. xxiv, 14.) (Ferrar Fenton.)

[7] Of divine origin, it is being worked out through human agency, that of the Brith-ish race, a race in covenant relationship with God.

[8] Cp. Jesu's words (John x, 34): "Is it not written in your law, I said, Ye are gods?"

[9] Gen. xviii, 14, and xxi, 1-2, etc.

[10] See Gen. xxii, especially verse 18.

[11] *i.e.*, the seed of Isaac or Anglo-Saxon seed of Abraham. Cp. Gen. xxi, 12.

[12] Israel means "ruling with God."

[13] Matt. vi, 10. (F. F.)

[14] See Rom. viii, 19, etc.

[15] This is the testimony of *Don Luigi Sturzo*, late leader of the Italian Popular Party. It is shared by many other noted foreigners. Only the knowledge of the Message or Gospel of the Kingdom is required to make this dawning vision of the Kingdom complete.

[16] March 15th, 1927.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are very glad to report a large number of new subscribers to this journal every week, and we are grateful to all those who have responded to our invitation to help to increase the circulation, by subscribing for extra copies for their friends or for any whom we may select.

* * *

The Rev. Hector Macturk, M.A., has addressed a successful and largely-attended Drawing-room meeting at Louth, by kind invitation of Miss Sharpley and Miss Tenny, whose enthusiasm resulted from their attendance at our last Congress. We heartily congratulate them and Mr. Macturk on having aroused the interest of several of the leading people of Louth. We understand that efforts will be made to follow on with a public meeting as soon as possible.

* * *

Mr. W. H. Hesketh, J.P., gave lectures to appreciative audiences at Darlington and Durham on February 22nd and 23rd. Mr. John H. Tench will lecture at the Lightfoot Institute, Bishop Auckland, on March 6th, at 7.30 p.m.

* * *

The Middlesex County Council last October decided by a large majority to maintain the closing of cinemas on Sunday. Persistent efforts are made by the cinema trade, however, to unseat those councillors who voted against them, and the Middlesex United Committee for Sunday Defence appeals for help on election day, March 7th. Motor-cars are required, and all are asked—women as well as men—to vote, so that no councillor loses his seat because he has resisted the commercialisation of the Lord's Day. It is a call to the Christian Church.

* * *

The Rev. T. H. Whitehouse gave a wonderful address on "Moscow *versus* Britain" for our Bradford Branch to a splendid audience on February 10th. Mr. Garrison being unable, through illness, to give his promised lecture on "Palestine" on February 17th, his place was taken by the Rev. Canon Parfit, Canon of Jerusalem, who made—the Hon. Secretary writes—"a fine substitute, though everyone regretted Mr. Garrison's absence."

* * *

B.-I. sermons will be preached to-morrow, March 4th, at St. Saviour's Church, Hanley Road, Crouch Hill, by the Vicar, the Rev. W. H. Stuart-Fox, M.A., at 11 and 6.30.

* * *

British-Israel is making rapid progress in the Hounslow district. Another large public meeting was held in the Council House on February 23rd, and it was attended by leading residents. The Rev. Joseph Gay was the speaker. The President of the new Branch—J. Lynwood Palmer, Esq., a life-member of the Federation—presided.

The Rev. Commander Roberts, R.N., and Mr. Howard Rand, LL.B., gave very interesting addresses at Headquarters last week.

* * *

The four meetings held in the Cambridge Hall, Southport, were all excellently attended, and real interest was aroused. Several of the clergy were present, one or two of them at all the meetings. Two clergy—Canon R. Blakeney, the Rector, and Rev. G. Barber—took the chair at two of the meetings, and the former declared his interest from the Empire point of view because he was convinced that the guiding hand of God was clearly to be seen shaping our Empire's ends. The Rev. Guy Waddington, who acted as substitute for the Rev. Pascoe Goard, received a very hearty welcome and a most attentive hearing.

* * *

Two very enthusiastic meetings were held in Croydon on the 10th, the addresses being given by Mr. Morey, who spoke on "Some Popular Errors" and "The Migrations of Israel and Judah into Britain." Good headway is being made by this Branch in all its work; the balance-sheet for 1927 was eminently satisfactory. A Prayer and Bible Study Class is being held on the fourth Wednesday of each month at the house of a member, who has very kindly offered her drawing-room for this purpose.

* * *

ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Café, Friday, 9th, at 8. Mr. J. J. Morey.
BATTERSEA, 195, Lavender Hill, Tuesday, 6th, at 8. Mr. Tester.
BRADFORD, Friends' Meeting House, Fountain Street, Friday, 9th. Rev. R. G. F. Waddington.
CANONBURY, St. Paul's Parish Hall, Ball's Pond Road, Monday, 5th, at 8. Rev. Joseph Gay.
CROYDON, Y.M.C.A., North End, Friday next: Captain C. W. Haywood at 3, and Rev. W. H Stuart-Fox at 8.
EXETER, five days' Mission from the 5th, Y.M.C.A., at 3; and Barnfield Hall, at 7.30 each day. Rev. T. H. Whitehouse.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 8th, at 8. Mr. G. C. Young.
GRAVESEND, Town Hall, Monday, 5th, at 8. Mr. J. J. Morey.
HALIFAX CENTRE, Brunswick U.M. Church School, Thursday, 8th, at 7.30. Mr. H. B. Rand.
HIGH WYCOMBE, Guildhall, Monday to Friday, 5th to 9th, at 8. Rev. Joseph Gay and Mr. H. B. Rand.
LEICESTER, Rechabite Hall, Dover Street, Tuesday, 6th, at 3 and 7.30. Tea at 5. Rev. J. Mountain, D.D.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 8th, at 7.45. Mr. S. E. Steele.
NEW ROMNEY, Tuesday, 6th. Mr. J. J. Morey.
NOTTINGHAM, Friar Lane Schools, Thursday, 8th. Mr. H. D. Houghton.
RYE, The Monastery, Wednesday, 7th, at 8. Mr. J. J. Morey.
ST. LEONARDS, Masonic Hall, Thursday, 8th, at 3 and 8. Mr. J. J. Morey.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 7th, at 7.30.
SOUTHEND-ON-SEA, Harcourt Hall, Wednesday, 7th, at 8.15. Mr. H. B. Rand.
SOUTHPORT, St. John's Hall, 20, Scarisbrick Street, Friday, 9th, at 7.30. Rev. J. C. Dalrymple.
STOCKPORT, Minor Hall, Central Library, Wellington Road South, Thursday, 8th. Rev. R. G. F. Waddington.
WALSALL, Temperance Hall, Tuesday, 6th, at 7.30. Mr. C. Lavender.

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THE NATIONAL

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CONTENTS.

	PAGE
THE LAW OF THE LORD, OR THE COMMON LAW.—IX. By the Rev. W. Pascoe Goard	145
SUN-SPOTS. By the Rev. G. H. Lancaster, M.A., F.R.A.S.	148
ADDRESSES DELIVERED AT THE CHURCH HOUSE, WESTMINSTER :—	
By the Rev. Canon C. J. Hollis, M.A. (Chairman)	150
By the Rev. J. H. Satchell, B.A.	151
REVELATION AND RUSSIA. British-Israel Lectures at Worthing	152
BRITISH-ISRAEL TRUTH EXPOUNDED IN SOUTHPORT LECTURES	152
WEEK BY WEEK. By A. R. H.	154
CORRESPONDENCE	156
THE SPIRIT OF TRUTH WILL GUIDE. By the Rev. Geo. McGinnis	156
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A., F.R.A.S.	157
THE SECRETARY-GENERAL'S NEWS AND NOTES	158

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 LAW OF THE LORD, OR THE COMMON LAW.—IX.

BY THE REV. W. PASCOE GOARD.

WE cannot transcribe all the abstract of the Law contained in this wonderful Book: Deuteronomy. Certain we are that the reader who takes the trouble to read its stately sentences will find the Book of absorbing interest, when he takes into consideration the fact that *it forms the basis of the Law by which Britain*, and, with her, a third of the world's population, is governed.

The closing chapters are so important, and withal of such exceeding beauty, that we shall include them in this article.

We are reaching, as a nation and as a race, the end of a weary road of disobedience. It is that very end to which we believe we have attained ; therefore we look for the return of the nation to obedience ; and to God.

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

And shalt return unto the Lord thy God, and shalt obey his voice according to all that I commanded thee this day, thou and thy children, with all thine heart, and with all thy soul ;

That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

If any of thine be *driven out unto the outmost parts of heaven*, from thence will the Lord thy God gather thee, and from thence will he fetch thee ;

And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it ; and he will do thee good, and multiply thee above thy fathers.

And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.

And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good ; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers ;

If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

It is not in heaven, that thou shouldest say, Who shall go

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up for us to heaven, and bring it unto us, that we may hear it, and do it? . . . . . .

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil;

In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. . . . . .

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them" —Deut. xxx.

MOSES PASSES ON THE RESPONSIBILITY OF LEADING ISRAEL.

"And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law:

And that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it."—Deut. xxxi, 7-13.

"And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying,

Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."—Deut. xxxi, 23-26.

THE SONG OF MOSES.

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

Because I will publish the name of the Lord: ascribe ye greatness unto our God.

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.

Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

Remember the days of old, consider the years of many generations: ask thy father, and he will shew 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.

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

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

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

So the Lord alone did lead him, and there was no strange god with him.

He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters.

And he said, I will hide my face from them, I will see

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what their end shall be: for they are a very froward generation, children in whom is no faith.

They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

I will heap mischiefs upon them; I will spend mine arrows upon them.

They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this.

For they are a nation void of counsel, neither is there any understanding in them.

O that they were wise, that they understood this, that they would consider their latter end!

How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?

For their rock is not as our Rock, even our enemies themselves being judges.

For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter:

Their wine is the poison of dragons, and the cruel venom of asps.

Is not this laid up in store with me, and sealed up among my treasures?

To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

And he shall say, Where are their gods, their rock in whom they trusted,

Which did eat the fat of their sacrifices, and drank the wine of their drink offerings; let them rise up and help you, and be your protection.

See now that I, even I, am he, and there is no god with me: I kill, and I make alive: I wound, and I heal: neither is there any that can deliver out of my hand.

For I lift up my hand to heaven, and say, I live for ever.

If I whet my glittering sword, and mine hand take hold on judgment: I will render vengeance to mine enemies, and will reward them that hate me.

I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people."—Deut. xxxii, 1-43.

THE BLESSING OF ISRAEL, TRIBE BY TRIBE.

"And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them.

Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.

Moses commanded us a law, even the inheritance of the congregation of Jacob.

And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

Let Reuben live, and not die; and let not his men be few.

And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.

And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

They shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt sacrifice upon thine altar.

Bless, Lord, his substance, and accept the work of his hands; smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the

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ten thousands of Ephraim, and they are the thousands of Manasseh.

And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south.

And of Asher he said, Let Asher be blessed with children: let him be acceptable to his brethren, and let him dip his foot in oil.

Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

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."—Deut. xxxiii.

Thus on the eve of their starting upon that campaign which should restore them the land which God and Crown granted to Abraham, Isaac, and Jacob four centuries, or thereabout, before, came the recitation of the principles of the Law to the nation by Moses, the aged man of God.

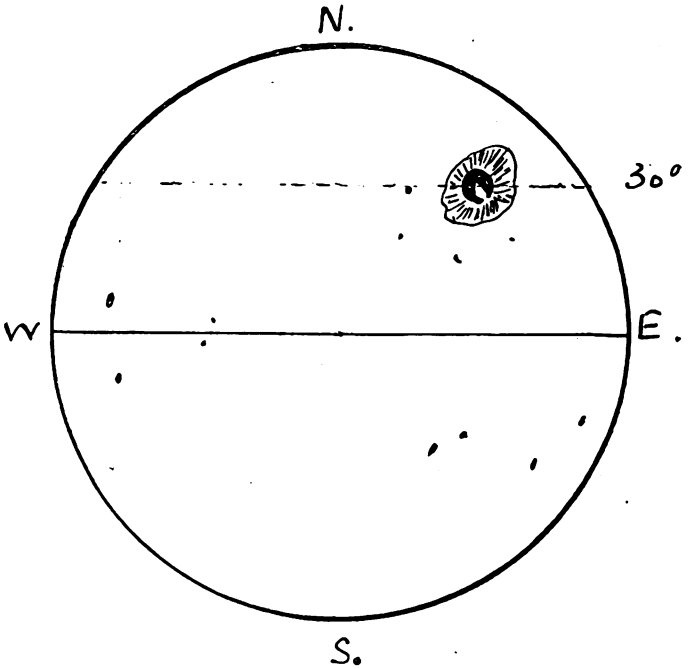
These were the last days of that training in the Law which had been continuing for the last forty years. Henceforth the Law should be translated into action, and should set the course for the Israel nations to the end of time, and which should finally become the Law of all the earth.

"Time has a marvellous power of ruin. Courts and cabinets tremble at its breath; dynasties are copelled before it like the foam upon the crest of the waves; it frets decay upon the temple-pile, and upon the oriel's delicate tracing; it makes mounds of the palaces where once kings rioted and beauty revelled—a roofless ruin, where owls hoot from decaying towers, and where the panther makes his lair."

MORLEY PUNSHON.

SUN-SPOTS.

BY THE REV. G. H. LANCASTER, M.A., F.R.A.S.



Approximate positions of sun-spots, including big spot visible to the naked eye (30 deg. N.), showing umbra and pen-umbra of the latter. Sketched as seen through three-inch refracting telescope. February 22nd, 1928, 2.30 p.m.

"There shall be signs in the sun." (Luke xxi, 25.)

SUN-SPOTS are very interesting phenomena, but it is not very often that the man in the street or even the Bible student takes any considered notice of them. Little is known by astronomers either about the condition of sun-spots or about the cause of them. To the human eye they appear dark by contrast with the bright disc of the sun, but, on the other hand, they would look quite bright if they could be viewed alone. Sometimes they can be detected with the naked eye, provided that they are sufficiently big, and that the day be a foggy one, inasmuch as the fog prevents the ultra-violet rays of the sun from penetrating our atmosphere, so that the sun looks like a red ball in the sky. When the latter is the case, and if there be a big sun-spot in existence at the time, it is possible to detect with the naked eye a small black point on the red disc—never near the poles of the sun, but always within what are known as the two "sun-spot zones," one on each side of the solar equator, extending from latitude 40 deg. to about 4 deg. from the equator.

The aspect of a spot changes from day to day, and even sometimes from hour to hour. I have often observed them through my astronomical telescope, and find a study of them and of their changes exceedingly interesting, the more so as the very spots themselves prove that the sun is rotating on its own axis. Further, they show that different latitudes rotate in different time, since it has been proved that the equator takes 25 days, latitude 30 deg. takes 27 days, latitude 45 deg. takes 29 days, while the Polar regions appear to take

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some 35 days for rotation. But allowance has to be made for the movement of the earth in its orbit round the sun, so that the sun appears really to take 27½ days for rotation. This means that any given sun-spot may be on the visible disc, and so capable of being seen by us, for some 13 or 14 days, when it will disappear with the rotation of the sun, only to reappear again for another fortnight's observation.

It is probable that the sun is a variable star, viz., that its brightness waxes and wanes alternately in a given cycle. This variation of brightness would not be observed by any member of or in the solar system, owing to our close proximity to the sun. But it is possible that its variation in brightness might be seen by any supposed observer on a distant star, in the same way that we can determine which stars are variable, and observe the periodical regularity of their variation. The fact that the sun is an incipient variable may be due to, or may account for, the interesting phenomena of sun-spots. It has now been practically established that the spots undergo a great variation of frequency in a period of 11⅛ years, approximately one-ninth of a century. It took astronomers 250 years to discover this sun-spot cycle. During the progress of the sun-spot cycle, the spots, which generally appear in high latitudes (*i.e.*, they are always born a long distance north or south of the equator), where none have been detected for ten years, very gradually close in on the equator, so that in the minimum period the spots are in equatorial latitudes. Then a fresh cycle breaks out again in high latitudes, before the old cycle has died away, so that the two cycles go on side by side for two years.

These cycles thus have two extremes, called the maximum and the minimum, and between one sun-spot maximum and the next sun-spot maximum there is this period of 11⅛ years, as is also the case with the minima.

My purpose in drawing the attention of our readers to such an interesting astronomical (or, more correctly, solar) study is because *this year*, 1928, is *one that contains a sun-spot maximum*.

At the moment of writing there are several sun-spots visible through the telescope, and one very big one which can be seen by the naked eye, provided that there be a low fog, with clear sky above, thus making the sun look very red. And so I was observing the sun on February 22nd at mid-day, and counted about one dozen spots of varying sizes. But amongst them is this very big spot (itself the centre of a group), with the umbra and pen-umbra clearly defined, and with a bright streak shooting across the centre. It is situated approximately 30 deg. N. of the equator so far as I could estimate, and its width is many times the earth's diameter.

Now people very often ask whether sun-spots have any influence upon our weather. But after a very careful analysis of the records of weather cycles compared with those of sun-spot cycles, no definite relation has been found, so that no apparent connection can be established, and the appearance of a sun-spot has thus no effect on the immediate weather, as is sometimes erroneously suggested. But it has been stated as an observed fact that there are more electrons in the air at time of sun-spot maximum than at minimum, while there may be effects and changes, similarly periodic, going on around us that have subtle but obscure influence on our health and temperament. Similarly, certain manifestations of earth magnetism, such as the length of the daily swing of the magnet recording declination, appear to be periodic, whose periods synchronise with that of the sun-spots. Likewise there is close connection with the terrestrial display of auroræ borealis; witness also the present volcanic disturbance within Vesuvius.

The thought has therefore occurred to me to see if we can trace any prophetic connection with sun-spots, and I submit the following facts without prejudice, and without having arrived at any dogmatic conclusion, yet bearing in mind the words of Our Lord that "there shall be signs in the sun." The simplest method is to reproduce the following tables derived from the Greenwich record of spots, commencing 1805:—

DATES OF SUN-SPOT MAXIMA AND MINIMA.

Maxima.		*Minima.*	
1805	1870	1810	1878
1816	1883	1823	1889
1829	1894	1833	1901
1837	1906	1843	1913
1848	1917	1856	1923
1860	1928	1867	

Now a cursory examination of the above tables will show that the majority of the sun-spot maximum years have been closely associated with British Empire developments, while many of the minimum years have had some apparent connection with Empire events also.

For example, to consider first the maximum years. The year 1805 was famous for the Battle of Trafalgar; 1816 closely followed the Battle of Waterloo. 1829 was noted for the Catholic Emancipation Bill. In 1837 Queen Victoria came to the throne. 1848 marked a year of revolutions in almost every capital of Europe, the formation of the French Republic, the Irish Rebellion and the suppression of the Chartists, while in 1849 the Punjaub was annexed. In 1860 the Nile source was discovered.

In 1870 the famous Education Act was passed, while abroad the Franco-German War began, and the temporal power of the Papacy fell. In 1882 Lord Wolseley defeated Arabi in the Egyptian campaign at Tel-el-Kebir, only a few months before the maximum cycle of 1883. In 1894 Lord Rosebery succeeded Gladstone as Premier, and the Budget passed in this year is one of the Landmarks of national finance. In 1906 the Transvaal obtained self-government.

Of 1917 little need be said, since that year (1,335 lunar years from the Hegira, Dan. xii, 12) will ever stand out of world-wide and prophetic importance, since it saw the advent of the U.S.A. into the Great War, and, most important of all in modern history and in the fulfilment of Biblical prophecy, the deliverance of Jerusalem by Field-Marshal Lord Allenby, etc.

Now, turning to the minimum years, the outstanding features are as follows:—1833 saw the suppression of Colonial slavery, while in the same year the East India trade was thrown open. In 1878 took place the famous Treaty of Berlin, by which Cyprus was ceded to Great Britain, and the foundation possibilities of the Baghdad Railway were laid. In 1889 the famous London Dock Strike took place, while also the great Act for Prevention of Cruelty to Children was passed. In 1901, during the South African War, Queen Victoria died, and King Edward VII succeeded.

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1913 prepared the immediate way for the outbreak of the Great War, while 1923 afterwards was an important prophetic year, being 2,520 solar years from 598 B.C., when Nebuchadnezzar deported Jehoiachin and sacked Jerusalem. It is impossible to give here all the important events associated with the year 1923, but I compiled a topical list in the *Banner of Israel* for February 13th, 1924, p. 84, and which may perhaps justify the importance of associating the minimum sun-spot cycle of 1923 with prophetic events.

Now we come to more recent times. Here we may notice that the curve of sun-spot frequency rises much more quickly from minimum to maximum than it falls again. The rise takes about four years and the fall about seven. Sometimes a double maximum occurs, and frequently a halt, and then a slight revival about half-way down the descent. So the last three or four years have been interesting. In 1926 (within the rise towards the present maximum of 1928) there were some large sun-spots. This was the year of the greatest Strike in human history. In 1927 there was a lull in the sun-spots, but it must not be forgotten that there was the great Total Eclipse of the Sun last year, visible in the North of England. Total Solar Eclipses visible in the British Isles are very rare indeed. The last totalities in England were in 1715 (visible in London) and in 1724. Then the recent one in 1927, while the next totality visible in England will not be until 1999 (to be visible in Cornwall). When the Greenwich staff took photographs of the Total Eclipse on June 29th last year in Lancashire and Yorkshire, it was found that there was much solar activity amongst the exterior appendages of the sun which may doubtless be connected with the sun-spot maximum due this year. There may also be a seismic or magnetic connection between last year's Total Eclipse (with the observed solar activity referred to) and the fairly big Earthquake which took place in July last in Palestine, not many days after the Eclipse.

Bible students who have devoted their time to the study of prophecy are agreed that this year (1928) is destined to be a very important one, nor must we forget that 1934 is gradually drawing nearer and nearer. We have in mind the words of Our Lord that "there shall be signs in the sun" (Luke xxi, 25), and so we cannot be wrong in seeking to interpret the various solar phenomena in the light of prophecy and current events. Solar activity and terrestrial magnetism are active at the present time. Certain great seismic changes are due to take place in Palestine before very long (Zech. xiv, 4), and the days of Armageddon are assuredly drawing nigh. Who knows what wonderful fulfilments of prophecy may take place in the near future?

ADDRESSES DELIVERED AT THE CHURCH HOUSE, WESTMINSTER:

BY THE REV CANON C. J. HOLLIS, M.A. (Chairman).

IT is a peculiar pleasure and honour to preside over this important meeting to-day, and I will go on to make it as clear as I can why I feel it to be such. Now a very composite and complete syllabus has been printed covering, at any rate, some of the many subjects that are in our minds to-day, and I am afraid I should not be able, from any point of view, to deal with many, and certainly not with all, of them. I understand that these meetings have been arranged to afford an opportunity for some of us at least to make quite clear our standpoint, and to make quite clear what we feel to be the blessing and the benefit of the teaching which has been brought home to us, the teaching of the British-Israel Truth, including, as I shall show in a moment or two, not only the Gospel of Grace, but also, and very specially and definitely, because it has been so much neglected, the Gospel of the Kingdom. It is quite possible that we have here this afternoon a certain number of people who are either strangers to this Truth, or who are anxious to know more about it, before they feel they can give their own hearty adherence to it. May I say this at the outset, I want to make it quite clear that we as British-Israelites do not claim any monopoly. We do not suggest, much less believe, that we are saved in any sense that other Christians are not. But I find that among groups of Christians and Churchmen the truth of the return of the Saviour King is not emphasised. In the British-Israel Movement that truth stands in the very forefront of the whole of their programme. While in the case of many Christians and Churchmen the Bible is unquestionably and lamentably losing its hold, so that we begin to see the possibility that is mentioned in Amos of there being a famine of hearing the Word of the Lord—while in many cases the Bible is losing its hold—as witness the sermons and addresses of great men in the Church—in British-Israel circles it is the very heart and centre of all their teaching, the Word of God, inspired by the Holy Spirit. Holy men of old spake as they were moved by the Holy Ghost. We do not take this or that passage of Scripture and say, "This is folk lore; this is oriental symbolism." We say, "This is the Word of God." "Thus saith the Lord." While among many Christians and Churchmen salvation by faith alone in Jesus Christ, the Lamb of God, Who taketh away the sin of the world, is duly proclaimed, yet the complemental truths of the Kingship of that same Lord, and obedience to the laws of His Kingdom, receive but slender emphasis; whereas in British-Israel Truth these two great subjects are held side by side. While the Gospel of Grace is the foundation, the Gospel of the Kingdom is the superstructure, and the first without the second is incomplete. I want to stress this thought, for here is, I believe, one reason why our Cause is suspect in some minds, and fails to secure the adherence of many earnest Christians. I believe you will agree with me that you cannot expect a sinner, a man of the world, to own Jesus Christ as King unless he has found in Him the Saviour of his soul. I hold in my hand a letter from an earnest Christian minister, which may be, and I think is, typical of the attitude of some, and accounts for the abstention or opposition of many good people. This is what he says: "I have no sympathy with the Movement, for I do not consider that it has the support of Scripture. To me the message the nation desperately needs is not, 'Ye must be Israel' (I do not think that any of us would say that is the message; certainly not in those bold terms), but 'Ye must be born again.' If we were Israel, which I do not believe, we should still need the new birth. This is the great truth that I find the British-Israel-World Federation does not emphasise." Is that true? (A voice,

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"No.") I knew it was not true from my own reading of our literature, and from my own acquaintances. I have many friends who have helped me, and with whom I have been in touch, and I do not think this statement, however conscientiously made, to be well founded, or accurately stated. If I thought it to be true I should reconsider my position. I agree that Our Lord came to save His people from their sins, and that He said, "Except a man be born again he cannot see the Kingdom of Heaven," and "Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." And I know He also proclaimed in the early days of His ministry, "The Kingdom of God is at hand." He was understood to assert—and that was one of the charges and the taunts made against Him—that He Himself was Christ the King. And He said to the Jews of His day, "The kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof," which nation we believe to be ourselves.

Having made this point may I, as I hinted at the beginning, make this personal testimony. I have done it before, and perhaps it is necessary to do it again. As a Churchman I do not find that this Truth conflicts with my loyalty to my Communion. Indeed I believe I see, I am sure I see, that it illuminates the liturgy of the Prayer Book, which I love. As a Christian, and as a Churchman, I do not find that my belief in this Truth affects adversely, or detracts from, the foundation truths of salvation through Christ alone. I find that this belief tends to bring me into ever closer touch with my Saviour and Lord. I would say with the people of old, in the days of Absalom's defection from his rightful sovereign, his father David, "The king saved us out of the hands of our enemies. Why speak ye not a word of bringing the king back?" As a Christian and a lover and student of the Word of God this Truth gives new meaning and life to both Old and New Testaments, to the prophecies and parables, and a new conviction that in these days of a loosened hold on the Word of God, that here we have in the old Book a sure ground and a safe guide, and a supreme authority, the only antidote to Modernism, Sacerdotalism and Communism. For these reasons I am not ashamed of this teaching. For these reasons I am not ashamed of the Gospel of Christ, which is at once and in one the Gospel of Grace and the Gospel of the Kingdom.

BY THE REV. J. H. SATCHELL, B.A.

IT is a little more than fifty years ago since the subject of British-Israel Truth was first brought to my notice. I was then, of course, but a boy, and boy-like I did not think very much about it, and I was not very much impressed. My mother was a great believer in the Truth at that time, and among friends who happened to be staying in the house was an elderly lady who was a very strong upholder of British-Israel Truth. Twenty years later I found myself a curate in the North of England and in rather an important town, and it so happened that the Superintendent of our Sunday School was a great British-Israel believer; he was always talking about it whenever he had the opportunity, and his strong point, as far as I could see, seemed to be just this, that we must be Israel, that is, the Ten Tribes, because we were fulfilling, and the *only* nation which was fulfilling, the promises made to Abraham, Isaac and Jacob, the fathers of old. Now that did not grip me. I inwardly smiled at it because I had been brought up in the atmosphere of the belief that those promises to Abraham and the fathers were fulfilled in the Person of Jesus Christ; and at that time I was quite satisfied with this, and I thought my friend, the Superintendent, was rather tending towards the materialistic side of things against the spiritual. I saw that Jesus Christ was indeed, and would be, a blessing to all nations of the world, and I thought that the promise of God that his seed should be like the stars in heaven, and as the sand upon the seashore, was fulfilled in the spiritual seed of Jesus Christ—His Church. There I felt quite satisfied, and there I felt I was impervious to the arguments and reasonings of the Sunday School Superintendent.

I now pass on another twenty years about, and again I find myself in a large city in the South of England. And one evening I happened to be at a meeting of British-Israelites in that city, and there I had the pleasure of listening to a gentleman who happens to be on this platform this afternoon. And as I listened to his words, wonderful words as they seemed to me, proceeding from his mouth, I recognised a man deeply versed in the Holy Scriptures; and that induced me to pay more and more attention. I thought, Here is someone who really does know, and one who has studied deeply God's sacred Book. And he was setting forth the British-Israel problem or truth, and he made me feel that, after all, those promises to Abraham, Isaac and Jacob could not have their complete fulfilment simply and only in the Person of Jesus Christ and the Church; that they demanded something more than a spiritual fulfilment; that they must have a literal fulfilment, otherwise the promises could scarcely be considered as honest promises. It is just as though you were to tell a man who came to you and asked for bread, "Come to me to-morrow, and I will satisfy you with bread." And the man came, and you gave him a verse or two of Scripture, and said, "There you are; there is good bread for you." I do not think the man would have much faith in you. So, in the same way, it seemed to me that God's Word must be fulfilled to the very letter, and that when God told Abraham that his seed was to become a company of nations, it could not possibly be that this was fulfilled through the coming of the Church of Jesus Christ. And so from that moment forward I began more and more to study the subject, and I have been reading about it and thinking about it ever since that time, and I can only testify this afternoon that all along the line my belief in this Truth has become stronger and stronger.

Perhaps you may say, "What is the good of it? What is the use of it?" I asked in that same city a committee of clergymen to allow me to bring forward, as a subject for consideration at one of their monthly meetings, the subject of the British-Israel Truth. I was told afterwards that the chairman of that meeting, in talking it over with others, said, "What is the good of it? It is a waste of time." So he thought, and so, I think, they thought; and so they turned it down. Well, now, what is the good of it? Well, to my mind, the good of it, first of all, is that it makes the Bible understandable. There was a good deal in the Bible which I could not at one time understand; now I understand it. I see that this teaching throws a great light on the Old Testament Scriptures. More

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than that, it also throws a beam of bright light upon the New Testament Scriptures, and enables one to understand, for instance, those inspiring messages of the mother of Our Lord and the father of John the Baptist, and the angelic messages to Mary. I can see what they mean far better with the light of British-Israel Truth thrown upon them. A few years ago I was in the city of Jerusalem, and there I met an elderly lady, a Christian, who had lived for long in that wonderful city. I took the opportunity of saying to her, "Are there any British-Israelites in Jerusalem?" And she smiled, and said, "Oh, yes, all the cranks come to Jerusalem." Well, let me testify this afternoon that the British-Israel teaching is not a crank; I believe before God that it is a deep reality.

REVELATION AND RUSSIA.

BRITISH-ISRAEL LECTURES AT WORTHING.

"RUSSIA, her part and ours" was the subject chosen by the Rev. L. G. A. Roberts, Commander R.N., for an address which he gave at the Heene Rooms, Worthing, on Wednesday afternoon, under the auspices of the local Branch of the British-Israel-World Federation. In the evening he gave a further address on "The Two Witnesses," referred to in the eleventh chapter of the Book of Revelation. The Rev. C. H. Prichard (Rector of Wiston) was chairman in the afternoon, and Canon C. J. Hollis (Vicar of Holy Trinity, Worthing) in the evening.

Russia, as it related to an historical people, said the lecturer, was quite a modern name. One might search for it before the ninth century and fail to find it. Yet if they looked into their Bible they would find the word "Rosh" as a descendant of Benjamin. He was also referred to in Ezekiel, or 1,500 years before any nation was called after his name.

Israel was distinct from the Jew. She was the nation unto whom the Kingdom of God was given when taken away from the Jew. The people in Palestine at the time of Our Lord were Jews and descendants of Benjamin. The latter broke away from the Jews because of the Crucifixion, as foretold in Zechariah, and many went into Asia Minor, where St. Paul addressed them as "men and brethren, children of the stock of Abraham," and declared that unto them was the Word of this Salvation sent.

These Galatians from Galilee were the ancestors of the Celtic nation in Britain. They were known to have passed through Europe into Scandinavia in the third or fourth century, and to have settled in Norway, Sweden and Denmark, joining their brethren the Jutes—"Jews of the tribe of Dan." (*Holsatiæ Chronicon.*)

NEBUCHADNEZZAR'S DREAM.

The name Rosh as Chief Ruler, however, was attached in Ezekiel with Meshech and Tubal. The Meshech and Tubal hordes could not govern themselves, and Rurik from Scandinavia in the ninth century became their leader. Hence Rosh, from Rurik, became the name of their leading governments. The Meshech and Tubal tribes, however, from their first mention to the last within historical times came under the Assyrian, the Babylonian, the Medo-Persian, the Grecian, the Roman, and the Turkish world powers. Therefore they were included in Daniel's interpretation of Nebuchadnezzar's dream, that was to say, the eighth head or beast mentioned in Revelation xvii, which repudiated every religion and every God; by its own constitution, that of Peter the Great, the State was its own God and the Czar was God. This last form would very soon inveigle all the nations of Europe except those who adhered to the Kingdom of God set up by the God of Heaven.

But the head of this system was the "son of perdition," so this eighth beast also went into perdition. This evil influence would not only work its own ruin but would even set the European nations on fire, making it easy for Gog-Magog—"Rosh," or Russia—to unite them all against the British Empire, now thoroughly represented in Jerusalem. Our apparently defenceless position there would invite what Russia believed to be an easy prey; and our mainstay was repentance, a return to God, a spiritual revival, and a willingness to fight the battle of the Lord at Armageddon.

A REED AND A ROD.

In his evening address Commander Roberts pointed out that the death of the two witnesses referred to in the eleventh chapter of Revelation could not take place until the Turkish, or second, woe was passed. They were also told that the third woe, which was Russia, cometh quickly. It was Henry VIII who told the people that they were no longer to accept the Pope as head of the Christian Church, and although they were going to have another appeal almost directly to get that reversed, he suggested there would be such a revival in consequence of what was now going on that they would never go back to Rome. (Applause.)

The Temple of God, they read, was to be measured by a reed like unto a rod, which meant that the Kingdom of the Lord was to be measured by the character of its worship. That character, as set out in the Thirty-nine Articles of the Prayer Book had never changed in a doctrinal sense. It was a reed and could therefore be made to bend, but there was a rod to govern it, and it must be in exact accordance with the Word of God.—*Worthing Gazette.*

BRITISH-ISRAEL TRUTH EXPOUNDED IN SOUTHPORT LECTURES

BACK TO THE BIBLE.

A SERIES of lectures arranged by the Southport Branch of the British-Israel-World Federation was given in the Cambridge Hall on Thursday and Friday, February 23rd and 24th, by the Rev. Guy Waddington, M.A., of Bradford. The Rev. Pascoe Goard, F.R.G.S., of London, who is regarded as one of the greatest elucidators of Bible prophecy, was to have given the lectures, but illness prevented him from coming, and Mr. Waddington filled the breach.

MINISTERS' OPEN MINDS.

The Rev. George Barber, minister of Chapel Street Congregational Church, presided over a large attendance at the opening lecture on Thursday afternoon, and said those who invited him to take the chair knew he was not a British-Israelite

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and were anxious to convert him. If they could convert him he was quite willing to be converted. (Applause.) It had been said that the clergy and ministers of Southport had open minds, and he did not think there were any people with more open minds than the ministers of some of their Free Churches. He had come there as a learner and his mind was quite open. There were four things which struck him very forcibly about that Movement, and the first was the enthusiasm of the people who believed. They also had a vision and were doing their very best day by day to make that vision real. Any movement that was backed by enthusiasm had, at any rate, the prospects of success. He was conscious, too, that the Movement was growing. He believed that through their Movement people were being constrained to read their Bibles again. He knew business men who, after a hard day's work in the city, would go home and read, with growing interest, the story of the Bible, the revelation there recorded of the eternal purpose of God, and they were getting interested in it. If they could get people back to their Bible again, so much the better for the country. (Applause.) He believed what was at the root of the weakness of their national life was that the Bible was no longer the Book in the home, and if they could get it back into the home again, read with interest and joy, he did not fear the future for their country. Let the Bible be a neglected Book and he did not see much brightness ahead. The fourth thing which struck him about the Movement was that he was conscious of it much more than definitely coming up against it. He seemed to sense the backing of that Movement with a great deal of prayer. He believed they were a praying people, and if that was true, then all the elements were theirs that prophesied success and the advancement of the Cause they had at heart.

ISRAELITES AND JEWS.

The Rev. Guy Waddington, dealing with the case for British-Israel identity, said the moment they spoke of an identity between the British people and Israel there were those who would say at once, "We are not Jews." To that he would reply, "No. I have said we are Israelites." Then they would ask, "Are not Israelites and Jews one and the same thing?" and he would reply, "A Jew is an Israelite, but an Israelite is not necessarily a Jew." He was a Yorkshireman and a Britisher, but he thought Lancashire people would very much object to the statement that all Britishers were Yorkshire folk. An Israelite very much objected to the statement that all Israelites were Jews. There was all the difference in the world between an Israelite and a Jew. The Jew was just a very small portion of the House of Israel. The Jews, as they knew them to-day, did not even represent the whole House of Judah, much less could they represent the whole House of Israel. The Jews were not more than one-fifth of the House of Judah. In declaring the identity of Britain with Israel they were not declaring the identity of the British with the Jews. His heart's desire for Judah, for the Jew, was that he might be saved. Proceeding, he said some theologians declared that God had substituted His chosen Church for Israel, but if they accepted that it meant that God had broken His Word. If the Bible was untrue then Christianity was untrue. The authority of the Church was not worth anything in the face of a discredited Bible. The Church could only turn to the Bible for the proof of its creed, and if the Bible was discredited Christianity must go sooner or later. They had got something in their Bible which no other religion in the world had—prophecy fulfilled. The distinction between Israel and Judah, he said, was perfectly clear historically, and was just as clear prophetically, and he supported his submission with many references to Scripture. They would find wonderful harmony in Scripture he observed. They would never find the Bible contradicting itself, in spite of what some of the critics said.

WORK OF THE CHURCH.

There was a good attendance at the evening meeting, also held in the Cambridge Hall, where the speakers were the Rev. Brown Pollock (Rector of Cheadle) and the Rev. Guy Waddington.

The Rev. Brown Pollock, M.A., said he firmly believed in British-Israel. The First Epistle of Peter began with a very definite statement of doctrine and proceeded to reveal what the duty of everyone should be towards that doctrine. Still further on the Epistle dealt with discipline, and then they found those things being spoken about to Israel with very startling revelations. The second chapter and the ninth verse said something about the chosen generation, while Exodus made reference to such people in the fifth verse of the nineteenth chapter. In the fifteenth chapter of St. Matthew there was the parable of the treasure lost in the field, which clearly indicated the treasure of Israel and the Lord Incarnate. The tenth chapter of Peter made still further reference to this people. In Samuel in the Old Testament, David spoke in the presence of God that there would be a scattering of the chosen people, while in another Old Testament chapter it was said that they would be scattered in the latter day, meaning after the Crucifixion of Christ, to the North and to the West, which meant these Isles. Here were the very marks of the people Peter talked about. They could rest assured that God's purpose was being carried out and they could identify themselves with those people.

The Rev. G. Waddington, speaking about the story of the four Gospels in the New Testament, said that when they had a religion it either grew or fell when they applied this test—"Does it believe in Christ's Atonement?" If they did not believe in that, then theirs was not the Gospel of Christ but another gospel. Every lecturer held the full belief in the full Gospel of the Lord Jesus Christ. Their Gospel of the Kingdom was preached not as a substitute for His Gospel of Salvation, but as a witness. Three gifts had been offered to mankind. One was Salvation, and in making the offer God gave the opportunity to everyone of saying either "Yes" or "No." But God had set a time limit. He had appointed a day. When that day came it would no longer be left to man to decide whether he would serve God or not, but he would serve Him, or perish. He had said, "I will come when the Gospel has been preached to all nations." The work of the Church was to witness for Christ.

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FRIDAY'S MEETINGS.

The Rev. Guy Waddington lectured on "Israel's Wanderings" at Friday afternoon's meeting, at which Mr. H. P. Allen presided. He (the Rev. G. Waddington) said that as men studied the Scriptures and found therein certain promises and prophecies concerning Israel, they were led to consider the possibility of identity between Israel and Britain. It was definitely a Bible subject, but it was also an historical and ethnological subject. The one thing the British-Israel-World Federation would insist upon was the fundamental belief in the Atonement of Jesus. That was the test which they must apply to their teaching and to all teaching which professed to be on the Bible. They claimed that it was only by British-Israel teaching that the many problems of Scripture could be elucidated and made clear to the man in the street. The British-Israel teaching, he said, was not only a Bible story but a history story as well.

GOD BEHIND HIS CHOSEN PEOPLE.

A further meeting was held at the Cambridge Hall on Friday evening, when the Rev. Canon Blakeney, R.D., presided.

The Chairman said he was glad to be there to show his interest in the great work the Federation was doing. They were all aware of the fact that many people made light of the Truths which were laid before them by the British-Israel Federation. He was quite convinced in his own mind that the attitude which those people assumed was due to ignorance and to prejudice. He had thought for a long time that the British people were people specially favoured by God. They had, he thought, only to look into past history to see that God had been, and was, and he believed, always would be behind them in their efforts for the furtherance of His Kingdom in the world. They were aware, as they read and studied the Old Testament history, how God was always behind His chosen people. They were called upon to face many trials and many difficulties, and they passed through many vicissitudes, but in their darkest moments light always dawned upon them, and a way was found for their salvation. From the little he knew of this great and important subject he thought they could make a special claim to God's protection as being the Israel of the prophecy. He could not help feeling that the arguments against accepting the principles of the Federation were by no means as numerous or as strong as those in favour of accepting them. He thought there were no people in the world who seemed to be fulfilling more the purposes and objects of God in this world than the British. They had only to think of those terribly dark years they passed through during the war, and they must admit that they were, as a people, most mercifully protected and helped by God in that great struggle. He believed the victory was given to them and their Allies because they were fighting to uphold those eternal principles of God's Divine Revelation—those principles which were so necessary for the uplifting of humanity. There were movements in the world to-day which were out to eliminate all principles of religion and all belief in God. He had only to remind them of one movement which was doing such terrible harm to so many millions of people. He referred to Bolshevism in Russia. Even in that small community of Southport he thought they must realise that half the people seemed to be for God, and unfortunately half seemed to be against God. No matter how many there were against God the principles of His Revelation and His Kingdom must and would prevail, and everything pointed to the path which our country—the British-Israel nation—was taking in furthering God's cause in the world. (Applause.)

The Rev Guy Waddington, in the course of his last address of the series, said the most marvellous phenomenon of the past 140 years was the production of the British Empire. He dealt with its remarkable growth, and said it was coincident with the great evangelical revival. It was more than a coincidence, it was the fulfilment of a prophecy.—*Southport Visitor.*

WEEK BY WEEK.

By A. R. H.

THE vision of the KINGDOM is opening up on every side. Whichever way men turn, they are being confronted with the kingdom issue and are being forced to make decisions according to their conception of it.

Lord Hugh Cecil's[1] challenge bids fair to turn the Prayer Book question into a controversy regarding definitions of CHURCH and KINGDOM. He believes that these two organisations are one and the same, and proceeding on this assumption, launches a spirited attack upon the idea that a STATE (a secular polity) should have power to amend or influence the government of the CHURCH (a spiritual polity).

Thus he writes to the *Times*:—"A nearer parallel would be if we imagine Parliament using its legal supremacy to overrule the Canadian Parliament on a purely Canadian question.

"This would be resented by Canadians, however much they might admit the grave tone of the debate, and the sincere and elevated patriotism of the IMPERIAL PARLIAMENT.

"It would be resented even by those Canadians who, on the merits, might think the IMPERIAL PARLIAMENT right, because it would be British interference in a Canadian concern.

"And State interference with the Church is like: only it is worse, because

THE CHURCH IS THE KINGDOM

of CHRIST.

"This is not merely academic. It has both practical and religious importance. And State interference with the Church cuts at the heart of our religion; for the CHRIST we worship is not a remote historical figure who passed away 1,900 years ago, but a living and reigning KING in whose KINGDOM men have their appointed ministries. The spiritual concerns of this KINGDOM are beyond the sphere of the STATE."

Here is the challenge! Let us trust that it may be promptly taken up. For the coming struggle between authority of CHURCH and STATE will have been well worth while if it opens the eyes of the people to the exact distinctions between and specific definitions of CHURCH and STATE.

Lord Cecil's argument is based upon the widely believed fallacy that the terms "Church" and "Kingdom" are

[1] The *Times*, January 30, 1928.

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synonymous: a fallacy just as misleading as the dictum that the terms "Israel" and "Jew" are synonymous.

There *is* a sense in which the two (Church and Kingdom) are one, or to be more accurate still, *will be* one, but not in the sense that LORD CECIL would have us believe.

For, whilst it is true that every member[2] of the Church of Christ is a citizen of the KINGDOM of CHRIST, every citizen[3] of the KINGDOM is not a member of the CHURCH!

The CHURCH or BODY of CHRIST is a mystical union of all true believers—it is composed of a people called out of every race and denomination.

The KINGDOM of CHRIST is a national organisation in the earth built upon a biological foundation—that of the Anglo-Saxon (Isaac) seed of Abraham.

We are rapidly approaching the day when CHRIST (and His BODY which is the CHURCH) will be united to the BRIDE (the NATION or KINGDOM) and they shall become one. The present-time discordance may be interpreted as the birth-pangs of this coming perfect union of CHURCH and STATE. But until that day has dawned, we cannot truthfully speak of the CHURCH being the KINGDOM of CHRIST. The CHURCH might be rightly designated *a* kingdom but not *the* Kingdom. The KINGDOM of Dan. ii, 44, is not a Church, but, like its predecessors, an EMPIRE.

Still less can the CHURCH of ENGLAND claim to be (exclusively) the KINGDOM of CHRIST. For it is but one of many ecclesiastical organisations in the earth. It occupies an unique position, being the true centre and MOTHER CHURCH of CHRISTENDOM. But, even so, it is but a part of the whole—an ecclesiastical organisation within the Brith-ish NATION.

Being a national organisation, it is not surprising that the State should be found jealous to guard its integrity and purity. Freedom must always be subject to certain bounds. Freedom without bounds tends not to liberty but license.

To apply a Canadian constitutional parallel to the relationship between CHURCH and STATE in BRITAIN is quite unsuitable. For CANADA is not (like the National Church) an organisation within the EMPIRE representing BRITAIN, but a joint-heir with BRITAIN of the same great heritage.

The CHURCH and the KINGDOM then are not synonymous, although the day *will* come when they will be contiguous. The CHURCH of CHRIST is an ecclesia composed of a people called out of every nation, race and tongue.

The KINGDOM of CHRIST is a national organisation—a WORLD EMPIRE based upon a Brith-ish or Covenant Man Race.

The dawning realisation of this distinction as a fact of history found its most recent exemplification in the *Rt. Hon. Amery's* striking testimony on leaving CANADA[4]:—

"The EMPIRE is no longer a thing outside," he said, "but a force of which we are inseparable parts. To me, the EMPIRE for each one of us is like

THE KINGDOM OF HEAVEN

within us."

Thus, quite unwittingly, *Mr. Amery* has rendered the Cause of B.-I. a greater service than that of any other Statesman of recent times.

For in this simple statement, reported from one end of CANADA to another, *Mr. Amery* enunciates the claim that the BRITISH EMPIRE is like the idea of the KINGDOM of HEAVEN. And this over a territory where for years an army of B.-I. workers has been patiently teaching that not only were these two phenomena alike, but that the one was the fulfilment of the other. They are in fact potentially equipollent.

As an example of the interest aroused in the Canadian Press by this declaration, we quote the following from an influential British Columbian daily:—"For a man who bears the reputation for being the arch-realist of the Baldwin Cabinet, *Colonel Amery* does very well in an occasional imaginative touch of political definition.

"'The EMPIRE,' says the British Minister for the DOMINIONS, 'is *not external to* any of our nations. It is something like the Kingdom of Heaven—something *within* us.' This saying is worth looking at for a moment.

"When a Statesman borrows an allusion from HOLY WRIT—*especially* a Statesman on tour among the self-governing Dominions of the BRITISH EMPIRE[5]—he needs to have all his wits about him. The EMPIRE is essentially *an indefinable institution*[6] in the world. *There is nothing else like it now; there never has been anything else exactly like it in history.*

"Perhaps when *Colonel Amery* said it was something like the Kingdom of Heaven, he remembered the series of parables in which it was set forth that the Kingdom of Heaven was like unto a great many different things.

"In those parables the Kingdom of Heaven was likened unto such different things as the grain of mustard seed which grew into a great tree; the net cast into the sea; the leaven which leavened the whole; and the seed field where the enemy of the good husbandman sowed tares among the wheat.

"*No doubt you could find inspiration in any one of those parables for a discussion of the nature of the Empire.*

"*Colonel Amery*, of course, is on the side of the good husbandman. It is salutary for the good Imperialist to remind himself that there has been in other days a great and a harmful

[2] See Gal. iii, 29: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." That is to say, "heirs of the Kingdom." (Cf. Jas. ii, 5, etc.)

[3] Citizens of the earthly Kingdom we may be by natural birth, being Brith-ish. But though we claim Abraham as our father after the flesh, that does not make us a member of the Body of Christ—the Church. We are born "Jacob." We must be re-born "Israel."

[4] January, 1928.

[5] Why should a Statesman have to take special care in quoting the Scriptures before British People? Why these People especially? Because the People of the Brith-ish Empire are the People of the Book and know the Bible better than any other race or people on the face of the earth.

[6] It is significant that such a very substantially material phenomenon as the British Empire should be described as "an indefinable institution." But so it is, and the designation is singularly apt. For the Brith-ish or Covenant Man Empire is the Kingdom-Empire of Dan. ii, 44, which is "not of this world." That is to say, it is *in* the world but not *of* it. As such, it must, to men of the world, appear to be "indefinable." Such men, arch-realists though they may be, can only fall back upon Biblical terminology and describe the Empire as being like the Kingdom of Heaven! And what is the Kingdom of Heaven if not the Kingdom that the God of Heaven set up of Dan. ii, 44? Whichever way we turn, then, in our attempts to comprehend that enigma or mystery known as the British Empire, we find ourselves forced to a British-Israel conclusion as the only possible solution.

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sowing of tares among the honest wheat of the BRITISH COMMONWEALTH of NATIONS.

"But the parable is all on the side of a good hope. The tares were let grow until the harvest, and then they were gathered first and bundled and burnt. It is not yet the time of harvest with the EMPIRE, and perhaps there are tares still growing in the field that are not yet ripe for the burning. But the parable holds good if we remember that the husbandman knew the tares for what they were, and took his own way with them.

"It was not to any of those parables which *Colonel Amery* went for a likeness of the EMPIRE, in the first of his speeches in CANADA.

"He says the EMPIRE is not external to any of the BRITISH NATIONS. It is something like the KINGDOM of HEAVEN within ourselves.

"*That is the conception of Empire which is growing in the minds of the people.*[7] The EMPIRE is a code,

A BODY OF LAW,

the genius of a RACE—a CIVILISATION."

Yes! The Brith-ish KINGDOM-EMPIRE might well be described as "a Body of Law," for it is the political manifestation of the people *in whose heart* is God's Law.[8] And the genius of this administration lies in the fact that the dictatorial "I will," and "They shall" clauses of the new covenant upon which it is based do not come into operation until the silent unseen writing of the Law upon the hearts and minds of God's Brith-ish People has secured the perfection of obediential love. The people gladly respond to the Law, for they consent to the Law in their hearts that it is good.

This is the path of constitutional progress[9] along which the Brith-ish People are marching.

Thus we witness the manifestation of the KINGDOM which JESUS had in mind, when, comparing it with ROMAN civilisation, He said:—"My KINGDOM (Basilea) is not of this WORLD (Cosmos)." No! the Brith-ish or Covenant Man Kingdom Empire of Dan. ii, 44, is not of the Roman Cosmos or Civilisation. It is an Empire based upon Freedom and Liberty not Force.

It is a new cosmos—a new civilisation. Unique in the world to-day: there has been nothing like it in the history of the past.

The subject "Is Britain destined to build a New World" aroused the people of Shirley, Southampton, so that on the 8th February the Branch had one of the best meetings ever held. Very special interest was shown and additions to the membership are looked for.

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[7] Under the finishing touch of the full proclamation of the Empire-Gospel of the Kingdom (see Matt. xxiv, 14. Ferrar Fenton) this dawning conception of Kingdom-citizenship will burst forth as the definite re-birth or renaissance of the whole Brith-ish People.

[8] Cf. Isa. li, 8.

[9] Demonstration that the progress of this process of development was well advanced was provided by the reaction of the British People to the Strike of May, 1926. "We carry in our hearts the innermost core of the British Constitution," said the Prime Minister, Mr. Baldwin, in his review of this Great Crisis. See p. 509, NATIONAL MESSAGE AND BANNER, August 14th, 1926.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE.

"THE NEARER VIEW."

DEAR SIR,—The suggestion by Mr. Davidson respecting the significance of the four grooves in the end wall of the Antechamber in the Great Pyramid, over the entrance to the second Low Passage, which Dr. Gornold says in his article under the above title in this week's NATIONAL MESSAGE was communicated to him in the course of correspondence with Mr. Davidson, is very interesting.

Since these grooves run as high as the Antechamber, they denote the same freedom of space above, but in a limited degree, their total width being very much less than that of the Chamber.

Mr. Davidson's suggestion seems to imply, therefore, that the present truce is not ended absolutely abruptly by May 30th next, but terminates gradually throughout a period of 85 days, exactly analogous to the period of twilight between sunset and nightfall. We entered the first Low Passage without any such transition stage, and it is the fact that the Great War of 1914 literally broke over Europe like a bolt from the blue.

Whatever form the last phase of the tribulation may take, this significance of the four grooves seems to indicate that events will so shape themselves that the world will recognise thereby what is coming, and that those who at present deride the idea of the Great Pyramid having any message or warning to proclaim will have occasion to reconsider their views. Then shall the eyes of the blind be opened.

Yours sincerely,

BASIL STEWART.

THE SPIRIT OF TRUTH WILL GUIDE.

BY THE REV. GEO. MCGINNIS.

RECENTLY we attended a prayer meeting in a church of a former pastorate. The pastor was vacationing and an ex-preacher was presiding. He at once called me to the front and requested that I outline Anglo-Israel Truth. I did so and then threw it open for questions. A prominent member arose and said: "What do the leading men of our denomination think of this proposition?" Like Socrates, I replied by asking him a question. "Suppose that you had been a Jew in the days when Jesus walked and talked in Galilee and you were impressed with the truthfulness of His sayings and the divinity of His mission, but you decided before becoming a follower that you would consult the leading men of your church. You interviewed Annas and Caiaphas, the chief priests and Pharisees, and——" He broke in upon me, saying, "I get you, I get you." It is because of that dependence upon what the "highbrows" think and say that the Church to-day is floundering in the morass of evolution, seeking to find its way out and back to God. Someone has said, "Our intelligentsia are those who tell us the things we already know in language we can't understand." They assume a lofty air and look down on us in a patronising way. They don't seem yet to realise that evolution is a dead and exploded theory, and that its decaying carcass

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has been a stench in the nostrils of God for a quarter of a century. The falsity of their claims is manifested by that gap between the lowest human, and the highest ape, and their hope to find the missing link to bridge the gap has gone glimmering and faded from the minds of men. A little five-year-old, from an evolution home, walking with his mother passed an Italian organ-grinder. The monkey hopped off the organ and presented his cup for pennies. The boy said: "Mamma, isn't it a shame our ancestors have to beg for pennies." There is such a swing to-day, away from the monkey theory, that it won't be long till the evolution professors join their ancestors with begging cups.

The Catholic Church is what it is to-day because men looked to the "higher ups" for guidance in God's truth.

God has made every man a free moral agent, with power to choose the right. He has given him what He, Himself, possesses —reason, self-consciousness and a will. He has also given him the Bible, which is to serve as a lamp unto his feet and a guide unto his pathway. Christ said: "When he, the Spirit of truth, is come, he will guide you into all truth." Reason, the Bible, the Holy Spirit are the only monitors man needs to guide him to the truth. With these three great guide-boards for your inner consciousness you cannot go far astray. Many a man, having a smattering of Anglo-Israel Truth, has decided it was of the Devil and, "breathing out threatenings and slaughter" against it, decided to post up on it and blow it off the face of the earth, and invariably his eyes were opened and he became a convert himself.

"Truth is mighty and will prevail,
The eternal years of God are hers;
But error wounded writhes in pain
And dies amid her worshippers."

I don't hesitate to venture the assertion that if a man will come to the study of this Truth with open-mindedness, without prejudice, without any preconceived notions, and let God's Spirit guide him in his study of the Book, in relation to this great proposition, he will be convinced beyond the shadow of a doubt that this proposal is a part of God's plan of the ages, for archæology, history and the Bible confirm it.

QUESTIONS AND ANSWERS.

BY THE REV. G. H. LANCASTER, M.A., F.R.A.S.

QUESTION.—Will you kindly explain why—in B.-I. literature —eight of Jacob's sons are ignored? One reads of Ephraim-Israel and of Manasseh, the two sons of Joseph; also of Judah (with whom is associated part of the tribe of Levi, and (for a time) Benjamin. Reference is made in one or two books to Dan; but what became of the descendants of the other sons of Jacob? And on what basis is it claimed that we, as a nation and a "company of nations" (including the U.S.A.), are the lost ten tribes of Israel, if we are simply Ephraim and Manasseh?

W. R. S. (Llanfairfechan).

ANSWER.—The expression "lost ten tribes" is purely a coined and conventional one, and one which I personally try to avoid using, as it is non-Biblical, and under examination probably wholly incorrect. The actual number of the tribes of Israel varied at different periods. The number 12 is a conventionally "round" number, as also appears to be the case with the descendants of Ishmael (Gen. xvii, 20; xxv, 13-16), of Nahor (Gen. xxii, 20-24), and of Esau (Gen. xxxvi, 15-19, 40-43). Simeon and Levi were to be divided in Jacob, and scattered in Israel (Gen. xlix, 7), so that when the tribe of Benjamin arose, there would be 11 tribes and not 12. Similarly Reuben in the period of the monarchy was an insignificant monarchy, and although mentioned (1 Chron. v, 26) as still existing about 734 B.C., had apparently become disintegrated some time before; this would be in fulfilment of Jacob's prediction (Gen. xlix, 3, 4). Although Reuben was the original "firstborn of Israel" (1 Chron. v, 1) he lost the birthright, which went to Joseph, thence to Ephraim and Manasseh (Gen. xlviii; Jer. xxxi, 9).

The tribes of Israel are arranged in twenty different orders in the Bible, only one of which (Num. ii, vii and x) recurs. Of these twenty different orders, 12 of them give 12 tribes, three give 11 (Ex. i and Deut. xxxiii), three give 13, one gives 14 (dividing Manasseh into two parts—East and West, *i.e.*, (1 Chron. xii) and one gives 10. There may be an astronomical reason for the adoption of the conventional number 12, based upon the 12 signs of the Zodiac and the 12 months in the year (*cf.* Gen. xxxvii, 9), while Luther (probably incorrectly) assigned the number 12 to Solomon's partition of the land into 12 divisions, so that each might provision the royal household one month in the year (1 Kings iv, 7).

It is probable that the less important tribes were after a time absorbed into the bigger ones, since only Ephraim, Manasseh, Benjamin and Judah take predominance in later days. Levi had no tribal inheritance, since the priesthood drew heavily from this tribe, with the result that the word "Levite" became synonymous with "priest." In all probability the tribes of Simeon and Levi became more especially absorbed by Judah, while there is no mention of either Levi or Simeon in Judges v.

The result was that Ephraim, which received the bigger portion of the birthright blessing (Gen. xlix, 13-20), becoming known as God's "firstborn," assumed the headship of the House of Israel, while many of the tribes belonging to the Northern Kingdom came under the category of Ephraim.

The belief that Great Britain and the British Empire is Ephraim is due to the words, "his younger brother shall be greater than he, and his seed shall become a multitude (fulness) of nations," and that Manasseh is the U.S.A. to the words, "he also shall become a people, and he also shall be great." Thus the former (Ephraim) has become a great commonwealth of nations under one sovereign head, while the latter (Manasseh) has become a great democracy.

If we assume that "the lost ten tribes" is an expression which refers to the tribes which revolted under Jeroboam, it is an incorrect expression for modern usage, since Benjamin, which was lent to Judah until the Crucifixion, afterwards returned to the House of Israel. So, bearing in mind the conventional number 12, it would be more correct to speak of "the lost eleven tribes," which expression is equally unworthy. The House of Israel—or simply (in our case) Ephraim-Israel—would be more correct.

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SALISBURY, Maundrel Hall, Monday, 12th, at 3 and 8. Mr. J. J. Morey.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 14th. at 7.30.

STOCKPORT, The Vestry, U.M. Church, Wellington Road South, Thursday, 15th. Mr. A. E. Dillon.

STRATFORD, Water Lane Higher Elementary Schools, Monday, 12th, at 8. Mr. H. B. Rand.

TUNBRIDGE WELLS, Tuesday, 13th, at 3 and 8. Mr. John Leech.

WALSALL, Temperance Hall, Tuesday, 13th, at 7.45. Rev. T. H. Whitehouse.

WATFORD, Kingham Hall, Friday, 16th, at 7.30. Rev. J. Mountain, D.D

WELWYN GARDEN CITY, Friday, 16th, at 8. Rev. Joseph Gay.

WEST BRIDGFORD, Wesleyan School Hall, Patrick Row, Friday, 16th, at 7.30 ; and at 3, Mrs. Cooper's Drawing-Room, Yedling Grove. Rev. T. H. Whitehouse.

WIGAN, Christ Church Room, Millgate, Wednesday, 14th. Mr. S. E. Steele.

WORTHING, Heene Parish Room, Wednesday, 14th, at 3. Mrs. Bloxam. And at 8. Mr. Marchant.

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"Behold, the tears of such as are oppressed and they have no comforter; and on the side of their oppressors—power!"

EXPERIMENTS known as the "pithing" of animals are recorded in the *Journal of Physiology*. (Vol. 34, No. 3, 1906.) In these frequent experiments, the dogs are deprived of their brains; then very severe operations, such as laying open the trachea or abdomen are performed. These animals, it is stated, after being "pithed," *recommence to breathe and survive in this condition for many hours.* Even experts differ as to whether the unhappy victims are alive or dead in these circumstances!

READERS OF "THE NATIONAL MESSAGE"! Try to visualise these doings that go disguised under the name of RESEARCH! How do they appear to you—these dark "avenues of knowledge" paved with the "comfortless" miseries of millions of helpless, speechless sufferers?

Remember, *"If Religion does not make us more humane, it makes us dreadfully less so!"* And ask yourself, *"What sort of religion is it that allows, and even encourages, a system of animal torture upon any pretext whatever!"*

One thing is certain—it is not Christ's!

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NEWARK-ON-TRENT, Town Hall, Wednesday and Thursday, 14th and 15th, at 7.30 each day. Rev. T. H. Whitehouse.

NOTTINGHAM, Friday, 16th, at 3 and 7.30. Rev. T. H. Whitehouse.

SALISBURY, Maundrel Hall, Monday, 12th, at 3 and 8. Mr. J. J. Morey.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 14th. at 7.30.

STOCKPORT, The Vestry, U.M. Church, Wellington Road South, Thursday, 15th. Mr. A. E. Dillon.

STRATFORD, Water Lane Higher Elementary Schools, Monday, 12th, at 8. Mr. H. B. Rand.

TUNBRIDGE WELLS, Tuesday, 13th, at 3 and 8. Mr. John Leech.

WALSALL, Temperance Hall, Tuesday, 13th, at 7.45. Rev. T. H. Whitehouse.

WATFORD, Kingham Hall, Friday, 16th, at 7.30. Rev. J. Mountain, D.D

WELWYN GARDEN CITY, Friday, 16th, at 8. Rev. Joseph Gay.

WEST BRIDGFORD, Wesleyan School Hall, Patrick Row, Friday, 16th, at 7.30 ; and at 3, Mrs. Cooper's Drawing-Room, Yedling Grove. Rev. T. H. Whitehouse.

WIGAN, Christ Church Room, Millgate, Wednesday, 14th. Mr. S. E. Steele.

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THE NATIONAL

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CONTENTS

	PAGE
THE LAW OF THE LORD, OR THE COMMON LAW.—X: By the Rev. W. Pascoe Goard	161
LOOK UP AND LOOK FORWARD. By the Rev. W. Pascoe Goard	163
BRITISH-ISRAEL IN IRELAND	165
BRITISH EMPIRE IN PROPHECY. GOD'S PROMISES TO ISRAEL NOW BEING FULFILLED	165
"IF TRULY BORN ARISE! SHINE!" "FREE-BORN." By Professor Edward Odlum, M.A., B.Sc., &c.	168
OBITUARY.—Lt.-Col. H. P. P. Leigh, C.I.E.	168
A MESSAGE. From the Rev. J. Stanley Woodhouse	170
"THE GATE." By the Rev. H. A. James, M.A.	170
HOW TO OBTAIN ISRAEL'S OLD TESTAMENT BLESSINGS. By Henry Proctor, F.R.S.L.	170
BRANCH ACTIVITIES	172
ENGAGEMENTS FOR NEXT WEEK	172
1928 AS SEEN IN 1907. By Professor Totten	172
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	173
THE SECRETARY-GENERAL'S NEWS AND NOTES	174

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 LAW OF THE LORD, OR THE COMMON LAW.—X.

By the Rev. W. Pascoe Goard.

A Review of the Things we have seen in Outline.

The Book of Genesis is a precise synopsis of those historic things from the foundation of the world which are *necessary for the introduction of that which is to follow.*

It gives, in the first chapter of Genesis, that succession of creative acts which led up to and included the direct Creation of man.

Step by step, in exact sequence, the great drama of Creation unfolds before us. Reading the first verses of the chapter with the most up-to-date astronomical works in hand, one is impressed by the fact that Astronomy has been struggling up the hill of knowledge for ages to reach, at last, somewhat the same level of fact and truth that is presented by the first verses of the first chapter of Genesis. The astronomical nebular hypothesis is outlined as Biblical history of the Creation.

Reading the later verses of the first chapter of Genesis with dependable books of Geology in hand, one is impressed with the fact that geologists have been scrambling over rocks, descending into chasms, and seeking everywhere that an exposure of the rock measures may be found, to read therein the same process of Creation contained in the later verses of the first chapter of Genesis.

Passing on to the second chapter of Genesis, we cross-sect the history of the human race, and there witness *the formation of Adam*; the inbreathing into him of the breath of life; "and man became a living soul."

Reading on in the wonderful second chapter of Genesis with the latest reasonable books on Psychology at hand, we see the naming of this couple "Adam," the appointing of Adam to a specific task; and, finally, we read, "AND THE LORD COMMANDED THE MAN."

* * *

Up to this point there apparently has been no moral consciousness. We are not entering upon the unprofitable contest of wits in trying to furnish a time-table of Creation. THIS CANNOT BE DONE with any degree of certainty by marking the passage of time by present observed processes, as, for instance, the slow exhaustion of radio active substances, which, being exhausted of energy, leave a residuum of lead, indicating countless ages as the necessary period for the formation of lead, as one scholar lately advanced in a notable sermon. The facts may have been that, in the intense activity of the early nebular period, such as is now apparent in the sun, forces were exhausted in moments which would take countless years to exhaust in present conditions of the earth, where these forces are far on the way to death, and where alone we can test them.

For example, cotton is worn as a *non-conducting protection against cold*, and against bad weather generally; also as a non-conducting protection against heat. Cotton may be

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burned as a useful fire, slowly and safely. But *cotton may be exploded with instantaneous effect, and with tremendous power.* So with the other elements compounded in Nature. The original lead measures may have been, and probably were, prepared under such explosive circumstances, and came as lead into the cooled substances which form the compounds of the earth. So the presence of lead does not necessarily call for æons of time.

We have again and again seen time disregarded by natural forces we have had the privilege of observing. Things which were *supposed to take ages* in formation we have seen formed by Nature in an hour on a grand scale, as, for instance, a whole ledge of rock, the materials of which were brought, mixed, laid down, and hardened to the consistency of hard conglomerate rock, or of concrete paving, *in an hour*, the whole deposit being from one to twelve feet thick and stretching hundreds of yards wide and miles long, all laid down and hardened in a day, in fact, in much less time.

So we will not enter into the discussion of time, but will follow the main outline of facts. The wonderful psychological process by which the soul of man was perfected to such a degree that, contrary to the experience of all other known orders of life, THE WILL OF GOD BECAME THE LAW OF THE MAN.

It is at this point, in the second chapter of Genesis, that the

INTRODUCTION OF THE COMMON LAW

into the mind and heart of man, and through him into the earth, is made clear.

At this point of the narrative we add to the book on Astronomy, the book on Geology and the book on Psychology in our hand, the best book on Theology. These we compare with the Bible. Reading these together, *we find the advent of the Law in the Garden*, that is to say *the revelation of the Will of God as the Law for the life of man* made to Adam in the Garden of Eden, is the starting-point of systematic Theology.

Now comes the *psychological establishment of choice of the plane on which the man shall live*, or, in theological language, the establishment of Free Will. Shall he choose to do *the will of man*, that is to say, his own will? Or shall he elect to do *the Will of God*? The man may choose his path of action, but he must take the consequences of his choice. To obey is to "have life, and to have it more abundantly." To disobey or to sin is to become subject to death, under the sentence "In the day that thou eatest thereof thou shalt surely die."

The freedom of choice being thus established, there is open the whole field of temptation. The fact of temptation was made possible by the open door for choice, when the Will of God was imposed upon man as the law of his life.

Now appeared the tempter: and the sin: and the recognition of condemnation. "And so death passed upon all men, for that all have sinned."

Then also appeared the Redeemer, "The seed of the woman." Again came the privilege of choice for the man: viz., that of receiving life abundant through the Redemption and the Atonement; or, to go on stubbornly to the second death.

The Gospel of the open door of choice for men and nations constitutes the story that the Apostles were commissioned to preach to the ends of the earth. The legal process governing in this field is the glory of Divine Jurisprudence.

* * *

There early came the intermixing of those whose choice differed. The choice of those *who elected to do the Will of God*, and to accept salvation through the coming Saviour, brought about one class of persons in the earth.

The choice of those who elected *to do the will of the natural man*, and to follow out the inclinations of the fleshly life, formed the other class. One class lived in conscious fellowship with God—the other class "went out from the presence of Jehovah."

But these two classes, the sons of God and the sons of men, intermixed in life and intermarried. The result was the rapid lowering of the plane of life, until the whole earth "had corrupted its way before the Lord." This corruption was PHYSICAL, PSYCHOLOGICAL AND SPIRITUAL. It brought about the last sad boon which God could give to the corrupted race, viz., the boon of death by the waters of the Flood. This was God's anæsthetic, easing the death-pangs of a self-corrupted race.

* * *

In the meantime there were the subordinate results of sin; namely, the withholding of the strength of the earth as applied to crops for the sustenance of life; and the intermingling of weeds with the crops. It would seem as though the evil thoughts of men brought about an evil crop in the botanical world; disease and death in the physical world; corruption and distress in the mental world; and eternal death in the spiritual world.

So the generations of men have gone forward with pain and labour, subject to sorrow, disease and death, during all the generations of the present life.

From Adam through Seth to Noah, and through Shem to Abraham, the line of the Covenant is kept unbroken. Although at the time of the Flood the redemptive Covenant remained with only one family, it came safely across the Flood in the life of Noah and Shem. It was carried forward to Abraham by the seed of Shem. In Abraham it was established anew and carried forward to the days when the seed of Abraham, Isaac and Jacob were organised into the nation Israel.

Now the fact that we have in this great Book of Genesis the information we need, and no other information than that which is necessary for the introduction of the Bible, shows that *it is a Book carefully prepared, as to every jot and tittle of it, for the supply of the intellectual needs of the ages then to come.* To call it folklore is futile. Folklore does not arrange itself into sequent, specific history such as is necessary for a scheme of knowledge of things yet to be revealed, which things were still future at the time of the production of the literature in question. There is as much manifestation of the active direction of one supreme mind herein, as there is manifestation of the direction of one controlling mind in the preparation of the plans of a great structure, as, for instance, of the Great Pyramid; or even in the plan of the Great Architect of the Universe.

Thus we read Genesis to the end as one united whole,

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harmonising with Astronomy, Geology, Psychology, Theology, History, and other branches of exact science.

Having received this perfect introduction, we come to the setting up of the Kingdom in Exodus; of the worship prescribed for the Kingdom in Leviticus; of the national organisation in Numbers; and to a digest of the constitutional law in Deuteronomy.

The Books thus far are perfect, following each other in such exact sequence as to make one complete whole.

The Laws which are presented to us are specific in large matters, and general in the statements of principle, illustrated by statutes, and applied by judgments as we follow on. It is of this that David sang:

"The Law of the Lord is perfect, converting the soul:
the testimony of the Lord is sure, making wise the simple.
The statutes of the Lord are right, rejoicing the heart:
the commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring for ever:
the judgments of the Lord are true and righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
sweeter also than honey and the honeycomb."
(Psalm xix, 7–10.)

LOOK UP AND LOOK FORWARD.

By the Rev. W. Pascoe Goard.

We are now in the year to which the Great Pyramid has directed the attention of the Pyramid students for many years. The time has come for the final demonstration of the message of the Pyramid. We have no doubt but that the Pyramid will begin finally to justify its message before the eyes of all men at the appointed time. How it will do this we do not know. There are many who are asking us for advanced information on the matter. But we are not blessed with that advanced information. Like all the rest, we must wait for the event to make clear the meaning of the Pyramid's message. Bible prophecy is couched in words and figures. The message of the Pyramid is expressed in geometrical measurements to be interpreted by the event. So the reading of the Pyramid must be according to its method. The event will, we have no doubt, make clear the message of the Pyramid. Thus far we know: it is a message to Israel-Britain and the Anglo-Saxon race; for it is written in the standard of measure which that people have always used, in ancient and in modern days. It is a Divine message to Israel-Britain. It is a message which was designed for Israel-Britain to read, not in the ancient days of Israel, but in the modern days of Britain. For the Pyramid had not been opened in the days of Israel, and had it been, the event had not progressed far enough to make clear the meaning of the message of the Pyramid in that day. So the Pyramid is carrying a Divine message to Britain, to be read in this the day of Britain's greatest danger.

The message of the Pyramid has been running on for ages. From 4000 B.C. to the present time the outline of the history of God's dealing with His people is made clear by the event. It is a startling thing that the year has come, in which the message of the Pyramid is chronologically reaching the marked structural feature, the last Low Passage, which should make the final stage of its message clear.

As soon as it begins to be made manifest that the Pyramid has entered upon fulfilment as far as the coming Low Passage is concerned, then the message of the Pyramid will have been unveiled and given to the world. It will be a witness so far given as to be readable for all even to the end. When this takes place the Pyramid will be accepted by all. They will then demand information and instruction which the Pyramid is not formed to offer. The people will be ready to say "Yes, the Pyramid message is complete and it is true; it links up Israel with Britain, and shows that the race is proceeding under Divine guidance; but having made this clear, what must we do?"

As the Philippian gaoler cried to St. Paul and his associates, "Men and brethren, what must I do to be saved?"

So far as the British-Israel message is concerned, there has come from other sources than the Pyramid the demonstration of the fact of the identity of Britain with Israel. Towards this end the Movement has laboured for generations, and now the end is reached. But having reached it, is the work completed or only begun? We call attention to the fact that while the message of the Pyramid will be accepted and understood as to past, present, and future, the work of the Federation will have only begun.

At a certain point in the last great international struggle we have the solemn declaration of the Lord, "Then shall My people Israel know that I am Jehovah their God from that day and forward."

Of course this statement carries the reverse side of the statement also; for when Israel knows that Jehovah is their God, they will also know that they are Israel His people, for this is the obverse and reverse sides of the statement.

This statement is made more individualistic as the experience of Israel alone by the other statement made in the same connection, "Then shall the heathen that are round about you know that I am Jehovah your God, when I am sanctified in you before their eyes."

It is a great and glorious achievement in the world of knowledge and of experience to which we are coming.

Knowing that Jehovah is our God, and that we are Israel His people, are we to assume that we shall know all the truth connected with that fact? Obviously it does not imply such fullness of knowledge.

Let us follow some of the implications:—

The moment we know that Jehovah is our God, nationally, that moment we shall know that it is our duty instantly to give effect to all His law. This might be put briefly, as we have put it again and again, "Being Israel, we are subject to Israel's constitution."

Let the statesman and the politician, let the citizen and the leaders of the people think for a moment what this implies. In a word it implies nothing short of the restoration of the Divine law as the law of the nation. True it is the basis of our national law, but also true it is that we claim the right to amend, repeal, or add to that law, and we have, as a matter of fact, interjected our law into the national administration.

There will have to be the restitution of all things spoken of God by the mouth of all His holy prophets since the world

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began. National repentance must of necessity include this great reform.

Having given effect to the restoration of the Divine law, we shall of necessity give effect also to the restoration, in its completeness, of the Divine administration. Fortunately for us our branch of the Anglo-Saxon people has preserved the machinery of the Divine administration fairly completely. This consists of the House of David; the ministers of the Crown; the judges and other branches connected with the administration of justice and the preservation of order; the teachers; health officers; and scribes or publicists, all of whom are included in the administrative machinery of the Divinely-established State in the Kingdom of God.

The other branch of the Anglo-Saxon people have gone farther from the original machinery of Divine administration by putting away the House of David and vesting the final authority in the people.

In both branches the restoration of Divine machinery of administration will be carried into effect as a consequence of awakening to the fact that "I AM JEHOVAH YOUR GOD."

In the Church the change will be just as great. It will be recognised instantly that as Jehovah is still established in the midst of Israel His people, and remains the object of worship in Israel and for all who in Christ become "Abraham's seed and heirs according to the promise," the centre of worship must of necessity be in Israel, where God, the object of such worship, has established His dwelling-place for evermore.

What a unification of worship! What an exalted spirituality will be achieved with the unveiling of this fact, which stands alike unshakable in the past, the present, and the future! Let us remember in this connection that Our Lord, our Mediator and Advocate with the Father, constantly offered the Person of the Father as the object of our worship, Himself leading us therein. For He declared "In the midst of the church will I sing praises unto Thee."

We shall not at present carry this analysis of the next stage of the presentation of truth further; our object in writing the present article is to call the attention of every reader of this Journal to the fact that our eyes must not be fixed, and our attention centred, on the coming physical struggle to the exclusion of the things of which we have spoken. We must look beyond to the great task then commencing. Neither must we envisage the sudden coming of Our Lord, accompanied with all His saints, as cutting short the necessity for further efforts on our part. Whether in the present body, or that which will be ours the moment after the resurrection and translation, the work must be carried forward to its completion.

In the meantime, let us remember that the expectation of such a coming of Our Lord at various times in the past led people to disarrange their appointed tasks and rendered them subject to disappointment, confusion and dismay.

Taking up those periods and looking back at them, we see that great fulfilments were justly expected at that time. If the minds of the people had not been preoccupied with a preconceived vision of just what was going to happen then, which vision was not justified by the Scriptures, they would have seen that the Bible was triumphantly justifying its prophetic message.

Their preconception, by its error, hid from the eyes of the world marvellous fulfilment of truth. Such a misconception again applied at this present time might work untold evil.

Let us see what the Scriptures indicate.

1. When the three evil spirits like frogs succeed in gathering "the kings of the earth and of all the world to the battle of the great day of God Almighty," then in connection with that event, or series of events, Our Lord declares, "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 tongue Armageddon."

Here we have presented the coming of Our Lord as a thief. Now the outstanding characteristic of the coming of the thief is that he takes all possible pains to keep his presence hidden. Does not Our Lord indicate that when He comes as a thief this also will be His course?

Later on in the same struggle the invading forces reach Jerusalem and capture the city. In connection with that the simple statement is "In that day His feet shall stand upon the Mount of Olives, and the Mount of Olives shall be rent in twain from the top to the bottom."

Is this a visible coming? Or is not the fact that Israel shall flee from Jerusalem to "the valley of the mountains" an indication that it is not His visible coming with His saints?

Then comes the progressive statement of the twenty-fifth chapter of St. Matthew, "And at midnight there was a cry made, Behold the bridegroom cometh." Here seems to be the occasion when Our Lord will come to take to Himself His bride.

This is followed in Our Lord's own statement by His coming to Israel, "His own servants," "His ten servants," to whom He said, on going away, "Occupy till I come."

Now He comes to reckon with them concerning their stewardship. Regarding this He says, "After a long time the lord of those servants cometh and reckoneth with them." This also is manifestly not a coming visible to all the world.

Now the phraseology takes on a more majestic form, and the word a more stately measure. "When the Son of man shall come in His glory, and all the holy angels with Him, THEN shall He sit upon the throne of His glory, and before Him shall be gathered all nations. . . ."

We may deal with this progressive statement at large later on; we quote it now to indicate that he who brings the preconceived vision of Our Lord's lightning-like approach, accompanied by all the saints and all the holy angels, descending with a shout and with the trump of God, to each of these particular statements, the first two of which are related to particular earthly events, stands in danger of confusing the issue and of obscuring the truth.

Let us be sure of this, that when the coming of Our Lord is historic, and looking back we talk over the events connected with the establishment of His reign, we shall each and all agree that it was different from our preconceived visions of His coming.

Now there is before us the solid matter-of-fact task which it is ours to labour at, namely, to restore Israel to the full knowledge of Jehovah, its God and its King, to the restoration of His law and its administration, and to the purity of His worship. This is included in our national repentance, to which may the Spirit of the Lord incline our hearts without delay.

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BRITISH-ISRAEL IN IRELAND.

DUBLIN.

THE REV. W. PASCOE GOARD, accompanied by Mr. John Leech, K.C., visited the South Irish Branch Association in Dublin on February the 2nd and 3rd, and gave a series of lectures in the Dublin Diocesan Hall. The attendance on both afternoons and evenings was excellent, the latter averaging 500, and the interest shown intense. Mr. Leech dealt with general questions on Identity matters and replied to some of the usual objections. Mr. Goard chose for his subjects : " The World Crisis and How to Meet It," " The Gospel of the Kingdom and the Gospel of Grace," " The Second Coming of Our Lord," and, lastly, " Armageddon, a Place of Strength and Refuge." His masterly treatment of these great subjects held the audience spellbound, and on all sides was expressed the hope that this, his first visit to Dublin, would be repeated before long.

The present South Irish Branch was formed at the beginning of 1927, and has made most gratifying and encouraging progress —the membership steadily increasing. In January of this year the Council were fortunate in obtaining excellent premises as offices in a most central and suitable position, overlooking the park of Trinity College, where there is now open a book depot and a small lending library. A member of the Branch is in attendance daily, to receive visitors, answer enquiries, and sell or lend the books. Study circles are being formed in order that enquirers may have centres in their own districts, where they can be in touch with the Movement. The first was formed in Sandymount, under the direction of Mrs. Rohu, and is working well. Others are in contemplation in Ballsbridge and Leeson Park.

The Rev. Wm. Dungan, M.A., holds a fortnightly Bible Class in the Parochial Hall of St. Andrews, by permission of the Rector, the Rev. R. Northridge. These classes, at which discussion and debate is encouraged, are attended by many enquirers.

BELFAST.

The success attending the eight-day Mission recently conducted in Belfast by Mr. John Leech, K.C., and the Rev. Wm. Pascoe Goard has more than fulfilled its anticipation. So delighted were the audiences with the opening addresses on the afternoon and evening of Sunday, the 5th February, that many who had travelled long distances expressed their intention to remain until the close of the evening meeting no matter what hour it might be. Thus, happily inaugurated, the interest became more intense as time went on, and at the end of the week the general consensus of opinion regarding the success of the Mission might be tersely summed up : " It was all too short and should have lasted a month." Such appreciation, however, is what we would expect from the Ulster people, who are deeply interested in the Holy Scriptures.

Among other interesting subjects dealt with were the following : The Divine Chronology of History ; The Coming World Crisis ; The Early Chapters of Genesis ; The Coronation Stone, or Stone of Destiny ; The Old and the New Covenants ; The Kingdom Law of Divine Healing ; Is Britain Safe ? ; The Divine League of Nations ; The Great Day of God Almighty ; The Second Coming of Our Lord ; concluding with a lantern lecture on the Great Pyramid of Gizeh.

Many who heard the Rev. Pascoe Goard for the first time were of opinion that his final address, entitled " The Great Day of God Almighty," was one of the most inspiring ever listened to. Without any apparent effort Mr. Goard delivered a most profound and spiritual message which terminated in a wonderful climax when that vast audience in the historic Ulster Hall rose at his invitation and solemnly dedicated the remainder of their lives to individual service in God's Kingdom.

A special meeting, arranged for the local clergy and addressed by the Rev. Pascoe Goard, was highly successful, giving promise of beneficial and far-reaching results.

Owing to the unavoidable absence through illness of the Secretary-General, Mr. Herbert Garrison, Mr. Leech generously volunteered to remain over and deputised on his behalf for two extra evenings in the spacious Grosvenor Hall, where he addressed a very large audience on both occasions.

His subject on Monday evening, February 13th, was " The Second Coming of Our Lord," which held his hearers spellbound by its very spiritual tone, while on the following evening his lantern lecture on " The Great Pyramid of Gizeh " —splendidly illustrated by Mr. Garrison's coloured slides— was of absorbing interest and greatly enjoyed.

It is, we consider, worthy of special mention that the success of the Mission just concluded is due in no small measure to the good work initiated twelve months ago by Mr. Leech and Mr. Morey in arousing the Ulster people to a lively interest in British-Israel Truth ; also to the local Committee, especially Messrs. T. J. P. McKeown, Vice-President ; J. Bryans, Secretary ; W. Marks, Assistant Secretary ; A. W. Metcalfe and W. Vance ; Mrs. H. L. Bradley, Hon. Treasurer, and Mrs. Hull, and to Mrs. Vance, Mr. George Stewart, Mr. J. McDonald, Mr. W. J. Bradley, and other members of the local Branch, who were indefatigable in zeal and effort to bring the meetings to a successful issue.

BRITISH EMPIRE IN PROPHECY.

GOD'S PROMISES TO ISRAEL NOW BEING FULFILLED.

IT is the contention of the British-Israel-World Federation that the Anglo-Saxon race must be Israel, who are elected by God for the service of blessing the world. Facts and figures and passages from Scriptures were quoted in support of the argument by Mr. John Leech, M.A., LL.B., K.C., who lectured to a large audience at the County Hall, Canterbury, on Monday night, February 27th, on " British Empire in Prophecy." The meeting was held under the auspices of the Canterbury Branch of the Federation. The lecture was of a particularly interesting character and Mr. Leech proved conclusively that the British Empire was foretold in prophecy.

Appropriate hymns were sung during the meeting and those taking part were the choirs of St. Mary Bredin and St. Stephen's.

The Rev. Canon W. D. Springett, D.D., presided, and was supported by the Rev. Canon T. B. Watkins, M.A.

The Chairman, in opening the proceedings, mentioned that

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this was the first meeting under the auspices of the Study Class recently formed in Canterbury. Since the previous meeting with reference to the Pyramid he had discovered from remarks he had heard how easy it was for anyone to be misunderstood, especially in matters like theology and politics. Some people evidently seemed to think that Canon Watkins and himself were about to form a new religious denomination. One old friend had said he did not see why they should start another Gospel—the old Gospel was good enough for him. Canon Springett said he advised that gentleman to be present at the meeting that night and he would then realise they were not going to preach a new Gospel but that they were going to throw such a flood of light upon the old Gospel that it would come home to people with more power than it had ever done before. The Chairman gave a convincing reply to remarks which he said he had heard concerning the organisation being a Cathedral organisation. Anyone, no matter of what denomination, would be welcomed as members of the Branch. Some people had even gone so far as to suggest they were going to get mixed up in politics; but that was not a political organisation. The organisation, however, could make people more patriotic. It was a patriotic association. Those connected with it believed in Israel; they believed in Britain, and as such they wanted to make others love their country, those who governed the country, those who taught God's Word, and their countrymen as a whole.

Mr. Leech prefaced his address "British Empire in Prophecy" by referring to two great barriers which stood in the way of the understanding of the prophecy and of the understanding of the Bible. The first barrier was the confusion of Israel with the Jews. Some people had got into the habit whenever Israel was mentioned of thinking of the Jews. Ever since the days of Solomon the two kingdoms had been absolutely distinct, and they had never been reunited. Therefore, when they were speaking of Israel, it must not be regarded that they were speaking about the Jews or of Judah. The other barrier that had been raised in the way of the understanding of the prophecy was what was known as spiritualising the promises which God had made to Israel. Promise after promise had been made. The Book was full of them; yet we had been told again and again that God had taken away promises which He made to Israel, and that they were in some spiritual way being transferred to a body to whom no promises were ever made. We wanted to get back to the Bible in its primitive meaning and see what God meant when He spoke to the Prophets, and when those promises and covenants were made. The first question was "Is the British Empire in prophecy?" If it were it was a wonderful thing, for we could find that thousands of years ago God foresaw this Empire which He appointed to us and made certain declarations with regard to it and gave certain promises to it. If what we claimed for Britain were true the British Empire must be found in prophecy. We found that the British Isles were referred to in the Bible in different places. They were referred to as "Isles" or the "Islands of the sea," and pointed to in the north and west or north-west, measuring from Jerusalem, which was God's place of habitation upon this earth. The British Isles were not the British Empire. They were only the centre or headquarters of the British Empire, and the British Empire meant something far greater and beyond these little Islands, wonderful as these little Islands were.

God made certain promises to Abraham whom He called from Ur to follow Him into an unknown land. The first promise He made was "I will make of thee a great nation." That was a wonderful promise to be given to this old man. We saw how that promise was fulfilled and later on God enlarged His promise as Abraham's faith grew large enough to receive it. God said "Thou shalt be a father of many nations." That was not fulfilled when Israel of old were in Palestine, because they were one nation, and up to the death of Solomon they continued to be one nation and one nation only. After Solomon died they were divided into two, but they were never more than two nations. Ultimately these nations were banished from the land on account of their sins, but God's purpose was going to be carried out notwithstanding the failure of man, and it had been carried out since that time. Subsequently God further enlarged His promise, but this time to Jacob, who was the son of Isaac and grandson of Abraham, through whom the promises were to be fulfilled. God said to Jacob "I am God Almighty: be fruitful and multiply. A nation and a company of nations shall be of thee, and kings shall come out of thy loins." That was not fulfilled when Israel were in the Promised Land originally. Here was a different promise; not merely a promise of a great nation; not merely a promise of many nations, but a promise of a company of nations. Later on God gave a promise to Ephraim, younger son of Joseph, to whom the birthright was given. Manasseh also received a promise, but not the best promise.—"Truly his (Manasseh's) younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude of nations." This promise, like the previous ones, was not fulfilled when Israel was in Palestine of old. Therefore, it must be fulfilled in some subsequent time and in some other way. Going on further we find that Jacob "called unto his sons and said 'Gather yourselves together, that I may tell you that which shall befall you in the last days.'" Here, for the first time, dates, or the period during which prophecy was to be fulfilled, were given. It said the "last days." What were the "last days"? Every student of prophecy who had gone into the matter knew that we were now in the "last days," and that these "last days" or "latter days" were the period from the time that Our Lord was on earth. The "last days" were the period in which we now found ourselves. "Joseph is a fruitful bough." Mr. Leech likened this to a garden or walled-in field with a tree planted in the middle. The tree grew and grew until the branches spread and the garden or field was completely covered. As it continued to grow the branches passed over the wall and ran right away.

When they were talking about this they wanted to come down to facts and they wanted to see whether these promises had been fulfilled, and if so how, in what people and at what time? There had been in the history of the world once and once only a nation and a company of nations. There had been great nations who had ruled over the earth and who had had wonderful power but they were one nation, and when they conquered they put the conquered country under their heel, and it ceased to be a nation. It was under the domination of

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the great conquering power. We had to-day in the world something that never existed before. We had a mother country with her daughter countries around, each of them separate and independent with self-government and yet bound to the mother country, clustering around her and forming one Empire. Could this be the fulfilment of the promise to Abraham that the seed of Abraham would be a great nation and a company of nations? Coming down to this walled-in garden, with its spreading branches of the tree, could we not ask ourselves whether this was not the Islands in which we were walled-in by the ocean and unable to contain the spreading population? God said to David through Nathan, the prophet, that " 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." As Israel were in Palestine long before this it must have referred to somewhere else, and God was going to appoint some other place after they had been removed from the Promised Land. Israel were planted originally in Palestine, but because of their sins they were removed. They were taken, all the ten tribes of Israel, into captivity by the Assyrians, while Judah of the two tribes was taken into captivity by the Babylonians. Israel of the ten tribes never returned to the Promised Land.

During the Great War Mr. Leech said he found people very much frightened sometimes about the possible invasion of our land by the Germans. The Kaiser had made all his plans for an invasion. People thought what a dreadful thing it would be if the enemy came over, but he always said : " No, God, I believe, has pledged Himself that the enemy shall never invade these Islands. It is a promise and a wonderful blessing which He has given to our people in these Islands—the appointed place in which God had planted them." The reason he said that was because God had said that in the appointed place the children of wickedness would afflict Israel no more as heretofore. When Israel was in Palestine they were afflicted by their enemies, but God had said that in the place in which He was going to plant them in the future there would be no such affliction by their enemies. It could be proved historically that Israel after the Assyrian Captivity found their way north-west and ultimately entered the British Isles under different names. The whole of them did not come ; there were still some not here yet. God had been working while the world had been sleeping. His plans, His promises, and His prophecies had been fulfilled, and they would be completely fulfilled. They were bound to come true.

After dealing with the unsuccessful attempts to invade these Islands, mentioning in particular the Spanish Armada and the efforts of Napoleon, Mr. Leech proceeded to refer to Nebuchadnezzar's dream of the image with the head of gold and so on, and interpreted by Daniel to refer to the Babylonian kingdom, the Medo-Persian kingdom, the Grecian kingdom, and the Roman Empire, the fall of these kingdoms, followed by the Stone Kingdom, which was regarded as referring to Israel and to the Kingdom represented by Great Britain.

God had promised that He would set up a Kingdom that would continue for ever, and one that was going to be entirely different to everything before. Could we see that Kingdom anywhere else? What great power was there in the world that had taken the place of the four great world powers that had gone? We had to-day the British Empire, and there was not another Empire fulfilling the conditions as pointed out in the prophecy. If this Empire was not the one that was foretold, then this Empire must go to make room for the other, for two such mighty powers never could exist together, at least not for any length of time. Who were to be the people that were to possess this wonderful Kingdom set up by God in fulfilment of His promise to our forefathers? It was stated in the Book that in the days of this Kingdom the Lord would be the King over the Kingdom and He would reign over His people Israel. The " Saints of the most High " were to possess the Kingdom, and there was only one people referred to in the Old Testament as " The Saints," and that was God's chosen people Israel. Right through the Book we found that God referred to these people as " His people " and as " His Saints."

The Bible had left no doubt as to who those Saints were. Not only were references made in the Old Testament, but there was a definition in Psalm cxlviii in which we were told they were the children of Israel, " a people near unto Him." He had made a promise of this Kingdom to be set up ; to be given to Israel ; to grow and increase ; to spread and reach over the wall ; to be a nation and a company of nations, and ultimately to fill the whole world. We want to use our common sense, look about and see if it were not fulfilled or being fulfilled, and, if so, who were the people in whom it was being fulfilled? We know something of the mighty growth of the British Empire ; no human power could have made these Islands what they are at the present time.

Mr. Leech referred to British sea power which no power had been able to wrest from us despite many attempts, and observed God had said that the seed of Abraham should possess the gate of his enemies. The gate of our enemies was the ocean.

In his concluding remarks Mr. Leech said that he found, historically, that everything in the Book up to the tenth chapter of the Book of Revelation was fulfilled up to the time of the Reformation. When we came to that chapter we were then in the period, historically, of the Reformation—the wonderful period, the greatest time and blessing and revival our nation had ever seen. He had heard people say the Reformation was a mistake. He wished we had another Reformation. The sooner the better. Mr. Leech asserted that the British Empire fulfilled absolutely and accurately the promises God gave to Abraham and his descendants. There was no other country in the world, no other kingdom or empire or power which fulfilled these great promises. Therefore, he considered he was fully justified in saying that the British Empire was foretold in prophecy. (Applause.)

The Chairman voiced the thanks of the meeting to the lecturer, and mentioned that Mr. Leech would be prepared to lecture to them again on March 23rd upon the " Approaching World Crisis." All present were indebted to the lecturer for the great light he had thrown upon the Old Testament prophecies.

Canon Watkins seconded.

Canon Springett also thanked the choirs for their assistance.

Mr. Leech, in returning thanks, again referred to the British Empire, and said when war was declared between England

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and Germany the Kaiser was satisfied that the Colonies and British possessions would say "Here is our chance to be free. We will break the yoke now." But there was a great disappointment for the Kaiser. He found instead of breaking the yoke the Colonies sent their sons and shed their blood for us and they poured out their treasure in our support. Mr. Leech said he had heard the question asked "What is it that binds the British Empire together?" and he had heard it said "The Crown." That was a good link, but it was the power of God that bound it together. It would never be broken because God had formed it and bound it together and by His power it was held together.—*Kentish Observer*

"IF TRULY BORN ARISE! SHINE!" "FREE-BORN."

By Professor Edward Odlum, M.A., B.Sc., &c.

Perhaps there is nothing known to man more attractive and desirable than personal freedom.

In the olden days Paul announced he was a Roman citizen—free-born. A high Roman official informed Paul that he was a free man too, but he had purchased his freedom at a great price.

What student of history does not know that there were the free-born Romans, slaves, and those who were freed from slavery by purchase or for some valuable and remarkable service?

Freed men had, at times, succeeded in climbing to great positions of power, influence and rule. At times they rather prided themselves on having been slaves, then having been freed by money, kindness or real merit.

In pride of success the freed man, at times, was glad to show where he had been and to what heights he had climbed therefrom. A species of self-laudation!

The contrast between slavery and freedom was so great that the men and peoples who had passed from serfdom to liberty rejoiced in their latter state, and most reasonably.

Later on their children were able to go one better. For while their parents had been born in slavery and then been freed, they, the children, had been born in liberty. In other words, they were *free-born*.

Reliable history shows us that, in one case, a whole nation, running into millions, being born into bondage, was freed by a marvellous act, and that the succeeding generation of the entire nation constituted a nation *free-born*.

As free-born citizens, they entered the land of Canaan and possessed it by conquest. From that day forward they gloried in the spirit and condition of freedom. Their descendants in Asia, Europe, Africa, America and Australasia rejoice in personal freedom to-day. How natural! How logical! And while they thus glory and boast, they do so without suspecting the far-away origin of their innate love of freedom.

No wonder they sing: "Britons never, never, never shall be slaves."

No wonder they are a race and breed that will not go into religious servitude! No wonder they insist on intellectual freedom! No wonder they demand the freedom of the world and use it to the full! No wonder they, for thousands of years, have insisted on self-government! No wonder they are the *de facto* rulers of the world to-day! No wonder their prophets foretold that these strange free-born people would eventually rule all the nations and peoples of the earth! No wonder the mass of humanity both fears and hates this man of past and present dominance! No wonder the nations represented at the League of Nations daily ask, as they sip their morning coffee, the ever uppermost question: What will England do in the matter?

With bated breath they ask and wait for an answer.

What has been in the past will increasingly be in the future. However, the fact of a deep-seated love for personal and national freedom is a guarantee that wherever these people govern there will be a just and an uplifting rule. They are and always have been inspired by the basic principle of the golden rule, which, if one do. he will surely keep all the law of God.

The Afghan.

For long ages the Afghans have determinedly ruled themselves. Hundreds of millions of Asiatics might become slaves; the Afghans never. Their far-away forefathers were bondmen in a strange land, and, after generations of servitude, they entered into national and personal liberty. Then the following generations were more than free men, they were free-born, and no people on earth are prouder of freedom and more determined to maintain it than the Afghans.

The great nations around them have fought, conquered and lost. Their bounds moved this way and that, but the Afghans held their passes, their containing limits, their mountain peaks and deep defiles.

As a people they had been free, then in bondage, then in freedom, and now, for 2,200 years have been a race of free-born men and women. Their high, proud, freedom-loving spirits rule themselves and insist on being a free independent people.

As with the Briton, the Afghan, and others of similar origin, so with these people in groups, communities, provinces, states and nations.

Their love of freedom reaches into every possible realm of human activity, including religion, and in life and death they stand, work and live for a free humanity, which object, in the end, will be reached.

OBITUARY.

LT.-COL. H. P. P. LEIGH, C.I.E.

The Bath Branch has sustained a serious loss in the death of its President. For twelve years he had guided its affairs with firmness and discretion, and it is largely owing to him that the Branch has reached its present strong position. He was loved and honoured by all the members.

Col. Leigh was a distinguished man in many ways. As a soldier and administrator in India he was well known, and deservedly honoured. He was a loyal and staunch Churchman, and a willing and generous supporter of many religious and philanthropic agencies in his city.

His chief interest in life, however, was British-Israel. He was a scholar, and his acquaintance with the languages and

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people of the East enabled him to fortify his general knowledge of the subject by excursions into by-ways of research which, on occasions, served him well on the platform and in the Press.

He was never weary of seeking to spread the Truth, and, as might be expected in a great soldier, he was fearless in his advocacy of it in public as well as in private.

It will be long before we look upon his like again, and his loss will be very difficult indeed to replace.

W. H. C. R.

The testimony of his Rector, which he gave in a beautiful tribute to his memory at the funeral service which took place



LIEUT.-COLONEL H. P. P. LEIGH, C.I.E.

on Tuesday, February 28th, in the St. Saviour's Parish Church, made one realise that a truly good man had been removed from our midst. He said—

"That in the passing of Col. Leigh there had gone from them a striking personality, not only of one who had served his country faithfully in the past by long service in India, but also of one who was just that type of courteous gentleman whom they could ill afford to lose in these days. He (the Rector) would only make one reference to his work on the Frontier of India. Col. Leigh saw and knew the value of the work of that great missionary, Dr. Pennell, and it was Col. Leigh who informed the Government that Dr. Pennell's work was worth two regiments of soldiers to the British on the North-West Frontier. Ever since that time he had been a supporter of missionary work overseas, and his son was now doing educational work in the Cambridge and Delhi Mission.

"Since Col. Leigh's retirement he had thrown himself into many useful activities in the city of Bath, but he (the Rector) would refer particularly to his love and devotion to their church life in St. Saviour's parish. As his churchwarden, Col. Leigh had held office for thirteen years and more, and his interest had never flagged in parochial life. Except when the state of his health forbade it, he regularly attended the early morning Communion in the church on Sundays. He was indeed a loyal layman."

The Rev. Joseph Gay, accompanied by Mr. C. F. Waddington, of Bristol, represented the Federation at the funeral service.

Our warm Christian sympathy goes out towards the members of his family in this time of their great sorrow, and with the members of the Bath Branch in the loss they have sustained in the death of their beloved and honoured President.

At the public meeting held in the Assembly Rooms on March 1st, when the Rev. Joseph Gay, A.T.S., was the lecturer, the following resolution was passed, the large audience standing to receive it :—

"This meeting of the Bath Branch of the British-Israel-World Federation desires to place on record its deep sense of loss in the death of its revered President, Col. H.P.P. Leigh, C.I.E.

"For twelve years he had guided the affairs of our Branch with wisdom and discretion, and for a much longer period had taken the keenest interest in the spread of British-Israel Truth through the Country and Empire he had served so well.

"Of deep learning and quiet, unostentatious piety, he was the ideal of a perfect English gentleman, and not only in British-Israel circles, but in many religious and philanthropic circles in the city, his loss will be almost irreparable.

"This meeting begs to tender its deep sympathy with his sorrowing relatives."

In 1877, as a member of the Indian Staff Corps, Col. Leigh commenced what proved a long and honourable career in India.

ENTERTAINED VICEROYS.

For some time he served in the 2nd and 16th Bengal Cavalry, and he entered the Punjab Commission in 1879. He did special duty in Kurrun Valley, 1886, and served in the first and second Miranzai expeditions as political officer in 1891. For his services he was mentioned in despatches, and received the medal and clasp and the Companionship of the Order of the Indian Empire.

During his service in India he became proficient in several Eastern languages. He made a study of Hindoo temples, and on more than one occasion entertained Viceroys of India at places where he was stationed.

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A MESSAGE.

FROM THE REV. J. STANLEY WOODHOUSE.

I HAVE been a believer in British-Israel teaching for nearly fifty years and have read the various magazines issued, and though they were all interesting, none come up to THE NATIONAL MESSAGE AND BANNER. I look forward with great pleasure to Friday mornings when it is delivered to me. I wish it and those who write its instructive articles every blessing, and may it be increasingly used by our loving Father in Heaven to teach those in authority what He has ordained for our Empire in the near future. I believe British-Israel teaching will remove the difficulties from Modernists. I am told that Bradlaugh was once a believer in the Bible, and that his faith was shattered when he read the wonderful promises made by God to Abraham and confirmed to Isaac and Jacob, and was told they had never been fulfilled. I am also told that one of our well-known Bishops found himself faced with the same difficulty and tried to get out of it by trying to prove that God had not made the promises. Our teaching shows that God has fulfilled His promises and is still fulfilling them in the British nation and the United States of America. THE NATIONAL MESSAGE brings out this teaching in a most convincing way.

"THE GATE."

BY THE REV. H. A. JAMES, M.A.

GEN. XXII, 17.—"Thy seed shall possess the gate of his enemies."

This was the promise given by Jehovah, under oath, to Abraham, a promise rightly looked upon as being of great importance. Dr. Mountain, in "British-Israel Truth Defended," quotes Mr. Wilkinson, who admits that the "gate" of the enemies means "control," and is tantamount to our phrase "the key to the position."

He also quotes from Dr. Llewellyn Thomas' book, "God and my Birthright" (a book which I heartily commend to fellow B.-I. students). "To possess the gate of the enemy means that the Chosen Race is to be able to speak with their enemies in the gate, implying that they can dictate terms to the enemy, that they have an effective voice in the councils of their foes. It also means that they hold the strategic point in the defences of those that hate them, the position that controls the situation; for if the gate is taken, the city lies at the mercy of the captors."

Great Britain, intentionally in some cases, and unintentionally in many others, has long been acquiring these "gates," or "key positions," all over the world, placing herself in the position of being able to dictate terms, and also to confer benefits upon the weaker peoples. But the fact still remains that "gate" is in the singular, and not in the plural, and in all probability indicates one "gate" in particular; a "gate" of greater importance than all others.

And may it not be that Great Britain has just acquired that "gate" in Mesopotamia?

The obvious enemies of Great Britain to-day and in the future are in Russia, whose chief objective is the destruction of the British Empire, and whose eyes are fixed upon India and the Pacific. The only "gate" opening into that field is Mesopotamia, which Britain is holding.

We cannot but believe that in the critical times that lie ahead, Mesopotamia will play an important part, and the fact that Great Britain, by God's Providence, now possesses that "gate" will have an immense influence upon forthcoming events.

Mesopotamia has been a costly possession up to the present, and we can thank God that, in spite of the efforts which were made on the plea of economy to persuade the British Government to evacuate that country, this course was not taken. It is, surely, God's purpose that Mesopotamia should be in the hands of Britain, and the efforts of the enemies in our midst were bound to fail, as they always have and always will.

Being in possession of that "gate," it is now our duty to strengthen it, and to keep a good watch upon it, so that Great Britain may continue to maintain "control."

HOW TO OBTAIN ISRAEL'S OLD TESTAMENT BLESSINGS.

BY HENRY PROCTOR, F.R.S.L.

ALTHOUGH we are REDEEMED FROM THE CURSE of the law, the blessings of the law do not come upon those who do not keep the law. No unregenerate man has ever kept, or can keep, the Law of GOD; but are we, who are children of GOD, enabled to keep it?

Yes, the Scripture is very plain on this point, for "What law could not do, in so far as our earthly nature weakened its action, GOD did, by sending HIS OWN SON, with a nature resembling our nature (or in the guise of sinful flesh), to atone for sin. HE condemned sin in that earthly nature so that

THE REQUIREMENTS OF THE LAW

might be satisfied in us, who live now in obedience not to our earthly nature, but to the SPIRIT" (Rom. viii, 3-4—Twentieth Century N.T.), so that the requirements of the law is to be fulfilled in us who walk not after the flesh, but after the SPIRIT (R.V.). JESUS HIMSELF said, "Do not think that I have come to do away with the law, or the Prophets; I have not come to do away with them, but to complete them." (Matt. v, 17—Twentieth Century.)

The word translated FULFIL here is PLEROSAI, meaning to fill up, or make perfect. This HE proceeds to do in promulgating that perfect law which is called the Sermon on the Mount (verse 21). In this the whole law, purely spiritual, holy and perfect is included; indeed—

THE WHOLE LAW

has been summed up in this one precept—"Thou shalt love thy neighbour as thyself" (Gal. v, 14), so "He that loveth his neighbour has fulfilled the law." (Rom. xiii, 8—R.V.) "Love never wrongs a neighbour, that is why love is the fulfilment of the law." (Rom. xiii, 10—Moffat); "Therefore love fully satisfies the law" (Twentieth Century).

If therefore we fully satisfy the law, through being made perfect in love, we can claim the blessings of the law.

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It is GOD in us that enables us to fulfil the law, for GOD is LOVE, and he who lives in LOVE lives in GOD and GOD in him. (1 John iv, 16—Twentieth Century N.T.) Thus "The righteousness of the law is fulfilled in us who walk not after the flesh, but after the SPIRIT," and all the wonderful blessings of the law become ours, and the first of these is

PERFECT HEALTH.

The ETERNAL will also free you from ALL sickness. (Deut. vii, 15—Moffat.) "Thou shalt be blessed above all peoples" (v. 14). The ETERNAL will make you

OVERFLOW WITH PROSPERITY. (Deut. xxviii, 11—Moffat.)

"All these blessings shall come upon you and overtake you if only you listen to the voice of the ETERNAL your GOD. (Deut. xxviii, 2—Moffat.) The first Psalm also assures us that meditation in GOD'S law (Torah) shall bring prosperity of every kind, spiritual and natural, for "Whatsoever he doeth shall prosper" (verse 3). But can we then also claim all the OLD TESTAMENT promises, whether made through Patriarchs, Psalmists, or Prophets?

YES, for in HIM is the YES that affirms ALL the PROMISES of GOD. (2 Cor. i, 20—Moffat.)

And JESUS CHRIST was a Minister of the circumcision, for the truth of GOD

TO CONFIRM THE PROMISES

made to the Fathers. (Rom. xv, 8.) There is not a single Promise of BLESSING anywhere in the Scriptures which a child of GOD,

ABIDING IN HIM,

cannot claim, for "All things are YOURS, who are

HEIRS OF GOD

and joint-heirs with JESUS CHRIST." (Rom. viii, 17.) Weymouth renders 1 Cor. iii, 22: "Everything belongs to you."

But, alas, how true it is that few, very few indeed, of GOD'S people are living up to the privileges of the present dispensation of the Grace of GOD, for GOD promises to "Make us perfect in every good work, to do HIS WILL, by working in us that which is well-pleasing in HIS SIGHT." (Heb. xiii, 21—R.V.) "For it is GOD that worketh in you, both to WILL, and to DO."—producing in you both the will and the execution (Phil. ii, 13—R.V.), and French version (Twentieth Century N.T.) renders, "Remember it is God, who in HIS kindness, is at work within you, enabling you both to will and to work."

GOD thus enables us to keep the law, but what law?

THE LAW OF CHRIST,

as contained in the Sermon on the Mount, for Paul says, "I am under law to CHRIST (R.V.), or under CHRIST'S LAW" (1 Cor. ix, 21—Twentieth Century), viz.:—

(1) Swear not at all.
(2) Resist evil.
(3) Love your enemies.
(4) Not to hoard money.
(5) Judge not.
(6) Be anxious for nothing.

It is thus that we abide in CHRIST and become CO-HEIRS with HIM of ALL that GOD possesses.

All the promises of GOD must then be fulfilled to us. "All that ever you ask in prayer, you shall have, if you believe." (Matt. xxi, 22—Moffat.) We receive whatever we ask, because we are laying HIS COMMANDS to heart and are doing what is pleasing in HIS SIGHT. (1 John iii, 22—Twentieth Century.) "We get from HIM whatever we ask, because we obey HIS COMMANDS and do what is pleasing in HIS SIGHT." (Moffat.)

This, then, is the condition by means of which we can obtain healing for ourselves and others.

In the Book of Job, xxxiii, 19-28—

"Man is chastened on a bed of pain,
His limbs are all benumbed,
Till his soul turns from food,
And even dainty dishes he abhors,
His flesh grows lean and foul,
His bones stick out,
His life is on the verge of death
Near the destroying angels." (Moffat—19, 23.)

If there be an interpreter with him, one among a thousand, to show unto man

WHAT IS RIGHT FOR HIM,

then He is gracious unto him and saith, "Deliver him from going down to the pit. I have found a ransom, his flesh shall be fresher than a child's, he shall return to the days of his youth." "His early strength returns, he prays to GOD and wins HIS FAVOUR, he worships in HIS PRESENCE joyfully, he tells how GOD saved him, singing aloud to others: I sinned, I went astray, but HE has not punished me; HE saved me from death, and let me see the clear light of the living." (R.V. and Moffat.)

This is just such a testimony as we are continually hearing in Pentecost to-day, and being found in the oldest Book in the BIBLE is a proof that DIVINE HEALING was one of the earliest revelations of GOD to man.

We find it practised, both by Abraham and Moses, for the whole

HOUSEHOLD OF ABIMELECH

was healed at the prayer of Abraham (Gen. xx, 17), and Miriam was healed through the intercession of Moses (Num. xii, 10, 11), and the people who had been bitten by the fiery serpents were healed by looking in faith toward the Brazen Serpent which Moses

PUT UP AS A STANDARD. (Num. xxi, 6-9.)

Abraham, when a hundred years old, had become so weakened that his body was "as good as dead" (Heb. xi, 12), (Rom. iv, 19), had his youth restored so that he lived to be 175, and had six sons by Keturah. This was according to a definite promise from God: "I will restore you as at the period of youth" (Gen. xviii, 10-14—Ferrar Fenton); also, there is a definite command and promise in Leviticus xi, 44: "I am your Everlasting God, who sanctifies you, and you shall be healthy."

This promise was fulfilled to all Israel, for while they were obedient "There was not one feeble person among all their tribes."

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And when Moses was 120 years old " His eye was not dim, not his natural force abated." (Deut. xxxiv, 5.) Ferrar Fenton renders it : " His eyes were not weak and his strength had not gone."

Caleb also gave his testimony on his 85th birthday : " I am 85 to-day, and I am as strong and well as when Moses sent me to spy out the land of Canaan 45 years ago." (Joshua xiv, 7-11.)

BRANCH ACTIVITIES.

DURING February Captain Haywood addressed meetings at Haywards Heath, Guildford, Farnham, Herne Bay, Blackheath, and Headquarters.

A lantern lecture was given in the Salvation Army Hall at Swanage on February 27th, on " The Gates of Empire," by Mr. D. Farmer, to a very interested audience. British-Israel literature was widely distributed.

Big gatherings have filled the Halls at Bristol for the meetings held on February 27th and 28th, and at Bath on the 29th, tremendous enthusiasm being awakened in each city. Our Commissioner, Rev. Joseph Gay, has been greatly uplifted by the fine spirit shown. Several new members were enrolled. The subjects were : " The Seat of Authority in Science and Religion," " Is Britain Israel ? Our Critics Answered," " The Great Pyramid of Egypt."

Sheffield sends us this message in part : " New members joining up every week ; NATIONAL MESSAGE circulation increasing ; more places of worship being opened to our glorious Message. For all this progress we give God the glory. There was not an empty seat here on the 29th, when Mr. H. D. Houghton gave one of his splendid lectures."

* * *

Calgary Branch, Alberta, writes :—

Through the columns of THE NATIONAL MESSAGE AND BANNER we, the members of the Calgary Branch of the B-I.-W.F., at this, the commencement of a new year, desire to express our adoration and praise to Jesus Christ, our Saviour, Israel's Redeemer and King.

To the executive of headquarters, in all departments, we express our sincere appreciation for the splendid unselfish efforts put forth in the past year, which have met with such excellent results.

Our greetings for the new year include a fervent hope for a greater spread of Israel Truth ; a stronger faith in God's love and mercy to us : and the justice of His plan of the ages to bring all things to perfection and righteousness in and through the atoning Sacrifice of Jesus Christ, His Son.

In this our sphere of labour we are striving to carry high the banner of Christ. Our work is progressing both in numbers and influence. Many inquiries for literature are being received, which are promptly dealt with by the Publicity Committee. Suitable pamphlets are regularly mailed to a large and increasing number of people. We meet every Tuesday evening, when interesting and instructive addresses, reflecting careful preparation and knowledge of God's Word, are delivered by various members.

Our purpose this year is to bring about a wider spread of the Israel Message. Plans are under way to open up the work in different parts of the province by the establishment of new Branches. In the great Cause which engages our sympathy and labour we wish, to all possessed with a kindred purpose, God-speed and a Happy New Year.

ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 195, Lavender Hill, Tuesday, 20th, at 8. Mr. W. J. Pilcher.

BRIDLINGTON, Prince's Cafe, Thursday, 22nd. Mr. R. V. F. Taylor.

CHELTENHAM, Y.M.C.A., Promenade, Thursday, 22nd, at 3 and 7.30. Rev. T. H. Whitehouse.

COLCHESTER, Carleton Cafe, Thursday, 22nd. Rev. Joseph Gay.

CRICKLEWOOD, St. Gabriel's Church Hall, Walm Lane, Monday, 19th, at 8. Rev. Joseph Gay.

DUNCHURCH, Miss Powell's Drawing Room, Friday, 23rd. Rev. T. H. Whitehouse.

GLASGOW, Mission Hall, Shawlands Cross, Thursday, 22nd, at 8. Mr. A. B. Buchanan.

HALIFAX CENTRE, Brunswick U.M. Church School, Rhodes Street, Thursday, 22nd, at 7.30. Mr. T. K. Butler.

HARROGATE, Tuesday, 20th, Rev. R. G. F. Waddington.

LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 22nd, at 7.45. Professor T. J. MacMahon.

PORTSMOUTH, Monday, 19th, to Friday, 23rd. Mr. J. J .Morey.

RUGBY, Hobley's Assembly Rooms, Friday, 23rd, at 7.30. Rev. T. H. Whitehouse.

SHEFFIELD, Victoria Hall Lecture Hall, Wednesday, 21st, at 7.30. Mr. W. H. Hesketh.

SOUTHPORT, St. John's Hall, 20, Scarisbrick Street, Friday, 23rd, at 7.30.

STOCKPORT, The Vestry, U.M. Church, Wellington Road South, Thursday, 22nd. Mr. Potts.

STRATFORD, St. Columba Parish Hall, Janson Road, Tuesday, 20th. Rev. J. O. Vince.

WEST END, LONDON, Sesame Club, 49, Grosvenor Street, W.1, Wednesday, 21st, at 3. Rev. Joseph Gay.

1928 AS SEEN IN 1907.

THE following was written in 1907 by Professor Totten :— " I do not believe that it is possible for man—unaided—to extricate himself from the geometrically and rapidly increasing conditions that now surround and engulf him upon every side. We are lacking now but twenty-one years, Solar-Lunar measure, of the 2,520 years assigned to ' Gentile Rule ' over the Holy Places—' times and seasons '—and Holy Things ; dating on solar time from Jehoiachin's Captivity, and on lunar time from Belshazzar's Feast respectively, up to A.D. 1928.

" After some nineteen years of justification and correction, duly accepted with a view to be more and more accurate in and on all of the scales of time—and not mine, mind you, but God's astronomical scales—I find A.D. 1929 the very ultimate as to the ' political ' methods now in vogue—upon the Continent in particular ; and in the toils of which creation even Our Race groans—and has groaned since God gave Israel and Judah into the hands of the Gentiles ; and is to groan, yearly, more and more, until what is predicted in the Oracles of God transpires—jot and tittle !

" Now I have been flooding the Press of late, says one, with ' unqualified alarm.' Well I have, because I am alarmed for what is to come to pass ; but chiefly in Continental Europe.

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Thank God we, 'Our Race,' are 'Israel,' and God has a use for us to-morrow. I do not preach an end of the Cosmos, but a beginning of the Ages! I interpret that the time is almost up of 'the Times of the Gentiles'—of Gentile Nebuchadnezzan insanity. God knows the human race needs an awakening, and a Golden Age!

"What age ever ended without a Crisis? Babylon fell with a crash; Medo-Persia with an earthquake; Greece with a cyclone; and Rome is disintegrating right before our eyes!

"What next! The second return of Our Race to its rightful possessions; its times of punishment expired; and the Second Coming of its King to rule it, and all other races righteously at hand!"

QUESTIONS AND ANSWERS.

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

QUESTION.—Will you kindly tell me the difference between Syria and Assyria? Also will you explain the connection between Assyria and Babylonia. Is Babylon in Assyria? I shall be glad to know where these countries are situated. I have always thought that Syria and Assyria were two distinct places, but I have been informed that they were one and the same place.—ANON. (Somerset).

ANSWER.—(1) You are perfectly correct in stating that Syria and Assyria were two separate and distinct places. This is apparent in the Old Testament, and is still more obvious from a study of Bible maps. Syria was more correctly known as *Aram*, and its people as *Aramæans*. The Syrians first made their appearance in the Euphrates Valley about 1300 B.C., and immediately pushed westward as far as the Hauran (East of the Jordan), making Damascus their chief city (Isaiah vii, 8). The Aramæans are first mentioned by Shalmaneser I, king of Assyria, about 1300 B.C. Rameses II, the great Egyptian Pharaoh (XIXth Dynasty), also mentions them in his inscriptions. The language of the Aramæans (Aramæan or Aramaic) gradually spread among the common people of Assyria and Babylonia, and, thus coming into general use, we need not be surprised to find that the Babylonian Talmud was written in it. Probably the Syrians commingled largely with other Semitic peoples, such as the Ammonites, Moabites and Israelites.

King David married a daughter of the Aramæan king, Talmai of Geshur, who became the mother of Absalom (2 Samuel iii, 3). After the murder of his half-brother, Amnon, Absalom took refuge with his maternal grandfather in "Geshur of Aram" (2 Samuel xiii, 37; xv, 8). David conquered Damascus (2 Samuel viii, 6), but this city regained its independence after the death of David. Syria was later on an ally now of Israel and now of Judah (1 Kings xv, 18); during the century from Ahab to Jehoash, kings of Israel, Damascus and Israel were frequently at war. The Aramæan kingdom then became weaker, although it made an attempt upon Judah in the reign of Ahaz (Isaiah vii). But it was finally subdued by Tiglath-Pileser III, the king of Assyria (known in the Bible as "Pul," 2 Kings xv, 19, 20), in 732 B.C.

The Aramæans continued to form the basis of the population in the region from Aleppo to the Euphrates and beyond, and when it became Christian (early in the Christian era) it gave birth to a noble Christian literature in the Aramaic dialect known as Syriac. In this connection it may be mentioned with interest that Our Lord and the Jews of His day spoke Aramæan with a Hebraic dialect. In fact, the ordinary people were ignorant of pure Hebrew, which henceforth became the language of students and of the Synagogue. Thus, when St. Paul stood on the stairs, and "spake unto them in the *Hebrew* tongue" (Acts xxi, 40), it means of course the Aramaic dialect, the language of the common people.

The Syrians had a great civilisation, and were famous for their arts and crafts, which at one period excelled the beauty of Egyptian art, since we know from excavations that the Syrian metal vases are finer than those of the Egyptian, and that the Syrian artists were brought to work in Egypt.

(2) There was always a very close and intimate connection between Assyria and Babylonia. But Assyria, strictly speaking, was a small district bounded on the North and East by the mountains of Armenia and Kurdistan, on the West by the Tigris, and on the South by the Upper Zab. The earliest capital was the city Asshur, on the West of the Tigris, but the term "Assyria" was widely different in meaning at different periods, as the limits of the kingdom gradually extended until the Assyrian Empire included all Mesopotamia, Syria, Palestine, and even parts of Asia Minor and Egypt. The Assyrians belonged to the North Semitic group, being close akin to the Aramæans, Phœnicians, and Hebrews; like the other Mesopotamian States, Assyria early came under the predominating influence of Assyria.

Babylonia, strictly speaking, was the district that lay between the two rivers Euphrates and Tigris, and was situated between Baghdad and the junction of the rivers North-West of Basra, thus containing such important cities as Babylon, Nippur, Ur, Eridu, etc. Its civilisation is traced back to pre-historic days, while its inscriptions can be read which possibly date back to 6000 B.C. Eridu, "the good city," which was originally built on the shore of the Persian Gulf, is now far inland, marked by the modern place Abu-Shahrein, the sea having retreated from it for a distance of 100 miles. In early times, however, Eridu was the chief Babylonian port. Excavations are now taking place at Ur, the birth-place of Abraham, known to-day by the place-name of Mugheir, while the wonderful treasures which are now being brought to light give abundant proof of the high civilisation of this most ancient and historic city. Three of the most famous Babylonian kings were Sargon of Akkad, about 2750 B.C.; Hammurabi, a contemporary of Abraham, and probably to be identified with Amraphel of Shinar (Genesis xiv, 1); and Nebuchadnezzar of popular fame. The Fall of Babylon took place in 539 B.C.

It was *Assyria* which deported Israel in 722 or 721 B.C. when Sargon (not the great Sargon mentioned above) captured Samaria (the only city ever built by the Hebrews), and exiled the flower of the nation to the number of 27,290 persons, and settled them in "Halah and in Habor by the river of Gozan, and in the cities of the Medes" (2 Kings xvii, 6).

It was *Babylon* which deported the Jews from 606 to 587 B.C., when Nebuchadnezzar made three attacks upon Jerusalem, finally sacked the city, and took Zedekiah captive to Babylon, and also "the remnant of the multitude" (2 Kings xxiv, xxv), which terminated the Kingdom of Judah.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE REV. W. H. STUART-FOX, M.A., will give the address at Headquarters on Wednesday afternoon next, March 21st, and Mr. John Leech, K.C., and Mr. Howard Rand, LL.B., will be the speakers for Thursday evening. The meetings last week were addressed by the Rev. Chas. Cooper, F.G.S., and Mrs. Tydeman Chilvers.

* * *

We would call attention to the announcement in our advertising columns of the special lecture to be given at Central Hall on Tuesday, March 27th, at 7.30, by the Rev. Pascoe Goard on a subject of very great importance. A full audience may be assured.

* * *

We have another important announcement to make: it is that the Queen's Hall has been engaged for Friday, April 13th, when the Rev. Pascoe Goard will speak on "The British-Israel Challenge, God's Last Call to the Nation," and Mr. Herbert Garrison will lecture on "The Great Pyramid," with lantern pictures. The hour is 7.45. Major Knowles, President of the B.-I.-W.F., will preside. Reserved seats, 3s. and 2s., unreserved 1s., Box Office, Queen's Hall, Langham Place, W.1.

All our friends are invited to help in every possible way to fill the Hall on this occasion. Leaflets will be available shortly.

* * *

The Rev. Joseph Gay addressed two excellent audiences for our Branch at Bath, in the Assembly Rooms, on February 29th, on "The Moral and Spiritual Values of the Pyramid," and "Is Britain Israel? Our Critics Answered," respectively. Great interest was manifested.

* * *

The seed which has been sown in the Queen City of Canada, Toronto, and throughout Ontario during these many years is bearing fruit. Interest in B.-I. teaching is being manifested everywhere. New Branches are springing up throughout the city and inquiries are coming in from all parts of Ontario asking for literature and information. For years the prayer has been that ways and means could be found to send out an Organiser. That prayer has now been answered. Mr. S. J. Frame, a life-member of the Toronto Branch and one of our Honorary Presidents, has come forward and offered to finance such a missionary. The man for the work was ready, and so, at a meeting of the Executives of the various City Branches, Mr. Thomas Ransome was appointed Organising Secretary of the British-Israel-World Federation for the Province of Ontario. Mr. Ransome will be starting out on his work as soon as the details of his mission can be arranged, and we would ask all readers of THE NATIONAL MESSAGE AND BANNER in Ontario, who wish Mr. Ransome to visit their communities, to communicate with him at 1079, Queen Street West, Toronto.

* * *

H. T. R., Buenos Aires, writes:—"I congratulate all the workers at Headquarters on their work and progress during 1927. I consider THE NATIONAL MESSAGE AND BANNER the best medium of all for circulating B.-I. Truth. I am pleased to join your union of labourers for 1928, as also in the renewal of the Covenant. There is a strong and increasing body of the laity here who are B.-I. believers. May we all learn to become true servants of God."

* * *

Our venerable and beloved friend, the Rev. Dr. Mountain, is devoting himself to the spread of British-Israel Truth. He has just had two successful meetings with our Leicester Branch. Between the meetings an excellent tea was provided by the ladies of the Branch for a large number, some of whom came from considerable distances. The Mayor, Alderman James Thomas, J.P., presided at the evening meeting, wearing his chain of office. Dr. Mountain's address was on "The Heavenly King and His Kingdom." The Mayor moved a vote of thanks, and said that Britain needed more men like Dr. Mountain, who took such a firm stand for the literal acceptance and reliability of the Bible. Mr. A. E. Biggs, the President of the Branch, added his thanks to the lecturer, and proposed a vote of thanks to the Mayor and to the organist, Mr. Sidney Smith. Dr. Mountain's hymn, "Back to the Bible," was sung at both meetings.

* * *

Great efforts are being made in the United States to spread Israel Truth. Books and pamphlets on the subject can be purchased from the Anglo-Israel Federation (N.E. Branch), 110, Merrimack Street, Haverhill, Mass., U.S.A., who are agents for the publications of the Covenant Publishing Co., of 6, Buckingham Gate, London, S.W.1.

* * *

T. J. S., of Kuala Lumpur, Malay States, writes: "I am a regular reader of THE NATIONAL MESSAGE AND BANNER, and I greatly appreciate its teaching. I fully believe that the Anglo-Saxon nations are the continuation of the Israel nation, and the Executors of her commissions, and I am in perfect agreement with your interpretation of Holy Scripture. My daily prayer is that the Lord of Hosts may pour out His blessing on your work."

* * *

Our Tea Room at Headquarters is being increasingly patronised. The Earl of Dysart is a frequent visitor. Members and Associates appreciate the opportunity for social intercourse and conversation on the subject so dear to their hearts.

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THE NATIONAL

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CONTENTS

	PAGE
THE LAW OF THE LORD, OR THE COMMON LAW.—XI. By the Rev. W. Pascoe Goard	177
THE PRESENT CRISIS. Lecture by Commander Roberts	179
"THE GROUND OF ISRAEL'S REDEMPTION AND RECONCILIATION."—Part I. Address at Headquarters by Mrs. Tydeman Chilvers	181
MR. PANTON REFUTED.—Part I. By the Rev. J. Mountain, D.D.	182
ADDRESS DELIVERED AT THE CHURCH HOUSE, WESTMINSTER. By the Rev. T. H. Whitehouse	185
WHAT IS "HEAVEN"? By A. R. Nelson Heaver	186
AN OMINOUS EASTER GREETING. By Professor Totten	187
HOOKS IN THE JAWS (Ezekiel xxxviii, 4). By W. J. Foster	188
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancester, M.A.	189
THE SECRETARY-GENERAL'S NEWS AND NOTES	190

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 LAW OF THE LORD, OR THE COMMON LAW.—XI.

BY THE REV. W. PASCOE GOARD.

LET US NOW LOOK AT THE OUTSTANDING PROVISIONS OF THE LAW.

The Law of marriages to-day obtaining under the Common Law is the Law of Pentateuch. This we show by reading the statement in Leviticus xviii, and in reading that statement contained in the Book of Common Prayer, showing that English Law regards this latter statement as both Statute and Ordinance Law; that is to say: the Law national and the Law ecclesiastical.

FEMALE INHERITANCE.

The Law, or rather the Judgment, under which Queen Victoria and other British Queens have taken the throne, and under which the eldest child of Queen Victoria, being a daughter, was excluded from the throne; that is to say, the late Empress of Germany, who was the eldest child of Queen Victoria, is set forth in the Judgment rendered *before the door of the Tabernacle in the wilderness*, and which still controls the succession in Britain. The following is the Law report of the case:—

"Then came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying,

Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons.

Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father.

And Moses brought their cause before the Lord.

And the Lord spake unto Moses, saying,

The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

And if he have no daughter, then ye shall give his inheritance unto his brethren." (Numbers xxvii, 1-9.)

"And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

And they said, The Lord commanded my lord to give the land for an inheritance by lot to the children of Israel; and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters.

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And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

And Moses commanded the children of Israel according to the word of the Lord, saying, The tribe of the sons of Joseph hath said well.

This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their fathers shall they marry.

So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

Even as the Lord commanded Moses, so did the daughters of Zelophehad." (Numbers xxxvi, 1-10.)

Is it not startling to find this Judgment still operative, expressing our Law of inheritance?

The basis of land ownership in Israel-Britain is expressed in the jubilee message:—

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

And ye shall hallow the fiftieth year, and PROCLAIM LIBERTY THROUGHOUT ALL THE LAND UNTO ALL THE INHABITANTS THEREOF: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

For it is the jubile: it shall be holy unto you; ye shall eat the increase thereof out of the field.

In the year of this jubile ye shall return every man unto his possession.

And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another.

According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee:

According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

Ye shall not therefore oppress one another; but thou shalt fear thy God; for I am the Lord your God.

Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

THE LAND SHALL NOT BE SOLD FOR EVER: FOR THE LAND IS MINE: FOR YE ARE STRANGERS AND SOJOURNERS WITH ME.

And in all the land of your possession *ye shall grant a redemption for the land.*

If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

And if the man have none to redeem it, and himself be able to redeem it;

Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession." (Leviticus xxv, 8-28.)

Thus we see that God holds ultimate ownership of the land. He accounts the family whose inheritance the land is as "sojourners with me," that is to say, as guests of God. leasehold sale of rural property within a fifty year term only is allowed. Absolute sale of city property is provided for.

SOME FINANCIAL PROVISOES.

"At the end of every seven years thou shalt make a release.

And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD'S release.

Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release;

Save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it:

Only if thou carefully hearken unto the voice of the Lord thy God to observe to do all the commandments which I command thee this day.

For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

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Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury:

Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God mayest bless thee in all that thou settest thine hand to in the land whither thou goest to possess it." (Deut. xxiii, 19-21.)

We still have a six years bar to a debt. But Parliaments and Courts have changed it to a large degree. The basis of the six years bar is, however, clear.

THE SABBATH LAW.

"And the Lord spake unto Moses, saying,

Speak thou also unto the children of Israel, 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.

Ye shall keep the sabbath therefore: for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death.

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." (Exodus xxxi, 12-17.)

"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." (Isaiah lviii, 13 and 14.)

These are sufficient examples as to how the Divine Law is the basis of our Constitutional life. We shall next consider in brief outline the history of the Law.

THE PRESENT CRISIS.

LECTURE BY COMMANDER ROBERTS.

"THE present crisis as it affects Christianity and all nations" was the subject of an address delivered by the Rev. Commander L. G. A. Roberts to a large audience at a meeting held in connection with the Richmond Branch of the British-Israel-World Federation, at the Public Library Hall, on Tuesday. The Vicar of Christ Church (the Rev. K. Dodds) presided.

The Chairman said that he need not introduce Commander Roberts to them, for they all knew that he was one of the veterans of the wonderful Cause, and had written many books upon the subject, which nobody had been able to effectively answer.

Commander Roberts said that perhaps it was a startling thing to some of them to be told that the history of the British nation, the United States, and the Anglo-Saxon dominions, as well as their future, were all told in the Book which they called "the Englishman's Book." Yet there were some who almost despised them because they said so, and were so peculiar as to almost despise the Book because the result was come to by all thinking men of whatever nationality. The history of Israel, as told in the Bible, and supported by all historical research when properly sifted, centred upon only one Kingdom upon earth set up by the God of Heaven. That history, together with prophecies relating thereto, took up nearly seven-eighths of the whole Book. Other nations were only spoken of as they made for disciplining or moulding that wonderful people. The whole tenor of the Bible was taken up with the nation, empire, or community of nations. Others, such as Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and Turkey, were as world Powers existing during the training, educating and maturing of "this Power." Britain, the U.S.A. and Anglo-Saxondom were that empire of Israel. If they wanted the history of that people before Christ they went to the Old Testament historical parts. If they wanted it after Christ they could find it in the prophetical and the New Testament. The Book of the Revelation was the unveiling of Christ and His Kingdom as opposed to the kingdoms of this world.

"A CONSECUTIVE PROPHECY."

Continuing, the speaker said:—The first five chapters of Revelation give us as an introduction to the Lord Jesus and the several phases of Israel in the world throughout this present era or dispensation. From the sixth chapter to the end of the eleventh we have a consecutive prophecy of struggle of the Kingdom of the Lord Jesus, as in sections progressing through Europe into the place prepared of God until they arrive in the British Islands. Their especial antagonists are Rome Pagan, Rome Papal, Mahometan Saracen, and Mahometan Turkey. This brings us to the end of the ninth chapter. A survey of events in these Islands would not be amiss. The Kingdom of God was set up with power here before the Apostles had finished their ministry. It grew up until in A.D. 176 it became the National British Church, as told us by quaint Bishop Fuller. The light of the glorious Gospel has never yet been extinguished here. It was in A.D. 597 that Rome first attempted to bring us into her system; but notice that our Church, founded by Joseph of Arimathea in A.D. 35, according to Cardinal Baronius, was not only here at least seven years before the Gospel came to Rome, but also the first Roman bishop was himself a British Prince Linus, mentioned in 2 Tim. iv, 21. It was the Anglo-Saxon invasion of *cir.* 450-600 A.D. which gave Rome an opportunity of coming into Kent to convert these Saxons. But here even, in A.D. 597, she found that Queen Bertha was already a Christian, and a Christian congregation were at St. Martin's, Canterbury. The major portion of Anglo-Saxons was converted by Celtic and Gallic missionaries, and fifty-six years after Augustine's arrival the Roman mission had proved a failure. It was by an Anglo-

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Saxon bishop in the See of Canterbury—not of Roman orders—that London itself was converted in A.D. 653. The two peoples, British and Anglo-Saxon or Anglian, attempted a union at the Council of Whitby, A.D. 664, but owing to a young Anglian of Northumberland, Wilfred, who had travelled to Rome and brought back the glare of Roman ritual, it was decided that the Anglian Church should follow Rome as to the celebration of Easter. But as this also brought on other ecclesiastical dogmas the British Church refused to have anything to do with Rome. This brought about a separation, and the British bishops preferred to give up their sees in Anglia rather than conform. Northumberland and Kent together chose Theodore of Tarsus, who became the first Archbishop of Canterbury, duly elected by the Anglian community. This was in A.D. 668. Now we come to the tenth and eleventh chapters of Revelation. In consequence of this truckling to Roman ideas and the ascendancy of the Norman Conquest, William the Conqueror, though he would not admit that he owed anything to the Pope, brought into England many Latin priests, and the custom of giving preference to the Pope's appointments and paying Peter's pence became very popular. It must be remembered that the doctrine of transubstantiation was not then generally acknowledged, even by Rome itself, and until A.D. 1215 it was not enforced. It was a bad day for King John when he yielded to the Pope's legate and allowed the British Crown to be so contemptuously treated. It, however, brought the Barons, our then House of Lords, to insist upon the Magna Charta Act. "The Church of England shall be free." So shortly after, we find Bishop Grostete of Lincoln, Bradwardine and Wycliffe, followed by the Lollards, all declaring from the Word of God that the Pope of Rome was the Antichrist.

THE REFORMATION.

This brought about the glorious Reformation. But consider the ignorance of the clergy, their tyrannical oppression, their determination to keep the people as ignorant as themselves! The Bible was not only an unknown Book, but in instances where it was known it was forbidden to be read. As to translating it, this was refused under condition of anathema and excommunication. There was nothing but the Vulgate Latin Scriptures, which few were allowed even access to, unless a priest. How much we owe to these noble anti-reformers many of us little know! But the mighty Angel takes up the part of His people mostly now in the British Islands. Some are yet left in the Roman earth. So the Lord Jesus Himself is seen "clothed with a cloud, as He went up into heaven: the rainbow, the covenant token of remembrance, His face as the sun, and He cried with a loud voice, as a lion roareth." Britain aroused, and when He cried, the seven thunders (of Rome) uttered their own voices. It was Henry VIII, according to the Acts of Parliament and his Royal decree, that every church in England should have the Bible, and his terrible denunciation against Rome, which caused Rome to launch forth her terrible blasphemy. Write them not! In this tenth chapter we have all the Reformation period depicted until Queen Elizabeth had, from A.D. 1552 to 1571, confirmed our Book of Common Prayer and the 39 Articles of our religion. Rev. xi now follows. "And there was given me a reed like unto a rod and the angel stood, saying, Rise, and measure the temple of God and the altar, and them that worship therein. But the court which is without the temple leave out and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months. And I will give power unto My two witnesses, and they shall prophesy, ... clothed in sackcloth." The temple of God is used in Zech. vi for Israel's temple; it is also, in 1 Cor. and 2 Cor., used for that community of saints saying, "For ye are the temple of God"; "Your bodies are the temples of the Holy Ghost, which dwelleth in you." In Ephesians this temple is called "the whole building fitly framed together and compacted, groweth unto a holy temple in the Lord." These expressions will give you the meaning, but remember God has said that He will "not give His glory unto another, nor His praise to graven images," but to Israel. Now, at the acceptance of the Book of Common Prayer in 1559, when Romish and Protestant bishops and clergy were assembled by Queen Elizabeth, under Archbishop Heath, and all the Roman bishops lost control of themselves, it was given against Romanism. All the bishops were then asked to submit to the oath of supremacy of the Queen as Governor over the English Church. All the Romish bishops but one, Kitchin, refused to do so, and so were told to resign their sees. This brought about terrible fulminations from the Pope, and to such an extent were his thunders that he ordered the murder of Queen Elizabeth, and ultimately the Spanish Armada was launched against England to bring her into subjection. But also immediately our Prayer Book and the 39 Articles were issued, the decrees of Pope Pius IV, "the Council of Trent," had been promulgated. It was the next Pope, Pius V, who declared that the assassination of Queen Elizabeth would be no murder. Let us ask ourselves whether we shall in any form or way again bring ourselves into such a tyrannous bondage as to submit to man's religion, instead of the freedom which we have had for 365 years under Jesus Christ. It is exactly 1,260 years that Britain has witnessed against Rome. It is just "a time and no longer" since Elizabeth had the boldness and the grace of God to declare that the Bible should be our guide. Are we to submit to the Malines Conversations? Are we again to seek union with a Church which would take away our Bible? The Word of God says after three days and a half the spirit of life from God enters into the witnesses, and they stand upon their feet, and great fear came upon them which saw them. There is no return to Rome on the part of Britain in this Word; it is all the contrary. The witnesses ascend up to heaven; they don't descend into the bottomless pit, from whence the beast is seen to arise. Let us, therefore, hold fast to our Book of Common Prayer, to our 39 Articles, and especially to our Bibles. Let us especially ask God to direct us all into the way of truth, that our last witness may be even more decided than it ever has been.

The Chairman, who declared that it was only the knowledge of "the truth" that kept him from going into the wilderness while he was at college, said that it was the experience of those who knew the truth that Modernism could not stand up against British-Israel Truth.

Mr. H. L. Gibbs, the Secretary, then made several announcements, and also spoke of British-Israel.

The meeting closed with the singing of the National Anthem.—*The Richmond Herald.*

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"THE GROUND OF ISRAEL'S REDEMPTION AND RECONCILIATION."

PART I.

ADDRESS AT HEADQUARTERS BY MRS. TYDEMAN CHILVERS.

PERHAPS I ought to give some sort of explanation for being on this platform this evening. I think Mr. Garrison would not have asked me had he not known I was in full sympathy with the Truth that is set forth here. I have been enjoying it for very many years, it has grown both in my appreciation and understanding, and I have prayed so much for the time to come when the subject could be spoken of without raising antagonism or creating prejudice.

It was long ago, when I was taking my Bible Class through that most interesting subject—"The restoration of Palestine for the Jews," that I became aware of what appeared useless tautology. The House of Israel and the House of Judah I had understood to be the same. Yet the sentences perplexed me. Until then I had thought that all Israel were Jews, for it was customary to speak of them as such. I did not give myself away to my class, telling them I did not understand and did not know, but I felt determined that when the course of studies were over I would thoroughly investigate, because I did not believe that God would employ useless tautology in the Scriptures.

I was praying for enlightened vision when God brought across my path one who had been converted and had received salvation by faith in Jesus Christ through coming to understand British-Israel Truth. It was that which led her to Christ. . . . Meeting her was my first introduction to it. I was informed that we, as the Anglo-Saxon race, are the descendants of the "Children of Israel," and I gasped! Setting myself to study the points of similarity, with a little help from some of the books on history, particularly that of Archdeacon Hanan, and Dr. Aldersmith's "Handbook for Inquirers," and seeking much illumination from God's Holy Spirit, it became clear as daylight to me. I have wondered since how anyone could fail to see it! I believe it to be the key to the prophetic Scriptures.

I have felt it much on my heart that if ever God gave me an opportunity of speaking on the subject I would speak of *the grounds of Israel's redemption and reconciliation*, for it is a matter of great perplexity and a very real difficulty with many, how it can be possible for the promise to be fulfilled, "All Israel shall be saved," and, too, this one," But Israel shall be saved in the Lord, with an everlasting salvation" (Isa. xlv, 17), referring to the nation as well as the individual. It is a theme which is very dear to my own heart, that the *only ground* of her redemption is the Sacrifice of Jesus, the Son of God, at the Cross of Calvary, and it is this that I want to take you through for a little while to-night.

We believe in the presidency and control of the Holy Spirit, and I trust you will note it when I tell you that I intended to refer you to the 12th chapter of Isaiah, together with some few verses from the 45th, prefacing my talk, which is the same Scripture reading that Mr. Pascoe Goard has given you—the Glory Song of the Kingdom, in which Israel's joyous praise for redemption, deliverance and salvation is so strongly set forth.

You have, of course, read in the Scriptures the precious fact that Israel as a nation was chosen of God from the beginning: "elect according to the foreknowledge of God the Father," chosen for service, for witness, and for representation. I delight to go through the Sacred Page to read of that Divine choice, and then to see how the just and holy God can, on the grounds of Calvary's Sacrifice, bring it to accomplishment. Were it not that we are assured by the Scriptures and understand what Calvary means, we should feel it could not be possible; but with the Cross in view, thank God it is gloriously possible. Israel is chosen to be established as God's representative in the world, chosen to be God's witness, and chosen for holy service to be God's messenger as a nation to the nations.

In Isaiah xliii we read:—"This people have I formed for Myself" (v. 1), chosen for Him: of course separated from all other nations "unto Himself," for they "shall dwell alone, and shall not be reckoned among the nations." "I have created him for My glory: Yea, I have made him." "Ye are My witnesses and My servant whom I have chosen." "Thou art Mine."

I see in the Divine choice of the nation for service God calling it "My nation," to "deliver captives," to "open prison doors." (Isa. xlii, 7.) The prophet says: "Israel shall bring Jacob again to Him," and shall minister for the enlightenment of the people. "He shall let go My captives, not for price or reward," said the Lord—the deliverance of the bound; He shall "restore the desolations of Israel," and shall be for "the raising up of the preserved of Israel." "My salvation to the ends of the earth" is the Word of the Lord.

I wonder if you have looked through the Scriptures and traced the varied names of the Chosen Nation; there are about 136 different names and titles given to them, and each beautifully characteristic and descriptive too. She is to "build the waste places" and even to repair cities; to be "a kingdom of priests" and "royal priesthood" unto the Lord. Do you realise that this is part of the special function of believing Israel? Is not this, too, the function of the Body of Christ to-day, seeking the interest of the Head of the Church, in prayer and intercession, to minister unto Him on behalf of His people?

In Exodus we are told, "*Ye shall be* unto Me a kingdom of priests." The Apostle Peter says, "*Ye are* a royal priesthood." But look at Israel nationally. How could it be possible for a people so far away from God, "backsliding Israel," loving her own way; turning from God unto idols and from His laws and statutes; indulging in sin and all kinds of wickedness; imbibing doctrines of demons; accepting in many cases that which it entails,—I ask you, judging from that and the picture of God's Word of His people's present-day condition, how can it be possible for such a wonderful purpose of Jehovah for them to be carried out? Only on one basis, and that the basis of Calvary. Hosea says: "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out . . ." That is God's verdict

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—" The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider." " Israel hath cast off that which is good." Do you not hear the heart-throb of the offended God in these cries? " Israel hath forgotten the Lord, his Maker "!

To-day, if you look round, is not that just a summary of the condition of the people? Yet, friends, with it all, is there not now surging underneath a real conscious hunger after that which is right and true and pure? Is there not a stirring among the dry bones? Are there not those who are turning, first to the one hand and then to the other, though searching for that which is not satisfying? " Spending their strength for nought, buying the bread which satisfieth not "? But does it not portray a very real soul-thirst? What is underneath this restless seeking for pleasure? Friends, what means this anxious search for comfort to-day, this quest for God—in many instances only to find the bitterest disappointment? Is it not that in various directions God *is* moving, creating the sense of spiritual hunger after that which only He can give, though the import of that hunger is mostly unrecognised?

* * *

It would be utterly impossible for men and women to know God apart from the Lord Jesus Christ, so the Apostle Paul in his letter to the Philippians gives us to understand. Because God is invisible and in His invisibility there would be no hope of knowing Him or comprehending His character unless by some means that " invisibility " could be laid aside and He became " visible." Christ—God the Son—did just that! Nor could God the invisible meet the need of the sinner; but Jesus laid aside His previous mode of Divine existence, His invisibility, and took upon Himself the human form, that in that human form we might come to know God the Father, and in that human form He might atone for the sins of His people and bear away their iniquity.

Again and again in His wonderful discourses Christ gives us a glimpse into the heart of God the Father as He, the Son, knew it; so in and through Christ Jesus we have come to know something of Him and to rejoice in the truth, " The Father Himself loveth you."

Thus to this world He came to " redeem His people from their sins." " He shall redeem Israel from all their iniquities." (Ps. cxxx, 8.) He came to transform them—to make it possible for them to fulfil God's purpose in the world; He came to put away the barrier that sin had made; He came to bring them " nigh unto God by His precious blood." "All things are of God, Who hath reconciled us unto Himself by Jesus Christ, and hath given to us the ministry of reconciliation." The word " reconciliation," so expressive, has this beautiful meaning—" a renewal of friendship."

OUR readers are reminded of the B.-I. Hostel at Glastonbury as a home where British-Israelites and their friends can be accommodated at moderate rates for full board and residence. A number are going there for Easter. No one should miss seeing the sacred sites at Glastonbury and remains of the noble Abbey.

MR. PANTON REFUTED.

BY THE REV. J. MOUNTAIN, D.D.

PART I.

1. THE REV. D. M. PANTON, B.A., is a striking illustration of the accuracy of his own words :—" Very holy people can hold very serious error."

2. We have known and admired Mr. Panton for many years. May great blessing continue to attend him in his important pastorate and in his editorial work! He is such an excellent man that we specially regret that he is not a conscious British-Israelite.

3. On Biblical subjects, concerning which he is fully informed, he writes with remarkable force and accuracy; but no one can write accurately upon a subject in which his knowledge is imperfect and concerning which his mind is unconsciously biased.

4. After several perusals of his attack on British-Israel—and on each occasion with increasing pain—we must, in all brotherly kindness, say that, in our judgment, his article suffers from both the above-mentioned defects; and as he has refused —although with much personal graciousness—to permit from our pen a reply in his Magazine, we gladly avail ourselves of the opportunity of answering him in these pages.

5. He says that British-Israel is " dangerous." So it is; but not in the way that he means. It is " dangerous " to Infidelity and Modernism; for it absolutely refutes them; and many unbelievers have been brought to the feet of the Lord Jesus by British-Israel teaching, and have become champions for the Divine inspiration and authority of the Bible. Yes, British-Israel is very " dangerous " to every form of Scepticism; for not only is it based upon the Bible, but it also vindicates the truth of the Bible.—*All italics are ours.*

MR. PANTON'S ERRONEOUS METHOD.

1. Mr. Panton approaches the subject of British-Israel from the standpoint of the *Critic* instead of from the standpoint of a Student. It seems almost incredible; nevertheless, it is a fact that he never mentions the patriarchs Abraham, Isaac or Jacob, from whom Israel sprang, and to whom the glorious Israelitish promises were made—*national* promises which we believe our Heavenly Father is fulfilling in the world-wide Empire of Great Britain to-day.

2. These promises form an important part of the foundation of British-Israel belief. Nevertheless, Mr. Panton fails to quote from any one of them.

3. There are hundreds of additional promises and prophecies which, in this connection, demand his consideration; but we mention only one, namely, that about " The Appointed Place," which God promised to David for His people Israel, and from which He stated that they should be " *moved no more.*" (2 Samuel vii, 10, R.V.) This " place " is referred to as in the " North-west," and in " Islands "; and it corresponds exactly with the position of our British Isles.

4. But Mr. Panton does not deal with these important

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points. In other words, he attacks our conclusions, but ignores the arguments which have logically led to them ; and he questions the stability and reality of the British-Israel temple of truth, without examining its impregnable Biblical foundations. His article is purely critical and destructive ; but it is not thus that truth is won.

5. If Mr. Panton had entered upon the study of the subject from its Abrahamic beginnings ; if he had traced the history of Israel right through the pages of Holy Scripture ; and if he had made himself familiar with the prophecies which still await Israel's future ;—in that case we cannot think that so consecrated and able a man would have penned the article which is now before us.

MR. PANTON'S SEVEN CRITICISMS.

First : Mr. Panton states that British-Israel is—" *Historically Impossible.*"

1. But a careful perusal of the Holy Scriptures will show that most of the things which he says are " historically impossible " were Divinely foretold concerning Israel—such as loss of name ; loss of language ; loss of religion ; yea, even loss of memory of their identity. What must have been the mental, social, and religious degeneration of Israel during the centuries of their Captivity, under circumstances which we now proceed to mention !—

2. They were to be " wanderers " in the earth ; " scattered " ; " driven away " ; " devoured " ; " lost " to the Mosaic Covenant ; " swallowed up among the nations." Yea, they were actually " divorced from God," who proclaimed them " *Lo Ammi* " ; " Ye are not my people, and I will not be your God." (Hos. i. 9.)

3. Mr. Panton implies that Britain cannot be Israel because they do not possess the Jewish features. But did the Ten Tribes possess these features ? There is no evidence which proves that they did. The Jewish physiognomy seems to have developed subsequent to their return from the Babylonian Captivity, when Syrian, Edomite and other blood was mingled with the Jewish. At the present time Jewish children in many cases have blue eyes and auburn hair ; and they approach near to the type of Anglo-Saxon children. This is the testimony of Holman Hunt, who spent considerable time in Palestine in order to obtain material for his remarkable picture of Our Blessed Lord.

4. Again, Mr. Panton denies that we are Israel because our language is written from left to right, whereas Hebrew—the language of the Ten Tribes—was written from right to left. But he seems to ignore the influence of Israel's centuries of Captivity, during which they separated into different bodies and wandered amongst the nations, adopting their manners and customs, and speaking their languages.

5. The history of the Jews furnishes valuable information in this connection.

Concerning their 70 years' Captivity in Babylon, Dean Prideaux says :—

" Common people, by having so long conversed with the Babylonians, learned their language, and *forgot their own.*"

And if such a change could take place in 70 years in the experience of Judah, how much greater would be the linguistic changes in the experience of Israel during the many centuries of their Captivity !

6. All this is illustrated by the Jews even of to-day, of whom there are 14,000,000. They are divided into English Jews, German Jews, Spanish Jews, Italian Jews, Russian Jews, American Jews, etc. They all *speak or write* the language of the country of their adoption, *writing from left to right* and, to a large extent, forgetting their Hebrew language, which is employed only or mainly in connection with their religious services or with other ecclesiastical matters.

7. Israel, having abandoned the worship of Jehovah, and having become worshippers of Baal, would naturally soon forget their Hebrew language in which Jehovah's worship was formulated and rendered. In their centuries of wandering in Assyria, Asia Minor, and the Northern and Western nations of Europe, they would not only speak fresh languages, but would learn and practise the European method of writing from left to right.

8. Mr. Panton lays stress on another point against Britain being Israel, namely, the mixture of races in the British nation. But as to our population and that of Manasseh in America being " conglomerate " and not " a pure stock," it should be remembered that it is the Anglo-Saxon race who are the descendants and representatives of the Ten Tribes ; and that they came to our shores from *one and the same stock* in Asia at different times, but under different names.

9. It should be recollected that, as Joseph, who inherited the birthright, married an Egyptian, namely, Asenath, the daughter of Poti-pherah, the priest of On, it naturally followed that even Manasseh and Ephraim, his sons, were partly of Gentile blood. Nevertheless, the racial unity was not regarded as marred. It would seem, therefore, that, as a principle, the unity of the Israelitish Race was regarded as maintained *if only the father or the mother was of Israelitish descent.*

10. Moreover, as Ruth, the Edomite, and afterwards many other Edomites, were incorporated into Israel without affecting the dominant racial position of the official Chosen People, so the incorporation of other nationalities into Anglo-Saxondom is equally inoperative in the same sphere.

11. But it must be borne in mind that Israel was to become " A nation and a *fulness of nations,*" *m'lo hag-goyim.* This, we contend, is being ever more and more fulfilled in Great Britain herself and in her world-wide Empire.

Second : Mr. Panton states that British-Israel is—" *Irreconcilable with Explicit Scriptures.*"

1. But he is mistaken in his interpretation of Amos ix, 8. Amos did not announce the " final doom " of the Ten Tribes. He prophesied about 170 years after the disruption and about 76 years before the Assyrian Captivity, when the Northern Kingdom, as founded by Jeroboam, came to an end. Thus was fulfilled the Kingdom's portion of the prophecy of Amos. But he also predicted in the same chapter that God would watch over the captives, and, in due time, would extend His mercy to them.

2. The Divine threat in Deuteronomy xxviii, 62, that they should become " few in number," was, doubtless, carried out

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at some period after the disruption, and possibly during their chastisement; but we must not forget the glorious promises of Israel's restoration, and, in particular, the two following passages :—

"When thou art in tribulation, . . . *if thou turn to the Lord thy God*, . . . He will not forsake thee, *neither destroy thee*." (Deut. iv, 30, 31.)

"The number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God." (Hosea i, 10, R.V.)

3. It is evident that they were to "abide *many days* without king, and without prince, and without sacrifice," etc.; but repentance, forgiveness, deliverance, and reinstatement would come, in God's gracious time. And there are many cogent reasons for believing that those "many days" have, long ago, come to an end in the centuries of Royal British-Israel.

4. The huge numbers of the Anglo-Saxon race do not, therefore, disprove Britain's identity with Israel, as Mr. Panton asserts. On the contrary, their amazing multiplicity reveals, establishes, and demonstrates that identity.

Third: Mr. Panton affirms that British-Israel is—"*An Unconscious Betrayal of the Gospel.*"

His allegation is entirely disproved by "British-Israel Truth," the very book from which he quotes :—

1. As to the *Bible itself*, this is the book's official testimony :—
"The Bible is God's INFALLIBLE WORD." (*p.* 141.)

2. As to the "*Glorious Gospel*" itself, the disproof is on one of the very pages from which Mr. Panton quotes. We give two extracts :—

"Israelite birth does not supersede the necessity for the *new birth* by the Spirit of Christ . . . Our views are no new religion." (*p.* 206.)

"This is the day of grace, and God now offers faith to the whole world lying in the wicked one, that by the *Blood of Christ*—the great Atonement—they may be saved." (*p.* 206.)

3. Surely, these extracts contain the very marrow of the Gospel; and I can testify from lengthened observation as well as from personal experience that they faithfully represent the convictions of the leaders of the British-Israel-World Federation and of all responsible British-Israelites whom I have ever met in any part of the world.

4. That Britain is a Divinely favoured nation Mr. Panton will not dispute. But why are we so signally favoured? It is certainly not on account of our merits, any more than it was in the case of ancient Israel. There was inscrutable mystery in God's choice of us. But why has God not chosen France, or Germany, or Italy? We can neither deny nor go behind the *facts;* but the *reason* of the facts is hidden in the eternal counsels of God. Then, let us not despise our Israelitish birthright; or sell it for a mess of unbelieving or traditional pottage.

5. God's choice of our nation and Empire is a cheering, but also a humbling fact; especially when we remember our national sins. Alas!—as we sorrowfully admit—in recent years, our people have gone far astray. We are almost as bad, in some respects, as Israel was at the commencement of their Captivity. Still, even then, they were God's people and God's Kingdom, until He gave them "the bill of divorcement." (Isaiah l, 1.)

6. In their divorced condition, the people of Israel abandoned the Mosaic Law, and its rites, ceremonies and customs—the rite of circumcision among them. Now, Judah—in spite of her apostasy—never was divorced; so she has continued to practise that rite up to the present day. She is still under the Mosaic Covenant. The Ten Tribes, however, nationally, have come under the New Covenant of the Gospel, in which circumcision is abrogated. No difficulty, therefore, as to Britain's Israelitish descent should arise in any mind from the fact that, as a nation and an Empire, we do not practise the rite of circumcision.

7. As to the "Church"—that is, indeed, a thorny question; but Mr. Panton and Archdeacon Hanan, whom he quotes, do not employ the word in the same sense. To the Archdeacon the New Testament Church is the continuation and development of the Old Testament Congregation—the whole nation of Israel who formed the Kingdom of God—and whom the Archdeacon calls "the Hebrew Church." It was what we should to-day speak of as "A State Church," comprising the whole nation, saved and unsaved, as the Kingdom of God; and the Government was a Theocracy.

8. In the spiritual realm of the New Testament economy, the "Church" and the "Kingdom"—although related—are distinct; the former—the "Church"—being an inner circle of the latter—the Kingdom. Hence, in the "Church," there is no question of nationalities or of differences of race. These appertain to the "Kingdom," not to the "Church." In the "Church" all are "One in Christ Jesus." Nevertheless, the Ten Tribes of Israel still exist as part of a distinct people; and as the Chosen Race, they continue to have the place in the boundless grace and infinite purposes of God.

Fourth: Mr. Panton says that British-Israel is—"*A Profound Overthrow of Dispensational Truth.*"

1. This point occupies only half a page of Mr. Panton's article; but we grieve to say that we have never seen so much misconception in so limited a space. He makes a number of amazing allegations, which we will reproduce in his own words in quotation marks. Without exception, every one of these allegations is a misconception and absolutely inaccurate.

2. After mentioning "Nationalism—all favoured-nation claims before Jehovah—within the Church and under grace"—he then proceeds to make the following allegations in reference to the claim of British-Israel :—

(1) "It is a complete subversion of Church Truth";

(2) "It re-erects the barriers of the flesh which the Cross has thrown down";

(3) "It makes national prosperity and worldly greatness, *instead of righteousness and truth*, the hall-marks of God's spiritual favour—an error negatived even by the Law itself";

(4) "It ignores, and so implicitly *denies*, the *individual regeneration* and sanctity, without which no man shall see the Lord";

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(5) " It concentrates the blessings of God on the British Empire becoming the mistress of the world."

(6) " The very *fleshliness* which is the *glory* of the British-Israelite."

3. Now, we do not question the sincerity or the pure motive of our esteemed brother ; but we are distressed beyond words to think that in an unguarded hour he formed and expressed such inaccurate and condemnatory allegations concerning one of the most important evangelical and beneficent Movements for the honour of God, the exaltation of the Lord Jesus, and the magnifying of the Bible as Jehovah's " Infallible Word."

ADDRESS DELIVERED AT THE CHURCH HOUSE, WESTMINSTER:

BY THE REV. T. H. WHITEHOUSE.

I HAVE been celebrating my jubilee as a British-Israel believer. I can hear some of you say, I should not have thought you were as old as that ! But I want to tell you that if you want to renew your youth you must become a British-Israel believer. I want to give you a little personal experience, how I became a believer, and what it means to me. First of all, I was in great danger of becoming an unbeliever. I had trouble in my mind about the truth of the Bible and of the Christian religion. I am speaking now of my boyhood. Then an old friend pointed out to me that in the Bible there were some remarkable promises which had received, not an ecclesiastical, but a national fulfilment, and he was good enough to challenge me to try and find out what was meant by those words of St. Paul, " Christ Jesus came, a minister of the circumcision, for the truth of God—a champion of the truth of God—to confirm the promises made unto the fathers." Well, now that presented the mission of Our Lord Jesus Christ to me in quite a different light. Not merely did He come as the Saviour of men, and as the Teacher of a wonderful new truth, but He came for some distinct national purpose to fulfil national promises made unto the fathers. I set to work to find out, first of all, what were those promises. To sum them up rather rapidly, I discovered that God promised to Abraham, " I will make of thee a great nation, and will make thy name great. Thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee ; and in thee shall all families of the earth be blessed." A nation, a *great* nation. A nation that never oppresses ; that never treads on the rights of its fellow nations, but blesses them. A nation that is always under Divine protection. A nation that is spread out to the ends of the earth to come into contact of blessing with every family of mankind. I looked around to see if this fitted to the Jews, but it did not. I looked around to see if it fitted to the Church, but it did not. I proceeded in my study, and discovered the next great promise made to the fathers was, " All this land will I give thee, from the river of Egypt to the great river, the river Euphrates." Two thousand miles up the Nile. Eight hundred miles from the river Euphrates. From the Mediterranean to the Indian Ocean, and all between those frontiers. This did not fit the Jews either. This did not fit the Church. Still another promise that was made to the fathers, " Thou shalt be as the stars and as the sand that is upon the seashore " (these words supplemented as the " dust "). That did not fit the Church, and it did not fit the Jews. Again, " Thou shalt possess the gate of thy enemies." That is distinctly a national promise which does not apply to the Jews, who are a nationality, but not a nation. Nor to the Church, which is neither. Going on I discovered that there were other promises in that wonderful cluster made to the fathers. " Thou shalt spread abroad to the west and to the east, to the north and to the south, and in thee, and in thy seed, shall all the families of the earth be blessed." World-wide expansion for the world's good. Supplemented later on by an expansion of that promise. " A nation and a company of nations shall be of thee ; kings shall come out of thy loins." Again this did not fit the Jews, nor the Church.

Reasoning it out, I looked around among the nations of the earth, and I saw that there is one nation which is a great nation, and its name is Great Britain. It has been a blessing. It never oppresses or treads down the weak and helpless. It is a nation which is ever and always under Divine protection. It has spread throughout the world, and has been brought into contact of blessing with every family of the earth. It is as the stars, and as the sand that is upon the seashore, and as the dust of the earth. It has spread out to build up the waste and desolate heritages. It is in possession of the gate of its enemies. And as it goes out on its world-wide mission, it will be confronted by those who would bar its progress for their own selfish ends, as it seeks to come into contact of blessing with the earth. It possesses all the naval and military situations ; this nation of ours spreads abroad to the west and to the east, to the north and to the south, to build up great, free Christian communities for the blessing of the families of kindred nations, the peoples of the earth. World-wide expansion for the world's good. And with this nation, this central nation in the north-west of Europe, is a company of nations at the ends of the earth, with its line of kings from the same race, all descended from the fathers. And these promises, having lain in abeyance all through the Old Testament period, were vitalised by Him Who came, the Champion of God's truth—" for the truth of God to confirm the promises made unto the fathers "—Who said to the Jews, " The Kingdom of God is taken from you, and given to a nation bringing forth the fruits thereof." And He gave a dual commission to His disciples ; the first was, " Do not go to the Jews ; do not go to the Gentiles ; do not go to the Samaritans. 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." And with that the command, " Go ye into all the world and preach the Gospel to every creature." A dual Gospel—national and ecclesiastical, temporal and spiritual. And so Christ Jesus came to confirm the promises made unto the fathers, and recognising that, my own faith became strongly confirmed and I felt I was rooted and grounded on a rock, and, thank God, I have never had a shadow of doubt from that hour to this, but it has been the joy of my life, and I am glad to be able to stand with my brethren here, and proclaim up and down the country this glorious truth of the Gospel of the Kingdom, which God speed.

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WHAT IS "HEAVEN"?

By A. R. Nelson Heaver.

To be *in*[1] CHRIST is to have entered into the KINGDOM of HEAVEN. For CHRIST has opened the Kingdom of HEAVEN to all believers. We have but to enter in, through CHRIST, the ever open DOOR of that kingdom of heavenly consciousness.

But to be *in* heaven is not the same thing as to have ascended into HEAVEN. HEAVEN, like any other country or cosmos, is first

A STATE OF CONSCIOUSNESS,

and only secondly a geographical environment.

JESUS, as Son of Man, long before He actually ascended *into* HEAVEN, testified to the reality of this fact when He referred to Himself as being "the SON of MAN which is *in* heaven."[2]

If CHRIST is *in* Heaven, then all who are *in* CHRIST are spiritually *in* Heaven, as it is written:—We "sit together *in* heavenly places *in* CHRIST JESUS."[3] HEAVEN is the natural spiritual environment of the soul re-born of GOD.

But whilst our real self, being *in* CHRIST, is *in* Heaven, we yet, waiting for the redemption of our physical body,[4] remain the meanwhile chained to the earth as prisoners to time and space.

The certain future endowment of a perfect physical body will render us equally habilitate in both our heavenly and earthly environments, in that day made one.

But in the meantime, even now, as potential sons of GOD (though walking in the flesh as sons of men) we can enter more and more into this experience or consciousness of being *in* heaven.

But what is Heaven? HEAVEN is the outward expression of the mind of GOD. And thus, we who are *in* CHRIST (and as St. Paul puts it, "have the mind of CHRIST,"[5] Who *is* God) are *potential co-creators of a heavenly environment.*

In the degree to which our every thought[6] is brought into captivity to the obedience of CHRIST are we *in* heaven and is that heaven reflected in our outward life. *For the outward life of individuals as of nations is the reflection of their inner life.*

If every member of the nation were *in* CHRIST, and thus *in* heaven, the KINGDOM of HEAVEN would immediately appear. Within the nation

THE MIND OF CHRIST

would reign supreme.

It is the function of the EMPIRE-GOSPEL of the KINGDOM[7] to hasten the consummation of this desirable transformation. So shall the KINGDOM-EMPIRE of GOD upon earth become the KINGDOM of HEAVEN in deed as well as in name or ideal only.

But what is the KINGDOM of GOD? And what is the KINGDOM of HEAVEN?

Actually, we would say that the KINGDOM of GOD is the KINGDOM set up *by* GOD, of Dan. ii, 44. And the KINGDOM of HEAVEN is the KINGDOM that the GOD of HEAVEN set up contemporaneously with the rise and fall of the great Babylonian succession of GENTILE WORLD-EMPIRES. To all intents and purposes the two are one.

But in reality we would say that the KINGDOM of GOD is the KINGDOM *where* GOD reigns, whereas the KINGDOM of HEAVEN is the KINGDOM *in which* GOD dwells.

For Heaven is the outward expression of the mind of God. God's environment. The place where God is.

And when we pray for the KINGDOM to come on earth as it is in Heaven, we pray that that perfect environment may become manifest in the earth.

This manifestation is in process of development or restoration, as it is written, "Thy Kingdom *must be being* restored."[8] But the climax to this process is to come with dramatic suddenness.

The Kingdom of Israel and Kingdom of Britain phase of kingdom-development is to pass through the KINGDOM of the FATHER[9] phase, and thence into the final stage, when the Kingdom shall be delivered up *by* the SON *to* the FATHER that GOD may be all and *in* all.

For hitherto the plan of world redemption has been proceeding fundamentally through the personal redemption of individuals one by one. But now, in the fulness of the times, a race and nation is to be

BORN OF GOD[10]

in one day!

And to speedily effect this revolution, the Gospel of Salvation, which calls for the personal conversion of individual members of every race and tongue, comes reinforced with the EMPIRE-GOSPEL of the KINGDOM, which calls for the national conversion of the BRITISH PEOPLE as a nation.

An individual message for individuals is transformed and intensified into a national message for a nation. A national and racial re-birth is called for!

The whole of the ANGLO-SAXON (or Seed of Isaac) RACE is called upon, as an elect race, to take up the task, which hitherto has been the burden of the election of grace *within* the race.

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[1] We become members of the mystical BODY of CHRIST by conversion. Conversion means that we have entered into the kingdom of heaven. (See Matt. xviii, 3, for instance.) If we are *in* CHRIST, we have, in the degree to which our every thought is brought into the obedience of CHRIST, "the mind of CHRIST." Since thought and will govern action, and thus control or influence environment, it is obvious that once we have the mind of CHRIST (or have the kingdom of heavenly consciousness within us), the Kingdom of Heaven will soon begin to appear around and among us.

[2] John iii, 13. [3] Eph. ii, 6. [4] Rom. viii, 23.

[5] 1 Cor. ii, 16. [6] 2 Cor. x, 5.

[7] Matt. xxiv, 14. Ferrar Fenton translation.

[8] Matt. vi, 10. Ferrar Fenton.

[9] It is for this kingdom of the Father or millennial phase of kingdom-development and manifestation that we pray every time we say, "Our FATHER . . . *Thy* Kingdom come . . . on earth as it is in Heaven." The words "Thy Kingdom *come*" at first seem to suggest that the KINGDOM of GOD is a *future* kingdom. But we know from prophecy and Dan. ii, 44 in particular, that this is not so. What we pray for here is a better phase of the kingdom—the coming millennial phase. Jesus also referred to the millennial phase of kingdom-development under the title "KINGDOM of the FATHER." (See Matt. xiii, 43.)

[10] Isa. xlvi, 8, etc. This "born again" or regenerate NATION (The BRIDE) will be joined to all those who are *in* CHRIST JESUS (both dead and living) at His coming, and these two great mystic wholes (CHURCH or BODY of CHRIST and STATE, BRIDE, or KINGDOM of CHRIST) will become one.

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only. JACOB is called upon to win his spurs as ISRAEL. The KINGDOM of BRITAIN must become

A KINGDOM OF PRIESTS—

a holy Nation—devoted to the service of all the other nations.

Meanwhile the lasting achievement of the Brith-ish Race—a race in covenant relationship with GOD—has been the creation of an EMPIRE, which, in likeness to a Kingdom of Heaven upon earth, is the nearest to the real thing that the world has ever seen.

But this condition falls " ten thousand times " far short of ultimate development. A thousand evils yet remain unconquered.

The KINGDOM-EMPIRE of the BRITH-AINS (or Lands of the COVENANT) only represents an initial stage in a better and a greater Kingdom-Empire yet.

The BRITH-ISH PEOPLE have but laid the material foundations and set the earthly boundaries of a KINGDOM which can only be finally established by a nobler type of man than British —namely " Israel."

The re-birth of the Brith-ish Race, with its restoration of the name of Israel, will be coincident with the manifestation of that race of super-men, the sons of GOD,[11] for whom the whole creation waiteth. These are elohim or great creators. Having put on CHRIST and become " Israel " they are truly fit to rule with GOD.

Under the divine-like guidance of a race of beings perfectly redeemed in spirit, mind and body, the ideal will be translated into the real, and the KINGDOM quickly dawn before our eyes in tangible reality.

AN OMINOUS EASTER GREETING.

UNDER the above title Prof. Totten writes in the " Our Race News Leaflet " for 1907 the following :

" On August 29th, 29-28 B.C., as a year 1, Augustus Cæsar was the official head of the 4th Beast, *i.e.*, of the Roman Empire in due sequence of inheritance of whatsoever, under Satanic influence, had been transmitted since the times of the Gentiles began. (Dan. xi, 7.) He took the name 'Sebastos,' 'Augustus,' August 29th, A.D. 28, and, as the Ruler of Rome, was the Seven-fold Head of this 4th Beast, holding the authority of (1) Priest of Jupiter, (2) Auger, (3) High Pontiff, (4) Consul, (5) Tribune, (6) Censor, and (7) Imperiator. He was the Church, the State, and the Head of the Army. He possessed the complete power of Satan, and was the Great Red Dragon, literally personified. All of these dignities, 3 Sacerdotal, Mythological or Pagan, 3 pertaining to the State, and 1 to the mailed arm of both, sat upon the head of Cæsar as a crown with seven diadems, or rays.

" His empire was divided into ten horns or sections, nominally ruled by the Senate : 1, Africa ; 2, Asia ; 3, Galianarbonensis ; 4, Bactria ; 5, Achaia ; 6, Macedonia ; 7, Prythinia ; 8, Cyprus ; 9, Cyrene ; and 10, Crete. Their Governors were 'Legati Augusti.' But the Emperor himself had another geographical division into princedoms, each and all of which had once been independent monarchies, seven mountains—1, Egypt ; 2, Syria ; 3, Greece ; 4, Macedon ; 5, Judea ; 6, Africa ; and 7, Italy. He exercised his independent will, via the military arm, through all of these, but pretended to share the control, for instance of Africa and Italy, with the Senate in due advice and consent. Here, then, we have in outline the 'horns' and 'heads' and 'diadems' and 'mountains' of this two-fold Beast—a Republican-Empire ! [*Sic !*]

" Now 'Inspiration' either knew all of this, and outlined it, or it didn't. Nebuhr's history of Rome, however, verifies St. John's Apocalyptic visions to the letter—God stamped this 4th Beast with the name of a man—its founder—Romulus (666), with its own name Lateinos (666), and Romiith (666), centuries before Nebuhr's innocent analysis enabled anyone (who will) to examine and identify the agreement. The stamp is 666 ; in arithmography or 'number writing' —per numerical value of its letters ; and, besides any other applications it is strictly Astro-Chronologico-Historical as to Rome—in all of her periods and phases—and this to any degree of patience one may wish to approximate or analyse.

" Jesus Christ was born in 3996 A.M., which is 6 times 666 ; and at that time (4 B.C.), in full 7 fold and digital potence, the Great Red Dragon (represented by Cyrenius, Herod, Augustus, etc.), stood ready, before the Jewish Church to devour the Man Child ! but He, Christ, the Captain, was caught away.

" The new-born Church escaped, as prophesied, into the wilderness—the desolate places, to a land, and lands not numbered among the nations. But Rome made war upon her unto this day, belching forth floods of untruth after her—which the 'earth'—Continental Europe—has duly swallowed up—in the Reformation ! and what preceded it in England—that 'little stone from all the world disjuncted.'

" Let us now drop, as unnecessary, any further argument as to historical agreement with prophecy—*re* Rome in any of its phases—and pursue the outline in the simple Chronological way it is set forth. In 28–27 B.C. this Great Red Dragon began its sway—Cleopatra's fall being the end of Alexander's realm—and was in Palestine as the successor.

" In 666 years, 637–638 A.D. (Esau, Edom) the Turk, drove it (Rome) out, and took possession of the Holy Places ! For the next 666 years, to 1303 A.D., Rome existed in a Pago-Papal form, a mere image of its former self ; dual and capitalised at both Constantinople and the city of Rome, Eastern and Western Empires.

" Then began a war of 150 years (five prophetic months) and Constantinople fell, 1453 A.D., into the hands of Esau. This completed the end of the Eastern Empire.

" Then followed 'a year, a month, a day and an hour' (360, 30, 1, 1–24), and in 391–1–24 years, and in 1844, March 20th, Edom (Esau, Turkey) felt the hand of Israel (England) taking hold upon the Holy places. That was the 1260th year of the Hegira—or Mohammedan Era ; blessed is he who cometh unto the 1335th year thereof 1916–17 A.D. (Daniel xii). This 1335th Lunar year of the Hegira runs accurately from October 28th, 1916 N.S., to October 17th, 1917 N.S., and we expect to see lively times in Edom long before that time !

" Again in 128 B.C. Hyrcanus, Maccabean Prince and High Priest of Jerusalem, sent Ambassadors to Rome, and entered into primary, deliberate, unnecessary and official Allegiance

[11] Rom. viii, 19.

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therewith! In 666 years, 538 A.D., Justinian rearranged the Great Red Dragon out of the 10 Northern Barbarian Kingdoms, and gave it to the same old seven heads, Patriarchal now, as Bishopricks, or Exarchs; in which form it lasted for 666 years longer, or until 1204 A.D., when the Crusaders, under Innocent III, established at Constantinople the Latin 2nd Beast, or copy of the original Justinian 1st Beast—this was under Baldwin, and is called the two-horned beast in prophecy—a union of the Eastern and Western Roman Churches!

"Dandalo reigned in Venetia, Boniface in Thessalonica, and Baldwin was the founder. The actual 2nd Beast de facto was of short duration, but its shadow, image or semblance survived for the full measure of time 666 years; or until in 1204 A.D. plus 666 years; when, in 1870 A.D., its own Infallibility was blasphemously declared—and that self-same day France, the then Supporter of the Papacy, declared war with Germany, soon had to withdraw her military support, and New Italy, in one day,—year, 1870–71 A.D.—came into Rome, in Power, and the Papacy went into the Vatican!—or, as the French say, 'dans l'abism,' *i.e.*, 'into the Abyss!'

"It is the consensus of the world that the Papacy lost its Temporal Power for ever in 1870–71 A.D. Now there remains between that date and 1928 A.D., 58 years, and less; in that the measure is from within the first unto some date in the last. Let us, however, apply the terrible measure, 666. It must be in lesser units, months first—months are 55.5 years from 1870–71 plus 55.5 years takes us to 1925–26.5; add now 666 days or 1.824 years, bringing us to 1927–28. We believe that this awful measure will be meted out upon the Official Papal Hierarchy, from the moment of its promulgation of 'Infallibility, July 18th, 1870,' and the declaration of the Franco-Prussian War; until, in 666 'months,' 666 'days,' 666 'hours,' 666 'half-hours,' 666 'minutes,' and 666 'seconds' the Vatican will be vacant and even its site a perpetual smoking! We could fortify this position with scores of ample and startling reasons, but we have sufficiently shown that Chronology has relentlessly pursued every phase of Daniel's 4th Beast, throughout its career, with the ominous number that at every application has punctuated its times and seasons.

"1900 years ago 100 Lunar Cycles; and, measuring them from the Fall of 27 A.D. when, in the 15th year of Tiberius Cæsar both John and Jesus began preaching, at an interval of five months apart—(in a Jubilee-Sabbatic Year 27–28 A.D.) to the Crucifixion in 29 A.D.—*i.e.*, from about August 29th, 27 A.D. to March 17th, 29 A.D., as a period to be matched at this end of the 100th—centennial—cycle, we reach from about September 27th 1927 A.D., to April 24th, 1929 A.D.

"In our opinion the crucial date will be Monday, September 24th, 1928 A.D. Yom Kippur! But—within a year and 15 days—we doubt, at present, if anyone can yet measure fiducially.

"As a general rule every incident employed as a type in the Scriptures is related to it antitype, by most significant Astronomical and Chronological 'spans.' As, for instance, from Jonah to Jesus; and in all of the Chronological minutiæ of the type repeated in the antitype.

"But the Sign to this latter age, at the end of 'the times of the Gentiles,' and to the Second Advent, is explicitly that of Noah. Well, Noah got warning of the Flood 120 years in advance of 1656 A.M., the flood year. So to 1536 A.M., let us add three times 1444 years, the least common multiple period of the Solar System, and reach 5868 A.M., 1870 A.D., the Franco-Prussian War, when the Papacy went into the Vatican, with its decree of Infallibility. Add 120 periods, of six lunations each, and reach 1928–29 A.D.—as on a score of Astronomical Scales! For instance, 19 years is a Lunar Cycle; 19 times 19 or 361 years is a Superior Lunar Cycle—but 1444 is 4 times 361 or a Lunar Cycle of superlative Astronomical degree. It is 6 times 6, or 36 lunar cycles of 19 years each, and equal to 2520, plus a week, of years, 2527 years.

"But why multiply reasons along a true system of Chronology—which 'none of the wicked shall understand?'—nor any of the foolish virgins have in their vessels.

"They say 'Red sky in the morning, therefore take warning: and red sky at night a sailor's delight'—but they do not discern the fig tree—'Zionism'—putting forth buds! What shall wake them up,—but the sign of the Son of man? and that too late for oil even to be of use, to such as shall not have procured it in advance!"

HOOKS IN THE JAWS.

(EZEKIEL XXXVIII, 4.)

BY W. J. FOSTER.

To elucidate the circumstances more or less directly responsible for the present International unrest, and particularly with the countries mentioned in Ezekiel against ourselves (British-Israel), I would ask your consideration of historical facts which contribute to, and are responsible for, the baneful influence permeating the lives, and arresting the spiritual progress of the Gentile peoples. The adoption of ulterior designs is gradually fomenting bitterness that makes war the ultimate sequel.

According to Esdras, the ten-tribed House of Israel divided from Judah and Benjamin in the year 975 B.C., and established themselves under Jeroboam as a separate kingdom. In 721 B.C., 254 years later, Shalmaneser carried the ten-tribed House of Israel captive into his own land. About eight years after the House of Israel was taken captive into Assyria, Sennacherib, King of Assyria, besieged the fenced cities of Judah and carried a great number of the Phares-Judah line into Assyrian captivity. These people of Judah (computed to be about 200,000) evidently joined the ten tribes, coming into Britain as the Jutlanders, Judlanders (Judah-landers).

In the year 597 B.C. Nebuchadnezzar besieged Jerusalem, and took over 18,000 of the best men of Judah captive into Babylon, leaving only the poorer classes in the land. Seventy years later, in the year 536 B.C., at the end of the Babylonian captivity (as foretold by Isaiah and Jeremiah) Cyrus issued a decree permitting Judah to return to Jerusalem.

It is of this remnant of the House of Judah, distinct and apart from those of the same line, who joined the House of Israel in Assyria and in Brith-ain, that I now call your

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attention. In St. Matthew, first chapter, the sons of Zara are not mentioned, they having left Egypt before the days of Moses, and settled in Europe, and later in Ireland.

The descent of Phares is given thus :—Phares, Esrom, Aram, Aminadab, Naason Salmon, Boaz, Obed, Jesse, David, and on to Christ Our Lord. Now it was by this REMNANT of Phares-Judah line that Our Saviour was rejected and crucified, and of whom Our Lord spake when He said :—" I came to my own and my own received me not." Because of this Our Lord said :—" The Kingdom shall be taken from you and given to a nation bringing forth the fruits thereof." In the year A.D. 70, Jerusalem was besieged, taken, sacked, and burned by Titus. 1,000,000 of the Jews perished ; 97,000 were taken prisoners ; besides an innumerable company who met their death in various ways. Christ foretold this dreadful punishment that the remnant of Judah would bring upon themselves. He also said (St. Luke xxi, 24) : " And they shall fall by the edge of the sword, and shall be led away captive into all nations." This REMNANT of Phares-Judah have always persisted, and still do, in their claim of sole right to the Holy Land. The Phares-Jew in Gentile lands, particularly Russia, is the most pronounced Communist and seditious element in ruling quarters (instance Jacob Borodin, whose real name is Michael Greusenburg—a Jew), creating enmity against the nation which holds the Mandate of their objective, the land given to the Brith-ain House of Israel. That is :—" The Land from the river of Egypt unto the great river, the river Euphrates." God says in the 38th chapter of Ezekiel :—" I will put hooks into thy jaws and bring thee forth." The Gentile nations have to a large extent succumbed to the powers of the Evil one, who has ever endeavoured to set the nations in open defiance of Almighty God and Our Lord Jesus Christ. The Jew, under the pretence of urging Russia onwards for world domination, feels assured of obtaining by stealth, from the House of Israel, the glorious land which they believe will be the centre of world government. They will succeed in gathering God's enemies against Jerusalem, when God will be glorified in the sight of the heathen.

The Judah-landers, who have become absorbed into and become part with the House of Israel, are not at all implicated as hooks to bring the enemies of God forth. It is only a remnant of Phares-Judah, who serve neither God or Christ, that hope to achieve their object of world dominion, and are proving in a great measure to be the hooks in the jaws of Russia to bring them into the Land.

QUESTIONS AND ANSWERS.

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

QUESTION.—Will you be so good as to give me the explanation to which you referred in your Lecture at St. Leonards last month, regarding the blood that was to be placed in the bason and on the lintel and the two side-posts in the story of the Passover and of the slaying of the first-born (Exod. xii) ?

E. W. (St. Leonards).

ANSWER.—It seems to me that the whole secret of the original Hebrew Passover in Egypt centres around the actual meaning to be attached to the Hebrew word *saf*, which is unfortunately translated by the word *bason* in our Bibles. It is true in one sense that this word means bason, but it also means cup, bowl, door, gate, post, and threshold. The Greek Septuagint Bible (LXX) translates it by the ordinary word *thura*, meaning door, which, for example, is the same word that is used by Our Lord when He says : " I am the door " (John x, 7, 9). Similarly, the Latin Vulgate translates this same Hebrew word in the above passage (Exod. xii, 12, 13) by the word *limen* (from which we get the English word *eliminate*), meaning the lintel of a doorway, door-sill, threshold.

Philo-Judæus, from his Egyptian and Jewish experiences, describing the Hebrew Passover Festival, speaks of it as " the feast *diabateria* which the Jews call *pashka*." These *diabateria* are " offerings before crossing a border, hence threshold sacrifices." Rabbi Ishmael, a Talmudist, in explanation of the above passage of the institution of the Passover in Egypt, says : " One dug a hole in the (earthen) threshold, and slaughtered into that . . . for the Hebrew word *saf* signifies here nothing else than *threshold*."

From the above it will be evident that the English word " bason " (Exod. xii, 22) gives a completely wrong idea. The Israelites were instructed to sprinkle the blood on the *threshold of the door*, which was either slightly " cup-shape " by design, or gradually worn into a slight hollow by the constant footsteps upon it—so that it could retain the blood.

Then it was Jehovah who covenanted anew with Israel by " passing over," or crossing over, the blood-stained threshold into their homes, wheresoever He saw the blood, while it was His angel of death which " passed by " these Israelite homes, only to enter into the houses of the Lord's enemies to slay the first-born—a fact which proved that the gods of the Egyptians could not protect them !

Another instance of the way in which the Hebrew word *saf* has been translated unfortunately by *cup* instead of by *threshold* will be found in Zech. xii, 1-3, where it ought to read, " Thus saith the Lord . . . Behold I will make Jerusalem a *threshold* (or boundary stone) of trembling (reeling) unto all the peoples round about." The figure seems to be that of besiegers staggering as they come against that foundation or threshold stone, which the Lord has established.

Professor Hilprecht has shown that the Assyrian word *sippu*, which comes from the same root as the Hebrew *saf*, means only *threshold*, not bason or cup, which strengthens the above interpretation of the Passover passage in the Book of Exodus.

As you say, it all shows the power of the " precious blood " in the great doctrine of the Atonement, the blood itself always affording a beautiful type in the Bible of Christ's atoning sacrifice for us.

Speaking of types, perhaps I may mention that in this Passover chapter (Exod. xii) we have the first " sign of the cross " *in blood*. The first actual sign of the cross was when Jacob crossed his hands and blessed Ephraim and Manasseh (Gen. xlviii, 13, 14) ; but in this Passover incident the blood was placed on the lintel (the head), the side-posts (the stretched-out arms), and on the threshold (the feet), thus typifying the Cross, by which Our Lord Jesus Christ wrought redemption for Israel, and salvation for us from our sins.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

JUDGING by the interest displayed and by the large demand for reserved seat tickets there will be a full audience at the Central Hall, Westminster, on Tuesday evening next, when, at 7.30, the Rev. Pascoe Goard is to give his lecture, with slides, as announced in our advertising columns.

* * *

The usual weekly meeting will be held at Headquarters, 6, Buckingham Gate, on Wednesday afternoon next, at 3. On Thursday evening, at 7.30, we are to be favoured with a lantern lecture on "Garden Craft in Palestine," by a popular authoress—Miss Rohde. We feel sure she will be greeted by a large gathering.

* * *

Mrs. Zoe Bell and Mr. Daniel Farmer gave very helpful and acceptable addresses at Headquarters last week. The speakers for this week are the Rev. W. H. Stuart-Fox, M.A., Mr. John Leech, K.C., and Mr. Howard Rand, LL.B.

* * *

Mr. Garrison has lectured at Leatherhead, Woking, Dover, and Beckenham. On Monday evening next he is to lecture for our Bedford Branch, in the Town Hall, on "Palestine," with his lantern pictures.

* * *

Leaflets for the Queen's Hall meeting on April 13th are now ready, and we ask for the cordial and constant help of our readers to fill the great Hall. We want the attendance of hundreds of those who as yet know but little if anything of our teaching. We particularly want young men, and men in business in the city. Leaflets will gladly be sent to all who can use them, and in any quantities.

* * *

The Annual Spring meetings will be held (D.V.) in the Kensington (large) Town Hall, on April 16th, 17th, 18th and 19th; an attractive programme is being prepared. There will be eight meetings, at 2.45 and 7.30. It is fully expected that the Railway authorities will grant reduced fares to cover the period from April 12th to 20th, so as to include the Queen's Hall meeting. The Annual Gathering of Members and Associates of the Federation is fixed for April 17th, to receive the Annual Report and Balance Sheet.

* * *

Our Worthing Branch has had interesting addresses from the Rev. Cyril H. Prichard, M.A., Mrs. M. Bloxam, and Mr. H. A. Marchant. The regular meetings are spreading B.-I. Truth in the town, and bringing in new members and enquirers in steadily increasing numbers.

* * *

F. J. W.—Your reading of the article on "Russia" is quite right, and, as you suggest, Rosh is the name of a chief or ruler. It first occurs as one of the sons of Benjamin. It is not applied to ethnological races until Ezek. xxxviii-ix, and then the leader or chief of Meshech and Tubal is called Rosh, 1,500 years before the name appears in Europe. Now we know that Benjamin passed from Palestine into Asia Minor, and many of them as Asœ from Asgard came into Scandinavia in the 4th century A.D. (*circa*) under Odin. These "Norsemen," or "Verangians," issued forth from Scandinavia in the early 9th century, and overran the country from Novgorod even to Kiev, and even besieged Constantinople. They were such excellent rulers that the barbarous Muscovites, after expelling them, found themselves incapable of self-government. They therefore besought the Verangians to return and become their leaders. The head ruler of these was Rurik, and the name Rosh derived from him became the patronymic of the countries overruled by his descendants. Hence we have Little Russia, White Russia, Great Russia, etc., etc., as also Bo-Russia, Prussia. The fact that this patronymic was assumed by the Muscovite tribes does not imply that these leaders are there to-day. If, as we assume, they were Benjamites, they came into Britain with the Normans, or, at any rate, joined their brethren later on. (See article on "Russia," p. 152.)—L. G. A. R.

BRANCH ACTIVITIES.

REV. J. GAY, A.T.S., accompanied by Mr. H. B. Rand, LL.B., conducted a mission at High Wycombe, from the 5th to 9th. Mr. Rand gave two excellent addresses on the first two evenings, Mr. Gay taking the remainder. For the district the meetings were well attended, and headway is being made. The Branch members are putting up a really heroic effort under the leadership of earnest and devout believers, and though progress sometimes seems slow, it is nevertheless sure.

The Liverpool Branch had a visit from the Rev. Guy Waddington, of Bradford, on Thursday, the 8th, when he gave a very interesting lecture to a large and appreciative audience on the approaching end of the age.

Mr. J. Foster Beaver addressed a crowded meeting on "The Constitution of the British Empire" on February 27, for the Ilkley and Ben Rhydding Branch.

ENGAGEMENTS FOR NEXT WEEK.

ABINGDON, Roysee Rooms, Wednesday, 28th, at 7.30. Rev. Joseph Gay.
BLACKHEATH, Y.W.C.A., Montpelier Road, Thursday, 29th, at 8. Mr. H. B. Rand and Col. Brazier-Creagh.
BRADFORD, Friends' Meeting House, Fountain Street, Friday, 30th, at 7.30. Mr. W. Whitton.
BRISTOL, Rotary House, Colston Street, Monday, 26th, at 7.30, and Tuesday, 27th, at 3 and 7.30. Rev. R. G. F. Waddington.
CHATHAM, Navy House, Clover Street, Tuesday, 27th, at 8. Mr. J. J. Morey.
DARLINGTON, Mechanics' Hall, Wednesday, 28th, at 7.30. Mr. J. A. Yoxall.
DURHAM, Windsor Cafe, Market Place, Thursday, 29th, at 7.30. Mr. J. A. Yoxall.
FARNHAM, Thursday, 29th, at 3 and 8. Capt. C. W. Haywood.
FITTLEWORTH, Tripp Hill House, Friday, 30th. Mr. J. J. Morey.
ILKLEY, Grove School, Monday, 26th, at 8. Mr. J. H Tench.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 27th. Mr. J. H. Tench.
OXFORD, Misses Allen's Drawing Room, 16, Northmoor Road, Thursday, 29th, at 3 and 7.30. Rev. Joseph Gay.
PUTNEY, Y.W.C.A., Ravenna Road, Monday, 26th, at 3 and 8. Mr. J. J. Morey.
RYE, The Monastery, Wednesday, 28th, at 7.30. Canon Sydney Savage.
SHEFFIELD, Council Room, Victoria Hall, Wednesday, 28th, at 7.30.
SOUTHAMPTON, Wesleyan Hall, Howard Road, Thursday, 29th, at 7.30. Mr. J. J. Morey.
STOCKPORT, The Vestry, U.M. Church, Wellington Road South, Thursday, 29th. Mr. A. E. Waine.
STOKE-ON-TRENT, New Council Chamber, Town Hall, Hanley, Thursday, 29th. Mr. John Leech.
WALSALL, Temperance Hall, The Square, Tuesday, 27th, at 7.30. Mr. John Leech.
WIGAN, Churst Church House, Millgate, Wednesday, 28th. Mr. A. W. Dargue.

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THE NATIONAL

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CONTENTS.

	PAGE
THE LAW OF THE LORD, OR THE COMMON LAW.—XII. By the Rev. W. Pascoe Goard	193
THE KINGDOM WITHIN US. By A. R. Nelson Heaver	196
MR. PANTON REFUTED.—Part II. By the Rev. J. Mountain, D.D.	197
"THE GROUND OF ISRAEL'S REDEMPTION AND RECONCILIATION."—Part II. Address at Headquarters by Mrs. Tydeman Chilvers	199
NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.—No. 15. By Professor Edward Odlum, M.A., B.Sc., &c.	201
THE NEW TESTAMENT. EXTRACT FROM "THE BIBLE: ITS CHRIST AND MODERNISM," by Rev. J. J. McCrossan, B.A., B.D.	202
THE COMING KING. By the Rev. William R. Wood, D.D.	203
"THE RUSSIAN BEAR." By Professor Totten	205
THE SECRETARY-GENERAL'S NEWS AND NOTES	206

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 LAW OF THE LORD, OR THE COMMON LAW.—XII.

By the Rev. W. Pascoe Goard.

LET US NOW LOOK BRIEFLY AT THE HISTORY OF THE LAW.

The law came into the world when the "Lord God commanded the man" in the Garden of Eden.

The law was kept by the Seth line to Noah. The law was taught by Noah and Shem to Abraham, as we learn in the book of Jasher, and was kept by him as the Bible testifies.

The law was given to Israel during the forty years spent at school in the wilderness. Never did nation spend forty more profitable years.

It is certain that the law was in Israel during the time of the Judges. It is a certain fact that the law was in existence in Israel before the time of David. It is certain that the law was in Israel during the reigns of David and Solomon, and was administered by them. It is certain that the law was in Israel during the time of the Palestinian Israel nations and kingdoms subsequent to the reign of Solomon.

Subsequent to the entrance of Israel into Palestine there are no years which could account for the appearance of the law in its perfection. We can see growth of law administration in Britain over a period of centuries. We see no such period of growth in Israel in Palestine. The law came suddenly, in perfection. There was no "Solon" in Israel to furnish the law subsequent to Moses, and the Solon of Greece would have been at fault but for the help he received from the Common Law of Israel.

Archæology and history have shown no such perfect system in the archives of any other nation. Therefore, when we have the statement of this period of training for Israel in the wilderness, with the whole life of the nation given up to the organisation of the national constitution and to mastery of its knowledge, a statement which fully accounts for the facts, it is not good scholarship, nor good logic, to refuse faith to the statements of Holy Writ. To deny is to leave the question in the air. To accept is to have the explanation at hand.

So indoctrinated were the Israel people after the generation of training in the wilderness that there were required neither King nor Parliament to teach, and enforce, the law during the first centuries of their national life. "Every man did that which was right in his own eyes." There can still be seen much of this self government in the descendants of the ancient Israelites in Britain to this day. Nowhere else in the world do people govern themselves and do that which is right or, as they like to put it, "play the game," as in these Isles. It is a sight worth seeing to witness the crowds in British cities under difficult circumstances, and to observe how they govern themselves. In crowded railway stations, in crowded and confused thoroughfares, and so forth, they require only instruction and direction, never compulsion to obedience.

For four centuries, during the time of the Judges, the people of the land governed themselves by that law which their fathers had learned by heart in the wilderness.

Then came the setting up of the Kingdom, and the enforcement of the law, which men began to forget. But the enforcement was along a straight course, as King David testified.

Then came the rupture of the Kingdom, and the departure of ten-tribed Israel from the Davidic administration of the

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Law. Israel, also, departed from the Lord by *vesting the ultimate authority of the law in the people.* This was to dethrone the Lord as the one and only lawgiver. The commandments, statutes and judgments of the Lord continued to be the model. But authority was assumed by the King and the people. So Israel of Palestine was sent away to wander in strange lands, and became subject to strange laws. For without the supporting arm of God the defence of the nation was gone.

But Israel was re-established, and with her the law, in Britain.

The Jew returned from Babylon and re-established the law in Palestine.

To the Jew in Palestine Our Lord came. Coming, He gave the manifesto of the Kingdom of Heaven and of His own administration of it in the "Sermon on the Mount." *He gave a categorical ratification of the law in every jot and tittle, and He gave the guarantee of His Word solemnly spoken with the prefix "verily, I say unto you" that "not one jot or tittle of the law shall pass away until all be fulfilled,"* even though heaven and earth should pass away, as they are destined ultimately to do. So the law of Moses was ratified by Jesus, and made a component part of *the New Testament.*

Turning to British and American legal authorities, we may point out that Blackstone takes as the foundation of the Common Law, the law of God, natural and revealed. We here quote from the Encyclopædia Britannica, eleventh edition, under the heading English Law, as follows :—

"If we are content to look no further than the text books—the books written by lawyers for lawyers—we may read our way backwards to Blackstone (d. 1780), Hale (d. 1676), Coke (d. 1634), Fitzherbert (d. 1538), Littleton (d. 1481), Braston (d. 1268), Glanvill (d. 1190), until we are in the reign of Henry of Anjou, and yet shall perceive that we are always reading of one and the same body of law, though the little body has become great, and the ideas that were few and indefinite have become many and explicit."

"The other rivulet we may call Anglo-Saxon. Pursuing it through the code of Canute (d. 1035), and the ordinances of Alfred (c. 900), and his successors."

"This, it may be noted, gives to English legal history a singular continuity from Alfred's day to our own."

"Eyes, carefully trained, have minutely scrutinised the Anglo-Saxon legal texts without finding the least trace of a Roman rule outside the ecclesiastical sphere."

This brings us back to King Alfred; and of his law we quote the following. Alfred, the great Saxon lawgiver and administrator during the Saxon period, places the matter of the Divine origin of the law in the forefront. The following is taken from a book entitled "King Alfred and His Times," for it gives in a concise form just the thing we desire to show; viz., that the law of Moses was the basis of Anglo-Saxon administration. This quotation was extracted from a copy in the British Museum.

"CHAPTER XIV. THE KING'S LAWS.

. . . Coming, then, to his task with this in view, we find Alfred's code, or 'Alfred's dooms,' as they are called, starting with an almost literal transcript of the Decalogue. The only variations of any moment are, that the second commandment is omitted in its right place, and stands as the tenth . . . . Immediately after the ten commandments come selections from the Mosaic code, chiefly from the 21st, 22nd and 23rd chapters of Exodus, very slightly modified.

The most important variations are as follows :—

EXODUS XXI.	ALFRED'S DOOMS.
1. Now these are the judgments which thou shalt set before them.	11. These are the dooms that thou shalt set them :—If any one buy a Christian bondsman, he be bondsman to him six years, the seventh be he free unbought. With such clothes as he went in, with such go he out. If he himself have a wife, go she out with him. If, however, the lord gave him a wife, go she and her bairn the lord's. If then the bondsman say, I will not go from my lord, nor from my wife, nor from my bairn nor from my goods, let then his lord bring him to the church door and drill through his ear with an awl, to witness that he be ever thenceforth a bondsman.
2. If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing.	
3. If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him.	
4. If his master gave him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.	

5. And if the servant shall plainly say, I love my master, my wife and my children; I will not go out free :

6. Then his master shall bring him unto the judges; he shall also bring him unto the door, or unto the doorpost, and his master shall bore his ear through with an awl, and he shall serve him for ever.

The dooms continue an almost literal transcript of the 21st chapter of Exodus, with the exception of the 17th verse, which is omitted. The slight modifications of the Hebrew Law in the first verses of the 22nd chapter are again characteristic.

EXODUS XXII.	ALFRED'S DOOMS.
1. If a man shall steal an ox or a sheep and kill it, or sell it, he shall restore five oxen for an ox, and four sheep for a sheep.	24. If any one steal another's ox and slay or sell him, give he two for it, and four sheep for one. If he have not what he may give, be he himself sold for the fee.
2. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.	25. If a thief break a man's house by night and be there slain, be he not guilty of manslaughter. If he doeth this after sunrise he is guilty of manslaughter, and himself shall die, unless he did it of necessity. If with him be found alive what he before stole, let him pay for it twofold.
3. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing then shall he be sold for his theft.	

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4. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double.

26. If any man harm another man's vineyard, his acres, or any of his lands, let him make boot as men value it.

6. If a man shall cause a field, or a vineyard, to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution."

To the eighth verse, treating of property entrusted to another, Alfred's Dooms add,

"If it were live cattle, and he say that the army took it, or that it died of itself, and he have witness, he need not pay for it. If he have no witness, and they believe him not, let him then swear."

We shall see that the obligation of an oath, which had no sanction attached to it apparently by West Saxon law till now, is very carefully enforced in a later part of the code. Alfred's Dooms then omit from the seventh to the fifteenth verse of the chapter inclusive, taking all the rest; with the variation, however, as to pledges, that the Saxons are to return a man's pledged garment before sunset only "if he have but one wherewith to cover him."

The third and sixth verses of the 23rd chapter are a puzzle to the King, so he substitutes Dooms in his own language, which are certainly clearer than the Hebrew ones.

EXODUS XXIII, 3, 6.	ALFRED'S DOOMS.
3. Neither shalt thou countenance a poor man in his cause.	43. Doom thou very evenly; doom thou not one doom to the wealthy, another to the poor; nor one doom to the more beloved other to the more loathed doom thou not.
4. Thou shalt not wrest the judgment of thy poor in his cause.	

Alfred adopts the next three verses in the following form :—

EXODUS XXIII, 7, 8, 9.	ALFRED'S DOOMS.
7. Keep thee far from a false matter, and the innocent and righteous slay thou not, for I will not justify the wicked.	44. Shun thou aye leasings.
	45. A sooth fast man and guiltless, slay thou him never.
8. And thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the righteous.	46. Take thou never meed monies, for they blind full oft wise men's thoughts, and turn aside their words.
9. Also thou shalt not oppress a stranger; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.	47. To the stranger and comer from abroad, meddle thou not with him, nor oppress thou him with no unright.

Then, omitting all the rest of the Levitical law as given in this part of Exodus, as to cultivation of the land, the sabbatical year, sacrifices and feasts, the Dooms end with :—

48. Swear ye never to heathen gods, nor in nothing call ye to them.

Having finished his extracts from Exodus, in all forty-eight dooms, the King proceeds :—

"These are the dooms that the Almighty God Himself spake to Moses, and bade him to hold; and when the Lord's only-begotten Son, our God, that is, Christ the healer, on middle earth came, He said that He came not these dooms to break, nor to gainsay, but with all good to do, and with all mild-heartedness and lowly-mindedness to teach them. Then after his throes, ere that His apostles were gone through all the world to teach, and while yet they were together, many heathen nations turned they to God. While they altogether were, they sent erranddoers to Antioch and to Syria, Christ's law to teach. When they understood that they sped not, then sent they an errandwriting to them."

Then follows verbatim James' epistle from the Jerusalem council to the Church at Antioch; after which Alfred again goes on :

"That ye will that other men do not to you, do ye not that to other men. From this one doom a man may think that he should doom every one rightly; he need keep no other doom book. Let him take heed that he doom to no man that he would not that he doom to him, if he sought doom over him."

So far it would seem that the King has no doubt, or need of consultation with anyone. These are, in his view, the dooms which the Almighty God Himself has given to the King and people of England, as well as to the Hebrews of old. The remaining dooms stand on different ground. They are such as have been ordained by his forefathers and their wise men, with such additions and variations as he and his wise men approve. They are introduced thus :—

"Since that time it happened that many nations took to Christ's faith, and there were many synods through al' the middle earth gathered, and eke throughout the English race they took to Christ's faith through holy bishops, and other wise men. They then set forth, for their mild-heartedness, that Christ taught as to almost every misdeed, that the worldly lords might, with their leave, without sin, for the first guilt, take their fee boot which they then appointed, except for treason against a lord, to which they durst not declare any mild-heartedness, for that Almighty God doomed none to them that slighted Him, nor Christ, God's Son, doomed none to him that sold Him to death, and He bade to love a lord as himself."

Nevertheless, Alfred and his witan, by the fourth article of their code, modify this of the synods, and place the king and lords on the same footing as other freemen, by recognising the king's and lords' were-gild. "They then," the preface goes on, "in many synods set a boot for many misdeeds of men; and in many books they wrote here one doom, there another."

"I then, Alfred the King, gathered these together, and bade to write many these that our forefathers held, those that to me seemed good; and many of those that seemed not good I set aside with my witan's council, and in other wise bade to hold them; for that I durst not venture much of mine own to set in writing, for that it was unknown to

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me what of this would be acceptable to those that came after me. But those that I met with, either in my kinsman Ina's days, or in Offa's, King of Mercia, or in Ethelbryte's, that first of the English race took baptism, those that seemed to me the rightest I gathered them herein, and let the others alone. I then, Alfred, King of the West Saxons, showed these to all my witan, and they then said that they all seemed good to them to hold."

Then follows the collected dooms, approved by Alfred and his witan, from other sources, and " Ina's dooms " by themselves, at the end of the code.

King Alfred made the identification of the English Common Law with the Law of God in the clearest terms, as we have seen.

Much could be written in this regard. It is sufficient for the lay mind to have the connection made. The student of Law will have no trouble in finding many other authorities in English, Welsh, Scottish and Irish Law literature, and general literature, which includes the subject of the Divine origin and development of Law.

THE KINGDOM WITHIN US.

By A. R. Nelson Heaver.

When we are dealing with Civilisations or Kingdoms or the Men who go to make up civilisations and kingdoms, we must always remember that each of them have a spiritual as well as a physical significance. There is always an inner as well as an outer aspect to all these things.

Let us take the most difficult illustration of this first. If we are *in*[1] Christ Jesus we can declare with equal truth that Christ is *in*[2] us. In fact we might truly say that if we are *in* Christ Jesus it is *because* Christ is *in* us.

For the Spirit of Christ dwelling *in* us makes us indwelling members of the Mystical Body of Christ which is the Church.

This is a great mystery. But as the illustration of a fact it holds equally good with reference to the Kingdom.

If we have *entered into* the Kingdom of Heaven we can declare with equal truth that the Kingdom of Heaven is *within* us. In fact, if the Kingdom of Heaven were *not* within us we could not have entered into the Kingdom of Heaven. For the Kingdom is first a state of consciousness and only secondly, by gradual process of development, a new environment.

That is what *Mr. Amery* was struggling to express, when, seeing the dual nature of this phenomenon as applied to the Brith-ish Empire, he said[3] :—" The Empire is *not external to* any of the British Nations. It is something like the Kingdom of Heaven *within* ourselves."

Why is the Empire like the Kingdom of Heaven within us? Why are we wrong in regarding the Empire as being solely something external to the people who inhabit it?

Because the Empire is something a hundred thousand times greater and more significant than a name or geographical environment. We must look beyond the external and material manifestation and gaze upon the inward spiritual

Soul of the Empire

if we would learn to know the Empire for what it really is.

[1] Cf. 2 Cor. v, 17. [2] Cf. Col. i, 27.
[3] See " Week by Week," N.M. & B., dated March 10th.

For the Brith-ish Empire is the corporate expression of the mind and spirit of a People. Change the People or the mind and spirit of that People and the British Empire, even though it survive in name and geographical environment, and it would no longer be the Empire!

Here, surely, we have the beginnings, at any rate, of a basis of reconciliation for those students who cannot see a reasonable harmony between our Lord's spiritual teaching regarding the Kingdom and the striking details of material manifestation as taught throughout the Scriptures, especially by the prophets.

" But if the British Empire is the Kingdom of Dan. ii, 44, how can we talk of the Kingdom of Heaven being *within* us? " is the type of question one hears on every side, to-day. And again : " If we accept the fact that the Kingdom of God upon earth is represented by the Brith-ish Nation and Company of Nations[4] (or the modern descendants of Israel as represented by the Anglo-Saxon Race), how can we reconcile this view with teaching such as this :—' Except a man be born again, he cannot see[5] . . . . he cannot *enter into*[6] the Kingdom of God '? "

Before we answer these questions as applied to the Empire and to modern times it is as well to regard (the latter question at any rate) in strict relation to its context.

Here was a man, Nicodemus, who knew perfectly well that he had been born, by natural birth, a citizen of God's Kingdom Nation. " I am of the seed of Abraham," thought he, " and that is all that matters." But Jesus, to his intense surprise, told him that it was *not* all that mattered. To be able to say that he had Abraham as his father was *not* enough. Because although he might be of the seed of Abraham after the flesh, he must, for the purpose of kingdom-administration in the earth[7], become numbered as members of *the spiritual seed* of Abraham.

If we are of the seed of Abraham through Isaac we are born members of the Israel or Brith-ish Kingdom. But by natural birth we can never be more than " sons of men."

And the Kingdom can only be properly carried on as it is served by men who, through Christ, have become the sons of God.

Men make kingdoms; kingdoms do not make men. And everything depends upon the spirit of the men behind the Kingdom. We cannot have a kingdom of God if the men who make up that kingdom are inspired by the spirit of man only. The *natural* seed of Abraham is not enough. We must have a spiritual seed. The spirit of man behind the Kingdom is not enough. We must have the spirit of God behind the Kingdom.

Jesus carried this illustration to its extreme and logical conclusion when He further (on another occasion) testified[8] :—" Among them that are

Born of Women[9]

there hath not arisen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is

[4] Cf. Gen. xxxv, 11. [5] and [6] Cf. John iii, 3 and 5.
[7] We are looking at this question purely from the Kingdom point of view. Therefore we disregard, for the moment, the greater eternal aspects of this question of spiritual re-birth.
[8] Matt. ii, 11.
[9] *i.e.*, born after the flesh. The terms in contrast are :—" Born of women," " Born of God "; " born after the flesh," " born of the spirit "; " natural man," " spiritual man "; " sons of men," " sons of God "; " Jacob," " Israel," etc.

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greater than he." Here we have a contrast between a man, however great, born of women (who remains a natural man) and a man, however lowly who (by spiritual re-birth) is born of GOD. *It is obvious that the very highest type of natural man the earth can produce is not as good, for kingdom purposes, as the most humble person whose spirit has been truly born of God.*

But since we cannot receive spiritual regeneration *before* we are born into the earth—since we cannot be born of the spirit *before* we have been born after the flesh—it is evident that, until the day dawns when, as has been prophesied,[10] the whole nation becomes

BORN OF GOD

in one day, there must exist side by side, within the national boundaries of the Kingdom, both a natural and a spiritual seed, both good and bad.[11]

GOD can use us in our natural state as seed of Abraham, up to a certain point. For the Brith-ish People are a people in covenant relationship with GOD. And since CHRIST died as Redeemer of His People they are a redeemed people.

But it is necessary, if the Kingdom is to be truly usable, for every member of the elect race to become members of the election of grace.[12] It is for this transformation that we pray, when (in our recitation of the *Te Deum*) we say :—" We therefore pray Thee help Thy servants whom Thou *hast* redeemed with Thy precious blood. Make them to be numbered with Thy saints . . . ." We pray for the salvation of a redeemed race. We ask that every member of the race that *has been* redeemed (or brought back into covenant relationship with GOD) and therefore *can* be used of GOD, may become a member of the BODY of CHRIST.

A definite step in the direction of an early fulfilment of this prayer may be discerned in the *Bishop of Durham's* recent declaration :—" The sense of citizenship in the

GREATEST EMPIRE UNDER HEAVEN[13]

is the lesson which needs most to be taught the coming generation of English men and women. They should learn how the EMPIRE was

BORN OF THE SPIRIT[14]

engendered in the BRITISH PEOPLE by the REFORMATION : *they should lay to heart the principles on which it has been founded —justice, freedom and progress ; they should understand its magnitude ; the variety of its resources ; the greatness of its responsibilities and opportunities ;*[15] and they should vow[16] to make themselves good citizens of that EMPIRE."

What finer summing-up could we have than that ? For if the EMPIRE was born of the Spirit engendered by the REFORMATION, then it was a " Born-again of the Spirit of God " Empire. It was the handiwork of " born-again " Brith-ish men and women.

[10] Isa. xlvi, 8, etc.

[11] Many of the Kingdom parables illustrate this. See, for instance, Matt. xiii, 38–41, also verses 47–48, etc.

[12] The " election of grace " has previously been a minority within the Race.

[13] What a commentary on Daniel ii, 44

[14] If the spirit of God inspired the Reformation, then the Empire born of that spirit is an Empire born of the spirit of God.

[15] What people in the Empire teach all these principles more consistently than British-Israel believers ?

[16] Kingdom teaching naturally leads to personal consecration.

Truly an EMPIRE set up by GOD. For GOD uses His People as His agents in the effecting of His purposes in the earth.

And if the EMPIRE is to flourish and continue it must be carried on *to-day* by a " born-again " race or people.

The BRITISH EMPIRE is destined to find this justification as a result of the proclamation of the EMPIRE-GOSPEL[17] of the KINGDOM. Individually, as GOD'S BRITH-ISH PEOPLE " put on CHRIST "[18] and enter into the Kingdom of heaven, they will, finding at last the kingdom of heaven *within* themselves, be amazed to see the kingdom also manifest among and around them.

For just as a civilisation is the reflection of the heart and mind of the people who go to make up that civilisation, so it is with a kingdom. *The life of a kingdom—the quality of a civilisation is the reflection of the life and quality of its peoples.*

A people who, being *in* CHRIST, have

" THE MIND OF CHRIST,"[19]

and having come under the beneficent clauses of the new covenant,[20] can be described as the people in whose heart[21] is God's Law—such a people will reflect (or project into outward physical environment) the Christo-centric civilisation for which all nations long. When every soul in the KINGDOM is *in* CHRIST, Who is *in* heaven,[22] then the KINGDOM of HEAVEN will be manifest on earth in very deed.

MR. PANTON REFUTED.

BY THE REV. J. MOUNTAIN, D.D.

PART II.

FIFTH : Mr. Panton says that British-Israel is—" *Fundamentally, an Abandonment of Grace for Law.*"

1. But how can this be maintained in the presence of the quotations which are given under point three of this treatise ?

2. He actually implies that British-Israelites base national blessing " not on obedience but on *blood.*" Here again is an amazing statement which is absolutely without foundation.

3. British-Israelites reverently accept the words of Christ that " the flesh profiteth nothing."—John vi, 33. And they entirely endorse the words of St. Paul that, mere national privileges and racial advantages are only as refuse, *in comparison* with " the excellency of the knowledge of Christ Jesus Our Lord," and of full salvation in Him. We are distressed, therefore, to read Mr. Panton's words : " the very fleshliness which is the glory of the British-Israelite " ; and we reply to this statement by saying :—

" God forbid that we should glory,
Save in the *Cross* of Our Lord Jesus Christ ! "—Gal. vi, 14.

4. But St. Paul did not undervalue his Israelitish origin, *per se ;* nor should we. He did not glory in it ; nor do we. Like unto him, we glory in *Christ*. But, as God, in the fulness of time, is revealing the fact that, in our British Empire, He is now fulfilling the wonderful promises which He made more than 3,000 years ago to Abraham, Isaac, Jacob and David. Who are we that we should refuse to accept the privilege, the

[17] Matt. xxiv, 14. Ferrar Fenton.

[18] Cf. Rom. xiii, 14.

[19] See 1 Cor. ii, 16.

[20] Jer. xxxi, 33. " I will put My law in their inward parts and write it *in* their hearts."

[21] Isa. li, 8.

[22] Cf. John iii, 13.

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blessing, and the honour? Our duty is to praise Him; to make known the revelation of the mystery; and to do our utmost, as His "witnesses," to lead our fellow-countrymen to realise the special and heavy responsibilities which rest upon them.

Sixth: Mr. Panton also states that British-Israel "*Presents to the World a Pitiful Travesty of the Kingdom of God.*"

1. But why should he stigmatise as "too utterly tragic," "ludicrous," and "politically dangerous," the idea that "the British Empire is the Divine Kingdom on earth, and the British throne the throne of David"? The Davidic Kingdom, and its continuity and perpetuity, are as clearly set forth in Old Testament days as anything could be in 2 Samuel vii, 8–16, and in many other places. We quote only one passage:—

> "I have made a covenant with my chosen; I have sworn unto David my servant: thy seed will I establish for ever, and build up thy throne to all generations."—Ps. lxxxix, 3, 4.

2. We observe with regret Mr. Panton's frequent implication that Britain cannot be God's Kingdom and possess David's throne, because of her apostasy. But, was not Israel God's Kingdom? Nevertheless, was she not idolatrous and apostate? Was not David God's appointed and anointed King? Nevertheless, what about Bathsheba and Uriah the Hittite? It is evident that Mr. Panton reads more into the words "Kingdom" and "throne" than is justifiable. This will account for much of his unfavourable and mistaken criticism.

3. The Davidic seed, the Kingdom, the monarch, and the throne were literal; and they must not be spiritualised away. That were to rob them of their earthly and national meaning. If the Ten Tribes are not to be found in the British Empire, where are they?

4. But prophecy has often a double sense—a preliminary, literal fulfilment, and—long centuries after—a fuller and grander fulfilment, of which the first one, however, was an anticipation and a preparation. It is so with the prophecies now under consideration. In these "latter days" we are realising all this, more or less; and we are longing for, and expecting their completest fulfilment in "David's Greater Son," when the morn of His Sacred Advent shall dawn. Then—

> "The Lord God shall give unto Him the throne of His father David: and He shall reign over the House of Jacob for ever; and of His Kingdom there shall be no end."—Luke i, 32, 33.

5. It is a fair question: "If the Anglo-Saxon race are the descendants of Ten-Tribed Israel, why was so important a fact not discovered at an earlier date?" But the answer is perfectly simple. The time which was Divinely appointed for the discovery had only recently arrived.

6. Israel was to be punished "seven times" for her sins.—Leviticus xxvi, 28. Now, these seven prophetical times would equal 2,520 years; and if we reckon from the year 721—the year of Israel's Captivity—the "seven times" would terminate about the year 1800 A.D. It was about that time that Britain obtained her great Colonial Empire with multiplicity of seed to populate it; and it was about the same period that God revealed to the minds of some of His people the true interpretation of the Biblical promises which furnished the signs and proofs of the identity of Britain with the Ten Tribes of Israel.

Seventh: Mr. Panton further states that British-Israel—"*By Denying that the Coming Wrath is upon all Nations, Robs the World of its most Urgent Warning.*"

Under this section Mr. Panton again falls into several misconceptions: to one or two of which we may briefly reply:—

1. British-Israel does not "deny that the coming wrath is upon all nations." On the contrary, they urge men to "flee from the wrath to come," to repent, and to trust in Christ as their Saviour, and thus to enter the inner circle of the Kingdom—the Church.

2. It is the Anglo-Saxon race, or the descendants of the Ten Tribes, who have come under the New Covenant by the acceptance of the Christian Faith. It is to them that the wonderful promises were made which are recorded in the Bible, in reference to their beneficent mission in the spread of the Gospel of grace and salvation.

3. This sufficiently explodes Mr. Panton's strange notion that British-Israelites teach that the heathen and the pagan form part of the Comity of Israel merely because they are under the governance of the British Empire. The fact is that, they cannot become part of the Comity of Israel except by surrendering individually to the governance of Christ.

4. And it will sufficiently refute his misconception if we mention that in a most able book recently issued and strongly recommended by the Covenant Publishing Co., the mission of British-Israel is thus described:—

> "The chief work of Israel—the Elected Race—is to spread abroad in the whole world the triumphs of Redeeming Grace." *

MR. PANTON'S FOOTNOTES.

Having now replies to Mr. Panton's Seven Criticisms, we briefly notice his footnotes.

ISRAEL AND JUDAH.

1. Mr. Panton denies the present separation of Israel from Judah. But no text can be produced which states that the disruption of 975 B.C. has been healed. No text can be produced which says that Israel migrated into Judah; although many of them did pay *visits* to Jerusalem for the purpose of worship and "sacrifice" at the Temple. Moreover, no text can be produced which states that Israel returned along with the Jews to Jerusalem, at the close of the Babylonian Captivity.

2. The Jews throughout the world regard Israel as still separate from them; and in their synagogues they pray every week for their deliverance and return, in order to renew the Tribal Unity.

3. A letter from the Rev. Dr. Hertz, the Chief Rabbi, has recently been published, in which he says that the Jews of to-day—

> "Are the descendants of the Tribes of Judah and Benjamin, with a certain number of descendants of the Tribe of Levi."

* "Israel in Prophecy and History," by P. W. Thompson, p. 3.

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There is no evidence that the Israelites have been absorbed by the Jews, and that the Jews represent any Tribes but themselves.

OUR LORD'S MISSION.

1. He recognised the cleavage among the Tribes as existing in His day; for He spoke of "the House of Israel"; and the title, "House of Israel," was the special, technical name of the Ten Tribes, as distinct from the Tribes of Judah, Benjamin, and Levi—commonly known as the Jews. These were sometimes called "Israel." All Jews are Israelites, being descendants of Jacob. But it does not follow that Israelites are Jews.

2. Again, Our Lord's first commission to His twelve Apostles was as follows:—

> "Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the House of Israel."—Matt. x, 5, 6, R.V.

3. While Our Lord's gracious Ministry was exercised also among the Jews, there were special reasons for His saying to the Canaanitish woman:—

> "I was not sent but unto the lost sheep of the House of Israel."—Matt. xv, 24, R.V.

4. Moreover, the word "sheep," in the Old Testament, is nowhere employed as a symbol of Gentiles, but of Israelites, and of them in the most emphatic manner.—Ps. xcv, 7; Jer. l, 6.

5. Further, the word "lost" must be taken literally, and not in a moral or spiritual sense. All men are lost in a spiritual sense; but as applied to Israel by the prophets, and by Our Lord, "the lost sheep" are Israelites of the Ten Tribes whom He came specially to serve and save. The prophecy of Isaiah will yet be fulfilled:—

> "*They* shall come who were *lost in Assyria*."—Isa. xxvii, 13. M.

ST. PAUL'S DIVISION OF MANKIND.

1. Mr. Panton calls British-Israel "a myth"; and he says that "if Israelites are not among the 'Jews,' they are non-existent." But his remark is unwarranted. It is generally unsafe to found a definite statement upon a single verse. In this case Mr. Panton draws his inference from 1 Corinthians x, 32, and says:—

> "The inspired division of mankind is into Jews, Gentiles, and Church of God."

2. St. Paul in this verse gives a threefold division of mankind; but his inspired generalisations vary according to circumstances. For instance, in Romans i, 14, he divides mankind into "Greeks and Barbarians"; and, again, in Romans iii, 29, he divides the whole world into "Jews and Gentiles."

3. But even Mr. Panton's selected text—if there were no different ones—would not justify his inference. For, who were the Gentiles? The fact is, the term "Gentiles" included two classes: *pure* Gentiles and *Gentilised Israel*. As Mr. J. G. Taylor well remarks:—

> "To the Hebrew mind, the human race was formed of two groups—those under the Mosaic Law and those who were not; the latter being 'the Gentiles,' which simply meant 'the nations.' As the translators of the Revised Version point out, the word acquired a moral significance; and, in this sense, the Ten Tribes were Gentiles." *

AN UNWARRANTED SUSPICION.

1. Mr. Panton says that "a chief centre of 'tongues' in England for years has poured forth, *supernaturally*, constant and undiluted British-Israelism, and is paving the way to Emperor-worship."

2. In reply, we state most emphatically that "to pour forth, *supernaturally*, undiluted British-Israelism," and, at the same time, "to pave the way to Emperor-worship," or to any other form of idolatry, is a moral impossibility; for "undiluted British-Israelism" is "*undiluted Bible Truth*."

3. If Mr. Panton should ever find any of the leaders of the British-Israel Movement producing such testimony as evidence of the truth of their position, he would then be justified in his suspicion, and in issuing his challenge. But his coupling such testimony with our Movement, even hypothetically, is absolutely unwarranted and utterly misleading.

4. Moreover Mr. Panton should have remembered—if his judgment of the people to whom he refers be true and valid (which we do not accept)—that, nevertheless, demons were actually constrained to give their testimony to the Divine personality, authority, and ministry of Our Blessed Lord. For instance: we are told that, on one occasion, a demoniac cried out unto Him, saying:—

> "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art—the Holy One of God."—Mark i, 24.

And it does not seem to have occurred to any of Our Lord's bitter opponents to call in question either His Godhead, authority, or ministry on account of that demoniac's commendatory testimony concerning Him.

* * *

Here, in conclusion, we must leave the matter, with every friendly feeling towards our eminent brother. We earnestly hope that, ere long, he will find time to make a full and complete investigation of the whole subject. In that case, we doubt not but that we shall soon have the pleasure of welcoming him as a convinced and an enthusiastic British-Israelite.

"THE GROUND OF ISRAEL'S REDEMPTION AND RECONCILIATION."

PART II.

ADDRESS AT HEADQUARTERS BY MRS. TYDEMAN CHILVERS.

IN the outworking of the redemption of the Lord Jesus Christ at Calvary we discover the transformation of the people; their new birth; their sins washed away, cleansed in the precious Blood of the Lamb, that they might be what God intended them to be, that they might fulfil their holy commission in the world.

Notice the term "redemption." "He came to redeem

* "Lost and Found," p. 51.

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them who were under the Law." Now "redemption" is "to pay back, to release from captivity or bondage, from any obligation or any liability to suffer by paying the equivalent." That is the dictionary explanation, but is it not a beautiful description of "redemption"? It is just what Jesus did. "Redemption" and "to redeem" is also "to purchase in the market," as a slave is bought in the market. The Apostle says "we are sold under sin," "having the sentence of death in ourselves." It is also "to buy out of the market, and the 'purchased' are never again exposed for sale." The Lord Jesus said, "They shall never perish, and none shall pluck them out of My hands." It is also "to loose and set free by paying a price." The price of Israel's redemption is the precious Blood of the Lamb. Redemption is also "a loosing away." The Apostle comforts us by the reminder that we are waiting for the "loosing away of our bodies." (Romans viii, 23.)

To retrace for a moment; because of Israel's condition, her idolatry, her whoredom and her rebellion, God declares that He must "put her away"; divorce her. If you turn to Deut. xxiv, 4, you will read what "divorcement" exactly means. Very reverently may I say it is what Jehovah said He would do with Israel on account of her sin, even though "He hateth putting away." But He must do it. "I put her away" He says. He cast her off. Yet listen—I find that at Calvary that dread bill of divorcement was torn up. "Where is the bill of your mother's divorcement?" It is gone, because the Divine Husband was at Calvary bearing the punishment and guilt of her sin; and the gracious result for her—life; freedom; liberty and release; fellowship with Jehovah; reconciliation with God, and an establishment in the Father's House. Calvary, friends, means all this; the prophecy of Isaiah liii describes very expressively that which Jesus suffered there in order to do away with that "bill of divorcement" and remove that which necessitated Him to write it. "It is expedient for us that one man should die for the people," said Caiaphas, who being High Priest "prophesied that Jesus should die for that nation." (John xii, 50-52.)

"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

That which was the barrier, which separated, which brought eternal death in its trail, as the margin reads, "He hath made the iniquity of us all to meet on Him." Here may I give you a sentence which comes from childhood's memory, "the accumulated sin of an accumulated people was charged on Jesus." "Thou shalt call His name Jesus, for He shall save His people from their sins." God is just; He can never *cover* our sin. Will you understand when I say God cannot forgive sin; He can only pardon sin on the ground of Christ's substitutionary sacrifice, where it is dealt with and put away, and then when thus the demands of God's righteous law are met, *He forgives* and pardons—then He covers. "And when God forgives, He forgets."

I see it was all foreshadowed in the sacrifice of the lambs by the Children of Israel, a type of the Sacrifice of the Lamb of God Who came to take away the sins of the world; and when He came "the Lord made our iniquities to meet on Him."

Sit down for a few moments, beloved friends, and try to think out that Divine statement "The Lord hath laid on Him the iniquity of us all." It were enough if He only met mine, it were enough if He only met the iniquities of us all in this room; but the iniquity of His people—the accumulated sin of an accumulated people—met on His head. "He was numbered with the transgressors; *for the transgression of My people was He stricken.*" He bears the sin and iniquity of Israel.

Yes, will you ponder over that Calvary picture? "He was led as a lamb to the slaughter; . . . He opened not His mouth. . . . He was cut off in the land of the living." All the Old Testament prophecies relative to that time were absolutely fulfilled and I find, oh how I rejoice, that Calvary means substitution, for if Jesus bore that iniquity of ours we are pardoned and freed from its penalty and guilt. If Jesus suffered the penalty for my sin; if He bore what I incurred, I am free; the law of God cannot condemn me; God acquits me, and now as I confess my sin He is faithful and just to forgive me my sin. Calvary means substitution. For me Jesus went there; for His people nationally He went there. Trace the thought throughout the Epistles and put a little mark around the words "for me," "for us," in your Bible. Blessed substitution: He—for me!

Then it means redemption. "He shall save His people from their sins," and sin which demanded the penalty of death. Jesus died, so He met that penalty. Again, Calvary means not only "redemption" but "atonement"—a death suffered and a life offered; and Jesus gave His spirit, soul and body to this redemptive work. His spirit He gave into the hands of His Father; His soul He poured out unto death; and His body He yielded to be crucified. ALL OF CHRIST for ALL OF ME! His spirit for my spirit; His soul for my soul; His body for my body; an all-round salvation by an all-round Saviour.

The message of the Cross of Christ is threefold. It is, first, Jesus died *for* me; and I do rejoice to know that this means Israel nationally, as well as any individual needing salvation, for while He died to redeem Israel He made atonement for the sins of the world. Jesus died for me, and the Apostle Paul in the sixth chapter of Romans gives us another side of it. That second aspect of Calvary is "identification." "I have been crucified with Christ," not literally, as far as His body was concerned, but Christ went to Calvary as *the representative of His people*, and the representative of the old creation-life of Adam. Hence, Paul, as he grasped that fact, exclaims "I have been crucified with Christ." "If any man be in Christ, he is a new creation," because having been crucified with Him and buried with Him we were raised up together and are seated together with Christ "far above all principalities and powers."

How much of that, beloved, are you experiencing to-day? It is a most practical truth; a victorious experience. The only way of victory in these days is by *elevation*. "Thou hast lifted me up above mine enemies round about me," living with Christ, "far above all." The third aspect is a

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joyous one, that at Calvary *the devil was conquered*. Jesus said the "prince of this world" is cast out. He was absolutely overthrown; brought to utter defeat, and fully and finally conquered. Jesus, the Son of God, went down into death "that He might destroy him that had the power of death, that is, the devil." What is the meaning of the word "destroy" in that passage? Nullified, or rendered inoperative. For your practical experience, remember, only where and when you appropriate that truth is the devil rendered inoperative.

Is not this a gracious message of the victory of the Cross—the grounds of Israel's redemption and reconciliation, and indeed necessary for the nation's complete redemption as for the individual redemption? From the Garden of Eden right away through in the experience of God's "elect" people, there we hear of the adversary crossing and dodging her path, endeavouring to bring her to shame and destruction, and make void the promise of God "the seed of the woman shall bruise the serpent's head." Our Lord deals with the foe and as He, "The Lord, the Redeemer of Israel," rose from the grave that day of days He stripped off from Himself all principalities and powers; carried captivity captive; and rose to the right hand of the Father, triumphant over them all.

Praise God for such a wonderful redemption; such a wonderful conquest and wonderful triumph. But, friends, it can be a very definite *personal* experience, not only in relation to sin but in relation to the old creation-life; for those who believe and accept this wonderful salvation by a definite and living faith in the Lord Jesus Christ are delivered and are free from the guilt of sin, from the power of sin, from the thraldom of sin, from the dominion of the self life, and from the tyranny of the devil. Oh, it is a great redemption that Jesus came to bring, "for that by means of death, for the redemption of the transgressors that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. ix, 15), and the believer who now appropriates is justified, absolved and liberated from all bondage. Justified by faith the Old Book describes it, and to my joy I came across this passage the other day: "In the Lord shall all the seed of Israel be justified and shall glory." Is not that wonderful? God's Word says it and I believe it! On the ground of Calvary's Sacrifice alone God makes that possible. What a message to tell, no one too "far off" or out of "the way," "God is able to save to the uttermost all who come unto God by Him, seeing He ever liveth to make intercession for them." I do not wonder that Saul of Tarsus rejoices in the Gospel of Christ, "It is the power of God unto salvation to every one that believeth," and the basis of Israel's redemption and reconciliation is Calvary. Oh, that all knew it to-day! But there is a veil over the eyes of the people, a veil that covers (Isaiah says), and Paul declares that there is blindness and hardness of heart.

Members and Associates of the Federation whose subscriptions are due are kindly invited to remit to the Financial Secretary.

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. 15.

ISAAC TAYLOR, in 1860, wrote: "On grounds of the surest calculation, we look forward another fifty years, or a hundred. At this time it is so, and at that time it shall be so in a new sense, that the Anglo-Saxon race, led on always in royal and noble style by the *Insular-people*, shall be, in course, at a rapid rate, to Anglicise the habitable earth. A boast this may seem in its sound; but a homely matter-of-fact in its substance."

Hear the *New York Herald* in 1900: "England is the only nation capable of carrying the torch of civilisation into darkest Africa. Her traditional love of personal liberty, her dislike of functionaryism and red tape, and her defence of the open-door policy, have enabled her to carry out a noble mission of civilising benighted parts of the world with a success that has been a distinct benefit to all the nations of the earth. Wherever Anglo-Saxons have made headway, they have left a path into which the French, Germans, Russians, and every other enlightened people are invited and are welcome to walk."

The Duke of Connaught in January, 1913, said: "Believing that the British Empire, the greatest that the world has ever seen, has been and must be built upon a basis of justice and freedom, order and good government, we pledge ourselves to hand on that heritage of our fathers undiminished; to maintain it, and to strengthen it; to carry on, guided by their spirit, the work of civilisation they have bequeathed to us."

Dr. Carl Peters, a German Colonial pioneer, says: "To Anglo-Saxon North America, to English Australia, to British South Asia, will be added Africa—English from the Cape to Cairo. An English world epoch rises ever more distinctly on the horizon of time, and nothing is left to the other nations but to reconcile themselves for good or evil to the historical fact."

In the Polish *Evening News* of January 13th, 1903, we read: "In those days of mediocrity and petty strivings which paralyse international politics, the deeds and policy of Britain compel our admiration. The possession of Gibraltar, Cyprus and Suez has secured her road to India, and with equal patriotism and manly spirit she has transferred her activities to other continents. After being mistress of Asia, where her predominance is now threatened by Russia, she has become mistress of Africa; and much as we may deplore the loss by the Boers of their independence, no one can doubt that their position under British rule, as compared with that of the Poles under the rule of Russia or Prussia, is as heaven is to earth."

Rev. Henry Ward Beecher of last century made the following statement: "I will not undertake to be the laudator of England; but this I can say. Through light and through dark, through good and through evil, she has proved herself

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the right hand of Almighty God for light, for liberty, and for victory."

The Russian Vernadsky last century wrote :—" Britain is a menace to the safety of Europe. She is the most aggressive power of modern times. There is no part of the world where she has not established her garrisons and her colonies. Her Fleet dominates every sea. What power is there that has not suffered from her ambition? She has built up by the sword a military power in Asia which secures her government over 300,000,000 in India. At Aden she holds the gate of the Red Sea. At Singapore she commands the road to China. From Fiji she dominates the Pacific. Her territory is vaster than Russia, and greater in extent than Europe without Russia. Britain is a spider whose web encompasses the whole world within her own dominions. She has all the resources of all the continents. Her Empire is stronger and vaster than any coalition of other States. She is a standing menace to all other powers, and her increasing strength is destructive of the balance of power. Nevertheless, unsatisfied and insatiable, she is still grasping for more territory. . . . It is only too clear that the power of Britain is too great to be compatible with the general safety, and that the aggressive Empire, unless speedily checked, will establish a universal dominion over all peoples of the earth."

If Vernadsky had recognised in the remarkable development of the British Empire not the rule of one race over other races, but the spread of the Kingdom of God in which all are equal before the Law, his fears would have been groundless and his hopes that the Kingdom should become universal might have been awakened.

THE NEW TESTAMENT.

EXTRACT from " The Bible : Its Christ and Modernism," by Rev. J. J. McCrossan, B.A., B.D. (now in the Press). Covenant Publishing Co., Ltd.

It is now a well-established fact among all classical scholars, who have really investigated the matter, that the *Peshito or Syriac Version of the New Testament* was completed by 150 A.D. This Version was written in Aramaic, the common dialect spoken in Palestine during the life of Our Lord. This Version includes the four Gospels, the Book of Acts, fourteen Epistles of Paul, First John, First Peter, and the Book of James. It only omits the Second and Third Epistles of John, the Second Epistle of Peter, the Epistle of Jude, and Revelation. Note that, while this great Version omits only five Books contained in our New Testament, it does not include one single Book which is not found in our New Testament.

Again we have the *Old Latin Version of the New Testament Books*. Jerome used this Version when he wrote the Vulgate. Tertullian, who was born about 150 A.D., quotes very fully from this Version of the New Testament.

Now this Old Latin Version of the New Testament contained the four Gospels, the Book of Acts, thirteen Epistles of Paul, the three Epistles of John, the First Epistle of Peter, the Epistle of Jude, and Revelation. It omits the Epistle to the Hebrews, the Epistle of James and the Second Epistle of Peter. It contains all the Books of the New Testament except three.

Then these two ancient Versions of the New Testament (Peshito and Old Latin Version), written about 150 A.D., or earlier, contain together all the Books of our New Testament with the exception of Second Peter, and they contain no other Books.

Reader, do not overlook the fact that hundreds of copies of these New Testament Books must have existed for years, and been widely read among the Churches ere they would be collected and put in one Version.

To still further strengthen faith in our New Testament Books, let us here mention a few of the *Early Christian Fathers*.

Irenaeus was born about 120 A.D. and died about 200 A.D. We know he was a pupil of Polycarp, who, in turn, was a pupil of John the Apostle. In his extant writings, as classical scholars know, Irenæus attributes the four Gospels to Matthew, Mark, Luke and John.

Clement of Alexandria was born somewhere between 160 A.D. and 190 A.D. He was a splendid scholar. In his extant writings Clement mentions Matthew, Mark, Luke and John by name, and in this order.

But what about the Apostolic Fathers, Clement of Rome, Polycarp, and Papias? These three were all born about 75 A.D. or earlier, while John the Apostle and other disciples of Christ were still living.

Eusebius says *Clement of Rome* died 95 A.D.; in his one extant Epistle to the Corinthians he mentions Peter, James, John and Luke. This Epistle is filled with references from at least eight Books of the New Testament.

Polycarp was born around 65 A.D. and died a martyr about 156 A.D. We know for a certainty that he was a pupil of John the Apostle. His Epistle to the Church at Philippi is still extant. In this one short Epistle he mentions : (1) The Resurrection and Ascension of Our Lord ; (2) The teachings of Christ and the Apostles ; and (3) The Oracles of Our Lord, meaning the four Gospels. In Polycarp's day the four Gospels were called " The Oracles."

Papias, Bishop of Hierapolis, was born about 70 A.D. He wrote a book called, Interpretation of the Sayings of Our Lord. This book, we know, was in existence until 1218 A.D., but has since been lost. However, both Irenæus and Eusebius have left us many quotations from this work of Papias. From these many quotations we learn : (1) that he knew personally and talked with two of Christ's disciples ; (2) that he knew the daughters of Philip the Evangelist ; (3) that he often met and talked with men who knew the Lord's disciples ; (4) that he kept a full record of these conversations ; (5) that both Matthew and Mark wrote Gospels ; (6) that the Gospel of John, one Epistle of John, one Epistle of Peter, and Revelation were then in existence, because he quotes from all these.

In addition to all this indisputable evidence, we have Tatian's Diatessaron. Tatian was converted to Christianity about 150 A.D., and shortly after this wrote this commentary on the four Gospels, for the word " Diatessaron " comes from " dia " (through), and " tessares " (four), *and so* means " Through the Four " (Gospels).

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THE COMING KING.

BY THE REV. WILLIAM R. WOOD, D.D. (Augusta, Maine, U.S.A.)

" And His dominion shall be from sea to sea,
And from the river to the end of the earth."

ONLY one person in history answers to the description of the coming King found in this prophecy. That One came riding into Jerusalem on an ass 1898 years ago, and for a few hours received kingly honours.

Five days later He was taken out of the city and nailed to a cross, on which He died.

No man has ever succeeded in making himself King of the world. Various reasons have been advanced by historians and statesmen to explain the failure of Alexander, Cæsar, Napoleon and the ex-Kaiser to achieve their ambition of world-wide dominion. None of their reasons are sufficient : they are superficial. I turn to the Bible and there I find that perfectly explains why no man has been able to grasp the crown of world empire.

Almighty God has pledged this crown to His Only Begotten Son. This pledge is on record. It is recorded in the second Psalm. There, through the spirit of prophecy, the Ever-Living Son of God says, " I will tell of the decree : Jehovah said unto Me, Thou art My Son ; this day have I begotten Thee. Ask of Me, and I will give the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession."

The Psalmist concludes with this admonition : " Kiss the Son (that is, do homage to Him as King) lest He be angry, and ye perish in the way, for His wrath may soon be kindled."

I do not see how one can believe the Bible and doubt that *Jesus Christ is to reign over the Kingdom of God on this earth.*

But there is a task to be done by the Church before the King comes to reign over His Kingdom on earth.

In order to avoid confusion of thought we must distinguish clearly between the Church and the Kingdom. The Church is NOT the Kingdom. The Church is Jerusalem. The Kingdom is Zion. The Church is an ecclesiastical institution. The Kingdom is a political institution. The Church has to do with religion and salvation. The Kingdom has to do with law and government. The Church is for the whole world and for all races. The Kingdom is to be established in Zion for the House of Israel. The nations, indeed, will be subject to the Kingdom and all races will benefit by it ; but the Kingdom itself will centre about the throne of David, and the greatest of all David's line—" Great David's Greater Son "—the " Christ " of prophecy, the " Jesus " of history, and " The Coming King."

Then will all the glorious promises and prophecies of the triumphant dominion of Messiah be fulfilled. The majority of students have been confused because they have tried to find the fulfilment of Kingdom prophecies either in the progress of the Church, or in the life of the people known as Jews.

God's Covenant made with Abraham and confirmed in Isaac embraced the House of Israel. The Jews are but a small fragment of Two Tribes that returned to Palestine after the Babylonian captivity.

Now, God said to Abraham, " *In Isaac* shall thy seed be called," or, " In Isaac shall thy posterity be numbered." —Gen. xxi, 22. And to Isaac God gave a promise, saying, " I will make thy seed to multiply as the stars of heaven . . . . ; and in thy seed shall all the nations of the earth be blessed." —Gen. xxvi, 4.

Those who understand that the word " Saxon " is merely an abbreviation of " Isaac's Sons " have discovered that in the Anglo-Saxon race the seed of Abraham already has multiplied as the stars of heaven and in this race all the nations have been blessed.

The Kingdom promises have been, or are being, fulfilled in the history of the race that will comprise the Kingdom that is destined to " rule over all."

The Gospel of Christ includes both the Church and the Kingdom. Jesus began His ministry preaching " The Gospel of the Kingdom." He did not announce the Gospel of Salvation through the sacrifice of Himself until a few months before His Crucifixion. It was during a retreat at Cæsarea Philippi that Jesus drew from His disciples the great confession, " Thou art the Christ, the Son of the Living God."

" From that time began Jesus to show unto His disciples that He must go to Jerusalem and suffer many things . . . . . and be killed, and the third day be raised up."—Matt. xvi, 21.

Previously, He had been proclaiming *the Gospel of the Kingdom.* That was for Israel. When He sent forth the Twelve on their first mission, He told them what to preach : " As ye go, preach, saying, The Kingdom is at hand." And He told them to whom to deliver this message : " Go not into any way of the Gentiles : but go rather to the lost sheep of the House of Israel."

After His Resurrection, our Ever-Living Lord commissioned believers to " Go into all the world and preach the Gospel to the whole creation."—Mark xvi, 15. This is the Gospel of Salvation, for Jesus said, " He that believeth and is baptised, shall be saved."

The great task of the Church is to carry out this commission : to proclaim the Gospel of Salvation to the ends of the earth.

Now, despite the fond hope of many believers, there is no warrant in Holy Scripture that the Gospel will be accepted by all the world, or that the Kingdom of God will be established on earth through the triumph of Christianity.

No doubt the world has been improved immeasurably by Christianity ; no doubt millions upon millions have been saved because of their belief in " The Gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek."—Rom. i, 16. No doubt they will be numbered among the blessed ones embraced in the eternal Kingdom when Jesus shall have delivered up the earthly Kingdom to God the Father.—1 Cor. xv, 24. But the Kingdom will not be established on earth until the King to Whom it is promised sits on His throne. The Kingdom will not be established by the Church, it is now existent, a going concern ; in it Christ will hereafter establish His reign.

Now let me call your attention to certain facts bearing upon this supreme task of the Church, that indicate the nearing fulfilment of the prophecies that Jesus Christ is to reign over the Kingdom of God on earth.

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The whole world is accessible to day as never before. Means of communication have been perfected within the past century more than in all preceding time. Telegraph, telephone, radio, steamships, steam cars, trolleys, automobiles and airplanes have combined to shrink the earth until the whole world, as regards communication, is smaller to-day than the New England of a century ago. Whispers heard in London or Tokyo to-day are published in our newspapers to-morrow morning.

It is a notable fact that during the last decade the Christian ambassador has faced a changing world.

ASIA has awakened from the sloth of centuries and is now on the march. AFRICA has ceased to be a land of impenetrable mystery and presents a ripe field for the Gospel harvest. RUSSIA is under the heel of a group of rabid anti-Christians, but the Russian people—tens of millions of them—are eager to hear the Gospel, and more than four thousand Gospel preachers are proclaiming the message of evangelical truth.

To men of faith and vision the present distressing conditions in CHINA contain more of promise than of menace.

The end of Mohammedan rule in the Holy Land, after just 1,260 years—a time, times, and half a time—is deeply significant; and it is even more significant that the control of Palestine has passed into the hands of the British Empire. It is significant because the word "British" is really a combination of two Hebrew words, "B'r'th," meaning "covenant," and "Ish," which means "man." Together, the words mean "Covenant Man." Now, the Covenant was made with Abraham, and the Holy Land was promised to him and to his seed 1917 years B.C. The promise was fulfilled in A.D. 1917, when the land came under the jurisdiction of the British, the "Covenant men," "Isaac's Sons," "Israel in the Isles"; and whose destiny is to hold the Land of Promise until the King comes.

What does this unprecedented world situation mean if not that the eternal purposes of God are being worked out before our eyes, and that He is preparing the world for the coming of the King Whom the Almighty will set upon His holy hill?

(2) Another indication of the nearing approach of the Coming King is found in *the multiplying agencies for spreading the Gospel of Salvation.*

One hundred years ago there were not more than a dozen feeble organisations formed for the purpose of sending this Gospel into all the world; and they were exceedingly unpopular among the rank and file of Christians. Now, there are nearly one thousand general missionary societies, and they are supported by tens of millions of Christian believers who have come to realise that if a Church is not missionary it is not Christian.

One hundred years ago the Christian forces on the firing line numbered only a few score devoted men and women who had taken their lives in their hand and adventured into the darkest regions of the earth for the sake of Christ and His Gospel. Now, there is an army of upwards of thirty thousand consecrated and trained ambassadors of Christ placed in strategic centres throughout the entire non-Christian world.

One hundred years ago the Bible had been translated into sixty-six languages. Now, the Scriptures are available to every race, and almost every tribe, in more than five hundred languages and dialects.

When we understand that the open Bible is God's appointed means of revealing Himself and His purposes to mankind, we cannot doubt, in view of the facts before us, that events are moving rapidly towards the consummation of the present world-order and towards the dawn of the Kingdom age.

(3) Another fact to be taken into consideration is the spread of the English language.

At the beginning of the 19th century, English was the language of only 20 million people; while French was spoken by 31 million, German by 30 million, Spanish by 26 million and Russian by 30 million.

At the beginning of the 20th century, French was spoken by 52 million, German by 84 million, Spanish by 46 million, Russian by 85 million, and *English by one hundred and thirty million people.*

The number speaking German and Russian increased nearly threefold; but in the same period the number speaking English increased *six and a half times.*

If it be a fact—and the evidence surely points in that direction—that the English-speaking people comprise a majority of the House of Israel, Isaac's sons in whom the posterity of Abraham is numbered, and whose identity has been lost for more than two millenniums, is it not high time for these Israel people to seek a closer alliance, to set their house in order, to awaken to their true identity, and to make ready for the coming of the King Who is appointed to reign over them in the Kingdom age?

(4) One more fact to be noted in this connection is *the awakened interest in the Gospel of the Kingdom.*

In the 24th chapter of Matthew, Jesus intimates that at the end of this age "the Gospel of the Kingdom" shall again be proclaimed. He said, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."

Now, it is a most significant fact that within recent years this Kingdom Gospel has been preached by faithful witnesses, in the face of ridicule and opposition, throughout the English-speaking world, and in many regions beyond. But, as far as I know, it has been preached by none but English-speaking people.

In the light of what I have said, can we not see that through the tempest of hate that has swept over the earth, through the blazing fury of war, through the shocking confusion of a changing world-order, in the face of the suspicion and ill-will that looms darkly upon the horizon, serene and certain of His approaching triumph, onward moves Our Lord Christ to His Coronation as King of kings and Lord of lords? "And His dominion shall be from sea to sea, and from the river to the end of the earth." Therefore, the Prophet says, "Turn you to the stronghold, ye prisoners of hope."

"There never was found in any age of the world, either philosopher or sect, or law or discipline, which did so highly exalt the public good as the Christian faith."—LORD BACON.

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"THE RUSSIAN BEAR."

THE following is taken from an article in "The Our Race News-Leaflet" of 1896, written by Professor Totten :—

"The Russian Empire stretches literally like a great Bear, all along the north quarters of the whole Eastern hemisphere. Facing south, this Siberian monster has now crawled up and over the Borean horizon, beneath which his huge body is largely still concealed, until with its left paw at Merv and its right at Odessa, its terrible head, visaged with the pent-up cold and hunger of centuries, rests upon Mount Ararat! Its rolling eyes, gloating now east, now west, fall most naturally southwards, down the sloping trail marked centuries ago by Noah, and lead on towards the same Pleasant Land. The right paw is stirred, and Europe trembles, the left is moved, and Asia quakes! What will the monster do?

"THE CHOICE OF GATES.

"The mass of Russian trade and commerce tends towards Europe. Its direct gate is Constantinople. This has been her aim for ages. But from this she has been drawn back by the Berlin treaty, verily 'a hook of six teeth.' For the present she pretends to have relinquished her hope in that direction, although no one can tell to what new life the present conspiracy of difficulties in which she finds herself may not raise it.

"In the meantime, checked 'on paper' in the West, she has since maintained a strong demonstration, armed and active, towards the gates of India. She is tireless in enterprise! But in this temporary change of base and operation towards the East, she has been thrown into exactly the position in which we have pictured her. Prone in all her might, she thus lies just where, having eyes, she cannot fail to see her way made clear!

"There is another gate, and she is at it! That between the Caspian and the Black Seas—the back gate, so to speak—the gate of the Caucasus!

"She holds this gate, and well into Armenia, in undisputed control. Batoum and Trebizond, Kars and Ardahan, Baku, Erwan, Erzroom, and Tiflis, all are there, and thence backward, underneath her body, run her railroads to the heart of Russia! In the elder days, 'Israel,' driven thither by the Assyrian hosts, occupied this very region, and thence escaping from the Mede, went northwards through this identical gate, and named its fortress as she went.

"What on earth is to prevent Russia from reversing this line of march, and descending on the Holy Places which she covets? All her lines of communication concentrate in Armenia, and thence it is that her armies may most advantageously debouche!

"GRAND TACTICS.

"Strategically this central gate is by far Russia's most important exit in the vast military game which she is playing. By massing her troops in Armenia they will be masked, and she herself will be at once upon a vantage ground, one better cannot be conceived. Such a demonstration, if made in full strength, would at once call 'check'!

"England would be forced to divide her strength into at least two armies, an Indian one, and one in Syria, Egypt, and a Constantinople fleet, while Russia would, in all her power, be in between them all. Here is consummate opportunity, and Russia has been blindly suffered to improve its whole preliminary programme undisturbed. If in some future day she mobilises towards the Trans-Caucasus, demonstrates strongly at Herat, and keeps everything in haste and preparation at Odessa, no human intellect will be able to divine her real intentions!

"A feint in either direction would have to be desperately prepared for, and the decisive effort could be made as she herself, sole master of the situation, might at any time elect. Consider the lines that would lie equally open to her (her railroads to the borders of Afghanistan, her steamboats and transports in the Black Sea towards the rear of Constantinople, and the Valley of the Euphrates to her innumerable horsemen) towards Palestine, the key to universal dominion!

"We have sadly mistaken the teachings of a military education, and misconstrued the reading and study of years upon 'the Eastern Question,' if we are wrong in what, were we a Sclav and had the Russian armies to direct, we would at least attempt to do!"

A well-attended meeting of delegates from Branches of the Northern Province was held at Manchester on March 7th, the following Branches being represented :—Ansdell (Fylde), Bingley, Bradford, Bridlington, Darlington, Halifax, Hull, Liverpool, Manchester, Preston, Sheffield, Stockport, Southport, and Wigan. Mr. John Leech, K.C., Commissioner-General, who was heartily welcomed, emphasised the need of every Branch doing its part to increase the sale of the N.M. & B. It was in the hands of Secretaries of Branches to make the page allotted for Branch reports, etc., a success. On the question of finance, Mr. Leech said that the demand for more Commissioners was constantly increasing. Headquarters, which practically provides most of the finances of the Federation, are doing all they can. The problem of providing more Commissioners must be faced. One plan suggested was the distribution to all members of a Pyramid collecting box. This plan had been well received in the South. If whole-heartedly taken up in the North, they would provide sufficient funds to justify the Federation in appointing two further Commissioners for the North. All contributions placed in the boxes, from the North, would be forwarded to Headquarters, ear-marked for the Northern Commissioners' work. He recommended that a Box Treasurer be appointed for each Branch.

The appointment of Mr. W. Whitton as Pyramid Box Secretary for the entire Northern Province was confirmed.

It was proposed, seconded and carried unanimously "That Branches of the Northern Province endeavour to provide £700 for the Commissioners of the North during the twelve months ending March, 1929."

It was also decided that the Northern Province Committee continues its work, two duly elected members from each Branch to constitute the Committee.

After tendering thanks to the Commissioner-General for the help he had given, the meeting closed with the Benediction.

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(1) The present world situation is more favourable to the proclamation of the Gospel than at any previous time since the Crucifixion of Our Saviour.

The whole world is accessible to day as never before. Means of communication have been perfected within the past century more than in all preceding time. Telegraph, telephone, radio, steamships, steam cars, trolleys, automobiles and airplanes have combined to shrink the earth until the whole world, as regards communication, is smaller to-day than the New England of a century ago. Whispers heard in London or Tokyo to-day are published in our newspapers to-morrow morning.

It is a notable fact that during the last decade the Christian ambassador has faced a changing world.

ASIA has awakened from the sloth of centuries and is now on the march. AFRICA has ceased to be a land of impenetrable mystery and presents a ripe field for the Gospel harvest. RUSSIA is under the heel of a group of rabid anti-Christians, but the Russian people—tens of millions of them—are eager to hear the Gospel, and more than four thousand Gospel preachers are proclaiming the message of evangelical truth.

To men of faith and vision the present distressing conditions in CHINA contain more of promise than of menace.

The end of Mohammedan rule in the Holy Land, after just 1,260 years—a time, times, and half a time—is deeply significant; and it is even more significant that the control of Palestine has passed into the hands of the British Empire. It is significant because the word "British" is really a combination of two Hebrew words, "B'r'th," meaning "covenant," and "Ish," which means "man." Together, the words mean "Covenant Man." Now, the Covenant was made with Abraham, and the Holy Land was promised to him and to his seed 1917 years B.C. The promise was fulfilled in A.D. 1917, when the land came under the jurisdiction of the British, the "Covenant men," "Isaac's Sons," "Israel in the Isles"; and whose destiny is to hold the Land of Promise until the King comes.

What does this unprecedented world situation mean if not that the eternal purposes of God are being worked out before our eyes, and that He is preparing the world for the coming of the King Whom the Almighty will set upon His holy hill?

(2) Another indication of the nearing approach of the Coming King is found in *the multiplying agencies for spreading the Gospel of Salvation.*

One hundred years ago there were not more than a dozen feeble organisations formed for the purpose of sending this Gospel into all the world; and they were exceedingly unpopular among the rank and file of Christians. Now, there are nearly one thousand general missionary societies, and they are supported by tens of millions of Christian believers who have come to realise that if a Church is not missionary it is not Christian.

One hundred years ago the Christian forces on the firing line numbered only a few score devoted men and women who had taken their lives in their hand and adventured into the darkest regions of the earth for the sake of Christ and His Gospel. Now, there is an army of upwards of thirty thousand consecrated and trained ambassadors of Christ placed in strategic centres throughout the entire non-Christian world.

One hundred years ago the Bible had been translated into sixty-six languages. Now, the Scriptures are available to every race, and almost every tribe, in more than five hundred languages and dialects.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

EXTRAORDINARY interest is being taken in the subject of the Great Pyramid, and for large numbers all roads should lead to the Queen's Hall on April 13th next.

* * *

B.-I. is brought to the notice of millions of people by the "Pertinent Questions" put to the readers of various daily and weekly papers.

* * *

Excellent addresses were given at Headquarters last week but the Rev. W. H. Stuart-Fox, M.A., Mr. John Leech, K.C., and Mr. Howard Rand, LL.B. Owing to the Easter Holidays no meetings will be held at Headquarters next week.

* * *

An important Mission was held at Portsmouth last week. The speakers were Rev. Pascoe Goard, Mr. J. J. Morey, Mr. Herbert Garrison, and Mr. Howard Rand.

* * *

Mr. Morey gave two inspiring lectures to crowded and interested audiences in the Leas Pavilion, Folkestone, on March 15th. In the afternoon he took for his subject "The Prophecies of Daniel," and in the evening "The Near Return of Our Lord to Reign." Lt.-Col. Du Pre, D.S.O., very kindly presided at both meetings, and his few concise and earnest remarks from the chair, well chosen as they were, made a deep impression on those present. To God be all the glory for these wonderful times of refreshing in this town of Folkestone.

* * *

B.-I. is rousing great interest in the Hounslow district. A good audience assembled in the Council House on March 20th. Rev. Joseph Gay was the speaker, and his address on "God's Kingdom Nation" was received with enthusiasm. J. Lynwood Palmer, Esq., was chairman. The next meeting on April 23rd is eagerly looked forward to.

* * *

Mr. John Leech, K.C., gave two valuable addresses on March 12th at Tunbridge Wells.

* * *

We have received a copy of the 49th Annual Report of the Soldiers' Home at Dover, showing the excellent work being carried on by Miss K. A. Hayes, the Lady Superintendent, and her mother. They are devoted British-Israelites, and their spiritual work and B.-I. teaching is having a great and permanent influence upon the lives of large numbers of the men in the Army, who are taking the Gospel to their associates in many parts of the world. We greatly regret to see that there is a considerable deficit upon the year's working, and we think some of our readers may like to contribute something to make it up. Miss Hayes is the Honorary Secretary of our Dover Branch, and an earnest worker for the B.-I. Cause.

* * *

Two excellent addresses were given by Mr. J. J. Morey to the Dover Branch on the 14th. Many gained new thoughts on the Kingdom Parables and will read St. Matthew's Gospel with a new light. One could wish that all Dover had heard "The Message Britain Needs To-day," given at the evening meeting. Col. Smythe and Mr. Sutton, O.B.E., were the chairmen.

* * *

On the 15th the Rev. J. Mountain, D.D., made his first visit to the Harrow and Wealdstone Branch. He held the large audience in rapt attention as he described how he came to accept our teaching, the title of his subject being "British-Israel Truth. Why I Believe It." The Rev. A. C. Chambers presided.

* * *

The Rev. Guy Waddington has been addressing a series of meetings in his area during March, public meetings at Bingley, Liverpool, Bradford, Hull, Harrogate and Southport, and Bible Classes at several Churches and Chapels round about Bradford.

At Hull, he addressed a meeting of clergy and business men. The chair was taken by Col. R. Hall, J.P., who afterwards accepted the position of President of the Hull Branch.

* * *

It is with great regret that we learn of the death of Mrs. M'Keown, the revered mother of Mr. T. J. P. M'Keown, Vice-President of our Belfast Branch, and of Mr. Hannay M'Keown, also an honoured member of that Branch, and we tender them our sincere sympathy.

* * *

Members and Associates are reminded of the Annual Meeting at Kensington Town Hall, on April 17th, at 5.45, to receive the Annual Report and Balance Sheet of the Federation for 1927.

ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 195, Lavender Hill, Tuesday, 3rd, at 8. Mr. Griffiths.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 5th, at 8. Question Night.
GRAVESEND, Town Hall, Monday, 2nd, at 8. Rev. Pascoe Goard and Mr. Herbert Garrison.
HORSHAM, Town Hall, Wednesday, 4th, Mr. H. B. Rand.
HULL, Church Institute, Albion, Tuesday, 3rd, at 7.30. Mr. Sherwood.
LEICESTER, Sunday School Memorial Hall, New Walk, Tuesday, 3rd, at 7.45. Rev. T. H. Whitehouse.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 4th.
STOCKPORT, The Vestry, U.M. Church, Wellington Road South, Thursday, 5th. Mr. Cyril Leach.
SYDENHAM and FOREST HILL, Miss Moxon's Drawing Room, 4, College Mansions, Sydenham Park Road, Tuesday, 3rd, at 3. Mr. W. A. Jordan.
WALSALL, Temperance Hall, The Square, Tuesday, 3rd, at 7.30. Mr. H. D. Houghton.

"Who was Boaz? He was the great Sheik of Bethlehem, the leading man there. His grandfather, Nahshon, used to carry the Standard of the Lion of the tribe of Judah and command all the hosts of Judah in battle—the Lion which is now on our Royal Standard, so near are we interlinked with these bygone stories. . . . What was there about Ruth superior to Orpah that enabled her at the critical moment, though she did not know it herself, to make a right decision which influenced the whole of her future life, which brought her into unexpected possessions and privileges, and made her one of the direct progenitors of the Son of God? What was it?"—Dr. A. T. SCHOFIELD.

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JOHN O'GROATS

BISCUITS enough to stretch from LAND'S END to JOHN O' GROATS are sent out from Kelceda Works, London, every week.

Daily, KEMP'S BISCUITS become more popular and in larger demand, for the very good reason that they are of the finest quality and cost less than many other brands.

THERE IS NO NEED

for instance to pay more than 1/- per lb. for SHORTCAKE biscuits of the finest quality.

Ask your Grocer for—

KEMP'S

"Biscuits of Real Goodness"

Prices: 10d., 1/-, 1/2 per lb.

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FEDERATION HEADQUARTERS

All Bedrooms have Hot and Cold Water and Telephone. Private Bathrooms. Enclosed Suites. Central Steam Heating, every luxury and convenience: in a word,

ALL ONE COULD DESIRE IN AN HOTEL

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An excellent suite of rooms in the hotel buildings which may be retained for any Social Function, Private Dinners, Dances, Receptions, etc.

Particulars of open dates from the Manager.

Telegrams—"RUBOTELIER, SOWEST, LONDON."

Telephone—VICTORIA 6600. One minute Victoria Station.

"Ye have plowed wickedness; ye have reaped iniquity; ye have eaten the fruit of lies."

THE "EASTERN EVENING NEWS" OF JAN. 10th reported the inquest on a boy of five, admitted to the Isolation Hospital, Norwich, as a possible case of scarlet fever.

"The night nurse *gave the routine injections of fever and diphtheria anti-toxins.* Almost immediately after the child collapsed and died."

THIS TREATMENT (*through the administration of which twelve school-children lost their lives at Bundaberg, W. Australia, recently*) is the result of injecting a preparation of diphtheria poison twice a week into a horse for several months until the poor creature ceases to "react": then bleeding it, and after the blood has coagulated, mixing the serum which rises to the surface with more diphtheria poison—the resultant "scientific" mixture being TOXIN-ANTITOXIN!

It should be understood that the manufacture (*from worn out horses*) of Serums and Anti-toxins generally is an *enormously lucrative commercial undertaking*, and, as a well-known statesman recently remarked in reference to another "vast trade organisation" which threatens to endanger the public health—

"Commerce has no conscience, and Trade no tenderness!"

Free literature: National Anti-Vivisection Society, 92, Victoria Street, S.W.1

JESUS CHRIST—SAVIOUR—HEALER—BAPTISER—COMING KING

A GREAT

FOURSQUARE GOSPEL DEMONSTRATION

will be held in the

ROYAL ALBERT HALL, LONDON.

Speaker: PRINCIPAL GEORGE JEFFREYS.

GOOD FRIDAY.

7 p.m. (doors open 6.15 p.m.) Great Baptismal Service.

EASTER MONDAY.

11 a.m. Communion Service.

3 & 6.30. Demonstration. (Doors open 10, 2 & 5.30.)

ADMISSION FREE

Except to the Boxes. Box tickets are obtainable for all the meetings (except Monday morning) at 2/6 per seat per meeting, or 25/- for boxes seating 10, 20/- seating 8, or 12/6 seating 5. Apply at once to the Box Office, Royal Albert Hall, Kensington Gore, S.W.7.

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GOOD ADVICE

To a friend in distress you would tender sympathy and helpful advice. You have many friends unwittingly ignorant of the greatest truth affecting our State to-day. Give them that word of helpful advice. Introduce them to "The National Message." Tell them the value of its teaching. Let them know the help you get from it week by week. Then get them to fill up the Subscription Form below and send it to us. This Message can then be addressed to them and so our good work will go on.

Special Campaign for Increasing the Circulation of this Journal.

I wish to help and I send herewith the sum of_____
for which please send _____ copies for three, six, twelve months to

(Name) _____

Postal address_____

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Please send_____copies to whomsoever you may select for a period covered by this amount.

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THE NATIONAL

MESSAGE & BANNER

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

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

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CONTENTS

	PAGE
EASTER MORNING. By the Rev. W. Pascoe Goard	209
THE LAW OF THE LORD, OR THE COMMON LAW.—XIII. By the Rev. W. Pascoe Goard	210
"THE GROUND OF ISRAEL'S REDEMPTION AND RECONCILIATION."—PART III. Address at Headquarters by Mrs. Tydeman Chilvers	212
WHY WAS THE TWENTY-FIFTH OF DECEMBER CHOSEN AS A DAY ON WHICH TO CELEBRATE THE BIRTH OF CHRIST? By the Rev. G. H. Lancaster, M.A.	213
NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.—No. 16. By Professor Edward Odlum, M.A., B.Sc., &c. ..	215
KINGDOM GOSPEL—JUSTICE AND PEACE. By H. E. Turner ..	215
THE GARDEN TOMB	216
THE PROMISES TO THE FATHERS. THE LAND OF THE COVENANT. By the late Rev. Martin Lyman Streator, M.A. (U.S.A.) ..	217
INSPIRATION	219
ISAIAH. By George Gilfillan	220
AN AMERICAN ON "BRITISH IMPERIALISM"	221
THE SECRETARY-GENERAL'S NEWS AND NOTES	222

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.]

EASTER MORNING.

By the Rev. W. Pascoe Goard.

THERE are many systems of religion in the world. Each presents its credentials to the human family. There is much to be said in favour of many of them. Great convocations of men of all faiths, and of all races, have been gathered for the purpose of studying comparative religions.

What are the essential credentials of the Christian faith? By what marks is it distinguished from, and by what fact does it demonstrate its superiority to, other systems of faith?

1. Shall we make reply: By the spirit which it invokes, namely, *the spirit of love and self-sacrifice for the sake of others*? Truly this is an ideal which is highest. If other systems have it in essence, and in degree, as clearly marked as has the Christian faith, then such other systems may compete in excellence of spirit. Is this an open question? or may we give to Christianity the palm because of the spirit which gives to it life?

2. Shall we make reply: By the excellence of its standard of morals? "Whatsoever ye would that men should do to you, do ye also unto them." Nothing in morals can be higher than this perhaps. Is it equalled elsewhere? We find the negative of the statement, also excellent: "Whatsoever ye would not that men should do to you, do ye not to them." Is this equal to the positive rule? It will be clear that it is not. Because of the Golden Rule, shall we give the palm to the Christian faith which inculcates it?

3. Shall we say? in positive knowledge of God. The Christian Gospel brings to us the personal knowledge and contact with a Person, of whom it is well said "No man hath seen God at any time, the only begotten Son which is in the bosom of the Father He hath revealed Him." Other systems, and their teachers, have taught of God, and by such teaching have endeavoured to lead men to a conception of Him. But Jesus Christ has revealed God to us *incarnate in the flesh*. Answering the appeal of Philip, "Lord, shew us the Father, and it sufficeth us," Jesus replied, "Hast thou been so long time with Me and yet hast thou not known Me, Philip. He that hath seen Me hath seen the Father: how sayest thou then, Shew us the Father. Believest thou not that I am in the Father and the Father in Me. . . ." In the first chapter of the Epistle to the Hebrews we read of Jesus "Who being the brightness of His glory, and the express image of His person."

Thus is God revealed in the flesh, in the person of Jesus Christ, the Son of God.

No other system of religion has so manifested the Father, therefore we give the palm to the Christian faith for this very real manifestation of the Personality of God.

4. Shall we say further? The Christian faith brings the believer into *conscious personal relationship with God*. Said Our Lord Jesus Christ, "No man *cometh unto Me* except the Father draw him." Said He again, "*No man cometh unto the Father* but by Me." And again, "If any man love Me, My Father will love him, and *we will come and make our abode with him*." Yet once again, "If I go not away the Comforter will not come to you; but if I depart, *I will send Him unto you*. And *when He is come, He shall teach you*. . . ."

Yet once again, "Behold, *I am with you always*, even unto the end of the world."

Thus the individual person, who sincerely believes in Christ, the Son of God, is brought into the most intimate and con-

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tinuous relationship with the Father, the Son, and the Holy Ghost.

Is not the Christian faith unique in that it introduces the believer into this living fellowship?

5. Once more we say, the Christian faith brings to the believer *the biological experience of the new birth* into the family and household of God. This is not a matter of adoption in which a person of alien family and race is brought into the family circle and accorded the privileges of sonship as though he were a son; it is a *birth from above into the family and household of God as matter of fact and real as birth into the family of man.*

Thus it is declared, "To as many as receive Him to them gave He power to become the sons of God, which were born . . . of God."

The Christian faith *transcends all other systems of faith*, in that it brings to the believer the privilege of such a biological entrance into the family of God.

6. There is a demonstration, however, which though not more real than that of which we have just spoken, is more spectacular, and therefore more impressive to the mind of men. The Person of Our Lord is presented to us in the vivid pictorial phrasing of the first chapter of Revelation. We are caused to see Him in His majesty; shining in His dazzling splendour; standing among the seven golden candlesticks; living, articulate, powerful. And He cries: "I AM HE THAT LIVETH AND WAS DEAD, AND BEHOLD I AM ALIVE FOR EVERMORE AND HAVE THE KEYS OF HELL AND OF DEATH."

What a startling meeting this is between mortal man and the Immortal Christ, Who also had been mortal! We know His birthplace; we have vivid conceptions of His infancy; we glimpse His boyhood; we watch His marvellous ministry; we follow the tragedy of Passion Week; we see Him extended on the Cross; we hear Him cry "It is finished"; we see Him give up the ghost and hear the whisper of the multitude, "He is dead." We go to the tomb; we inspect the viceregal seal; we see the guard on duty; the weeping disciples; the bereaved relatives; and share in their consternation and grief. We go to the sepulchre on Easter morning; we see the seal broken; the guard stretched upon the earth as dead men; the stone rolled away; the grave-clothes in the sepulchre. The place is lightened by the presence of two heavenly visitors who enquire, "Why seek ye the living among the dead? He is not here; He is risen. Come, see the place where the Lord lay." What an amazing statement of what an amazing fact!

Easter morning has settled the controversy in comparative religion. Moses lived, carried out his wonderful mission, and died. Buddha lived, instituted his great organisation, and died. Confucius and Zoroaster gave forth their doctrines, and died. Mahomet instituted his organisation, and established his faith, and died. Every other great religious leader lived, and laboured, and died. There was no rending of the tomb; there was no revelation of resurrected presence and power. "There was no voice nor any that answered." But Our Lord declares, I lived; I laboured; I died; but I rose again, and "led captivity captive." "*I am He that liveth, and was dead; and, Behold, I am alive for evermore.*"

Across the dark chasm of the grave and the place of the dead His voice rings out to every faithful follower who is living, and who is labouring, and who shall die—unless the translation experience intervenes—"BECAUSE I LIVE YE SHALL LIVE ALSO." Thus the Christian alone is privileged to follow a living Leader, Who has vanquished death, and "brought life and immortality to light" through the Gospel.

Let the triumph of the Easter morning which was, which saw the resurrection of Jesus Christ from the dead, foreshadow the glory of the Easter morning which shall be, when you, and I, and every faithful believer, shall also be able to say "I lived; I died; and, behold, I am alive for evermore through the grace of God, and the gift of God, which is everlasting life."

THE LAW OF THE LORD, OR THE COMMON LAW.—XIII.

BY THE REV. W. PASCOE GOARD.

A.D. 1—1 B.C.

LET us now come to the time of the Advent of Our Lord. At that time, the beginning of the Christian era, the law was in force in Britain contained *ecclesiastically* in the doctrines and ordinances of the Druids, and *nationally* in the code of Mulmutius.

The beginnings of Druidic doctrines were perhaps the earliest in the West, and perhaps also in the East. They had their beginnings in pre-Mosaic days, and were Patriarchal in essence. The knowledge and worship of the Triune God was held and taught. The administration of justice and the preservation of peace was the duty of the Druids. The spirit and doctrine of the Druids seems to have been more in unison with the Christian faith than was that of the Jews at Jerusalem. The latter bitterly opposed and rejected the Christ and His doctrine. The Druids gladly received both, as the long-expected fulfilment of their faith and hope. It is impossible to say just where the Druid faith ended and the Christian faith succeeded.

All the fables of human sacrifices and so forth are, as far as is yet known, absolutely without foundation; and are directly contrary to the known laws and spirit of Druid worship.

The *National* laws as then administered were the laws which had been codified by Mulmutius five centuries before Christ. All this is well established as the condition of the highly organised and well administered Kingdom of Britain at the beginning of the Christian era.

500 B.C.

Let us now proceed backward through the centuries to 500 B.C.

We are still in England, and, contrary to the teaching of scholars who ought to have known better, instead of a land of "skin-clad savages," we find it a land of law and order, occupied by a God-fearing people. It was at this time that King Mulmutius undertook to codify the law of the land.

The fact is manifest that the law was not introduced into Britain at this time. It was a time of re-coding of the law. The fact that the law was present in such form as to permit of re-coding, and that it had reached the condition which demanded a restatement, tells of a law which had grown old in the land at that time.

Always when there has been a new codification of the law there has been *a revival of interest* in the law. This interest is

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usually stirred up by one of two processes: sometimes by both. One process which stirs interest is a great missionary effort by which the law is sent to other lands. Now we know that the fifth and sixth centuries before Christ constituted a great missionary era both as to the law, and as to religion. Buddha, "the Lion of the Saxons," had undertaken his great mission in the East; Zoroaster did his work in the middle part of Asia; Ezekiel prophesied among captive Israel; Daniel and his associates in Babylon and Medo-Persia; and the law-givers and philosophers of Greece laid the foundation of her law code and philosophy. Jeremiah, after prophesying in Jerusalem to the end, carried his message to the British Isles. By these activities religion and law received a great incentive throughout the world.

The other process is the arrival of missionaries of the Gospel and of the law. A great migration to Britain from Israel and from Judah, consisting of refugees from the invasion of Israel and Judah by Assyria, and then of Judah by Babylon, arrived about this time in Britain.

These brought new zeal for the sacred Scriptures, and for the law of God. Among those who so fled for refuge from the Babylon power was Jeremiah and the daughter of King Zedekiah. According to ancient Irish and other annals, these arrived in Ireland by way of Spain. This immigration probably explains that great event, the codification of the law, by Mulmutius in England, his interest having been awakened by contact with these devotees of the Divine law. His code has been called the foundation and the bulwark of English liberties.

About this era, as we have said, Buddha in India and Zoroaster in Persia were establishing their great systems. It is significant that Mulmutius should then be re-coding the law of Britain. In the same general period the Jews gave to their own race the beginnings of the Targums and Talmuds which recast the Divine laws for them. It will be well to compare the cast-iron form of the Talmudic laws, with their rigid control in the physical, mental and moral life, with the simple statements of principle which form the Mulmutius code. The latter are free, and clean. The former constitute such a burden as no person or nation can bear, as Our Lord declared. We shall include some of the triads which incorporate the principles established in the code. In order to make contact with authorities, we first quote the following:—

"St. Paul in Britain," pages 53-54. "About five centuries before the Christian era, its civil laws were codified by Dunwal Moelmud, the British Numa, and have since that period remained the common, unwritten, or native laws of the island, as distinguished from the Roman, the canon, and other codes of foreign introduction. These British or Druidic laws have been always justly regarded as the foundation and bulwark of British liberties."

Now follow some of the Mulmutine triads:—

"These are the three tests of Civil Liberty: equality of rights, equality of taxation, freedom to come and go.

"There are three causes which ruin a State: inordinate privileges, corruption of justice, national apathy.

"There are three things which cannot be considered solid longer than their foundations are solid: peace, property and law.

"Three things are indispensable to a true union of nations: sameness of laws, rights and language.

"There are three things free to all Britons: the forest, the unworked mine, the right of hunting wild creatures.

"There are three things that require the unanimous vote of the nation to effect: deposition of the sovereign, introduction of novelties in religion, suspension of law.

"There are three civil birthrights of every Briton: the right to go wherever he pleases; the right, wherever he is, to protection from his land and sovereign; the right of equal privileges and equal restrictions.

"There are three property birthrights of every Briton: five (British) acres of land for a home; the right of armorial bearings; the right of suffrage in the enacting of the laws, the male at twenty-one, the female on her marriage.

"There are three guarantees of society: security for life and limb; security for property; security of the rights of nature.

"There are three things the safety of which depends on that of the others: the sovereignty; national courage; just administration of the laws.

"There are three things which every Briton may legally be compelled to attend: the worship of God; military service; and the courts of law.

"There are three things free to every man (Briton or foreigner), the refusal of which no law will justify: water from spring, river or well; firing from a decayed tree; a block of stone not in use.

"There are three orders who are exempt from bearing arms: the bard, the judge, the graduate in law or religion. These represent God and His peace, and no weapon must ever be found in their hand.

"There are three whose power is kingly in law: the sovereign paramount of Britain over all Britain and its Isles; the princes palatine in their princedoms; the heads of the clans in their clans.

"There are three sacred things by which the conscience binds itself to truth: the name of God; the rod of him who offers up prayers to God; the joined right hand.

"There are three persons who have a right to public maintenance: the old; the babe; the foreigner who cannot speak the British tongue."

These laws of Mulmutius are briefly summarised by Spencer:

"Then made he lawes; which some men say
Were unto him revealed in vision,
By which he freed the Traveller's highway,
The Churches' part, the Ploughman's portion;
Restraining stealth, and strong extortion,
The gracious Numa of great Britanny,
For all his dayes, the chief dominion
By strength was wielded without policy.
Therefore he first wore crown of gold for dignity."

After a memorable reign of forty years Mulmutius died, and was interred on the White Mound in Caer Troia. His eldest son, Belinus, succeeded him, and completed the roads his father began. A law was made throwing open these roads to all nations and foreigners, and placing them on the same footing of security as the river and the sanctuaries. "There are three things free to a country and its borders—the rivers, the roads, and the place of worship. These are under the

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protection of God and His peace. Whoever on or within them draws weapons against any one is a criminal." In this law originated the term "the King's Highway."*

Thus we are brought back to the middle of the millennium which separates Christ from David, the King of Israel, but we are still in Britain.

"THE GROUND OF ISRAEL'S REDEMPTION AND RECONCILIATION."

Part III.

Address at Headquarters by Mrs. Tydeman Chilvers.

Thank God the time is come when that veil is being removed and the blindness is being withered up and the hardness softened; when at last there is an awakening amongst God's chosen people, to realise the wonderful deliverance that Jesus Christ has brought to them. Shall we turn to 2 Cor. v, 18:—

"And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

Brought back into friendship with God on the grounds of the Redeemer's Sacrifice! There I see Calvary overturning the Fall. At the "Fall" man was separated from friendship with God, for Adam before had "walked and talked with" his Maker; they had conversed about the works of His hand; Adam had evidently entered into God's plan, understanding and co-operating in that great scheme unfolded before his eyes. Our first father in those days—for how long we do not know—reigned in life, having dominion over all things upon the earth; but because of sin, alas, all was lost. But in Christ all is regained and man is brought back into friendship with God and "reconciled unto God." "Listen—'*I have called you friends.*' '*Ye are My friends*, if ye do whatsoever I command you.'"

"Who shall lay anything to the charge of God's elect? Who is he that condemneth? It is Christ that died, yea, rather that is risen again, Who is even at the right hand of God, Who also maketh intercession for us."

What is God's message to Israel to-day? Repent. "Cast away from you all your transgressions, whereby ye have transgressed . . . for why will ye die, O House 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." ". . . but now (God) commandeth all men everywhere to repent." (Acts xxvi, 20.) "Only acknowledge thy iniquities" for "if we confess our sin, He is faithful and just to forgive us our sin." "Return unto Me, I have blotted out thy transgressions as a thick cloud, and I will remember them no more for ever." . . . "I have cast all thy sins behind My back" . . . and He says to the heart that comes to Him, "I will pardon all thy iniquities . . . I will heal all thy diseases . . . I will restore all the years that the locusts have eaten . . . I will deliver and set you free."

Again, this is the message to Israel to-day: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isaiah lxii, 10.) "Take up the stumbling block out of the way of My people, saith the Lord." What are the stumbling blocks? I come across many, I think they may be chiefly unbelief, doubt, prejudice, indifference, ignorance of the Word of the Lord. "My people are destroyed for lack of knowledge, saith the Lord."

Surely the time has come for Israel to recognise her own identity, that her long years of captivity are ended, and God is drawing aside the veil of darkness which has been clouding her mind—the time when she shall know her King; when she shall know that her King is her Saviour: "Whom the heavens must receive *until* the time of restoration of all things," and as Jesus said, "When ye see these things *begin* to come to pass, lift up your heads, your redemption (loosing away) draweth nigh."

My friend, has not the time come when from the signs of the times on every hand we may conclude that the coming of The King draweth nigh? The time is come! The time is up; "Up, this is the day!" Is He not at the doors? Then must we not impart the knowledge God has given to us? To prepare the way of the Lord: to take up the stumbling blocks out of the way of His people by giving them light on the Word of God, opening up what has hitherto been hidden, showing the way to the Saviour, and pointing to the signs of His Coming.

* * *

Never let us forget that it is "Jesus," our heart's Best Beloved, Whom we are expecting. Some while ago, when I was speaking about His return, one in the audience left with the determination not to come again. Afterward I asked her the reason. She said "I felt positively frightened . . . and resented what you were saying." But she did come again, and on that occasion I was showing particularly Whom we were looking for; the Christ of the pierced hands and feet; He Whose hands were laid on the children's heads in blessing and caress; He to Whom we had been praying for help and comfort all the years; Who has been our Brother "born for adversity and Friend of the grey days—it is He Whom we are waiting for," I said. As I talked her heart began to glow and afterwards she remarked, "I see, I had quite forgotten that. When I realised it was 'Jesus' it made all the difference." Yes, it is Jesus Who is coming again; Our Blessed Lord and Saviour; Oh, we shall recognise Him, as the hymn says:—

"I shall know Him; I shall know Him—
By the print of the nails in His Hand."

Then I think that God's message to Israel to-day is that *they heed His call to prayer.* The Holy Spirit is promised to teach us of things to come. "He shall show you things to come." Are we asking Him? "Ask Me of things to come; concerning My sons and concerning the works of My hands (and I fain would say this with bated breath—it is so wonderful)—command ye Me." That is a call to prayer in these days for us, friends. "Call upon Me and I will answer thee, and

* "Mulmutine Laws. Prehistoric London." Pages 144-5-6.
See also De Laudibus Legum Angliae; Coke, Preface to third volume of Pleadings.
Origin of the Common Law of England.

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shew thee great and mighty things which thou knowest not " ; " I will be enquired of by the House of Israel to do it for them, saith the Lord."

In the thirteenth of Romans the Apostle tells of the urgency, even in his time, of God's children rousing themselves to the imminence of His return. " Knowing the time, that it is high time to awake out of sleep."

In closing, may I remind you of Our Lord's words in Luke xxi, which is specially for everyone of us, knowing our own susceptibility in these days : " Heaven and earth shall pass away, but My words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell upon the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man."

Yes, the Christ of the Cross ; the Christ of Calvary, Who by His precious Blood hath made us nigh unto God, IS coming again, it is "as certain as the dawn." The signs given us are with us to-day on every side, and as far as one can understand that which God's Word reveals should be in place at such a time is in place now to-day. " Lift up your heads, for your loosing draweth nigh." Let us not be too absorbed with the " excesses " of life, duties, sorrows, cares, which often are life's surfeit—that we be not overcharged—lest THAT DAY come upon us unawares. Rather, may He so count us worthy, that when He comes and calls, we shall be caught up unto Himself in the Glory, there to be with Him for ever and for ever.

What joy that He Who hath removed the barrier of Israel's sin and by His own sacrifice hath brought us into friendship and fellowship with God Himself is coming for us, and coming to this same earth which bears the print of His footsteps and His outpoured Blood, to reign over the whole world in righteousness and equity and in justice.

COME, LORD JESUS : COME QUICKLY. AMEN.

WHY WAS THE TWENTY-FIFTH OF DECEMBER CHOSEN AS A DAY ON WHICH TO CELEBRATE THE BIRTH OF CHRIST?

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

IN early times Christmas Day was kept on varying dates. Clement of Alexandria speaks of April 21st, or May 20th, as being days upon which the Nativity was celebrated. In the Eastern Church it was generally kept concurrently with the Epiphany, January 6th, there being a tradition that Our Lord was baptised on that day. St. Chrysostom, addressing the people of Antioch, says that ten years were not passed since they came to the true knowledge of the day of Christ's Birth, which they before kept on Epiphany until the Western Church enlightened them (*Hom.* xxxi, *de Natali Christi ;* also *Hom.* xxiv, *de Bapt. Christ*). Other Churches followed this example, but to this day the Armenian Church continues to celebrate Christmas and the Epiphany on January 6th. However, the observance of the Christmas Festival on December 25th in the Western Church is most ancient, since it dates from the end of the third or the beginning of the fourth century. At Antioch the change was not introduced until about the year A.D. 375. The earliest mention of the Festival of Christmas is in the calendar of Philocalus, which was drawn up at Rome in A.D. 336, in which the words are, " *VIII. kal. jan., natus Christus in Betleem Judee,*" which means that " Christ was born in Bethlehem of Judæa on the twenty-fifth of December." In this same calendar December 25th is marked *N. Invicti*, i.e., *Natalis Solis Invicti*, i.e., the birthday of the Unconquered Sun. St. Augustine says, " *Natus autem traditur octavo kalendas Januarias,*" which means that the current tradition was that Christ was born on the eighth of the calends of January, *i.e.*, on the twenty-fifth of December (*de Trinitate*, lib. iv, 5). Bingham says, " Now, the original of this Festival is by many learned men carried as high as the age of the apostles," but has then to confess that he cannot verify this belief (*Antiquities of Christian Church*, Bk. XX, chap. iv).

So much for the evidence of the early acceptance of the date of Christmas Day. But when we come to consider why the twenty-fifth of December became recognised in the Western Church, a very interesting study is opened to us. The Venerable Bede tells us that " the ancient people of the Angli began the year on the twenty-fifth of December when we now celebrate the Birthday of the Lord ; and the very night which is now so holy to us, they called in their tongue *modranecht* (*modra niht*), that is, the mothers' night, by reason we suspect of the ceremonies which in that long night vigil they performed " (*De Ratione Temporum*, chap. xiii). The Anglo-Saxon Chronicle appears to call Christmas " the mass-night of midwinter."

But while there is no Biblical or authoritative tradition bearing on the actual day of Christ's Birth, there can be but little doubt but that the twenty-fifth of December was adopted partly as a result of, and partly as a counteraction against, the popular and widespread worship of Mithra. With us nowadays the winter solstice (the shortest day) falls on December 22nd, but in the Julian calendar the twenty-fifth of December was reckoned the winter solstice, a day which was regarded as the Nativity of the Sun, because the day begins to lengthen, and the power of the sun to increase from that turning-point of the solar year, as was noted by Pliny in his *Natural History* (xviii, 221). Now with the decline of the ancient world the old Persian deity Mithra clamoured for recognition and sovereignty in the West. All over the Roman Empire monuments of Mithraic worship have been found, scattered in profusion, testifying to the great popularity of this deity. We cannot here devote space to a definition and description of the Mithraic cult, but suffice it to say that the latter proved to be an ugly rival to Christianity. Strangely enough the Mithraic cult appears to have presented many points of resemblance both to the religion of Cybele (Rhea) " the Mother of the Gods " and to Christianity. It combined a solemn ritual with aspirations after moral purity and a hope of immortality. Yet, in spite of its resemblance, Mithraism was deeply antagonistic to the Christian Faith. Both religions were of Oriental origin ; they were propagated about the same time, and spread with equal rapidity on account of the same causes, *i.e.*, the unity of the political world, and the debasement of its moral life. At the end of the second century each had

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advanced to the farthest limits of the Roman Empire, although Mithraism possessed greatest strength along the Danube and the Rhine, while Christianity throve especially in Asia and Africa. They came, however, into collision at Rome, in Africa, and in the Rhone Valley, when the struggle became the more obstinate in consequence of the numerous resemblances between the two religions.

Now Mithra was regularly identified by his worshippers with the Sun, who, as quoted above, was called "the Unconquered Sun" (*Sol Invictus*). Hence his nativity also fell on the twenty-fifth of December, the winter solstice. Sir James Frazer in his *Golden Bough* (Vol. IV, *Adonis, Attis, Osiris*, Book II, Chap. vi, pp. 195-203) says, "What considerations led the ecclesiastical authorities to institute the Festival of Christmas? The motives for the innovation are stated with great frankness by a Syrian writer, himself a Christian. 'The reason,' he tells us, 'why the fathers transferred the celebration of the sixth of January to the twenty-fifth of December was this. It was a custom of the heathen to celebrate on the same twenty-fifth of December the birthday of the Sun, at which they kindled lights in token of festivity. In these solemnities and festivities the Christians also took part. Accordingly when the doctors of the Church perceived that the Christians had a leaning to this Festival, they took counsel and resolved that the true Nativity should be solemnised on that day and the Festival of the Epiphany on the sixth of January. Accordingly, along with this custom, the practice has prevailed of kindling fires till the sixth.' The heathen origin of Christmas is plainly hinted at, if not tacitly admitted, by Augustine (*Serm.* cxc, 1) when he exhorts his Christian brethren not to celebrate that solemn day like the heathen on account of the sun, but on account of Him who made the sun. In like manner Leo the Great rebuked the pestilent belief that Christmas was solemnised because of the birth of the new sun, as it was called, and not because of the Nativity of Christ."

"Thus it appears," says Sir James Frazer, "that the Christian Church chose to celebrate the birthday of its Founder on the twenty-fifth of December in order to transfer the devotion of the heathen from the Sun to Him who was called The Sun of Righteousness."

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advanced to the farthest limits of the Roman Empire, although Mithraism possessed greatest strength along the Danube and the Rhine, while Christianity throve especially in Asia and Africa. They came, however, into collision at Rome, in Africa, and in the Rhone Valley, when the struggle became the more obstinate in consequence of the numerous resemblances between the two religions.

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Empire, have the witness and admiration of nearly the whole world, but the ultimate purpose of Kingdom Gospel is the establishment, under Our Lord, of *universal* justice. "Justice and judgment are the habitation of Thy throne" (or establishment, see margin, Psalm lxxxix, 14) "For He cometh to judge the earth: He shall judge the earth with His righteousness, and the people with His truth." The result of absolute justice by the judgments of Jesus Christ the righteous will be everlasting.

PEACE.

During the meantime, "Blessed are the peacemakers, for they shall be called the children of God." Surely among the blessings contained in the Sermon on the Mount one of the highest blessings was awarded to the peacemakers. The Sermon on the Mount was retrospective as well as future, it is for all time. "For I the Lord change not." Has there ever been a time when peace was more eulogised and desired than the present?

Jesus Christ bestowed on His disciples a priceless gift: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." There is a peace of mind which no power on earth can disturb or dismay; such, it may be imagined, was possessed by that eminent soldier, Earl Haig. "The peace of God, which passeth all understanding."

The word peacemakers has many inferences: on occasions, while human nature remains what it is, the restoration of peace can only be brought about by force of arms; the making of peace, in relation to war and lawlessness, was displayed in the history of Israel. In the wilderness the Almighty formed Israel into an army for war; and in Deut. xx gave directions for battle. David sang, "Blessed be the Lord my strength, which teacheth my hands to war and my fingers to fight." Balak was told that "Israel shall do valiantly." Thus saith the Lord to Israel, "Thou art My battle-axe and weapons of war." Jesus said to His disciples: "And when ye shall hear of wars and rumours of war be ye not troubled; for such things must needs be." Scripture illustrates the vindication of war, when waged in the cause of mercy, justice and peace, as when men, by faith, "Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens." (Heb. xi, 34.) The personal application of peacemakers may be considerably misunderstood and misapplied: it is not the feeble plea of the conscientious objector, in a time of national peril, whereby he evades duty and danger, by the profession of peace principles, but the warrior's manly resistance to lawless violence, that denotes a peacemaker. Let the advocates of "peace at any price" beware of being found blind, unfaithful watchmen and condemned, "For when they shall say, Peace and safety, then sudden destruction cometh upon them." (1 Thess. iv, 3.) Deeds are required as well as words to make a peacemaker. "The works of righteousness shall be peace." "And the fruit of righteousness is sown in peace of them that make peace." Not only individuals, but nations and associations may be peacemakers. Two leagues of nations are in existence in the benign interests of peace, one of human origin, diverse in race, subject to conflicting aims and ambitions, human frailties and failure: the other, created by God Himself and imperishable, composed of a nation and company of Israel nations, a league, already of world-wide reputation for justice and peace as expressed by the proverbial *Pax Britannica*. The policy of the British Empire is the maintenance of peace. "I want peace," said Nelson, "which is only to be had through our invincible Navy." Statesmanship takes its part in the great work: in 1878 Disraeli loosened the grasp of Russia on the throat of Turkey and brought back "peace with honour" from the Berlin congress. Of the makers of industrial peace, space will not permit us to write, nor of those happy individuals, of all degrees and nationalities, entitled to be called the "children of God."

One thing is clear, that absolute, unlimited peace on earth will not be attainable until that arch war-maker, our great adversary the devil, "prince of the powers of the air," and "of this world," wicked, malignant, deceitful, fierce and cruel, shall be no longer able to pervert the minds and hearts of mankind by his diabolical influence. Again, during the meantime, the peacemakers, and particularly those of the Gospel of the Kingdom, with its national and judicial activities, will be diffusing the blessings of the Abrahamic covenant among mankind in general, in preparation for the return of Our Lord. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven." "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east": "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 GARDEN TOMB.

"Now in proximity to the spot where He was crucified, there was a Garden; and in this Garden there was a new Tomb in which no one had ever been placed. There, then, the Tomb being near, they deposited Jesus, on account of the Preparation Day of the Judeans." (John xix, 41-42. Ferrar Fenton.)

IF the exact site of the CRUCIFIXION can be fixed, then the precise site of the GARDEN TOMB and scene of the RESURRECTION may be judged with almost certain accuracy. Ferrar Fenton's inimitable rendering of *John xix*, 41-42, brings out some of the points of evidence with peculiar clearness. The use of the expression "in proximity to," and again "there, then, the Tomb being near," are of great significance, and strongly support the claim that the GARDEN TOMB site rather than the CHURCH of the HOLY SEPULCHRE marks the true place where Our LORD lay and rose again, triumphantly, from the dead.

The identification of this site is of supreme importance, for it must be, in a very special sense, the most sacred spot in all the earth.

That this fact is yearly commanding wider recognition there can be no doubt. The recent publication of an article in the *Daily Express* on this tremendous subject may be taken

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as a striking sign of this ever-widening interest. The following extract may interest those who failed to see the original :—

"The CHURCH of the HOLY SEPULCHRE in JERUSALEM, which has been accepted for sixteen centuries as the traditional site of the RESURRECTION, will be regarded more critically this EASTERTIDE by visitors to the HOLY LAND, for new and sensational discoveries made in JERUSALEM have strengthened the belief already held by many archæologists that the SKULL HILL on the Jericho Road, near the DAMASCUS GATE, is

THE TRUE GOLGOTHA,

and that the tomb in the garden adjoining, known as the GARDEN TOMB, is the real scene of the RESURRECTION.

"Two of the new discoveries which may revolutionise theories that have been held for centuries are the recent location of the third wall of HEROD AGRIPPA, and the chance finding of a small carved stone.

"The Third Wall was built by HEROD AGRIPPA about ten years after the death of CHRIST to enclose the straggling suburb that had grown up to the north of the city. When the British engineers were making the new road leading from the DAMASCUS GATE, they discovered traces of this wall, and now the *Palestine Exploration Society* has uncovered it further and has definitely located its position for a considerable distance.

"This fixes the Second Wall, *outside* of which CHRIST suffered, *as being identical with* the present north wall. If this is so, the ground covered by the CHURCH of the HOLY SEPULCHRE must always have been *within* the city.

"The second important discovery was the finding of a small carved stone by *Miss Hussey*, who is in charge of the Garden Tomb. This, on being cleaned and examined, proved to be a small shrine stone of a Temple of Venus. It was unearthed some thirty feet from the entrance to the tomb.

"The discovery is of immense value when it is remembered that HADRIAN, after his conquest of the HOLY CITY in A.D. 135, decided to desecrate once and for all the places most sacred both to JEW and CHRISTIAN. To this end he built a Temple of Jupiter on the site of SOLOMON'S TEMPLE, and a Temple to Venus at the scene of the RESURRECTION.

"Almost two hundred years later CONSTANTINE, the first CHRISTIAN EMPEROR, destroyed this heathen temple, and built a magnificent basilica in honour of the Resurrection and to make amends for Hadrian's sacrilege. *The Church of the Holy Sepulchre stands to-day on the spot where Constantine built his cathedral almost in the centre of the present city.*

"It seems not improbable that CONSTANTINE deliberately chose to build, *not on the actual spot*, but *within* the walls and under the protection of their fortifications."

The writer finally concludes :—"Assuming that the SKULL HILL is the place where the CRUCIFIXION was held, then it must be obvious that the

TOMB OF CHRIST

must be near. *St. John* says : 'In the place where He was crucified there was a garden, and in the garden a new sepulchre.'

"It is a remarkable fact that this tomb *answering the scriptural description* has been found in a garden on the slopes of the SKULL HILL. It is rock hewn and unfinished. It has been at some time closed with a stone. It is comparatively isolated and seems suitable as a private burial place.

"In addition there are signs that a building once stood over the tomb. Traces of two arches still exist ; there is also a fragment of stone paving and the remains of a column. Above the door are three small recesses which are usually found in heathen temples. All these seem to indicate the fact that Hadrian's Temple of Venus may have stood here, and the further finding of the shrine stone strengthens the theory.

"To-day this tomb—perhaps the most holy place in the world—is in the charge of a representative of the Garden Tomb Association."

The Garden Tomb Committee are charged with the responsibility for the upkeep of this GARDEN and the preservation of the TOMB. Subscriptions or donations would be most gratefully received by the *Hon. Treasurer* :—A. R. Heaver, Esq., c/o 6, Buckingham Gate, London, S.W.1. A Booklet, beautifully illustrated, giving further interesting information, may be obtained. Price 2s. 1½d., post free.

THE PROMISES TO THE FATHERS.

THE LAND OF THE COVENANT.

BY THE LATE REV. MARTIN LYMAN STREATOR, M.A. (U.S.A.)

"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."

The divine selection of the Islands of the West as a suitable place for the planting of the chosen people dawned upon the minds of men centuries ago. The ancients seem to have had a just conception of the meaning of the prophecies relating to it, without understanding the method of their historical fulfilment. In modern times Sir Nathaniel Bacon, writing in A.D. 1647, said in the "History of the English Constitution" :

> "It was long before the Son of God was inwombed, and while as yet Providence seemed to close only with the Jewish nation, and to hover over it, as a choice picked place from all the earth, that, with a gracious eye surveying the forsaken condition of other nations, it glanced upon this island, both thoughts and words reflected on isles, *isles of the Gentiles, isles afar off* (Isa. xlii, 4 ; li, 5 ; lx, 9 ; lxvi, 19), as if amongst them the Lord of all the earth had found out one place that should be to Him as the ring of this terrestrial globe : and if the ways of Providence may be looked upon as a gloss of those prophecies, we must confess that this island was conceived in the womb thereof long before it was manifested to the world. To recover the forgotten ways of past Providence is no less difficult than to search out the bowels of future promises."

The holy promise of God which He made sure in His everlasting Covenant with David concerning the appointed place prepared for the planting of Israel, and the prophetical statements of its location in the Islands of the West at the ends of the earth, is a demonstration that these islands were conceived in the mind of the God of revelation, prepared for their purpose by the God of nature, and appointed for His people Israel by the God of the Covenant, long before they were manifested to

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the world. God is a grand strategist. Palestine was the best place to plant Israel for influencing the great nations of antiquity. The British Islands was the best place to plant the elect race for the colonising of the world. In order to the fulfilment of the promises given to the fathers for the world-wide development of Israel, the eternal God, who comprehended all ages in His vision, promised King David, while the chosen people were yet in Palestine, another place, appointed by Him for their planting, in which they never more should be wasted, and from which they nevermore should be plucked up. In two prophecies given through Isaiah, Jehovah designates this land of the Covenant as "the Islands of the West," and shows by the description relating to them that they are located at the ends of the earth, the extremity of the old world. Going forth from hence "they passed over the sea" (Isa. xvi, 8), they established colonies in "the desolate heritages of the earth" (Isa. xlix, 8), that they might accomplish the divine purpose in filling "the face of the world with fruit" (Isa. xxvii, 6). Israel, the mother of nations, the many nations of prophecy, lost her first colonies, but retains all the others as her own in one great Company of Nations (Isa. xlix, 19-21). But the sceptic exclaims, this is too definite and specific for prophecy! Indeed! How do you know how specific prophecy should be? Judge prophecy by what it says and its fulfilment in history; not by your inner consciousness of what it ought to be. Nature was not understood till, discarding human theories, we studied Nature herself, and listened reverently to her own voice. Prophecy will not be understood till, discarding human speculations, we study prophecy itself, and listen reverently to its own voice. In each case it is the voice of God. Heed that voice alike in nature, prophecy and history. God Himself is the sole judge of what is best and most fitting to reveal concerning His purposes, of how much He shall make known, and when and how He shall declare it. It becomes us with the teachableness of children, the truthfulness of saints, and the wisdom of sages, to receive and accept with reverence whatever He says. Then we may understand the divine order of the ages, which reveals the true philosophy of history. Then we can see the vista of the ages as they appeared to the prophets of God.

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INSPIRATION.

Every consideration of the conditions of the New Covenant makes it abundantly manifest that to the living of a Christ-like life an immediate and continual inspiration is an absolute essential. For nothing is more plain on the face of Holy Writ than the fact that the believer can do nothing of himself (John xv, 5). And yet simple as it may appear it is nevertheless true that to have a God-given knowledge of the fact, and to act upon it continually, is the very acme of Christian perfection.

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there must be a full and perfect surrender ; for whosoever will not renounce all that he hath, cannot be a disciple (Luke xiv, 33 ; Romans xii, 1).

He that would have the THOUGHTS of GOD, and the WISDOM of GOD must forsake his own thoughts and his own wisdom (Isaiah lv, 8, 9 ; 1 Cor. xix, 30). Then we must practise the presence of God, and be attentive to the voice of THE ETERNAL WORD which speaketh within us. And following the example of our blessed MASTER, we must seize every opportunity of waiting upon God in the secret inner chamber (Matt. vi, 6). No work of faith or labour of love reaps a richer or more certain reward than this.

There is no better preparation for service, or more certain method of obtaining the ear of the learner, than by constant waiting in silent expectation upon God (Isaiah xi, 31).

IT IS MUCH MORE IMPORTANT THAT I SHOULD HEAR HIS VOICE THAN THAT HE SHOULD HEAR MINE.

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God has promised to such waiters upon HIM that they shall exchange strength that is put off the human and put on (or become clothed with) DIVINE strength, by means of which they shall mount up with wings as eagles ; run and not be weary, and walk and not faint. Then will these earthen vessels be filled with GOD'S hid treasure, and our hearts so garrisoned with the thoughts of GOD that our messages will be always WORDS proceeding out of the MOUTH of GOD ; our will and our deeds being continually energised by GOD.

ISAIAH.

BY GEORGE GILFILLAN.

"I FELT," says Sir W. Herschel, "after a considerable sweep through the sky with my telescope, Sirius announcing himself from a great distance, and at length he rushed unto the field of view with all the brightness of the rising sun, and I had to withdraw my eyes from the dazzling object." So have we, looking out from our "specular tower," seen from a great way off the approach of the "mighty orb of song"—the divine Isaiah—and have felt awestruck in the path of his coming. He was a prince amid a generation of princes—a Titan among a tribe of Titans ; and, of all the prophets who rose on aspiring pinion to meet the Sun of Righteousness, it was his—the Evangelical Eagle—to mount highest, and to catch on his wing the richest anticipation of his rising. It was his, too, to pierce most clearly down into the future, and become an eye-witness of the great events which were in its womb enclosed. He is the most eloquent, the most dramatic, the most poetic—in one word, the most complete of the Bards of Israel. He has not the austere majesty of Moses—the gorgeous natural description of Job—Ezekiel's rough and rapid vehemence, like a red torrent from the hills seeking the Lake of Galilee in the day of storm—David's high gusts of lyric enthusiasm, dying away into the low wailings of penitential sorrow—Daniel's awful allegory—John's piled and enthroned thunders ; his power is solemn, sustained, and majestic ; his step moves gracefully, at the same time that it shakes the wilderness. His imagery, it is curious to notice, amidst all its profusion, is seldom snatched from the upper regions of the Ethereal—from the terrible crystal, or the stones of fire—from the winged cherubim, or the eyed wheels—from the waves of the glassy sea, or the blanched locks of the Ancient of Days ; but from lower, though lofty subjects—from the glory of Lebanon, the excellency of Sharon, the waving forests of Carmel, the willows of Kedron, the flocks of Kedar, and the rams of Nebaioth. Once only does he pass within the veil—"in the year that King Uzziah died"—and he enters trembling, and he withdraws in haste, and he bears out from amidst the surging smoke and the tempestuous glory but a single "live coal" from off the altar. His prophecy opens with sublime complaint ; it frequently irritates into noble anger, it subdues into irony, it melts into pathos ; but its general tone is that of victorious exultation. It is one long rapture. You see its author standing on an eminence, bending forward over the magnificent prospect it commands, and with clasped hands, streaming eyes, and eloquent sobs, indicating his excess of joy. It is true of all the prophets that they frequently seem to see rather than foresee, but especially true of Isaiah. Not merely does his mind overleap ages, and take up centuries as a "little thing," but his eye overleaps them, too, and seems literally to *see* the word Cyrus inscribed on his banner—the river Euphrates turned aside—the Cross, and Him Who bare it. We have little doubt that many of his visions became objective, and actually painted themselves on the prophet's eye. Would we had witnessed that awful eye, as it was piercing the depths of time—seeing the future glaring through the thin mist of the Present !

How rapid are the prophet's transitions ! How sudden his bursts ! How startling his questions ! How the page appears to live and move as you read ! "Who are these that fly as a cloud, and as the doves to their windows ?" "Who is this that cometh from Edom, with dyed garments from Bozrah ?" "Who hath believed our report ?" "Lift ye up a banner upon the high mountain !" "Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem !" "Ho, every one that thirsteth, come ye to the waters !" He is the divine describer of a divine panorama. His sermons are not compositions, but cries, from one who "sees a sight you cannot see, and hears a voice you cannot hear." He realises the old name which gradually merged in that of prophet—"seer." He is *the* Seer—an Eye running to and fro throughout the future : and, as you contemplate him, you feel what a power was that sight of the olden prophets, which pierced the thickest veils, found the turf thin and the tomb-stone transparent, saw into the darkness of the past, the present, and the to-come—the most hidden recesses of the human heart—the folds of Destruction itself ; that sight which, in Ezekiel, bare the blaze of the crystal and the eyes of the wheels—which, in Daniel, read at a glance the hieroglyphics of heaven—and which, in John, blenched not before the great white throne. Many eyes are glorious ; that of beauty, with its mirthful or melancholy meaning ; that of the poet, rolling in its fine frenzy ; that of the sage, worn with wonder, or luminous with mild and settled intelligence ; but who shall describe the eye of the prophet, across whose mirror swept the shadows of empires, stalked the ghosts of kings, stretched in

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their loveliness the landscapes of a regenerated earth, and lay, in its terror, red and still, the image of the judgment-seat of Almighty God? Then did not Sight—the highest faculty of matter or mind—come culminating to an intense and dazzling point, trembling upon Omniscience itself?

Exultation, we have said, is the pervading spirit of Isaiah's prophecy. His are the "prancings of a mighty one." Has he to tread on idols? He not only treads, but tramples and leaps upon them. Witness the irony directed against the stock and stone gods of his country, in the 44th chapter. Does he describe the downfall of the Assyrian monarch? It is to the accompaniment of wild and hollow laughter from the depths of Hades, "Which is moved from beneath," to meet and welcome his coming. Great is his glorying over the ruin of Babylon. With a trumpet voice he inveighs against the false fastings and other superstitions of his age. As the prospect of the millennial day breaks in again and again upon his eye, he hails it with an unvaried note of triumphant anticipation. Rarely does he mitigate his voice, or check his exuberant joy, save in describing the sufferings of Christ. Here he shades his eyes, holds in his eloquent breath, and furls his wing of fire. But, so soon as he has passed the hill of sorrow, his old rapturous emotions come upon him with twofold force, and no pæan in his prophecy is more joyous than the 54th chapter. It rings like a marriage-bell.

The true title, indeed, of Isaiah's prophecy is a "song." It is the "Song of Songs, which is Isaiah's," and many of its notes are only a little lower than those which saluted the birth of Christ, or welcomed Him from the tomb, with the burden, "He is risen, He is risen, and shall die no more!"

From this height of vision, pitch of power, and fulness of utterance, Isaiah rarely stoops to the tender. He must sail on in:—

"Supreme dominion,
Through the azure deep of air."

Yet, when he does descend, it is gracefully. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet I will not forget thee." Tears in the eye of a strong man move more than all other human tears. But here are tears from a "fire-armed angel," and surely there is no softness like theirs.

The uniform grandeur, the pomp of diction, the almost painful richness of figure, distinguishing this prophet, would have lessened his power over the common Christian mind had it not been for the evangelical sentiment in which his strains abound, and which has gained him the name of the "Fifth Evangelist." Many bare with Milton solely for his religion. It is the same with Isaiah. The Cross stands in the painted window of his style. His stateliest figure bows before Messiah's throne. An eagle of the sun, his nest is in Calvary. Anticipating the homage of the Eastern sages, he spreads out before the infant God treasures of gold, frankincense, and myrrh. The gifts are rare and costly, but not too precious to be offered to such a being; they are brought from afar, but HE has come farther "to seek and to save that which was lost."

From "Bards of the Bible."

AN AMERICAN ON "BRITISH IMPERIALISM."

AN address by Hon. H. J. Allen, ex-Governor of Kansas, at a dinner given by the English-Speaking Union of New York. Published in the *British Californian*.

If you study imperialism as the British people understand imperialism, you discover that first of all there is a standard of realisation of their obligations. I visited two great banks in Shanghai, the British Bank of Shanghai and Hongkong and an American bank, and I asked one of the wisest Americans over there how the banks compared in their administration. He said, "Very, very different." He said, "The British bank over here seeks to make such loans and investments as help to build Shanghai and the country round about. The American bank over here skims the cream." Well, we are good bankers, and the British are good bankers, but there is no substitute for age in teaching the obligation of a nation to those to whom it takes the ministry of its business.

When we got over to Egypt we discovered again that there was a standard for imperialism if you get accustomed to it. When you hear an American talk in the Panama Canal Zone, and an Englishman talk in Egypt, you somehow get the idea there isn't much difference between the high quality of mission we are performing in the Panama Canal Zone and the mission the British are performing in the guardianship of the Suez Canal, and it is beautiful to hear both nations talk about it. But the British are doing it better than we are, because to them it has become a profound realisation of duty. . . . .

I asked the High Commissioner, observing that he was a man loaded with many cares, of what it was that kept him anxious and eager on the job in Cairo, and he made this peculiar answer: "I'd like to carry on so that when they excavate us in the future and dig me up they will say, 'Here was a Britisher who wanted to make life a little better for the Egyptians.'"

When you get to Constantinople you find the Turk looking like the Egyptian and praying like him and dressing like him and smelling like him. But his pound is worth 65 cents, and over in Cairo the Egyptian pound is worth $5.04, and the difference between 65 cents and $5.04 is British occupation.

And so when you go to Palestine you find they have given to the Holy Land a better government than either Moses or David or Solomon or any of the ancients gave to Palestine. A nation trying only to be just, with a determination to draw no issues between people, but to give every man and every woman a square deal.

And so I say, as you go around the world, following the trail of the British flag, you come to the realisation that there has been, as the moving force of modern imperialism, a realisation of the obligation, the humane obligation, of the Government to the people.

I am not asking for imperialism. I am not seeking to commit the United States to a policy of imperialism. But if we are going on as a part of the world, enabling American tradesmen and American manufacturers to pursue the policy of peaceful penetration, then we will have to stand behind them with an intelligence and a character that will make them realise what their rights are and will make us realise what our duties are.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

OUR anticipations of a crowded audience for the meeting at Central Hall, Westminster, on March 27th, were more than realised, a queue began to form outside the hall by 6 p.m. When the doors were opened at 6.45 there was such a rush for seats that the stewards had a very hard time to cope with it. By 7.20 there were hundreds seeking admission in vain. We had made provision for an overflow meeting, but the only hall available was too small. The next in size was that adjoining the one we had already filled—and was not expected to be free until after 8 o'clock; very fortunately the meeting there concluded by 7.25, when the hall was offered to us. We instantly accepted it; the doors were opened and in poured the waiting crowd, filling it also. The Rev. Pascoe Goard kindly consented to at once address that audience, while Mr. Garrison addressed the other over which Major Knowles presided. Mr. Goard condensed his lecture into a whirlwind address of forty-five minutes, and then returned to audience number one giving his lecture as advertised, and a very remarkable lecture it was, breaking entirely new ground in his theological and scientific approach. The subject was "The Chronological Trajectory and the Geography of Prophecy." The audience received it with immense interest and enthusiastic appreciation.

The Rev. W. H. Stuart-Fox, M.A., presided over meeting number two, where the Rev. Joseph Cay followed Mr. Goard with a rousing address. He in turn was followed by Mr. Garrison and the Chairman. The evening was one never to be forgotten for its spirit and enthusiasm in both halls.

Although expecting an overflowing hall we did not expect a crowd to come quite so early, nor in such numbers, resulting in some inconvenience. This, however, was cheerfully borne in the general gratification at the success attained.

This experience marks a new stage in our gatherings, and provision will have to be made accordingly to meet the new conditions. The suggestion was made and received with great enthusiasm that the Federation urgently requires a suitable hall of its own in London. At the close of the meeting one of the audience requested the privilege of making the first contribution towards a hall, and this was gratefully received.

* * *

Mr. John H. Tench, the President of our Darlington Branch, will give an address at Headquarters on Wednesday afternoon next, at 3 o'clock, and we hope for a large audience to greet him. There will be no meeting at H.Q. on Thursday, April 12th, in view of all efforts being concentrated on the Queen's Hall on the following day.

* * *

Illustrating the enormous increase in our work, a few years ago we at H.Q. were thinking in terms of Branches, then we had to think of Britain divided into Areas, manned by Commissioners, now we are compelled to think in terms of Dominions and Nations. Canada has organised from Ontario to the Pacific Coast; the Union of South Africa has organised under the Rev. Maxwell Carnson. Australasia is aiming in the same direction. Great developments are looming in U.S.A. All this, with the vastly increased activity in the London area, means a heavy call on our resources; for instance, our expense for one day in postage stamps alone we found to be nearly £30, and this not our largest day of postal expense.

* * *

The tickets for April 13th at Queen's Hall are going fast, and those who wish for good seats are strongly advised to lose no time in securing them.

* * *

The four B.-I. meetings in the Town Hall, Newark, were an unqualified success; excellent audiences listened with rapt attention to the Rev. T. H. Whitehouse's most interesting lectures. A return visit has been arranged for April 23rd, at 3 and 7.30 p.m.

* * *

A new Branch of the Federation has been formed at Brighton. Major J. Knowles, O.B.E., was unanimously elected as President, and Mr. R. H. Filtness was appointed Hon. Secretary. We heartily wish the Branch great success.

* * *

We regret to hear of the death of Mrs. Modin after a rather trying illness. She was a very ardent British-Israelite of many years' standing. We tender our sympathy to her family, especially to her devoted daughter—Miss Gladys Modin, known to our readers as the author of interesting articles in our journal and of some useful leaflets.

* * *

The Rev. W. B. Pollock, M.A., gave a very greatly appreciated address for our Stockport Branch on March 22nd.

ENGAGEMENTS FOR NEXT WEEK.

BEDFORD, Wesley Hall, Ford End Road, Wednesday, 11th. Rev. Joseph Gay.

CROUCH HILL, St. Saviour's Vicarage, Thursday, 12th. Mr. H. B. Rand.

EALING, St. George's Hall, Y.M.C.A., Thursday, 12th, at 8. Rev. Joseph Gay.

GUILDFORD, Stoke Institute, Thursday, 12th. Mr. J. J. Morey.

HALIFAX CENTRE, Brunswick U.M. Church School, Rhodes Street, Thursday, 12th, at 7.30.

HERNE HILL, Parlour Lecture, 11, Haredale Road, Thursday, 12th, at 7.30. Mr. John Tench.

HULL, Church Institute, Albion, Wednesday, 11th, at 7.30. Mrs. Bloxam.

KEYSOL, BEDFORD, Schoolroom, Monday, 9th, at 7.30. Rev. Joseph Gay.

LIVERPOOL, Common Hall, Hackins Hey, Thursday, 12th, at 7.45. Mr. H. D. Houghton.

MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 10th, at 7.45. Mr. H. D. Houghton.

NOTTINGHAM, Friar Lane School, Thursday, 12th, at 7.30. Questions and Answers.

OLNEY, BEDFORD, Congregational Schoolroom, Wednesday, 11th. Rev. Joseph Gay.

RICHMOND, Etherington Hall, Red Lion Street, Richmond Hill, Tuesday, 10th, at 7.30. Mr. H. B. Rand.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 11th. at 7.30.

SOUTHPORT, St. John's Hall, 20, Wright Street, Friday, 13th, at 7.30. Mr. H. D. Houghton.

STOCKPORT, The Vestry, U.M. Church, Wellington Road South, Thursday, 12th. Annual Meeting.

SUTTON, Adult School, Friday, 13th. Mr. J. J. Morey.

WIGAN, Christ Church Room, Millgate, Wednesday, 11th. Mr. H. D. Houghton.

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THE JOURNAL OF PHYSIOLOGY (Vol. 64, No. 1, recently issued) contains an article by two vivisectors (named) called "Observations upon the size of the spleen." They say, "*The animal should not be under the influence of an anaesthetic* . . . At first we carried out a number of experiments in dogs in which the spleen, though in the abdomen, could be seen through a celluloid window. In the next series we brought the spleen through the muscles so that when the wound healed, the spleen was between the body and the window; lastly, we dispensed with the window so that the spleen was *situated outside the animal.* One dog, muzzled, had his spleen outside his skin for eight months." THIS IS BRITISH RESEARCH!

We rub shoulders with these dreadful men and women in the streets! We pass, perhaps daily, the hospitals and colleges where these deeds of heathen cruelty and superstition are done!

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CONTENTS

	PAGE
THE LAW OF THE LORD, OR THE COMMON LAW.—XIV. By the Rev. W. Pascoe Goard	225
RUSSIA. By Rev. Commander L. G. A. Roberts, R.N.	228
PYRAMID PROPHECY AND "THE CONSUMMATION OF THE AGE." By D. Davidson	229
JACOB'S TROUBLE. By Howard B. Rand, LL.B.	231
ROME, THE BILL-POSTER. By the Rev. H. A. James	232
OUR LORD'S PARABLE OF THE GRASS. By John H. Tench	233
CORRESPONDENCE	235
TOP-DOG OR UNDER-DOG? By Henry D. Houghton	236
BRANCH ACTIVITIES	237
THE SECRETARY-GENERAL'S NEWS AND NOTES	238

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 LAW OF THE LORD, OR THE COMMON LAW.—XIV.

BY THE REV. W. PASCOE GOARD.

1100 B.C.

LET us now take a step further. We shall now go to the eleventh century before Christ, at about the time that the Kingdom of David was established for ever. We are still in England, and are still dealing with English history.

Two branches of the House of Judah had established two separate dynasties. Each branch was headed by a son of Judah. These were twins regarding whose birth there is told the story of the Scarlet Cord. The twin of the Scarlet Cord was Zarah-Judah. The twin who by a breach upon his brother became the firstborn was called Pharez.

Zarah, failing to receive the Headship of the tribe of Judah, had taken his followers and possessions, and had gone northward from Egypt to the Dardanelles, and had there established the city of Troy, and had founded the Kingdom of Priam. That Kingdom had been gathering force and development during the time Israel had been in the wilderness and in Palestine under the rule of the Judges.

In the meantime the people of Dan had steadily progressed north and westward until they came to Greece. There they had become the dominating strain of the people.

Troy and Greece became entangled over intermarriage and commerce, and the result was the Trojan war, which destroyed the city of Troy and broke up the Kingdom of Priam.*

Brute of Troy made his way to Britain, and established himself as King in the Islands about the time that David took the throne of Jerusalem. Thus Pharez-Judah was established in Jerusalem; and Zarah-Judah in New Troy—or London.

The greatness of the kingly line of Troy is incidentally affirmed in the Bible inasmuch as Solomon is declared to be as great as the great men of that line. Coming to Britain, Brute made certain innovations in the British legal system, bringing his contribution of Trojan-Israel laws to the Druidic-Israel colony already established in Britain. Of this we read as follows:—

> "Brutus is celebrated in the Triads as one of the three King Revolutionists of Britain, the Trojan system under him being incorporated with the Patriarchal. . . . ." It is satisfactory to find the text of the Triad confirmed by the most learned jurists, who refer the original institutes of our Island to the Trojan Law brought by Brutus. Lord Chief Justice Cope (Preface to Volume III of Report) affirms "The original laws of this land were composed of such elements as Brutus first selected from the Ancient Greek and Trojan institutions."

The Greek of the Classics had not at that time (1100 B.C.) emerged. The Greek and Trojan institutions from which Brutus culled his laws were the institutions which Zarah had learned from the Patriarch Judah and his father Jacob, and so back to Isaac and to Abraham. The Danaois laws on the

* See Herodotus, Chapter I.

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other hand, that is to say, of the Greeks, were learned in the wilderness with Moses, and practised in their residence "on the banks of the Jordan." Of the Greeks who fought at Troy, Homer says, "The Greeks fought bravely in the trenches before Troy and there maintained that reputation for valour which they had previously established in their wars on the banks of the Jordan." (Iordian.)

From these sources, purely Israel, Brutus brought his contribution to British law.

Thus in Britain we are brought back to the eleventh century before Christ, or to within four centuries of the giving of the great code at Sinai. That is to say, we are brought chronologically as near to Sinai as we are in this year of grace 1928 to the days of Queen Elizabeth.

Let it be remembered that we have been all this while considering matters which developed in England. For Brutus at that time came to England, and began to make his contribution to English law.

Had we space and time we would follow up a stream of law which came to us from the Continent with the advent of the Anglo-Saxons. It is enough to say that the authorities trace this stream of law to the Aryan people. Now the Aryan people, it has been well demonstrated by independent students of Ethnology, are none other than the Israel peoples of the Captivity, together with previous voluntary Israel migrants. The Aryans have been, until late years, a mystery people. It is manifest, as the history of the B.C. centuries comes to be more and better known, that there was in existence, after a certain time, a race which was called Aryan. No race originated under that name. They must have been a race renamed, which originated under another name. What other name? When that question is answered, the race called Aryan will be known not only as to its later period, but also as to its earlier period. The answer has been found. The name of the people was originally Israel. The centre of the place of their captivity was marked by the city "Arya." They became known as Aryans, where they were found, in the East and West, by modern Ethnologists. They have been recognised by jurists as contributors to the Common Law of England. They were as a race, or rather as a part of a race, trained with Moses in the forty years in the wilderness, and the law there learned in the form of the great Sinai code has come with them through all their wanderings into Britain.

To make all these things clear, and to establish them by the testimony of great juristic authorities, would take a large volume, and would demand a legal training. We leave this task for better-equipped men. But we are assured that these things which we have written have been previously written bit by bit, "here a little and there a little," by the great Anglo-Saxon jurists and historians. Someone will do us the great service of collecting all these scattered statements, and writing the book which shall be the ultimate authority on the origin and history of the Common Law.

> "Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people."—Isaiah li, 4.
>
> "Hearken unto me, ye that know righteousness, the people in whose heart is my law."—Isaiah li, 7.

It is of startling import that the Common Law, which is in principle the Law of the Lord, is the law of the Anglo-Saxon people.

The world has thought of the Jews in this connection. But the strange thing is, that while the Jews have had the sacred books of the law, they have kept them as holy things, shut up in the Tabernacle of the Synagogue. They have not guided themselves directly by these sacred records, but have obeyed rather the Targum and Talmud commentaries and enlargements of them. Our Lord charged that such enlargements made the Word of God of none effect.

Neither have they missionised the nations with the law. They have been subject to the laws of all nations, but they have exclusively withheld the law from the nations. They have not had the opportunity of nationally putting the laws into practice among themselves, nor of establishing the rule of the law among other people.

But the Anglo-Saxons have governed themselves by the law, and have taught all other nations that such is the highest form of government and of liberty. They have actually brought the law to the homes and lands of one-third of the human family.

This illustrates the saying of Our Lord to the Jews, "The kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof."

Now the Anglo-Saxon people have shown that they are the people "In whose heart is my law." No other people have given the world that demonstration. The Civil law, the Canon law, the Mohammedan law, the Indian law, all these are not the Law of the Lord. Therefore the possession of the law identifies the people as "The people in whose heart is my law."

In connection with Celto-Saxon history we have looked at the past, and have traced the history of the law back to the giving of the great code at Sinai.

LET US NOW LOOK AT THE FUTURE OF THE LAW, AND OF THE PEOPLE IN WHOSE HEARTS AND HANDS IT IS FOUND.

It is certain that the world is emerging from the stage through which it has been passing during the Christian dispensation. That period may be said to have been, *par excellence*, the period of religious doctrine and organisation. It has been very largely taken up with ecclesiastical activity, and, as far as many races are concerned, has been marked by ecclesiastical rule. The time is come when there will have to be a restatement of religious doctrine; and perhaps the Movement with which we are identified is busy making such a statement. In the meantime it is manifest that the world is turning with all its heart to the study and the rearrangement of the law. Shall the Indian law be restored? We believe that India will itself say "No," with united voice. Shall the Moslem law be restored? By the sudden overturn of the Turkish Empire; the dethronement of the Sultan; and the removal of the Caliph from Turkey; by the statement of Kemal Pasha that Koran law must not be allowed to stand in the way of progress; and, by the adoption by Turkey of an European system of law, it seems that the Mohammedan world is ready to answer "No."

Shall the Civil law prevail? It seems from the rapid spread of the Common Law, and from the statements emanating

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from the great council of international jurists and elsewhere, that the nations are ready to say "No."

There remains the Common Law. It seems to be the decision of the nations that this system shall now be universally adopted.

Moreover, "The more sure word of prophecy" tells the same thing. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." "Zion" is the centre of the Israel government and "Jerusalem" the centre of Israel worship. Neither reference is geographical. It indicates the flow of the law and the Gospel.

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He who excludes the superhuman from his calculations when thinking of the immediate future is doing unwisely. What in the Victorian era was held to be true as doctrine is to-day being experienced as fact. The stage we are passing through at this time is the stage of INDICATIONS, wherein signs, many and unmistakable, are given of the fact that the return of the Lord is imminent. Not any fact is more potent in warning than the passing of the great Empires which stood as the bulwark of the Roman and of the Mohammedan law systems. Not any fact is more potent than the miraculous spread of the Common Law. Equal to these is the great need for an administration to arise clothed with more than human wisdom, and which demands the coming of the Lord, in order to bring Divine wisdom to the task of administering the affairs of the world.

So we see the progress of this great thing which is coming to pass. We see the tendency of the law to become universal. We see the need of the King of kings to administer it. And in connection with all this movement we see our opportunity and our task.

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other hand, that is to say, of the Greeks, were learned in the wilderness with Moses, and practised in their residence " on the banks of the Jordan." Of the Greeks who fought at Troy, Homer says, " The Greeks fought bravely in the trenches before Troy and there maintained that reputation for valour which they had previously established in their wars on the banks of the Jordan." (Iordian.)

From these sources, purely Israel, Brutus brought his contribution to British law.

Thus in Britain we are brought back to the eleventh century before Christ, or to within four centuries of the giving of the great code at Sinai. That is to say, we are brought chronologically as near to Sinai as we are in this year of grace 1928 to the days of Queen Elizabeth.

Let it be remembered that we have been all this while considering matters which developed in England. For Brutus at that time came to England, and began to make his contribution to English law.

Had we space and time we would follow up a stream of law which came to us from the Continent with the advent of the Anglo-Saxons. It is enough to say that the authorities trace this stream of law to the Aryan people. Now the Aryan people, it has been well demonstrated by independent students of Ethnology, are none other than the Israel peoples of the Captivity, together with previous voluntary Israel migrants. The Aryans have been, until late years, a mystery people. It is manifest, as the history of the B.C. centuries comes to be more and better known, that there was in existence, after a certain time, a race which was called Aryan. No race originated under that name. They must have been a race renamed, which originated under another name. What other name? When that question is answered, the race called Aryan will be known not only as to its later period, but also as to its earlier period. The answer has been found. The name of the people was originally Israel. The centre of the place of their captivity was marked by the city " Arya." They became known as Aryans, where they were found, in the East and West, by modern Ethnologists. They have been recognised by jurists as contributors to the Common Law of England. They were as a race, or rather as a part of a race, trained with Moses in the forty years in the wilderness, and the law there learned in the form of the great Sinai code has come with them through all their wanderings into Britain.

To make all these things clear, and to establish them by the testimony of great juristic authorities, would take a large volume, and would demand a legal training. We leave this task for better-equipped men. But we are assured that these things which we have written have been previously written bit by bit, " here a little and there a little," by the great Anglo-Saxon jurists and historians. Someone will do us the great service of collecting all these scattered statements, and writing the book which shall be the ultimate authority on the origin and history of the Common Law.

> " Hearken unto me, my people ; and give ear unto me, O my nation : for a law shall proceed from me, and I will make my judgment to rest for a light of the people."—Isaiah li, 4.
>
> " Hearken unto me, ye that know righteousness, the people in whose heart is my law."—Isaiah li, 7.

It is of startling import that the Common Law, which is in principle the Law of the Lord, is the law of the Anglo-Saxon people.

The world has thought of the Jews in this connection. But the strange thing is, that while the Jews have had the sacred books of the law, they have kept them as holy things, shut up in the Tabernacle of the Synagogue. They have not guided themselves directly by these sacred records, but have obeyed rather the Targum and Talmud commentaries and enlargements of them. Our Lord charged that such enlargements made the Word of God of none effect.

Neither have they missionised the nations with the law. They have been subject to the laws of all nations, but they have exclusively withheld the law from the nations. They have not had the opportunity of nationally putting the laws into practice among themselves, nor of establishing the rule of the law among other people.

But the Anglo-Saxons have governed themselves by the law, and have taught all other nations that such is the highest form of government and of liberty. They have actually brought the law to the homes and lands of one-third of the human family.

This illustrates the saying of Our Lord to the Jews, " The kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof."

Now the Anglo-Saxon people have shown that they are the people " In whose heart is my law." No other people have given the world that demonstration. The Civil law, the Canon law, the Mohammedan law, the Indian law, all these are not the Law of the Lord. Therefore the possession of the law identifies the people as " The people in whose heart is my law."

In connection with Celto-Saxon history we have looked at the past, and have traced the history of the law back to the giving of the great code at Sinai.

LET US NOW LOOK AT THE FUTURE OF THE LAW, AND OF THE PEOPLE IN WHOSE HEARTS AND HANDS IT IS FOUND.

It is certain that the world is emerging from the stage through which it has been passing during the Christian dispensation. That period may be said to have been, *par excellence*, the period of religious doctrine and organisation. It has been very largely taken up with ecclesiastical activity, and, as far as many races are concerned, has been marked by ecclesiastical rule. The time is come when there will have to be a restatement of religious doctrine ; and perhaps the Movement with which we are identified is busy making such a statement. In the meantime it is manifest that the world is turning with all its heart to the study and the rearrangement of the law. Shall the Indian law be restored? We believe that India will itself say " No," with united voice. Shall the Moslem law be restored? By the sudden overturn of the Turkish Empire ; the dethronement of the Sultan ; and the removal of the Caliph from Turkey ; by the statement of Kemal Pasha that Koran law must not be allowed to stand in the way of progress ; and, by the adoption by Turkey of an European system of law, it seems that the Mohammedan world is ready to answer " No."

Shall the Civil law prevail? It seems from the rapid spread of the Common Law, and from the statements emanating

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from the great council of international jurists and elsewhere, that the nations are ready to say "No."

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RUSSIA.

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

THE subject I have selected to dwell upon is the last worldly power that exalts itself against the Lord Jesus Christ, and all other authority and power. The name Russia as here written does not occur apparently, unless indeed we go to the Hebrew Bible and read the name Assyria by the English mode of reading, that is left to right, then this word is Russia.

Read this way the word *Russia* means "Wickedness" (Zech. v, 8). It is also remarkable that the word Czar in Hebrew means "Enemy" (Isa. lix, 19). To some this may seem overdrawn, but it is an idea which asserted itself on my mind more than fifty years ago, and made me see that Russia must be our great enemy at the last and Czarism was the system by which Russia should be governed. Now, there have been three systems of Czarism—the Cæsar of the Romans, the Kaiser of the German or Prussian, and the Czar over all the Russias. Each one of these has set himself, or as a system, against God, and each one, as it has come into conflict with the people of Jehovah, has been broken. This not only as a confederated body which took place at its last endeavour, but also in its disjointed formations, such as Spain at the Spanish Armada, France at Waterloo, and Germany in our last war.

I also wish to show that Cæsar was the head of the Pagan Roman who claimed, as the Jews wished to do, "We have no king but Cæsar." So also the Roman ecclesiastical system which succeeded, "We have no king but the Pope." It must be recalled that the Kaiser was fighting for the Pope's restoration, so the Pope thought, and each of these was a form of religion, in the last case the Pope making himself a god. But Czarism, according to Peter the Great, if rightly developed (constitutionally), would centre all worship on himself. This was the leading thought in Prussia, "Might is Right." The Soviet rule of Russia would destroy every power upon earth but itself, even to the destruction of every religion and of God Himself. The perfection of man, not individually, but collectively, in the

Strongest Man.

We have two extremes—one Fascism as Mussolini, the other Communism of Sovietism as in Russia.

In wonderful contrast to all these world powers is "The Kingdom set up by the God of Heaven." Israel under David her king. This system is upon the basis of Love—Love to the Lord Jesus Christ. This centres the eye, not upon a Man upon earth now, but upon that Man Who has won our hearts by the sacrifice of Himself once for all, and is now watching and waiting until His enemies become His footstool. This Kingdom is first intimated in Exodus xvii, established in Exodus xix, and typified under David and Solomon. For "Solomon sat on the throne of the Lord as king in the room of David his father." This first earthly dynasty fell, as must all earthly dynasties who have not the Lord for their God.

The division of the kingdom of Israel took place because of idolatry. Israel rebelled against the House of David in 975 B.C., and has never been reunited. But Judah also fell away, and her kingdom came to nought. The sceptre then came to Ireland and remains to this day, but established, because Israel believes on the Lord Jesus Christ. As a Christian nation ruled by God's laws, our King beloved by his subjects, he remembering under Whose rule and authority he is, he stands supreme of all earthly powers ruling in the fear of God.

So far then God has blessed us.

Now for the worldly powers. These have been principally Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and Turkey. All these named according to their ascendancy over God's Kingdom, which was permitted in order to discipline, correct and bring us into the knowledge that "there is none that fighteth for us but only Thou, O God." In the time of Daniel these powers, existing and still to come, were enumerated in chapters ii, vii, viii, and the time of their existence to "the Time of the End" (xi, xii).

Now, it will be seen that Meshech and Tubal are two sons of Japhet, and in early days, *e.g.*, 1500 B.C., are mentioned as conquered by the Assyrian, again 900 B.C., and in 600 B.C. they were with the Babylonian under this head of gold, Nebuchadnezzar. They have been therefore in the purview of Dan. ii and vii from the very first, and formed part of the Persian, Grecian and Roman Empires. About the era of the early days of this Christian dispensation they moved northward, as all the modern nations of Europe have done.

We have, by the grace of God, overcome two of the Czars (enemies). The last one is of (out of) the seven. Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, Turkey. That is, Meshesh, Tubal, Moscow and Tobolsk formerly, as we have seen within the image Nebuchadnezzar saw, and forming a part of each of these empires, moved northward and became the Northern Colossus, the eighth head of the beast of Rev. xvii, which is the last development of worldly powers standing up against the Lamb. But the Lamb shall overcome this eighth head, though he has under his authority all the former ten kingdoms (now crownless), who shall hate the whore and make her desolate and burn her flesh with fire. Look carefully at the figure, Rev. xvii, and notice the phases of this world-power in Rev. xii, 4. The beast is Pagan, the seven heads are crowned, the ten horns (latent within) not yet crowned. Rev. xiii, 1, the beast is Papal, the seven heads (no crowns), the ten horns crowned. Rev. xvii, 7, chiefly Republican, neither heads nor horns crowned. This latter phase, although retrospective as far as v. 7, has the woman arrayed in scarlet, full of the names of blasphemy, sitting upon the beast. Whereas v. 8 commences the later development of "the beast that was not (Assyria) and yet is (Russia) and ascends out of the bottomless pit," has not the whore on his back, in fact is infidel (Dan. xi, 36-39). The whole system is an emanation from the Mystery of iniquity which originated in Shinar, Babylon (now the Great). Rev. xiii, 18, gives us the key Lateinos. Romiith = 666, its number. So also, "the seven heads are seven mountains"—"Palatine," "Quirinal," "Aventine," "Cœlian," "Viminal," "Esquiline," "Janiculum," "Hills" = 666. Besides leaders whose names make up in *gematria* 666. It is this last form of the beast which goeth into perdition. In this head will be included all the "Mystery of Iniquity."

This is Russia = Wickedness. This is the Enemy = Czar.

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PYRAMID PROPHECY AND "THE CONSUMMATION OF THE AGE."

By D. Davidson.

I.—*Bible and Pyramid Predictive Indications.*

Nearly four years have passed since the first edition of "The Great Pyramid: Its Divine Message" was published. The work is now in its fourth edition, yet, in spite of criticism—biased and unbiased, informed and uninformed—I remain convinced of the truth of the Message, since my subsequent discoveries have afforded me ample confirmation of the accuracy of my work.

The simple truth of the matter is that the intention concerning the Design of the Pyramid's exterior is shown by the existing details of the exterior; by the Egyptian King Lists proving this Design to be the intention for the exterior; by this external design being the essential framework of the geometrical lay-out of the interior system of the Pyramid; and by the Egyptian King Lists proving this lay-out for the interior to be the intention for the interior. This is a simple statement of what I have given at greater length in my reprinted articles "Prophecy and the Great Pyramid." No criticism has shaken an item of this simple statement. It is upon the truth of this statement that the interpretation of the chronological prophecy depends. The astronomical relations of the exterior prove the chronology to be correct by several independent lines of demonstration. No identity depends upon a single line of demonstration. No item of criticism has proved an error in Pyramid chronology in any of the demonstrations, and any claim to have discovered such an error has been found upon examination to be due to the defective equipment and processes of the critic, or to his distortion of items of reference out of their context. Moreover, the Egyptian King Lists prove the intention of the Pyramid's chronological system, and the intention of its chronological prophecy; and the Coptic MS. account of the ancient Egyptian Pyramid tradition shows why the King Lists exhibit this peculiar property.

Doubt?

The nearest approach to doubt in my own mind concerned the inch-month scale applied to the predictive dating of the events of modern history. With this thought and the consequential feeling of responsibility forming a directing impulse I have sought many times, during the past four years, for evidence that would justify a doubt, however feeble. On each occasion, however, my criticism has brought *forth fresh proofs of intention, throwing more light upon the interpretation first established.* It is true that others who preceded me in interpreting the Pyramid's prophecy have proved to be wrong in the details of their interpretation. This unfortunate sequence of error has had the effect of discrediting the Pyramid's Message, and pseudo-critics have cited this sequence of error as necessarily proving that my own work is fallacious. There is, however, a difference between the work of my predecessors and my own work—the difference between attempting to build upon unstable foundations and the experience of building upon a really stable foundation.

In my own case I refused to accept the prophetic purpose of the Great Pyramid until *the structure itself* established its chronological intention and demonstrated its precise system of astronomical chronology defined to the day and year. Others before me had assumed that the Pyramid contained a representation of chronology, and had assumed the Epoch of the supposed chronology. Others before me had either read their interpretation of the Bible into the Pyramid or their interpretation of the Pyramid into the Bible. But none of these had shown, or had attempted to show, that the Bible and the Pyramid each prove to be independent witnesses that are confirmed in detail by other independent witnesses in historical and astronomical records.

Nevertheless, in matters such as this the finite human mind baulks at any *absolute* declaration of certainty. *Yet, as matters stand, it seems like trying to discover an error in a clock that keeps perfect time, to discover where an error can possibly be.* I am therefore as confident, as any human mind can be confident of anything, that the inch-month scale of the Pyramid has been proved to be true, and to contain a true prophecy, and that this prophecy defines the Last Tribulation as beginning on *the night* of 29th–30th May of this year.

Vagary and Vacillation.

Unfortunately many of those who endeavour to expound this matter endeavour also to supplement the interpretation from data neither Scriptural nor Pyramidal. In doing so they too frequently violate the principles of interpretation and the application of these, with the same facile genius as the majority of critics display in misapplying the principles of criticism. Thus I find a prevailing idea to the effect that, although the Pyramid gives the dates for the Great War, the date for the beginning of the Second Low Passage period does not give the beginning of the Last Tribulation—that for some unaccountable reason the Last Tribulation is to be shortened before it begins.

Another idea is of the nature of an apology before the need for apology is apparent. This is to the effect that we may enter the Tribulation on the date given and yet may not know we are in Tribulation until some considerable time has elapsed. Of course, we had our "business as usual" slogan during the early months of the Great War, but all I can say concerning the two theories mentioned is that if the average normal man does not realise that the British race is in a period of Tribulation during the early days of June of this year, then *the whole inch-month scale interpretation of the prophetic allegory from the Great Step into the King's Chamber* is proved to be erroneous. If the Pyramid prophecy has any purpose to serve, that purpose relates to guidance during the Last Tribulation. If there is any uncertainty in its dating for Tribulation beginning, where is the certainty of its guidance?

I have explained in my reprinted series of articles "Prophecy and the Great Pyramid" the conditions that are defined as applying to the shortening of the Last Tribulation. The date to which the Tribulation is to be shortened is "known to no man," and, if the Pyramid gives any indication of this date, the indication will not be disclosed until the date is past. For the Christ does not come in any phase of His Coming—whether one or many—until the "Last Trump"; and the "Last Trump" is after the Tribulation and before the Judg-

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ment. It is futile therefore to attempt to fix any date for the ending of Tribulation or for the Coming of the Christ, since the predictive dating is sealed in the Record of God's Foreknowledge, and is not to be revealed as a Divinely foreknown date until after the event has taken place.

Corroboration.

In "The Great Pyramid: Its Divine Message" I dealt with many lines of evidence that confirm the chronology of the Pyramid's inch-month scale of predictive symbolism. Additional lines of confirmatory evidence were disclosed by the data discussed in Booklet No. 3, "Pyramid Prophecy and Current Events." More recently new data were discussed in my reprinted series of articles "Prophecy and the Great Pyramid," and were shown to confirm the dated interpretation. I now propose to deal with data of a slightly different nature, and to show that these afford interlocking check indications confirming the interpretation of the chronological prophecy by disclosing the antitypical significance of events in current history.

In Booklet No. 3 (page 7) I drew attention to four significant chronological applications of the Scriptural number 153 (John xxi, 11). Other applications were suggested by the Rev. C. H. Coates' article in "The National Message" (August 6th, 1927, p. 503). I pointed out the connection with the number 153 in the October 1st, 1927, issue (p. 633). Thus interpreted Mr. Coates' data stand as follows:—

(The hours given are taken arbitrarily to show the exact duration of the periods).

(1) October 30th (8 a.m.), 1918, to May 29th (6 p.m.), 1928. Interval 10 Solar years *less* 153 *days*.

October 30th, 1918. Armistice of Mudros signed, ending war with Turkey.

May 29th, 1928. 2nd Low Passage Tribulation begins (4 p.m. Greenwich; 6 p.m. Pyramid time).

(2) December 11th (9 a.m.), 1917, to July 11th (7 p.m.), 1927. Interval 10 Solar years *less* 153 *days*.

December 11th, 1917. Allenby's entry into Jerusalem.

July 11th, 1927. Last Index dating of Antechamber (4.30 p.m. Greenwich; 6.30 p.m. Pyramid time).

Earthquake in Palestine; crack appears on the Mount of Olives.

"The day also when Turkey *signed a decree* allowing all adult Turks to choose their own religion, the *death-blow of Mohammedanism as a national religion.*" (Mr. Maxwell Carnson, in *The Natal Witness*, December 24th, 1928.)

(3) August 5th, 1914 (2 p.m.) to March 6th, 1924 (midnight beginning).

Interval 10 Solar years *less* 153 *days*.

August 5th, 1914. Britain enters the Great War, 1st Low Passage period begins (4 a.m. Greenwich; 6 a.m. Pyramid time).

March 6th, 1924. Ottoman House expelled from Turkey. Caliphate ends *in Turkey*. Central Dating of Granite Floor of Antechamber and of square of equal area (4 a.m. Greenwich; 6 a.m. Pyramid time).

A Recent Corroboration.

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The application suggested by the above outline is quite in accordance with the Pyramid's symbolism. The 1,335 days' interval ends at the terminal date of the period of the Pyramid's Index datings of the "Triple Veil" symbolism. The application is therefore an *Index* Application intended to *indicate* that the Last Tribulation Passage leads to the Consummation at the end of the days (*i.e.*, the 1,335 prophetic "days" of Daniel xii, 12 and 13). It is possible that current events may supply a similar antitypical application for 1,290 days from October 3rd, 1924. The date is April 14th, 1928. However this may prove to be the above identity led me to seek the essential symbolic check indication of intention. This was immediately found as follows:—

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Now Omar—who conquered Palestine and built the mosque on the Temple site—succeeded to the Caliphate in the autumn of A.D. 634. *The Caliphate ended 1,290 years later in the autumn of A.D.* 1924. Clearly, then, the period relates to the rule of the Power responsible for "the abomination that maketh desolate." Omar's forces conquered Syria in the summer and autumn of A.D. 634, but consolidation was not completed until A.D. 638 when Omar first visited Syria. (Enc. Brit. 11th Ed. Vol. V, p. 24 d.) It is by the latter visit

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On Plate LXVI, "The Great Pyramid: Its Divine Message," I have given the reckoning in lunar years, connecting the "Seven Times" with the date of Jeremiah's prophecy (of the Second Advent), in the midst of the siege of Jerusalem; with the beginning of Our Lord's Ministry; and with the date of completion of Omar's mosque. This reckoning places the 1,335 years as ending in A.D. 1936, at the entrance date of the King's Chamber. In my reprinted series of articles "Prophecy and the Great Pyramid" I have shown, however, that the Pyramid allegory of the Contract between the Great Architect and His "builders" fixes the latter date as the latest date for the "builders" finishing their specified work. The implication is that by finishing their work sooner, the "builders" can have the Tribulation period shortened for them, and the Second Advent brought nearer. The article to follow will be devoted to an emphatic reiteration that there is no indication of the beginning of Tribulation being delayed, and that Tribulation does not necessarily begin with war, but may be ushered in by a heavy burden of trouble for the real nature of which we must wait and see.

JACOB'S TROUBLE.

BY HOWARD B. RAND, LL.B.

"ALAS! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it."

Through the prophet Jeremiah, God refers to the troublous times at the close of the present dispensation in terms of Jacob's trouble. Thus, as our authority, we have His Word that the troubles of the present day will parallel those experienced by our father Jacob.

Many, who have failed to differentiate between Judah and Israel, have expected the seventieth week of Daniel—a week of seven years—to be fulfilled at the close of the Christian dispensation. Whereas, had they distinguished between the House of Judah and the House of Israel, they clearly would have seen that Daniel's seventieth week was fulfilled upon the Jews in the desolation caused by the Roman armies, and in the destruction of Jerusalem in the first century. At the close of the present age they would have seen that upon all Israel would come the trouble designated by God as even the time of Jacob's trouble, thus avoiding the error of trying to separate the seventieth week of Daniel from its real chronological setting.

That Jacob's trouble is not a period of seven years, or even a multiple of seven years, is clearly indicated in a study of his life. This period of trouble through which he passed has a definite chronological starting-point, and also as definite a time period for its duration. During these years Jacob, away from his home and his father's household, and outside the Land of Promise, experienced the trials which were a type of the troubles through which his seed would pass at the close of the latter days.

Let us briefly outline his history during these years, noting their beginning, duration, and close, and make the application to the days in which we now live as warranted by the Bible statement. Up to a certain point Jacob's history was that of any man living a pastoral life in his father's home. However, there came a day when his covetousness and desires, backed by his mother, led him to deceive his father, and to secure by such deception the blessing intended for his brother Esau. From that day commenced the period known as his trouble. Esau, having lost the blessing, purposed to kill Jacob. Jacob fled from his father's house, and as a wanderer entered a strange country. His bitterness of spirit is shown when he meets Rachel—"and he lifted up his voice and wept."—Gen. xxix, 11.

Jacob loved Rachel, and said to Laban, when asked what his wages should be, "I will serve thee seven years for Rachel." After the marriage supper, unbeknown to Jacob, Laban gave him Leah to wife, and in the morning Jacob accused Laban of beguiling him. Then he served yet another seven years for Rachel. Thus he rendered seven years of service for the wife he did not love, and seven years for the wife he loved. Of the years he served for Rachel it is said, "they seemed unto him but a few days, for the love he had to her." Fourteen years are thus passed in service to Laban for Leah and Rachel.

Joseph was born at the close of the fourteen years of service—"and it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, send me away, that I may go unto mine own place, and to my country." But Laban, realising that God had blessed him because of Jacob, would not let him go, and asked that he still serve, appointing himself wages. Then follows the record, in the thirtieth chapter of Genesis, of Jacob's six years of service for his goods. Jacob testified to the hardship and privation of these years, when at their close he was angry with his father-in-law for pursuing him:—

"This twenty years have I been with thee; thy ewes and thy shegoats have not cast their young, and the rams of thy flock have I not eaten.

"That which was torn of beasts I brought not unto thee I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

"Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from my eyes.

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After this Jacob passes on, sending messengers to his brother Esau. These messengers bring back word of Esau's coming with 400 armed men. Despairing of his life, Jacob offers the prayer contained in Gen. xxxii, 9–12:—

"And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

"I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands.

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ment. It is futile therefore to attempt to fix any date for the ending of Tribulation or for the Coming of the Christ, since the predictive dating is sealed in the Record of God's Foreknowledge, and is not to be revealed as a Divinely foreknown date until after the event has taken place.

CORROBORATION.

In "The Great Pyramid: Its Divine Message" I dealt with many lines of evidence that confirm the chronology of the Pyramid's inch-month scale of predictive symbolism. Additional lines of confirmatory evidence were disclosed by the data discussed in Booklet No. 3, "Pyramid Prophecy and Current Events." More recently new data were discussed in my reprinted series of articles "Prophecy and the Great Pyramid," and were shown to confirm the dated interpretation. I now propose to deal with data of a slightly different nature, and to show that these afford interlocking check indications confirming the interpretation of the chronological prophecy by disclosing the antitypical significance of events in current history.

In Booklet No. 3 (page 7) I drew attention to four significant chronological applications of the Scriptural number 153 (John xxi, 11). Other applications were suggested by the Rev. C. H. Coates' article in "THE NATIONAL MESSAGE" (August 6th, 1927, p. 503). I pointed out the connection with the number 153 in the October 1st, 1927, issue (p. 633). Thus interpreted Mr. Coates' data stand as follows :—

(The hours given are taken arbitrarily to show the exact duration of the periods).

(1) October 30th (8 a.m.), 1918, to May 29th (6 p.m.), 1928. Interval 10 Solar years *less* 153 *days*.

October 30th, 1918. Armistice of Mudros signed, ending war with Turkey.

May 29th, 1928. 2nd Low Passage Tribulation begins (4 p.m. Greenwich; 6 p.m. Pyramid time).

(2) December 11th (9 a.m.), 1917, to July 11th (7 p.m.), 1927. Interval 10 Solar years *less* 153 *days*.

December 11th, 1917. Allenby's entry into Jerusalem.

July 11th, 1927. Last Index dating of Antechamber (4.30 p.m. Greenwich; 6.30 p.m. Pyramid time).

Earthquake in Palestine; crack appears on the Mount of Olives.

"The day also when Turkey *signed a decree* allowing all adult Turks to choose their own religion, the *death-blow of Mohammedanism as a national religion.*" (Mr. Maxwell Carnson, in *The Natal Witness*, December 24th, 1928.)

(3) August 5th, 1914 (2 p.m.) to March 6th, 1924 (midnight beginning).

Interval 10 Solar years *less* 153 *days*.

August 5th, 1914. Britain enters the Great War, 1st Low Passage period begins (4 a.m. Greenwich; 6 a.m. Pyramid time).

March 6th, 1924. Ottoman House expelled from Turkey. Caliphate ends *in Turkey*. Central Dating of Granite Floor of Antechamber and of square of equal area (4 a.m. Greenwich; 6 a.m. Pyramid time).

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"Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

"And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

He wrestled all that night with the angel—as Jacob—and did not become Israel—ruler with God—until in his heart he was ready to make restitution to his brother of that which he wrongfully had taken. Then he became willing to give up anything, or everything, to secure the angel's blessing, for he said "I will not let thee go, except thou bless me."

The next morning we find him making the necessary restitution to his brother, as Mr. Goard has so often pointed out, of the lordship which he had wrongfully taken—"These are to find grace in the sight *of my Lord.*"

Jacob's troubles were not over, for after this Simeon and Levi slew Hamor and Shechem, and Jacob said to them, "Ye have troubled me to make me a stink among the inhabitants of the land."

Then follows God's call to him to arise and go to Bethel, and here Jacob cleansed his household of all idolatry.—Gen. xxxv, 1-4. After this cleansing at Bethel, Benjamin was born, the last son born to Jacob, and Jacob was comforted, ending his time of trouble with the return to his father's house.

This period chronologically covers twenty-two years, beginning with the time Jacob fled from his father's house, and closing with the cleansing of his own household of all idolatry and their return to Palestine, when they became the household of God.

It is interesting here to note that in the Pyramid—the emblem of the Stone Kingdom, containing the chronology of the Children of Israel—that at the close of the latter days the monument records a period of trouble for Jacob beginning in 1914 and closing in 1936, the duration of which is also twenty-two years. Thus the Pyramid chronologically gives us as the length of their end time trouble the same number of years for its duration as the Bible records for Jacob's trouble.

Let us parallel events. The first seven years, corresponding with the years Jacob served for the wife he did not love, that period from 1914 to 1921, beginning with the world war and closing with the completion of the treaties and mandates. For the next seven years, 1921 to 1928, he served for the wife he loved, a period of comparative peace, but with domestic troubles and jealousies. With the British Empire, internal troubles and strikes. This year, 1928, corresponds to the year Joseph was born, the type of those to be removed from the household of Israel, for whom Jacob mourned as for one that was dead.

The next six years Jacob served under hardship for his goods, and if the Pyramid and the Bible bear true witness to coming events, Israel nationally must serve to retain and defend the Kingdom. At the close of these years Jacob despaired of his life when he heard that Esau was coming to meet him with 400 armed men, and was not assured of salvation until in his heart he made restitution. So Israel must make restitution of the Law, and restoration under the Law, before she will be truly blessed and become in fact as well as name Israel, ruler with God, and escape the overwhelming disasters that will face her at that time.

Then must follow the cleansing of the land of idolatry in all its forms. In the birth of Benjamin is the type of the light-bearers, for in his birth was Jacob comforted. So nationally will Israel be comforted when the King of Heaven establishes His rule in righteousness in the Land, for which time, and which restoration, all the Prophets from Moses downwards, and all the Apostles, have looked with glorious expectation.

ROME, THE BILL-POSTER.

By the Rev. H. A. James.

WONDERING why the early history of our race, in Great Britain, and its early religion, has been wrapped in such obscurity for so many centuries, it occurred to the writer that it is due to the bill-posting energies of the Roman historian. During the period of the Roman supremacy, everything was seen through Roman eyes, and painted for succeeding generations by the Roman brush. It was the aim of Rome that the world should become Roman; to merge all into the great Roman entity. Where Rome predominated, there must be no loyalty except to Rome: no religion which made adherence to Roman ambitions impossible.

The "Roman might" first began to crumble when it fell upon the "Stone" of Britain. It found here a religion which insisted upon loyalty to God, and to their country, which could not be merged into the Roman entity. The Druids taught that there were three great duties of men: to worship God; to be just to all men; and to die for their country. This teaching did not suit Rome. To obey Cæsar, to worship the great Roman Power, to die for Rome—those were worthy ambitions. But to die for their country, when that meant opposition to Rome, could not be tolerated.

So the Druidical religion had to be stamped out. To excuse the persecution that followed the Roman historian painted the religion of the Druids as a barbarous thing, a system of horrible rites, and human sacrifices. This was consistent with their portraiture of the Briton as a skin-clad savage. And for all these centuries our own historians and teachers have been content to accept and to confirm this travesty of historical fact.

The same thing has happened with the history of Christianity in this land. The recently published report of the Malines Conversations describes the agreement which was arrived at, by the self-appointed representatives of Anglican and Roman Churchmanship, that "to the Roman See the Churches of the English owe their Christianity through Gregory our father, who sent us baptism." What an amazing agreement, in the face of present-day knowledge that the Christian Church was established in this country more than 500 years before Augustine visited these shores in A.D. 597.

This ignorance of our early history, so prevalent among leaders and rank and file, is the work of the Roman bill-poster. It is a common sight to see the professional bill poster, bucket of paste, brush, and bundle of posters in hand, approach an advertisement hoarding. Usually he does not bother to take down the posters already on the boards, but merely pastes his

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own on top, effectually hiding and obliterating the writing underneath. That is exactly what the Roman historian did. He merely pasted his own posters on top of the others. We can thank God that he was unable to remove the old writings, or to destroy them, but was only able to cover them up. But this "covering up" has been effective for many centuries.

But now the top posters are rapidly being stripped off, and the older and truer writings being brought to light. This stripping process is the work of experts—experts in archæology, ethnology, philology, etc. The earth itself is yielding its ancient secrets to those who are delving into it with pick and shovel. The ancient manuscripts, the musty shelves of the libraries, traditions and folk-lore, are all contributing their quota to the patient man of research. There is rapidly being brought to light a vast and accumulating evidence of our wonderful past; the mystery of God's dealings with our race, forcing us to exclaim with a fuller meaning and a greater significance, "God moves in a mysterious way, His wonders to perform." "No weapon that is formed against thee shall prosper." No, not even the deadly weapon of lying propaganda, nor the insidious weapon of mis-written history.

OUR LORD'S PARABLE OF THE GRASS.

By John H. Tench.

"If God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will He clothe you, O ye of little faith?"

The Clothing of the Grass.

(*a*) The Root, in proportion to its size, is more fibrous and tenacious than that of any other plant. In some instances it is so vital that the more it is hacked and cut, the faster it spreads itself; and it runs so extensively, each joint sending up a new shoot, that it encloses a large space of soil. In this way the grass clusters closely together, and covers the ground as with a carpet; while in the absence of blossoms, which are often prevented from forming by the cropping of animals, the budding roots propagate the plant, so that the effect of grazing pasture-lands is always to increase the vegetation laterally, and make the verdure more compact. Hugh MacMillon, D.D., says in his "Bible Teachings in Nature": —"He maketh grass to grow upon the mountains. The wild grasses are taken, as it were, under the special providence of God. In their perennial verdure in regions above the zone of man's cultivation, we have a perpetual proof of God's care of the lower animals that neither sow nor reap. The mountain grasses grow spontaneously; they require no culture but such as the rain and the sunshine of heaven supply. They obtain their nourishment directly from the inorganic soil, and are independent of organic materials. Nowhere is the grass so green and vigorous as on the beautiful slopes of lawn-like pasture high up on the Alps, radiant with the glory of wild flowers, and ever musical with the hum of grasshoppers and the tinkling of cattle-bells. Innumerable cows and goats graze upon them; the peasants spend the summer months in making cheese and hay from them for winter consumption in the valleys. This exhausting system of husbandry has been carried on during untold centuries; no one thinks of manuring the Alpine pastures, and yet no deficiency has been observed in their fertility, though the soil is but a thin covering spread over the native rocks." It is manifest that, were seeds instead of living plants developed in the ears of the mountain grasses, they would be useless in the stormy regions where they grow. They would be blown far away from the places they were intended to clothe to spots foreign to their nature and habits, and thus the species would speedily perish, so our Heavenly Father "*maketh the grass to grow upon the mountains*" by means of the roots.

(*b*) The Stem is hollow, provided at intervals with knots, and invested, as if by some mysterious process of electrotype, with a thin coating of flint. It is constructed in this manner so as to combine the utmost strength with its light and elegant form; and so efficient are these mechanical appliances, that it rarely gives way under the force of the most violent winds, unless when heavy and long-continued rains lay it prostrate, and beat upon it until its elasticity is destroyed.

(*c*) The Leaves next exhibit an adaptation to circumstances no less remarkable. They are spear-shaped, and strongly ribbed with threads of flinty fibre, thus forming wedges admirably fitted for forcing their way with least resistance through the soil; they are long, narrow, alternate, and sheathing the stem for a considerable distance, in order to present as small a surface and give as light a hold as possible to the winds; they are destitute of branches, so as to qualify them for growing together in masses without suffering from want of air and light—the whole stem being succulent and covered with air-holes, thus acting as lungs along with the leaves.

(*d*) The Flower is a perfect miracle of design. It is produced from the upper sheath, which encloses it altogether when young; it is disposed in simple or branching heads, each head consisting of two or more chaffy scales, inserted the one above the other, like the plates of a steel cuirass. From each of these scales three slender white threads hang out, crowned with yellow dusty knobs, playing freely about in every breeze. These little threads or stamens are of the most vital importance; for without their agency the ears of corn would not fill with the nutritious grain. Upwards of 300 genera and more than 5,000 different species of grass exist in the world. The Creator has repeated the same pattern more frequently in the grass tribe than in any other order of vegetation as if in admiration of its grace and simplicity. In studying the grass, we seem to get within the veil behind which the Creator works in secret; we come in contact, as it were, with His mind and heart; we see Him Who is the Invisible. Standing on the green sward, each blade of grass whispers to the inner ear, "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

The Clothing of Man.

"Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than food, and the body than raiment?"

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translation of the Bible was made, "thought" had a different meaning from that in ordinary use to-day. It meant what the Greek word means: anxiety, over-solicitude, worry. Shakespeare ("Hamlet") says:—

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their law. The author possesses a sixth sense. Setting up his thesis that the Israel people, carried captive to Arya, took with them their law, but became known as Aryan, thence pushing westward they became known by various names, and proceeded by numerous migrations, always maintaining their liberties and their law. He then presumes that these things have been written "here a little and there a little" in technical literature, and calls upon someone to collect the authorities. Yes, they have been written just as the author anticipates. In one great work, Pollock and Maitland's "History of English Law," Second Edition, Vol. I, the history of our law is traced to an "Antiquity now immeasurable," indeed "back to a common Aryan tradition antecedent to the distinction of race and tongue between the German (should have said Saxon) and the Celt." This is probably the most authoritative text-book used by the legal profession on the history of our law, but Mr. Goard rightly takes the origin back to the Sinai and Israel from whence the people passed with their laws to Britain by Arya and the Carpathians and Scandinavia, and by even earlier migrations through the Mediterranean.

The beauty of it all lies in the hope of a return to the simplicity and grandeur of our former laws, the Law of the Lord which the Lord Himself can bless. Thanks again to Mr. Goard for showing the way.

Yours sincerely,
Wm. Savage.

TOP-DOG OR UNDER-DOG ?

By Henry D. Houghton.

Not a very elegant expression, but one used by our opponents, objecting to British-Israel speakers; for they say we want to make England top-dog, denouncing us for such unholy and wicked aspirations.

But let us consider a moment. Is it the under-dog they want to make us?

However generous and self-sacrificing such men may be, surely, surely—unless they be Bolshies—they would hesitate before they deliberately choose for England the place of the under-dog! Most certainly that is not what they are after for themselves.

It does very well to talk about, and looks wonderfully pious and self-sacrificing, *but the whole world would quickly go to the bad if any of the more backward nations took the lead and brought England under subjection to their sway.*

It is manifestly to the help and betterment of the world that England, in the providence of God, stands forth as the leader among the nations.

Leader? Yes! But not "top-dog" in the sense in which that term is used against us; to crush, grind down, and devour the under-dog. England does not do that, not even when she is absolutely and altogether the master. She has ever been, and ever will be, most kind and considerate to the other nations. *Often more so to their nationals than her own!*

Look how kind and considerate she was to her enemies in the days of the South African War, and to the Sinn Feiners in Ireland; while her own people to this day have not had a semblance of fair treatment or justice meted out to them. If they had been treacherous revolutionaries, or even open enemies, they would have been treated with the most scrupulous fairness and even generosity.

But if our opponents' objection is to England being the First, the Leader of the Nations, then they pit themselves against God—not us.

God has, for His own purposes, chosen a leading nation. *We have not chosen ourselves, it would have been of no use if we had!*

"When the Most High divided to the nations their inheritance, He fixed the bounds of their habitations according to the number of the children of Israel." A most remarkable passage, putting Israel at the head of all the nations, *and only granting to the latter the land Israel did not need.* Now, in the slang phrase of our opponents, who was top-dog then? And who made him so? Not only was Israel the first—ABOVE ALL—but the others were not allowed *at all* in the race for land and habitations if Israel needed them!

Say you, "That was unfair"? Then you call God to account! And who art thou that repliest against God?

Even when they were in the wilderness and constantly rebelled against God, they were not deprived of that honoured first place.

Later on, note what Nehemiah says (ix, 22): "Moreover Thou gavest them kingdoms and nations . . . so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og, king of Bashan." "*How awful,*" our critics would say: "*That would mean Israel was top-dog, and such a thing could not be true.*"

But it goes on (v. 24): "So the children went in and possessed the land, and thou subduest before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, *that they might do with them as they would.*"

"How unjust!" someone says. The horror of being top-dog never troubled Nehemiah. But it goes on: "And they took strong cities, and a fat land, *and possessed houses full of goods, wells digged, vineyards and oliveyards, and fruit trees in abundance;* so they did eat, and were filled and delighted themselves in Thy great goodness."

Whose were those strong cities, and that fat land, and those oliveyards and vineyards? What about the Canaanites from whom they were taken? Why did not Israel refuse to be top-dog? The answer is: *God had made her so!* And Nehemiah tells God so!

We can imagine our critics saying, "How terrible!"

What presumption the modern caviller would think that all this is! And further what partiality.

I can imagine them saying: "But Nehemiah, surely, surely, that cannot be true. That would be making Israel top-dog; and God could never be so partial. You must be wrong."

But Nehemiah had only proclaimed the same truth which Moses had proclaimed hundreds of years before. "And the Lord hath avouched thee this day to be His peculiar people, as He hath promised thee. . . And to make thee high above all nations which He hath made in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as He hath spoken." (Deut. xxvi, 19.)

The term "top-dog" has a very sinister sound; and as it

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is understood to-day is utterly foreign to God's purpose in Israel, and also to England's work and plans in the earth.

"Top-dog" implies an under-dog, and one that is kept down by tyranny and oppression, and forced and compelled to remain there without a chance to rise.

Now, though Israel was to be the first of the nations, "High above all nations that He hath made in name, in praise, and in honour," yet there is not to be any compelling of the nations by brute force to keep their inferior position; indeed, God specially promised Jacob that his seed should be a blessing in the earth: "In thee and in thy seed shall all the families of the earth be blessed." (Gen. xxviii, 14.)

And later on, in many places of Scripture, Israel is spoken of as being a blessing to the other nations.

"And the remnant (fragments, F.F.) of Jacob shall be in the midst of many people as a dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men"! (Micah v, 7.)

Listen what Isaiah says: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." (Is. xlix, 8, 9.) F. Fenton says: "*And will give to the covenant people,*" etc.!

And Professor Odlum translates it: "*And I establish you a covenant people for a light to the other nations.*"

There is no autocratic domineering tyranny there. But there is prominence in activity, elevation to favourable position, to be a help and a blessing to all the nations. And this is exactly England's position to-day. She has a hundred times sacrificed her own interests that she may serve and help and uplift the other nations.

Who beside England would have commanded their ships to patrol the seas to put down the slave trade?

Who beside England would have left her shores almost unguarded while she sent her armies abroad to put down the tyrants of the earth and to free the peoples?

Why are the eyes of all the nations turned to England? Why do the nations look to us to put down their oppressors, and set them free?

Do the peoples of the oppressed nations say: "When will Turkey come and set us free?" Or, "When will Russia come?" Or, "When will Germany come?" But they do say that of England! "*Oh, when will England come?*" That is the cry of thousands of suffering tyrannised heathen. There is the position God gave Israel, "High above all nations that He hath made in name, in praise, and in honour." But there is not a hint of the top-dog attitude in it all. But rather "*above*" to help. "*First*" to relieve. "*Great*" to bless and help the downtrodden, the less fortunate people of the earth: To raise and to lift up the nations; To say to the prisoners, "*Come out,*" as F. Fenton translates it; and "*To the dungeoned, 'Be free.'*"

First of the nations, yes! But top-dog to tear in pieces and hold down, never! But first to deliver, first to sacrifice, first to teach, first to help with money, forces, time, to bless and relieve every under-dog the wide-world over!

BRANCH ACTIVITIES.

Mr. W. H. Hesketh, J.P., visited the Sheffield Branch on Wednesday, March 21st, and gave an inspiring address on "Be ye always mindful of the Covenant." The hall was well filled, many new enquirers being present; much literature was sold and new names handed in. The Truth is spreading in Sheffield.

* * *

On Thursday, the 22nd, Professor MacMahon, of Alabama, U.S.A., gave a very interesting and instructive lecture on "Manasseh in America" to the Liverpool Branch. The lecturer had prepared two splendidly coloured diagrams of the U.S. Seal, showing the obverse and reverse sides. At the request of the Professor, these were explained to the audience by Mr. Steele.

* * *

Mr. John Leech, K.C., M.A., Commissioner-General, spent the week of March commencing the 26th lecturing to fine audiences, in some places twice daily, at the following: Birmingham, Walsall, Leamington Spa, Hanley and Cheltenham, finishing up with a conference of delegates from the Midland area in Birmingham on Saturday, this concluding a most successful week of meetings.

* * *

Two lectures by the Rev. Guy Waddington, M.A., filled the hall at Bath both afternoon and evening. Large audiences also greeted him at Bristol on March 26th and 27th. At Nailsea he addressed a large meeting convened to hear a reply to an attack by local clergy in the Parish Magazine. It was easy to see where the sympathy and approval lay.

ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 195, Lavender Hill, Tuesday, 17th, 8 p.m. Mr. Barrow.
CARDIFF, British Israel Hall, Rhymney, Tuesday, 17th, 7 p.m.
COVENTRY, Y.M.C.A., Warwick Road, Tuesday, 17th, 7.45. Rev. T. H. Whitehouse.
CROYDON, Y.M.C.A. (Horniman Hall), North End, West Croydon, Friday, 13th, at 3 and 8. Rev. Kenneth Dodds and Mr. Daniel Farmer.
DOVER, Institute, Wednesday, 18th, at 3 and 7.30. Dr. Springett.
DUNCHURCH, residence of Mrs. Powell, Friday, 20th, 3 p.m. Rev. T. H. Whitehouse.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 19th, at 8. Rev. J. Anderson Watt.
GOSPORT, Monday, 16th. Mr. J. J. Morey.
HARROW, Gayton Rooms, Station Road, Tuesday, 17th, at 7.30. Rev. W. H. Stuart-Fox.
HERNE BAY, Tuesday, 17th.
HULL, Church Institute, Albion, Tuesday, 17th, at 7.30. Mr. R. V. F. Taylor.
NORTHAMPTON, Valentine's Café Assembly Room, Gold Street, 3 and 7 p.m. Rev. T. H. Whitehouse.
PORTSMOUTH, Tuesday, 17th, at 3 and 8. Mr. J. J. Morey.
RUGBY, Hobley's Café, Friday, 20th, 7.30 p.m. Rev. T. H. Whitehouse.
SALISBURY, Maundrel Hall, Wednesday, 18th, at 3 and 8. Mr. J. J. Morey.
SHAFTESBURY, Friday, 20th. Mr. J. J. Morey.
SHEFFIELD, Nether Chapel, Norfolk Street, Wednesday, 18th. Mr. David Davidson.
SOUTHAMPTON, Thursday, 19th.
STOKE-ON-TRENT, Copeland Recreation Room, Peel Street, Wednesday, 18th. Miss Hamilton Hunter.
STRATFORD, Monday, 16th. Mr. W. M. Jordan.
WALSALL, Temperance Hall, The Square, Tuesday, 17th,, at 7.30. Miss Hamilton Hunter.
WELLINGBOROUGH (Northants), Central Hall, Oxford Street, Wednesday, 18th. Rev. T. H. Whitehouse.

Note.—Where place of meeting is not given, this information is not to hand at time of going to press.

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* * *

Our Publicity Campaign is in full swing. It is creating enormous interest all over the country and in the Dominions. Letters of enquiry and requests for literature are pouring in upon us every day. Our whole staff is working at high pressure to cope with this mass of correspondence.

* * *

Miss Maud Beck gave a highly spiritual address at Headquarters on March 28th and we hope to hear her again ere long.

* * *

Miss Rohde, the authoress, gave us a delightful Lantern Lecture at H.Q., on March 29th, on "Gardens Craft in the Bible." We hope to arrange for this to be repeated in a large hall. The date will be announced later.

* * *

The Rev. Pascoe Goard and Mr. Garrison addressed a full audience in the Town Hall, Gravesend, on April 2nd. Captain Harry Davis presided. A very fine spirit of enthusiasm was manifested. The members of the branch are to be congratulated on their organisation.

* * *

Our Commissioners are very active all over the country. We might fill this Journal with detailed reports of all that is going forward. As a clergyman writes us: "British-Israel is spreading like a flame."

* * *

The Rev. G. H. Lancaster, M.A., is to address our Worthing Branch at 3 and 8 p.m. in the Heene Hall, Heene Road, on April 18th.

* * *

We acknowledge with grateful thanks the following donations:—H. W., £3; Anon., £1; M. P. S., 10s.; G. A. R., £1; "One of small means," 10s.; V. F., £10; Anon., £2; Anon., Bradford, £1; F. H. C., 15s.; H. W., £3; Anon., Loftus, Yorks, £2; Anon., 1s. 6d.; E. M. P., 5s.; Anon., 5s.; "Two B.-I's," Coventry, £3; Anon., £2; F. H. C., £1 15s.; M. H., £2 10s.; Anon., 8s.; A member, £1; Anon., Vancouver, B.C., £3 5s. 4d; A. E. W., £2; Anon., £5; Anon., 6s.; Anon., £10; E. H., 5s.; M. E. S., £25; P. A., £2; M. S., 10s.; J. S. O., £1 1s.; J. H. S., £35; M. E. S., £50; J. W., £2 2s.; J. S. O., £1 10s.; E. C. H. H., £10 10s.; E. L., 10s.; L. M. B., £5; H. V. G., £1 10s.; H. F. B., 5s.; M. H., £1; E. P., £10; Miss B., £2; A. B., 10s.; I. A., 9s.; M. B. S., 5s.; H. N., £1; F. M. M., £5; G. M., £10; H. S., £1 1s.; A. A. P., £2 1s. 1d.; G. H. K., £150; D. T., £2; M. R., 8s.; H. C. W. S., £1 8s.; J. A. R., 9s.; P. McL., £2; F. W. H., £1; S. H. H., £10; A. B., £2; J. R. P., $1.00; M. H. B. £20; I. J. K., £4 1s.; L. G. A. R., £5 5s.; Misses S., £5; W. C. B., £5; H. G., £5; K. R., £5; A. E. J., £2 5s. 11d.; E. B. F., £1 1s.; R. L. S. C., 8s.; W. H., 10s.; T. J. H., £1; Miss H., 4s. 9d.; M. A. B., £1; J. C., £3; A. K. L., £2; P. W. B., £3; H. E. T., £2; J. E. H., £1 1s.; I. J. I., 5s.; L. S., 7s.; Miss C., £1; R. P., £4 4s.; G. P. L., £5; J. T. C., 5s.; W. S., £1 10s.; W. P. P., $20.00; R. S., $10.00; G. T., £1; E. C., 10s.; M. I. H., £1; A. J. P., £3 16s.; E. F. H., £2 18s.; R. G. L. B., £1 1s.; L. M. G., £1; E. G., 10s.; C. E. A., 10s.; J. I., 10s.; E. S., £5; E. A. B., 10s.; A. F. L., 5s.; R. H., 10s.; K. L., 5s.; E. B., £10; A. C., £10; E. C. H. H., £10 10s.; W. R. P., 5s.; A. M., £3 3s.; J. F. K., 5s.,; P. H., £1 1s.; E. K., 5s.; M. D., £1; J. B., 10s.; W. L. R., 10s.; J. H., £1; Mrs. H., £1; F. K., £1; W. G. G., £10; E. D. L., 9s.; F. M. R. M., £1 1s.; S. J. F., £1; F. St. C., £25; L. S., £2; R. M. B., £5; H. E. C., £10; E. G. C., £10; H. L., £5 8s. 2d.; M. H. B., £20; Miss B., £2; Mrs. S., £1 10s.; P. H., £5; J. H. B., £1; W. T. C., £2; B. E. G., £1; J. F., £4 8s.; J. E. C., 5s.; R. H. C., £4 8s.; Mr. and Mrs. E. C., £2 2s.; Mrs. H., 10s.; P. P. N., £5; F. A. S., 10s. 6d.; Mr. and Mrs. A. H., £1 1s.; Mr. and Mrs. H., £2; A. L., £1; J. J. G., £2; J. M. B., £2; A. J. F., £10; L. N. L., £1; A. M., £1 1s.; A. T. W., 10s.; E. M., £2 1s. 1d.; J. C. W., £5; W. C. B., £5; F. F., £1; H. T., £25; H. M., £5; M. F. O., 10s. 6d.; C. P., 9s.; S. H., 5s.; Mrs. R. 10s.; H. W., £3; A. H., £20; A. J. P., £5; A. D., 10s.; W. H. H., £1 10s.; C. B. B., £4; H. B. A., £10; L. E. L., £3; E. G. M., £1 1s.; I. M. B., £2; E. B., £1; H. E. L. B., 3s.; Mrs. C., 7s. 6d.; W. G. T., £3 18s.; L. B. G., 15s.; P. W. B., £4; F. McL., £15; Mrs. G., 8s.; W. G. C., £1 4s. 3d.; E. R., £1 1s.; Miss T., £2; M. M. G., £10; F. P. S., £8 4s. 4d.; A. S. E., £5; A. D., £5; Mr. and Mrs. P., £1; M. M. T., £5; R. P., £20; A. A. B., 10s.; A. C., £1; M. G., £1; G. A. R., £1 10s.; A. B., £1 5s.; C. L.-A., £10; M. M., 10s.; D. T., £2; E. G. A., 10s.; W. M. D., £5; M. E. B., £1; N. C., $3.00; C. B. E., £18; E. C. H. H., £2 2s.; P. W. B., £2; M. S. T., £1 12s.; E. K., £5; A. M. McL., £1; W. B., 15s.; H. M. J., 17s.; F. B. G., £1; L. M. S., 10s.; H. T. R., £3 19s.; J. B., £2; I. M., £1; E. H., 10s.; E. F., £1; A. S., £100; H. J. P., $7.50; E. S., 5s.; E. B., £5; A. E. H., £5; S. I., £5; Mrs. H., 14s.; J. R., £1; W. C. B., £10; E. G., £1; F. K., £5; E. H. H. N., 10s.; G. M. T., £2; D. F. L. D., 8s.; F. P. S., £3 10s. 8d.; C. H. W., £1; M. C., £1 10s.; A. G. C., £5; F. E. B., £1; C. W., £15; J. A. M. M., £3; H. M. W. W., £3 3s.; E. M. B., £2; Miss B., 10s.; M. P., £1 1s.; L. D. P., £5; E. G. A., £1; K. H., £8; F. G. B., 3s.; M. T., £2; D. O., £1; A. H. F., 2s. 6d.; C. W. T., £1; "Wellwisher," £10; Anon, £200; Anon £1,000

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The Rev. G. H. Lancaster, M.A., is to address our Worthing Branch at 3 and 8 p.m. in the Heene Hall, Heene Road, on April 18th.

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CONTENTS

	PAGE
GREAT PERIODS OF ISRAEL-BRITISH HISTORY. By the Rev. W. Pascoe Goard	241
THE LAW OF THE LORD, OR THE COMMON LAW.—XV. By the Rev. W. Pascoe Goard	243
PYRAMID PROPHECY AND "THE CONSUMMATION OF THE AGE."—II. By D. Davidson. (Illustrated)	244
THE BIBLE: A WONDERFUL BOOK. By Professor Edward Odlum, M.A., B.Sc., &c.	247
THE SECOND COMING OF OUR ADORABLE REDEEMER, JESUS CHRIST. By the Rev. E. McManus (Canada)	248
"THE LAND SHADOWING WITH WINGS." By G. W. Gayer	249
"BE YE MINDFUL ALWAYS OF HIS COVENANT."—I. By John H. Tench	249
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	251
BRANCH ACTIVITIES	251
THE GREAT AUDIENCE IN QUEEN'S HALL, LONDON (Illustrated)	253
THE SECRETARY-GENERAL'S NEWS AND NOTES	254

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.]

GREAT PERIODS OF ISRAEL-BRITISH HISTORY.

BY THE REV. W. PASCOE GOARD.

IT is of interest to note that the great periods of history have coincided with the great periods of Israel-Britain.

Well-informed scholars now accept the fact that the *racial history* of the British begins with the call of Abraham; and that the *national history* of Britain begins with the organisation of the Kingdom of God on earth at Sinai. This latter great fact is clearly and strongly stated in the nineteenth and twentieth chapters of Exodus. The organisation was accomplished by bringingtogether three basic elements, without each of which there could not at any time be a Kingdom. The elements are: (1) the nation; (2) the King; (3) the law. The nation was, and is, Israel; the King, Jehovah; and the Decalogue, the underlying principles of the law.

This being the case, it follows that the history of Israel as found in the Bible is part one of the history of Britain. The history of Britain, rightly told, is part two of the history of Israel. The history of Britain has, however, been buried under a cloud of falsehood and fiction; which is complimented by being so called; and which has been taught in its place; and which, in fact, is still being taught in its place from primary school to University.

The history of the race, beginning in Abraham, and the history of the nation, beginning with Moses, we see that *we have in hand some thirty-eight hundred years of complete and reliable history of our race*, and *thirty-four hundred years of history of our nation.*

Egypt, the Arabs, and Esau or Edom, are the only other peoples extant which have preserved their racial and national organisation for any such period.

Assyria arose about the time of the fall of Troy. Babylon became an Empire after the fall of Assyria and of Israel in Palestine, and about the time of the fall of Judah.

Persia, and Greece, arose, and fell, in rapid succession after the fall of Israel in Palestine.

Rome was founded about the time of the fall of Israel in Palestine; and came to Imperial status after the fall of the Kingdom of Judah.

The colonisation of Britain had begun before the division of the Palestinian national organisation of Israel into two Kingdoms.

Brutus founded the city of London about the same time that King David founded Zion; and they were two branches of the same Judah stock.

The Kingdom of the House of David was transferred to, and set up in Britain, over "Israel in the Isles," at the same time, approximately, as Nebuchadnezzar was granted his kingdom by the God of Heaven, as set forth in the second chapter of Daniel.

Ten-tribed Israel came to the Kingdom in these Islands as the Saxons, etc., AFTER the Roman withdrawal from Britain; the Romans having been used of God to prepare a place in Britain for their occupation.

Benjamin came into the land in A.D. 1066, under William, the so-called conqueror. Really William the inheritor.

Well, sufficient has been said to indicate that the history of the Bible and the history of Britain are bound up together. *British history furnishes the fulfilment of the Israel prophecy.*

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This being the case, and with this meaning upon the statement, the history of Britain truly written forms an integral and a vital part of the Bible. For the want of recognition of this great fact Dr. Driver was led to indicate in his introduction to the prophecies of Jeremiah that many of the promises made to Israel had never been fulfilled, and that now circumstances had so altered that they never could be fulfilled. With such an estimate of the literature he was about to write a commentary on, it is manifest that the task he had set himself to do, or that his University College had set him to do, namely, to write a commentary on Jeremiah, was rather a futile one, because he believed the great covenants and promises contained therein had hopelessly failed of fulfilment. One might as well set himself to gather the currency of a bankrupt State, such, for instance, as that of the South. American States after the war, which currency hopelessly lost its value, for the promises written on the face of the currency under the altered circumstances could never be fulfilled. So it was with European currency. The promises on the face of it could never be fulfilled.

But recognising that not in the Jews, as Dr. Driver imagined, but in Israel-Britain we must look for the fulfilment of Israel prophecy, we turn to British history and find that the promises and prophecies have been, or are in process of being, fully fulfilled before our eyes; and before the eyes of the world.

The two great documents contained in the latter part of Jeremiah, namely, the new covenant with the House of Israel, contained in the 31st chapter, and the ratification of the covenant made with the House of David, contained in the 33rd chapter, would have been "scraps of paper" if the nation Israel, as distinct from Judah, and if the House of David, had ceased to function, or had disappeared. Both are found to be in existence as going concerns, fully answering to the terms of the prophecies, being fulfilled in the Anglo-Saxon nations and the British throne.

Now we turn to world history and see that the great periods of world history during the last three thousand five hundred years have been the great periods of Israel-Britain.

The movement of Abraham from Ur of the Chaldees gave rise to the Abrahamic group of nations; namely, to the Arabs, the Edomites (Turks), the Israelites, and the Judahites.

The movement of Abraham from the valley of the Euphrates to the shores of the Mediterranean gave rise to *the Mediterranean type* of Western Asian civilisation, founded upon Israel, as contrasted with *the Euphratean type;* and gave rise to the Anglo-Saxon type of Western civilisation as contrasted with the Latin and Teutonic types.

It will be seen that, ethnologically speaking, therefore, the movement of Abraham out of Chaldea into Palestine was of the utmost importance.

We now come to the period of the Exodus. The ethnological questions of the day seemed to have been, "Should the Egyptian type of faith and civilisation, centred in the Nile Valley, or the Israel faith and type of civilisation, prevail?"

The Egyptian civilisation was reaching out strongly *to permanently subjugate the nucleus of Western civilisation vested in Israel.*

There came the struggle between the two types of faith, civilisation and people. By Divine aid, Israel broke from under the bondage of Egypt. One people broke from the bondage of another people, and one civilisation broke from under the dominance of another civilisation, which is a much more important matter.

Having broken free from Egyptian dominance, the people of Israel were organised into a nation; their faith was given form in doctrine and liturgy, priestly ministration and organised worship. Their national life, and their law in all its details, were organised so as to be administered according to the basic principles of Israel civilisation.

The "Common Law" which was introduced into the earth at that point in the Garden of Eden experience, of which we read the significant words "And the Lord God commanded the man," was given form in Israel in the commandments, statutes and judgments of the Lord; and it became the responsibility of the King and his ministers to administer the same.

Short of the great Redemption, and of the organising of the Gospel by Our Lord and His Apostles, no other such great thing, on such a comprehensive scale, has ever been brought to pass in world history as was the organisation of the Israel civilisation in all its departments, carried out during the forty years in the wilderness. Freed from every other task such as commerce, industry, and the building of the appurtenances of a permanent community, Israel was called upon to devote the whole time, energy, and life of a generation, to perfecting the organisation, and learning the underlying principles of the Israel civilisation thus Divinely organised.

At that particular period of world history, neither in the Nile Valley nor the Euphrates Valley is there connected in history any movement of such importance to the world as this. Well might the Great Pyramid indicate the commencement of the ascending passage at this conjuncture of human affairs, when the Kingdom of God in its national aspect was organised in the earth.

Let us go forward now and remark upon the great national development, equally, if not more, spectacular than that to which we have given attention, but still of less importance, because no underlying principles of civilisation were involved. We refer to the organisation of the Imperial succession of Empires in the Euphrates Valley.

The cylinder of Tiglath Pilezer the First, recently found, threw a flood of light upon the sudden crystallisation of numerous independent cities and tribes in the Euphrates Valley into one kingdom.

In the meantime, under their Judges, Israel was loosely organised in twelve tribal sub-States, held together by consanguinity, common language, common history, and common hope.

Ephraim, the leading tribe, as the birthright-holding tribe, inherited a certain authority over the other tribes, which apparently was exercised as a restraining influence, but failed to give a strong lead. This was all very well when the people of the Euphratean Valley were divided into thirty or forty States, civic and tribal; but when Assyria suddenly became unified into one State under the leadership of a strong king and started out on a process of conquest and aggression, it became apparent to the leaders of Israel that they must meet

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the menace by more complete unification in their national life, and by unified centralised authority. So they came to Samuel, and demanded a king, who should "lead them out and bring them in" to and from the field of battle. Under similar pressure was General Foch made Commander-in-Chief of all the Allied Armies during the war.

The United States of America is passing through a similar period in national life. It is composed of a number of sovereign States, federated together under a succession of Presidents. The system is operative under conditions of peace and industrial activity. Ex-President Taft, the head of the Department of Justice, has, however, declared that the decentralised administration of justice has broken down, and during the war unusual authority was centralised in President Wilson.

Thus we see the commencement of those unifications of Kingdoms which later developed into the unification of Empires, and which reached their highest development in 1914. During the conflict of the next four years these Empires came crashing to the ground.

We now come on to the period 740 B.C.–578 B.C. What a tremendous time in world history this was. Let us glance for a moment at the elements which entered into the activities of that period. They were such as to call forth the great utterances of Isaiah, Jeremiah, Ezekiel and Daniel, and of the minor prophets.

It was *the Euphratean* or Babylonian type of civilisation successfully struggling to bring the Mediterranean or Israel type of Western civilisation under its control.

Assyria and Babylon, more completely unified than the peoples on the Mediterranean, undertook military operations against the Mediterranean nations one by one. Israel and Syria fell, and their peoples were carried away, to be added, with a view of strengthening it, to Euphratean organisation.

Then Babylon succeeded Assyria; but it was only a change of dynasty, and may therefore be disregarded, as the policy of aggression was carried on.

Babylon moved against Judah, and carried the people captive.

It is more significant, although we shall not have time to develop the thought in this article, that Babylon moved against *Jerusalem* and *Tyre*: for these two great cities were the centres of the world's commerce and finance. The ramifications of their business spread over all the world in both hemispheres, and the dislocation of overseas commercial and colonial enterprise was a calamity beyond any estimate that has yet been made of the matter.

Babylon moved against the faith of Israel and Judah; destroyed the central temple, and carried away the priesthood.

Babylon moved against the organisation for the administration of the Law of the Lord; and so ended it that it never had free course in Palestine again, except perhaps for a period under the Maccabees, until A.D. 1917.

The *civil law* was substituted for the *common law* when Israel was thus subjugated.

The effect upon Western civilisation thus brought about has also not been duly estimated. No wonder the prophets wept over the tremendous overthrow of the Israel type of civilisation in Western Asia.

The things of which we have spoken inaugurated the dominance of Euphratean or Babylonian civilisation for the specific period of 2,520 years.

The period of Rome's greatest splendour under Cæsar Augustus and his immediate successors is most intimately connected with the first Coming of Our Lord, the great Redemption wrought out on Calvary, the re-establishment of the Israel faith, and the sending forth of that tremendous Christian agency which has gone so far towards re-establishing Israel civilisation, glorified by the Christian evangel through the agency of the Anglo-Saxon people.

We must now because of space limitations come to the period of world history ushered in on the night of August 4th, 1914.

We have in the Continental Empires the direct descendants in organisation, faith and practice of the Euphratean or Babylonian type of Western civilisation.

We have in the Anglo-Saxon peoples the direct descendants in organisation, faith and practice of the Israel type of Western civilisation.

Again the question of dominance arose; history repeating itself after 2,520 years.

Again the Euphratean type mustered its forces and launched them against our Israel type of civilisation.

It was not a question of people against people; it was not a question of army against army; it was the question of German "kultur" *versus* Anglo-Saxon constitutional liberty. One type of civilisation at grips with another type of civilisation. One type of faith at grips with another type of faith. One religious organisation against another religious organisation. The battle was joined; the Euphratean or Babylonian Empires fell, and the Israel civilisation marched out from the conflict predominant in the councils of the earth.

Thus far has world history unfolded the great drama. One scene still remains to be presented; one series of acts to be performed; and then the great consummation, when Israel organisation, Israel faith and Israel law will be universally accepted in the earth, to be administered by Jesus Christ Our Lord, Who is the King of kings.

THE LAW OF THE LORD, OR THE COMMON LAW.—XV.

By the Rev. W. Pascoe Goard.

(*Concluded.*)

Once more we return, now by a clear historic route, from 1100 B.C. to 1496 B.C. The interim between is taken up by the administration of the Judges; the lifetime and administration of Joshua; and the forty years of Mosaic administration. Thus we come to Sinai, the Mount of God.

Can it be successfully questioned that the Law of the Lord was recoded there? Can the historicity of the Pentateuch be questioned in the light of the fact that the Common Law breaks upon us in all its fulness from that time and locality; and that it is not to be found elsewhere except in fragmentary form? Can it be doubted that the Biblical statement is right that prior to Moses, Abraham kept the commandments, statutes and laws of the Lord, and that they came to Israel as an inheritance from our father Abraham? Can it be doubted that these laws go back as a primal revelation to Adam in line with the solemn declaration of the second chapter of the Creation story, namely: "And the Lord God commanded the man"?

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And now, how shall we explain the fact, the simple fact, otherwise the passing strange fact, that in these modern days only two branches of people in the world are found to be in possession of the Law of the Lord, namely, the Jews; who still preserve the Law in the Old Testament Scriptures, as a hidden and secret treasure; and the Anglo-Saxon peoples as the Law of their land, and of the many lands over which they have established their rule? The explanation is simple. Both the Jews and the Anglo-Saxons have inherited the Law from their fathers, the tribes of Israel. For the Jew is descended from Judah; and the Anglo-Saxon is descended from Ephraim-Israel.

Can it be doubted but that the Kingdom established at Sinai, consisting of the nation Israel; Jehovah, the King; and the Law of the Lord, is in existence still, and that the basis of that Kingdom is still "the people in whose heart is my Law"?

Can it be doubted that Jehovah is still the God of Israel in its modern development, inasmuch as He established Himself as King in Israel for ever?

Can it be doubted that the Law of the Lord is still the Divinely appointed Law of the land and of the people?

Can it be doubted indeed but that this is the heritage, infinite in importance and value, of the Celto-Saxon Race?

Can it be doubted that it was to this Jesus referred when He said to the Jews in His day: "The Kingdom is taken from you and given to a nation bringing forth the fruits thereof"?

We close with a quotation from one of the sweet songs of Israel which triumphs in the possession of this great heritage of the Law; and which is still one of the great religious and national anthems, sung and chanted in our national worship:

> Give ear, O my people, *to* my law: incline your ears to the words of my mouth.
>
> I will open my mouth in a parable: I will utter dark sayings of old:
>
> Which we have heard and known, and our fathers have told us.
>
> We will not hide *them* from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.
>
> For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:
>
> That the generation to come might know *them*, *even* the children *which* should be born; *who* should arise and declare *them* to their children:
>
> That they might set their hope in God, and not forget the works of God, but keep his commandments:
>
> And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God. (Ps. lxxviii, 1-8.)

Read also the following stanzas of this great national song which sets forth the continuous fact that God dealt with our fathers, and still deals with us, their children, in accordance with our keeping of His Covenant made with our fathers and with us, and with our obedience to His Law.

PYRAMID PROPHECY AND "THE CONSUMMATION OF THE AGE."

By D. DAVIDSON.

II.—*The Entrance on Tribulation.*

SINCE the publication of the first edition of "The Great Pyramid: Its Divine Message," in 1924, certain claims have been persistently advanced for the correlation of astrological prognostications with the prophecy of the Great Pyramid. Owing to such claims many scientists have erroneously concluded that the Revelation of the Great Pyramid is advanced as a system of astrological prognostication. Fearing an erroneous identification of this nature, I purposely made the following mildly derogatory statement on page 283 of the work mentioned:—

"A point that is worthy of notice is that the ancient Chaldæan astrologers employed the *stellar* Zodiacal Signs in determining their astrological predictions, whereas modern astrologers employ the misplaced and misnamed solar signs. Whatever may have been, or may be, the predictive bases of the two schools of astrology, it seems clear that the two bases can have nothing *astronomically* in common. In making this statement, we neither profess to accept nor to reject the principles of a subject concerning which we know little beyond the fact noted."

IS ASTROLOGY A PYRAMID SCIENCE?—NO!

My own experience of the Great Pyramid's astronomical prophecy had shown me that a representation of the causal sequence of astronomical phenomena is employed in the Pyramid's science as a means of portraying a time-scale of reference for the Divine Revelation of future events, and not as a means of indicating these events as being shaped or controlled by any combinations of astronomical phenomena, whether these combinations be viewed as the direct result of the expression of physical laws, or as the remote effect of the operation of certain spiritual laws, the formulation of which is unknown to us. In addition to this, however, two separate allegorical themes of Divine Purpose are represented as rhythmically woven into the cyclic laws of astronomical phenomena, not specifically as the result of the operation of these natural laws, but specifically as the result of the phenomena of these laws being utilised collectively as the allegorical instrument of Revelation from the Creator to man. Precisely as Our Lord utilised the incidents of His own life and times as the basis of parable, so does the Great Pyramid's system of Revelation utilise the phenomena of astronomy and nature as the basis of an allegory that reveals the Hand of God in human history. The terms in which the Pyramid's Revelation is given are in all cases the terms of modern science. No terms occur in the Revelation except such as are the accepted terms of recognised branches of modern science. This convinced me that God in His Foreknowledge had projected into the Design of the Great Pyramid a Revelation addressed to modern times, to be read by the received science of modern times; and that *anything not generally accepted by accredited science as appertaining to true science, in modern times, has no part in the Revelation.* This necessarily excludes astrology from correlation with the Pyramid's Revelation, whether astrology is a true science or not.

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Apart from this, astrology claims to be a science relating to the normal operation of the laws of astronomy. *The Pyramid's Revelation, however, is concerned primarily with the incidence of Divine Intervention in the course of the normal operation of natural law in history. This is clearly a matter that is beyond even the best claims that astrology can make on its own behalf.* With this thought in mind, I have patiently considered many of the astrological predictions that have been harnessed in correlation with the Pyramid's prophecy during the past four years. In no case can I remember a single alleged correlation that has been made other than by straining or breaking the basal principles of the Pyramid's science. Much as I have tried to retain a sympathetic attitude, the sequence of paradox in this relation has compelled me to suspect a like sequence of paradox as the basis of the astrological predictions. However this may be, I know of no demonstration or series of demonstrations in the whole course of the Great Pyramid's Science that indicates any recognition of the tenets of modern astrology. I do not make this statement with any intention of throwing discredit upon astrology, but as a protest—long over-due—against futile attempts to correlate astrology with the Great Pyramid's prophecy, when such correlation was clearly never intended and can never be effected. My main contentions are that if astrology is a true science it could predict the normal course of events for any year provided nothing out of the normal happens; and that if astrology claims to be able to predict the date of a Divine Intervention it is not making a true claim, and it is not a true science, since the principles of astrology as applied to the normal cannot be extended to include the super-normal.

THE WITHDRAWAL OF THE RESTRAINT UPON CHAOS.

My protest has been compelled by a recent allegation that I endorse the opinion, based on astrological prognostications, that the beginning of the Final Tribulation may be delayed until the end of August of this year. I think that the explanation I offer will remove all grounds for misunderstanding. At the same time, it will be seen that the incidental perplexity occasioned has had a good result in that a vital item of Pyramid symbolism has been brought prominently into the foreground for elucidation.

The accompanying Plate shows the symbolical feature to which I refer. Immediately over the Entrance Doorway of the Last Tribulation Passage four vertical grooves are cut in the South Wall of the Antechamber. These extend up to and *beyond* the ceiling of the Antechamber. The two essential facts bearing upon the symbolic purpose of these grooves are :—

(1) That they are not cut to pass through the ceiling blocks, but that they are cut to pass clear of the ceiling blocks along the continuation of the Antechamber South Wall, where it butts against the ceiling blocks; and

(2) That the grooves cut were not to form channels of connection with the roof surface of the Last Tribulation Passage, but to commence from a "chisel edge" over the Entrance Doorway of the latter passage.

The first fact indicates that the grooves signify an event that does not take place before May 29th, 1928. The second fact indicates that the same event does not extend beyond May 29th, 1928. The grooves therefore clearly portray channels of *instantaneous ascent* that symbolise the withdrawal of some vital influence at the end of the Antechamber period. The sequence of the symbolism determines that Tribulation begins in consequence of this vital influence being withdrawn. Now the geometrical symbolism of the Antechamber represents the Antechamber period as a period of Divine Intervention—a period of "Truce in Chaos." The grooves of "ascending withdrawal" therefore surely symbolise *the instantaneous withdrawal of the Divine Restraint upon the Spiritual forces of Chaos.* This withdrawal is not anything normal to the ordinary processes of spiritual or physical experience. One would have expected, then, that the dating of such an event should have been recognised as utterly beyond the predictive powers that astrology normally claims. It is, however, upon astrological grounds that the suggestion has been made to revise the Pyramid's definite dating for the beginning of the Final Tribulation. I had indeed mentioned that the depth of the grooves gave the date August 22nd, 1928, but I had also given the definite assurance that this date could not apply to any delay in Tribulation beginning, since the "chisel edges" of the grooves forbid this interpretation. The latter feature is clearly shown on Plate LVII in "The Great Pyramid: Its Divine Message." This Plate was cited when the suggestion, of which I complain, was made.

It would have been impossible to have indicated the symbolism of instantaneous withdrawal other than by cutting into the wall. To prevent the symbolism being interpreted as other than "instantaneous withdrawal," the grooves were cut with their lower ends forming "chisel edges" over the entrance on Tribulation. The "chisel edges" are now partly broken, but three of them still show the taper forming the "chisel edge." Petrie's measurements of the East and West grooves show that this taper ran out to the "chisel edge" exactly at the level of the roof of the Entrance Door.

Now let us suppose that the grooves had not been tapered off as shown, but that they were cut as channels of connection into the roof of the Last Tribulation Passage. This symbolism would have meant that Divine Restraint would be gradually removed between May 29th, 1928, and August 22nd, 1928; but not that the beginning of Tribulation would be postponed until the latter date. On no account, therefore, can it be said that there is any excuse for revising our interpretation of the Pyramid's inch-month prophecy. If we fail to find ourselves in Tribulation by the beginning of June, the whole interpretation of the inch-month scale of Pyramid prophecy is definitely proved to be erroneous.

THE CRITICAL EPOCH.

Let us, therefore, consider the nature of the events that are likely to be identified with the beginning of Tribulation. For it seems obvious, if a Divine Restraint is now in operation to prevent the many crises of our times developing, that the withdrawal of this Restraint will mean the full development of such crises as may be incidental to the 29th May of this year. Now in Booklet No. 3, "Pyramid Prophecy and Current Events" (p. 23), I have shown that the Antechamber

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symbolism provides a series of pointers or indices to the nature of the crises that will develop during the Tribulation period. The series of index events falls into three categories. (1) Events relating to Turkish, Egyptian and Moslem questions; (2) Communism and Communistic propaganda directed against the British Empire and the United States of America; and (3) International economic instability. The events of all three categories were interpreted as having an ultimate bearing upon the events leading up to Our Lord's Second Advent, when, as the prophecy of Zech. (xiv, 4) states: "The Mount of Olives shall cleave in the midst thereof." Consider then the symbolic significance of the event that occurred on the last pointer date or index dating of the Antechamber. The date is July 11th, 1927, the central date of the Last Veil of the Antechamber period of revealing indications. This was the date of the Palestine Earthquake that cracked the Mount of Olives. From this coincidence it seems evident that Divine Restraint has been in operation to provide the warning indications of the Antechamber period, and that the foretelling of this and other special events of Divine provision cannot possibly fall within the province of the astrologer. It is only because the Pyramid's prophecy is a Divine Revelation that it was possible for the dates of these events to be indicated 5,000 years ago.

The general sequence of the events that fell upon the Antechamber index datings seems to indicate that the withdrawal of Divine Restraint during a period of world economic instability will provide the initial impulse of Tribulation. Scriptural prophecy represents this Tribulation as primarily upon Israel. From the prophecies of Joel and the 24th and 26th chapters of Isaiah, it is clear that the events of this Last Tribulation upon Israel relate to the final intensified operation of the "curses" of Deut. xxviii, 15-68; that these "curses" will cease when the conditions of Deut. xxviii, 1, have been satisfied; and that the blessings of Deut. xxviii, 2-14, will be poured out in abundance upon Israel when these conditions have been fulfilled.

The fact that requires constant reiteration is that none of the prophecies dealing with the events of Tribulation mention war as the burden of Tribulation. An invasion of Palestine and Egypt is certainly specified for the latter end of the Tribulation period. But taking a broad outlook upon the prophecies as a whole, this invasion is an incident among many incidents of greater moment. I wonder how many there are who realise that the prophecies of Scripture clearly define Armageddon as no Tribulation upon Israel, but as an event after Israel's Tribulation is finished; that "the great day of the Lord" refers to the period of Judgment and not to the period of Tribulation; that there is no darkening of the sun until after Israel's Tribulation; and that in consequence an interval of "waiting" occurs between Israel's Tribulation ending and the Coming of Our Lord. *The essential thing to realise now, however, is that there are no sound reasons for assuming that the Tribulation begins with war.*

Erratum.—"N.M.B.," p. 230, 2nd column, 3rd line from foot, read "A.D. 636" for "A.D. 634."

THE BIBLE.

A WONDERFUL BOOK.

By Professor Edward Odlum, M.A., B.Sc., &c.

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And this Book is the key that opens the door to the great British-Israel teaching, thereby making plain the Divine-human plan of the ages.

THE SECOND COMING OF OUR ADORABLE REDEEMER, JESUS CHRIST.

By the Rev. E. McManus (Canada).

The Second Coming of Jesus does not mean the end of the world and the final judgment of the quick and the dead; but it does mean that "the kingdoms of this world are become the kingdoms of Our Lord and of His Christ; and He shall reign for ever and ever."—Rev. xi, 15. He will then wipe out the present national divisions, and there will be one Kingdom established in the earth. The petty jealousies which have led to nearly all the past wars will no longer exist. The administrating ordinances of this vast Kingdom are recorded in the Bible.

The manner of His Coming is told by the two men in white apparel who stood by the Apostles as they watched Him ascend to Heaven, and they beheld the cloud which received Him out of their sight: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven."—Acts i, 9, 10, 11. Now this statement is not the utterance of merely devout Christians; it is an historical fact clearly attested by competent witnesses. St. Paul, who was afterwards converted by the voice of that same Jesus speaking out of the brilliant light which was above the brightness of the sun, was fully justified in his statement. (1 Thess. iv, 16, 17, 18.)

In St. Luke xxi, 25-28, Our Lord says, "And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Our Lord now uses a parable, verses 29-33, to enforce and emphasise His previous statement, and the casual reader might think that in verse 32 Our Lord had reference to His disciples, to whom He was speaking in the first part of the chapter. The generation to which the disciples belonged passed away many centuries ago, and the Second Advent has not yet occurred. Our Lord in speaking to His disciples uses the second person pronoun, while in verse 27 He uses the third person pronoun, indicating that He was speaking of a generation yet future to whom would appear the signs He mentions. That we are that future generation of whom Our Lord speaks and that we have been observing the signs mentioned in verses 25, 26, the evidence of which it would be difficult to condense into a few words, is patent to any observer of the present world disasters. The sun and the moon exert a great influence over storms and tides. Only a few months ago the coast of Florida was swept by rising seas, destroying much life and property. Tornadoes and cyclones have wrought disastrous consequences to cities, such as St. Louis. And the floods which brought ruin of property with great loss of life to the Valley of the Mississippi and in the State of Arkansas, and just recently to Eastern Canada south of the St. Lawrence, and to the States of Maine and Vermont, were all signs to this generation.

These visitations of Providence have not been confined to America, for nearly all countries have had similar disasters. The declaration contained in verses 25, 26, gives a true picture of the state of our world at the present time. The next verse (27) tells us in Our Lord's own words, "Then shall they see the Son of Man coming in a cloud with power and great glory." Read the first chapter of Revelation, especially verse 7, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen."

But there is another vision of St. John's that must take place at the close of Armageddon, either before Our Lord's Advent, or coincident with it. It is recorded in the first three verses of chapter xx:—"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

St. Paul tells us that the dead in Christ shall rise first and that the living who believe and trust in Him will be caught up to meet the Lord in the air. These resurrected saints, together with the living who have been transformed without passing through the grave, will no doubt rule with their Lord and King in His Kingdom established on the earth.

"No man knoweth the day nor the hour of His coming," but if I am correct in my interpretation of the signs which are to precede His Coming, then we belong to the generation which will not pass away until all be fulfilled.

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"THE LAND SHADOWING WITH WINGS."

By G. W. Gayer.

Very few people realise that the East African possessions of Britain are specially mentioned in the Bible as destined to play a decisive part in the impending world struggle which is prophetically spoken of as Israel's sore tribulation. It is by no means fanciful to trace, in the trend of current affairs connected with these territories, the Divine Hand guiding us to our destiny.

Isaiah in his 18th chapter tells us what "the land beyond the rivers of Ethiopia" is about to do. He was speaking from Jerusalem, and Jerusalem is close to the 35th degree of East Longitude which passes through the Soudan, Abyssinia (Isaiah's Ethiopia), Uganda, Kenya, Tanganyika and Nyasaland. A glance at the map will show how the position these countries occupy answers to the description given by Isaiah more than 2,500 years ago. (Isaiah xviii.)

Higher Critics, or Modernists as they prefer to call themselves, tell us that the land "beyond" Ethiopia is, of course, Ethiopia itself. The reason for this curious teaching is not far to seek, for to them prophecy is nothing but "prediction" after the event. Isaiah, according to them, was written years after Isaiah's death, and after his prophecies and predictions had all been fulfilled. Under the circumstances they are unable to conceive that much of what the prophet saw is yet to be fulfilled, for it relates—as in the instance we are considering—to events leading up to Our Lord's coming to reign on the earth. The prophecy of 18th Isaiah is confirmed in Zephaniah iii, 10, where it says :—

> "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering."

The period is given in the clearest terms as that immediately preceding the "Judgment of the Nations" and the millennial reign. The judgment of the nations according to the symbolism of the Great Pyramid will commence soon. To make it impossible for us to place the "land beyond Ethiopia" in Abyssinia itself Zephaniah in the twelfth verse of his previous chapter delivers God's decree on Ethiopia :—

> "Ye Ethiopians also, ye shall be slain by my sword."

They could not possibly be God's suppliants, the daughter of His dispersed, nor could they bring His offering when He had slain them with His sword. There can be no doubt about it, for the Bible tells us clearly that God's dispersed is "Israel," and that the "daughter" of His dispersed is in the "land beyond the waters of Ethiopia." "Mine offering" (or "present" as it is called in the seventh verse of Isaiah xviii) is clearly an "offering worthy of my sovereignty," which is to be brought to Christ's Throne in Mount Zion.

> "Ah, the land of the rustling of (or shadowing with) wings" (Revd. Version)

where the daughter of His dispersed becomes His suppliant. In Exodus xxxii, 11, it is written of the people who were to become "His dispersed" :—

> "As an eagle that stirreth up her nest,
> That fluttereth over her young,
> He spread abroad his wings, he took them,
> He bare them on his pinions."

Modernists connect this rustling of wings with the "flies of Abyssinia." One cannot help wondering how many of these scholars have had first-hand knowledge of the flies of Abyssinia, and whether they were particularly struck by the rustling, or shadowing, effect of (or with) their wings. Perhaps had they seen a cock ostrich, in all the grandeur of his courting garb, crouch and wave, with that indescribable dancing movement, his outspread and curved shadowing wings to attract the lady of his desire, they might have been—as the writer irresistibly was—reminded of the opening words of this chapter and of the crouching ostrich which the imaginative Masai sees in the great peak that lends its name to our Colony.

Our mission from Eastern Africa will be to send ambassadors to a nation "tall and smooth" (other translations are "outspread and polished," "dragged away and peeled," "scattered and peeled") whom Zephaniah identifies with God's "dispersed," *i.e.*, "Israel" or the "Stone Kingdom of Daniel." Then is God's ensign to be uplifted, the inhabitants of the world to be discomfited, and the nation "Israel" to bring "Mine offering," which will be an acknowledgment that Christ is—and always has been—their King.

"BE YE MINDFUL ALWAYS OF HIS COVENANT."—I.

By John H. Tench.

"O ye seed of Israel His servant, ye children of Jacob, His chosen ones. 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 unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant." (1 Chron. xvi, 13, 15, 16, 17.)

This command given by David, the King, to God's people Israel is very seldom obeyed by the ministers of religion in these latter days. I have been a member of the Church of England since my baptism and yet I have never heard the words of Zacharias, the father of John the Baptist, explained from the pulpit. The Benedictus is sung weekly in Church by millions of people with the spirit but not with the understanding. The aged priest filled with the Holy Ghost uttered these words : "To perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He swore to our father Abraham that He would grant unto us." Our ministers never tell their congregations that God has been true to His Word which He commanded to a thousand generations, that every promise is fulfilled in the Brith-ish—the Covenant Race, who have in these latter days become Great, whose name is Great, whose kingdom is a Nation and a Company of Nations, whose people are as the stars of heaven and as the sand on the seashore, whose people have the gate of their enemies, and in whose seed all the nations of the earth are being blessed both spiritually and materially. This was

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the Covenant as stated at the beginning of this article which the seed of Israel are commanded never to forget, and of which the ministers of this age are not mindful.

Our Heavenly Father by Isaiah the prophet speaks to these ministers of His Word because they do not remember always His holy Covenant and says : " 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." Paul also in writing to the Romans says : " Blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob ; for this is My covenant unto them when I shall take away their sins. As concerning the gospel, they are enemies for your sakes ; but as touching the election, they are beloved for the fathers' sakes, for the gifts and calling of God are without repentance." In a book I have recently studied, " The World Call to the Church," there is ample evidence of this blindness.

The Bishop of Salisbury says in the preface : " What is behind the British Commonwealth ? On what principle has it developed ? What in the last analysis is our justification for seeking to establish its existence and strengthen its bonds ? It is easy to say that it is the offspring of a series of chances ; that it has no plan ; that it has grown at haphazard without any particular principle behind it. Yet not one of us believes that it is a mere fortuitous growth. There is spiritual reality behind it ; both the motive forces which brought it into being and the bonds which hold it together are spiritual.

" But if this is so, we must recognise the fact. We shall shape our future aright only in so far as we are constantly aware of a Divine purpose behind us, a Divine Person Who will use us —if only we ourselves will have it so—as one of His instruments in the progress of the whole human race.

" And there is a further point. We are a wandering race. Every year we send out from these shores unnumbered individuals of British blood in every sort of capacity—governors, soldiers, sailors, civilian officers, merchants, planters, settlers— by whose labour and sacrifice the position of the Commonwealth and the influence of Britain have been constantly enhanced. To these we owe an incalculable debt. Their work and influence is of importance to the Commonwealth itself and to the World."

One of the things in The Everlasting Covenant which the seed of Israel should always be mindful of is " A nation and a company of nations shall be of thee." On page 2 of " The World Call " we get this blind evidence : " In the self-governing dominions our people overseas are seen as the makers of new nations. Since 1583, when Sir H. Gilbert took possession of Newfoundland by setting up a pillar with the arms of England, till the consummation of the Union of South Africa in 1910, the spread of our own people has brought into existence five self-governing dominions whose Prime Ministers gathered last autumn in London. These dominions, with the Irish Free State, occupy one-seventh of the earth's surface, comprising a large share of the cultivable, but as yet unsettled, areas of the world. Their population, however, is as yet less than one-half of that of Great Britain and Northern Ireland. They are in the infancy of their possibilities.

" Canada, as big as all Europe, has under ten million people. Her soil could support a hundred million. With her three colossal industries, agriculture, mining and lumbering, and her three smaller industries, fruit, fish and fur, she has everything—so Lord Byng reminds us—that nature can provide. And he does not mention her unlimited water power. Australia, the only nation with a whole continent to herself, is slightly larger than the United States and has but six million people. Mr. Bruce, her Prime Minister, claims for her that she is the greatest uninhabited country in the world suitable for the settlement of white people, and has the greatest resources and the purest stock within the Empire. South Africa, with the mandated territory which was German South West Africa, has a white population of scarcely one and three-quarter millions and a spacious realm pregnant alike with great possibilities and great problems. Newfoundland, our oldest dominion, with a quarter of a million people, has preserved within it many of the most sterling qualities of our race. New Zealand, our most distant dominion, with its population of one and a half million, in its natural beauties, and its qualities of character, seems to accentuate all that we most cherish in the homeland. These are the five nations which helped, by the French in Canada and the Dutch in South Africa, our own people overseas to build up.

" The first distinctive feature of our people's life in all these dominions is that they have pressed forward into hitherto unoccupied areas. In South Africa alone are they to-day in contact with a large native population of another race and character. They have been pioneers everywhere, and are pioneers to-day, exploring, prospecting, mining, farming, planting, afforesting, hunting and fishing, building roads and railways, making canals, dams and bridges."

" The World Call " states on page 29 : " Scientific discovery, too, is revolutionising overseas conditions. The physical loneliness which has been so marked in all pioneer life wil soon be a thing of the past. Already watches are set by Big Ben on the coast of Labrador ; England is in wireless-telephone communication with every part of the United States ; beam services to Canada, South Africa and Australia are now in operation at cheap rates ; a man who leaves England to-day, as he starts for five years' service in India, confidently expects that before he returns home wireless-telephonic connection will have been achieved. A few small wireless developments may have a wonderful effect on the broadcasting of the Gospel message. An aeroplane service is plying regularly down the West Coast of Australia from the pearl fisheries to the group settlements ; seaplane communications will make for rapid trade development in the West Indian, Melanesian and Polynesian Archipelagoes.

" Lord Clarendon, speaking recently to teachers on emigration, urged them to teach the new generation to regard a move to British Columbia or Western Australia as a change no more serious than a move from England to Wales. In this smaller, less lonely world, the task of the Church is changing. Where every settler owns a motor, a priest can expect a central church to serve a far larger district, and must extend the radius of his own journeys."

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On page 39 we read: "The Commonwealth and State Governments of Australia agreed to expend up to £34,000,000 to arrange for 450,000 British people to settle in Australia within ten years. For Canada, in addition to the Three Thousand Families' Scheme, the Ottawa Government has just called for 14,000 men to go out as farm labourers in the West with the prospect of clearing their own land later on."

QUESTIONS AND ANSWERS.

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

QUESTION.—Will you kindly explain the following passages in the Bible to me?

(1) I cannot understand Exodus iv, 24–26.

(2) I am not sure if I quite grasp the meaning of Matt. xi, 11.

"ENQUIRER."

ANSWER.—Your questions have been forwarded to me by the Secretary-General, and I have pleasure in replying to the best of my ability, as there are certain difficulties presented in each case.

(1) Certain portions of this passage (Exod. iv, 24–26) are obscure, especially when it says that "the Lord met him (Moses), and sought to kill him," and also when Zipporah said "Surely a bloody husband art thou to me." It is understood to mean that Moses was attacked by a sudden and dangerous illness, which appeared as if it would prove fatal, and which he knew to be inflicted by God. It is possible that Moses was uncircumcised (Ex. vi, 12, 30), and that his illness was a punishment of God in consequence. This being the case, it looks as if Zipporah, his wife, circumcised their son, so that Moses, not having been circumcised before his marriage, now became a "bridegroom by blood" through substitution, with the result that the wrath of Jehovah was appeased, and Moses recovered from his illness.

Against this, it is very hard to believe that Moses had not been circumcised, in view of the importance of the rite amongst the Hebrews, and further in view of the very important position which Moses held as Law-giver and Leader of Israel. It is not proved whether, when Moses said "I am of uncircumcised lips," he was speaking metaphorically or not. But it certainly looks as if Moses now became circumcised by substitution, and so became a "bridegroom of blood," and it is difficult to find any other explanation.

The origin of the rite of circumcision amongst the Hebrews is slightly obscure, nor, apparently, had the rite been fully carried out, since, "This is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were circumcised; but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. . . . And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. . . . And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day." (Josh. v, 4–9.)

Circumcision, which in general is to be regarded as a ritual tribal mark, was in no way a practice peculiar to the Israelites. It was common to a number of Semitic peoples in antiquity: Edom, Ammon, Moab, all were circumcised. Of the nations of Palestine the Philistines alone were uncircumcised (Judges xiv, 3; cf. Herodotus, II, 36, 104). The Arabs also practised this rite, which, in the Koran, is taken for granted as a firmly-established custom. Circumcision was known in Egypt from the earliest times, and we have the express testimony of Herodotus (above) and Philo (II, 210) that all Egyptians were circumcised, while Herodotus further says that those nations which practised the rite "imitate herein the Egyptians." Thus it appears that circumcision had its native home in Egypt, from which it had spread not only to the other peoples of Africa, but also to the Semites of Asia (see further Diodorus Siculus, III, 31, Strabo, XVII, 824). The Abyssinians still retain the rite, although they are Christians of the Coptic Church.

(2) John the Baptist was the last of the prophets who predicted a future Kingdom. After him the Kingdom became present through the Coming of Christ, and now men are eagerly pressing into it. Hitherto a prophet had been the highest style of man, and there has been no greater prophet than John the Baptist. The Prophets and the Law led up to the second Elijah—John, and so in John the Baptist's person the old order of things passes away. Hence he who holds the smallest place in the Christian Church (cf. the words of St. Matthew, who himself quotes Isaiah xl, 3, in Matt. iii, 3) is greater as regards his office than he who prepared the way for its founding (Matt. xi, 11). This is said not of the personal merits but of the official position of the two. Long before the John the Baptist there was a great ascetic prophet who sought his inspiration in the desert, and cried "Repent ye" with fearless impartiality before kings and common men. His life was a guiding star to many in the days of John—an age not unlike his own, when alien influences again threatened to extinguish pure Hebrew religion. Not to speak of the Essenes there was the hermit teacher of Josephus called Banus, who lived in the desert, covered himself with leaves, sustained life with fruits, and bathed frequently by day and by night, "whom," says Josephus (in his *Vita*, §2), "I imitated in those things, and lived with him three years."

But with John the Baptist the old order closed, the old dispensation terminated, and with the Coming of Christ the New Covenant began, so that no matter however powerful, mighty, or influential any prophet, priest or king had been up to the time of John the Baptist, himself included, the "least" or humblest member of the Christian Kingdom of Heaven "is greater than he."

BRANCH ACTIVITIES.

MR. TENCH gave an interesting address to a well-attended meeting in the Grove School, Ilkley, on March 26th, on "The Coronation Stone."

* * *

A series of four lectures, extending over two days, is being arranged to take place in the Drill Hall, Louth, Lincolnshire on Tuesday and Wednesday, April 24th and 25th, by Rev.

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T. H. Whitehouse. So far as is known this is the first attempt on any considerable scale to introduce British-Israel teaching into the town, and it is earnestly and prayerfully hoped that much blessing may be given. The arduous task of organising the meetings is being generously undertaken by Miss Sharpley, "Fenton," High Holme Road, Louth, who would be delighted to give information or receive assistance from any B.-I. believers in the town or district.

* * *

Rev. Joseph Gay, A.T.S., visited the South St. Baptist Church, Greenwich, on Easter Sunday, April 8th, and preached to large congregations morning and evening, taking as his subjects, "Jesus is Alive" in the morning, and, as a natural sequence, "Is the Living Jesus Coming Again?" in the evening. The messages were well received.

On Bank Holiday Monday, April 9th, and Tuesday, April 10th, Mr. Gay again visited our Bedford Branch, lecturing at St. Peter's Hall on the Monday, and Wesley Memorial Hall on the Tuesday, to large and appreciative audiences, on "The Story of a Resurrected Nation" and "Is Britain in the Bible?" He passed on to Keysoe, St. Neots, on the Wednesday evening, and delivered his popular lecture on "The British Empire, its Origin, Development and Destiny."

This was entirely new ground. The audience which filled the Baptist Hall evinced great interest, and a good impression was made.

On Thursday, Mr. Gay again visited our Ealing Branch, and took for his subject, "Our Critics answered."

* * *

"THE SECRET AND MYSTERY OF ENGLAND."

This was the title of the address given by Mr. H. D. Houghton (President of the Nottingham Branch), on Tuesday, April 3rd, at the meeting of the Walsall Branch. He said that in order to understand the reasons for the pre-eminent position of England it was necessary to find out who the English people were.

Tracing the history of Israel of old, especially from the time of God's unconditional promises to David and the nation, as contained in the 7th chapter of the 2nd Book of Samuel, the lecturer showed that, although Israel was to be lost or hidden for many generations, she is the only nation whose continuance to the end of time was guaranteed by God. He (the lecturer) said that there were something like seventy signs or marks by which Israel was to be recognised, all of which were found in the British nation.

The late Lord Beaconsfield, in a memorable speech, once said that history would never record the decline and fall of England, because it would be said "This great nation is a wise and understanding people," using the very words spoken of Israel by Moses, as recorded in Deut. iv. 6.

"The Secret and Mystery of England" then is that the nation consists of the actual lineal descendants of the Ten Tribes (not the Jews), and that Britain is the "appointed place" of 2 Sam. vii, 10.

BELFAST BRANCH.—VISIT TO KEADY.

EFFECTIVE pioneer work is being carried on in Keady, Co. Armagh, by Mr. Thompson, Mr. Blackstock and other friends, who, having realised the value of the Gospel of the Kingdom as an antidote to modernism and unbelief, are anxious that Jesus Christ in all His plenitude as Redeemer of His people and Saviour of the world (whosoever) should be broadcast. Good work was accomplished by a visit in November last from two members of the Belfast Branch, and a further visit was paid by special request on Sunday, March 18th, when Mr. T. J. P. M'Keown occupied the pulpit in Second Keady Presbyterian Church at 4 p.m. and 7.30 p.m., and gave an exposition of Divine prophecy as exemplified in British history, showing that God's plan for the world's salvation is broader than the majority of Christians yet realise.

Large bills had been posted announcing the meetings, and the attendances were good. As before, the Rev. W. G. Lundie, B.A., presided in the afternoon, and the Rev. Samuel H. Martin, B.A., in the evening.

Through the kindness of Mr. and Mrs. Calvert, of Darkley House, a number of friends interested were invited to tea at their mansion. British-Israel Truth formed the subject for a brief exchange of views after tea.

Two further invitations for lectures were given, one being from Mr. Maxwell Williamson, the District Master of the Orange Institution.

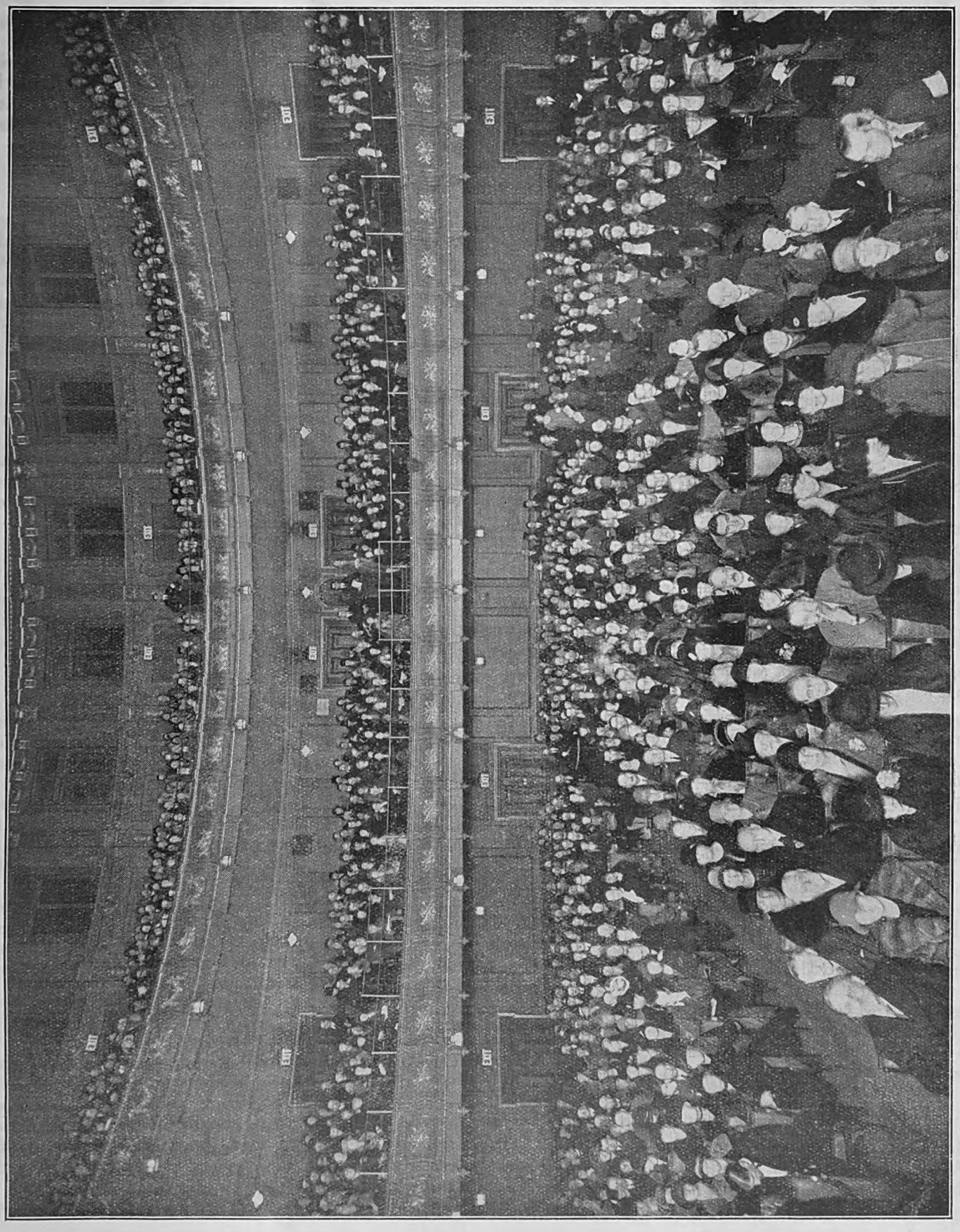
We give God all the praise for His mercy and love in blessing humble efforts to advance His Cause.

ENGAGEMENTS FOR NEXT WEEK.

ABINGDON, Boysee Rooms, Wednesday, 25th. Rev. Joseph Gay.
ALDERSHOT, Y.M.C.A. Rooms, Monday, 23rd, 3 and 8. Capt. C. W. Haywood.
BATH, Assembly Rooms, Wednesday, 25th, 3 and 7.30. Mr. J. J. Morey.
BRISTOL, Rotary House, Colston Street, Monday, 23rd, 7.30; Tuesday, 24th, 3 and 7.30. Mr. John Leech and Mr. J. J. Morey.
CANTERBURY, Monday, 23rd. Mr. J. J. Morey.
CARDIFF, Central Y.M.C.A., Tuesday, 24th, 7.30.
DARLINGTON, Mechanics' Hall, Wednesday, 25th, 7.30. Mr. H. D. Houghton.
DERBY, Cavendish Cafe, Thursday, 26th, 7.30. Rev. T. H. Whitehouse.
DORKING, Corn Market, Monday, 23rd, 3 and 8. Mr. H. B. Rand.
DYMCHURCH, Mrs. Powell's Drawing-room, Friday, 27th, 3 p.m. Rev. T. H. Whitehouse.
EXETER, Barnfield Hall, Thursday, 26th, 8 p.m. Mr. J. J. Morey.
FARNHAM, Tuesday, 24th, 3 and 8. Capt. C. W. Haywood.
HALIFAX CENTRE, Brunswick W.M. Church School, Thursday, 26th, 7.30. Mr. G. R. Gair.
HANDSWORTH, St. Michael's Institute, 182, Soho Hill, Monday, 23rd, 7.45. Rev. J. Warwick Adams.
HAYWARDS HEATH, Public Hall, South Road, Monday, 23rd, 7.45. Mr. Herbert Garrison.
HULL, Church Institute, Albion Road, Tuesday, 24th, 7.30. Mr. W. Clark.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 26th, 7.45. Mrs. Bloxam.
LOUTH (Lincs), Drill Hall, Tuesday and Wednesday, 24th and 25th, 3 and 7.30. Rev. T. H. Whitehouse.
NAILSEA, Wednesday, 25th, afternoon and evening. Mr. John Leech.
NEW ROMNEY, Friday, 27th. Mr. J. J. Morey.
NEWARK, Town Hall, Monday, 23rd, 3 and 7.30. Rev. T. H. Whitehouse.
NOTTINGHAM, Friar Lane School, Thursday, 26th, 7.30. Mr. Brister.
OXFORD, Hannington Hall, Thursday, 26th. Rev. Joseph Gay.
PAIGNTON, Public Hall, Thursday, 26th, 3 p.m. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, 24th, 7 p.m.
RUGBY, Hobby's Cafe, High Street, Friday, 27th, 7.30. Rev. T. H. Whitehouse.
SHEFFIELD, Committee Rooms, Victoria Hall, Wednesday, 25th, 7.30.
SOUTHPORT, 20, Wright Street, Friday, 27th, 7.30. Mrs. Bloxam.
TUNBRIDGE WELLS, Tuesday, 24th, 3 and 7.30. Rev. Joseph Gay.
WELWYN GARDEN CITY, Parkway Cafe, Friday, 27th, 8 p.m. Rev. Joseph Gay.
WIGAN, Christ Church Room, Millgate, Wednesday, 25th. Mrs. Bloxam.
WOOLWICH, Town Hall, Thursday, 26th, 7.30. Mr. Herbert Garrison and Mr. John Leech.

NOTE.—Where place of meeting is not given, this information is not to hand at time of going to press.

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THE MIDDLE PORTION OF THE GREAT AUDIENCE IN THE QUEEN'S HALL, LONDON, ON APRIL 13th, 1928.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE British-Israel-World Federation scored another triumph in the vast audience and the remarkable meeting in the Queen's Hall, London, on April 13th. All but a dozen or so of the reserved seat tickets had been sold in advance, as also had hundreds of the unreserved. When the doors were opened there was a rush for the ticket office to secure the remaining unappropriated seats. Very few halls in London apart from the Royal Albert Hall could have accommodated the people. Mr. Spencer Shaw rendered selections on the great organ while the company was getting seated. An army of B.-I. stewards did good business by selling hundreds of our journals and pamphlets and books.

It was an inspiring sight for the President, the speakers, members of Council, clergy, ministers and others when they stepped on the platform to take their places. This may be understood on looking at the picture on the preceding page, though only the middle section of the audience is shown; large numbers are unfortunately shut out on each side.

The proceedings were opened by prayer offered by the Rev. W. H. Stuart-Fox, M.A., followed by a brief address by the President of the B.-I.-W.F.—Major J. Knowles, O.B.E., after which he introduced Mr. Herbert Garrison, the Secretary-General, who gave a portion of his lecture on "The Great Pyramid," illustrated by beautiful lantern pictures, projected by Mr. C. H. Connor. Mr. Garrison took occasion to correct the unfortunate impression which had gained publicity that the Federation taught that the Pyramid date—May 29th next—indicated the commencement of a war which was to last some years. The Pyramid symbolism undoubtedly foreshadows some form of world tribulation, but just what form it will take we cannot, and do not, venture to say.

For our race he emphasised the need for national repentance and national prayer. God had ever been faithful to His Word, and according to His Promise He would deliver His people out of trouble in the future as He had done in the past.

The Rev. Pascoe Goard followed with an impressive address on "God's Last Call to the Nation, and the B.-I. Challenge." He gave many effective examples of history fulfilling prophecy, and he made a powerful appeal for obedience to God's laws. Both speakers were listened to with rapt attention, and many of their points called forth great applause. A large number of city business men were among the audience, and eager interest was sustained throughout the two and a quarter hours. We are much indebted to Mr. W. J. Pilcher and Mr. P. W. Barnes and the devoted band of stewards who, under their superintendence, carried out detailed arrangements smoothly; also to Mr. W. Sleeman and his staff in charge of the book-stall; they had a busy time with the pressing crowds around them all seeking further information by way of our literature.

* * *

Mr. John H. Tench gave an acceptable address at H.Q. on April 11th. The usual meetings will be held (D.V.) on Wednesday afternoon and Thursday evening next.

The following engagements should be noted in addition to those on another page:—Durham, Windsor Café, Market Place, Thursday, 7.30, Mr. Houghton. Grayshott (Hants), Village Hall, Wednesday, 5 p.m., Rev. Canon Hollis. Manchester, Houldsworth Hall, Tuesday, 7.45, Mrs. Bloxam.

* * *

The next Summer Convention at Glastonbury will be held (D.V.) from the evening of Monday, August 6th, to Friday evening, August 10th. Particulars will be sent in response to applications addressed: "Convention," 6, Buckingham Gate, S.W.1. We would remind our readers that our hostel—Abbot's Leigh, Glastonbury, is open all the year round. Rooms with full board are available at moderate rates.

* * *

The Rev. Commander Roberts has, by special invitation of the Head Master of Crewkerne Grammar School, given B.-I. addresses to the scholars on three successive Sunday evenings, and has also addressed two Drawing-room meetings kindly arranged by Mrs. Hexter. Keen interest was shown in our subject and literature was asked for.

* * *

Miss Hayes, Superintendent of the Soldiers' Home, Dover, wishes to acknowledge with thanks a number of donations for the Home, including one anonymously (Edinburgh) for 20s.

* * *

E. W. A., Tofino, B.C., Canada, writes:—"I always look forward more than anything to the mail which brings my NATIONAL MESSAGE AND BANNER. We have only three mails a month here, so you can imagine how eagerly mail-day is looked forward to. I enclose five dollars and five addresses, and would like you to send the journal to each address for four months. I am writing myself to the five people, and am asking them to read each issue and not to pass an opinion until they have read them all. If they will do this with an open mind I have not much fear but that you will get five new permanent subscribers. If every B.-I. believer would send as many dollars as they could afford with names, and write to each personally, the number of new people reached with our Message would be enormous."

* * *

Our Annual Spring Meetings are proceeding at Kensington as we go to press. Major J. Knowles presided at the opening meeting on Monday afternoon, and the speakers were Mr. John Leech, K.C., and the Rev. Pascoe Goard; while in the evening Mr. John Leech, K.C., was chairman, and the speakers were Mr. J. J. Morey and Mr. Goard, in the order named in each case.

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Sunday Dance Club Ended!

Good Work of the Lord's Day Observance Society.

A four months' Fight against the Sunday Dance Club at West Ealing Palais de Danse has just ended in another Victory for the Lord's Day Observance Society.



Huge Posters claimed that this Sunday Dance Club was "one of the most luxurious Dance Palaces in London," and Sabbath-Breaking patrons were exhorted to come along and "Dance with delight" at charges ranging from 3s. 6d. to 1s. 6d.

A visit was paid to this establishment on Sunday, October 9th at 8.45 p.m., by Mr. and Mrs. H. H. Martin and two Police Officers, with the result that the Licensee, Mr. Joseph Plotzker, was fined £10 and £5 5s. costs at Ealing Police Court for contravening the Dancing Licences Acts. Other opposition was organised, including a Petition to the Middlesex Licensing Authority against the renewal of the Licence. The Petition was supported by the Vicar of the Parish, Rev. A. H. Cooper, M.A., and by 40 residents in the immediate neighbourhood. The Sunday Dance Club supporters organised a counter Petition, but in the end the Club closed down and the Bench decided not to renew Mr. Plotzker's Licence. The Fight has cost money, but it has been worth while in saving Ealing from this latest attempted Sabbath profanation.

The Society which fought this Fight to a Finish is the same Society which of late has **SUCCESSFULLY** fought against Sunday Dog Races at Southend-on-Sea, Sunday Football at Edmonton, Sunday Cinemas at Middlesex—the Lord's Day Observance Society. This good work is largely carried on by the support of readers of "The National Message and Banner." Will you therefore help the Society this week in its new Victory Campaign against Sabbath Desecration at Seaside Resorts? We would not ask unless our needs were pressing.

BRITISH ISRAEL FRIEND

To H. H. MARTIN, *Secretary*, Lord's Day Observance Society
18, Buckingham Street, London, W.C.2.

As a firm Believer in maintaining the Sabbath, God's Covenant Sign, I have pleasure in enclosing £ : : for the Lord's Day Observance Society's much-needed Victory Campaign against Sabbath Desecration at Seaside Resorts this Season.

My name and address.....

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GOOD ADVICE

To a friend in distress you would tender sympathy and helpful advice. You have many friends unwittingly ignorant of the greatest truth affecting our State to-day. Give them that word of helpful advice. Introduce them to "The National Message." Tell them the value of its teaching. Let them know the help you get from it week by week. Then get them to fill up the Subscription Form below and send it to us. This Message can then be addressed to them, and so our good work will go on.

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> The book leaves us with altogether a fuller and firmer faith in God as the Ruler of the World—the Over-Ruler—working out through all the ages the great promises made to our fathers.

A book which strengthens faith, in these days of spiritual unrest, deserves a wide public. It is a book which every B.-I. should possess and constantly read. "God and My Birthright" is a striking work which is enhanced in value as the "end of the age" draws nearer. To those who can read between the lines of a book which treats only of scriptural matters, the real meaning of world happenings becomes clearer. Buy it to-day, read it to-morrow, and keep it always on your shelf for re-perusal.

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THE NATIONAL

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CONTENTS

	PAGE
What Shall Israel's Part be in the Last Great Struggle? By the Rev. W. Pascoe Goard	257
What is this Sign, May 28-29, 1928? By the Rev. Commander L. G. A. Roberts, R.N.	259
British-Israel-World Federation. Annual Report for 1927	260
Israel's Scripture and Prayer Union	264
Report of Work by the Commissioners	264
Week by Week. By A. R. H.	266
"Be Ye Mindful Always of His Covenant."—II. By John H. Tench	268
Correspondence	269
The Secretary-General's News and Notes	270

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.]

WHAT SHALL ISRAEL'S PART BE IN THE LAST GREAT STRUGGLE?

By the Rev. W. Pascoe Goard.

Many are asking the question, "What is to happen to Britain during the last great struggle of the age as set forth in the sacred Scriptures; and what is about to happen to Britain during the low passage of the Pyramid."

We must continue to say in regard to the low passage that we have no means of knowing just what is portended there; the Pyramid marks a chronological progress indicating certain particular times and periods, but it is not accompanied by any explanation of what shall happen at such times or during such period.

Ages before the Exodus the Pyramid pointed in its sealed chambers to the date of the Exodus; but there was nothing to indicate what would transpire on that date.

In the sealed chronology of the Pyramid the time of the birth and of the crucifixion of Our Lord was indicated, but there was nothing to show what would take place at that time. Suddenly then the Grand Gallery shot up into its full height and continued until the night of August 4th-5th, 1914, ndicating the Christian dispensation, but there was no word to indicate that this was represented.

The Great Step broke the plane of ascent of the floor line of the Grand Gallery in 1844, but there was nothing to indicate that at that time Britain would begin to assert her authority over the ancient lands given to our fathers and over the Esau-Turkish administration therein.

The roof of the Grand Gallery suddenly descended marking the night of August 4th, 1914, and continued until the date of the signing of the Armistice, but only the outstanding fact of Britain's entry into the War, and emergence out of it, threw any light on the meaning of the first low passage. Dates were indicated during our progress through the Antechamber, but not until the newspapers were read in the days following the indicated dates did we know what events would mark those times.

The next low passage commences May 28th this year, but what it indicates in the great activities of Britain and the nations there will be no voice to say, and no fact to indicate until the day arrives and the period of the low passage develops its meaning.

The fact that the last low passage was marked by war is no guarantee that the next low passage will be marked in the same way.

Therefore our answer has been, and will be, to the question, "What will happen to Britain and in the world during the next low passage," "We do not know and have no means of ascertaining until the time shall come."

Let us now pass to the question, "What will happen to British-Israel during the period of the last great conflict as set forth in the sacred Scriptures?"

Now the Bible gives to us the statement that certain great events shall take place; it gives the description of the events and indicates the parties consisting of groups of nations which

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shall be involved in them. But the Bible does not specifically indicate the time when these things shall take place.

As to the past, the great things of the Bible and the great things of the Pyramid have coincided as to time. Will it be so in the future? That it is impossible to say. Not every great thing of the Bible has been marked in the Pyramid, and it is impossible to say in advance that this or that great thing in Bible prophecy yet to be fulfilled is marked therein.

So we do not know whether the last great conflict between Israel and the nations will be coincident with the low passage of the Pyramid.

Perhaps it will be safe to say that the probabilities are in that direction; but for knowledge, we must await the event and see.

We recognise, and have recognised, from the beginning of our journal, that there are some whose system of chronology calls for longer date than the present reading of the message of the Pyramid by Mr. Davidson and his associates.

There are several possibilities :—

1. There may be both a short and a longer reading of the Pyramid message, each indicating the progress of events; in which case both schools would be right.

2. There is the possibility that either of the schools may be wrong. The human element must always be taken into account in anticipating fulfilments of prophecy.

The following, however, is certain. If the Pyramid has a message for this generation—as we believe it has—and if that message is given through the inch to the month reading of the Great Pyramid, then its message must of necessity apply now. That being the case, it is of infinite importance that men like Mr. Davidson and his associates have refused to heed the voice of those who stand for a slower reading of Pyramid chronology, but have with stout heart and clear voice given forth their message.

If—which is very unlikely—some error should have entered their calculation, and the mind and heart of the nation has been put on guard to meet a tempest which is threatening but which failed to burst, no harm will have been accomplished. But if the short reading being true they had listened to those who pleaded for a slower reading and had kept silent, untold injury would have resulted; for it is a fact well known in many quarters that the message of the Pyramid, read on the inch to the month scale, has put the nation upon its guard and stirred the hearts of the people to prayer.

Thus we have made choice in the pages of this journal to allow the storm signals to be hoisted that mariners might have their ships prepared to meet the storm.

In any case, even though the improbable should transpire, and we should discover that we had read the chronological indications of the Pyramid by too short a scale, we should still be convinced that our course in this regard has been right.

Now may we assume that the events prophesied and described in connection with the last great struggle coincide with the last low passage of the Great Pyramid.

We do not know, but the probabilities all lie on the side of their being coincident.

When we look at the Great Pyramid we find a clearly defined date: May, 1928.

When we look at the Bible we do not see that May, 1928, is clearly indicated; but what we do see in the Bible is that there is a period which sees at once the decline of the Turkish power in Asia and the Imperial power in Europe, which began at the commencement of the nineteenth century and ends approximately A.D. 1934–6.

We also see during that period the passing of Israel from the constricted experience of national life which was her penalty during 2,520 years into that miraculous development which has manifested itself in the Anglo-Saxon race from the beginning of the eighteenth century to this day. And we see in that connection that the period of British development from 1800 to 1936 is a period marked by certain remaining elements of constraint, opposition and struggle, and that she shall not step out into full liberty and untrammelled development until 1934–6 is left behind.

We further see that from 1917 to 1934–6 there is a similar period of liberation, increasing development and final triumph for Judah and Jerusalem under the ægis of British-Israel in Palestine.

The military down-treading of Jerusalem ended in 1917. Any form of dominance not in accordance with God's Will shall be swept away by 1934–6, when the summit of Mount Moriah will be freed from the presence of "the abomination which maketh desolate."

The things of which we have been speaking are definite statements made and reiterated through many prophetic voices by the Lord Almighty. Here we believe we are on safe ground because we have the "Thus saith the Lord" of the sacred Scriptures setting the boundaries of the times and describing the various sequences of events in due order.

In other articles we have called attention once and again to the terms of the national covenant made by Jehovah with Israel as recorded in Leviticus xxvi. Specifically there we find it covenanted that if Israel disobeyed, four sentences of punishment should be imposed, each continuing for seven times. Now seven times is equal to 2,520 years.

Two of these sentences went into effect upon Israel of the ten tribes. Two of these sentences went into effect upon Judah.

We are not left to surmise that these things are so, for the prophets, speaking of the captivities again and again, declare that they took place because of the transgression of Israel and Judah. Especially is the prophet Ezekiel clear upon this matter, indicating first in regard to Judah and then in regard to Israel that the captivities were imposed under the law.

We know the beginnings of these punishments, namely, 740 B.C., 721 B.C., 604 B.C., 587 B.C. Adding 2,520 years (which is done by subtraction by the way) we arrive at the period which we have indicated from A.D. 1800 to 1934–6. within which period all these sentences finally end.

Running parallel to these is the time of opportunity of the Continental Empires in their succession, as set forth so clearly by the prophet Daniel. We know the beginning of that period of opportunity, namely, the date that Daniel interpreted the dream image to Nebuchadnezzar. Adding 2,520 years for the continuance of that succession of Empires we realise their

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opportunity has gone and that the Empires crashed in the late Great War.

Running parallel with the military image was the image later set up by Nebuchadnezzar on the plains of Dura; this was the establishment of religion in the Imperial succession of Empires. The temporal power connected with that ended in 1870, but the final end of the authority of the organisation and its ecclesiastical power to enforce that authority will not outlive 1934–6. By that time we may look to see the Christianity in the land which had been occupied by the Continental Empires purged of idolatry, purified in spirit, humbly taking its place as a remnant saved by grace in the true Church of Christ on earth.

It will be seen that the chains of sequence related by the sacred Scriptures are connected with:

(*a*) The House of Israel,
(*b*) The House of Judah, and Jerusalem,
(*c*) The Continental Empires,

and that all these sequences show one great outstanding struggle yet to be.

We shall analyse the leading Scriptures dealing with these in our next.

WHAT IS THIS SIGN, MAY 28-29, 1928?

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

This date is given to us on the Great Pyramid scale as the entrance into the last narrow passage leading from the Antechamber into the King's Chamber, and it certainly marks something very definite. The last time we passed through such a passage was from August 4th-5th, 1914, to November 11th, 1918; it meant war almost to the death. But since that time under the Granite Leaf we have an equally alarming sudden narrowing of the passage, and it meant to us internal and domestic troubles, since which time, though more relieved, we have still not been free from domestic or internal worries. May this not be to us a lesson? This lesson can only be taught us from the historical fulfilment of prophecy. We can but refer to that portion we have passed through since 1914. In our opinion it is the preparation of the return of God's people Israel to the Land of Promise. The first portion at the first did not apparently immediately concern us, but we were led by God's Spirit to take part, as it afterwards turned out that if we had not sacrificed ourselves for Belgium the whole of the image of Nebuchadnezzar would have become reconstructed. Palestine and the whole of Mesopotamia would have been under the dominion of the Kaiser, and the Times of the Gentiles prolonged indefinitely, through our refusal to act out our covenant with Belgium. As it was, at a very great sacrifice, which looks to us as the sacrifice of Isaac, we have had committed to our keeping the whole of the Land of Promise. If we had desired it, we could not have had a better claim if we had taken it over at once. Our actions prove we are not out for selfish motives, but to restore peace to Jerusalem, and "They shall prosper that love thee." The war, as we know, turned out the Mohammedan from the Promised Land. But there are two other foes of God's people—Rome and Russia. Both these are but emanations from the same source, *the kingdoms of this world*, under the Nebuchadnezzar image. If these should last beyond *cir.* 1936, "the times and seasons" which have hitherto proved so exactly to fit, from Pyramid and Prophecy, might be found to have misled us. But St. Paul by the Holy Spirit tells us (1 Thes. v): "Of the times and the seasons, brethren, ye have no need that I write unto you: for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief."

Now compare those words with the passing away of the Turkish Empire. (Rev. xvi, 12-16.) Have we not here in Europe and all over the world the three unclean spirits like frogs, croaking, swelling out in blasphemy against God and against them that dwell in heaven. (Rev. xiii, 6.) Perhaps you will say we don't see it. What about the spirits of Jesuitism, Communism, and infidelity, warning us "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 tongue

Armageddon."

What is the meaning of this expression: "Blessed is he that watcheth and keepeth his garments." We, Israel, as a nation, have had upon us the testimony that we have set to our seal that we believe in the Once Offered Sacrifice of the Lord Jesus Once upon the Cross. We as a nation adopted this One Name above every name, the Only Name, the Wedding Garment. We shall keep this Garment. Rome may try her utmost to decoy us, but we must stand fast.

Those who have followed the Malines Controversy, the Prayer Book Revision, and know the struggle we have had, must have seen that this year is the year we must make our decision. We have a duty to perform. Even now, this month, before the Church Assembly meets on April 26th, to pray earnestly that we may be saved as a nation from going into Babylon again, from whence we have been once delivered; and even if the Church Assembly should fail in its duty, that our prayers may be effectual and Parliament may throw out the Measure which, in the opinion of a large body of earnest Christian people, leads us to modernism and idolatry.

This action on our part will no doubt usher in the three unclean spirit-like frogs to do the devil's work, and stir up the nations to the battle of our God against us. Of this stirring up we have evident signs. Rome to the South, Russia from the North, Turkey from the East, all against Our Lord Jesus Christ, "For he that is not with Me is against Me."

In The National Message and Banner of April 14th there is an article on Russia, where one can distinguish that this Power heads up in itself all that "Mystery of Iniquity" spoken of in 2 Thes. ii and Rev. xvii.

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The work of deceiving the nations and preparing them for the great battle is the subject of prophecy, but its progress is clearly laid down, and its result in the last great battle is candidly set out. Thank God, Christ rules over all. He has promised His Holy Spirit to us before that great day comes. It is clearly set out in Rev. xi, 11 ; Acts iii, 19-21 ; Joel ii, 28-32, and elsewhere.

But now for our encouragement let us look back. Those who have seen God's Hand as revealed in Ps. lx will know why our Dardanelles exploit was thwarted. We had not consulted God, and yet He was merciful to us in the withdrawal of our armies from Gallipoli. We now know the German and Turkish plan was to seize the Suez Canal, but by this deflection of Turkish forces, and our forces concentrated in the East, this plan was thwarted, and all the German and Turkish material seized, and the way made open for our deliverance of Jerusalem at the very time and season appointed in prophecy and by Our Lord Jesus Christ.

Nor was this all. God had already sent a man, an archæologist, from Oxford, who not only thwarted at every turn the German plans for building their railroad to the Persian Gulf, but was himself of such a temperament that he won the affection, respect and confidence of the diverse groups of Bedouin and Arabs, learning their language, customs, habits, and so ingratiated himself that when the war broke out the archæologist became a soldier, reconciled the difficulties and quarrels of the Arab sheiks and shereefs, became himself not only a shereef but a king-maker. Under God he was able as a Christian, for he would not hide his colours, to worship Allah the true God, and for the occasion this sufficed with the Arabs, for they bore an inveterate hatred to the Turk. This Colonel Lawrence was able to combine all these Arab wanderers, regulars and irregulars, into a mighty army, and by his tact, genius and discipline, so to check the Turk, blow up his plant, destroy his ammunition and provisions, and also act as camouflage in such a way as to help General Allenby to such an extent as to relieve him of constant surprises and attacks, which would inevitably have weakened his attack on Gaza, Jerusalem, and eventually Damascus. This Colonel Lawrence, who refused every honour, scouted all popularity, God raised up at the right moment to be a leading figure in our deliverance of Palestine and Mesopotamia from the Mohammedan scourge.

What God did for us through Lord Allenby and Colonel Lawrence in the counteracting of the effect of the unclean spirit of Mohammed He will certainly do in the overcoming of Rome, and finally Russia. But for all this He will be enquired of to do it for us. We must give Him no rest till He establish Jerusalem a praise in the earth.

"Britain and America"—wrote Carlyle to Dickens in 1845—"are properly not two nations, but one ; inseparable by any human power or diplomacy ; being already united by Heaven's Act of Parliament and nature and practical intercourse ; indivisible brother elements of the same great Saxondom, to which in all honourable ways belongs life."

BRITISH-ISRAEL-WORLD FEDERATION.

ANNUAL REPORT FOR 1927.

Adopted at the Annual Meeting on April 17th.

With great gratitude to Almighty God we are able to record a year for British-Israel surpassing in some notable respects any previous year, especially in the vastly increased output of literature, and in the greatly increased interest aroused in the public mind, as evidenced by the thousands attending our meetings in place of hundreds in former times. The outstanding instances are: the huge assembly at the Royal Albert Hall ; the many thousands at the Congress ; the special meetings at the Church House, Westminster, soon thereafter ; the splendid series of gatherings in the largest halls in Belfast ; and the wonderful audience in the great Town Hall in Birmingham.

In a wondrous Providence and under the guiding hand of the Lord God of Israel there is occasion for legitimate pride in retrospect and for confidence in prospect. Devout students as British-Israel believers are of the Book of books, we behold with ever-increasing wonder and delight our Israel nation moving steadily forward to the goal marked out for her in the Divine counsels and foreshowings. That this marching onward is not being done so blindly and unknowingly as before is largely due to the British-Israel-World Federation and its more than Empire-wide influence and enlightenment. Perhaps its greatest asset, next to its leaders at Headquarters and the laborious and loyal fellow-workers who everywhere support them and the meetings they promote, is its weekly organ—The National Message and Banner, which there is good reason for believing is gradually moulding thinking minds and opening out the viewpoint that the time is at hand when politics can be and should be more consciously Biblical and more definitely religious, which, surely, is a consummation devoutly to be wished and worked and prayed for ; for then there will be no large army of neutrals, but only two great parties—those on the winning side of Christ and His Kingdom, and those on the losing side of Antichrist and anarchism.

The all-important work of getting the Kingdom more ready for the Lord Jesus to appear and reign over might be considerably hastened if a sufficient sum could be put at the disposal of the Board of the Covenant Publishing Co., to enable them to supply copies of our journal to all members of both Houses of Parliament during the whole of this current year. Such is the conviction of one of the Life Members of the Federation and a Member of Council, who expresses the earnest hope that the seed-suggestion now sown in the hearer's or reader's mind may speedily fructify.

Bis dat qui cito dat—he gives twice who gives promptly, and leaves results to the God who has thus inspired him or her. It is a matter for great satisfaction and thankfulness that the circulation of our journal is double that of two years ago, and that its influence is ever widening. We at Headquarters are making special efforts to double the circulation again during 1928, and we earnestly ask for the active co-operation of all our supporters in this endeavour.

We have letters from many parts of the world bearing

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testimony to the help and blessing our journal is bringing to thousands of homes.

Clergymen, ministers and lay folk alike tell us that Israel Truth is spreading like a flame.

The late Prime Minister of New Zealand, the Rt. Hon. W. F. Massey, said the last time we saw him, "British-Israel Truth is bound to win because it is God's Truth, it is winning now all along the line."

The British-Israel Movement has features which can be found in no other religious body; and is presenting Truths for which it has stood the sole sponsor for many years.

The unique feature of the work is that it seeks to send forth a doctrine, and to disseminate a spirit. It is the hope of the Federation that the Churches and Colleges will awake to the vital Truth of the doctrine and teach it in all the colleges, pulpits and literature of the land. It is also the hope that the spirit of Israel-British brotherhood will diffuse itself through all the organisations extant in our Celto-Saxon world.

A phase of this feature of our work is the unification of the workers of all the Churches, clergymen and ministers and laity. If all the denominations are together as one brotherhood within the scope of our Movement, our hope is that, as the Movement becomes universal, it will reunite Celto-Saxon Christianity in one unity of the Spirit.

All may meet in our circles in all good fellowship and brotherhood. May this spirit spread. The year has been marked by the extension of this widening fellowship at home and abroad. For this we are most thankful.

In doctrine, it has been our great privilege to bring forward once more the actuality of the Kingdom of God in its national phase as a still "going concern" in the earth.

In this matter we have the formal ratification of the Churches in the form of service they use, in the prayers they offer, and in the hymns they sing. But while they have used the form of service and have offered the prayers and have joined in the songs as a spiritual exercise, the words and the meaning so manifestly conveyed in them have been overlooked. It has been to them "as a tale that is told." Form, beauty, spirituality, there have been for them in the worship; but of practical meaning little, if any. For instance, in the prayer, "Lord, bless Thine heritage; make Thy chosen people joyful; govern them, and lift them up for ever," there has been spiritual striving and uplift, but no conception that God's heritage is His people; that God's chosen people is Israel; that the prayer is for NATIONAL government and general happiness of the NATION; and that most certainly it is of ourselves as a people, nation and government that we are praying.

On Easter morning, in a leading Nonconformist Church, the congregation joined in singing heartily the Benedicus, the Te Deum and the Jubilate, while almost within earshot the congregation of the Established Church were uniting in the beautiful form of service in the Book of Common Prayer. What these congregations were doing Church and Chapel were doing all over the land. In form they were taking the place of Israel, God's chosen people, worshipping the God of their fathers.

After the Benediction which closed the National service the preachers ascended their pulpits, and there, by their utterances, very generally manifested that their understanding differed very much from the form of service they had been joining in.

It has been our privilege to bring the doctrine forward once more which gave rise to the beautiful form of service, and to preach the NATIONAL phase of the Gospel of the Kingdom of God.

It is with thankfulness that we realise that hundreds of clergymen and ministers have awakened to the Truth, and are preaching it with spirit and power with marvellous results.

The post brings to us communications from such clergymen and ministers, who have found new life and new power in preaching the resurrected Gospel.

This year we mark in our progress the joining of forces on the part of a number of University Professors, Heads of Colleges and leaders of mighty religious organisations.

We are thankful to have the fellowship of these brethren as individuals; we are still more thankful for these brethren in their representative capacity because of their opportunity of spreading the good news among those who follow them.

The year 1928 will show great results in this particular line.

Our clerical and ministerial forces have begun to get together to give each other mutual support and so to further the work. This development we are hoping to see rapidly extend its influence from this time forward.

In the meantime, our library of literature grows apace. This may now be classified into departments. There is that class of literature which deals with the historical and ethnological sides of the question. A very valuable library of books dealing with this phase of the subject is being accumulated as author after author makes his or her contribution. Some day someone will co-ordinate all this mass of information into one standard book. We rejoice in the many excellent contributions made by the various authors toward that end.

Another class of literature is that which gathers together proofs of the identity of Israel with Britain. Formerly this was the leading type of literature demanded, but it appears that the public mind is now being prepared to accept the fact as having been proved, asking only that the historic information may be furnished as a special branch of history which is the contribution of our Movement to the historic literature of the day.

Another class, and a most important one, is that of Biblical exposition. The contributions which have been made this year have been not only to the British-Israel platform, but to Christian literature in general.

We are glad to say that the books which have been so written and published by our authors and the Covenant Publishing Company are attracting the attention and awakening the interest of theologians and Bible students at home and overseas.

The possession of the key to the Gospel of the Kingdom gives to our writers a vantage-ground which gives an introduction to the books, and assigns to them a place in Christian literature which, perhaps, they would not occupy if they were written concerning well-known phases of truth. The books, however, are well written. The authors are to be congratulated, and the unique opportunity presented for a new presentation in an old field of literature must be taken the fullest advantage of. Nearly ten million pieces of literature from penny pamphlets

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to 25s. books have been put in circulation by us during the last few years.

* * *

The greatest triumph for British-Israel in the way of meetings was most assuredly that achieved by the vast assembly on March 1st, 1927, in the Royal Albert Hall, London, the largest hall in Britain, holding some 10,000 people. Every ticket was applied for in advance, and all but a few ten days before the date. Hundreds were unable to gain admission and no hall was available for an overflow meeting. The scene presented by the magnificent gathering was one never to be forgotten by every British-Israelite privileged to be present. The audience represented every part of the British Isles—from Cornwall to Scotland, from East Anglia to Ireland, and from the Channel Islands to North Wales.

The President of the Federation, Major Knowles, presided. Canon Hollis offered prayer. The speakers were the Rev. Pascoe Goard, Messrs. John Leech, K.C., David Davidson and Herbert Garrison. Eagerness and enthusiasm marked the whole proceedings from the Chairman's speech to the National Anthem.

The influence from that meeting reached the five continents. It is immeasurable. Echoes of it reach us even yet, week by week.

After paying all the heavy expenses there was a net profit of over £650. Needless to say, nothing to approach this achievement has been experienced in the whole history of British-Israel.

* * *

The eighth Annual Congress, held in the large Central Hall, Westminster, in October last, proved a record one both in point of attendance and of revenue ; while the speaking standard was well maintained and the spiritual teaching and atmosphere were of a high order. The general interest aroused led to the engagement of the great Hall of the Church House during the same month for three meetings, and these also attracted excellent audiences, which listened eagerly to addresses chiefly by clergy and ministers as purposely arranged. One of many results of the Congress and of these supplementary meetings was a Clerical and Ministerial Conference, which led to the formation of a Ministerial Association within the Federation, from which good results may be expected in course of time.

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A splendid series of meetings in the large halls of Belfast, lasting for a week, addressed by Mr. John Leech, K.C., and Mr. J. J. Morey, has given a fine fillip to the Cause in Ulster.

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Mainly through the efforts of Mrs. Shine, the Rev. J. M. Dungan, M.A., Mr. John Leech and others, a Branch has been established in Dublin, and many excellent meetings have been held there.

* * *

The Rev. T. H. Whitehouse and his devoted band of workers organised a wonderful meeting which filled the beautiful Town Hall in Birmingham, the largest in the Midlands, in November last. It was addressed by the Rev. Pascoe Goard and Mr. Garrison. Its influence has reached to the limits of the Midland Area, and given a great impetus to our work there.

Hundreds of meetings on a less ambitious scale have been held throughout the country with far-reaching results, and these have been reported by the Provincial Press in a more generous spirit than formerly.

* * *

More new Branches have been formed during 1927 than in any previous year, and there are calls for still more.

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Successful Conventions were held during the Summer at Glastonbury and at Llandrindod Wells.

* * *

Abbot's Leigh, our B.-I. Hostel at Glastonbury, has been maintained, and those who have stayed there speak in terms of gratification at the kind attention of our genial Superintendent, Miss Jennings. It should be widely known that the Hostel is open all the year round, and it is hoped that an increasing number will avail themselves of facilities offered for seeing the sacred and historic spot where the first Christian Church building in all the world was erected.

* * *

The Women's Auxiliary has carried on its work and rendered valuable help in various ways. Its efforts in connection with the Annual Sale of Work were rewarded by seeing a financial result greater even than that of 1926, though that year exceeded the net result of previous Sales nearly fourfold.

* * *

A steady increase of Members and Associates has been maintained, though we have to mourn the loss of several by death, among whom are :—

Obituaries.

Miss G. B. H. Brooke.
Lieut.-Col. H. P. Dalzell-Walton.
Mrs. Dillon.
Mr. Heasman.
Mr. Henry G. Locke.
Mrs. Roberts.
Mr. Arthur Speak.
Mrs. S. A. Wagstaff.
Rev. David Wynne-Evans.
Rev. Philip Young.
Miss Foot.
Mrs. Goldsmith.
Mr. Robert Lamb.
Miss Emily Culpepper.
Mrs. Dixon.

The loss of the Rev. David Wynne-Evans, our Commissioner for Wales, is a very heavy one indeed, as also is that of the Rev. Philip Young, a veteran in Israel Truth, and a preacher of it for fifty years.

Mrs. Roberts was the wife of our beloved Commander Roberts.

Mr. H. G. Locke had been in failing health for some years. He had rendered great service for several years as Secretary of the I.B.I.A. before it was merged into the Federation. We tender our sympathy to the relatives of all those who have passed on to the Home above.

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The Rev. Pascoe Goard has again rendered yeoman service which is beyond all praise. He has placed us all under a deep debt of gratitude by his powerful and convincing speeches and by his illuminating articles, the influence of which has gone to the ends of the earth, bringing joy, comfort and enlightenment to unnumbered thousands, who have rejoiced in the light he has thrown upon God's Word written. May he long be spared to us. We are glad that Mrs. Goard is with him. We pray that the Divine blessing may rest upon them in rich measure.

* * *

We rejoice that we have still with us our two stalwart veterans, the Rev. Commander Roberts and the Rev. Dr. Mountain, and we are profoundly grateful for their continued strength and vitality, and for the good work they have been able to accomplish. We pray God to bless them and graciously spare them and their beautiful spiritual influence among us yet awhile.

* * *

We thank God for the great and ever-increasing army of noble men and women who are so faithfully labouring and witnessing for Israel Truth the world over, and for the splendid band of preachers, speakers, writers and workers connected with H.Q. and all our Branches everywhere, who are giving of their best for the grandest of all Causes. The God of Israel will reward them; we never can adequately, but we can and do thank them with all our hearts.

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We have gladly welcomed on our staff, as a temporary Commissioner, Mr. Howard Rand, LL.B., of Massachusetts, U.S.A., the land of Manasseh, and we have learnt to value his character and fine spirit.

* * *

Our work in the Dominions has gone steadily forward, with progress in Australasia, and with accelerated pace in Africa and Canada. The Rev. Maxwell Carnson has won his spurs in South Africa, and has accomplished much in spite of special difficulties. He has travelled thousands of miles in that land of magnificent distances, and has addressed with great acceptance very many audiences from South to North and from East to West. We wish him and all associated with him continued success in the Land of Good Hope.

* * *

Our Commissioners in the various Areas from the Channel Islands to the Tweed have carried on a fine work. They tell their own story of expansion and ever-opening fields and increasing demands.

* * *

Canada is organising on an ambitious scale with a Confederation within this our Federation. The veteran Professor Odlum is still championing the Israel Cause on the platform, in the press and in the pulpit. A fine band of speakers and workers are carrying on from Atlantic to Pacific.

* * *

America is awakening and widespread interest is aroused there. We have hundreds of enquiries from nearly all parts of U.S.A. Our journal is circulating there in large numbers. There are many calls for the establishment of Branches, and it is hoped that Mr. Rand and others will be able to organise some in the near future.

* * *

There are considerable numbers of believers in India with whom we have correspondence, and they also are asking for organisation of Branches.

* * *

We have a vast correspondence with practically all parts of the English-speaking world, and not a little from foreign countries.

Our postage bill is very heavy.

* * *

Hundreds of thousands of copies of the special number of the "N.M. & B." have been issued, and it is very gratifying to receive the testimonies as to the interest aroused therein, as also those regarding the great benefit derived from B.-I. teaching from our Members and Associates everywhere.

* * *

We gratefully record our deep indebtedness to all the generous donors to our funds, without whose aid it would have been impossible to accomplish the work herein mentioned. Many donors wish to remain anonymous, otherwise we would in particular have liked to name some very liberal donors.

* * *

Our Book Room at H.Q. has done a great work by the sale of a vast number of books and pamphlets. Buyers and enquirers have come from all parts.

* * *

Mr. W. Sleeman and his staff of the Covenant Publishing Co. have had an exceedingly busy year. The output of literature has been enormous. Thousands of packages have been sent to the five continents. Several new books have been published. The "N.M. & B." and our monthly journal for beginners, THE COVENANT RACE are exercising an influence that cannot be estimated. We would tender our warmest thanks to all the voluntary writers of articles in these papers, and to the official proof-reader of the "N.M." — Mrs. Garrison.

* * *

By doctor's orders, and by kind decree of the Council, the Secretary-General and Mrs. Garrison were enabled to join a British-Israel party in a tour of Bible lands and other countries during the year, for which they are very grateful. It is especially gratifying that the expenses of the tour were recouped by the revenue from the Secretary-General's lectures on Palestine and the Pyramid, and from the sale of Eastern goods brought back from Damascus and Jerusalem, etc.

* * *

We wish to pay a tribute to the band of voluntary workers at Headquarters, and to thank them all most sincerely for all the splendid work they have done.

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The Secretary-General has had what it seems a platitude to say—a very strenuous year. He wishes to express his best thanks for all the excellent work and devoted loyalty of his

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staff, and he must mention in particular the invaluable and skilful assistance of his private Secretary, Mrs. Barnes, and her husband, and that of Mr. Wakeford, the Superintendent of the Staff Room. He also wishes to express his keen appreciation of the unfailing courtesy and cordial co-operation of the Financial Secretary, Colonel Vincent R. Wright, D.S.O.

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Mr. Garrison has given a very large number of lectures and addresses during the year, and it is particularly pleasing to him to have been able to earn for the funds of the Federation, according to the Balance Sheet, over £315.

J. Knowles, President.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

The last number enrolled before closing the list for 1927 was 3,385, since which there has been an enrolment of 255 members.

We thank God for His evidence of the growing spirit of Prayer in our midst, and long to see the day when all Israel will be on their knees in repentance and gratitude for all God's love to them as a nation.

"Pray for the Peace of Jerusalem, they shall prosper that love thee."

This increase of membership has made it possible for us to give £10 for the circulation of B.-I. literature; £6 6s. 11d. of this to the Covenant Publishing Co., and £3 3s. 1d. to a local Branch for the same object.

L. G. A. Roberts, Hon. Sec.

The paper issued by "Britons Back to the Bible," issued by the Fellowship of *Evangelical Churchmen*, I signed, affixing:

"I am a British-Israelite, because I have never left the Bible, but believe it says what it means, and that God has not changed His purposes. Since then the English-speaking race has all the promises of God to Abraham, Isaac and Jacob; therefore we must be Israel."

L. G. A. Roberts.

* * *

REPORT OF WORK BY THE COMMISSIONERS.

The year 1927 has been one of strenuous work and progress, for which we thank God. The calls on our Commissioners have been greater than ever before, and they have, in fact, been unable to cope with the demand. The attendances at the meetings, generally speaking, have considerably increased, and a number of new Branches have been formed; and although the opposition has sometimes been keen, the enthusiasm of the members and the interest of the public have grown appreciably.

There are many places throughout the Kingdom ready to be organised, and where Branches should be formed; but the lack of sufficient Commissioners and Lecturers has made it impossible to do all that should be done, though the existing staff have worked hard and accomplished much.

The Branches have loyally stood by Headquarters, and their officers and committees are deserving of great credit for the way in which they have laboured and organised their districts and arranged for and advertised their meetings; and their good work has been much appreciated by the Commissioners.

The attitude of the newspapers has, during the year, undergone a considerable change, which is one of the most remarkable evidences of the growing public interest in our Message. Formerly we were, with few exceptions, ignored; whereas now, there is exhibited a manifest desire on the part of the local Press in many places to report our meetings, and reporters are frequently in attendance and good reports inserted.

During the year a scheme was set on foot with a view to enlisting the support of the Branches towards a Commissioners' Fund, so that each Area might, as far as possible, be self-supporting, thereby relieving the Headquarters' funds and making it possible to appoint additional Commissioners and Lecturers. Conferences of representatives of the Branches in the respective Areas were held, and the scheme, which includes collections by means of Pyramid money boxes, put before them. The reception given to this scheme has been very gratifying, and important results are anticipated.

John Leech, Commissioner-General.

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ANNUAL REPORT OF NO. 1 AREA FOR 1927.

The year 1927 has been one of remarkable progress. Everywhere I find unusual interest in our Truth, and in all the towns and large villages of my Area there are demands for lectures—many more than I am able to supply.

The year commenced with regular meetings in the following seventeen centres:—Clapham, Croydon, Dover, Folkestone, Gosport, Hastings, Herne Bay, Herne Hill, Hindhead, Horsham, Kingston, Portsmouth, Putney, Richmond, Rye, Southampton and Worthing.

During the year new Causes have been established in the following twelve centres:—Bexhill, Blackheath, Brighton, Canterbury, Dorking, Farnham, Fittleworth, Gravesend, Haywards Heath, Salisbury, Sydenham and Tunbridge Wells.

Arrangements have been made to open regular meetings at the following seven centres:—Bognor, Chatham, Chichester, Eastbourne, Guildford, Hayling Island and Sutton.

In addition to the work done in the Area, I have visited Dublin, Belfast, South Devon, Sheffield, Isle of Wight, Bingley, and various North London Branches.

A week's Summer School was arranged and successfully carried through with the kind assistance of Mr. H. D. Houghton at Glastonbury during Whit-week.

Special meetings were held in many London centres during September last.

I have given over 250 public lectures during the year.

A system of Pyramid Collecting Boxes to build a new Commissioners' Fund has been established, and over 250 boxes have been placed in my Area, in addition to boxes issued from Headquarters to London members and adherents.

I am greatly cheered by the hearty response I everywhere meet with, and find wonderful indications of a still more striking advance in the immediate future.

I beg to thank the Executive and officers for all the kindness and support I have received during the year, and beg to remain,

John J. Morey,
Commissioner Area No. 1
(South London and Southern Counties).

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NORTH LONDON COMMISSIONER'S REPORT.

The first year of my Commissionership of the North London Area has been one of well-sustained effort consequent upon the loyal co-operation of our members. The Area includes the whole of London north of the Thames, together with the counties of Bucks, Oxford, Bedford and Herts. We have in the Area twelve Branches, and others are in course of formation. Two new Branches have been formed at Hounslow and Islington, while two others are in course of formation at Palmer's Green and Leytonstone. The Ealing Branch is opening up new ground at Hanwell. Cricklewood also is ripe for the formation of a Branch which will be undertaken early in the New Year. We have visited all our Branches at regular intervals during the year, giving occasional assistance to other Areas. During the year we have visited Darlington and district, the West Riding of Yorkshire, Hastings and the south, Exeter and the south-west, and South Wales. We organised and carried through a successful Bible Convention at Llandrindod Wells, Wales, last August. We have just returned from a most successful tour of the South Wales Area. 140 names and addresses of persons interested in our Truth were given in from South Pembrokeshire, and a similar number from the Rhymney district. Wales is ripe for the reception of our great Truth. With regard to our own Area it is cause for devout thankfulness to Almighty God that in every direction steady advance has been made. We might in this connection mention especially Stratford and Southend-on-Sea, where large audiences greet our lecturers on their arrival. The London campaign undertaken during the month of September in preparation for the Congress in October was fruitful of good throughout the entire Area. We have delivered during the year 200 lectures and sermons, reaching as far as Durham in the north, Hastings in the south, Exeter in the south-west, and Pembroke Dock in the west.

(Rev.) Joseph Gay.

* * *

MIDLANDS AREA, 1927.

The principal feature of the Commissioner's work in the Midlands Area during the year just ended has been that of strengthening and consolidating the Branches. He has visited them all in turn, many of them frequently, and is happy to report that they are all healthily active. It has also been a pleasure to him to assist Branches as required in several other Areas; and altogether he has given some 160 lectures in 33 towns during the year, besides many addresses and other official duties of scores of other meetings. He has also himself personally conducted seven missions in the Area, which have yielded excellent results; and, in addition, has found opportunities to preach the Kingdom Message in a number of Anglican churches. The climax of the year's work in Birmingham was reached at the magnificent meeting in the great Town Hall on November 28th, addressed by the Rev. Pascoe Goard and Mr. Garrison, and followed by several days of meetings the same week. Such new Branches as have been formed in the Area are due to the enterprise and courage of the Commissioner, who in every case has made himself responsible for the heavy expenditure involved. But obviously this has its limits, and the organisation of the Movement in the Midlands, on its financial side, has to be faced. In this connection some success has attended the recent endeavour to raise a central Midlands Area Fund, whereby it is hoped to make it financially possible to considerably extend the work in towns and districts where as yet no British-Israel work has been attempted. The response from Birmingham has been excellent, and the newly included Branch at Cheltenham is also preparing to do its part. It is earnestly hoped that every Midland Branch will join in this very necessary effort to find the means to systematically mission the whole Area during the New Year.

(Rev.) T. H. Whitehouse,
Commissioner.

* * *

NORTH-EASTERN AREA.

I began work as an Hon. Commissioner in April, 1927, and from that time to the present I have been able to give 61 lectures, several of which have been delivered in Church of England parishes under the chairmanship of the Vicar. I have met with considerable success in this way, finding many Vicars quite willing to allow me to address their Bible Classses. It is also interesting to note another experience in this connection, for I find that the men are so "caught" by our Message that they are willing to stay on long past the prescribed time for closing the Class.

Work has been opened up in the following new centres: Newcastle, Middlesbrough, Bridlington, Sunderland, Stockton, West Hartlepool, Ilkley, Huddersfield and Harrogate; and it is hoped to get new Branches definitely going in all these centres.

I would like to put on record the great sense of indebtedness that I owe to Mr. J. A. Stell of Newcastle, Mr. J. Tench of Darlington, and to Mr. W. Whitton of Sheffield, who have paved the way for me in many places and made progress so much more easy.

Outside my Area I have lectured in Dublin, Hastings, Stockport, Morecambe and Llandrindod Wells.

So many are the opportunities that I could, I am sure, occupy my whole time in the work.

I would, therefore, conclude my report by an appeal for whole-hearted support of the Federation, so that those in authority may feel justified in increasing the number of paid Commissioners.

I would, I think, be willing to give up my present ministry and work my whole time for the Cause, and not, as at present, a limited part time.

(Rev.) Guy F. Waddington.

* * *

NORTH-WESTERN AREA.

During the past year Mr. S. E. Steele has visited all Branches, with one exception, in his Area. Some once, some twice, and one five times. He has, in addition, attended Headquarters on four occasions, attended one drawing-room meeting, and lectured at seven churches in Liverpool. A general increase of interest is manifested, in some instances amounting to

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keenness. Mr. Steele has also lectured outside his Area at Nottingham, Birmingham, Walsall, Stoke-on-Trent, and Leamington Spa. One new Branch has been formed at Blackpool. Many large towns, centres of industry in Lancashire, notably Bolton, Rochdale and Chester, have requested visits of speakers with the object of forming Branches, but lack of funds compels postponement. A large amount of Mr. Steele's time is occupied in distribution of literature, the sale of which shows an appreciable increase. Over £100 has been received from Northern Branches during the year.

WEEK BY WEEK.

By A. R. H.

The following testimony of a world traveller makes interesting reading when studied in the light of the fact that Ephraim and Manasseh are represented to-day, respectively, in Great Britain and the United States of America. Thus the traveller writes :—"At the close of a leisurely journey round the world that has taken me into most of the countries of Asia and of Europe, I realise that the three outstanding impressions made by my wanderings are :—

"(1) *British control of nearly every strategic point*[1] *in world commerce or world trade*, except in the New World ;

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"(3) *The dominance of the English language to-day* and, apparently in the future.

"If one takes ship at Yokohama or Kobe for London, the first port touched is Shanghai, a conglomeration of all nationalities, *but a city in which British influence is unmistakably paramount.*

"The next port is the city of Victoria on the island of Hong Kong, a British Crown Colony. Only the American ships then go to the American port of Manila, and only French vessels to the French port of Saigon. All other liners for Europe sail from the British Crown Colony of Hong Kong, to the British Crown Colony of Singapore, and then to the British Crown Colony of Ceylon with its lovely port at Colombo.

"The next stop is made at Aden, a bit of British soil at the entrance to the Red Sea, which is politically a part of the Bombay residency. All boats must pause for at least a few minutes at the entrance to the British-controlled Suez Canal and again as they leave it at Port Said to enter the Mediterranean.

"Some then touch at Alexandria, and a British army still remains in Egypt, while others call at the British island of Malta. Marseilles,[2] a French port, comes next, but British Gibraltar follows that, and then on through the Atlantic Ocean and up the Thames to London itself.

"It would be impossible to make this journey without gaining a new, deeper and broader conception of the British Empire, and without respecting the energy and ability of the people of

A Little Island[3]

off the coast of Europe who have builded up this world dominion.

"Some individuals might find themselves greatly irritated as a consequence, but it is more probable that they would find their unjustified grudge melting away and giving place to genuine admiration and respect for the British People.

"For one who is in the least observant sees a great deal more than the red spots on the map as he makes his trip. *Wherever there is British rule* he sees good roads, good streets and good traffic observance ; *he sees sanitary conditions which are frequently in striking and most pleasing contrast to the conditions near at hand, but just beyond the zone of British law ; he sees people working but working happily, able to retain the fruits of their labour and to enjoy them in peace ;* he sees a colonial government that is strict in its insistence on

Law and Order,[4]

but that takes into consideration the rights and the peculiar susceptibilities of the peoples whom it governs ; he sees, in a word, conditions established and maintained by the British that are conditions under which he himself would desire to live and do business.

"Great Britain as a civilising, an educational, a sanitary power, *as a force for justice and fair play*, as a factor in the progress of the world is immeasurable.

"The boast that the sun never sets on the Union Jack may annoy some persons. I cannot but believe that such annoyance springs from ignorance. British government either at home or in the colonies is *far from perfect, but it is so very much superior to dozens of other types of government* that are displayed before the voyager around the world that he is compelled to remove his hat in respect to it.

"He reaches the conclusion that what Great Britain has given to the natives of India, of China, of the Malay States, is very much what the United States would have striven to give them *if* this country had been placed in a similar position, and he is prone to be proud of *the kinship of the British and American peoples*, to be thankful that basically they are

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rather than to let little surface differences loom as the most important factor in determining his attitude toward Great Britain.

"If he be thoughtful, he realises that the United States is *not* placed in the same position, and then there dawns on him a conception of the place that the British Empire occupies in the world.

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Finally the writer concludes:—"Slowly the world traveller reaches the realisation that British policy, both foreign and domestic, is dictated from a world standpoint.

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"*We have always been a people very slow to reach a conclusion, very difficult to move to great anger, very difficult to draw into a great quarrel.* But when after long and deep meditation we have determined that the security of this country was threatened we have not hesitated to act.

"It has happened to us recurrently about eight times in our history since the Norman conquest; and whenever we have become convinced at one of these periods that forces have arisen ultimately likely to be destructive to us as a nation this country has never hesitated. It never hesitated in the days of Philip of Spain, nor of Louis XIV, nor of Napoleon, nor of the Kaiser.

"We are told that we are living in days in which new and formidable menaces are emerging. It is perfectly true that we are the only country in the history of the world that has ever dared to confront the changes and the development of democracy with

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"But I confess I am wholly unalarmed even by these modern changes, I do not believe that the

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"On the contrary, just as throughout the ages, notwithstanding our instinct that we are *a pacific people with a great dislike and even loathing for war*, we have known how to protect ourselves when, in spite of every effort, we have been driven to the arbitrament of the sword, so I am certain, that if menaces from *within* our own body were to become really seriously subversive to that order *which Englishmen of all peoples in the world most value*, then again it would be proved that the resources of the English People were still in existence, that their common sense was still available to solve those problems and, in the last resort, that the majority would not hesitate to impose their will by whatever means might be shown to be necessary upon what will always, after all, remain a small minority.

"This people, which has projected over every continent in the world from *these tiny islands* a teeming and dominant population, maintains at the present moment its position throughout the whole world in undiminished prestige and glory."

As final contribution to this picture of modern Ephraim-Israel in her relations to Manasseh-Israel and the Gentile Nations of Continental Europe, we submit the following extract from *Mr. Baldwin's* speech of welcome to the *American Legionaries*, on the occasion of their recent visit to this country. "You who fought know what the devastation was. You have some idea of the problems, moral and material, which the statesmen of the Old World have had to deal with. You will not be impatient with us. Many people I know are. It is said that we are still of

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That, of course, is nonsense.

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"Rejoice indeed, that this is your good fortune, but think twice before you blame *those who stayed behind in the countries from which your ancestors came and who are still grappling with the problems from which they fled.*

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as successor to the ROMAN EMPIRE, last of the great Babylonian succession of GENTILE WORLD EMPIRES—of the age-long troubles of that part of the world which has now grown old.

With feet firmly planted in the ages of the past, and mind fearlessly reaching forth into the mists of a golden future, BRITH-AIN—LAND of the COVENANT—stands like a rock, unshakable ; an inspiration and tower of strength to the peoples of the world, both old and new.

"BE YE MINDFUL ALWAYS OF HIS COVENANT."—II.

BY JOHN H. TENCH.

ON page 42 the Bishop of Manchester is thus reported : "We have need to ask, what is the purpose of God for us in our generation ? We shall be false to our allegiance to Christ if we do not ask what is God's purpose for the British Empire, and seek to use our influence and our votes to keep it true to that purpose. The Christian citizen is bound to regard the Empire as a trust which we hold not for the gratification of pride, or the accumulation of wealth, but for the benefit of its own people and of the world."

"Every Briton going overseas, from the ambassador to the newest member of a group settlement, will see himself not as a missionary of Empire, but as an instrument God may deign to use for His purpose for the world. Whatever political or industrial problems he may have to solve—the question of extra-territoriality and concessions in China, how to vote on a Colour Bar question, or how to settle an African labourer's wages—the Briton overseas will find a guiding line in the thought of God's purpose alike for his own people and for other races concerned."

Another of the things in The Everlasting Covenant which the seed of Israel should always be mindful of is "In thy seed shall all the nations of the earth be blessed."

The blind evidence one may cull from the pages of "The World Call" is truly wonderful. On page 4 it is written : "India, the Crown Colonies and Mandated Territories occupy an area as large as that of the dominions, and contain an immensely larger population. These territories lie almost exclusively in tropical and sub-tropical regions. Here the circumstances and tasks of our own people differ radically from those of the self-governing dominions. They are dwelling under our own flag, but are in constant and close touch with other races. They are almost everywhere a white minority engaged in administration or in business, governing, educating, engineering, mining, trading, planting, working as a rule not with their own hands, but as superintendents of coloured labour. Into these regions they seldom go to settle for life. They may bring their wives ; they may have children ; but their base is usually the homeland to which, if they can, they send their children for education.

"In Asia and Africa, they live amongst multitudes of people whose life standards and moral codes differ fundamentally from their own. With the destinies of these millions their own destinies are inextricably mixed. For the future of these peoples they carry high responsibilities. Their task is not to make new nations of British stock, but to help the peoples of ancient civilisations to remake their own national life, or to guide the undeveloped races to civilisation and effective self-government. They are moulding the destinies of an India educated to demand the full privilege of nationhood, or a Nigeria or Kenya Colony at the time when the African is awakening from the age-long sleep of primitive man."

On page 93 we read : "The position of our people in India, Burma and Ceylon is unique in its nature and importance. Their lot is cast in the land which is by sheer weight of numbers by far the greatest of Britain's responsibilities. They help to guide the destinies of one-sixth of the human race in the only part of our Commonwealth that has a civilisation long anterior to Britain's, in a region where Britain has embarked on the task of preparing 320,000,000 people for self-government. They live in the midst of a people more sensitive to religion, more absorbed in the quest for God, than any other living race. India has given birth to two of the world's greatest religions—Hinduism and Buddhism—and to-day shelters one quarter of the world's Moslems. Our own people are amongst them at a time when these eagerly religious people are turning their faces towards our Master. In their hundreds of thousands the outcastes are moving into the Church ; while amongst the intelligentsia there is a 'mass movement of the mind,' if not towards the Church, yet towards the following of the Lord Jesus Christ. Man for man, the character of the Christianity of our own people counts to-day in India as nowhere else. For these and many other reasons, in no region are the people of our race confronted with greater problems, opportunities, and responsibilities." On page 107 we read : "Let us call to mind . . . the extraordinary power for or against Christianity amongst non-Christians of the witness of the life led by the average Briton in India. Remembering these things, let us lift up our hearts on their behalf, not forgetting the great traditions they represent—noble achievements in government and administration ; heroic leadership and endurance in time of peril ; the devoted labours of missionaries, of archæologists, of scientific workers ; the struggles with pestilence and famine ; the maintenance of exalted standards of courage, of justice, and of service. It is unthinkable that the inheritors of such things in the past are not destined to do a great work in the coming generations."

The promise included in The Everlasting Covenant that in Abraham's seed shall all the nations of the earth be blessed is shown in the work of the great Missionary Societies on pages 36 and 37, where the work of the Church Missionary Society, the Universities Mission to Central Africa, and the Church Missions to Jews is recorded. "Besides societies which send missionaries to our own people overseas there are not a few Auxiliary Societies which in various and indispensable ways facilitate the work of the missionary. Pre-eminent amongst such is the oldest missionary society of the Church, The Society for Promoting Christian Knowledge. Founded in 1698, it early in its history handed over to the S.P.G. its function of sending out ordained men to the colonies, and now confines itself to auxiliary work ; it is an important helper of the Churches overseas, through the supply of literature, endowment of bishoprics, the training of missionaries and doctors, and through grants for Church buildings, schools and hostels."

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"Of another auxiliary society, which serves all Christian bodies and not the Church of England alone, the Bishop of Salisbury writes: 'Without the British and Foreign Bible Society missionary work would be almost impossible.' Out of its total issue of 1,744,000 English and Welsh Scriptures in the year 1925-6 a large proportion went either to the dominions, to India, or to other countries overseas where English-speaking people are to be found."

In the British and Foreign Bible Society's Report for 1927 we read: "For the first time in the Society's history we are able to announce that in the space of twelve months fourteen new versions of Scripture have been added through our agency to the world's sacred literature, and the versions published or circulated by our Society now number 593. The list includes the entire Bible in 144 forms of speech, the New Testament in 138 more, and at least one complete book of Scripture in 311 others. During the past year the issues now to be reported being 1,136,123 Bibles, 1,219,997 New Testaments and 7,771,967 Portions—a total of 10,128,087. The following figures are significant, showing how this Society is blessing all the nations upon earth: over 1,500,000 volumes of Scripture were circulated in continental Europe; 438,000 in Africa; 412,000 in Canada; 159,703 in Australia; 25,762 in New Zealand; 436,000 in South America and the West Indies; 869,000 in India; 194,000 in Malaya; 236,000 in Japan; 640,000 in Korea; and 4,142,000 in China."

I give one more quotation from "The World Call" which shows that the British nation, the Covenant Race, is a powerful factor in blessing all the nations of the earth and so fulfilling The Everlasting Covenant—"'In Iraq,' to quote Mr. Amery at the Imperial Conference, 'we are building up a new element in Imperial relations; a country self-governing on its own lines, but being assisted in finding its feet by the co-operation of a band of enthusiastic British officials who . . . have brought about peace and order and contentment in a country which was in a state of permanent disorder before the War; are bringing into that country the beginnings of an educational, sanitary, and health system never known before, and helping these people, once a great people, to renew their old civilisation and to bring themselves on to a level with that Western civilisation behind which they have fallen.' In Persia our political agents find themselves in a Mohammedan land seeking to turn in a decade from absolute monarchy to modern democracy."

The concluding chapter of "The World Call" is written by the Bishop of St. Albans and these are some of the things he says: "The white man and the white woman living overseas are the real missionaries of Christianity to the peoples among whom they live and work. They outnumber, and always will outnumber, the regular missionaries—priests, teachers, evangelists, doctors and nurses. They represent to the native of India, Africa, the Far East, the Moslem World, as to the islander of the South Seas or the Atlantic, the Indian of Canada, or the aboriginal of Australia, what the peoples of these countries have come to recognise as the white man's religion—Christianity. In social life, in commerce, in industry, in government, these folk are in everyday life the living exponents of the social, commercial, industrial, and political implications of the Gospel of Christ.

"And Christianity is not merely a moral code or a philosophy, but a life; it is, we believe, *the* way of living all life. It began in a Life lived; it has been passed on from generation to generation in Christian countries by other lives lived; only so can it be passed on now to non-Christian peoples overseas—by lives lived in Christ's way.

"From a missionary point of view, therefore, the significance of the white man and white woman overseas cannot be exaggerated. They are for good or ill *the* missionaries of Christianity. The majority of these folk are of British extraction.

"We need to teach to all, and especially to the rising generation, a new and a more Christian idea of patriotism, not in terms of acquisitiveness or mere rule and dominance, but in terms of service: the making the best of your country and people in order to make the best and greatest contribution by the way of service to the whole family of nations."

Surely after reading the blind evidence given by the writers in "The World Call" we all must perceive that the blindness in part which is happened to Israel—the British race,—will soon be removed because "the fulness of the Gentiles is come in," which is the promise given to Ephraim by Jacob when dying: "He shall become a fulness of nations," which is a portion of The Everlasting Covenant of which the Scriptures tell us to be *mindful always*.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,—

JACOB'S TROUBLE.

If, as Mr. Howard Rand asserts, and apparently correctly asserts, we are now experiencing "Jacob's trouble" on a national scale, it is high time for us to take the course which Jacob took, under Divine guidance, to obviate the economic consequences of that trouble. We must individually become tithe-payers as Jacob did. (Genesis xxviii, 22.) The consequences of tithe-paying are manifold, but one result is that "all nations shall call you happy, for ye shall be a delightsome land, saith the Lord of Hosts." (Malachi iii, 12.)

When writing *Israel in Prophecy and History* I felt the necessity of stressing this point, but I beg for the opportunity of once again emphasising it in our weekly MESSAGE. I want every single British-Israelite to be a missioner of this good news of God's desire to bless us and preserve us individually, and, if the nation would only have it, nationally also, in these times of stress. "Blessed is he that considereth the poor. *The Lord will deliver him in the day of evil.*" Out of our tithe we can—(1) Keep our Foreign Missionary work going; (2) Assist the hospitals and orphanages and the Poor Fund of the B.-I.-W.F.; (3) Support our Church at home; (4) STRENGTHEN THE HANDS OF THOSE WHO ARE SPREADING OUR PARTICULAR "NATIONAL MESSAGE"—the necessity of that special repentance before God and of a special trust in God which appertains to Israel.

Yours, etc.,

P. W. THOMPSON.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WEEKLY meetings will be held as usual at Headquarters on Wednesday afternoons at 3 and Thursday evenings at 7.30.

* * *

Next week's issue of this journal will contain another article on the Great Pyramid by Mr. D. Davidson, and one by the Rev. Dr. Lincoln McConnell, of U.S.A., on Armageddon. There has been a great demand on last week's issue, which contained a very fine photograph of the Queen's Hall meeting, also a large diagram of the Antechamber, illustrating Mr. Davidson's Pyramid article.

* * *

A successful series of eight public meetings in the Kensington Town Hall last week attracted a large number of the general public as well as our members and supporters. The President of the B.-I.-W.F., Major Knowles, presided at the opening meeting. Other chairmen and speakers were the Rev. Dr. Mountain, the Rev. Commander Roberts, the Rev. Pascoe Goard, the Rev. G. H. Lancaster, M.A., the Rev. H. A. James, M.A., the Rev. Arthur Pritchard, M.A., the Rev. W. H. Stuart-Fox, M.A., the Rev. T. H. Whitehouse, Rev. Joseph Gay, Rev. Kenneth Dodds, Mr. John Leech, K.C., Major Richard Rigg, O.B.E., J.P., Dr. W. Gornold, Mr. Howard Rand, LL.B., Mr. J. J. Morey, Colonel Brazier-Creagh, Dr. Horace Sworder, and Mr. Herbert Garrison. Mr. Goard gave seven addresses. The closing meeting on Thursday evening proved the largest of the series. It partly took the form of a "send off" to Mr. and Mrs. Goard, who go for a while to Canada, where Mr. Goard is to address a number of meetings in the chief centres. He returns (D.V.) in September, well in advance of the next Congress, which is timed to open on October 1st. Reports of the addresses last week will duly appear in this journal.

* * *

A meeting of the General Council took place on April 16th, and the Annual Meeting of the Members of the Federation was held on April 17th, at both of which the Annual Report and Financial Statement for 1927 were considered and adopted, being regarded as very satisfactory and encouraging.

* * *

A meeting of the Clerical and Ministerial Association of the Federation was held on April 18th, under the chairmanship of the Rev. Pascoe Goard, when a good amount of business was got through and plans were made for future activities.

* * *

At the opening meeting of the week's series it was agreed, on the suggestion of the President, to send a cablegram of sympathy and condolence to H.R.H. Princess Alice, Countess of Athlone, on the sad bereavement she has sustained by the death of her son, Lord Trematon.

* * *

As we go to press we have a visit from an outstanding American preacher—the Rev. G. Arnold Hodgson, M.A., of California. He is on a world tour, and he has consented to give an address at Headquarters on Thursday evening next, at 7.30, we are glad to say. He is a friend of Bishop J. H. Allen, who was with us at our first Congress in 1920. We feel sure our readers will welcome the opportunity of hearing Mr. Hodgson. We are pleased also to announce that Miss Beck will speak at Headquarters on Wednesday afternoon next. Those who heard Miss Beck's address recently will be glad to hear her again.

* * *

A Canadian B.-I. Confederation has been formed at Toronto to operate within the British-Israel-World Federation. The Confederation has been incorporated by the Dominion Government. Mr. W. N. Blackaller, of Victoria, B.C., has been elected President. Major Knowles, O.B.E., the Rev. Pascoe Goard, and Mr. Herbert Garrison have been elected Honorary Presidents. Mr. S. J. Frame, of Toronto, has been elected Vice-President. Mr. A. A. Robeson, of Toronto, has been appointed Secretary, Mr. S. J. Crealock, Treasurer, and Mr. Thomas Ransom, Organising Secretary. Mr. S. L. Corbell is Chaplain. The Rev. George Speedie is Commissioner for Ontario. A long cablegram from the Confederation was read at one of our Kensington meetings last week. It was received with acclamation. We trust the new organisation will have the Divine blessing; we shall be glad to hear of its work and progress from time to time. A Convention is to be held in Toronto in the first week in May, when the Rev. Pascoe Goard is to be one of the principal speakers.

* * *

Miss Hamilton Hunter lectured to a highly appreciative audience at Walsall on the 17th, on "The Coronation Stone—Was it Jacob's Pillow?" She has also spoken at other Midland centres.

* * *

A special meeting of business men by invitation was held on March 19th, in the Waltham Street Wesleyan Church Vestry. Rev. G. F. Waddington, M.A., gave a splendid address, introducing British-Israel Truth, and Col. R. Hall, J.P., the new President of the Branch, occupied the chair. Three good meetings were held by this Branch during March.

ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 195, Lavender Hill, Tuesday, May 1st, 8 p.m. Mr. Gibbs.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, April 30th, 7.45. Rev. T. H. Whitehouse.
BLACKHEATH, Y.W.C.A., Thursday, May 3rd, 8 p.m. Mr. J. J. Morey.
CANONBURY, St. Paul's Parish Hall, Monday, April 30th, 8 p.m. Rev. Joseph Gay.
CARDIFF, Central Y.M.C.A., Tuesday, May 1st, 7.30.
CHELTENHAM, Y.M.C.A., Promenade, Thursday, May 3rd, 3 and 7.15. Rev. T. H. Whitehouse.
CRICKLEWOOD, St. Gabriel's Hall, Walm Lane, Thursday, May 3rd, 8 p.m. Rev. Joseph Gay.
CROUCH HILL, Jubilee Hall, Hadley Road, Thursday, May 3rd, at 7.45. Mr. Basil Stewart.
HORSHAM, Town Hall, Wednesday, May 2nd, 3 and 7.15. Mr. J. J. Morey.
HULL, Church Institute, Albion Road, Tuesday, May 1st, 7.30. Mr. W. H. Jackson.
LEICESTER, Sunday School Memorial Hall, New Walk, Tuesday, May 1st, 7.45. Mr. J. Davis.
RHYMNEY, British-Israel Hall, Tuesday, May 1st, 7 p.m.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, May 2nd, 7.30.
STOKE-ON-TRENT, Town Hall, Wednesday, May 2nd, 7.30. Rev. T. H. Whitehouse.
WALSALL, Temperance Hall, Tuesday, May 1st, 7.30. Rev. T. H. Whitehouse.

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FOR INSTANCE: Although it is well known that Typhus is a "filth disease" which improved sanitation has long banished from this country, still it is interesting to note that the search for a Serum against the disease still continues.

THE BRITISH MEDICAL JOURNAL (*June 11th*, 1927) describes two methods of treatment:

The first consists of the inoculation of the blood serum of convalescent patients, or of "*donkeys that have recovered from typhus fever.*" In the second, the inoculating material is graduated doses of "*an emulsion of infected guinea-pigs' brains.*"

Fitting retribution, indeed, for those who would purchase cures at the price of cruelty!

Free literature: National Anti-Vivisection Society, 92, Victoria Street, S.W.1

A. G. POLE

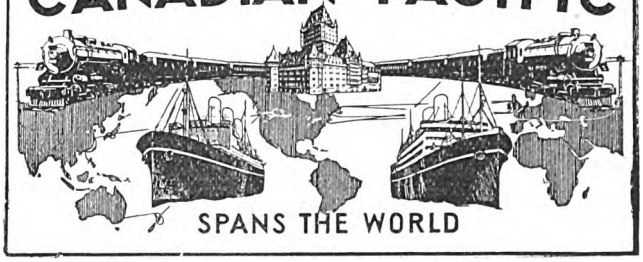
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CONTENTS.

	PAGE
WHAT SHALL ISRAEL'S PART BE IN THE LAST GREAT STRUGGLE? —II. By the Rev. W. Pascoe Goard	273
ADDRESS AT KENSINGTON TOWN HALL by the Rev. W. H. Stuart-Fox, M.A., on Wednesday, April 18th, 1928 (Annual Spring Meetings)	276
PYRAMID PROPHECY AND "THE CONSUMMATION OF THE AGE." —III. By D. Davidson	278
ARMAGEDDON! By the Rev. Lincoln McConnell, D.D., LL.D.	281
WEEK BY WEEK. By A. R. H.	283
CORRESPONDENCE	284
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	284
ENGAGEMENTS FOR NEXT WEEK	285
THE SECRETARY-GENERAL'S NEWS AND NOTES	286

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.)

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We have seen what Isaiah has to say regarding the matter of the last great struggle. We have seen that *Israel*, "*my people*," *are to enter into their chambers, and shut their doors about them during the indignation*, when the Lord comes out of His place to punish the nations of the earth for their iniquity. We have seen that *Israel is preserved* "*in this mountain*," which is doubtless "the mountain of the height of Israel," as Ezekiel tells of it, to which the "tender one" of David's line was taken, and there planted (Ezekiel xvii).

We have seen Israel in that day as "A vineyard of red wine"—kept by the Lord night and day, "lest anyone should hurt it." We have seen that upon the nations of the Babylon succession is come the inevitable confusion which must arise by putting away the last vestiges of the power of the Babylon nations.

Let us now turn to those great chapters in which Ezekiel, after dealing with the successive experiences through which Israel shall be led, tells of *the gathering of the nations against Israel* under the leadership of Gog, the Chief Prince of Meshech and Tubal, or Russia.

The outstanding fact which starts the Russian combination is the defenceless, unarmed condition of Israel. "*When my people Israel dwelleth safely shalt thou not know it? And thou shalt come.*" Israel is as a defenceless flock of sheep, which constitutes an irresistible attraction to the Russian Bear. This is the direct result, foretold ages ago, of the disarmament of Israel-Britain.

The opposing forces *apparent to the world* are set forth in this chapter. They are as follows:—

The Russian organisation *versus* the Merchants of Tarshish, and all the young lions thereof.

That which does not appear to the world, nor as yet to Israel, is, that *there is a third party to the struggle*, namely: JEHOVAH, *the God of Israel*. Now for a moment we shall analyse the parts assigned to each of these.

The parties are arranged under the following pronouns: I WILL—THOU SHALT—MY PEOPLE ISRAEL SHALL.

I Will.

"Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

Thou Shalt.

"After many days thou shalt be visited: IN THE LATTER YEARS thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

Thou shalt ascend and come like a storm, thou shalt be like a cloud to

My People Israel Shall.

"Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil?" (*Ezekiel xxxviii*, 13.)

* * *

"Behold, it is come, and it is done,

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What Shall Israel's Part be in the Last Great Struggle? —II. By the Rev. W. Pascoe Goard	273
Address at Kensington Town Hall by the Rev. W. H. Stuart-Fox, M.A., on Wednesday, April 18th, 1928 (Annual Spring Meetings)	276
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We have seen Israel in that day as "A vineyard of red wine"—kept by the Lord night and day, "lest anyone should hurt it." We have seen that upon the nations of the Babylon succession is come the inevitable confusion which must arise by putting away the last vestiges of the power of the Babylon nations.

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The outstanding fact which starts the Russian combination is the defenceless, unarmed condition of Israel. "*When my people Israel dwelleth safely shalt thou not know it? And thou shalt come.*" Israel is as a defenceless flock of sheep, which constitutes an irresistible attraction to the Russian Bear. This is the direct result, foretold ages ago, of the disarmament of Israel-Britain.

The opposing forces *apparent to the world* are set forth in this chapter. They are as follows:—

The Russian organisation *versus* the Merchants of Tarshish, and all the young lions thereof.

That which does not appear to the world, nor as yet to Israel, is, that *there is a third party to the struggle*, namely: Jehovah, *the God of Israel*. Now for a moment we shall analyse the parts assigned to each of these.

The parties are arranged under the following pronouns: I will—Thou shalt—My people Israel shall.

I Will.

"Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

Thou Shalt.

"After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

Thou shalt ascend and come like a storm, thou shalt be like a cloud to

My People Israel Shall.

"Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil?" (*Ezekiel xxxviii*, 13.)

* * *

"Behold, it is come, and it is done,

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I WILL—*continued.*

GOMER, and all his bands: the house of TOGARMAH of the north quarters, and all his bands: and many people with thee.

Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."

(*Ezekiel xxxviii*, 3-7.)

* * *

"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the LORD GOD, *that* my fury shall come up in my face.

For in my jealousy *and* in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel;

So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.

And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD."

(*Ezekiel xxxviii*, 18-23.)

* * *

"Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will

THOU SHALT—*continued.*

cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord GOD; It shall also come to pass that

AT THE SAME TIME

shall things come into thy mind, and thou shalt think an evil thought. (Margin: Conceive a mischievous purpose.)

And THOU SHALT SAY,

I will go up to the land of unwalled villages;

I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." (*Ezekiel xxxviii*, 8-12.)

* * *

"Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it?*

And 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 might army:

And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?" (*Ezekiel xxxviii*, 14-17.)

MY PEOPLE ISRAEL SHALL—*continued.*

saith the Lord GOD; this *is* the day whereof I have spoken.

And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD." (*Ezekiel xxxix*, 8-10.)

* * *

"And seven months shall the house of Israel be burying of them, that they may cleanse the land.

Yea, all the people of the land shall bury *them*; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

And also the name of the city *shall be* Hamonah. Thus shall they cleanse the land." (*Ezekiel xxxix*, 12-16.)

* * *

"So the house of Israel shall know that I *am* the LORD their God from that day and forward."

(*Ezekiel xxxix*, 22.)

I WILL—*continued.*

give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured.

Thou shalt fall upon the open field: for I have spoken *it*, saith the Lord GOD.

And I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I *am* the LORD.

So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the LORD, the Holy One in Israel." (*Ezekiel xxxix*, 1-7.)

* * *

"And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the

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I WILL—*continued.*

passengers on the east of the sea: and it shall stop the *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of Hamon-gog."

(*Ezekiel xxxix*, 11.)

* * *

"And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood.

Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them." (*Ezekiel xxxix*, 17-21.)

* * *

"And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

Therefore thus saith the Lord GOD; now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

Then shall they know that I *am* the LORD their GOD, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD." (*Ezekiel xxxix*, 23-29.)

As we look over this tremendous chapter we see that while it is true that Sheba, Dedan, the Merchants of Tarshish, and all the young lions thereof take up the challenge of Rosch, of Meshech and Tubal, and all his great combination, and in doing so doubtless feel that now indeed they are to enter upon the greatest conflict of the history of our race; IT IS JEHOVAH WHO TAKES UPON HIMSELF THE CONFLICT.

With a "hook of six teeth," if that is the meaning of the Hebrew phrase, He will strike the bow from the left hand, and the arrows from the right hand of Russia and her allies; and the six teeth seem to be set forth, namely: (1) EARTHQUAKE; (2) their own SWORD: "Every man's sword shall be against his brother"; (3) PESTILENCE; (4) an OVERFLOWING RAIN; (5) great HAILSTONES; (6) FIRE AND BRIMSTONE.

"THUS WILL I MAGNIFY MYSELF . . ."

Look carefully. *It does not seem as though Israel would be called upon to fight the forces of Russia at all. Russia's destruction will be from within, and from natural phenomena.*

Thus we may look to see Russia and her allies destroy their own military power in the last great conflict.

JOEL.

Let us now turn to the prophet Joel. Chapter i of Joel tells of the overthrow of Israel at the time of the commencement of her punishment.

Like many of the prophets, Joel now overleaps the intervening ages of punishment, *i.e.*, 2,520 years, and goes to the time of the end, "the day of the Lord." We are suddenly introduced to *the greater terrors of the final day of struggle.* The artillery officer in the field is concerned for two things; and for two points of territory. The first is the spot on which he has planted his artillery, and from which the guns shall be fired: this is an important thing for the artillery commander to attend to. Even more important is *the spot to which the shells are directed*, and his concern is that they should reach that objective. *So the prophet* tells first of the time of uttering the prophecy; and then he tells of the time at which the prophecy shall receive fulfilment. *No intervening time* is allowed to take up the attention of the prophet, even as *no intervening spot* takes up the attention of the artillery officer. Point of fire, and point of hitting: these are the chief things with the prophet as with the artillery officer.

Now the *time of utterance of the prophecy* of Joel was about the time of *the capture of Israel by Assyria.* The *time of the end of the prophecy* is "*the day of the Lord.*"

So we shall take up the statement of the prophet as to the personalities involved in fulfilment.

(1) The enemy nations. (2) Zion. (3) Jehovah.

The first paragraph deals with the coming of Assyria and Babylon against Israel. There *is no sign of* FIRE in connection with this campaign. The second paragraph, from verse 14, introduces "the day of the LORD." We are therefore transported from the time of the commencement of the term of Israel's punishment to the end of that term.

The instruction is now given to Israel and Zion to:—

"Sanctify ye a fast,
call a solemn assembly,
gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD."

And thus forward.

Now comes the time of enemy movement against Israel at the time of the end. Chapter ii:—

"Blow ye the trumpet in Zion,
and sound an alarm in my holy mountain:
let all the inhabitants of the land tremble:
for the day of the Lord cometh, for it is nigh at hand;

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A day of darkness and of gloominess,
a day of clouds and of thick darkness,
as the morning spread upon the mountains :
A GREAT PEOPLE AND A STRONG ;
there hath not been ever the like,
neither shall be any more after it,
even to the years of many generations.
A fire devoureth before them ;
and behind them a flame burneth :
the land is as the garden of Eden before them,
and behind them a desolate wilderness ;
yea, and nothing shall escape them."

And so on from verses 4 to 11 :—

" And the LORD shall utter his voice before his army :
for his camp is very great :
for he is strong that executeth his word :
for the day of the LORD is great and very terrible ;
and who can abide it ? "

INSTRUCTION TO ISRAEL UNDER THE CIRCUMSTANCES.

" Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning :

And rend your heart, and not your garments, and turn unto the LORD your God : for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Who knoweth *if* he will return and repent, and leave a blessing behind him ; *even* a meat offering and a drink offering unto the LORD your God ? "—*Joel ii*, 12-14.

CALL A SOLEMN ASSEMBLY.

" Blow the trumpet in Zion, sanctify a fast, call a solemn assembly :

Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts : let the bridegroom go forth of his chamber, and the bride out of her closet.

Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them : wherefore should they say among the people, Where *is* their God ? "—*Joel ii*, 15-17.

ANSWER TO PRAYER BRINGS THE DESTRUCTION OF THE FOE.

" Then will the LORD be jealous for his land, and pity his people.

Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith : and I will no more make you a reproach among the heathen :

But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things."—*Joel ii*, 18-20.

REASSURANCE TO ZION.

" Fear not, O land ; be glad and rejoice : for the LORD will do great things.

Be not afraid, ye beasts of the field : for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

Be glad then, ye children of Zion, and rejoice in the LORD your God : for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you.

And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you ; and my people shall never be ashamed.

And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else ; and my people shall never be ashamed.

And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions :

And also upon the servants and upon the handmaids in those days will I pour out my spirit.

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered : for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call."—*Joel ii*, 21-32.

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It seems to be manifest that *it is prayer which saves Israel*, and there is no indication that Israel will be called upon to engage in war on a large scale.

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ADDRESS AT KENSINGTON TOWN HALL

BY THE REV. W. H. STUART-FOX, M.A.,

ON WEDNESDAY, APRIL 18TH, 1928. (ANNUAL SPRING MEETINGS.)

FELLOW-CITIZENS of this great city, Abraham looked for a city whose builder and maker is God. I suppose the city is the ultimate goal of the average man. There is a lure about the city which is incontrovertible, and I suppose it is quite natural, because the city is the depository of all the great resources of civilisation ; and there is a hunger in the human heart for the best that life has to give. Hence the exodus from

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the country; hence the reluctance of the man, whose appetite is pampered by the taste of city life, even though out of work, to face the strenuous self-denying life of an emigrant farmer, great as the need is to-day.

Now, that lure of the city was foreseen by God in His plan and purpose for humanity. It was not only foreseen, but it was provided for by God, and, unfortunately, by the Devil also. The Devil's city very soon appeared on the historical scene, for this is what we are told: "Cain went out from the presence of God, and builded a city," and the foundations of that city were laid in a brother's blood; and that blood smeared the city walls, and all through the ages the great cities of the kingdoms of this world have been built in like manner; and from the foundations and the walls of these cities the blood of slaughtered Abels has cried out to the Lord of Hosts for judgment. So monstrous was the iniquity that emanated from the cities of Cain that the Flood swept them all away. After the Flood the great architect of Evil set his builders upon the plan of a city whose tower should reach unto heaven, but God frustrated his plan. The place was called Babel—confusion—all the works of the Devil end in confusion. Upon this site was built afterwards that great city of Babylon, the home of all those foul idolatries which, through the ages, have obstructed the course of Truth. and hampered the progress of the builders of the city of God.

It is not until you reach the 14th chapter of Genesis that you come across that city so intimately associated with God's purposes in the earth, and you find it in this wise. Abram is returning from conflict with the king of Shinar—later Babylon—and he is met by Melchizedek, king of Salem, priest of the Most High God. There is something extraordinarily suggestive about this meeting of Abram—founder of a great nation destined to be a kingdom of priests unto Jehovah—with its metropolis at Jerusalem—Zion—with Melchizedek, king of Salem, priest of God. There is something which is more than suggestive, there is something sacramentally prophetic about it. "Your father Abram rejoiced to see my day, and he saw it and was glad," said Jesus Christ. What are we to gather from that? Surely that the ultimate prospect in that vision of Abram was the triumph of Jesus Christ, in the seed of Abraham, over the kingdoms of the earth. But, while his eyes were being focussed to that wonderful vision, what was he seeing? As he gazed on that miraculously born child being nursed in the arms of the aged Sarah, did he see the manger cradle at Bethlehem? As he stood by the altar with the knife in his hand to slay his only Isaac, did he see the green hill far away, with its rugged Cross rudely carpentered for the body of the Messiah? And as he bowed beneath the blessing of the uplifted hands of Melchizedek, and received the sacramental seal of the heirship of the Kingdom centred in Jerusalem at his hands, did he see the Upper Room and the great and only Successor of Melchizedek bringing forth the bread and the wine, the seal of that New Covenant under which the seed of Abraham and all associated with them by faith in Jesus Christ should pass into the greater Kingdom which has its centre in the Jerusalem which is above.

Do you realise that it is here that these two great cities—Babylon and Jerusalem—are brought into contact for the first time? And in this meeting between Abram, coming from the war challenge of Babylon, and Melchizedek, with his peace mission, from Jerusalem, we have typified, as it were, the two-fold task of Abraham's seed through all the ages as "God's battle-axe and weapons of war," to resist the challenge of Babylon, and "God's witness" to carry forward to all the nations the reconciling peace-message from Jerusalem.

We are told that when the Queen of Sheba heard of the fame of Solomon concerning the Name of the Lord, she came to prove it. That is a very fine expression, "the fame of Solomon concerning the Name of the Lord." The fame of Solomon was only a shadow of the fame of Jehovah, and when she came she was overawed, she was humbled into the dust by two things—the glory of the Throne on Mount Zion, and the glory of the Temple at Jerusalem. The Throne of Zion was not the Throne of Solomon; it was the Throne of Jehovah, for we are told that "Solomon sat upon the Throne of the Lord," and the Temple was the House of the Lord, and once at least it was filled with the glory of Jehovah, so there were the government and worship of Jehovah established in Jerusalem, shedding their glory over the whole nation. You can go into any city in our land to-day—and there are two things that stand out prominently in every city: those two things are Government and Worship. The very orderliness and peace and freedom with which the citizens move about are the indication of good government, and there is provision made for worship as the natural and necessary duty of citizenship in the countless places of worship that you find in every city. You cannot disassociate these two things; they are bound up together, interwoven—Government and Worship. Go to Moscow and see the effect of bad government on worship, and realise the result on the national life; then come back to this land. And thank God for the State Church, which, with all its imperfections, is perpetually reminding the ruling authorities of those great Divine principles upon which our national constitution is based, and which are found in our wonderful Bible, which is at once the kingly charter of Royal authority, and the priestly charter of the spiritual mission of the Church.

You remember St. Paul gloried in his double enfranchisement. He was a freeman of Rome, "a citizen of no mean city." He gloried in that, but he gloried in something greater, in that he was a freeman of the city of God—"Jerusalem—which is above, which is free, and which is the mother of us all"; and St. Paul laid down that the duty of every Christian was to make his heavenly citizenship the driving force of the earthly. You remember how he said that the Church is the Body of Christ; that is, of the spiritual Christ. Thinking along these lines, the nation is the body of the spiritual Church—that is the real thing that counts about the Church. The label of denominationalism does not really matter so very much, so long as the national and spiritual authorities are bound up together. You may cut the legal knot that binds the Church to the State; you may drive Bishops out of the House of Peers; but you have the priesthood of the laity, and though the spiritual forces are in the minority, they are ever mightier than all the reactionary forces that are at the beck and call of the Devil. Just as it takes death to separate the soul from the body, so it will take the absolute destruction of the nation

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a day of clouds and of thick darkness,
as the morning spread upon the mountains :
A GREAT PEOPLE AND A STRONG ;
there hath not been ever the like,
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even to the years of many generations.
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A day of darkness and of gloominess,
a day of clouds and of thick darkness,
as the morning spread upon the mountains :
A GREAT PEOPLE AND A STRONG ;
there hath not been ever the like,
neither shall be any more after it,
even to the years of many generations.
A fire devoureth before them ;
and behind them a flame burneth :
the land is as the garden of Eden before them,
and behind them a desolate wilderness ;
yea, and nothing shall escape them."

And so on from verses 4 to 11 :—

" And the LORD shall utter his voice before his army :
for his camp is very great :
for he is strong that executeth his word :
for the day of the LORD is great and very terrible ;
and who can abide it?"

INSTRUCTION TO ISRAEL UNDER THE CIRCUMSTANCES.

" Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning :

And rend your heart, and not your garments, and turn unto the LORD your God : for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Who knoweth *if* he will return and repent, and leave a blessing behind him ; *even* a meat offering and a drink offering unto the LORD your God?"—*Joel ii*, 12-14.

CALL A SOLEMN ASSEMBLY.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly :

Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts : let the bridegroom go forth of his chamber, and the bride out of her closet.

Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them : wherefore should they say among the people, Where *is* their God?"—*Joel ii*, 15-17.

ANSWER TO PRAYER BRINGS THE DESTRUCTION OF THE FOE.

"Then will the LORD be jealous for his land, and pity his people.

Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith : and I will no more make you a reproach among the heathen :

But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things."—*Joel ii*, 18-20.

REASSURANCE TO ZION.

" Fear not, O land ; be glad and rejoice : for the LORD will do great things.

Be not afraid, ye beasts of the field : for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

Be glad then, ye children of Zion, and rejoice in the LORD your God : for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you.

And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you ; and my people shall never be ashamed.

And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else ; and my people shall never be ashamed.

And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions :

And also upon the servants and upon the handmaids in those days will I pour out my spirit.

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered : for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call."—*Joel ii*, 21-32.

EXPLANATION.

The restoration of Judah and Jerusalem (1917).
The final gathering of the nations.
Restoration of Judah. Chapter iii.

It seems to be manifest that *it is prayer which saves Israel*, and there is no indication that Israel will be called upon to engage in war on a large scale.

We shall follow this next week.

ADDRESS AT KENSINGTON TOWN HALL

BY THE REV. W. H. STUART-FOX, M.A.,

ON WEDNESDAY, APRIL 18TH, 1928. (ANNUAL SPRING MEETINGS.)

FELLOW-CITIZENS of this great city, Abraham looked for a city whose builder and maker is God. I suppose the city is the ultimate goal of the average man. There is a lure about the city which is incontrovertible, and I suppose it is quite natural, because the city is the depository of all the great resources of civilisation ; and there is a hunger in the human heart for the best that life has to give. Hence the exodus from

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the country; hence the reluctance of the man, whose appetite is pampered by the taste of city life, even though out of work, to face the strenuous self-denying life of an emigrant farmer, great as the need is to-day.

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to separate the spiritual from the national authority in the Kingdom-nation of God.

One hundred years ago there was a notable Parliamentarian, who was at the same time a profligate. He once went to Paris, where he was the guest of a very noted Parisienne; she was a bitter foe of Christianity. She said one day, "My lord, I am told that your English Parliament is made up of five or six hundred profound thinkers. Will you tell me how it is that the Bible is, by their authority, still recognized in your legislation, and why the obsolete religion of the Nazarene is still the State religion?" He said: "Well, Madam, it is just a temporary expedient. We are casting about for something better, and then the Bible and Christianity will go."

Well, the Bible and Christianity have gone—yes, they have gone—from the very heart of the British Empire in six hundred different languages and dialects into all the nations of the earth.

Come with me to the Bible. I ask you this, my friends: Do we want a mutilated Bible? We want a whole Bible. If you destroy an infallible Bible, you lose an infallible Christ. We want the whole Bible from Genesis to Revelation, and we want a Bible that is Divinely inspired from Genesis to Revelation. We do not want a mutilated portrait of Christ. We want the whole, majestic, glorious figure of the Christ. Have you ever thought as you look into that wonderful figure of the Christ of prophecy that there is a kind of composite picture in which a nation appears, too? The servant Son and the servant nation. "I have called my Son out of Egypt," in the prophet Hosea that is Israel, and in the Gospels it is Jesus Christ. Wonderfully does the picture of "The Servant" in Isaiah appear. Now it is the nation, now the Son of God, and Son of man. And so we want the whole picture.

I like to think of the Bible as God's love story. It is extraordinary the way some people read novels. They read a few pages or chapters; then they turn to the end of the book, and say they have read the story. Many people read their Bibles like that, and many ministers read their Bibles like that, too. There are great tracts of the Bible they do not know anything about. Crowds of our clergy know nothing about prophecy. It takes someone who lives amongst all those moving and wondrous scenes to tell the story aright. God moves among all the experiences of His nation. Listen to this:—

> "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

And so the prophet Isaiah looks back along the tortuous road Israel has come down to that present hour. God has been with His people. But very soon now Israel was going out from the land of her fathers; she was going to be exiled because of her sins. Is that going to be the end of God's love story? Who were these people? They were the Covenant-bearers of the great unconditional promises made to Abraham and to David. They held God's honour and God's faithfulness in their hands. Is God a Covenant-breaker? God forbid. And so the prophet looks forward, and with inspired vision he sees Israel marching on and out through the centuries, ever westward; and then he sees a halt in the march, at a little group of Islands north-west of Jerusalem, and there he sees a nation growing up; he hears it singing the song of Redemption; he sees the fruitful stock of Joseph spreading over the wall. He watches and, looking out into the future, sees the march still going on—east, west, north and south—these people are going out into the wilderness and into the solitary desert places of the earth, and rivers flow and roses blossom at their feet as they go; and the slaves, with hands freed from their fetters, lift them up to heaven in songs of thankfulness at the march of these Covenant-bearers. They are Brith-Ish-Israel—Covenant-bearers—pilgrims every one, with the vision of the City in their minds. If Abraham was the first pilgrim on the road to the City, Jesus Christ was the greatest. He steadfastly set His face to go to Jerusalem. And what did Old Jerusalem do with Him? It cast Him out and crucified Him, and Old Jerusalem, as a consequence, went into captivity with her children.

What did St. Paul say about the New Jerusalem? The New Jerusalem is the mother of us all, and the children of the New Jerusalem, led by God, gathered into the appointed place in the power of the Christian faith to seek to build Jerusalem in England's green and pleasant land. The building was far short of the ideal. Yes, but at least they did this, these builders. They went forth into the great wide world, with the pattern of the Heavenly Jerusalem in their heart, and they created a new type of citizenship in the world; which challenged everywhere the works of the Devil, and they laid the foundation-stones of truth and love and justice, upon which, when the cities of a corrupt civilisation have fallen under the shattering judgments of God, the architects of the new age will build cities after the pattern of the Heavenly City.

Let us see to it that you and I, loyally and faithfully, are each of us trying to drive the foundations deep and true of this Heavenly Jerusalem in this greatly beloved land of ours,

PYRAMID PROPHECY AND "THE CONSUMMATION OF THE AGE."

By D. Davidson.

III.—THE FINAL TRIBULATION AND THE JUDGMENT.

The details of the Great Pyramid's construction prove that the structure was designed to withstand the shock and strain of a subsidence known to the Designer to be inevitable. The details of the structural allegory in turn show that subsidence and the effects of subsidence, as well as the provisions made to withstand the effects of subsidence, constitute a vital element of the allegory. The details of construction therefore disclose the fact that the Architect concentrated upon making adequate provision against collapse (due to subsidence), in the King's Chamber and in the Final Low Passage leading to the King's Chamber. For the Chambers of Construction over the King's Chamber form a perfect shock-absorbing "buffer" to keep the initial shock of subsidence from impinging directly upon the King's Chamber and this "buffer" is

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so designed as to distribute the effects of initial shock over and around the King's Chamber and the Final Low Passage leading to the King's Chamber. This Passage and the King's Chamber are also built entirely in granite to withstand the crushing strain of the distributed shock effects.

THROUGH TRIBULATION TO SALVATION.

Now let us see the allegorical significance of all this. The King's Chamber is known to symbolise a Refuge of Strength during the period of the Judgment, and the Final Low Passage to symbolise the Final Period of Tribulation prophesied to precede the Judgment. The interpretation given for the granite symbolism of the latter Passage is confirmed by the Scriptural prophecy of Divine aid being extended to Israel even in their greatest Tribulation. (Dan. xii, 1.) The Tribulation upon Israel is for the purpose of bringing Israel to repentance and not for Israel's destruction. Jeremiah says it is "the time of Jacob's trouble; but he shall be saved *out of it*." (xxx, 7.) The whole sequence from Final Tribulation to Judgment is dealt with in the 24th Chapter of Isaiah and in the three Chapters of Joel.

Suffering until they can suffer no longer, Israel is brought to repentance. "Then shall they lift up their voice . . . wherefore glorify ye . . . the Name of the Lord God of Israel in *the isles of the Sea*." Israel is then delivered *out of* her trouble, although the conditions of Tribulation still continue to exist upon the earth. For, after Israel's deliverance from affliction, as the Judgment approaches, "the foundations of the earth do shake" until in the Judgment period itself "the earth is utterly broken down . . . is moved exceedingly . . . . shall reel to and fro . . ."

The 26th Chapter of Isaiah explains Israel's part in this. "Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them" (verse 16). In consequence thereof they are brought under the protection and blessing of the Lord, and, thus delivered *out of* the Tribulation, receive the gracious command:—

"Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity . . ." (verses 20 and 21.)

Wherefore "In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." (Verses 1 and 2.)

THE TRANSITION OF "THE BUILDERS."

The single difference between the prophecy of Isaiah and the allegorical prophecy of the Pyramid is that the "righteous nation" in Isaiah is Israel, whereas in the Pyramid's prophecy it is the nation of world "builders" employing the inch unit of measurement in their "building" transactions. The difference is explained by Matt. xxi, 42-44, where Our Lord employed the Pyramid allegory, with Himself as "the stone which the builders rejected" becoming "the head of the corner"; and with the work of building being taken from the Jews and "given to *a nation* bringing forth the fruits thereof."

The Pyramid prophecy fixes the Tribulation of "the builders" as beginning in the night of May 29th, 1928; and Scriptural prophecy, by means of the interlocking check data of current history discussed in article I, appears to confirm this to the day. Both prophecies proclaim that the date of the termination of the "Nation's" Tribulation depends upon sincere and earnest prayer from the mass of the nation. The Pyramid gives the *latest* date for the Tribulation ending as September 15th, 1936, A.D. The Old and New Testaments give the Tribulation as ended at the "Last Trump." Appropriately the Pyramid date is the astronomical new moon of the Hebrew "Feast of Trumpets" in A.D. 1936. The Pyramid's "building" contract allegory, however, defines the "Trumpet" identity as symbolic, and the date as the latest possible date for the prayer of the nation of "builders" to be deferred. The contract work of the "builders" is earnest national prayer, in a spirit of true repentance. When this work has been completed, then, as is specified in the Scriptural Covenant, the "builders" will cease to exist as such, and will begin to fulfil a new function in the building as "living stones," having offered themselves as "spiritual sacrifices" in their national prayer (refer to 1 Peter ii, 4-10 and Peter in Acts iv, 10-11).

This change has to be effected before the national Tribulation is ended (Isaiah xxvi, 16 and 20-21 in relation to verses 1 and 2). The Tribulation is to be ended before the "darkening of the sun," etc., before the Coming of Our Lord, before the "Last Trump," and before the "Rapture." (Matt. xxiv, 29-31.) No such ordinary occurrence as an eclipse of the sun is referred to in this or in other related predictions. Joel ii (1, 2, 11, 30-32) explains the darkening of the sun, etc., as due to the atmospheric effects of volcanic action, and states that this immediately precedes Our Lord's Coming and the Judgment. Verses 28-32 explain that the Tribulation is to be ended by Israel calling upon the Lord for deliverance. The same statement refers to the time of the darkening of the sun, etc., as being related to this time of deliverance. Verses 10-11 show that the darkening, the Coming, and *the beginning of the Great Day of the Lord* all refer to *the ending of the Tribulation and the beginning of the Judgment*. Verse 31 specifically states that "The great day of the Lord" follows the darkening of the sun, and Our Lord in Matt. xxiv states that the darkening immediately succeeds the Tribulation and precedes His Coming. No loop-hole is left for any alternative, for any theory of various phases of Our Lord's visible Coming, or for any *invisible* Coming for a Rapture of "first fruits." "Christ the first fruits," says Paul in 1 Cor. xv, 23, 24, "afterwards they that are Christ's at His Coming. Then cometh the end; when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power."

"For," says Paul in 1 Thess. iv, 16-17, "The Lord Himself shall descend from heaven

WITH A SHOUT,
WITH THE VOICE OF THE ARCHANGEL,
AND WITH THE TRUMP OF GOD:

and the dead in Christ shall rise first. Then we which are alive

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to separate the spiritual from the national authority in the Kingdom-nation of God.

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I like to think of the Bible as God's love story. It is extraordinary the way some people read novels. They read a few pages or chapters; then they turn to the end of the book, and say they have read the story. Many people read their Bibles like that, and many ministers read their Bibles like that, too. There are great tracts of the Bible they do not know anything about. Crowds of our clergy know nothing about prophecy. It takes someone who lives amongst all those moving and wondrous scenes to tell the story aright. God moves among all the experiences of His nation. Listen to this:—

> "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

And so the prophet Isaiah looks back along the tortuous road Israel has come down to that present hour. God has been with His people. But very soon now Israel was going out from the land of her fathers; she was going to be exiled because of her sins. Is that going to be the end of God's love story? Who were these people? They were the Covenant-bearers of the great unconditional promises made to Abraham and to David. They held God's honour and God's faithfulness in their hands. Is God a Covenant-breaker? God forbid. And so the prophet looks forward, and with inspired vision he sees Israel marching on and out through the centuries, ever westward; and then he sees a halt in the march, at a little group of Islands north-west of Jerusalem, and there he sees a nation growing up; he hears it singing the song of Redemption; he sees the fruitful stock of Joseph spreading over the wall. He watches and, looking out into the future, sees the march still going on—east, west, north and south—these people are going out into the wilderness and into the solitary desert places of the earth, and rivers flow and roses blossom at their feet as they go; and the slaves, with hands freed from their fetters, lift them up to heaven in songs of thankfulness at the march of these Covenant-bearers. They are Brith-Ish-Israel—Covenant-bearers—pilgrims every one, with the vision of the City in their minds. If Abraham was the first pilgrim on the road to the City, Jesus Christ was the greatest. He steadfastly set His face to go to Jerusalem. And what did Old Jerusalem do with Him? It cast Him out and crucified Him, and Old Jerusalem, as a consequence, went into captivity with her children.

What did St. Paul say about the New Jerusalem? The New Jerusalem is the mother of us all, and the children of the New Jerusalem, led by God, gathered into the appointed place in the power of the Christian faith to seek to build Jerusalem in England's green and pleasant land. The building was far short of the ideal. Yes, but at least they did this, these builders. They went forth into the great wide world, with the pattern of the Heavenly Jerusalem in their heart, and they created a new type of citizenship in the world; which challenged everywhere the works of the Devil, and they laid the foundation-stones of truth and love and justice, upon which, when the cities of a corrupt civilisation have fallen under the shattering judgments of God, the architects of the new age will build cities after the pattern of the Heavenly City.

Let us see to it that you and I, loyally and faithfully, are each of us trying to drive the foundations deep and true of this Heavenly Jerusalem in this greatly beloved land of ours,

PYRAMID PROPHECY AND "THE CONSUMMATION OF THE AGE."

By D. Davidson.

III.—THE FINAL TRIBULATION AND THE JUDGMENT.

THE details of the Great Pyramid's construction prove that the structure was designed to withstand the shock and strain of a subsidence known to the Designer to be inevitable. The details of the structural allegory in turn show that subsidence and the effects of subsidence, as well as the provisions made to withstand the effects of subsidence, constitute a vital element of the allegory. The details of construction therefore disclose the fact that the Architect concentrated upon making adequate provision against collapse (due to subsidence), in the King's Chamber and in the Final Low Passage leading to the King's Chamber. For the Chambers of Construction over the King's Chamber form a perfect shock-absorbing "buffer" to keep the initial shock of subsidence from impinging directly upon the King's Chamber and this "buffer" is

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so designed as to distribute the effects of initial shock over and around the King's Chamber and the Final Low Passage leading to the King's Chamber. This Passage and the King's Chamber are also built entirely in granite to withstand the crushing strain of the distributed shock effects.

THROUGH TRIBULATION TO SALVATION.

Now let us see the allegorical significance of all this. The King's Chamber is known to symbolise a Refuge of Strength during the period of the Judgment, and the Final Low Passage to symbolise the Final Period of Tribulation prophesied to precede the Judgment. The interpretation given for the granite symbolism of the latter Passage is confirmed by the Scriptural prophecy of Divine aid being extended to Israel even in their greatest Tribulation. (Dan. xii, 1.) The Tribulation upon Israel is for the purpose of bringing Israel to repentance and not for Israel's destruction. Jeremiah says it is "the time of Jacob's trouble; but he shall be saved *out of it*." (xxx, 7.) The whole sequence from Final Tribulation to Judgment is dealt with in the 24th Chapter of Isaiah and in the three Chapters of Joel.

Suffering until they can suffer no longer, Israel is brought to repentance. "Then shall they lift up their voice . . . wherefore glorify ye . . . the Name of the Lord God of Israel in *the isles of the Sea*." Israel is then delivered *out of* her trouble, although the conditions of Tribulation still continue to exist upon the earth. For, after Israel's deliverance from affliction, as the Judgment approaches, "the foundations of the earth do shake" until in the Judgment period itself "the earth is utterly broken down . . . is moved exceedingly . . . . shall reel to and fro . . ."

The 26th Chapter of Isaiah explains Israel's part in this. "Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them" (verse 16). In consequence thereof they are brought under the protection and blessing of the Lord, and, thus delivered *out of* the Tribulation, receive the gracious command:—

"Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity . . ." (verses 20 and 21.)

Wherefore "In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." (Verses 1 and 2.)

THE TRANSITION OF "THE BUILDERS."

The single difference between the prophecy of Isaiah and the allegorical prophecy of the Pyramid is that the "righteous nation" in Isaiah is Israel, whereas in the Pyramid's prophecy it is the nation of world "builders" employing the inch unit of measurement in their "building" transactions. The difference is explained by Matt. xxi, 42-44, where Our Lord employed the Pyramid allegory, with Himself as "the stone which the builders rejected" becoming "the head of the corner"; and with the work of building being taken from the Jews and "given to *a nation* bringing forth the fruits thereof."

The Pyramid prophecy fixes the Tribulation of "the builders" as beginning in the night of May 29th, 1928; and Scriptural prophecy, by means of the interlocking check data of current history discussed in article I, appears to confirm this to the day. Both prophecies proclaim that the date of the termination of the "Nation's" Tribulation depends upon sincere and earnest prayer from the mass of the nation. The Pyramid gives the *latest* date for the Tribulation ending as September 15th, 1936, A.D. The Old and New Testaments give the Tribulation as ended at the "Last Trump." Appropriately the Pyramid date is the astronomical new moon of the Hebrew "Feast of Trumpets" in A.D. 1936. The Pyramid's "building" contract allegory, however, defines the "Trumpet" identity as symbolic, and the date as the latest possible date for the prayer of the nation of "builders" to be deferred. The contract work of the "builders" is earnest national prayer, in a spirit of true repentance. When this work has been completed, then, as is specified in the Scriptural Covenant, the "builders" will cease to exist as such, and will begin to fulfil a new function in the building as "living stones," having offered themselves as "spiritual sacrifices" in their national prayer (refer to 1 Peter ii, 4-10 and Peter in Acts iv, 10-11).

This change has to be effected before the national Tribulation is ended (Isaiah xxvi, 16 and 20-21 in relation to verses 1 and 2). The Tribulation is to be ended before the "darkening of the sun," etc., before the Coming of Our Lord, before the "Last Trump," and before the "Rapture." (Matt. xxiv, 29-31.) No such ordinary occurrence as an eclipse of the sun is referred to in this or in other related predictions. Joel ii (1, 2, 11, 30-32) explains the darkening of the sun, etc., as due to the atmospheric effects of volcanic action, and states that this immediately precedes Our Lord's Coming and the Judgment. Verses 28-32 explain that the Tribulation is to be ended by Israel calling upon the Lord for deliverance. The same statement refers to the time of the darkening of the sun, etc., as being related to this time of deliverance. Verses 10-11 show that the darkening, the Coming, and *the beginning of the Great Day of the Lord* all refer to *the ending of the Tribulation and the beginning of the Judgment*. Verse 31 specifically states that "The great day of the Lord" follows the darkening of the sun, and Our Lord in Matt. xxiv states that the darkening immediately succeeds the Tribulation and precedes His Coming. No loop-hole is left for any alternative, for any theory of various phases of Our Lord's visible Coming, or for any *invisible* Coming for a Rapture of "first fruits." "Christ the first fruits," says Paul in 1 Cor. xv, 23, 24, "afterwards they that are Christ's at His Coming. Then cometh the end; when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power."

"For," says Paul in 1 Thess. iv, 16-17, "The Lord Himself shall descend from heaven

WITH A SHOUT,
WITH THE VOICE OF THE ARCHANGEL,
AND WITH THE TRUMP OF GOD:

and the dead in Christ shall rise first. Then we which are alive

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and remain shall be caught up together with them in the clouds, to meet the Lord in the air . . ."

" *In a moment, in the twinkling of an eye, at the Last Trump:* for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. xv, 52.)

THE UNKNOWN DATE.

It is clear therefore that there is no Rapture before or during Tribulation, but, as Our Lord says in Matt. xxiv, 29-36, only " *immediately* after the Tribulation of those days." " But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." No amount of mathematical ingenuity or perversity therefore can possibly discover the date at which Israel will be delivered out of the Tribulation. It was not until I saw the clear definition of the allegory of the building Contract in the Pyramid that I saw this sequence plainly. In my Booklet No. 3, I placed the King's Chamber correctly as symbolising the Refuge during Judgment; saw plainly that the entrance date on the day of the Hebrew Feast of Trumpets in 1936 logically agreed with this; and also from Matt. xxiv, 36, that the latter date could not be the date of the Rapture. I was faced with two possible alternatives. (1) That the Pyramid being the Father's record of His Foreknowledge gave the date Our Lord Himself did not know; or (2) That the sounding of *the Last Trump* represented a period of some duration; Our Lord coming for His Saints during Tribulation and at the beginning of the Trumpet being sounded; and, at the end of the sounding, coming with His Saints for the Judgment.

Matt. xxiv, 42-51, however, showed that the first alternative was impossible. I therefore adopted the second alternative. I was wrong in doing so, as comparison of Matt. xxiv, 29-31, 1 Thess. iv, 16-17 and 1 Cor. xv, 52, has shown. Let me therefore explain the building Contract allegory that brought me to a realisation of my error.

As the majority of my readers know, I believe in independent evidence. I have concentrated upon the interpretation of the Pyramid's evidence. In most matters of Scriptural prophecy interpretation I have found that the rendering of the historical school of interpretation agrees with the Pyramid's geometrical prophecy. There are two schools of prophecy interpretation, however, concerning the Second Coming, even amongst the expositors of the historical school. One school believes that the Rapture is before the end of Tribulation, and the other that it is at the end of Tribulation. The fixed date of the Pyramid's prophecy for the entrance into the Judgment period was what determined my preference for the former. As an engineer, however, I should have remembered in reading the Pyramid's building allegory that the fixed Contract date is not necessarily the date upon which the work of construction *will be finished*, but is necessarily the date at which the work *must be finished* for the builders to benefit from the Contract. A penalty is imposed for each day that the Contract is exceeded, and *in urgent work* a bonus is awarded in proportion to the number of days that the work is completed before the fixed Contract date. Once I realised that the Pyramid's building allegory must contain this element, my problem concerning the time of the Second Advent solved itself. The builders' bonus is the outpouring of the Spirit upon them; Tribulation then will be ended for them; Christ will come; and Judgment will begin at Armageddon. The remaining work of the nation of builders is national prayer in national sincerity of Spirit. Only Tribulation can bring this sincerity of Spirit, when it shall be said of them, as in Isaiah's prophecy of the Tribulation, " Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them."

THE TWO WITNESSES.

An important matter to realise is that Joel iii, 1, 2, 12, 14 and 15, by placing the gathering of the nations in the valley of decision as an event contemporaneous with the darkening of the sun, etc., indicates that Israel has been delivered from her Tribulation before this gathering. Joel i, 6, however, shows that the Russian invasion of Palestine and Egypt (Ezekiel xxxviii, 1-13, and Dan. xi, 40-43) has taken place during Israel's Tribulation. Joel ii, 20, refers to the overthrow of the Russian hosts (Ezekiel xxxviii, 18-23, and xxxix). Joel ii, 1-11 and 25, and the whole of the first Chapter of Joel, present the events of the Tribulation from the viewpoint of the Holy Land itself, whereas the Prophecy of the 24th Chapter of Isaiah pictures the world-wide effects of the Tribulation. From the whole sequence it is clear that the events of the Last Tribulation upon Israel relate to the final intensified operation of the " curses " of Deut. xxviii, 15-68; that these " curses " will cease when the conditions of Deut. xxviii, 1, and Joel i, 14, ii, 12-17, have been satisfied; and that the blessings of Deut. xxviii, 2-14, and Joel ii, 18-32, will be poured out in abundance upon Israel when these conditions have been fulfilled.

Surely this time of Tribulation is the time during which the " dragon " of Rev. xii, 1 wars with " the remnant of the woman's seed " (Israel); and in consequence of which " war " —not primarily literal war but spiritual war—the " dead bodies " of the " two witnesses " of Rev. xi, " lie (for $3\frac{1}{2}$ 'days') in the street of the great city, which spiritually is called Sodom and Egypt, where also Our Lord was crucified." That this relates to the previous reference is proved by comparison of Rev. xi, 7, with Rev. xii, 17, and of Rev. xi, 3, with Rev. xii, 13 and 14. In Rev. xi, 15, moreover, the Last Trump is sounded by the Seventh Angel (refer to viii, 2, and x, 7), and the Judgment begins (xi, 15 and 18). This proves that the " taking up " of the " two witnesses " is not the " Rapture," since they are " taken up " before the Last Trump. The " taking up " must therefore relate allegorically to the spiritual ascension of Israel from " the great city, which spiritually is called Sodom and Egypt," into the Spiritual state of the Kingdom of God—the Spiritual state of the " New Jerusalem." For does not Rev. xviii, 4, in its parallel vision of the same symbolic " great city " of the earth, say " Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." This is the same gracious command as is given in Isaiah xxvi, 20 and 21, already quoted.

The " two witnesses " then are of " the seed " of the " woman," Israel, an identity that is clearly confirmed by comparison of Rev. xi, 3, with Dan. xii, 7, and vii, 25, and Matt. xxiv, 14. Rev. xi, 4, however, explains that the " two witnesses " are " the two olive trees and the two candlesticks standing before the God of the earth." This imagery refers

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us to the "two olive trees" and the "two candlesticks," each with "seven pipes" to the "seven lamps" thereof in the vision of Zech. iv. The olive trees empty their oil into the lamps (verse 12). The seven branched lamp is the golden candlestick of the Temple, and is therefore symbolic of the Spiritual Light of Israel. The olive tree is the symbol of the Spiritually guided fruitful life of Israel. Israel was guided by the Law and the Prophets; hence the Light of the "Two Witnesses." Spiritual guidance lies in the Written Word and in the inspiration of the Holy Spirit. The Written Word was to be proclaimed to the ends of the earth by the Power of the Holy Spirit operating through the dispersed of Israel (Dan. xii, 7 read in relation to Matt, xxiv, 14, and Matt. xviii, 20). Then should "the end" come.

THE WARNING SIGNS.

Already the signs and warnings are written in fire, smoke and blood along the frontiers of Israel's scattered Empire. The Missioners of the Written Word are even now being rolled back from one end of the earth to the other as a token that the work of "the dragon," "the beast" and "the false prophet" of Rev. xii, 13-14, has already commenced in preparation for the final "(Spiritual) War with the remnant of the woman's seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. xii, 17). The prophecy of "The Two Witnesses" therefore seems to imply that, in consequence of spiritual degeneration, the modern Israel of God will, as a nation, be so spiritually dead as to cease witnessing as a nation for Christ for 3½ years. This period seems to occur during the Last Tribulation (Rev. xi, 11-15), and in consequence of the initial events of the Last Tribulation (Rev. xi, 7-10). This should mean that the 3½ years' "dead" period begins some time after May 29th, 1928, and ends some time before September 16th, 1936. Rev. xi, 11-15, completes the whole cycle of events up to Our Lord's Coming.*

Let it therefore be remembered that Spiritual Christians must remain in Israel's darkness of Tribulation as lamps to lighten that darkness; that their hope is not to look for personal physical deliverance from the period of Tribulation; but that their work should lie in enlightening Israel, in bringing Israel to repentance, and in thus bringing the Day of Deliverance nearer. Then, when "immediately after the Tribulation of those days shall the sun be darkened . . .", Christians are instructed "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke xxi, 28.)

Too many read the events of the Great Day of the Lord, which is the time of Judgment, into the events of Israel's Tribulation—which is a time of affliction to cleanse and purify. Luke xxi, 24-26, clearly deals with the signs in nature and mankind, between Tribulation ending and Judgment beginning, that are indicative of the gathering storm of the Judgment. "Watch ye, therefore," says Our Lord in verse 36, "and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

For the parable of the ten virgins seems to indicate that many prepared in the Tribulation will not remain prepared after the Tribulation has ended. This surely implies a period of delay in the Bridegroom's Coming—a delay purposely to test the vigilance of the awaiting virgins?

"Watch therefore," saith the Lord, "for ye know not what hour your Lord doth come."

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched." (Matt. xxiv.)

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he should walk naked, and they see his shame."

"And He gathered them together into a place called in the Hebrew tongue Armageddon." (Rev. xvi, 15, 16.)

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." (Rev. xxii, 20.)

ERRATA *re* 29 MAY, 1928.

Owing to an unfortunate error in draughtsmanship, 28 May, 1928, has appeared *in lieu* of the correct date, 29 May, 1928, on my plate in *N.M.B.*, p. 245. The correct date is given in the accompanying text. Unfortunately, the Editor and the Rev. Commander Roberts have adopted the wrong date on pp. 257 and 259.

ARMAGEDDON!

BY THE REV. LINCOLN MCCONNELL, D.D., LL.D.

"And he gathered them together into a place called in the Hebrew tongue Armageddon."—Rev. xvi, 16.

FOR more than two thousand years the Bible-reading world has been looking forward with dread to a time of trouble for the people of earth "such as has never been." Every great war has caused the trembling question to be asked: "Is this the beginning of the awful Armageddon?" Indeed, so often have fears been awakened only to prove groundless, that we have come now to quite a different attitude, on the part of many men, toward "Armageddon." Like the old story of the oft-repeated cry "wolf, wolf!" when there was no wolf, till the coming of the real wolf was ignored; so have people come to think that any fear of Armageddon is groundless.

Perhaps Satan has no more subtle device with which to destroy man's faith in God's Word than this. He causes men to misinterpret the Bible, wrest passages from their true position, and hence awaken groundless hopes or fears. Then he points out the fact that these hopes or fears were not realised and argues that it is the Bible which is unworthy of belief.

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* Whilst deprecating any attempts to fix the end of Tribulation, it is worth noting that 3½ calendar years, or 1,260 days, from May 29th, 1928, end on November 10th, 1931. The latter date is precisely 13 solar years from the date of the First Low Passage ending and is also precisely 10 solar years from the date of emergence from the Granite Leaf symbolism. The known ending of two physical burdens, and the suggested *minimum* date for a *spiritual* burden ending, all three upon the eve of Remembrance Day, constitute a remarkable identity in view of our reading of the "Two Witnesses" prophecy. Attention seems to be directed to Remembrance Day of 1931 as to a special day of National Repentance and Appeal to God Almighty. Readers of my 1921 articles in *The Covenant People* may remember that, in dealing with a particular antitypical symbolism bearing upon the Antechamber prophecy, I pointed out how this symbolism indicated the Tribulation, beginning on May 29th, 1928, as definitely associated with the idea of religious revolution. I would now revise this interpretation somewhat by reading the revolutionary aspect as due to the sudden incidence of an evil spiritual environment. (Rev. xi, 7, and Rev. xii, 17.)

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When Paul urged Timothy (and us) to "study" that he might "rightly divide the word of truth," he was pointing to the very heart of the greatest danger we have.

Now regardless of all the "false alarms" of the past, the fact remains ARMAGEDDON IS COMING! It is plainly foretold in God's Word, and it is so minutely described that there can be no question as to its coming if that Word is true. So do not be deceived by man's mistaken opinions in the past, nor the scoffing of those who sneer at the Bible as the Word of God in these days.

Had men had the true key to chronological prophecy in other days, they would have been compelled to see that Armageddon could not have taken place when they thought it at hand. The sun in its course runs no more true to the will of its Creator than do the affairs of man on this earth! God has never yet been "surprised" by man's conduct, nor have events He foresaw and foretold ever failed to materialise.

Ages before the days of Jesus, God foretold the race through whom He was to come and the facts of how He would be received when He came. He told Abraham of the mighty race that would spring from his loins, of the mistakes they would make, the things they would accomplish, and though Abraham was "as a dead man" through the decrepitude of old age when these promises were made to him, yet he lived to see their marvellous beginning. We to-day are seeing their no less marvellous ending!

God plainly warned the Israelites through Moses (Levit. xxvi) that they would be punished "seven times" for disobedience and sin, but that even so, afterward they would be brought back and led into the paths in which He would have them walk. Again and again, through prophet after prophet, did God repeat such warnings and such promises, and never yet have they failed to come to pass as foretold. In the light of these things, how can we fail to believe in the coming climacteric war known as "Armageddon"? And by the same token, why should men ever have expected it so long ahead of the time so plainly foretold for it? To be sure, many of the general "signs" were of such a nature as to be seen many times on earth But these same "signs," when seen standing out so plainly to-day, have a significance they never could have had before.

It was not surprising that, in days before the Gospel had been so widely preached and before the civilisation it has brought had so greatly blessed mankind, wickedness and unbelief should have been a common thing. But what excuse is there for them to-day? For nearly 2,000 years the world has seen the working of the Power of God in the Gospel of Christ. It has seen nations lifted from the mire through it. To-day it is the "Christian" nations that are the advanced nations, that exhibit the greatest intellectual development, the greatest liberty. Is it not strange that in the face of all this, the loudest jeers that are heard against God's Word come from these same lands!

So truly did Jesus and Paul and Peter foresee our day, it almost reads as though they were describing actual events rather than foretelling them. (Read Matt. xxiv; Luke xvii, 22-30; 1 Tim. iv, 1-3; 2 Tim. iii and iv; and 2 Peter iii.) I say, when we read these things to-day in conjunction with all the other signs, such as the increase of knowledge, Dan. xii, 4; Spiritism, 1 Tim. iv, 1-3. (Read Lev. xix, 26, 31; Deut. xviii, 4, 10; Isa. viii, 19, 20; 1 Sam. xxviii; Ex. xxii, 18; 2 Kings xvii, 17; Micah v, 12; Mal. iii, 5; Acts xxii, 16; Rev. xxi, 8, if you would know God's opinion of Spiritism); World-wide Evangelism, Matt. xxiv, 14; Lawlessness, Immorality, Violence, etc., etc., now common though much of this has been for ages past, it is but an added indication of danger to-day, the very day when for the first time the mighty chronological prophecies have run their course, and we see their very end before our eyes!

Jesus said, "Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled."—Luke xxi, 34. We now know that God's Word had shown that not until after A.D. 1918 could this final war come! The "times of the Gentiles" did not begin to run out until 1914 at soonest, and 1936 at latest. Hence to expect Armageddon sooner was without foundation.

We are to-day like men travelling to a great city by rail. We have been told of many things we will see just before our arrival: "The changing landscape," "the pleasure places," "the many converging roads," "the increasing number of houses." We cannot doubt that, though we have been a long time travelling toward the City, we are now very near it! Too many signs all about us to doubt that fact. Ages ago, long before Jesus came to redeem man from sin, Ezekiel foresaw our day—this day that would witness the culmination of God's wrath against those who scorned His Son. Read Ezekiel xxxviii, 39. Gog and his confederates are plainly warned as well as described. Who is "Gog"? None other than Russia! Now note. For centuries Russia was counted among the "Christian" nations. Her rulers were Christians, her State Church honoured the Name of Christ, even though it was sadly mixed with Pagan superstition. Men have long identified Russia with "Gog" and Germany with "Gomer," and the question has been, "how can this prophecy come true when these are Christian nations; people who are worshipping the God of Israel?"

BUT WHAT DO WE SEE TO-DAY?

Just this: in the very years when the great chronological prophecies are running out; we see Russia (Gog) throw off her mask, kill her "Christian" Ruler and come boldly out in the open as THE NATION THAT HATES GOD! Not only so. God's plan for the government of man is Theocracy! Himself as absolute Monarch!

Russia to-day blazes forth with the God-defying doctrine that "MAN SHALL GOVERN HIMSELF!"; that "he shall not even have a HUMAN ruler, but each must be absolutely free to do his own will!" It is a vivid contrast indeed we witness between these two ideas: God's and Russia's. And that Russia is determined to force the issue, you need but to note her world-wide activity to know. Not content to practise her doctrines in her own land, she is to-day sending agents into every land and government on earth, who are feverishly working to undermine, to destroy, to overthrow! Why this tremendous activity, this expenditure of millions of dollars while her own poor suffer for the very necessities of life? Why this furious meddling with the affairs of other nations? The answer is plain: That is her destiny! Just as Pharaoh

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was foreseen of God to do what he did and end as he did, so are the Satan-controlled Russians and her allies to-day being driven to their doom!

No, do not blame it on God! He did not ordain it. They are free agents and are doing just what they want to do! But what they are doing and will do was long foreknown and foretold.

Note two peculiar things in Ezekiel's prophecy (xxxviii, 9), "Thou shalt ascend and come like a STORM, thou shalt be LIKE A CLOUD to cover the land, etc." And again (Ezek. xxxviii, 15), "And thou shalt come from thy place out of the North parts, thou and many (other) people with thee, all of them RIDING ON HORSES, a great company, a mighty army." What does this "like a cloud, like a storm" mean? Just this. AEROPLANES! Ezekiel had never seen an aeroplane, but how better could he have told it? "Like a cloud, like a storm!" Wait! Before you drop this as a foolish notion, consider this question. WHY such feverish and SUCH AMAZING activity in RUSSIA and TURKEY building aeroplanes TO-DAY? Germany cannot build them IN GERMANY to-day, but SHE IS BUILDING more than ever before IN TURKEY AND RUSSIA. We told you just the other day about the monster aeroplane factory hidden away in the mountains of Turkey RUN BY GERMANS, WHILE the SAME IS TRUE IN RUSSIA. WHY? That they are not commercial planes is dead certain. Then again. Did you know that Russia to-day owns over half the horses in the world and is rushing everywhere buying more? Just this is true. Again, I ask WHY? Ezekiel answers for us!

WEEK BY WEEK.

BY A. R. H.

WE can have the love of peace in our hearts without being pacifist. Pacifism stands for peace at *any* price. But there is a price which even peace cannot command with honour. "*If it be possible*, as much as in you lieth live peaceably with all men." Thus spake the apostle PAUL; and he was right.

A "No More War" propaganda leaflet states that the idea that GOD has a chosen people has been the pitfall of individuals and of nations. This conception then, in the interests of peace, must be relentlessly stamped out. GERMANY, the latest of the great powers to become enamoured of this notion, has, in her fall and failure, taught the world a lesson it must be quick to learn.

The KAISER claimed to be *the All-Highest*, the vice-regent of GOD upon earth. Let no other throne or dynasty assume a kindred claim, for they will be brought to nought.

Thus the pacifist of to-day issues his challenge, dazzled by the brilliance of his own infallible logic.

But perverted notions do not cancel the true notion behind perversion. The GERMAN ARMY marched into battle with the words "*Got mit uns*" engraven on their uniform belts. But GOD was with *us*! GOD was with ISRAEL-BRITAIN.[1] not Assyria.

False claimants do not invalidate the rightful heir, any more than false christs nullify the true CHRIST or false prophets true prophets.

[1] Cmp. Isa. viii, 10.

Similarly, false alarms regarding the date and time of the second coming of CHRIST are not infallible arguments discrediting the fact that He *will* and *is* coming.

Rather are these false alarms—counterfeit organisations—spurious claimants—the strongest possible evidence that the real thing does very much exist somewhere!

Again and again the immediate coming of JESUS CHRIST has been declared. But the expectation has never yet been fulfilled and therefore never will be fulfilled. Thus the wiseacres and sceptics plume themselves in self-conceited vanity.

But just as truly as we know that there must first be the knowledge of the one true GOD before there can be the notion of a multitude of false gods, so we know that these false anticipations point unerringly to the certainty of a coming actual manifestation, in the fulness of the times.

The cry of "Wolf," "Wolf" may well be uttered many times before the coming of the destroyer of the flock. But that does not justify the indulgence of a state of unpreparedness. So, to-day, the cry goes forth regarding the coming of the Shepherd of the sheep. Be assured. He will come and will not tarry. Not tarry, at least, indefinitely—though indefinitely enough to take the watchman unawares. But there is a difference between being taken unawares and being surprised when unprepared.

We, who love His appearing, do not know the day or hour of His coming. But we do not mind the uncertainty *if we are prepared* to be thus taken unawares. The day will not overcome *us* like a thief if we are watching faithfully, although the actual moment will be in the nature of surprise, we shall be *expecting* to be taken unawares and will be *ready* for the surprise when it surprises us!

True, the LORD so cometh as a thief in the night. But *we* are not in darkness that that day should overtake *us* as a thief.[2] We are not the children of darkness but of the day; if it so be that the day-star has arisen in our hearts. Moreover, we have the more sure word of prophecy which is as a light [3] in a dark place.

As children of the Day, with the light of prophecy to dispel the gloom of doubt, we do well to exhort one another daily. For to-day we live in times when we can actually *see* the Day approaching.[4] Signs are multiplying daily. And above all signs we have, in a clear fulfilment of the parable of the Fig Tree, a final proof that the Day is near, even at the doors.[5]

Trees are nations. The Fig Tree is the Jewish nation.

Moreover, springtime is the time when Nature, urged by the spirit of God within her, bursts forth into newness of life. Nations, like trees, are subject to like laws of re-birth or decay. Mankind, passing out of a Dark and Wintry Age, already feels the glow and thrill of the New Age, an Age of Light, of Summer Suns and Regeneration.

The passage or transition from Winter into Spring and Summer [6] cannot be undertaken without travail, birth-pangs, great tribulation.

Albeit the immediate result of the signing of the *Versailles Treaty* which marked the end of the first phase of the great Tribulation (of which the bursting forth of the Trees is a sign) was the birth or re-birth of a dozen states in Europe.

[2] 1 Thess. v, 4. [3] 2 Peter i, 19. [4] Heb. x, 25.
[5] Matt. xiv, 33. [6] Mark xiii, 28.

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Among the birth of nations, however, no birth was fraught with more significance than that of the JEWISH NATION, born as a result of *the Balfour Declaration.*

"*Behold the Fig Tree,* and all the trees; When they now shoot forth, ye see and know of your own selves that SUMMER is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that

THE KINGDOM OF GOD[7]

is nigh at hand."

In his latest volume entitled *Speeches on Zionism,* LORD BALFOUR clearly shows that his faith in this great experiment is unabated and unimpaired.

"Ten years have now elapsed since the declaration on ZIONISM made by me on behalf of the BRITISH GOVERNMENT in 1917," he writes. "Nothing has occurred during that period to suggest the least doubt as to the wisdom of this new departure.

"The experiment was undoubtedly a bold one, *dealing with a unique situation in a manner wholly without precedent in history.*

"I am, however, convinced that, if it be supported by Jewish communities throughout the world, its success is assured, and that a Home will be secured for the Jewish Race in the land which is immemorially associated with their name."

Here we have the expression of opinion which is entitled to our respect. But alas, we cannot share this confidence. For stirrings of new life and beginnings of new birth in a nation are no sure guarantee of its continuance.

The manifestation of new life in the JEWISH NATION is a sign of the coming of JESUS and of the KINGDOM of GOD, because it is a fulfilment of the parable of the FIG TREE. But there is no promise that the TREE will bring forth fruit, for, of the Jewish Nation it is also written:—"Let no fruit grow on thee henceforward *for ever.*" *Presently we shall find that the much exalted Fig Tree of Zionism has withered away.* Those who spake of "The Tragedy of

A STILL-BORN NATION"[8]

were speaking better than they knew.

But why should the ideals of faithful zealots be thus destined to crash to the ground in unfulfilment?

Because PALESTINE is the Home of the Brith-ish People, a people in covenant relationship with GOD, not of the "broken-off branch through unbelief." The Holy Land belongs to the Holy People. To Israel, not to the Jew.

The Jew may make his home there with and by the side of his brethren of Israel. But the Union Jack or Union of Jacob (standard of the whole House of Israel) is destined to fly for ever over JERUSALEM; not the ensign of a branch or remnant of the House of Judah only.

(To be continued.)

"I dare predict that the time will come when the English-speaking league will defend any one part of itself by the force of all its parts."—The late Rev. Joseph Cook (of Boston).

[7] Luke xxi, 29–31. [8] See the *Daily Express,* Jan. 27th, 1928.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

SIR,—The following extract from a leading article, entitled "Testingtide," in one of the London newspapers, may interest your readers:—

"That very curious calculations can be made from the measurements of the Great Pyramid is not to be denied. At present we neither believe nor disbelieve; we wait for evidence which shall be convincing one way or the other.

"Now, if we may credit the statements made at the Queen's Hall on Friday evening, such evidence is very shortly to be forthcoming. Mr. Herbert Garrison, who there delivered a lecture on the Great Pyramid, announced that Mr. Davidson, whom he declared to be 'the greatest living authority on the Pyramid,' has staked his reputation on the happening of some far-reaching world event on the 29th of May.

"That is perfectly definite, and we do *not* quarrel with the qualification that the enormous importance of this event, whose consequences are to persist for eight years, *may not* at once be obvious to mankind in general.

"That is quite reasonable, for, casting our minds back to July, 1914, which of us then guessed that the murder of an Austrian Archduke at Serajevo was to plunge the whole world into war, and to bring an American army into Europe?

"The point is that, as in that case, it will be possible subsequently to recognise the significance of the event, and that the date of it is not vague but fixed and definite.

"By the happenings on May 29th the whole Great Pyramid theory stands or falls. If they are such as these modern prophets predict, *the most obstinate sceptic must yield to proof so cogent.* But if, on the other hand, nothing happens on that day to which we can then, or within a short time, trace the beginning of the eight years' trouble with which we are threatened, then the whole theory fails.

"The offer of such a test, made, it must be remembered, on the initiative of the prophets themselves, is, we believe, unique, and we confess that we look forward with great curiosity to the result."

This article may be fairly regarded as symptomatic of the attitude of the Press as a whole. Interest has forced one newspaper at least to break the general silence.

Yours sincerely,
A. R. NELSON HEAVER.

QUESTIONS AND ANSWERS.

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

QUESTION.—Can you tell me the authority for translating the word "unicorn" of our A.V. as "wild-ox" in the R.V., and with a hyphen too? And why, also, did the A.V. ever call it "Unicorn"? Was there ever an animal with only one horn, except a rhinoceros? Until the R.V. came out, I always thought that the unicorn meant a rhinoceros. Then it appears as wild-ox, which has obviously two horns.

In every mention of our Royal Arms we are apt to allude to that surprising heraldic animal as the Bull, the standard of Ephraim, which is very difficult to believe to be represented

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by a white horse with a horn in its forehead. Mr. Milner speaks of the White Horse being the badge of the Saxon kings, in his *Royal House of Britain*. The R.V. is responsible for the Wild-ox suggestion, I suppose. But I confess that I find it difficult to explain to cavillers what is the meaning, and where we find Ephraim in the Royal Arms. Please excuse this rather muddled enquiry.—L. P. (Hants).

ANSWER.—Your question is certainly a complicated one, though very interesting, and I will endeavour to answer it to the best of my ability. The *unicorn* (Lat., *unicornis*; Greek, μονόκερως having one horn; French, *licorne*; Italian, *alicorno*) is a fabulous beast, generally having the head and body of a horse, the hind legs of an antelope, the beard of a goat (sometimes), the tail of a lion (but sometimes a horse's tail), and for its chief feature possessing a long, sharp, twisted horn, situated in the middle of its forehead. Ctesias in his *Indica opera* gives the earliest description of an unicorn, and states that there were in India white wild asses, famous for their fleetness of foot, having on the forehead a horn a cubit and a half in length, red, white and black in colour; from the horn were made drinking cups, famous as a preventive of poisoning. Aristotle (*Hist. anim.*, ii, 1; *De part. anim.*, iii, 2) mentions two one-horned animals, the oryx (a kind of antelope), and "the so-called Indian ass." Pliny (*Nat. Hist.* viii, 30; xi, 106) also mentions the oryx, the Indian ass, and an Indian ox as being one-horned, and further says (xvi, 20) that the *Monoceros* was sometimes called *Carcazonon*, which might possibly be a form of the Arabic *Carcadan*, meaning the rhinoceros. Strabo, the famous geographer, says that in India "the horses have a single horn, with heads like those of deer." (lib. xv, i, § 56). Probably the origin of these statements is due to the rhinoceros, which was well known to the ancients, and partly to the narwhal (a name derived from the Gothic, signifying "beaked-whale"). This latter animal is known popularly as the "Sea Unicorn," and belongs to the Dolphin fraternity, as does the well-known Porpoise. The narwhal is an Arctic cetacean, with straight horn or horns developed from one or both of its two teeth. Specimens of its long tusk with its smooth and polished tip. Most likely the idea of the oryx having only one horn may be due to the fact of an animal such as the antelope having been seen with a passing glimpse in silhouette, when obviously the two horns would appear as one, or possibly an animal with one of its horns broken off may have given rise to the popular belief in the unicorn. After a while, when India became better known, and when it was found that the unicorn was unknown there after all, its habitat was changed to Africa.

The mediæval conception of the unicorn as possessing great strength and fierceness may have been due to the fact that in certain passages of the Old Testament (cf. Num. xxiii, 22; Deut. xxxiii, 17; Job xxxix, 9, 10), the Hebrew word *re'em*, more correctly translated by "wild ox" in the R.V., was translated by μονόκερως in the Greek Version (LXX), and by *unicornis* or *rhinoceros* in the Latin Vulgate, although in Deut. xxxiii, 17, it obviously refers to a two-horned animal. This Hebrew word represented a gigantic species of ox, now extinct, the formidable horns of which are alluded to in Psalms xxii, 21; xcii, 10. The characteristics of this animal were its formidable horns, its size and strength, and its untamableness (see especially Job xxxix, 9–12). The late Canon Tristram, F.R.S. (whom I had the privilege of knowing), says that it was "a beast which once roamed freely through the forests of Palestine, but now extinct, 'the Auerochs' of the old Germans, the *Urus* of Cæsar, *Bos primigenius* of naturalists." (*Natural History of the Bible*, pp. 146–150.) Cæsar says that the Urus was nearly as large as an elephant and untamable (B.G. vi, 28).

It has been shown more recently that the Assyrian *rimu*, from the pictorial representations on the Assyrian sculptures, was a gigantic species of *Bos*; and it is remarkable that four teeth of an ox similar to the *Bos primigenius* should have been discovered (says Tristram, *Land of Israel*, pp. 9–12) in the valley of the Nahr-el-Kalb, in the same neighbourhood in which Tiglath-Pileser I (1120–1100 B.C.) claims to have hunted and killed the *rimu* "opposite the land of the Hittites, and at the foot of the Lebanon."

The above passage (Deut. xxxiii, 17) obviously refers to a two-horned animal, since the two horns of the *re'em* are the ten thousands of Ephraim, and the thousands of Manasseh—both growing out of the *one* head, Joseph (cf. the R.V. here).

In heraldry the unicorn first appears as a single supporter about A.D. 1480 on two gold coins of James III of Scotland, so that the unicorn became firmly established by the end of the fifteenth century. J. A. Smith in "Notes on Melrose Abbey" describes a table dated 1505 on which are sculptured the Royal Arms supported by two unicorns. The Royal Arms are also supported by unicorns on the Great Seals of Scotland from the time of Queen Mary onwards. At the Union, when the unicorn became a supporter of the Royal Arms both of England and Scotland, a Royal crown was added on the head of the unicorn, in addition to the crown with chain and ring round its neck, but this crown was removed after the Hanoverian succession. In England after the Union the unicorn became the left-hand supporter. (See further *Encyclopædia Britannica*.)

ENGAGEMENTS FOR NEXT WEEK.

BINGLEY, Lodge Room, Victoria Hall, Tuesday, 8th, at 7.30. Rev. T. H. Whitehouse.
BRADFORD, Christ Church, Hannington Lane, Sunday, 6th, at 10.30 and 6.30. Rev. T. H. Whitehouse.
BRADFORD, Friends' Meeting House, Fountain Street, Monday, 7th, at 7.30. Rev. T. H. Whitehouse.
CARDIFF, Central Y.M.C.A., Tuesday, 8th, at 7.30. Mr. R. Mayell.
CROYDON, Horniman Hall, Y.M.C.A., North End, West Croydon, Friday, 11th, at 3 and 8. Mr. John Leech.
EALING, Y.M.C.A., Bond Street, Thursday, 10th, at 8.15. Mr. J. J. Morey.
GUILDFORD, Stoke Institute, Friday, 11th, at 3 and 8. Mr. J. J. Morey.
HULL, Church Institute, Albion Street, Tuesday, 8th, at 7.30. Mr. R. V. F. Taylor.
ILKLEY, Grove School, Wednesday, 9th, at 7.30. Rev. T. H. Whitehouse.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 10th, at 7.45. Rev. J. Gay.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 8th, at 7.45. Rev. J. Gay.
PORTSMOUTH, Edinburgh Road Congregational Church, Tuesday, 8th, at 3 and 7.30. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, 8th, at 7.
RICHMOND, Etherington Hall, Red Lion St., Monday, 7th, at 8. Rev. J. Gay.
RYE, The Monastery, Monday, 7th. Mr. D. Farmer.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 9th, at 7.30.
SOUTHAMPTON, Watts Hall, Wednesday, 9th, at 3 and 7.30. Mr. J. J. Morey.
SOUTHEND-ON-SEA, Victoria Hall, Wednesday, 9th, at 8. Mr. D. Farmer.
SOUTHPORT, St. John's Hall, 20, Wright St., Friday, 11th, at 7.30. Rev. J. Gay.
WATFORD, Kingham Hall, Monday, 7th, at 8. Mr. H. B. Rand and Rev. A. C. Chambers.
WIGAN, Christ Church Rooms, Millgate, Wednesday, 9th. Rev. J. Gay.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MISS PERRY will be the speaker at Headquarters on Wednesday afternoon next, May 9th, at 3 o'clock. At 7.30 p.m. on the same day there will be held a meeting of those interested in B.-I. Open-Air work, which it is desired to promote this summer. All who can help in any way to organise and carry out an Open-Air Campaign are cordially invited to attend on Wednesday evening next.

* * *

Mr. David Catt, F.R.G.S., has kindly consented to give his lantern lecture on "John Bunyan" on Thursday evening next, May 10th, at 7.30. Mr. Catt has given this lecture to hundreds of audiences, and we feel sure he will receive a hearty welcome from our members and friends.

* * *

Very helpful addresses were given last week by the Rev. Commander Roberts, Miss Alexander and Mr. Daniel Farmer.

* * *

Mr. Wm. Sleeman is conducting a Bible Class for men each Tuesday evening, from 6 to 7. All men are welcome.

* * *

The Rev. Pascoe and Mrs. Goard sailed from Liverpool on the s.s. Montnairn for Canada on April 21st. Mr. and Mrs. Garrison, Mr. Leech, Dr. Sworder and party from Headquarters saw them off at Euston Station. A letter from Mr. Goard written off the coast of Scotland and bearing the Glasgow postmark tell of their well-being and comfort so far. They were due at Montreal on April 30th, where Mr. Goard was booked to speak, going thence to Toronto for a five days' Convention.

* * *

We are indebted to Mr. and Mrs. Howse-Crompton and a small committee for a fine piece of organisation at Haywards Heath, Sussex, where on April 23rd the Secretary-General was greeted by a full audience in the largest hall in the town to hear an address on "The Greatest Biblical and Racial Discovery of the Age." The keenest interest was manifested and sustained for two hours. Leading people came from many miles around by train, 'bus and some thirty motor cars. Police aid had to be called in to deal with the parking question. To most of the splendid gathering B.-I. was entirely new. A lantern lecture is proposed as soon as it can be arranged.

* * *

The Rev. J. Lumley Davies, Vicar of St. James', Plumstead, promoted a meeting in the beautiful Woolwich Town Hall on April 26th. Major Knowles presided over a deeply interested and warm-hearted company, who listened intently and frequently applauded the addresses by Mr. John Leech, K.C., and the Secretary-General. Mr. Harrison Hill was at the organ. The Chairman was supported by Col. Brazier-Creagh, Mr. Howard Rand, LL.B., the Rev. Lumley Davies and Dr. Sagar. Mr. Garrison promised to give one of his lantern lectures at an early date, and steps are being taken to form a Woolwich Branch of the Federation.

* * *

The Secretary-General is to lecture in the Subscription Rooms, Stroud, Gloucestershire, on Thursday, May 17th, at 2.30, on "Our World-Wide Empire," and, at 7.30, on "The Great Pyramid." General W. H. Fasken, C.B., will preside. Seats can be booked at Messrs. Dale and Forty's. Reserved 2s.; Unreserved 1s. Both lectures are fully illustrated by lantern pictures.

* * *

The Rev. Hector Macturk, M.A., writes :—

"Dear Mr. Garrison,—We have just returned from the B.-I. Hostel, Abbot's Leigh, at Glastonbury, after a most enjoyable holiday. We were favoured with splendid weather, and were able to get about in every direction. It has been an education. We cannot speak too highly of the comforts we received at Abbot's Leigh, thanks to Miss Jennings and her staff. It is a real Home, and Miss Jennings is an excellent hostess in every way. We are very grateful and shall look forward to our next visit. To have been at Glastonbury on such holy ground under such pleasant circumstances will always be a happy memory and much more. Abbot's Leigh is a great attraction, and should appeal to all British-Israelites. The charges are very moderate, the food excellent, and the fellowship a real help and comfort."

* * *

British-Israel sermons will be preached in St. Saviour's Church, Hanley Road, Crouch Hill, to-morrow, May 6th, at 11 and 6.30, by the Rev. W. H. Stuart-Fox, M.A.

* * *

We regret to record the death of the following members :— The Hon. Blanche Curzon, sister of the late Marquis Curzon; Miss Short, late Secretary of our Bath Branch; Mrs. Holmes, of Malvern; and Mr. Robert Derbyshire, of our Harrow and Wealdstone Branch, each of whom had laboured faithfully for our Cause. We tender our sympathy to the sorrowing relatives.

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"He hath shown thee O man what is good, and what doth the Lord require of thee but to do justly and to love mercy!"

A CHRISTIAN WOMAN, on being asked to sign a petition against the Worn-out Horse Traffic, contemptuously refused, saying, "There are more important things to attend to than that!"

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THE NATIONAL

MESSAGE & BANNER

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CONTENTS.

	PAGE
What Shall Israel's Part be in the Last Great Struggle? —III. By the Rev. W. Pascoe Goard	289
The Passing of the Throne of David.—I. By the Rev. L. G. A. Roberts, Commander R.N.	292
Addresses at Kensington Town Hall:— By the Rev. Arthur Pritchard, M.A., Vicar of Rowington	293
By the Rev. H. A. James	296
Week by Week.—II. By A. R. H.	297
Correspondence	300
Branch Activities	300
Engagements for Next Week	301
The Secretary-General's News and Notes	302

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.]

WHAT SHALL ISRAEL'S PART BE IN THE LAST GREAT STRUGGLE?—III.

By the Rev. W. Pascoe Goard.

Let us now analyse the last two chapters of Daniel.

Without controversy this is a wonderful passage of Scripture. It deals with the intrigues of kings; with the marching of armies; with the collecting of taxes; and with the outlines of statesmanship and of generalship, among certain nations. It speaks of that Kingdom of God connected with which is the final outshining of the glory of the righteous; the resurrection of the dead; and the millennial wonders of the Kingdom of Our Lord. It fills in the outline of history between in such a way as to guide us in the identification of the parties to the last great struggle.

There are three great factors in the Scripture to which we shall do well to take heed:

(1) The King of the North. (2) The King of the South. (3) "The people of the Holy Covenant."

It will be seen that the outline of history which is here presented begins with the dividing of the Grecian Kingdom into four parts.

Disregarding the Eastern and Western parts of the kingdom of Alexander the Great, the narrative follows the struggles between the Northern and the Southern Kings. At the outset the details are certainly referring to the time of the early struggles between these two parts of the Grecian Empire. Gradually the story goes on until we find that it is telling of the struggle *in the last days*. On it sweeps to the resurrection of the dead and the final glory of Israel. So we see that we have here the synopsis of the line of world history which refers to these two Powers, etched on a small scale, and stretching over a period of over two thousand years.

Let us take the last stages of this matter.

Introduction.

"Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days."

Thus we have the introduction showing that the purpose of the message is to reveal the condition of "thy people in the latter days" in which we now live. The date is assured. We are not simply reading history of ages past. We are reading of the latter days which are now upon us.

The beginning of the narrative.

"Behold there shall stand up yet three kings of Persia." History gives to us the knowledge of the period here named.

Now the message rapidly moves forward over reigns, and long historic periods. Always it records *the struggle between the King of the North and the King of the South*. Let us remember that these two stand for *separate parts of the Babylonian succession of Empires*. They are *not successive parts*, but *contemporary parts*, which struggle together.

The purpose of the rapid sketching of history seems to be to show that these two parts of the Babylonian succession are

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to be found opposed to each other—note what is now being said—*the two parts of the Babylonian succession of Empires are to be found in opposition to each other* in these last days. This includes neither the Eastern part, nor the Western part, but the Northern Kingdom against the Southern, or Egyptian, Kingdom.

This therefore cannot include Britain of the West (even should some who insist upon that which is not so be right; namely, that Britain was once a part of the Roman Empire, rather than a people held in subjection by that Empire, which is a very different matter). *The West is not included*, and *the East is not included*. It is the King of the North against the King of the South.

In Chapter xi, up to verse 28, we have a clear-cut struggle between the King of the North *versus* the King of the South.

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We have now the statement of the progress of the King of the North during the Mohammedan period. This seems to be quite clear by the pollution of the sanctuary, and the establishment of the abomination that maketh desolate. Thus we are swept forward in this outline of history; and by the events of history we should say "the time appointed" was the seventh century A.D., when the first period of time, times and half a time, expired; when the Mohammedan Power seized Palestine, and, closing the Christian Churches, established the Moslem worship, and the Moslem power.

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"And the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over.

"He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even *Edom* and *Moab* and the chief of the children of *Ammon*.*

"He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

"But he shall have power over the treasures of gold and of silver; and over all the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps.

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

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Here we have a struggle between two parts of the ancient Empires in which the West and the East are not involved. That is to say, it is a Continental struggle; or, perhaps, a phase of a wider struggle; for Daniel confines himself, or the Angel who caused Daniel to understand confines himself, to these two parts of the ancient Empire: namely, *the King of the North* and *the King of the South.*

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The people of the Holy Covenant come into the matter *when Michael, that great Prince, standeth up;* and it is *by His power alone* that the forces of the enemy are brought to nought.

We see terrific struggle for the Continental nations. We see a time of terrible anxiety for our people who do not understand. But while there is for the world its Gethsemane, there is a bursting into light and glory for the people of the Holy Covenant.

Someone is sure to say: Is this fair? If the terror and the struggle has been FOREORDAINED of God; and *if the suffering fell by His fiat* upon the suffering nations as an unavoidable thing, it might seem to be not fair. But *inasmuch as the whole of the turmoil has been self-determined by the contending nations,* and as the Lord could not have prevented this short of taking away man's free will, the question does not arise as to the fairness of the Divine administration. There is, alas, much that is unfair in the attitude and in the activity of man towards man, and of nation towards nation. This is the case, and will be, *as long as the nations are free to exercise their own will in national and international affairs.* But *God must not be charged with unfairness because of the unfairness of men and nations.*

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This last struggle for power will be *the end of experiments in self-government*. The end will be the whelming of the earth in ultimate disaster. Thereafter, *when the necessity has been demonstrated before men and angels*, Our Lord will take the sceptre in hand, and will rule the nations with a rod of iron, "and the nations shall learn war no more."

Let us put this matter into present-day prose. The trouble at present is that *four great Western Empires have fallen within the last ten years. With them have fallen four great centralised administrations.* They fell suddenly, and passed utterly away.

The Governments which have arisen since that time have been PROVISIONAL. *Many organisations have moved to become the heir of the authority so lately possessed and exercised by the administrations of the Empires.* This could not well have been avoided. It is like many heirs struggling for the inheritance of an estate when the late possessor has died intestate.

Bolshevik influence is struggling to inherit the executive authority.

The international Jew is a candidate for the inheritance, and is putting up by far the most skilful fight to obtain it.

The Vatican is organised for the contest as a claimant to world authority. *It had been hoped*, by these and other organisations of men, *that all the Empires would have fallen in the late great struggle.* When the history of the terrible outbreak is revealed, as it will be in years to come not far distant, it will be found that the struggle was precipitated with that hope. But *one Empire has stood, and become stronger.* That is to say, Britain; and, behind her, America.

All the forces which desire to inherit the executive authority of the late Empires are seized of the opinion that the Empire of Britain must go, or that such power cannot be securely obtained and exercised. So they "have indignation against the people of the Holy Covenant," Now we turn to Young's Analytical Concordance for the exact meaning of the Holy "Covenant"; and we find the Hebrew word is Berith, or, as it would be written in Bible Hebrew, B'r'th, and means "Covenant, league." It is also the root word of the British name. This may well be applied to what Mr. Churchill characterised as "That smaller but more ancient league of nations, the British Empire." They have indignation against the Holy League, or Covenant; and seek to mass their forces against it, in order to remove the stumbling-block of the British Empire out of the way.

Once that is accomplished, then one Power may hope to be the heir of the executive authority of the world.

This time it will not be tried so much by hurling nation against nation as in the last war; but by setting *class against class in each nation.* Notice that *the Roman Catholics* are standing shoulder to shoulder in these days. Notice that there is a tremendous race solidarity among the Jews. Notice that the Communists are bound together by their sinister doctrines of destruction. *Can the Anglo-Saxon, and the nations of Western Europe, be so divided* that the forces the Powers are mobilising in Europe, in Asia, and in Africa, will be able to overwhelm them by an united onslaught. That is the hope and the aim of such organisation, and no secret is made of it.

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In the seventh chapter of Daniel we have more light given to us in regard to this great struggle. This is in the form of a double statement, first, the vision which came to Daniel, and second, the explanation. It may help the reader if we place these in double columns, the vision in the first, the explanation in the second.

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And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

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The Vision.

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

And four great beasts came up from the sea, diverse one from another.

The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with

The Explanation.

"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

These great beasts, which are four, are four kings, which shall arise out of the earth.

But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

I beheld, and the same horn made war with the saints, and prevailed against them;

Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

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THE VISION (*continued*).

the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

I saw in the night visions, and, behold, one like the Son

THE EXPLANATION (*continued*).

Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.

But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

THE VISION (*continued*).

of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

THUS THE ATTEMPT TO OBTAIN WORLD RULE BY THE ORGANISATIONS NAMED IS FRUSTRATED, AND THE CONTESTANTS OVERTHROWN.

"AND THE KINGDOM AND DOMINION, AND THE GREATNESS OF THE KINGDOM UNDER THE WHOLE HEAVEN, SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH, WHOSE KINGDOM IS AN EVERLASTING KINGDOM, AND ALL DOMINIONS SHALL SERVE AND OBEY HIM.

"HITHERTO IS THE END OF THE MATTER."

Our readers are requested to pray daily for the Divine blessing upon this journal and upon the whole British-Israel Movement.

THE PASSING OF THE THRONE OF DAVID.—I.

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

FROM JERUSALEM TO BRITAIN.

THE twenty-second chapter of Isaiah contains a remarkable prophecy, confirmatory of the transition of the key of the House of David, v. 22. The language used is such that we cannot but appropriate it to what is given us in Rev. iii, 7, viz., to the permanency of the foundation of the Throne of David.

The character of Ahaz, as revealed in 2 Kings xvi, 2 Chron. xxviii, and further in Isaiah vii-ix, should be read before considering Isaiah xxii, which, written in the time of Hezekiah, points us back to "an iniquity which should not be purged till ye die." Read carefully how Ahaz had denied the God of Israel before the Assyrian King, and had an altar made like unto the pattern he saw made at Damascus unto Syrian gods; this altar he had erected in the court of the Lord's House to enquire thereat. This seems to have been set up by Urijah the high priest over against the brasen altar, thus with great contempt did he treat Israel's God. So "the Lord brought Judah low because of Ahaz, King of Israel, for he made Judah naked and transgressed sore against the Lord." "This is that King Ahaz." 2 Chron. xxviii, 19-22, and in v. 23 we have the climax. "Because the gods of the Kings of Syria help them, therefore will I sacrifice unto them, that they may help me. But they were the ruin of him (Ahaz) and of all Israel." It is remarkable how six times we have "the King of Israel" thus put for "the King of Judah." 2 Chron. xxi, 2, etc., etc. There, then, seems to be an intimation to Ahaz, Isaiah vii, 8, that "within three score and five years shall Ephraim be broken that it be not a people." (Comp. Deut. xxxii, 21.) And also that within a very little while "the land that thou abhorrest shall be forsaken of both her kings." So entirely are the lives of the kings of this world in the hands of God Almighty, as also the destiny of Israel, whose privilege hereafter will be to be honoured with the glorious Throne of the House of David for ever.

We shall now see why Shebna, who held the exalted position of being Hezekiah's Grand Vizier, was prophesied against. Isaiah xxii, 15-19. The gradual disinheritance of Shebna is seen in Isaiah xxxvi, 3, and xxxvii, 2, and the place given to Eliakim the son of Hilkiah. The fact is generally admitted by most expositors that Shebna was an alien, un-Hebrew, as his name implies. Probably his interests were anti-patriotic, *i.e.*, both with Egypt and with Babylon (causing Hezekiah's great sin.—Isaiah xxxix). We can but surmise from Isaiah xxii, 15-19, that Shebna had presumed upon his position; lifted with pride, he had endeavoured to erect for himself a sepulchre, an habitation for himself in a rock. What a type we have here of a false servant of Jehovah, who layeth up treasures here for himself and is not faithful to his Master.

There must have been some seriously offensive action on the part of Shebna to bring upon himself such a sentence. "Thus saith the Lord God of Hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, What hast thou here? and whom hast thou here, that thou hast hewed

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thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a bull into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down. And it shall come to pass *in that day*, that I will call my servant Eliakim the son of Hilkiah: and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it."

Here then we have, we assume, the transplanting of the House of David in consequence of the ruin Ahaz brought upon all Israel. This transplanting is in accordance with God's promise to David, 2 Sam. vii, 10. It is prophesied of in Ezek. xvii, 22-24 and xxi, 25-27. In this last case there are three overturns of the sceptre, as we now know, from Palestine into Ireland, Ireland to Scotland, Scotland to England, where it remains until, as here foretold in Isaiah xxii, 25, it will be removed from Britain back again to Him Whose right it is, Eliakim "He whom God establishes," Hilkiah, "Portion of Jehovah." The allusion is to the establishment by God of His Kingdom set up by the God of Heaven, Dan. ii, 44; but this is a temporary arrangement until Christ comes to reign over His Ancients gloriously in Jerusalem and in Mount Zion, as Isaiah xxiv, 23.

THE SHIFTING OF THE CENTRE OF COMMERCE.—(XXIII.)

Isaiah xxiii. It is very remarkable how this picture of Tyre as the trading centre of the universe has been, by very many writers, looked upon as a forecast of what Britain, Tarshish, would be in the latter days.

Unfortunately, Bible commentators do not see that the land of Israel, being situate upon the Eastern shores of the Levant or Mediterranean, must have given these people an immense liking for the sea. Ethnologists such as Dr. Latham, *Ethnology of Europe*, p. 137, infers that the Danai originated from the tribe of Dan, and that Israel could not have confined themselves to Palestine, but must have gone westward by sea.

We now know this was the case. The settlement of Palestine, as first stated in Gen. x, 19, had considerably changed by the time Abram had the land promised to him (*comp.* Gen. xv, 18-21). It had further changed considerably by the expulsion of the Hyksos, or Shepherd Kings, out of Egypt just prior to the Exodus. We have also another insight given us in 1 Chron. vii, 20-24. In the time of Thothmes III, of Egypt, we are told that two of the cities he overthrew in Palestine (long before the Exodus) were called Jacob-El and Joseph-El. Besides this, the Philistines had settled in Palestine from Caphtor, and the Phœnicians had overthrown the Canaanite cities of Tyre and Sidon and formed themselves into a great mercantile people. It is seen from Josephus, *Ant.* i, vi, 2, that Sidon was built by Sidonius, a son of Canaan: whereas *Ant.* viii, iii, 1, Tyre was built 240 years before the Temple of Solomon. In the fourth *sec.* we are informed that Hiram the artificer out of Tyre *was by birth of the tribe of Naphtali, on the mother's side (for she was of that tribe); but his father was Ur, of the stock of the Israelites.* In 1 Kings vii, 13, it is stated, "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre." In 2 Chron. ii, 14, Hiram is called "the son of a woman of the daughters of Dan, and his father was a man of Tyre." Then we must remember that Solomon, 1 Kings ix, 26, "made a Navy of ships in Ezion-geber .... and Hiram sent in the Navy his servants"; these in x, 22, are said to be Solomon's "Navy of Tharshish with the Navy of Hiram: once in three years came the Navy of Tharshish." Further light may be gathered from the Book of Joshua, where the whole land is subdued by Joshua, but xi, 8, though it mentions Great Zidon, also xix, 28, and in v. 29, "the strong city of Tyre," we never hear of Joshua laying hands upon either. This would surely imply a very strong affinity between Israel and these two. Judges v, 17. Why did Dan abide in ships and Asher continue in his creeks? This shows independence at any rate.

ADDRESS AT KENSINGTON TOWN HALL.

INTERPRETATION AND APPROPRIATION.

BY THE REV. ARTHUR PRITCHARD, M.A., Vicar of Rowington.

THERE are two ways of dealing with a Bible passage, one being interpretation and the other appropriation. Now, the Bible is intended to be food for our souls; and the better our spiritual health, the more we *enjoy* the food. So when we *neglect* the Bible, or when we do not spiritually digest it, we are producing a weak state of spiritual health which may end in spiritual death.

But the raw material which we call food needs to be properly cooked for us, alike in the home, the school, and the Church by those who are trained to do this work. If the male cook who wears an apron, a college gown, or a surplice, should bring us the best of food and spoil it in the cooking, "cui bono?" as the Latins say; or, "What good is it?" as we Anglo-Saxons say, the good food-material is both spoilt and wasted.

And this applies not only to those who cook our different foods, but to all of us who have to cook our own food.

Now, the Bible is food-material for our *spiritual* nature, and it has to be cooked in the proper way, or, to use a better phrase, properly interpreted before it can be properly apprehended. Let us try and realise the difference between interpretation and appropriation. In the first case we aim at, and draw out, the full surface meaning of the passage. In appropriation we use the text or passage by way of analogy or illustration, that is, we use it out and away from its primary

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meaning, and use it in a secondary sense ; in other words, we spiritualise it.

Personally I have not the privilege of hearing many sermons, and when I do, they are mostly appropriation rather than interpretation. What I mean is, that a subject is chosen by the preacher containing a lot of items maybe, and those items are then hung on to the pegs of some selected text like garments in a wardrobe. I once heard a very good address on "Reconstruction," and the text was, "Behold, I will do a new thing." The preacher never said a word about the context, but simply used the text as a pretext. He appropriated its meaning, applying it to something different from the interpretation, which refers to the blessings that in these last days God will confer on the Houses of Israel and Judah, and through them to the world, "shaping the larger liberty" through their preparatory smaller one.

We are now ready to illustrate this by one of Our Lord's Parables, and I hope we shall find that, like the wax tapers given us to carry in the Catacombs at Rome, it will make plain to the eye what else had been unnoticed or dim.

The Parable is that of Dives and Lazarus recorded in St. Luke xvi, 19-31. Every preacher, in his time, appropriates the spiritual lessons it contains or seems to contain, and probably adds others it was not meant to contain.

The question is, What did Our Lord really mean His hearers to *understand* by the Parable, and the generations which should have it handed down to them? Nobody has been really able to answer the question until recent times ; but now that the Holy Spirit Who inspired the writers of the Bible is revealing or unveiling the verities they embosom, the full truth is coming out, and so I want YOU to see as I myself see it.

THE HOUSES OF JUDAH AND ISRAEL.

When the Hebrew race split into two unequal parts (Judah and Benjamin occupying South Palestine, and the other Ten Tribes occupying North Palestine), the God of Israel would not let them fight about it, but said, "This thing is from Me."

The fact is that God had some great purposes to be performed in the world. From Judah, through David, was to spring the Messiah, and Judas His betrayer, and also the Judeans, His own tribal people, who when He came to them "received Him not." From Benjamin were to spring the *other* Apostles and the early Christians, and so the two tribes of Judah and Benjamin were kept together (along with many of the Levites) about a thousand years, until Jesus was born and lived amongst them ; and right on to A.D. 70, when the Benjamites escaped and the Jews were massacred by the million, or scattered over the then known world.

From remnants of the other tribes in Galilee and to the North and East of Palestine, the Saxons or Sons of Isaac were to be produced, and they were to be so trained and disciplined generation after generation, century after century, as ultimately to be made fit for their Creator's use in bringing about a perfect rule of justice and freedom in the earth.

In the meantime they should only half remember their origin or even lose sight of it altogether, as well as their own original name "Israel" (which means God's Ruler), as they gravitated towards the appointed place for their habitation.

The story of their wanderings from Asia through Europe reads so much like a romance that those who do not read it up for themselves think it *is* a romance ; but there are a growing number of speakers and writers whose words and works on the matter cannot be gainsaid. But apart from books *about* the Bible, let the Bible alone be studiously read, and particularly the Old Testament, and it will be seen that while Judah was to be rich, prosperous and exclusive in his home in the Holy Land, Israel should be an unprofitable servant, a prodigal son, afar off somewhere, and a poor miserable Lazarus until he got into Abraham's bosom of the Faithful.

That, however, could not be until the Good Shepherd had *nationally* redeemed the Lost Sheep of the House of Israel, and then received them one by one, by faith, into the New Covenant of His Flesh and Blood. It was in what we might term the *interregnum* period, between the seeking and the finding of the Lost Sheep or Tribes of Israel (not Judah or Jews, for they were never nationally lost), that Our Lord spoke His Parables, those allegorical representations of something real in life or nature intended to bring truth home to minds ready to receive it.

The Master had just been derided by the leaders amongst the Jews for paying so much attention to the Galileans, who were mostly Benjamites, and so He gave them some home truths beginning with the Parables of Luke xv. He had come to seek and to save these nationally lost "*sheep*," who *wanted* to be saved, and not those who considered themselves to be the only "just persons" who felt no need of salvation. He had come also to find the lost "*coin*" with God's image defaced on it, and to win back the prodigal "*son*" when he came to himself in the far country. Judah was the older brother who stayed at home, and Ephraim-Israel the younger who wandered abroad. The Father had divided unto them His *living*, when He said, "This thing (this dividing) is from Me."

It was in 721 or 2 B.C. that "all Israel" of the Northern Kingdom went into slavery into a far country further East than where Armenia now is, and they were degraded by the Assyrians *then*, as the Prussian descendants of the Assyrians would permanently have degraded the "Belgæ," and ourselves, in the late war, had they been so allowed. Herodotus and other writers, including Esdras of the Apocrypha, tell us that when the Assyrians were weakened, the remnants of the Lost Tribes, with changed names, began to wander ; and other writers follow them through Russia, Roumania, Austria, Germany, and Scandinavia, to the British Isles, thence, in part, to the United States and the British Dominions, all being of the same Hebrew blood, all designated as the younger son, called, for convenience, the "Prodigal Son."

But the Lord came as the Blessed Virgin Mary *literally* said :—to take Israel His servant by the hand ; and as the honoured priest, Zacharias, said :—to visit and redeem His people Israel ; and the first fruits of the prodigal son-nation in Palestine and in neighbouring regions soon arose and came to their Father, and so did the remnants in these isles of ours, who formed the first Christian National Church, of which we are happily the inheritors and continuers.

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JUDAH AND LAZARUS.

Later, Jesus gave the same typical lesson in the Parable of the rich man and Lazarus, which Our Lord doubtless intended to have a *National* application, like the other Parables of the Kingdom. *Individually*, poor men are no more fitted for Abraham's Bosom than rich men, and rich men no more fitted for "hell" than poor men. Nationally, Judah's "House," restored to God's favour after the seventy years' captivity in Babylon, were rich in their stewardship of the Holy City, the Temple, the Scriptures, the "Kingdom," and other privileges, clothed, as it were, in purple and fine linen, and faring sumptuously every day. *Nationally*, Joseph, the younger brother's "House," were divorced from God. They were "*lo ammi*," that is *not* God's people, without national glory, wanderers and outcasts, as it were, from their original home, beggars and full of sores, as it were, when they visited it, looking to Judah for the spiritual benefits from which they had been deprived, and sometimes finding appeasement in the philosophical systems of so-called Gentile "dogs," of whom the Parable speaks, which, metaphorically speaking, came and licked their sores.

In the Old Testament the House of Israel is represented as "lost" and "dead," "lost in the land of Assyria" (Isa. xxvii, 13), and "when he offended in Baal he died" (Hos. xiii, 1). But Christ came to seek these lost sheep of the House of Israel, and, in St. Paul's language to the Colossian Israelites, they were the first who "died in Christ." Being dead in Christ, Abraham's testament or covenant of faith began to be operative, and so, metaphorically, they were carried into Abraham's *Bosom*, for Christ had come to perform the mercy promised to our forefathers and to remember His holy covenant.

He thus redeemed the House of Israel nationally. This is testified by Lazarus, who was the first to die and to be redeemed *from* death. In the Old Testament, Ephraim-Israel was informed by Jehovah that some day He would give him a new name. That was not fulfilled by Jehovah-Jesus when on earth, unless Lazarus (short for Eleazar, with its suggestive meaning, "Helped of God") is a fulfilment. Dr. Watts' hymn, "O God, our help," was declared by John Bright to be the best in our language; and it was also Lord Oxford and Asquith's favourite hymn. When we British-Israelites *nationally* realise that Jesus called us "Lazarus," or "Helped of God," thus giving us a new name, for the time being, after so many centuries of national helplessness, perhaps Dr. Watts' paraphrase of the oldest Psalm in the world—Psalm xc—"A Prayer of Moses, the man of God"—will become an ever-increasing delight.

So Lazarus was the first to die, the whereabouts of his body being "*lost*" to the world; but because he was uniquely so named there was hope for him even in and after his national death.

But the *other* also died, called by commentators Dives (the Latin for rich), though we interpreters of Luke xvi, realising the identity of the *unrighteous* steward and of the *unfaithful* steward in that chapter, had better call him Judah, which is obviously his *real* name, the whereabouts of his sepultured body being *known*.

When did Judah nationally *die*? Surely at the destruction of Jerusalem by Titus A.D. 70, when he was symbolically "in hell," being in anguish, the anguish of the curse of God, which the Jerusalem Jews brought upon themselves when they, and *not* the Galileans, shouted before Pilate, "His blood be upon us and our children." In the words of St. Paul, "Wrath came upon them to the uttermost." Then Judah appeals to "Father Abraham" (no *Gentile* would have done this), but the answer is, "Son remember," thou didst not make use of the opportunities which thou hadst, so thou hast lost them. Israel is comforted, thou, Judah, art in anguish.

As Isaiah foresaw when he said, "Comfort ye, comfort ye, My people (*Israel* not Judah), saith your God," and as the Blessed Virgin said, in the Magnificat, "He hath filled the hungry (Lazarus or the Galileans) with good things, and the rich (Dives the Jew) He hath sent empty away." "God hath holpen or taken by the hand His servant *Israel*," certainly not the Jew.

But there is a great *gulf* fixed between Lazarus and Judah. What is it but the gulf of obstinate unbelief? I read the *Jewish Chronicle* very often, and I see that the paper *derides* Christians for accepting the teachings and writings of the heretic Hebrews at the beginning of the Christian era. Blindness or hardness is the word St. Paul uses for such unbelief; and, nationally, the Jews will remain in it until Our Lord convinces them with His presence at the real battle of Armageddon so many students of Prophecy, in the Bible and in the Great Pyramid expect within this present decade.

There is no time or need to deal with other details of the Parable, some of which cannot be well applied, either by appropriators or interpreters; but in the Old Testament the going down into captivity is called "descending into hell." This can be read in Isa. xiv, 14, and in verse 13 the honourable men are said to be "dried up with thirst," the very symbology used by Our Lord in the Parable. The Master's audiences knew their Old Testament better than we do, and the references wouldn't be lost on *them* as they have been so long lost on *us*.

Notice that the rich man told Abraham that he had five brothers. "Why not any other number," Douglas Onslow asks in his logical book, "The Kingdom of Our Lord"—a book of enlightenment on most of Our Lord's Parables. Is it the usual number of brethren possessed by rich, self-indulgent men? Now, if the rich man represents Judah, as appears probable, the answer is plain. Judah's mother, Leah, had six sons, Judah therefore necessarily had five brethren. Then the rich man or Judah wanted a message sent to the brothers from the dead, showing, by the way, that God's disciplinary punishment or Saviour-Judgment was having a reformatory effect as it is always designed to do. "They have Moses and the prophets, and they must not expect more," was, in effect, the answer. Certainly the Jews HAD more when Jesus Himself arose from the dead, but they would not be persuaded to believe in Him Who not only raised the dead, but Who raised Himself from the dead.

And the Jews amongst us to-day (multitudes of whom have lost faith in the Old Testament) *have* more, for they see, in actual possession of all the land promised to Abraham, Isaac and Jacob, the British-Israel people, formerly Ezekiel's great

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army of dry bones, which, having come out of the graves of their oblivion, have been Divinely re-assembled, re-organised, re-inbreathed, re-endued, and re-vivified, and yet they do not recognise us as their long-lost half-brother Joseph, but keep on praying (such of them who still pray) in their synagogues for our recovery and reappearance. And, if perchance, some enlightened doorkeeper ever interrupts their praying by urging that their prayers had already been *answered*, their reply would be much the same as that given to Rhoda under analogous circumstances: "Thou art mad."

Thus it is that the Master's intimation is sadly true: "If they hear not Moses and the Prophets, neither will they be persuaded if one rise from the dead," and disclosing his identity, say to them "I am Joseph your brother," who having been deemed "dead" is very much alive again, and having been considered "lost" is gloriously found.

The meaning is that if they, and such as they, whether Jews or Gentiles, do not believe in "God's Word Written," neither will they be persuaded by God's Word declared, or evidenced in fulfilment, for they will call it chance, fortuity, coincidence, or by some other term dishonouring to the God of Truth, against Whom, knowingly, or unknowingly, their unbelief is really directed.

THE SIN OF UNBELIEF.

Let me say, in conclusion, that the sin of unbelief is the greatest of all sins against God, whether in Jews, Israelites, or Gentiles, and certainly it is not likely to decrease, as apparently it is to be the last peal to call down the judgments of God on this generation, for when Christ comes to it, belief and confidence (as He has forewarned us) will be at a discount.

Moses and the Prophets all pointed to Christ. The Old Testament pointed to the New. God's promises to His chosen People of the Ten Tribes are being fulfilled before our very eyes to the Celto-Saxon Race, and what is written and being revealed are that we may believe that Jesus, the Son of God, is the Redeemer of Israel, and the Saviour of the world, and that believing in Him, individuals and nations, and especially the Israel-British Nation, may have fullness of life in His Name.

Oh, that our leaders in Church, in Parliament, and in Industry, might realise who they and we really are—LAZARUS of the Parable, embosomed in the Abrahamic Covenant, "Helped of God," the secret of Britain's greatness, her security from invasion, and her victory in war—then, when confronted with "the unruly wills and affections of sinful men" in the forthcoming social, political and economic upheaval prophesied of as "Jacob's Trouble," they would cease to act any longer on their own initiative, and their hearts and voices would be uplifted in supplication to the God of our forefathers, Abraham, Isaac and Jacob; for only so have they and we a right to expect that in place of storm there may be calm, in place of strife industrial peace, in place of restlessness His Rest.

"O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home."

ADDRESS AT KENSINGTON TOWN HALL.

BY THE REV. H. A. JAMES.

TUESDAY, 17TH APRIL, 1928.

I AM a new-comer to the ranks of British-Israel. Although I come from Manchester, I am not a native of Manchester; I am a native of Wales. I am a descendant of the ancient Cymri, who passed out of Asia northwards on the commencement of their long trek to this country, and in Wales we still call ourselves by that name—Cymri.

During the War I was serving in France as a chaplain, and during those dreadful days of March, 1918, I happened to be with the 5th Army, that bore the brunt of the first overwhelming attack by the Germans. After about a fortnight of a very trying time in that hasty retreat of ours towards Amiens, I slept for the first time for some days on the floor of a little French cottage. In the morning I had a little conversation with the good lady of the house. She was very pleased with life indeed. She told me that the War was soon going to be over, because we were retreating. She did not care who won the War; she only wanted to have it finished and done with. Shortly afterwards, in speaking to an officer acquaintance of mine, I mentioned this incident to him, and asked him what he thought about it. I was not a British-Israelite then, and knew nothing about it, but I told him I could not help thinking that somehow or other we would muddle through as we generally had done. He said, "I do not think, I *know* we are going to get through, because we are told so in the Bible: 'No weapon that is formed against thee shall prosper.'"

I did not quite understand him, not knowing anything about British-Israel at that time, but I have often thought of it since, and what a tremendous waste of opportunity it was for me personally at that time not to have known British-Israel Truth. What a lot of anxiety I might have saved myself and others; what a number of converts to the Truth I might have made if I had known it then, in the light of after facts. It is very humiliating to think I have wasted so many years of my life in ignorance of these great Truths.

I want to speak very briefly upon the Book of Nehemiah. As you know, the Book of Nehemiah is a very fascinating book. It contains a very wonderful and inspiring story of Nehemiah and his faithful few, who, in face of the greatest difficulties, dangers and opposition, rebuilt the wall of Jerusalem. You will remember that Nehemiah was very saddened by the reports which came to him in Babylon of the state of things which existed in Jerusalem, and his unaccustomed sadness was noted by the king, Artaxerxes, who asked him the cause; and when it was explained to him, Nehemiah was given permission to return to Jerusalem for a time, in order to rebuild the wall of the city. So he departed for Jerusalem, armed with letters to the governors beyond the river, and the keeper of the king's forests; the former to ask those governors to assist him on his way, and the latter that he might be provided with timber from the forests for the gates and walls of the city.

I am going to use this story as a sort of allegory of the British-Israel position in these days. Immediately Nehemiah

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arrived in Jerusalem, he encountered an atmosphere of opposition. When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard it, "it grieved them to think that there was come a man to seek the welfare of the children of Israel." There was this atmosphere of opposition the moment he arrived. Nehemiah's first task was to make a sort of tour of inspection of the city, and he found out the magnitude of the task before him; then he collected together the Jews, nobles, priests and the workmen, and he managed to make them ashamed of the condition of things which they had allowed to exist in Jerusalem, and to fire them with a little enthusiasm for the work. So the work was started; but it was not to be carried out without a great deal of opposition. This opposition was on the part of Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian. These three represented that element which were opposed to the building of the wall of Jerusalem. They attempted to pour scorn and derision on the work, and when they found the work was actually started, they began to belittle it.

> "Sanballat spake before his brethren and the army of Samaria, and said, What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of rubbish which are burned?" (Nehemiah iv, 2.)

That was the first attack—belittling the materials with which the wall was going to be built.

I said I was going to use the story as a sort of allegory of the British-Israel position. Is not that the first attack made upon British-Israel Truth, belittling the material with which we work? The modernist and the higher critic says: "What are you building with? What are your materials?" We say, "The ancient narratives of the Bible." They say, "Myths, stories, legends, nice for children, but not for grown-up people. The prophecies of the Old Testament are very fine, glorious ideas, but quite impossible. The promises of God to Abraham, Isaac and Jacob, and to their seed for ever, well-intentioned, but circumstances have so altered that it is impossible for God to keep those promises!" That is what they say. Just imagine for a moment what a conception of God, controlled and limited by circumstances.

Then the second attack made upon Nehemiah was by Tobiah the Ammonite. This was upon the nature of the structure as far as it has progressed up to that time. Third verse of the 4th chapter:

> "Even that which they build, if a fox go up, he shall even break down their stone wall."

Do not we British-Israelites have to face exactly the same sort of criticism in these days, belittling the structure already erected? We are told it is utter nonsense, a ridiculous position, indefensible, and so forth; all kinds of names are applied to us, belittling the structure as far as it has progressed.

These remarks of Sanballat and Tobiah were intended to discourage the work, but it failed, because we read that the people had a mind to work. Just think of it—they had a mind to work. And is not that the position of British-Israelites to-day? Is there a single British-Israelite who has not a mind to work, as soon as he becomes enthused with British-Israel ideas? As soon as one has learned these great Truths, one immediately wants everyone to know about them. You immediately become a worker.

Then following this, as the wall went on and was built towards completion, the opposition of the enemies of Nehemiah became more and more active, and it developed into an actual physical and violent attack on those carrying on the work. We have a very beautiful picture, and it is worth studying, of these workmen as they built the wall. 9th verse, 4th chapter:

> "Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them."

They first of all prayed, and then set a watch. Following that we have a wonderful picture of these workmen, who were armed with swords in one hand, and the tools of their work in the other, ready at any moment not only to carry on the work, but also to repel any physical attacks made upon them, ready for any eventuality.

I remember reading a story of a meeting of the senators of the U.S.A. which took place many years ago. In the middle of the meeting there was a total eclipse of the sun. It was in the days when less was known about these things than is known now, and these senators had had no warning of what was coming, and, when it came, many of them were plunged into utter terror and panic, and some of them shrieked that the end of the world was coming. You see, they were making the same old mistake, that Our Lord's prophecies were referring to the end of the world, instead of the end of the age. They said the end of the world is coming. But one of the senators called for candles to be brought in, so that, at least, the King when He came might find them working.

I think with that picture in our minds, and the picture of these workmen of Nehemiah as they went on with that glorious work of building the walls, we can realise exactly the position which we ought to be taking up, the nature of our own work at this time. The day and the hour we cannot tell when the King shall come. We have just been told of some of the signs, that the coming of the King is near, and it is our duty to pray and to work and to watch and to be prepared; to follow the example of those wonderful workmen of Nehemiah, so that we may be ready for that time, when our swords and weapons of war shall be finally beaten into the implements of peace.

WEEK BY WEEK.

By A. R. H.

II.

(Continued from last week.)

THE confusion in the interpretation of prophecy which is the inevitable result of regarding the terms "Israel" and "Jew" as being synonymous, is well illustrated from the following recent newspaper report from PALESTINE:—

"A new Messiah, who will become King of the Jewish Nation, and whose appearance will put to an end the next world war, is predicted by the orthodox Jews of Palestine.

"*They declare that He will be a super-man, and that His Kingdom will be a great centre from which will radiate peace and brotherhood extending throughout the whole world.*

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"The revelation of the Messiah will be *preceded* by the rebuilding of the TEMPLE, they say, adding that this will cause the enmity of many nations, especially those of the Moslem world.

"The Last World War will focus itself in PALESTINE, and at the critical moment, when all appears lost, the Messiah, coming from Heaven, will gain a decisive victory, according to the predictions. It is said that He will be proclaimed King, the first King of the Jews for twenty centuries.

"Of the 150,000 Jews in PALESTINE (says a *British United Press*, Jerusalem, message) most of whom have returned to the country since the War, at least 50,000 *are expecting developments to occur rapidly until at an unexpected moment the Messiah will be revealed.*

"'The Jews are praying every day for the coming of the Messiah,' declared the President of the Town Council of *Peta Tikva*, the largest Jewish agricultural colony in Palestine.

"'The Jews believe that a Messiah will come some time, who will bring good not only to the Jews but to the whole world,' remarked Mr. D. Smithson, who was decorated for distinguished service in PALESTINE during the War. '*This idea is spreading throughout the country*,' he continued.

"The ideal of the restoration of the TEMPLE just prior to the coming of the Messiah is soon to be realised, the Jews hope. Ever since the destruction of their Temple in A.D. 70 by the ROMAN EMPEROR TITUS, the Jews here have gathered daily at the famous 'wailing' wall in JERUSALEM, praying for the

REBUILDING OF THE TEMPLE.

"The invasion of the Moslems in the seventh century resulted in the erection of the MOSQUE of OMAR. 'The Mosque of Omar will be torn down soon and a wonderful TEMPLE like Solomon's shall be built there,' exclaimed a rabbi happily as he looked out over the Temple area from the windows of his synagogue.

"Rumours are widespread that the specified parts of the Temple have already been prepared in various countries, ready to be transported to PALESTINE, and assembled at a moment's notice.

"The circumstances making possible a war in PALESTINE will be the withdrawal of the British administration, *or so it is thought*. The secretary of one of the synagogues here says, 'The Jews have been waiting 2,000 years for Britain's help, but the British will *not* always remain here. A certain rabbi making a prophecy 700 years ago foretold that the British would come into PALESTINE in 1916, but that they would leave before the expiration of a quarter of a century. *This has yet to be fulfilled.*

"'Then,' the rabbi said, 'there will be a big war here.

THE LAST WORLD WAR

will occur in PALESTINE. *The kings of the earth* shall fight against the Jews in PALESTINE, but the Messiah will come and cause the enemy to be defeated.

"'The Messiah will be recognised as the great world leader, the law of the LORD shall flow out of ZION, and nations will learn of war no more.'"

There is much of significance in this version of scriptural prophecy in spite of its garbled nature, and the impossibility of reconciling its outline with the chronology of events as indicated in the Great Pyramid.

The testimony as a whole may be rated at the same value as that of any other perverted version of the truth. It would be strange indeed, if after having waited for 2,000 years for the help of Brith-ain (Land of the Covenant and home of the Covenant People of God) the Jews were to make no further headway until the chosen people had withdrawn their aid and support! That is the point where this strange theory chiefly breaks down.

Incidentally, there is more than a hint contained in this statement, of the possibility that, if, by the irony of fate Britain should *not* fulfil the desired programme and withdraw within the prophesied twenty-five years, a line of action might have to be adopted that would spell an attempt to force the issue.

Then would the prophecy of *Ezekiel* be fulfilled, as it is written:—"Son of man, thy brethren. even thy brethren the men of thy kindred, and

ALL THE HOUSE OF ISRAEL WHOLLY [9]

are they unto whom the inhabitants of JERUSALEM have said, 'Get you far from the LORD: unto us is this LAND given in possession.'"

This is exactly the force of Zionist ambition to-day. Zionism claims that Palestine is the home of the Jewish people exclusively.

But now note the reply to this misguided declaration:—"Therefore say, thus saith the LORD GOD: Although I have cast them (*i.e.*, the Israel People) far off [10] among the heathen (*i.e.*, Gentiles), and although I have scattered them among the countries,[11] yet I will be as a little sanctuary in the countries where they shall come."

Then, turning away from the Jews of Jerusalem, the prophet addresses the Israel People in terms of consolation and assurance:—"Therefore say, thus saith the LORD; I will even gather *you* (*i.e.*, Israel) from the People (*i.e.*, from dwelling in all parts of the world save the old homeland of the Promised Land), and assemble *you* out of the countries where ye have been scattered, and I will give *you* (Israel, not the Jew)

THE LAND OF ISRAEL."

Turning back to the Jew, the prophet continues:—"And they (*i.e.*, the Israel or Brith-ish People) 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 them; and I will take the stony heart out of their flesh, and give them an heart of flesh; That they may walk in My

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[9] Could any description be more definite than this: "*All* the House of Israel *wholly*"? This in contrast to the Jews of Jerusalem who are but *a remnant of* one of the tribes of Israel only. To-day, *all* the House of Israel *wholly* are found ranged under the Union Jack. The Union of Jacob is a sign that *all* the sons of Jacob have been united in the Isles of the West. There could be no Union of Jacob if Judah one of the sons was *not* included. Judah *is* officially included in this union, a fact confirmed by the presence of the Judah heraldry (the Lion of Scotland) in our national arms. Only a remnant of Judah, the Jews, remain outside. These are the "broken-off branch through unbelief." But they can be grafted in again. By accepting Christ, individually or nationally, they can enter into the Union of Jacob and finally into the coming Kingdom.

[10] Israel in the Isles of the Sea afar off. See Isa. xxiv, 15, 16, etc.

[11] Britain's far-flung Empire spread amongst all the countries of the earth.

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statutes and keep My ordinances, and do them : and they shall be MY PEOPLE and I will be their GOD."

This latter verse unmistakably links up the people here addressed with those addressed in the new covenant of Jer. xxxi, 33 to 37, and thus confirms the double line of interpretation to Ezekiel xi. Note the significance of the fact that the House of Israel and the House of Judah are mentioned in the preamble of Jer. xxxi, verse 31, but the House of Israel alone is named in the first of the clauses of the new covenant which follows ! A sinister commentary this on Jeremiah xix, where Judah and Jerusalem are likened to a potter's earthen bottle which, once broken, cannot be made whole again, whereas the House of Israel are likened to potter's clay,[12] which in the hand of the Potter, though marred, can be once more made good.

These prophecies can only be fully appreciated when we see the modern attempts to force fulfilment into a Jewish rather than an Israel outline. Any compromise[13] will do so long as some real attempt is made to satisfy the necessary conditions.

Thus on March 24th, the daily Press informs us :—" *Professor Patrick Geddes*, the eminent philosopher and planner of towns, who has designed one of the greatest universities that the world has yet seen, yesterday revealed in an exclusive interview with a special *Daily Express* representative, how one of the most significant prophecies is now being translated into actual fact in JERUSALEM.

" It is, indeed, the modern equivalent to the rebuilding of the TEMPLE in the form of a HEBREW UNIVERSITY, and a further stepping-stone towards what is fondly hoped to be in certain circles,

THE NEW JERUSALEM."

Quoting Isaiah ii, 2, the representative writes :—" This scriptural prophecy of ancient times is now being realised in PALESTINE, where *Professor Patrick Geddes* has designed one of the greatest Universities in the world, which is considered to be *the modern equivalent of the rebuilding of Solomon's Temple.*

" One of the many interesting features associated with this new Palace of Wisdom in the HOLY LAND is the fact that Professor Geddes, a Scotsman,[14] was chosen by the Zionist leaders to build it for them.

" The Hebrew University, as it is named, stands on the top of MOUNT SCOPUS and overlooking the Kedron Valley.

" When the foundation stone was laid by *Dr. Weizmann* in 1918 the site was surrounded by our own troops and guns, while MOUNT EPHRAIM, SAMARIA and CARMEL were still being held by the enemy.

" This, however, did not prevent the stone from being laid, and *Lord Allenby*, who was present at the time, regarded the ceremony as truly remarkable in the circumstances.

" When the first section of the University was opened in 1925, *Lord Balfour* spoke of it as being built on the loftiest plane of human endeavour. . . . .

" A pleasing feature of the opening ceremony was that the delegates from all the Scottish Universities delivered their addresses in Hebrew.

" The grand dome of the University has been designed so that it will be in complete harmony with the characteristic domes of the HOLY SEPULCHRE and the so-called mosque of OMAR, better known as

THE DOME OF THE ROCK,

and which is practically the site of the ancient TEMPLE."

Few of us, however, are likely to feel satisfied with this claim for a fulfilment of Isa. ii, 2. The building of a University may satisfy the Zionists as being the modern equivalent to rebuilding the TEMPLE. It may, indeed, be a project based upon the loftiest plane of human endeavour.

But what of it ? What of human plans and man's endeavour ? *Except the Lord build the House they labour in vain that build it.* It is evident that the plan to make the Land of Palestine a national home (exclusively) for the Jews has not the inspiration or authority of GOD behind it.

When the return to the LAND of ISRAEL *does* take place, it will be representative of all of God's Brith-ish People. They will come " one of a city, two of a family."[15] The Jewish People can participate in this return, but not monopolise it.

There will be room for all. For the larger PALESTINE of Genesis xv, 18, known as THE PROMISED LAND, embraces an area of over three million square miles.

And under the predicted climatic changes (with JERUSALEM, natural centre of the railway systems of the world, now linked to the MEDITERRANEAN as a flourishing seaport) life in this " land fit for heroes to live in " will be pleasant indeed.

It is almost with a sigh of relief that, in conclusion, we turn to the *Rt. Hon. Josiah C. Wedgwood's* latest book, entitled " THE SEVENTH DOMINION."

" The ' Seventh Dominion ' is Palestine," writes a *Times* reviewer, " which the author would like to see emerge from her chrysalis-stage of mandatory experimentalism and Zionism exclusiveness and become, in conjunction with Transjordan (which seemingly has drifted away into a tutored independence while this book was in the press) a full-fledged member of the BRITISH COMMONWEALTH.

" *Colonel Wedgwood* makes a spirited attack upon the cautious conservatism of the present administration of PALESTINE. He blames it for having abdicated many of the functions of Government into the hands of Zionists and for labouring, as it were, to keep the ring while the Zionists wrestle therein with their problems, without official assistance or advice.

" He blames the Zionists for having constructed an *imperium in impero* and for keeping themselves too much to themselves in their racial exclusiveness, and trounces those who, in the supposed interests of keeping the peace between jealous creeds, have imposed a communal municipal franchise upon Jerusalem from which British subjects have been carefully excluded.

" Amid a wealth of comparisons and analogies drawn from experience in India and Macedonia, Cyprus and Ceylon,

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[12] See Jer. xxxviii.

[13] " Then alone will the expectation of the Jewish Nation be fulfilled, for the Messiah whom they desire, and for whose advent they are preparing ; it is no other than Israel himself—the Jewish People—whose reign over all the peoples of the world will be the coming of the Messiah."—*Le Juif seloń de Talmud*, p. 101.

[14] This is interesting when it is realised that Scotland has the heraldry of the Lion of the Tribe of Judah. The Jew, moreover, is often styled " the wandering Jew." Scots also claim to be the wanderer's race. Both are descendants of Judah. Of these people the Scriptures say : " They shall be wanderers among the nations." See Hos. ix, 17. It is, indeed, a proverb that wherever you go all over the world even in the most unlikely places, you always find the Scot and the Jew.

[15] Jer. iii, 14,.

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South Russia and South Africa, the author makes breezy suggestions full of good sense. *Colonel Wedgwood*, however, who makes no apology for his Imperial outlook, prefers to rely upon an intelligent administration by good men from GREAT BRITAIN to effect the beginning of his suggested reforms."

Yes! An intelligent administration by good men from the Great Brith-ain (or GREAT LAND of the COVENANT) is best fitted to guide the destinies of the SEVENTH DOMINION—which, after all, is the original Land of the Covenant, the ancient Homeland of the Brith-ish or Covenant Man Race—to its exalted position as reconstituted centre of Israel dominion and glory in the earth.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,—Is it possible to have more light thrown upon the number 153 and its meaning, especially from the context where the number is first mentioned (John xxi, 11), from which I gather it is assumed to represent "the elect"?

Much interesting detail concerning this number is given in No. 3 "Talks on the Great Pyramid," by D. Davidson, page 7, and also in THE NATIONAL MESSAGE of April 14th, 1928, page 230.

I see it recorded also "that the division on the Reform of the Prayer Book was defeated by 241 to 88 votes, a difference of 153."

The *Morning Post* of April 28th gives 153 as the number of votes against the Revised Prayer Book Measure in the Church Assembly.

From this latter it would seem that the number possesses a "positive" value, if it may be so described, while in the former its value would seem to be more of a "displacement" nature.

So also with the various occasions quoted by Mr. Davidson, it seems to have these two values, and to be a number not only related to dates but also to men and their doings.

Possibly some of your readers may be able to give some more useful information on this subject.

I am, Sir, yours faithfully,

A. G. COPELAND.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

29TH MAY, 1928.

SIR,—There is a baffling sequence of error in the reporting of everything relating to the Pyramid's prophecy concerning this date. My Royal Albert Hall address in March of last year was wrongly reported throughout the world as referring to war beginning on 29th May, 1928. I know of *no single Pyramid interpreter* who, in the press or from the platform, has had the audacity to make an assertion of this nature. Nevertheless, this is the assertion that is repeatedly being reported.

Again, in October of last year, Mr. Basil Stewart was reported as having made a similar assertion, although no such statement was made by him. At the same time Mr. Stewart was wrongly reported as giving the date 28th May, 1928, when the date he mentioned for Tribulation beginning was 29th May, 1928. This mistake was obviously due to a printer's error. But this error has been copied by journals throughout the whole world, together with the wrong report as to a prediction of war beginning on this date. These errors one could understand. But when my own draughtsman—who knows my own work intimately—inadvertently makes the same error in date (28th May for 29th May) on my Plate in "N.M. & B.," p. 245; when I, in checking, fail to see the error; and when you, Mr. Editor, and the Rev. Commander Roberts, next quote ("N.M. & B.," pp. 257 and 259) the error from the Plate, instead of the true date from the text accompanying the Plate, I feel compelled to direct attention to the peculiar sequence of "coincidence" by which the error has been perpetuated.

The true date by the Pyramid is late afternoon or evening of 29th May. This may mean that we cannot know the circumstances beginning Tribulation until 30th May, as we did not know we were at war with Germany until the morning of 5th August, 1914. The critical date was the 4th August, on the Tuesday following Bank Holiday Monday. The 29th May, 1928, again falls on Tuesday after Bank Holiday Monday (Whit-Monday). Now it is generally stated that we were at war with Germany on 4th August, 1914, whereas the British Ultimatum to Germany did not expire until midnight ending 4th August. We were not, therefore, at war until early morning of 5th August, and it is early morning of 5th August, 1914, that is given by the Pyramid.

Yours, etc.,

D. DAVIDSON.

BRANCH ACTIVITIES.

SHEFFIELD reports that Wednesday, April 18th, was another red-letter day, when Mr. David Davidson gave a lecture on "The Great Pyramid," during which he stated "I took up the study of the Pyramid in order to smash the idea of its Divine origin—I being at the time an agnostic—but instead of doing any smashing, the study has lifted me up into the pulpit." This was the first time in his career that Mr. Davidson lectured from a pulpit. His audience numbered over 800.

On the same date two excellent lectures were given in the Dover Institute, in the afternoon by Canon Springett of Canterbury, who gave "Fresh Facts on British History" that he had been gathering. Canon Watkins took the chair, supported by Rev. H. B. S. Simeon and Lt.-Col. Smythe, the latter of whom lectured in the evening on "The Early Church in Britain," giving the records of Joseph of Arimathea's journey into Britain, the conversion of the Druids, the traditions of St. Paul's visit, and his friendship with the British Royal Family in Rome, and the ancient Councils of the Church which testify to the British being the first to accept Christianity nationally.

Mr. J. H. Tench addressed a meeting at Ilkley on April 19th, and was greatly appreciated. He spoke on "The Great Pyramid." It was voted unanimously that the meetings be continued monthly throughout the summer.

A new Branch is now in process of formation at Northampton as the result of a series of lectures recently given there by the Rev. T. H. Whitehouse, who again visited the town and gave two further lectures on April 13th. Still others are being

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planned. Friends of our Cause in that district are asked to send names and addresses to the Secretary, Mr. D. Y. Young, 7, Cambridge Street, Northampton.

Some of our friends in the town of Wellingborough are also preparing to form a Branch. Mr. Whitehouse gave two lectures there on April 18th, which aroused great interest, and it is earnestly desired that more shall follow. All who are at all interested are asked to send names to Mr. John F. Sharman, 17, Mill Road, Wellingborough, Northants.

The prospects of a vigorous Branch at Newark (Notts) are very hopeful. Our teaching has taken deep root there since the Midlands Commissioner's visit some weeks ago. Two more meetings were held on April 23rd, again arranged by the skill and enterprise of Mrs. Claude Lowe, to whom we are deeply indebted. At both meetings the chair was taken by the Rev. Canon Hunt, M.A., and the lectures were given by the Rev. T. H. Whitehouse, and were listened to with rapt attention by excellent audiences. We earnestly desire that everyone interested will send name and address to Mrs. Claude Lowe, 23, The Park, Newark.

Our new venture at Louth (Lincs) was rewarded with great success. Four meetings, covering two days, April 24th and 25th, were addressed by the Rev. T. H. Whitehouse, and the keenest interest was displayed. Parties came in from the surrounding villages, and many clergy were present. Great credit must be accorded to the organisers, Miss Sharpley and Miss Tenney, for their energy and generosity. All B.-I. believers in the district please rally up for the next step, and send name, etc., to Miss M. Sharpley, "Fenton," High Holme Road, Louth. Don't fail.

Our North London Commissioner, the Rev. Joseph Gay, A.T.S., visited Dublin, April 18th to 20th, and delivered six lectures for the South Irish Branch in the Diocesan Hall to large and enthusiastic audiences. They followed his incisive reasoning with the deepest interest and confirmed the truth he uttered with continued applause. Clergy of the Church of Ireland supported the platform and occupied the chair on several occasions. One of the leading Presbyterian ministers of the city also presided at one of the evening meetings. Mr. Gay had the opportunity of meeting some of his brother ministers in private conference and was very sympathetically received. The Secretary, Mrs. Page Shine, is to be congratulated upon the success of this series of meetings, the interest being demonstrated by a considerable number joining the Branch. This Dublin Branch is very much alive. They possess special offices in the centre of the city, and from them radiates a continual stream of British-Israel influence. It was unfortunate that Mr. Gay could not accept the very pressing invitation which was extended to him to remain over the Sunday and preach in one of the leading Presbyterian churches. He has promised to do so if he should revisit Dublin on some future occasion. He wishes us to state that he would be always ready to place his services at the disposal of any minister or clergyman on the Sunday to deliver our glorious Message, "The Gospel of the Kingdom."

On the Monday prior to his departure for Dublin, Mr. Gay lectured at the St. Gabriel's Hall, Cricklewood, but, owing doubtless to the May meetings held at the Kensington Town Hall, there was only a fair attendance.

Returning from Ireland on the Saturday, Mr. Gay visited the West Hendon Brotherhood on the Sunday afternoon following, and received a very warm reception from the brothers who, such was their favourable hearing, promised to promote a lecture on some week evening in the near future. It is more than likely a Branch will spring up in this neighbourhood as the result.

The Hounslow Branch held a public meeting at St. John's Hall, Isleworth, on Monday, April 23rd, Mr. Gay was the lecturer. The hall was well filled. Mr. Palmer, the President of the Hounslow Branch presided, and the Vicar of St. John's was present on the platform and opened the meeting with prayer.

Mr. Gay visited Tunbridge Wells on Tuesday, April 24th, the scene of the labours of our esteemed friend, Dr. Mountain, and delivered two lectures to good audiences. Mr. P. W. Thompson, M.A., the author of "Israel in Prophecy and History," an excellent work, worthy of a front-rank place in every British-Israel library, also spoke at both meetings.

Mr. Gay paid his second visit to Abingdon, and, under the presidency of his Worship the Mayor, delivered his lecture on "Biblical Prophecy and the Signs of Our Times." The following day he conducted two Bible studies for the Oxford Branch. On the Friday Mr. Gay revisited Welwyn Garden City and spoke on "The Coming World Crisis and Britain's Place in it." Col. Maxwell and his associates are to be congratulated upon the success which has attended the three meetings which have been held. A Branch will be formed in this delightful, modern city in the early autumn. And so the work goes on from day to day, reaching out to that glorious consummation, confidently to be expected, when this great Truth of God's great Kingdom upon the earth shall receive universal acceptance.

ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 195, Lavender Hill, Tuesday, 15th, at 8. Mr. Daniel Farmer.

BOGNOR, Thursday, 17th, Mr. J. J. Morey.

BRIDLINGTON, Prince's Cafe, Thursday, 17th, 7.30. Mr. H. D. Houghton.

CRICKLEWOOD, St. Gabriel's Hall, Walm Lane, Monday, 14th. Rev. Joseph Gay.

DORKING, Oddfellows' Hall, Tuesday, 15th, at 3 and 8. Mr. J. J. Morey.

DOVER, The Institute, Wednesday, 16th, at 3 and 7.30.

HARROGATE, Tuesday, 15th. Mr. Wm Whitton.

HARROW, Gayton Rooms, Station Road, Tuesday, 15th, at 7.30. Rev. A. C. Chambers.

HERNE BAY, Parish Church, Underdown Street, Sunday, 13th, at 11. Rev. Canon Springett. Wesleyan Schools, High Street, Tuesday, 15th, at 3, and Parochial Institute, Underdown Street, at 8. Mr. John Leech.

HOUNSLOW, Council House, Tuesday, 15th, at 8. Rev. Joseph Gay.

HULL, Church Institute, Albion Street, Wednesday, 16th, at 7.30. Mr. H. D. Houghton.

RHYMNEY, British-Israel Hall, Tuesday, 15th, at 7.

ST. ALBANS, The Tabernacle, Monday, 14th, at 8. Mr. Daniel Farmer.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 16th, at 7.30. Mrs. Bloxam.

STOKE-ON-TRENT, Town Hall, Wednesday, 16th. Rev. T. H. Whitehouse.

STRATFORD, Monday, 14th. Mr. J. J. Morey.

STROUD, Subscription Rooms, Thursday, 17th, at 2.30 and 7.45. Mr. Herbert Garrison.

WALSALL, Upper Room, Temperance Hall, The Square, Tuesday, 15th, at 7.30. Annual Meeting.

WORTHING, Wednesday, 16th. Mr. J. J. Morey.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. JOHN LEECH, M.A., K.C., will be the speaker at the meeting at Headquarters on Wednesday afternoon next, and Mr. Daniel Farmer on Thursday evening next. Last week we had addresses from Miss Beck and the Rev. G. Arnold Hodgson, M.A.; the Chairmen were Mr. Leech and Mr. Garrison. Mr. Hodgson was greeted by a large audience, and his speech called forth frequent applause. He had some trenchant things to say about the state of religion in America. His references to his association with the Rev. Bishop J. H. Allen, of California, gave much pleasure to all those who heard the good Bishop when he was with us in 1920. Mr. Hodgson responded to the Secretary-General's invitation to give another address next month, also to be one of the speakers at the next Congress, on his return from his Continental tour. Mrs. Hodgson was presented with a beautiful bunch of flowers, with which she expressed her delight.

* * *

We gratefully acknowledge a gift of 200 volumes of books for our Library from Miss Honoria Matthews, also a gift of a handsome marble clock for our Reception and Tea Room from F. G. Whittall, Esq., of Birmingham.

* * *

Mrs. Bloxam gave a very interesting address on "How Prophecy is being fulfilled in Palestine to-day" for our Liverpool Branch on April 26th, to an appreciative audience.

* * *

We regret to learn of the death of the Rev. W. Oliver Hutchinson, and we tender our sympathy to his relatives and his co-workers.

* * *

British-Israel Truth has found a fruitful soil in the Southland of the U.S.A. At St. Petersburgh, Florida, the Rev. Dr. McConnell has lectured to thousands of tourists from every State in the Union, from Canada and from other countries. The large Tabernacle, seating over 2,000, has been filled week by week. The interest in the Great Pyramid has been unabated throughout the whole Winter season.

There has also been organised a Pyramid Club, which has held weekly meetings at which Mr. F. Haberman has spoken on Pyramid symbolism from Mr. Davidson's great book. The interest both here and at Tampa, where Dr. McConnell has also lectured, has been keen, and B.-I. literature has been at a premium. The result has been the establishment of a Book Depot where this class of books can be secured.

* * *

The Rev. T. H. Whitehouse is to speak at Ebenezer Church, Steelhouse Lane, Birmingham, on May 14th at 7.45; Y.M.C.A. Hall, Coventry, on May 15th at 7.45; Mrs. Powell's Residence, Dunchurch, May 18.h at 3 p.m.; Hobley's Cafe, Rugby, May 18th at 7.30.

Mr. Daniel Farmer speaks at St. Albans on 14th May, and at Lavender Hill, S.W., on May 15th.

Congratulations and hearty good wishes to Mr. and Mrs. H. A. Marchant, of Brighton, who celebrated their golden wedding on April 20th. They have been working for British-Israel for nearly fifty-four years. Mr. Marchant has resumed his Sunday work on Brighton Beach.

* * *

We commend the book by Mr. P. W. Thompson, M.A., on "Israel in Prophecy and History." It is an able analysis of British History from the twelfth century onwards, and shows that Wycliffe and the Lollards began a movement which culminated in the Wesleyan Revival, the influence of which had an enormous effect upon our nation, and was coincident with the great material expansion of the British Empire, and with a far-reaching spiritual restoration at the end of the "Seven Times."

* * *

We have a chance to open a Book Depot in a main thoroughfare in the East End of London, and we ask for 1,000 shillings to enable us to seize it. A suitable shop is available at the moment, but no time must be lost. An enthusiastic and zealous band of young men are prepared to work the Depot on a voluntary basis (taking turns), and they should have all the encouragement we can give them. The Secretary-General feels sure that our friends will gladly come forward with the modest amount required for rent and other small items. He will gratefully acknowledge donations for this special effort to get B.-I. Truth known among the millions of East End workers.

* * *

A successful meeting *in re* the prosecution of Open-Air work during the summer months has been held at Headquarters. Another meeting will be held on Wednesday, May 30th, at 7.45, and each Wednesday evening until the end of July. Addresses will be delivered and instruction given calculated to help those who can undertake to speak or otherwise assist in this special sphere of work. Those who can volunteer for such work are cordially invited to attend.

* * *

We are happy to report that the circulation of this journal is increasing every week. We shall welcome a further response to our appeal for efforts to double the circulation this year.

* * *

It is encouraging to note that the Provincial Press are giving greatly increased attention to our teaching by publishing letters and reports of our meetings all over the country.

* * *

Readers who have not yet joined the Federation are invited to do so either as Members at one guinea or as Associates at five shillings per annum. We need every ounce of support in the great and urgent work we have in hand. Forms will gladly be sent on application.

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"Sinners against their own Souls."

MR. J. GROVES, M.P., IN THE HOUSE OF COMMONS on *April 5th* described what he had seen at the Government Lymph Establishment at Hendon.

HE SAID: "I am sure if members on the front Government bench saw what we saw they would be indignant. The calves are manacled and bolted down to the table. They could not move the sixteenth of an inch. Their abdomens are cleanly shaved, a surgeon comes along and makes some incisions which are filled with poison, and the calf left so many days. Then another surgeon scrapes away what we would call the festers. The pus is taken to a laboratory and goes through certain performances. . . . *These calves are hired from a local butcher and are afterwards sent back and sold for human food.*"

As many as 150 cuts are made in a single calf in some laboratories. The word *lymph* simply means *the diseased matter* obtained from the festering sores produced upon the miserable animal either from its inoculation with small-pox or cow-pox, *and thence introduced into the human system.*

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THE NATIONAL

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CONTENTS.

	PAGE
THE BIBLE. THE PRIME MINISTER'S FAITH AND TRIBUTE. By Herbert Garrison	305
THE PASSING OF THE THRONE OF DAVID.—II. By the Rev. L. G. A. Roberts, Commander R.N.	307
NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.—No. 17. By Professor Edward Odlum, M.A., B.Sc., etc.	308
THE PARABLES OF THE KINGDOM.—I. An Address by Mr. J. J. Morey, Kensington Town Hall, April 16th, 1928	309
"BRITISH-ISRAEL UNDER NEW SEARCHLIGHTS." An Open Letter to the Author by Elliot FitzGibbon	310
THESE FATEFUL YEARS. By Edward P. Smith	312
WEEK BY WEEK. By A. R. H.	313
B.-I.-W. F. ANNUAL MEETING	315
CORRESPONDENCE	315
"THE WITNESS OF THE GREAT PYRAMID."	316
THE BOLDNESS OF PETER AND JOHN. By the Rev. Dr. George Matheson, D.D.	316
WHAT IS KEEPING CHRIST OUT OF HIS KINGDOM? By P. S. Murray	316
LAW OF THE SCRIPTURES	317
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	317
THE BIBLE. By George Poston (Sheffield)	317
FRIENDSHIP	317
THE SECRETARY-GENERAL'S NEWS AND NOTES	318

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 BIBLE.

THE PRIME MINISTER'S FAITH AND TRIBUTE.

A MEMORABLE speech on the Bible, described by the Archbishop of York as "a revelation of the springs of personality," was delivered by Mr. Baldwin, the Prime Minister, at the Annual Meeting of the British and Foreign Bible Society at Queen's Hall on May 2nd.

"For myself," Mr. Baldwin said, "I say that if I did not feel that our work and the work of all others who hold the same faith and ideals, whether in politics or in civic work, was done in the faith and the hope that some day the Kingdom of God would spread over the whole world, then I should have no hope, I could do no work, and I would give my office over this morning to anyone who would take it."

SCRIPTURES AND EMPIRE.

"The circulation of the Scriptures may be said to have grown side by side with our Empire. But you acknowledge, in your work, no limit of place or of tongue. You have circumnavigated the whole world, and have brought to naught the confusion of the tongues of Babel."

It was Milton who said that books were not dead things, that they contained some potency of life, and that their activity was dependent on the soul whence they sprang. "That," said Mr. Baldwin, "is supremely true of the Book which you circulate.

"It is not only mere literature—whatever that phrase may mean. It is not only the greatest literature in the world, but above and beyond all that, it always has been and is in the nature of a high explosive in the world."

Referring to the fact that for every copy of the Revised Version the Society sold 86 copies of the Authorised Version, the Prime Minister continued:

"Now that made me realise, if I had ever had any doubt, that whatever might be the reason there is nothing that can take the place of the Authorised Version in the affections of the English people.

"That great Bible of 1611 was the fitting climax of a series of translations. In it you have the noblest qualities of our great language linked with great national emotional experiences, and in the result you have a translation of incomparable simplicity, incomparable beauty, and incomparable majesty.

THE TRANSLATORS.

"We must not forget that these companies of translators who worked at Oxford and Cambridge and Westminster had before them, not only the original text, but those great versions of Tyndale and Coverdale. They had one before them which had been done in Geneva, and one by the Elizabethan Bishops. They had a version of the New Testament which had been done by the Catholics from the Vulgate, and they had a great version of the Bible done by Luther in Germany.

"They were a company of great scholars, and they had a profound feeling for the excellencies and glories of their own

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tongue. Their contemporaries were Shakespeare, Marlowe and Ben Jonson, and Bacon and Walter Raleigh. The immense popularity of that version caused our countrymen at that time to steep themselves in it, and you find a man of genius, such as Bunyan, so soaked in it that when he wrote his 'Pilgrim's Progress' you might read page after page of it and believe it came straight out of the Bible."

The hope and anticipation expressed by Erasmus in 1516, that the Bible would reach to all classes and all parts of the world almost came to pass literally in the next century. The Bible penetrated the life and the thought of our people in the Seventeenth Century, and transformed their daily experiences, and it effected this not only because of the supreme quality of the literature but because "the Spirit breathed on the Word."

"To-day, if it be that these figures are maintained of the supremacy of the version which we read in our childhood, it is that for three centuries it has shaped the lives, coloured the traditions of our people, fashioned our literature, and filled our memories with unforgettable experiences of childhood.

"It was that version, too, that inspired so many of our hymn writers who for two centuries past have played so large a part in the spiritual elevation of the British people.

"There are many who share the fears expressed many years ago by Matthew Arnold, that large numbers of people read no Version, Authorised or Revised. If that be true, it is not for me—it is not for us—to allocate the blame. But I do feel that much of the blame should be shared, and must be shared, by some of us who are here. Neither politicians nor ecclesiastics of many denominations can be altogether free from blame if that be true.

RELIGIOUS REVIVALS.

"No living man can tell or know how that Book in its journeyings through the world has started the individual soul in 10,000 different places into a new life, new belief, new conception, and new faith.

"These things are silent until some man or some people is touched beyond all others by the Divine Power, and the result is one of those great revivals of religion which repeatedly through the centuries have startled the world and stimulated mankind, and it is as sure as we are in this hall that such will occur again.

"So much of our time in this world we seem to be carrying on our struggle in twilight or in fog. Friends—or men who should be friends—are kicking blindly in the melée, and wounding men who are—or ought to be—their brothers; and nothing but the light that comes from that Book can lighten that twilight or dispel that fog."

The Archbishop of York said that the Prime Minister's speech afforded some explanation of the place which, irrespective of politics, the personality of the present Prime Minister had won in the hearts of the people.

* * *

We cordially thank the Editor of the *Morning Post* for his kindness and courtesy in allowing us to reprint the above from the report in his most excellent and influential journal, which stands for what is highest and best in our national life.

The members and supporters of the British-Israel-World Federation everywhere will be deeply grateful to the Prime Minister for his noble pronouncement, and to the *Morning Post* for giving it wide publicity. No organisation stands more fully, consistently and unreservedly for the inspiration and authority of the Bible than does our Federation; it is our Chart, our Charter and our Sheet Anchor. It is to us the DIVINE LIBRARY. Like a majestic cathedral it has been built up during many centuries, knit together so as to form a Holy Temple of God, illuminated by thousands of varied lights and studded with thousands of precious gems. To us it is a consequent Bible, fitting like a perfect mosaic. No book, no chapter can be spared from it. Those who slight or discredit the Old Testament have utterly failed to understand the Divine plan for the ages, though it is there for all to see. The scarlet thread of the Atonement, and the silken cord of Israel's mission run all through the completed Testaments—the Old and the New. Eighteen times in the Epistle to the Romans there is an appeal to what is written in the Old Testament as final in its decision upon every point of doctrine and of duty presented. In the Old Testament there are 122 predictions concerning the Messiah, every one of which has been fulfilled or is in process of fulfilment. The moment we open the Bible the eye rests upon the words "GOD SAID." These words occur ten times in the first chapter of Genesis, and the same words or the equivalent expressions are found 501 times in the Pentateuch; 292 times in the historical Books and Psalms; 1,111 times in the Prophets—in all 1,904 times in the Old Testament, besides almost innumerable allusions to the words contained in the Scriptures as in fact the words of Jehovah.

In spite of this, there never has been a time in history when the Bible has not had to encounter fierce and persistent opposition, but it stands, an "Impregnable Rock." The heaviest artillery has been unable to knock away a splinter big enough to make an eyeball quiver.

Those of us who have had the inestimable privilege of journeying over Bible lands can testify to the fact that the experience made the Sacred Volume indeed a living Book. Every archæological or other discovery in those lands confirms the Book. No discovery of any kind at any time or place has ever discredited it. No Biblical prophecy has ever failed. Ninety-five per cent. of the prophecies have been fulfilled, and the remaining five per cent. are being fulfilled before our eyes.

Nor is the Bible out of harmony with true science (with science falsely so called it may be). There is in the Bodleian Library at Oxford a manifesto drawn up and signed by 617 scientific men, most of them of the highest eminence, declaring their belief not only in the inspiration of the Bible, but its perfect harmony with natural science.

"The Bible," said Sir William Jones, "contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they have been written."

"In the Bible," said Dean Law, "your most glowing wishes will be gratified. Here the noblest thoughts live in the noblest language. The historic annals—mighty in the mightiest of truth—are arrayed in majestic purity of style. The enraptured poetry soars on loftiest wings of dazzling sublimity. The odes are melting melody; the narratives are

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pictures of real life; the traits of character disclose the secret workings of the heart. In beauty, pathos, and majesty, the Bible pales all other writings, as the midday sun blots out the canopy of stars."

Newton laid not his dying head on his "Principia," but on his Bible; Cowper, not on his "Task," but on his New Testament; Hall, not on his wide fame, but his humble hope; Michael Angelo, not on that pencil which coped with the grandeurs of the "Judgment," but on that grace which for him shore the Judgment of its terrors; Coleridge, not on his genius, but on "Mercy for praise, to be forgiven for fame."

For spreading the teaching and precepts contained in this inestimable treasure-house, our precious Protestant Bible, and for the honour of its Inspirer, our Covenant-keeping God, we, the members of the British-Israel-World Federation, live and pray and labour. We are thankful for the Prime Minister's emphasis of the value of the Authorised Version, and for his pointing out that its circulation has been coincident with the expansion of the Empire. We hope he realises the explanation of this. Would that the whole nation saw clearly why the Oracles of God are in the keeping of our Race, and why this Race has done twenty times more to circulate the Scriptures than all the rest of the world put together.

We would call particular attention to Mr. Baldwin's reference to the Divine Power and to Religious Revivals, and more especially to his confidence that another Revival will come. This public statement by Britain's Prime Minister is very gratifying and impressive, confirming as it does what has been said again and again from our platforms.

Is it too much to hope that very soon the nation will be officially called to repentance and prayer? Then indeed a great Revival may be expected to sweep over our beloved country and our world-wide Empire.

HERBERT GARRISON,
Secretary-General, B.-I.-W.F.

THE PASSING OF THE THRONE OF DAVID.—II.

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

THE BURDEN OF TYRE.

IT is to be noticed that Tarshish is the objective right through. "Howl, ye ships of Tarshish, for it (Tyre) is laid waste," so that there is no house, no entering in, from the land of Chittim it is revealed to them. Notice it is the Ships of Tarshish which were held up at Chittim, Cyprus, also called *Kition*. Evidently these ships, coming with their trade from Tarshish, had arrived at Chittim, when they heard that Tyre, their rock emporium, was no more their port of entry. It would ease our explanation could we say with certainty where Tarshish then was. We know at the present day that Solomon's ships traded with Spain. *Villalpando*, in his "Commentary on Ezekiel," tells us that Segontium in Spain, the modern Murviedo, has revealed to us Hebrew inscriptions pointing back to Solomon's time. (See *British History traced from Egypt and Palestine*, p. 58.) Besides we have Edward Creasy's *History of England*. This name Segontium we find in Britain. Other reasons lead us to look beyond Spain to Tarshish. Jer. x, 9, mentions "Silver spread into plates (tin) is brought from Tarshish (*i.e.*, Britain) and gold from Uphaz (? India), see *Studies in Jeremiah*, p. 32, Ezekiel xxvii, 12. "Tarshish was thy (Tyre's) merchant—with silver, iron, tin and lead." Tarshish is called "the inhabitants of the isle," v. 6, "her own feet have carried her afar off to sojourn." She went by her own fleet, she was not taken captive. Her sojourning was her own act of colonisation. Tyre was a city that imparted crowns to her colonies. Tyre is called "the daughter of Tarshish"; and again "the daughter of Zidon"; some say this should read "daughter of Zion." *Sp. Com.* v, 13, is a little difficult unless it is intended to reveal to Tyre that it is not Assyria that should besiege her, but rather the Chaldeans, or Babylon, which until recently was but a home for the refuge captivity of Assyria's spoil; these builded the towers of Babylon and set up the palaces. As in the time of Esarhaddon, when he took Manasseh to Babylon, 2 Chron. xxxiii, 11. Babylon was on her way to prosperity. 2 Chron. xxxii, 31; 2 Kings xx and Isaiah xxxix. Tarshish is never called in this chapter "the daughter of Tyre," but *vice versa*. So we gather that Zidon was the ancient city when Tyre's builders (Israelites we believe), probably Phœnicians, also set up their trading community and founded the "strong city of Tyre" of Joshua's time. Considering both Josephus and Scripture and other incidents, we are surely within the mark if we assume that these "Ships of Tarshish" were Hebrew traders and colonists, with also Phœnician sailors.

We are told by *Rollin* that the Tyrians escaped with all their precious things to the islands, and here in Isaiah xxiii, 18, we are informed that "her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." This language can only mean that in this place from whence came the ships of Tarshish in this New World were dwelling God's people Israel, and her commerce being transferred here, as in xxiv, 15, it should be retained for the furtherance of the Kingdom set up by the God of Heaven, in the Isles of the West (sea). It should be remembered that after the captivities of Israel and Judah the inhabitants round about ancient Tyre would scarcely be of the same descent as the traders who had made their escape over the sea. (xxiii, 7.)

THE DESOLATION OF PALESTINE (ISAIAH XXIV TO V. 12).

The word *erets* occurs in this chapter sixteen times, generally rendered *earth*, but three times, 3, 11, 13, "land." It is likely, however, here to be referring to the *land* of Israel as a miniature of the world. If Israel's light is eclipsed the whole world would be in darkness. These are set forth as regenerators and a blessing to mankind, but if they fail there is apparently no hope. It would appear from these verses that Israel's constitution, her domestic affairs, her priestly character, have entirely broken down; in consequence of this the world languisheth and breaketh away, for Israel has broken God's laws and her covenant is put on one side. The whole land has come under the curse, the city is broken down, every house is shut up, the land is a desolation. Is there, however, no hope? Has God forgotten to be gracious? Ah! He has remembered His covenant to David. "Moreover I will appoint a place for my people Israel." So although "the harvest

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is past and the summer is ended," yet, "when thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea (West). Wherefore glorify ye the Lord in the fires (lights), even the name of the Lord God of Israel, in the isles of the sea (West). From the uttermost part of the earth have we heard songs, even glory to the righteous." As in Elijah's time it was told him that God had reserved 7,000 men who had not bowed their knees to Baal, even so these fugitives had found their way into the British Islands. It is a matter of record for us, who believe God's Word, that migrations into these islands had been carried out for centuries, and these migrants had found instituted here the worship of the Hebrew community, as we find related by a blind witness, Rev. J. A. Wylie, D.D., in his *History of the Scottish Nation*, 1886, p, 87, 93, 98, 102-115. Druidism is the exact facsimile of the Hebrew doctrines, ceremonials and sacrifices, and they worshipped no images. So we may affirm that Isaiah xxiv, 14-16, is exactly what we now know to have taken place in these islands, centuries before Christ came.

Notice the expression "From the uttermost parts of the earth" in v. 16, and compare it with Acts i, 8. Britain was always understood by this term.

From v. 16 we have first the glory to the righteous, and secondly the famishing condition of those of Israel who had transgressed God's laws, changed His ordinance and broken the everlasting covenant. After this God's vengeance overtakes the nations who have been instrumental in wreaking their enmity against God's people. The picture displayed is that of terrible earthquakes and simultaneous outpourings from on high, similar to that which took place at the Deluge. There is no doubt but that here is a description of what Our Lord says in Luke xxi, 25-28, "the powers of the heavens shall be shaken," and Heb. xii, 27, 28 ; Hag. ii, 6.

So we are brought to the close of this dispensation when God's Ancient ones, Israel, having been prepared for Christ's Coming, Acts iii, 19-21, Our Lord's Kingdom will be established in Mount Zion and in Jerusalem gloriously.

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. 17.

HAROLD BEGBIE quotes from our own great Milton some words of truth worth reading carefully. Milton had the vision of fact :—"Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full midday beam ; purging and unscaling her long-abused sight at the fountain itself of heavenly radiance ; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, AMAZED AT WHAT SHE MEANS, and in their envious gabble would prognosticate a year of sects and schisms."

In Milton's days Britain had her enemies without and her traitors within, even as now.

Now, we will give some words direct from Harold Begbie himself which carry much weight with all men who know how to read, and are loyal to our great British Community of Nations, ruled over by our loved and honoured King George, who is the modern representative of King David on the Throne of Israel,—"*The Throne of the Lord.*"

He says :—"We must believe in ourselves and our mission. We must learn, and see that our children are taught the same lesson in the public schools, *that to serve God and honour the King is the beginning of our English wisdom* ; and that without faith in the moral beauty of British civilisation we cannot accomplish those mighty things for which our fathers prepared the way." . . . "Glorious may this British Empire easily come to be, beyond the imagination of mankind ; *but not without faith, courage and creative enthusiasm.*"

"As England may rightly say to India and Egypt :—'I give you freedom from civil war, and from daily fear of the murderous invader, at the cost only of obedience.' So she herself, England, must learn that to hold dominion over land and sea *implies utter and unquestionable obedience to the laws of the universe and the will of God.*"

Cæsar, speaking of the Britons of his day, says they were "an infinite multitude of men"—"infinita multitudo hominum." Hence they were not only a *few scattered tribes* of naked, painted savages.

Morgan says of our British ancestors :—"In all the solid essentials of humanity, *our British ancestors will compare to great advantage with the best eras of Greece or Rome.* In war, the Briton, after the Julian invasion, walked the streets of Rome, the *only freeman in Europe.* Hence the words : "Invictus Romano Marte Britannus." The Briton unconquered by the Roman god of war.

The Roman Dion Cassius tells us that when the Emperor Augustus prepared to invade Britain with a great fleet and a mighty army, a British fleet swept the English Channel.

The Briton Cynvelin had a British army at Dover to defend England against Rome. Augustus decided to make a treaty with the Britons, and gave them better treaty relations than were in force at the time of his meditated invasion.

Even the Roman tariff against British trade was reduced, as Strabo informs us.

And yet our High Schools and Colleges tell our young men and women that the Britons were naked, painted, ignorant, barbarous savages. And the lie is brazenly taught to millions within the Empire.

"No man has come to true greatness who has not felt in some degree that his life belongs to his Race, and that what God gives him He gives him for mankind."—Phillips Brooks.

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THE PARABLES OF THE KINGDOM.—I.

AN ADDRESS BY MR. J. J. MOREY, Kensington Town Hall, 16th April, 1928.

IT is our custom in these meetings to produce all the evidence we can that the great Israel people of the Bible are the British or the Anglo-Saxon peoples. The Bible clearly sees an Israel, Christian, in the Christian era, and I want to produce what evidence I can from the New Testament, because there are people who tell us that we try to find all our evidence in the Old Testament, and that we ignore the New. That is not true. We glory in the individual Gospel of Salvation, but we also find in the New Testament the Gospel of the Kingdom, a Kingdom which is being prepared in this world for the Lord Jesus Christ, prepared by a people whom He calls "the Lost Sheep of the House of Israel"—a Christian Israel existing and working before He returns.

I want to speak about the Kingdom teaching of Jesus Christ, and to show—if it can be shown—that Our Lord foresaw in the Christian era an Israel people, the seed of Abraham, to whom He would entrust the preparation of His Kingdom on earth.

To any here who are critical, let me say there are chapters in the Bible which describe the millennium—beautiful chapters—but where do you find them? You find them in the Old Testament. You find they are Israel chapters. You find Isaiah seeing Christ's Kingdom in the millennium, but in every case the millennial chapters describe the final stage of the Kingdom of Israel. The conclusion is, therefore, that the Kingdom of Christ on earth will be the final stage of the Kingdom of Israel, preserved, restored, cleansed, and become Christ's Kingdom in this world.

I know that I am confronted with the popular idea that the Kingdom teaching of the New Testament is something simply spiritual. There are many who have never got beyond that point, because in the teaching of the Church—in my day at any rate—the meaning of the Parables has all been twisted up, until nobody knows clearly what they mean or what they refer to.

Look at them for a little while. There are people who tell us that the Kingdom of the Parables is just a spiritual experience, and they quote that great verse in St. Luke: "The Kingdom of God is within you." Let me remind you that in the Revised Version the verse does not read "within you," but the revisers have found it necessary to put the word back that was in the margin in the Authorised Version, and in the Revised Version the text reads: "The Kingdom of God is among you," but within, out of sight, like the seed growing secretly; for that is one parable Christ uses to explain the meaning of that word "within." However, there are plenty who think that the Kingdom of Christ, and the Kingdom of God, in the Gospel refers to a spiritual experience. There are others who say, "No, it is the outward and visible Church." I know a couple of clergymen who will fight for that to the last ditch. It cannot be both, because if it is the outward and visible Church, it is not a Christian experience, and there is confusion at once. Then there are others who say that it is the scope of Christianity in the world, and when you pray for the extension of the Kingdom you are really praying for the growth of Christianity. That is rather different. It cannot be all, and I think we shall see that neither of these correctly describes the Kingdom about which Christ speaks in the parables.

Let me ask you, first, to notice that in His Kingdom teaching Our Lord sees a period when the Kingdom is out of sight, not open to observation; it is to be hidden for a long time, and He gives you a parable in which He sees a gardener sowing his seed, and the seed is buried in the soil, sometimes for a long period before it comes through. The parable says when the man has sown the seed he goes to bed and gets up; he cannot do anything to make it grow, all he can do is to wait. And there is a period when the Kingdom is like a seed—in hiding. The people asked Him one day when it was going to appear. And He said, "It cometh not by observation"; it is going to be hidden for a long time; it is like the seed growing secretly—it is within. The Kingdom of Heaven is among you. And it is within; it is underground at present, but it is coming up by and by. Until He removes the veil, and comes to take His Kingdom, He clearly teaches that there will be a period when the Kingdom is out of sight, among you, but hidden. The parable of the "hidden treasure" just confirms that thought. The Lord says the Kingdom is like treasure hid in a field, which, when a man hath found, he hideth, and he goeth and selleth all that he hath and buyeth that field. Now, what is that treasure? Do you say that the treasure is the Lord Jesus Christ? I say He is greater treasure than that. He is not the treasure of the field. If you say the Lord Jesus is the treasure, how does it come about that He is the best known character in all the universe—not hidden. It does not fit. There is no one better known to all nations and to all ages than the Lord Jesus Christ. Surely treasure hid in a field cannot refer to Him. Or do you say the treasure is the Gospel? The Bible is the best selling Book in all the world. It is not hidden in a field, but it has been sent out from this land to all nations—millions of copies—and surely that is not treasure hid in a field. No. But just think, who is the man in the parable? The man in the parable is the Son of Man. He knew where the treasure was, His treasure; and what is His treasure?

If you will read the 19th chapter of Exodus, He—for He is Jehovah—said to the people gathered round Sinai, "Ye shall be to Me a peculiar treasure; ye shall be to Me a Kingdom." Then the Kingdom is the treasure, and they are the people of the Kingdom, and they were lost; the world did not know where they were, or who they were, but He knew where His lost treasure was, and He came and sold all that He had and bought it with His Blood; He bought the field. And in the previous parable He tells you the field is the world, and in that field He hid the Kingdom. That is also the seed growing secretly. There it is—within, not yet observed, not yet known to human sight, coming not with observation, but unseen, unknown, the Lost Sheep of the House of Israel. The hidden seed in the ground before it appears, and the hid treasure, represent the hidden Kingdom. It is the Kingdom of God, the Kingdom of Heaven, Heaven's plan for the government of earth and for the righteous nation which is to come, Christ's Kingdom, the Kingdom of Israel, hidden at that time in the field of the world.

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And now I want to bring you to a well-known verse, at any rate to British-Israelites, because there are so many things hanging upon it in the parable story. Jesus said one day to the Jews: "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." I ask my critics this question: What was it that was taken from the Jews? Are you still trying to think that the Kingdom is just salvation; that the Kingdom is eternal life; that the Kingdom is the great gift of God in Jesus Christ? Is that taken from the Jews? That is not taken from the Jews. They are coming into it to-day. Then salvation is not the Kingdom; for the Kingdom is taken from the Jews. What did Christ mean? He meant that, as they had rejected the King, they could not build the Kingdom. They had rejected Him in their hearts already, and He knew they were going to reject Him, and the people who rejected the King could not build His Kingdom. And so the responsibility, the privilege, the honour, of preparing Christ's Kingdom on earth is taken away from the Jews and given to a nation bringing forth the fruits thereof. Let me quote another text which refers to this. I had a very interesting question asked me the other night. A gentleman said: "Will you tell me which sect Our Lord meant when He said, 'Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom'?" I said, "No sect at all, sir, nothing so small as that in the thought of Our Lord." Our Lord told the Jew that the Kingdom would be taken from him, and given to a nation; then that nation must be the "little flock," and cannot you see that if the nation is to have the Kingdom, and the little flock is to have the Kingdom, then they are the lost sheep of the House of Israel who are that nation, and you must identify the flock and the nation. There are, however, several "little flocks" who claim to be the elect of that Kingdom. I could name half a dozen of them just now, but I will refrain. You must fit those two texts together, for that little flock is the flock of the lost sheep represented by those Galileans, and the descendants of those Galileans are here to-day; they have come across with the rest of their people, and you are the descendants of that little flock, and you are the nation to whom Our Lord said He would give the Kingdom with its treasure and responsibility. I have quoted that text, because I think it has to do with two or three parables. Take this one. Personally, I have a strong conviction that here is truth. "The Kingdom of Heaven is like unto a merchantman seeking goodly pearls, and when he hath found one pearl of great price, he selleth all that he hath and buyeth it." Who is that merchantman? Do you suggest the Lord Jesus Christ? The Lord Jesus Christ does not buy or sell, He gives, and it does not fit. The Lord Jesus Christ does not traffic in souls. He does not trade in Eternal Life. Or do you say the Lord is the pearl of that parable? I say, He is an infinitely greater pearl than that; for that pearl can be bought and sold. You cannot buy and sell Eternal Life; it is the gift of God. Our Lord is the gift of God. "God so loved the world, that He gave His only begotten Son." It does not fit, for the pearl is bought and sold. No, it is a Kingdom parable, and that is where we have made the mistake. It is not an individual parable. There are individual parables, but those beginning with "The Kingdom of Heaven is like" refer to the Kingdom, and to the nation and the race that are going to build it.

"BRITISH-ISRAEL UNDER NEW SEARCHLIGHTS."

AN OPEN LETTER TO THE AUTHOR BY ELLIOT FITZGIBBON.

MY DEAR SIR,—I have just read your pamphlet entitled "British-Israel Under New Searchlights"; and, feeling distressed to observe anyone in your unfortunate predicament, I cannot refrain from some small effort to help you out of it. You state that "there are four avenues of evidence by which the subject can be approached:—Scripture, Ethnology, Tradition and Legend, and Secular History." You state that you have not explored the first three, because, while wandering along the fourth, you found yourself "up against a stone wall which I could neither climb over nor break through."

I sincerely trust that you have not hurt yourself in your vain efforts to negotiate this formidable obstacle, because walls are not intended to be climbed or broken through, but are usually furnished at some point with a gate, through which all quietly disposed persons with no sinister motives may pass without inconvenience. So that there is really no need to tear your finger nails and the toes of your boots, trying to climb over or break through impatiently, just because the gate does not happen to be in front of you. All you have to do is to walk along the wall until you find the gate. You may then try the latch; but if that should be disappointing, pray do not lose hope; you may knock, "and it shall be opened unto you."

But before proceeding further I must beg you to reflect on the illogical nature of your apology for failure. You state that there are three other avenues of approach, but that "if this wall cannot be negotiated, the other avenues cannot be reached." You confess that you are still on the wrong side of the wall, and that all the other avenues are on the other side of it. But what, pray, can you know about what is on the other side of it? Or whether indeed there is anything there at all? It cannot be so low that you were able to peep over the top; else I feel sure that one so agile would have been over it without much more difficulty or loss of time.

Now, you may object that this wall has *no* gate. If so, it is certainly not an ordinary wall, and would not be approached by an *avenue*. People do not make avenues up to blank walls, nor walls across avenues. It must have been a squirrel-run that you were following; and if so, you would have found yourself up a tree before long—unless, of course, you lost your way, which would be an easy thing to do; for squirrel-runs are none too easy to follow.

But if it be true that the wall has no gate, it must be the wall of a well or pit; for that is the only kind of wall I can think of which has no gate. If so, your plight is a sad one; and I am truly sorry for you, that you should have fallen into such a place; for they are nasty, stuffy places, oppressed with an unnatural darkness, and harbouring gruesome animals.

I have a friend who has such a pit—about three feet deep. It is for the gasometer of his country house; and one of my friend's first duties each morning is to rescue from the pit any unfortunate hedgehog or two which may have fallen into it. There is nearly always one there, in the summer, and often have I looked in, to see the unhappy little anima-

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tearing his poor little nose and claws against the rough bricks and mortar; in vain endeavour to "climb over or break through" the wall of his accidental prison. It is a supreme pleasure to lift the little fellow out and set him free once more among the flowers and the shrubs of the garden, and in the grateful warmth of the sun, and the fresh flower-scented summer air.

If I perform a similar service now for you, it is with similar feelings of compassion and satisfaction. But—my dear Sir! How ever did you get there? And—if I help you out, I trust that you will promise, or at least resolve, not to go tumbling in again. For that is a fault of my hedgehog friends. Over and over again the same little animal is found in the pit; and it is really very stupid.

Now I suppose it is this unfortunate wall which, having so impeded your vision and restricted your activity, that you are unable to approach any avenue to an understanding of the British-Israel teaching, except one which does not lead there; I suppose it is this obstruction which has caused you a fundamental misapprehension which undermines your whole argument. You refer to "*British-Israel Truth*" as "the great text-book of the subject." Yet in the Introduction to the thirteenth edition it is stated that "the book does not profess to be a complete statement, neither is any part of it to be looked upon as an authoritative statement"; and again:—"This book must be in no case considered the authoritative utterance of the British-Israel Movement, but as a helpful contribution."

So you see, the object which you have set out to knock down is an object set up by yourself for that purpose. You may pretend for your own amusement that it is the castle and fortress of some dreadful enemy; and I am sure that nobody will wish to prevent you from setting up any number of similar cock-shies and imagining similar things concerning them; but you must not try to persuade other people that such delusions, in themselves harmless, are really the truth. In fact, neither is "*British-Israel Truth*," nor any other book, "the great text-book of the subject," except the Bible. There is no other "text-book," but there is a vast number of erudite and masterly treatises bearing upon the subject.

Thus your whole argument is vitiated by two assumptions which are false: First, that there are no avenues of approach to the subject, accessible to the rest of mankind, from that in which you yourself have been groping blindly "up against a stone wall"; and secondly, that the book you have "examined" (without however reading the Introduction) is the authoritative text-book, which it is not.

Moreover, the sub-title of your pamphlet is also misleading. Searchlights are employed to illuminate objects concealed in darkness. British-Israel teaching is not such an object; having enjoyed the full light of day for a great many years—a light in which your searchlights look like fusee matches in the sun, illuminating nothing, but giving forth a deal of smoke.

With your argument from secular History I shall not attempt to deal in detail. Much of it is irrelevant. But that stone wall has a large hole in it which I must point out to you. On page 13 of your pamphlet you state:—"Here we are up against a stone wall. [I assume that this is the same old wall.] That the Normans did not all come to England with the Conqueror—or after the Conquest either—is patent to everyone . . . Now the present people of Norway, Sweden, and Denmark, and a large section of Germans, Sicilians, Italians, Russians, Icelanders and Greenlanders, are descended from those same Danes, Norsemen, Angles and Saxons . . . Are the modern Danes, Norwegians, Swedes, Saxon Germans, etc., etc., etc., therefore, to be included amongst the British-Israelites! And if not, where are we to draw the line?"

Sir, you are to draw the line here: at your own presumption arbitrarily to set bounds to the power of God to do anything whatever, and particularly to fulfil His declared intention and spoken word. "God is not a man, that he should lie; neither the Son of Man, that he should repent: hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" "For, lo, I will command, and I will 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 . . . And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."*

No, Sir; the Swedes and the Germans, etc., etc., etc., are *not* to be included amongst the British-Israelites any more than the Eskimos, the Kalmucks, the Yakuts, the Dyaks, the Comanches, the Cherokees, or the Chinooks, etc., etc., etc.

So much for your stone wall, which you "could neither climb over nor break through." I recommend you to creep through the hole in it which I have indicated, and upon the other side explore to your heart's content, and your mind's enlightenment, the avenues from which you have falsely imagined yourself to be irremediably cut off; particularly the first, namely, "Scripture." To creep through a hole in a wall, however, will necessitate your adopting a crouching attitude, somewhat suggestive of humility. I trust that such an exercise will not be distasteful to you; and that you are neither too old nor too stiff to perform it; for apart from its primary object in this instance, a little stooping is very good for the general health, especially of those who are not careful of their diet, and who partake too exclusively of one kind, or too freely of any kind, of indigestible food.

Finally, there is yet another false assumption in the last sentence of your pamphlet:—"Seeing that the theory, even if its truth could be demonstrated, would lead to no practical result, it seems calamitous that it was ever started." There are, in fact, two fallacies in this short sentence. First, the Truth of British-Israel identity has long ago been demonstrated to the satisfaction of hundreds of thousands of educated and thoughtful people, who have taken the trouble to study all the evidence. And secondly, who, pray, will have the temerity to assert that the demonstration of any truth whatever would lead to no practical result? Is the dissipation of erroneous belief, or the enlightenment of ignorance, or the correct interpreting of Holy Scripture, to be condemned as having no practical result? Tut, tut, Sir! Such an opinion, advanced even carelessly, is unbecoming a student of History. Will you try to estimate the "practical results" which would follow from a general realisation, among the Anglo-Saxon-

* These quotations are from the Bible, the *real* Handbook of British-Israel teaching.

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Celtic peoples of these islands and of America, of the stupendous fact that they are all one race, with one common destiny as the chief instrument of God's purpose in this world; descended from one common stock, having been sifted from among all nations "like as corn is sifted in a sieve"; and shortly about to fulfil their common destiny as the unified Kingdom of Our Lord on earth? What "practical results" would inevitably follow from a general realisation of this among, first, the people most nearly concerned, and, secondly, all other races of mankind; it is utterly impossible to estimate.

And so, I bid you farewell; trusting that your progress henceforth will not be impeded by any more "stone walls."

Yours truly,

ELLIOT FITZGIBBON.

THESE FATEFUL YEARS.

BY EDWARD P. SMITH.

WE may be definitely certain that the time of tribulation is coming, and that we shall be sorely tried; but we have the assurance that it is no blind catastrophe. It will have a definite end, and after that peace and prosperity such as the world has never known. We know that, however dark the prospect of the next few years, we cannot be submerged, and that God has prepared a wonderful future for His chosen people Israel, whom we know ourselves to be. We have this assurance both from the fact that we are the only nation actually enjoying the wonderful privileges and promises made by God to the patriarchs for their descendants; but also from innumerable direct proofs of our lineage.

Why then should we despise our birthright and the comfort that the knowledge of that birthright brings? Is it wise to ignore the fact that God Himself told both Daniel and St. John that the books were sealed to the time of the end, when the wise should understand? Do not the words of the prophets of old ring like a trumpet-call when we read them in the light of our interpretation? Do not our hearts burn within us when we realise that the most important events there foretold are being fulfilled before our very eyes? Is it not clear, too, that just such important events are taking place in this period, opening with the Great War, as would have stood out to the prophetic eye looking down the vista of the ages? Are we not wilfully blind if we shut our eyes to the significance of the "times" of Daniel's prophecies which enabled Grattan Guinness to foretell the liberation of Jerusalem so many years before it happened, or the facts of Pyramid dating which marked the period August 4th, 1914–November 11th, 1918, as one of intense tribulation?

A stumbling-block, I know, to many is the change of scale in the Pyramid from an inch to a year to an inch to a month at the beginning of the Great War. It should not require much faith, however, to imagine that God could have devised the method, known to every engineer and draughtsman, of increasing the scale of His working model the Pyramid, when He wanted to show details more clearly, and at a time when those details crowded more closely together. He did it, too, at a time when people would be sufficiently instructed by the events taking place—as, for instance, the Great War—to take advantage of the greater detail given, and to take comfort therefrom at the time when it was most needed. There are other mathematical reasons which make it absolutely harmonious.

At the same time it is impossible to believe that God would change the scale again in any arbitrary and uncertain fashion; therefore we must believe that the inch-month scale still continues, and, so far as can be seen by comparison of the Bible terminal dates and those of the Pyramid, must continue till the time of the end—probably for the very reason that God has foreknown the fact that that length of tribulation will be required before the nation turns to Him with an absolutely whole heart, His own condition for coming to our help. Undoubtedly God could foresee this lack of change of heart just as certainly and clearly as He could foresee the Crucifixion, and the beginning and the ending of the War.

As an ordinary layman—brought up to the scientific profession of engineering, with a fair knowledge of mathematics—the chief facts that have convinced me are:—

(1) The interpretation of the 70 weeks' prophecy on the year-day basis, and the wonderful accuracy of its fulfilment on both solar and lunar scales to the Crucifixion.

(2) The fact that the same year-day interpretation led to 1917 as the year of the liberation of Jerusalem from Turkish rule.

(3) Daniel's vision and interpretation of the great image, and its wonderful fulfilment in all its stages, more especially striking in the double phase of the Roman Empire.

(4) The wonderful mathematical and scientific relations embodied in the Pyramid—facts about weights, distances and dimensions of earth and sun, and the relations between them, that could not possibly have been known to Egyptian science, however advanced in certain branches of knowledge.

(5) The fact that if an East and West line is set out through the Pyramid and on it is laid the angle of the ascending passage, the line resulting passes exactly through Bethlehem, a fact which cannot be explained away by coincidence, more especially when taken in conjunction with the measurements of Our Lord's Birth and Crucifixion as fundamental points in Pyramid time interpretation.

(6) The exact fulfilment according to the inch-month scale of the days of the first tribulation period, August 4th 1914–November 11th, 1918.

With all these clear proofs given us by God Himself through the mouths of the prophets, and through important dates marked by the Pyramid, to show His foreknowledge, we cannot close our eyes to the fact that we must go through this repeatedly foretold period of tribulation; but with an equal assurance that Christ's own words of comfort will be fulfilled—that when we see these things begin to come to pass we can lift up our heads, for our redemption draweth near. We can foresee the fulfilment of the golden prophecies of Ezekiel, Isaiah and Malachi—the rising of the Sun of Righteousness with healing in His wings as the end of all these things, and we can rejoice in the midst of our afflictions with an exceeding great joy.

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WEEK BY WEEK.

By A. R. H.

ONE of the most vital of kingdom activities is that of the circulation of the Scriptures. Of all organisations within the kingdom, private or public, the British and Foreign Bible Society wields the most extensive influence. Year in and year out this wonderful Society sends out the BOOK, translated into almost every tongue, to all the peoples of the earth.

The versions of the Scripture published or circulated now number 608, including the entire BIBLE in 145 forms of speech, the New Testament in 146 more, and at least one complete book of Scripture in 317 others. Scriptures have been issued during the past year at an average rate of 27,000 a day.

"The Society acknowledges no limit of place or tongue in its work," claims *Mr. Baldwin* in a striking tribute given at the Annual Meeting. "It (the Bible) has circumnavigated the whole world and brought to naught the confusion of the tongues of BABEL."

But why is this work of such supreme importance from a purely kingdom point of view?

It is important because the BIBLE enshrines the ideal and remains the foundation of our belief in the manifestation of the KINGDOM of GOD upon earth. It is important because the BOOK contains the secret of the thought and civilisation of the PEOPLE of whom it is written :—"Every place where the soles of your feet shall tread shall be yours."[1] It is important, because it performs the rôle of Messenger, going to prepare the way of the LORD and of the people of the LORD.

The PEOPLE and the BOOK! How inseparable they are! Indeed, what would be the character of the PEOPLE of the BOOK deprived of the influence of that BOOK. And, indeed, what would be the value of the BOOK if the PEOPLE of the BOOK no longer lived to read it and fulfil its thrilling prophecies?[2]

"The circulation of the Scriptures may be said to have grown side by side with our EMPIRE," testified *Mr. Baldwin*, little guessing perhaps that in this description of Britain's dual rôle as Leader of Missionary and Colonisation enterprise, he is uttering a commentary on prophecy and parable fulfilled in history. But so it is.

For the circulation of the BOOK of the KINGDOM, containing the WORD of the KINGDOM, by the PEOPLE of the KINGDOM, is one of

THE MYSTERIES[3] OF THE KINGDOM

of Heaven referred to in holy writ.

The Parable of the Sower[4] is a Missionary Parable telling of the sowing of the WORD[5] of the KINGDOM in the heart of individuals throughout the Kingdom and the uttermost parts of the earth.

The Parable of the Tares and the Wheat—or as it might be alternately titled "The Parable of the Householder who sowed good seed in his field "[6]—deals with the colonising and emigratory activities connected with kingdom development.

The one deals with the acceptance *by* the world of the Word of God and of the Kingdom, as enshrined within the pages of the BOOK. The other with the cleansing of the Kingdom of "the People of the Book," *within* the world, prior to the time when the boundaries of the kingdoms of the world and the KINGDOM of GOD on earth shall become *one* boundary; in fact, conterminous.

By the first means (Missionary enterprise and circulation of the Scriptures containing the MESSAGE of the KINGDOM) the Kingdom extends an intellectual influence into regions and realms where it cannot as yet extend politically.

The WORD of the KINGDOM exercises

AN EMPIRE OVER THOUGHT

where it cannot fail to rest within the boundaries of the national KINGDOM. But where the WORD of the KINGDOM rests, there, eventually, must the KINGDOM ultimately appear. And this as surely as the daylight follows dawn. For the conception of the kingdom in the heart and thought of man spells the certain future birth of the KINGDOM in visible and outward form.

The field[7] for the working out of these great activities is a world-wide one. Birth, Embodiment, Manifestation, must surely attend conception, in glorious ways beyond our wildest dreams, in the days when, from the midst of God's Kingdom Empire in the earth, there are removed all things which offend, and them which do iniquity.[8]

The BIBLE "is a high explosive," claims *Mr. Baldwin*, "but it *works in strange ways*, and no living man can tell or know how that BOOK in its journeyings through the world has started individual souls in ten thousand different places into a new life, a new belief,

A NEW CONCEPTION,

and a new faith."

Like the leaven[9] which a woman took and hid in three measures of meal till the whole was leavened, so the "highly explosive" leaven of the MESSAGE works unseen and in mysterious ways; but with equal power and with equally sure results. Both with the working of the WORD of the KINGDOM and the actual development of the KINGDOM in the earth itself, we do not see or understand the manner of its working, but we have the evidence of results.

"These things are *hidden*," says *Mr. Baldwin*, "until some man, some people, is touched by the Divine fire, and the result is one of those great revivals of religion which repeatedly, through the centuries, have startled the world and stimulated mankind, and which will recur again.

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[1] Deut. xi, 24. This promise had a preliminary fulfilment as recorded in Joshua xiv, 9. But it will have its full and universal fulfilment in the day that all the kingdoms of the world become the KINGDOM of Our Lord and of His Christ.

[2] Cf. Rom x, 14. For how can the peoples of the earth hear and accept the Truth except they have a preacher? And how can preachers preach except they be sent. called, prepared and chosen? How can the nations of the earth come to know God except they be ministered to by a Preacher Nation set apart for the service of all other nations?

[3] Matt. xiii, 11.

[4] Matt. xiii, 18-23.

[5] Matt. xiii, 19. Ferrar Fenton calls the "Word" the "MESSAGE."

[6] Matt. xiii, 24-30 and 38-43.

[7] Matt. xiii, 38.

[8] Matt. xiii, 41 and 43. What a radiantly beautiful phrase is this :—"Then shall the righteous shine forth as the sun in the Kingdom of the Father." Let us press forward into the ranks of those destined to "shine forth like the sun," during the coming splendour period of the Kingdom's manifestation in the earth.

[9] Matt. xiii, 33.

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"So much of our time in this world we seem to be carrying on our struggle in twilight or in fog. *Nothing but the light from the Book can lighten that twilight or dispel that fog.* The KINGDOM of GOD may be very far off . . . . , but if I did not feel that work was done in the faith that at some day,

THE KINGDOM OF GOD

would spread over *the whole world*, I could have no hope, I could do no work, and I would give my office over this morning to anyone who would take it."

A wonderful testimony this from a Prime Minister. Still more so coming from the Prime Minister of Brith-ain, LAND of the COVENANT. The vision of the KINGDOM of GOD alone upholds the *Prime* Minister among the servants who are holders of the charge, received from the KING of the KINGDOM of HEAVEN, "*Occupy till I come.*"[10] Is this not the vision one would expect to find animating the minds of those who lead the NATION[11] to whom the KINGDOM of GOD has been given?

Alas that this faith should be a *blind* faith! Alas that this vision should be a *concealed* vision! But thank God for the certain assurance that *the blindness is passing!* And that the vision is becoming an *open* vision! This is the testimony received on every side.

We have seen something of the manner of extension by the word of the KINGDOM. Let us look at the manner of expansion followed by the national boundaries of the KINGDOM.

"It is indeed *very difficult*, when one looks back, to realise *how* the BRITISH EMPIRE as we understand it, *came into existence at all*," exclaimed the *Earl of Birkenhead* on a recent occasion. "One fact emerges, and that is that, with perhaps one or two exceptions, it owes nothing to any particular British statesman. It is certain that hardly an English statesman or Dominion statesman during the critical and decisive years . . . . . realised the

POTENTIAL CONSTITUTIONAL FORM

which the BRITISH EMPIRE in its loose correlation might ultimately adopt.

"*The history of the whole affair proves how immensely the soul and spirit of a people*[12] *may defeat the calculations and the purposes of statesmen. It is not by calculation or by statecraft that the British Empire has been made up.* It is founded deeply upon the indestructible attachment of people who come from the same stock, think the same thoughts, and intend to adhere together in good fortune or bad. There can not have been a greater illustration of this than in the late War.

"The EMPIRE will stand indestructible, I believe, and permanent, because it is *founded deep and sure on the character* of the ANGLO-SAXON. The qualities that have made that People great will keep them great."

The BRITH-ISH EMPIRE, being the "never to be destroyed" WORLD EMPIRE of Dan. ii, 44, will most certainly stand indestructible and permanent. It is founded deep upon the character of the ANGLO-SAXON or *Isaac*-seed of ABRAHAM. The GOD-like qualities that have made this PEOPLE, and alone can keep this People great, are the fruits of GOD-consciousness. Or more particularly JEHOVAH-consciousness. The PEOPLE who *know* that their GOD is the LORD—JEHOVAH, have access to power undreamed of. Their greatness is but the reflection of the promise made to the father of their Race as it is written:—"I will bless thee, and

MAKE THY NAME GREAT,[13]

. . . . . and in thee shall all the families of the earth be blessed."

Now it is evident that when GOD Himself shall deign to take a hand in the making of the greatness of a PEOPLE, saying, "I *will* . . . I *will* . . . . and thou *shalt* be . . . . " then, something is going to happen! The world will be presented with a political phenomenon unprecedented and inexplicable by the ordinary means of rational critical processes.

The world speaks in tolerant amusement of a PEOPLE who have stumbled into EMPIRE in a fit of absence of mind! Are we not an EMPIRE *malgré nous*—in spite of ourselves? It is GOD alone Who has made us what we are. For without Him we could have done nothing.

If, as *Queen Victoria* put it, the secret of Britain's greatness is the BIBLE (and what, pray, should the secret of the greatness of the LAND of the COVENANT be, if not the BOOK containing the Covenants upon which its very existence depends?) then it is equally true that the secret of the continued beneficent activity of GOD'S BRITH-ISH PEOPLE in the world is GOD.

GOD, the PEOPLE of GOD, and the BOOK of GOD. What a mighty combination. And these three agree in one by virtue of the *national* redemption wrought out on CALVARY by the REDEEMER.

"It is a great thing," declares the *Archbishop of Canterbury*, "to realise that *the deepest bond of the English Race is a reverence for the English Bible.* I hope that the acceptance of this standard of moral faith will be steadily maintained and that we can be assured that the new generation are steeped as their fathers were in this literature *which revealed and impressed a certain type of character.*

"There is one way in which both politicians and ecclesiastics of all kinds must unite, and that is to see that in all our schools *the Bible is still the basis of education*, and the BIBLE not merely as history and literature but as leading up in divers manners to its fulfilment in the revelation of GOD. There is something wrong with CHRISTIAN ENGLAND if we cannot all combine to secure in all the schools a Christian education based on the BIBLE.

"It will be a loss to the NATION if a new generation is to arise which knows not its BIBLE, *and who can exaggerate what our Imperial Race might be if it were everywhere animated by the standard of character set before us in the Holy Scriptures?* Then, indeed, the EMPIRE would be no empty boast as it is apt to be, but

A SOLEMN TRUST,

for the Briton everywhere would fulfil that picture of the witness to the GOSPEL which was drawn in incomparable language by *Bunyan*:—'The LAW of TRUTH is writ upon his lips, the best of books is in his hand and his eyes are lifted up to HEAVEN.'

[10] Matt. xxi, 43.

[11] Luke xix, 13.

[12] The soul of the People of God is in the hand of God. The Spirit of God breathes upon the spirit of His People. Wrestling with God they will ultimately prevail as it is written (Isa. lx, 21): "Thy People shall be *all* righteous."

[13] Gen. xii, 2 and 3.

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" I am certain, too, that if we all set our minds to fulfilling *the character disclosed in the Gospels*, we shall be very near to attaining that unity of faith we all desire.

" If *all* the nations agree to acknowledge *one supreme international* LAW, we can feel that the unity of nations is not far off, and yet at the present time *all* Christians acknowledge their obligation to *one supreme inter-Christian* LAW.

" The more we study *the greatness of that* LAW the more we shall see the basis on which *our common faith* will rest. In my negotiations for many years past with my Nonconformist brethren it has been a delight and surprise to find ourselves *united so often by a common appeal to the Holy Scriptures*. Let us in the future make not less but infinitely more of *that fellowship of faith which unites us in the Bible. The fact of the Bible's inspiration remains unquestioned.* In every variety of circumstance and culture there is nothing in the world so amazing as the still-continued power of these old words to speak, a living voice to living men and women, plainly coming from a living GOD."

The ISRAEL-BRITH-ISH or ANGLO-SAXON (seed of ISAAC) type of character is the type destined to dominate the earth. The coming of universal acceptance of the LAW of ISRAEL as the LAW of all the earth will bring and bind all nations lovingly within the fellowship and commonwealth of the coming universal BRITH-ISH KINGDOM.

B.-I.-W.F. ANNUAL MEETING.

THE Annual Meeting of the Members and Associates of the British-Israel-World Federation took place in the Kensington Town Hall on April 17th, the President, Major J. Knowles, O.B.E., in the chair. The Rev. Arthur Pritchard, M.A., opened the proceedings with prayer.

In the absence of the Financial Secretary, Mr. M. Spencer, of Messrs. Price, Waterhouse and Company, the Auditors of the Federation, attended and explained the Financial Statement and Balance Sheet for the year 1927. He congratulated the Federation on the soundness of its position, and its progress, and spoke in praise of the manner in which the accounts were kept. A vote of thanks was accorded to Mr. Spencer for his attendance and his testimony. The Auditors—one of the best-known firms in Britain—were unanimously re-elected.

The Annual Report was read by the Secretary-General, and it was considered very satisfactory and encouraging. It was received with general applause and was unanimously adopted. The Rev. Pascoe Goard referred to some special features of the year's work, and spoke of the courage and devotion of the Secretary-General and Mrs. Garrison. He proposed that the best thanks of the Federation be tendered to them ; this was seconded by the Rev. Commander Roberts, supported by Dr. Horace Sworder, and carried unanimously with acclamation. On the motion of Mr. Herbert Garrison, seconded by the Rev. Pascoe Goard, the warm thanks of the Federation was accorded to the President, Major Knowles, for all the splendid work he had done during the year. The mover spoke in the strongest terms of gratitude for the invariable courtesy, cordial and generous support he had received from the President, and this was echoed by the seconder. A similar vote was accorded to Colonel C. Vincent R. Wright, D.S.O., the Financial Secretary, for the excellent way in which he had carried out his work.

The Commissioner-General, Mr. John Leech, M.A., K.C., presented his Report and those of the Commissioners. On the motion of Mr. C. F. Waddington and Dr. Sworder, the Reports were adopted and the Commissioners were heartily thanked.

It was moved by Mrs. Zoe Bell, seconded by Mrs. Fletcher Stevenson, and carried, that the warm thanks of the Federation be tendered to Mrs. Knowles, the President of the Women's Auxiliary, and the members thereof for their work of the year.

Mr. Garrison announced that the Ninth Annual Congress would be held (D.V.) at the Central Hall, Westminster, in the week commencing on October 1st next.

On the motion of Mr. Leech, seconded by the Rev. Arthur Pritchard, it was resolved that the meeting do stand adjourned until October next at the time of the Annual Congress.

The meeting, which was enthusiastic and entirely harmonious, closed with the Benediction.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,—May I ask for the hospitality of your pages to express my appreciation of the excellent meetings which were held in the Kensington Town Hall, from April 16th to April 19th, inclusive?

The large audiences, at both afternoon and evening meetings, during the whole period of the four days, were a tribute to the interest which is so rapidly spreading in the B.-I. Movement.

May I refer to an Editorial comment upon the British-Israel-World Federation which appeared in the *Guardian*, the Church newspaper, of the 20th April, the concluding day of these Kensington Town Hall meetings?

This Editorial referred to " that curious Movement, the British-Israel-World Federation," and they were surprised to hear of its alleged rapid progress, as they were under the impression " that so fantastic a set of notions had long since been exploded." The comment continues, " To the belief of the Federation in the Bible and in Christ we *must* give consent." The italics are mine. That is extremely kind and condescending in a Church newspaper, to consent to our belief in the Bible and in Christ. But even that consent is given grudgingly, as though they would have been glad to refuse even that concession.

It is surely not too much to ask, that before such criticism is launched, that the writer should make himself acquainted with the foundations of British-Israel Truth.

I am,
Yours faithfully,
(Rev.) H. A. JAMES.

Sale,
Cheshire.

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"THE WITNESS OF THE GREAT PYRAMID."

A SECOND edition of the above work by Basil Stewart is now ready. It is a popular edition in demy octavo format, price 7s. 6d., and the publishers are confident that in its new guise it will appeal to an even wider circle of readers, successful as the original quarto volume has been. Readers already acquainted with *The Witness of the Great Pyramid* will find in this new edition much fresh matter, and new evidence not hitherto published, based upon the most recent researches. Thus intensely interesting and significant facts in respect of the missing top-stone are given, while the Bibliographical Index shows that the range of research has been considerably extended.

We feel certain this edition will prove itself an outstanding popular work on a subject now attracting world-wide attention. While primarily intended for the non-mathematical reader, the narrative form in which the technical and scientific side of the subject is presented should interest also the astronomer and mathematician.

THE BOLDNESS OF PETER AND JOHN.

BY THE REV. DR. GEORGE MATHESON, D.D.

"*When they saw the boldness of Peter and John, they took knowledge of them, that they had been with Jesus.*"—Acts iv, 13.

THESE two men drew one quality from the same source; they had both become bold from living with Jesus. Yet it was not the same kind of boldness. Peter and John were both courageous; yet the courage of Peter was as unlike the courage of John as the sun is unlike the moon. When Christ gives the same quality to two men He does not thereby make them the same man. The light which shines on the wall comes from the same source as the light which shines on the river; but no one would mistake the light on the river for the light on the wall. Even so, no one would mistake the courage of Peter for the courage of John. They are not only different; they are in some sense opposite. Peter has the courage that strikes; John has the courage that waits. Peter is a force of action; John is a force of bearing. Peter draws the sword; John lies on the bosom. Peter crosses the sea to meet Jesus; John tarries till the Lord comes. Peter goes into the sepulchre where the body of Jesus has lain; John merely *looks* in—keeps the image of sorrow in his heart. Christ needs each of these types. There are times when His Kingdom requires the courage of the hand—the power of actual contact with danger. There are times when it needs the courage of the heart—the power to wait when nothing can be done, and to keep the spirit up when the hand must be let down. Life has both its Galilee and its Patmos—its place for work and its place for waiting; and for both it requires courage.

And yet methinks, my soul, thou needst it most for Patmos. John's courage is the least shining, yet it is not the most difficult! There are men who could be bold in Galilee who could not be bold in Patmos. It is a hard thing to keep the vision of hope before thee when thou art in island life. It is comparatively easy to have courage in the battle; the sight of the multitude inspires boldness. But to have courage in the moment of isolation, to have courage when there is no spectator, to have courage when thou art alone with thine own thoughts and hearest not the chorus of human sympathy—this is an arduous thing! And this is the thing that is most asked of thee. Thy most tragic moments are thy Patmos moments. Thy deepest struggles are ever in the wilderness. The duty most required of thee is to bear. Not to say to this mountain, "Be thou removed!" is thy greatest need. The power wanted of thee is to keep this mountain on thy breast without fainting. The courage of faith can cast it into the sea; but only the courage of love can bear its pressure. They are brave soldiers that meet Christ in Galilee; but methinks the honours of the day are reserved for the men of Patmos. Meet Him in Patmos, O my soul!—(*Rests by the River.*)

WHAT IS KEEPING CHRIST OUT OF HIS KINGDOM?

BY P. S. MURRAY.

ACTS III, 19-21:—"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;" (the times may be said to be with us now). "And he shall send Jesus Christ, which 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."

Add to this the message of Jesus Christ, not to the Jews, but to Jerusalem, the ecclesiastical side of Israel.

Matt. xxiii, 37-39:—"O Jerusalem, Jerusalem, Thou that killest the prophets—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." Follows on the injunction in the 36th chapter of Ezekiel:—"I will yet be enquired of by the house of Israel to do it for them."

Projected into the last time, in the 118th Psalm we get Israel's answer:—"Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD."

Three things stand out clearly in the writer's mind.

First, that the British-Israel people are keeping Christ out of His Kingdom.

Secondly, when the British people realise it, they will be only too anxious to make all the restitution in their power.

Lastly, that the Father will not allow His Son to be kept out of His Kingdom indefinitely, and that would appear to be the message of the Great Pyramid. It seems quite obvious that Christ cannot reign over a semi-heathen nation; further I would point out the extraordinary position of those who are praying for the Second Coming of Christ and at the same time by opposing British-Israel teaching are unwittingly preventing it.

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LAW OF THE SCRIPTURES.

WHY ONE WITNESS DOES NOT SUFFICE IN SCOTLAND.

EXTRACTS from an old text-book on jurisprudence showing that Scottish law follows the injunctions of the Scriptures were quoted by Mr. MacMillan, K.C., presiding at a meeting of the Committee which is inquiring into the law and practice of street offences.

Mr. MacMillan read the following from the Book of Deuteronomy as an illustration that under the Dispensation two witnesses were required for corroboration :—

> One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth : at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established.

QUESTIONS AND ANSWERS.

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

QUESTION.—Christ said to the woman of Samaria, "Salvation is of the Jews." How do you reconcile this with British-Israel teaching?

The Prophets say, "David shall never want a *man* to sit upon the throne of Israel." Since the Scriptures are interpreted literally by British-Israel, how do you account for the Queens Elizabeth, Mary and Victoria?

These questions have not been answered by the local organisation here. Would you kindly reply?

M. G. (Winnipeg).

ANSWER.—(1) The above question may at first present certain difficulties, but a careful study of the context will help to explain it, bearing in mind the strained relationship which existed between the Jews and the Samaritans.

The whole verse must be noted, together with the accent upon "Ye" and "we," thus, "*Ye* worship ye know not what; *we* know what we worship; for salvation is of the Jews" (St. John iv, 22). This is *the only case in the Gospels* in which Our Lord speaks thus, with the emphasis on "we." Never elsewhere does He speak to one so set in opposition to the fulfilment of prophecy on a point where He Himself and the seed of Abraham stood together for God's truth. He is now speaking as a member of the Jewish orthodox faith, in contrast with a woman who was of the Samaritan faith. Compare Our Lord's answer to the Canaanitish woman (Matt. xv, 24, 26). In Our Lord's reply here there is a veiled reference to the Incarnation, since the power of Judaism lay in the fact that it was not simple deism, but the gradual preparation for the Incarnation. The Jew was not without his Messianic hope, even though he failed to see the Messiah in the Person of Jesus Christ. The Samaritan religion consisted of the teaching of the Pentateuch, and it knew little or nothing of the Prophets; hence its outlook was limited, whereas the Jews had the whole of the Old Testament (*cf.* Our Lord's reading of the Scriptures at Nazareth, Luke iv, 16–21, from Isaiah lxi). For this reason Jesus said, "*Ye* (Samaritans, emphatic) worship ye know not what; *we* (of the Jewish religion) know what we worship."

And yet it will be observed that Our Lord did not say that "*redemption* is of the Jews," for it was not. Redemption was of and for the House of Israel (Luke i, 68). But the Jews of Jerusalem—in fact the whole Jewish State—had the Messiah and the Saviour of the world in their midst, if only they had known it, and had recognised Him as the Christ of their Messianic hope (*cf.* Acts iv, 12; xiii, 26. See also Rev. vii, 10; xii, 10; xix, 1). At the same time it will be observed that Our Lord predicts that neither the Samaritan centre of worship, nor the Jewish centre, shall in the course of time become permanent (John iv, 21), since through Israel redeemed the spreading of the Gospel shall cause God to be known as "the Father," Who shall be worshipped "in spirit and in truth" by "the true worshippers" in all parts of the world. So it may be said that Our Lord predicts that the Faith which He came to instil within the hearts of men is greater than that of either the Samaritan or the Jewish worship, both of which were limited and wholly incomplete.

(2) Obviously the word "man" does not here mean the male sex alone. It means "descendant," one of David's line, male or female, king or queen, *i.e.*, "the seed royal" (2 Kings xi, 1).

THE BIBLE.

BY GEORGE POSTON (Sheffield).

THIS BOOK CONTAINS THE MIND OF GOD: the state of man; the way of salvation; the doom of sinners; and the happiness of believers. Its doctrines are holy; its precepts are binding; its histories are true; and its decisions are unchangeable. Read it to be wise; believe it to be safe; and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map; the pilgrim's staff; the pilot's compass; the soldier's sword; and the Christian's charter. HERE, PARADISE IS RESTORED, Heaven opened, and the gates of hell disclosed. CHRIST IS ITS GRAND SUBJECT; our good its design; and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. READ IT SLOWLY, FREQUENTLY, PRAYERFULLY. It is a mine of wealth, a paradise of glory, and a river of pleasure; it is given you in life, will be opened at the Judgment, and remembered for ever. IT INVOLVES THE HIGHEST RESPONSIBILITY; will reward the greatest labour, AND CONDEMN all who trifle with its sacred contents.

FRIENDSHIP.

I CAME to where a dour grey boulder stood, foursquare and brave, oblivious to the storm that swayed the trim young larches in the wood. Behind the boulder it was still and warm—and there, tho' wind and weather never knew, a tiny primrose grew.

Grateful for shelter at the peep of morn, the primrose smiles up at the silent stone, and says :—"But for you I might have been forlorn; sport for the wild north-easter. Now alone I grow in sweet contentment without end, because you are my friend."

So much means friendship. It's a coat of steel; a beacon in the hour of dark despair; a tireless toiling for another's weal; at once an inspiration and a prayer; a binding vow—"I'll answer every call; myself counts least of all."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

OUR Branches are invited to hold prayer meetings during next week for Intercession for an outpouring of the Holy Spirit and for National Repentance and National Prayer. The meeting at Headquarters on Wednesday afternoon next will be devoted thereto.

* * *

This afternoon, Saturday, at 2.30, the Secretary-General is giving his lantern lecture on "The Great Pyramid," at the Royal Hall, Harrogate. Dr. Rutherford will preside. The box office for tickets is at the hall.

* * *

Miss Perry, Mr. Rand and Mr. David Catt gave interesting addresses at Headquarters last week. The subject by the last-named was "John Bunyan," and it was illustrated by a large number of pictures.

* * *

Empire Day, May 24th, Thursday next, will be celebrated at Headquarters at 7.30 by an address on the Empire and its meaning, and a lecture on "New Zealand, the World's Wonderland," by Mr. Herbert Garrison, illustrated by very beautiful lantern pictures.

* * *

A British-Israel sermon will be preached to-morrow, Empire Sunday, at 6.30, at St. James' Church, Burrage Road, Plumstead, S.E., by the Vicar, the Rev. J. Lumley Davies. We feel sure that our readers in the district will be glad to attend.

* * *

An Evangelical Mission for the deepening of spiritual life and Divine healing will be held in a marquee in the grounds of St. Saviour's Church, Crouch Hill, N., from June 2nd to June 11th. The Evangelist will be Mr. Smith-Wigglesworth. In preparation for this effort there will be two all-night prayer meetings in the Hanley Hall, Sparshott Road, adjoining the Church, from 11 p.m. to 6 a.m. on May 17th and 24th, to pray for an outpouring of the Holy Spirit on our city and country.

* * *

The Bristol Branch was favoured with three excellent addresses by Mr. John Leech, K.C., on April 23rd and 24th. There were crowded audiences; in the evening the hall was packed to the doors and many had to stand. The keenest interest was shown. Questions were ably answered. Good reports appeared in the local papers. Another visit from the lecturer is planned for next session. Mr. Garrison will address the Branch on Monday evening next, May 21st, the occasion being the Annual Meeting.

* * *

Mrs. J. Davis addressed the Leicester Branch on May 1st on "Israel's Later Wanderings," consolidating each step in her argument by quoting the Apocrypha and the early historians, and tracing the journeys in detail. There was a very appreciative audience.

Mr. Daniel Farmer addressed the largest meeting ever held by our rapidly growing Southend Branch (except the Kursaal special meetings) on May 9th. He dwelt in a very attractive manner on "Walking through the Bible Palace." Another address from him is desired.

* * *

Our Belfast Branch will meet in the Clarence Place Hall, on May 21st, when the subject is to be "The Great Pyramid." A prayer meeting will be held on May 28th in the Kingham Hall, Botanic Avenue.

* * *

The Rev. Joseph Gay is to speak for our Bradford Branch on Friday, May 25th, at 7.30, in the Friends' Meeting House, Fountain Street.

* * *

The Rev. T. H. Whitehouse preached two excellent sermons at Christ Church, Bradford, on May 6th, and on the following day addressed a crowded audience of members and friends of the Branch. The Rev. Guy Waddington is to be welcomed home from Palestine on May 25th, when a record gathering is expected.

* * *

Mr. Howard Rand, LL.B., who has been on our staff since November last, sailed for the United States on May 11th to organise B.-I. work there. He will be missed by us all at Headquarters, for he had endeared himself to us. Ou prayers go with him for the Divine blessing on his great task. He spoke last week of the great benefit his stay with us had been to him, and made pleasing reference to the many friends he had made.

ENGAGEMENTS FOR NEXT WEEK.

BEN RHYDDING, Thursday, 24th. Rev. Joseph Gay.
BEXHILL, Monday, 21st, at 3 and 7.30. Mr. J. J. Morey.
BINGLEY, Wednesday, 23rd. Rev. Joseph Gay.
BRISTOL, Rotary Club, Monday, 21st, at 6.45 Mr. Herbert Garrison.
CANONBURY, St. Paul's Vestry Hall, Ball's Bond Road, Monday, 21st, at 8. Mr. Daniel Farmer.
CANTERBURY, Thursday, 24th, at 8. Mr. J. J. Morey.
CARDIFF, Central Y.M.C.A., Tuesday, 22nd, at 7.30.
FLEET, Friday, 25th, at 3 and 8. Mr. J. J. Morey.
FOLKESTONE, Town Hall, Tuesday, 22nd, at 3 and 8. Mr. J. J. Morey.
HANDSWORTH, BIRMINGHAM, St. Michael's Institute, 182, Soho Hill, Monday, 21st, at 7.45. Rev. T. H. Whitehouse.
HULL, Church Institute, Albion Street, Tuesday, 22nd, at 7.30. Mr. W. Clark.
ISLEWORTH, St. John's Hall, Tuesday, 22nd, at 8. Mr. Daniel Farmer.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 24th, at 7.45. Rev. T. H. Whitehouse.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 22nd, at 7.45. Rev. T. H. Whitehouse.
NOTTINGHAM, Friar Lane Schools, Thursday, 24th, at 7.30. Mr. Wm. Whitton, "The Message for To-Day."
PAIGNTON, Devon, Deller's Cafe, Monday, 21st, at 7.30. Mr. Basil Stewart, "The Great Pyramid's Construction."
RHYMNEY, British-Israel Hall, Tuesday, 22nd, at 7.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 23rd, at 7.30.
SOUTHPORT, St. John's Hall, 20, Wright Street, Friday, 25th, at 7.30. Rev. T. H. Whitehouse.
SUTTON, Wednesday, 23rd, at 3 and 8. Mr. John Leech.
WIGAN, Christchurch Rooms, Millgate, Wednesday, 23rd. Rev. T. H. Whitehouse.

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JOHN O'GROATS

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"The hail shall sweep away the refuge of lies!"

DR. WARSHAW, M.A., lecturing at Worcester, said: "Vivisection was under a system of inspection, but it was a system that protected no one but the Vivisector."

TO SUPERINTEND 267,000 VIVISECTIONS PER YEAR IN THE UNITED KINGDOM, THERE WERE TWO INSPECTORS ONLY! How was their yearly report compiled? It was a compilation of reports *sent in by the Vivisectionists themselves*, and, of course, they did not give the show away! It was just an elaborate piece of eyewash to quiet the awakening conscience of the people!"

Any agony can be inflicted upon these poor patient, friendless creatures with perfect impunity if neither of the two Inspectors happens to be present.

Do not be deceived by the plausible excuse that *rats are chiefly used*. All the worst experiments are made and the most fiendish scientific curiosities gratified *upon dogs, cats, horses and rabbits*, all highly organised and sensitive creatures!

"Even I know and am a witness, saith the Lord!"

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CONTENTS.

	PAGE
WHAT SHALL ISRAEL'S PART BE IN THE LAST GREAT STRUGGLE ?—IV. By the Rev. W. Pascoe Goard	321
THE PASSING OF THE THRONE OF DAVID.—III.—By the Rev. L. G. A. Roberts, Commander R.N.	323
THE PARABLES OF THE KINGDOM.—II. An Address by Mr. J. J. Morey, Kensington Town Hall, April 16th, 1928	325
BIRTH-PANGS. By A. R. Nelson Heaver	327
BISHOP STIRES ASKS AMITY WITH BRITAIN	329
NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.—No. 18. By Professor Edward Odlum, M.A., B.Sc., etc. ...	330
THE NEW BIBLE HOUSE IN JERUSALEM. By B. R. Parkinson	330
B.-I. COMMISSIONERS' WORK	331
"THE CHURCH OVERSEAS." Extract from Article by the Earl of Selborne in the "Quarterly Review"	331
OBITUARY. Mr. William Reeve	332
ORIGIN OF THE WELSH. Lecture by Mr. A. Exley (President of the Brisbane B.-I.-W.F. Branch) to the Members	332
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	333
THE SECRETARY-GENERAL'S NEWS AND NOTES	334

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.]

WHAT SHALL ISRAEL'S PART BE IN THE LAST GREAT STRUGGLE?—IV.

BY THE REV. W. PASCOE GOARD.

FOLLOWING that which we wrote in our issue of May 12th as to the last great international struggle, we shall now follow with the analysis of certain great passages which deal with these things. But before we go on to that let us recall the fact that a double process is going on.

If we go back two thousand five hundred and twenty years, or seven prophetic times, we see the commencement of these great movements which are to-day culminating in world uproar. The centre of civilisation was at that time in Western Asia. That civilisation was the parent from which has sprung European or Western civilisation.

Draw a line through the Middle East, as it was ten centuries before Christ, running from north to south, and it will be found that such line would divide sharply *two types of Asiatic civilisation*. One type had its centre on the banks of the Euphrates, and might be termed Euphratean civilisation. The other type had its centre on the shores of the Mediterranean, and might be called *Israel in type*, or, if preferred, Mediterranean.

The Euphratean civilisation was founded upon Baalistic worship and Imperial organisation. The Mediterranean or Israel type was founded upon the worship of Jehovah, and upon the Kingdom organisation established at Sinai.

Between the nations organised upon these competing types *there was war from the beginning*. Little by little *the Israel nations fell* before the power of the Euphratean nations and were finally by them carried into captivity.

Thereafter the Asiatic civilisation fell, and the European civilisation arose. The two types reproduced themselves in Europe. *The Euphratean type formed its European centre in Rome*, and *the Israel type formed its centre in Britain.*

These two types of European civilisation transplanted from the Euphrates and from Israel have competed and struggled together for ages in Europe.

In Asia the Euphratean or Babylonian type prevailed, and took the Israel type captive, with the people upon whom that type rested.

In the European struggle which is still on, which is growing in intensity, and which is nearing its final struggle, *the Israel type centred in Britain, built upon the worship of the One True God, Jehovah of Israel, is proceeding to ultimate and final victory.*

Regarding this period there are many prophecies, some of which we shall now proceed to analyse. The first to which we shall turn our attention is that passage of Isaiah which occupies Chapters xxiv-xxvii. Perhaps the theme is carried farther, but these chapters are as much as we shall have space to deal with. We must ask the reader to take the Book of Isaiah in hand and read chapter by chapter as we proceed.

In systematic manner Isaiah gave forth his messages *to each nation in succession* which inhabited *Western Asia* and *Africa.*

Turn from message to message and it will be seen that he speaks in succession to the following, which we give rather in

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geographical order than in the order they appear in the prophecies.

Judah and Jerusalem, Chapters i-vi. *The House of David*, Chapters vi-xii. *Ephraim* (Israel), north of Judah and Jerusalem. *Syria*, north of Israel or Ephraim. *Ammon, Moab, Edom*, south and east of the former three nations. *The desert of the sea, Arabia, Babylon, Assyria. The land shadowing with wings beyond the borders of Ethiopia. Egypt*, this includes all Africa.

These are among the messages which Isaiah sent forth to the people indicated.

For the nations of Western Asia the story of the prophecies is one of coming destruction. It is the story of the fall of Asiatic civilisation.

The African messages evidently do not apply until the end of the prophetic period of seven times, and then it speaks of delivery for the land shadowing with wings by the "people scattered and peeled," "which have been terrible from their beginning": that is to say, by Israel.

As to the message to Egypt, it gives a résumé of Egyptian history and takes up the special message to Egypt at the time the pillar of witness shall be unveiled and at the time that from the throne of Jehovah, which as the Bible states is occupied by the House of David, a great one and a saviour is sent who shall smite Egypt and heal it. This message then is for *the day in which we are now active.*

Summing up all these things, spoken of the nations of Western Asia and Egypt, in astonishment he cries:

"BEHOLD THE LORD MAKETH THE EARTH EMPTY, AND MAKETH IT WASTE, and TURNETH IT UPSIDE DOWN, AND SCATTERETH ABROAD THE INHABITANTS THEREOF."

This is most certainly spoken of *the whole civilisation of Western Asia in the B.C. period.*

Now, when the Asiatic civilisation, and the nations upon which it was founded, should thus be brought to nought; *the birth of a new civilisation in the "Isles of the sea"* is sung in the following striking words:

"When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.

They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea.

Wherefore glorify ye the Lord in the fires, *even* the name of the Lord God of Israel in the isles of the sea.

From the uttermost part of the earth have we heard songs, *even* glory to the righteous." (Isa. xxiv, 13-16.)

The theme now swings back from "the Isles" to "the earth" of Asiatic civilisation, and to Palestinian Israel involved in it.

"But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." (Isa. xxiv, 16-20.)

This brings us to the end of the seven times of prophecy.

IN THAT DAY.

"And it shall come to pass in that day, *that* the Lord shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." (Isa. xxiv, 21-22.)

This is the day of the final Judgment on "the earth"; and is followed by the Advent of Our Lord to reign in Israel.

Now let us see that these pregnant sentences are dealing with the nations of the "earth" which, in this chapter, *refer to the nations of Asia and the Babylonian civilisation*, as *contrasted with* the Isles.

Now there is a paragraph dealing with "the poor," the needy in distress, who cry "O Lord, thou art my God." This undoubtedly is Israel. These are brought into comparison with strangers. The declaration is that while all these things have been falling upon the nations of the earth, *Israel has found in Jehovah "a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall."*

"Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low."

Thus *Israel is protected, while the Asiatic "earth" falls in utter confusion.*

"AND IN THIS MOUNTAIN."

That is to say, "in this nation"; for "mountain" signifies government, and the nation so governed. The reference is to Israel. "And in this mountain shall the Lord of hosts make unto all the people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

Read also verses 7-12. *This is God's purpose concerning Israel when the earth is being turned upside down.* Undoubtedly "this mountain" is "The Isles in the sea," "The Isles of the sea." (2) "From the uttermost parts of the earth," that is to say, "The British Isles."

THE LAND OF JUDAH.

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

"Open ye the gates that the righteous nation which keepeth the truth may enter in."

The latter nation is clearly defined elsewhere in the Bible as Israel.

Read the succeeding verses of this chapter, namely, Chapter xxvi, for they tell the story of Judah during the seven times of punishment and of her awakening at the end of that period, in the day called "That day" in these chapters.

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MY PEOPLE.

"Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

LEVIATHAN.

"In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." (Isaiah xxvii, 1.)

Here is a striking passage. What does it mean? The answer must be, "We do not know." It is a serpent—that is to say—one the way of which is hidden, the presence of which comes as a surprise, the attack of which is sudden, unexpected, poisonous and deadly. It is a *piercing* serpent. It makes its way through defences, and strikes a sudden and deadly blow. It is a *crooked* serpent; its path is not to be estimated, and so guarded against; it is deceitful in its ways—it is a water animal, whose attacks are to be feared afloat; or it is a maritime nation or company of nations who are thus described which shall suddenly strike a naval blow unexpectedly. It is not a general system of warfare, but a definite nation or organisation, or fleet. Twice it is distinguished by a proper name, namely, Leviathan.

"And he shall slay the dragon that is in the sea." This seems to refer to a country or power, or to an organisation afloat which is of the dragon nature. So we take the "dragon" symbol and see that it is one of the three powers responsible for one-third of the propaganda leading up to the "Battle of the great day of God Almighty." (Rev. xvi.)

Are we reading here of the development of submarine fleets, piercing and crooked, whose attacks are unexpected and deadly, of the dragon power?

We should say to those who are in charge of our naval defences beware of the sudden, unexpected piercing stroke of the enemy whose presence was not expected, whose action is crooked or not according to usage of war—striking perhaps in peace time.

Whatever the fact, the end is sure. With his sore and great and strong sword, *in that day the Lord shall punish Leviathan.*

A VINEYARD OF RED WINE.

What a beautiful figure is here. In Palestine, the land of our fathers, anyone may grow a vineyard of white wine. The white grapes need no care, or very little. But he who would grow a vineyard of red wine in Palestine must literally care for it night and day.

We are still thinking of the day which is looked upon as the day of tribulation. The "earth" is being broken to pieces. Israel is being preserved. Judah is singing of its strong city, whose bulwarks are salvation, into which "*the righteous nation that keepeth the truth*" enters as garrison and defenders. That is to say, Israel-Britain. Leviathan and the dragon are being destroyed. God's people are called to hide themselves within their chambers for a little moment, "*until the indignation be overpast.*" It is in "that day" that the Lord sings of His vineyard of red wine.

"A VINEYARD OF RED WINE.

"I THE LORD DO KEEP IT: I will WATER IT EVERY MOMENT: LEST ANY HURT IT, I WILL KEEP IT NIGHT AND DAY."

Most certainly the vineyard of red wine is redeemed Israel-Britain.

Now let us take these messages and set them side by side as they refer to "THAT DAY." Manifestly they may not be set in sequence chronologically, for the prophet insists that the time indicated is identical; it is "In that day." So we have in contemporary array:

"The earth" Chapter xxiv.	"The Isles" Chapter xxiv.	Israel: "this mountain" Chapter xxv.
"The land of Judah" Chapter xxvi.	"My people" Chapter xxvi.	"Leviathan" Chapter xxvii.

"A Vineyard of red wine" Chapter xxvii.

It will be seen that while the earth, and Leviathan, the strangers, and the terrible ones, *are destined to go through terrible experiences* "In that day"; Israel, Judah, The Isles, *are to be kept in perfect peace.*

So, looking at this great series of chapters dealing with "that day" of the indignation, *we cannot see that they fall upon Israel.* Truly she passes through the experience of being broken off from the nations: of halting her usual activities: of withdrawing into her chambers and of shutting her doors about her: hiding herself for a little moment until the indignation be overpast. Perhaps this would amount to what would in normal times be considered cataclysmic interruption of trade, commerce and industry. But compared with what is happening in the world outside it is peace itself. Moreover, the conditions will start every wheel in industry, and every person in service, so that employment will be at "its highest peak."

THE PASSING OF THE THRONE OF DAVID.—III.

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

ISRAEL'S SONGS OF TRIUMPH (XXV-XXVII).

THERE is a great gap and many things have taken place since the prophet in chapter xxiv, 15-16, heard in vision "glory to God" ascending from the British Islands, and the utterances now poured forth by Israel again in possession of her land. The times of the Gentiles, at least 2,520 years, have passed by, and the "hidden" people have been revealed. All nations, with the exception of the Jew and the Arab, have been obliterated as to their original. Isaiah xxx, 28; xxv, 7.

Zion now being restored, she can lift up her voice and praise God in that He has done wonderful things; His "counsels of old are faithfulness and truth." Or as Isaiah l, 11, "they shall see eye to eye when the Lord shall bring again Zion," with the voice together (Israel and Judah) shall they sing. The city here is in direct contrast to that one spoken of in

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xxvi, 1, and means the ideal-world city, whether Rome or Constantinople, or "Babylon" representing all. See Ps. lx, 9, and cviii, 10. Verse 3 refers to the city of that mightiest of nations who has the Lord for their God; "the city of the terrible nations," an epithet applied to Israel, Isaiah xviii, etc., made strong by His mighty power, also God's instrument to support the needy, the refugee and the poor. These other terrible ones are "strangers" to God's covenant. The time is arrived, v. 6, when the Peace having been arrived at in Jerusalem, Hag. ii, 9, and God's purposes and plans being accomplished, here, in this mountain (xxiv, 23), will be a feast of the richest flavours, to commemorate that Israel's "dead men shall live," xxvi, 19; Hos. xiii, 14; 1 Cor. xv, 54, 55-57. "Death swallowed up in victory." Then shall Israel know her God, and in a greater sense even than a Christian does, for the substance is realised, the evidence is complete; the Christian's best hope will be accomplished, and he himself see the Kingdom of God and its rightful King. He will see then that all the promises made to Israel are "Yea and Amen in Christ Jesus," and learn more completely to know that breadth, and length, and depth, and height, and the love of Christ which passeth knowledge, and be filled with all the fulness of God. Ephes. iii. Lo! this is our God, we have waited for Him. We will rejoice and be glad in His salvation. In this mountain also the hand of the Lord shall rest, after having trodden down all Israel's enemies, Moab being especially named, for was it not Moab that tried to turn God's blessing of Israel into cursings? and when the device of Balak failed, tried her with dark deeds of incest, the representation of the corrupted and sensual world, as opposing God's pure laws. Mal. ii, 15. All that oppose the integrity and righteousness of God's Kingdom, together shall fall, as does the high fort of the walls of every city not founded upon the Rock.

CHAPTER XXVI. When Israel is seen to be, under God, the deliverer of Judah, Judah shall have this song. We have a strong city (Israel), salvation will God appoint for walls and bulwarks. She herself will admit her own shortcomings and acclaim Israel to be "the Righteous Nation which keepeth the Truth." She will see that Jerusalem has been turned over to the charge of Israel, for that she (Israel) is all righteous. This acknowledgment on the part of Judah will reflect upon Israel (Britain). No nation is saved by the multitude of the host, but a righteous nation will be kept in perfect peace; this brings salvation to herself without offensive weapons; she has learnt to trust in the Lord Jehovah, for in the Lord Jehovah is the Rock of ages. Deut. xxxii, 15, 18, 30, 31-36. Their experience has been gained throughout their national life. "There is none that fighteth for us but only Thou, O God!" How very true their reasoning, v. 5-8, for they plead with God to call to mind the NAME, His own vouchsafed MEMORIAL. Exod. iii, 15; Hos. xii, 5; Ps. cxxxv, 13. We do not realise the Power of this Memorial. We must plead it more and more. Let the desire of our soul be to His NAME and to His *Memorial*, Isaiah xxvi, 8, for He has pledged Himself on behalf of His people, v. 9. Through the long, dark night of affliction have I desired thee, yea with my spirit within me will I seek thee early; what is this terrible night? Is it brought on by the burden of Dumah? Isaiah xxi, 11, 12; Mic. vii, 7-10. It is connected with God's judgment at the end of this age. The contrast of the effect of God's dealings upon mankind is here stated, with Israel they will urge us to extend the Kingdom to the utmost of our power before the coming of our King. With others it will lead them to deal unjustly. One cannot help, here, referring to Luke xvii, 22 to xviii, 8, remembering Abraham's prayer for Sodom. God's gracious deliverance of Israel is seen, Isaiah xxvi, 12; they are delivered from the envy of the nations: the rebuke of His people shall He take away from off all the earth, xxv, 8-9. The nations will not see the lifting up of God's hand until too late. We, then, have Israel's confession as a result of God's grace, v. 12, 13. The contrast between other nations and Israel is that every nation fighting against Israel shall perish, lx, 12, whereas Israel's people have been most wonderfully increased, though it had been removed far unto all the ends of the earth. In our trouble we remember the Word of the Lord, Ps. l, 15, "Call upon Me in the day of trouble: I will deliver thee and thou shalt glorify Me." Affliction will bring us to our knees, Hos. v, 15. We certainly have not rendered to the Lord for all His benefits towards us as a nation. We have done but little in His vineyard, and Europe has received but little at our hands, it is but true, "neither have we wrought any deliverance in the *earth*, neither have the inhabitants of the *world* fallen." One of these, the earth, is Europe, and the world is the other nations, mostly under our dominion or protection.

This 19th verse has been assumed by many commentators to refer to the resurrection of the Church. Whereas it is really addressed in answer to the prayer of Israel. "Your little strength, I know it all." Rev. iii, 8, it shall yet be rewarded, thy brethren of Judah, v. 9, shall yet come to thee, and all Israel shall be saved.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity, the earth shall disclose her blood and shall no more cover her slain." Some terrible punishment is to be meted out upon all the nations which in days gone by have persecuted the people of God. Rome and her "Catholic" surroundings will be called upon to give an account for the righteous blood that they have shed. Rev. xi, 15-19; xv, 8. There will be a separation between "him that serveth God and him that serveth Him not." Mal. iii, 18, 19; iv, 1. This is all set out in Revelation.

GOD'S GREAT CARE OF ISRAEL (XXVII).

"In that day," if we turn back to xxii, 25, we have the day or period of the transplanting of the House of David back to Palestine, as in xxiv, 23. It comprises certain matters leading up to that day, which here does not end until v. 13. *In that day*, the great trumpet shall be blown. This is the same as Rev. xi, 15, the seventh trumpet, when the mystery of God shall be finished. God's people restored. The commencement of this restoration was the greatest sea-fight that has ever taken place in the world, when submarines were used to the terrible destruction of shipping and almost to the starving of God's people located in the British Islands. But God is watching. He has acted in mercy, but in such a way as that we could not claim the victory. We know we were at our wit's end; we know

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of the secret counsels held on board the Admiral's ship to devise a plan to pierce the submarines by a detonator let fall into the sea, which should pierce them through ; we know also how on April 23rd the daring attempt to shut up Zeebrugge was carried out in 1918, which ultimately brought the war 1914-1918 to an end. No one puts these devices down to man alone. It was "the Lord with His sore, great and strong sword that punished leviathan (the U-boats), the piercing serpent, even leviathan that crooked serpent, and he shall slay the dragon that is in the sea." We were near the end of our resources when God put the ideas into our sailors' minds. What brought on the mutiny in the German Fleet? "In that day sing ye unto her, A vineyard of red wine." The vineyard of the Lord of Hosts is the House of Israel, and the MAN of Judah His tender plant. *Comp.* John xv, 1, 5, and contrast Ezek. xv, 1-6, with John xv, 6. Red wine is the wine of delight. I, JEHOVAH, do keep it, see His care of it, in watering, manuring, pruning, cutting off useless branches, no man can come near to hurt it day or night. His care is wonderful; it does not mean that His people do not undergo correction, but it is all in love. Isaiah liv, 9, 10. And "they shall surely gather against thee, but not by me." "No weapon formed against thee shall prosper." As soon as we fall on our knees He delivers us. "Or let him take hold of my strength, that he may make peace with me ; and he shall make peace with me." This we have done, but imperfectly.

However, a greater era of blessedness is coming. "He shall cause them that come of Jacob (the supplanter, the deceitful) to take root," he shall sow his wild oats, ultimately throwing them away, and "ISRAEL shall blossom and bud, and fill the face of the earth with fruit."

Israel returns to reason, let him count up God's dealings with him. Has He smitten him as He smote those that smote him? Has our land been laid waste? Have we been brought to bankruptcy? Have we not been enabled to lend to all nations, even to the impoverishing of ourselves for others? "In measure when it shooteth forth thou wilt debate with it." God will deal gently with us, bringing us to reason that charity may begin at home, put our own house in order, when we see God "staying His rough wind in the day of His east wind." We have not yet experienced this, as we shall immediately. Then, by this therefore shall the iniquity of Jacob be purged. Jacob again must be overcome in his wrestling with the ANGEL. The natural man must be put away, and we shall then be His true Israel. Every idol, image or thing we cling to must be relinquished, and Jacob must become the true people of God.

We then have a repetition of what will then have taken place, xxv, 2 ; xxvi, 5-6 ; all the opponents of God's Kingdom shall find no favour. Great wonders are to take place in the land of Egypt and the great trumpet is to be blown, and they shall come which were ready to perish (the lost) in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy Mount at Jerusalem. That these are children of Israel is plainly stated, and we know of very many in Abyssinia and Afghanistan who have to be gathered, though it may be one by one. Zech. ix, referring to the same trumpet, v. 14, gives us the manner of the return of very many from the regions of Afghanistan. It may be that these are termed "the Kings of the East," Rev. xvi, 12.

Such then is the story of that portion over whom the House of David has been reigning from the time it left Judæa until its return again to Jerusalem, as in xxiv, 23 ; this latter verse being a concise summary to the glorious sequel of the first transplanting of the House by Jeremiah. Ezekiel xxix, 21, see 18, 19 ; Isaiah xxiii, 7, 18 ; and the glory of the King's return.

THE PARABLES OF THE KINGDOM.—II.

AN ADDRESS BY MR. J. J. MOREY, Kensington Town Hall, 16th April, 1928.

"THE Kingdom of God shall be taken from you, and given to a nation." Now a nation can be a merchantman, and the greatest merchantman the world has ever seen ; for if this Empire is the nation to whom God has given the Kingdom, it is the merchantman who has been seeking goodly pearls, who has got within his grasp a greater pearl than he ever thought or knew. I believe that this great Empire is the merchantman ; at any rate, it is the only nation, the only merchantman, that has been seeking goodly pearls, and it is the only one that has found any worth naming. We think we have found some goodly pearls, do we not, in our ecclesiastical systems, in our creeds, and, dare I say it? our Prayer Book ; in our commercial greatness, in our fame, in our social order. We think we have found some goodly pearls, but I suggest to you that the time is coming soon when this nation will see that here is the treasure of the Kingdom of Christ, and she will be prepared to sell all the rest in order to keep it, and she will have to sell most of them, for we are beginning to find out that the things we thought were goodly pearls are but tinsel, and some of them are already losing their beauty. We shall let them go ; and that is the price we have got to pay to build and retain the Kingdom of Christ here and now.

I believe that we shall come to that. I believe that in the great tribulation which is upon us Britain is going to find herself ; she is going to open her eyes ; she is going to see that she has a real treasure, and the treasure and the pearl are very closely allied. I believe we shall loosen our hold upon many secondary things, upon many things we have falsely prized and thought were pearls, but which we will be willing to part with in order to have the Kingdom, the precious thing that God has committed to our care.

Let me take you on to another parable which I think comes out of that phrase : "The Kingdom of God shall be taken from you." It is a Kingdom parable. Do you see what happened when Christ said that? He was depriving the unjust steward of his stewardship. You know that parable. The master is going to discharge him, and that is when he gave him notice. "The Kingdom of God shall be taken from you, and given to a nation." The master is going to get a fresh steward, and the unjust steward says : "I kno what I will do, so that when I am deprived of my stewardship they will receive me into their houses." This is the Jew, and he has truly got into all their houses throughout the world. In the House of Manasseh, in the House of Ephraim, in the House of David ; in every land he is very well established, and you will find he got in by the same worldly wisdom as that

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steward showed towards the debtors in the parable. It is the story of the Jew, and the way he is going to plant himself firmly in the worldly houses of this age, and be satisfied with worldly fame and position. The Lord points the moral, and says His disciples must do better than that. He says: "You must so use your money—the mammon of unrighteousness—that you may make friends who will receive you into everlasting habitations." This steward is going to be content if he gets into the houses of earth, but you must so make friends of your financial power and your mammon of unrighteousness that, when you are in need, they will receive you into Heavenly habitations—treasure in Heaven and not merely on earth.

Now, I think you will see at once the meaning of the parable of the mustard tree; it only needs to be mentioned. There are three parables based upon seed. There is one parable of the seed which is not strictly a Kingdom parable, I think: the parable of the sower who went forth to sow. There I think the seed is the Gospel, but in the parable of the mustard tree the seed is the Kingdom, and the Lord says the Kingdom is like a tree which at first was very small, just a mustard seed, but it grows into a tree and spreads and grows, so that the birds of the air may come and lodge in the branches thereof. That is what is happening. The Kingdom tree is growing up, and the time is coming when it will be grown, and the nations of the world will be glad to come and shelter under its throne, its government, its laws, and its righteous reign. It is a picture of the Kingdom grown up.

Isaiah has a wonderful word bearing upon that. Speaking of the nation that has the building of that Kingdom he says: "The nations that knew not thee shall run unto thee." They are going to come and lodge in the branches of that Kingdom, at any rate when Christ has come to be the King.

Then, when Our Lord had given His disciples many of these parables, He said unto them, "Have you understood all these things?" And they had the nerve to say, "Yes!" Well, they were in advance of many of us, for they had not lost the vision of the Old Testament; and when Our Lord talked about the Kingdom they knew what it was. The law and the prophets and the Kingdom made one story, and they knew it was the Kingdom of Israel. If you and I had not lost the vision of the Old Testament, we should have understood also.

Then Our Lord said to them, "Every scribe who is instructed unto the Kingdom—every man who has really seen this mystery—is like a householder, who bringeth out of his treasure things new and old."

The modern preacher has not any "old" in his story of the Kingdom; it is all "new"; it all begins with Jesus. Therefore, he has not been instructed unto the Kingdom. The man who knows the secret story of the Kingdom of the Bible begins with Abraham; then the law, and the throne of David, and the prophecies about the Kingdom, about its submerging and its restoration; then Bethlehem; then Calvary; then the "New," the Christian era; then the coming again of Our Lord, and the millennium. There is an "old" as well as a "new" part to the Kingdom, if you know the truth about it. Do you not see what Christ meant? He meant that it takes the Old Testament as well as the New to tell the story of the Kingdom, and the whole Bible is one connected theme.

Now let me refer to another parable. In fact, there are two which I will merge together: the parable of the talents in St. Matthew and the parable of the pounds in St. Luke. I believe they are one, and I venture to say that the Church has twisted those parables out of shape to make them appear to bear an individual message. They are not individual parables, they are Kingdom parables. I believe they have a larger and a national meaning. Let us look at them. Begin with the one recorded in St. Luke:

"A certain nobleman went into a far country to receive for himself a Kingdom, and to return."

You have there the Ascension of Our Lord, His Coronation in Heaven—which is told you by St. John—and His Second Coming all in a sentence. Are you still thinking that I am wrong? Are you still thinking that the Kingdom of the parables, and the Kingdom of God, and the Kingdom of Heaven, are just a state of grace, a state of salvation? Then how are you going to deal with that sentence? A certain nobleman, Our Lord—nobody disputes that—went into a far country, to receive for Himself—salvation? Eternal life? It is preposterous. And to return and take possession of His Kingdom—eternal life? Salvation? You know very well it is impossible. He is the Lord of Life and Glory, the Redeemer of Israel and the Saviour of the world. If the Kingdom is just a state of salvation, then the parable is meaningless, but if it is a Kingdom over which He will reign on earth, then you see He went to receive the honour of being proclaimed King, and will return to take possession of His Kingdom and to reign over it in this world.

Before He went away He called His ten servants. Now, why ten servants? "I am not sent but to the lost sheep of the House of Israel." Ten tribes, no doubt about it, and they are the ten servants. And He delivered unto them His goods in St. Matthew; His pounds in St. Luke; and said to them, "Occupy till I come." He will be a long time away. He told the parable because they thought the Kingdom would come soon. "After a long time the Lord of those servants cometh." While He is away He has put someone in charge. Who? The ten servants; "Occupy till I come." Who is occupying till He comes? Who is in charge of the sacred things? Not the Jews; for He took it away from them. It is that nation, that flock, the nation and the people who make the ten servants, the House of Israel. Those ten servants are the flock; they are the nation; they have the seed buried; they have the hid treasure. In other words, they have the goods which He delivered to their care. If you look at the world to-day, there is no doubt as to who is occupying. Great Britain is occupying till the Lord comes. He delivered unto them His goods. Now, what are the goods? (1) *The laws of the Kingdom.* He has handed to this nation the responsibility of interpreting that law in terms of national life. We are in charge of the law; He has delivered to us the goods, and the great Ten Commandments are a part of the goods. (2) *The land of Palestine.* This land will be the centre of His Kingdom, and surely it is a part of that committed to our care. To whom has He given it? To the same nation which is in charge of the law. (3) *The throne of David.* That throne is going to be preserved and handed over to Him. To whom has He given it? To the same nation which has the law, and the land where the throne is going to stand.

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The law and the land and the throne all part of the goods. (4) *The Book of the Kingdom.* To whom has He given that, for its distribution, for its proclamation to all nations? To the ten servants—to Britain to-day—and we have it, as we have the throne, the law and the Kingdom. Surely that is what it means. (5) *The Church of the Kingdom.* Britain is the centre of Christianity. My brethren, we have the goods. We must be the ten servants; we must be the nation to whom He gave it; we must be the flock of the House of Israel.

But we have to develop those talents, we are expected to make one talent grow into ten. Look at it. What about the law spreading over the world to-day? What about the throne? One of the greatest influences in the world for civilisation and national righteousness. What about the Book? And the Church? With all the mistakes we are making at home, we still have the missionary door open, and we are sending out the Gospel to all peoples.

I think those three men who come back to the Lord to report are representative men. There were more than three. At any rate there were ten servants to begin with, and that is a race, and those three men stand for three classes. You have at the top the people in that race who have meant business, and worked hard for the Kingdom and have done their best—one talent made into ten. Then you have the moderates—there are plenty of them; and then you have the third class in the nation who have buried their talents in the earth. And it is time you began to find out which class you belong to; whether the Lord is going to say to you, "Well done, good and faithful servant," or whether you are going out into the outer darkness, where there is weeping and gnashing of teeth.

Then the parable of the wheat and the tares. I think there is to-day a great misunderstanding as to the time and the fulfilment of that parable. A clergyman said to me the other day, "I have been preaching about that parable for years. That parable is the Last Judgment; that parable is the Great White Throne period at the end of the millennium, when the wicked, and others, come up for judgment, and God separates the good from the bad." That is a great mistake. Let us see. You cannot find that there are any good coming up for judgment at the Great White Throne. I will challenge you to find it. "The wicked rise not again until the end of the thousand years," but the good go in without judgment. "There is no condemnation to those who are in Christ Jesus," and I think you will see that at the end of the millennium it is the wicked only who are judged; the good are not there. Again, at the end of the millennium there will not be any tares in the Kingdom; it will not have been a perfect millennium if there are. If I must have about me all the cunning, crafty, selfish people during the millennium, it won't be an era of happiness for me. It is unthinkable. He is going to take the tares out of the field, in order that there might be a millennium. It is a great mistake to put that parable of the wheat and the tares beyond the millennium. It is coming within the next few years. The Lord is going to cleanse the Kingdom of all things that offend and them that do iniquity, in order that there might be a clean, righteous Kingdom on earth, and it is at the beginning of the millennial reign of Our Lord Jesus Christ.

I think that parable fits the parable of the pearl. We have come to the time when we have to be prepared, in this nation, to let the tares go, and to let everything that belongs to them go. The things that we have thought were goodly pearls and which we have prized so much we have to let go, and take the great pearl—the righteous Kingdom.

We are at the beginning of these things now, and I think through the fires of tribulation we shall find our souls, we shall find our nation and our true selves. The Lord is going to lift out of the Kingdom all those that are represented by the tares. That must come at the beginning of the millennium.

Before I close I want to say that in St. Matthew, chapters xxiv and xxv, we have a series of parables which indicate what the Lord is going to do when He comes. I have not the time to deal with them now, but I want to call your attention to a remarkable passage in chapter xxiv which has appealed to me in these days. It seems to me that when Christ comes the first man He is going to deal with is the man who has been in charge of His Kingdom. Listen to this: if this is not our Royal House, I do not know anything. Our Lord says, referring to the time after He has come, "Who, then, is a faithful and wise servant whom His Lord hath made ruler over His household, to give them their meat in due season?"—to attend to the welfare of His people. I am very thankful that we have a King who has the welfare of this nation at heart. "Blessed is that servant whom his Lord, when He cometh, shall find so doing. Verily, I say unto you that He shall make him ruler over all His goods."

There is your House of David; there is your servant David, appointed to reign over the combined Kingdom of Israel and Judah, and he is here now. Have you got that? The King whom He is going to elevate under Himself, to be the King—or the Royal House, at any rate—is here before He comes. I think we need to pray for the King. The responsibility of this nation is his, as God's representative. I believe he feels that responsibility, but he needs that you and I should hold up his hands, and should pray that he may have grace and wisdom to discharge that responsibility, so that when the Lord shall come He will find him so doing, and give him an honoured place in His Kingdom on earth.

BIRTH-PANGS.

By A. R. Nelson Heaver.

A Message to the Young People of Great Britain.

A Congress Message entitled "The World Crisis" appeared in the National Message and Banner dated October 1st, 1927. The message which follows is complementary to this, but is more directly a message to the Younger Generation of Britain.

The writer has ever striven to avoid the egotistical element in previous writings, but in this case pleads the indulgence of his readers, since the initial personal testimony with which the article deals entirely loses its force if the pronoun "we" is adopted.

As one who originally rejected the British-Israel evangel because I imagined that it involved the recognition of the

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almost inevitable recurrence of world hostilities, I have abundant sympathies for those among my fellow members of the rising generation who recoil in horror from the very contemplation of such a thing.

It is easy for the armchair critics to talk with careless lightness and detachment. It is a different thing for Youth who has to pay the price and meet reality upon the battlefield.

"Young Man, rejoice in thy Youth!" Thus it is written in the sacred Book. Well, those of us who were between the ages of fifteen and twenty-five when War broke out have had little opportunity to rejoice in our youth. Before our time we were called upon to face the sternest discipline that life can offer, the soul-testing ordeal of experience in the furnace and the holocaust of modern war.

BRITAIN looked on aghast as the flower of her manhood offered up their lives upon the altar of human sacrifice. A generation gave their lives for the KINGDOM.[1] The SOUL of the NATION was shaken to its foundations.

And to-day, with a generation of the best of our virile brethren missing, we face a world of difficulties such as appals the heart of the wisest of our elders, with all their advantages of age, discretion and experience.

Moreover, many of us are without that strengthening of a living faith in CHRIST which *alone* makes the facing of such an ordeal bearable.

To such the words of CHRIST at first may well seem strange and difficult. How can we face the coming storm—the coming whirlwind conflict?

Listen to the voice of Him Whose every word is authoritative. Speaking of the very times in which we live, He said: "When ye shall hear of Wars and

RUMOURS OF WARS,

Be ye not troubled. . . . For these are the beginnings of sorrows."[2]

One can imagine the scorner or the mocker saying "*Be ye not troubled!*" How often have those who were at the Front heard the words, "After all, what does *anything* matter?" These were the words on a thousand lips during the sorrows of the last great struggle, when those who, seeing no light—no explanation for the tragic horrors around them, watched in dull despair, Humanity, drinking to the last dregs the cup of mortal anguish.

The doctrine of despair truly enough. But where there is no vision the people perish.[3]

One can imagine the cynic and the disillusioned saying "*Be ye not troubled*"; but to hear such counsel from the lips of One Whose human sympathies were not dead but divine in their living intensity is simply amazing.

Be ye not troubled? Well, if we are right in facing the issue of a universal conflagration without being troubled, then there must be some tremendous reason for it.

What is that reason?

Before I was nineteen years of age I had seen war under many conditions. In the Homeland, where the agony caused by casualties among relatives and friends never failed to leave its mark; where the effects of enemy submarine blockade and raids from the air brought suffering to the people such as could only be forgotten and ignored by those bereft of all imagination.

I saw war in FRANCE behind the lines; the effects of war upon the life of a people holding at bay within their own domains a cruel and merciless foe. I saw war service in the air with the armies of three allied nations; with the French and American armies in the South of France and the British armies in the North.

I saw war from the enemy's lines; from the midst of his field gun batteries firing upon our own advancing troops; from behind the German lines; in occupied territory; among the French and Belgian populations under domination of the enemy; the hardships of prisoners of war, Russian, Portuguese, Italian, French, Belgian and British. I must draw the veil over the conditions endured by some of these . . .

I saw the effects of war in enemy territory; the effects of naval blockade upon the lives of civilian enemy population; the life of prisoners in enemy lands; a revolution, when the Southern German States threw off the yoke of PRUSSIA; the return of enemy troops marching through their home towns heralded as "heroes having laid down their arms in the cause of humanity" . . . .

Truly a tour of the Western Front such as few M.P.s, with all their special privileges, enjoyed! Moreover, I saw it all with the eyes of a journalist. For although young in years, I had the heart of a man and one that ached for the sufferings of the people.

And having seen war under all these conditions, I believe from the foundation of my soul that war is hell, and that any man who can stand up and say in the face of modern wars and rumours of wars, "Don't worry; Be ye not troubled," is saying a tremendous thing—so tremendous that no man but JESUS would have dared to give such thought an utterance.

Certainly none but He could take upon Himself the authority to give vent to so stupendous an assertion. But JESUS spake as never man spake, and behind His word lies all the power and authority of the living GOD.

Then, if we are not to be troubled in the face of the coming tribulation—in the prospect of a further war—there must be some transcendental reason for it. What is the reason? In what light should we regard the struggle of nation with nation and kingdom with kingdom?

Listen to the voice of JESUS—the greatest Statesman of all time—as He repeats His message:—"Be ye not troubled . . . For these are the Birth-Pangs!"[4] The Birth-Pangs?

Yes! These are the Birth-Pangs, not only of a New AGE—an AGE wherein dwelleth righteousness—but of a new CREATION.

The present phase of trouble is indeed a War to end War. Our faith in this fact is fully justified, abundantly vindicated.

A woman, travailing in pain, longing to be delivered of her child, finds her sorrows turned into joy in that a man child is born. So shall our sorrows be turned into joy unspeakable. Finally, it is written that GOD shall wipe away every tear from our eyes.

For the spectacle of a world, struggling in the birth-throes

[1] For further detail regarding these great events please consult "The World Crisis," N.M. & B., 1.10.27. Of this article Mr. David Davidson writes: "Although you were writing from the scriptural standpoint, you gave the clearest exposition of the sum total of the Pyramid's message that I have ever read."

[2] Mark xiii, 7 and 8.

[3] There can be no vision without faith.

[4] Note marginal reference to Mark xiii, 8 (A.V.). Ferrar Fenton adopts for this phrase the more striking expression "birth-pangs."

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of a new creation, will bring the SOVEREIGN LORD of the UNIVERSE on a visit to the WORLD which He has made.

And to the SON—by Whom and for Whose pleasure[5] it was and is created—will be given

THE THRONE OF THE WORLD,[6]

the throne of DAVID.[7] And with the SON will be manifested that race of super-men, the sons of GOD,[8] for whom the whole creation waiteth.

Moreover, we have this sure assurance: "*Whosoever* shall call on the name of the LORD shall be delivered."[9]

The message that, coming from a Brith-ish leader in the past history of our nation, strengthened God's Brith-ish People in the hour of trial, was: "ENGLAND expects that every man this day will do his duty."

In the present DAY of the LORD, a greater Leader and Commander than he, sends you His message:—"JESUS expects . . ."

What does the KING expect of His People? Surely among the greater things, just this: "That every ANGLO-SAXON MAN will do his duty, standing steadfast and unswerving in their loyalty to the KING and KINGDOM into Whose service they have been called."

Let us then, in prayer, repentance and faith, stand together bravely enduring until the hour of His coming—the coming of the KING of the KINGDOM of HEAVEN to reign over us.

Meanwhile JESUS is still expecting till His enemies are made His footstool.[10] Expecting . . . . till . . . .

The whole creation begins to feel the thrill of this expectation, as the hour of triumph, so long looked for, falls due.

BISHOP STIRES ASKS AMITY WITH BRITAIN.

THOSE who would sow the seeds of hatred and conflict between England and America were attacked by the Right Rev. Ernest M. Stires, Bishop of the Episcopal Diocese of Long Island, yesterday afternoon, in St. Thomas's Church, Fifth Avenue and Fifty-third Street. The occasion was the unveiling and dedication of a war memorial to the parishioners who served in the World War and especially of the twenty men killed in the war. A distinguished company was present, including many uniformed men who had served overseas.

Bishop Stires, who was Rector of St. Thomas's until two years ago and who himself served as a Y.M.C.A. Chaplain in France, unveiled the memorial, which has been cut into the wall over the door on the Fifty-third Street side. General Robert Lee Bullard, the military guest of honour, stood near the Bishop and the Rev. Dr. Roelif H. Brooks, the present Rector, as an American flag was withdrawn from the memorial.

Immediately after the ceremony, Bishop Stires, speaking from his old pulpit, launched his attack on those who would stir up trouble between England and the United States.

SEES KINSHIP OF SPIRIT.

Speaking of the relations between America and England, Bishop Stires said:—

"The people who read history with the larger understanding, who feel the presence of God in every page, who behold Him working His purpose out, now helped by man and now hindered, these students know that the true peace of the world, the peace of obedience, depends more upon deep and abiding friendship between these two great peoples than upon any or all other considerations.

"Our two forms of Government were born of our character and not enforced by political mechanics. We have in common a fundamental temper in the making and administration of law. Stronger than the tie of blood and the bond of common speech is our kinship of spirit. This is most clearly proven by our most serious conflict. For the Declaration of Independence is the child of Magna Charta; and the lion's whelp was true to the call of the blood in its veins.

"It is unnecessary to recall, however briefly, to such a company as this the annals of England's glory from Alfred's day—and earlier—to our time. With all her faults and all her mistakes she yet stands pre-eminent in character, ability and strength; the greatest teacher of truth and justice, and the most faithful exemplar and guardian of the ideals she has taught. Civilisation may need for its larger beauty the contributions of many other nations, but who could think that a civilisation worthy the name could be possible without England?

LIKE "TWO HANDS OF GOD."

"Often in the same family there are two lads totally different in temperament and in gifts; each has strong qualities and some weaknesses, yet each is strong where the other is weak—and therefore they sometimes misunderstand each other.

"So it is with these two great peoples—each strong but in different fashion; each exhibiting characteristic weaknesses, but totally different in their natures. Yet they are brothers complementary of each other, if not always complimentary to each other. And when united for high unselfish purposes, they seem like the two hands of God for the moulding of a better world.

"What shall we say of those who would prevent this work, who would sow the seeds of hatred and conflict between England and America?

"Think you that the Christ of history has no clear call for us at this hour? He reminds us that though we are a nation of many peoples, yet our true mother is England. From her are the lessons, the examples, the spirit which made us great. Can you not hear Him bid these go hand in hand for the comfort and strength of the world?

"We sing the hymns England taught us, we pray the prayers hallowed by her, we study the Bible she defended and gave to the world, we read with a brother's pride the record of her sons in the great struggle in which at the last hour our sons fought and fell with hers—rushed on and won with hers.

"We should stand to-day with one hand raised in loyalty to God, and with the other we should clasp the hand of our English brothers, our fellow-soldiers in Christ. That is the best basis for peace and for a Christian civilisation."

[5] *Cf.* John i, 3, with Rev. iv, 11, etc.
[6] Abraham is "heir of the world." *Cf.* Rom. iv, 3.
[7] Luke i, 32-33. [8] Rom. viii, 19 and 22. [9] Joel ii, 32. [10] Heb. x, 13.

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BISHOP'S SON PRESENT.

The Rev. Ernest Van R. Stires, eldest son of Bishop Stires, who was ordained last June, appeared in his ecclesiastical robes for the first time in St. Thomas's. His name is among those carved into the memorial. He served as volunteer in the Ambulance Corps of the French Army, being too young to enlist in the A.E.F.

General Avery D. Andrews, Chairman of the War Memorial Committee, was in the front pew with General Bullard. Just behind them were Colonel Charles Elliott Warren, Colonel De Witt Falls, Colonel Thomas Denny, and Colonel Daniels, the latter of the American Legion. All were in uniform.

After the sermon "The Star-Spangled Banner" was sung. "Taps" was sounded by two buglers, one in the sanctuary and the other in the rear of the edifice, one echoing the other.

(*Extract from an American paper, kindly supplied by the Hon. Mrs. Graves.*)

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. 18.

THE Canadian Bank of Commerce had its Annual Meeting in Toronto, January 10th, 1928. Its President, Sir John Aird, gave the annual address, a stately and businesslike delivery.

In his remarks he referred to England in the following words, which are well worth a place in these "Notes and Quotations":—

"A few years ago, and since the war, some people were inclined to regard Great Britain as a decadent nation; but she is far from being this; indeed, the *British Empire is a greater Empire to-day than it has ever been.* We have only to consider that she has come to the forefront during the past year in the engineering and scientific field by securing the world motor-cycle speed record, the motor speed record, the world steam railway speed record, the world submarine speed record, the world steamship record, and the world aeroplane speed record, including the vertical aeroplane; and within the last month or so she has invented a process of manufacturing the highest grade of tool steel from iron products by means of wireless electric current."

And these are only samples of the many ways in which she is, and has been, leading the world for hundreds of years.

Referring to England's rule in India, the San Francisco *Argonaut*, quoting a great New York paper, says:—

"In the administration of India, the world sees, and India knows it, the most amazing bureaucracy that any civilisation ever produced, a body of men so insignificant in its numbers, so insignificantly remunerated, *yet so absolutely incorruptible*, and *so exalted in its prestige*, that with only a handful of white troops behind them—fewer than 65,000 officers and men of all ranks—the men constituting this bureaucracy governs a population of 300,000,000. They do more. *They govern it wisely and beneficently.* They protect the tillers of the soil from the Brahmin bannias and other oppressors, who naturally resent being excluded from this immemorial field of plunder, and therefore foment anti-British propaganda in this country (America) and elsewhere."

Harold Begbie has written a series of letters on "Our Foreign Dictators," a most valuable and timely production, which ought to be read by every man in the British Empire.

In his pamphlet he quotes from some other people of repute, and some of these quotations are herein used because of their real worth, as will be seen on perusal. He quotes Emerson, who says:—"I see her (England) *not dispirited, not weak*, but well remembering that she has seen dark days before; indeed, with a kind of instinct that *she sees a little better in a cloudy day*, and that in storm of battle and calamity she has a secret vigour and a pulse like cannon."

How true, too, are these words. In her trials in Egypt; in the wilderness in her warfare with Amalek; in Canaan under Joshua, the Judges and the Kings; on and on through Asia, in her time of exile and wanderings, and ever on, till she reached the Isles of Britain, and through the ages up to now, she was able to see, when others were blind. And she saw BECAUSE SHE HAD AN UNDYING FAITH IN GOD IN ALL THAT LONG JOURNEY, which gave her a clear eye and vision which are hers to-day.

THE NEW BIBLE HOUSE IN JERUSALEM.

BY B. R. PARKINSON.

THE official opening of the new Bible House at Jerusalem took place on April 10th. In the absence of Lord Plumer, the High Commissioner, through indisposition, Lady Plumer declared the building open, and the Bishop of Jerusalem conducted the service of dedication. There were present members of the great International Missionary Council, which has just held its meeting on the Mount of Olives; representatives of the Armenian Patriarch, the Greek Orthodox Church, the Syrian Church, the Abbot of the Abyssinian Church, and a number of clergy, missionaries and residents of Jerusalem and elsewhere. The Bible Society was represented by Rev. J. H. Ritson, D.D., London Secretary, Rev. David Calder, B.A., New Zealand Secretary, and two members of the London Committee. Several B.-I. friends were there from England and New Zealand, including Miss Lightbody, who runs a small Bible and Book Depot in Jerusalem for the Protestant British-Israel Association. There was also present the old man, Michael O'Felan, who kept open a Bible Depot in Jerusalem during the war in defiance of the Turks, and who presented a Bible to General Allenby on December 11th, 1917, as he entered the Jaffa Gate.

The new Bible House is a five-storey building in stone and reinforced concrete, erected on a site at the junction of the Jaffa and Nablous roads. On high ground just outside the old city walls the foundation of the house is in the rock. The building was completed just before the earthquake of last year, and was almost the only structure in the neighbour-

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hood which withstood the strain without a crack. Erected by subscription from all parts of the world, this is the climax of a chain of nearly fifty Bible Houses in many countries which have been built by or for the Society out of special funds, independent of the subscriptions for Bible distribution. Naturally the House at Jerusalem has evoked an unusual amount of interest, and the Society may be congratulated on the fulfilment of a long-cherished hope and desire, made possible by the British Mandate.

The Egypt Agency of the Bible Society, whose centre has been Port Said, distributes the Scriptures in 80 tongues, and it is anticipated that the Jerusalem Branch will become increasingly busy as the city continues to grow, for the demand for Bibles is great. A notable and significant episode was the presentation of copies of the Scriptures (Old and New Testaments) to all the Jewish workmen who were engaged on the building, and these were willingly received.

The Bible Society has this year passed the 600 mark in the total number of languages into which it has published the Scriptures, and the event recorded here may be hailed as a fulfilment of the prophecy, Isa. ii. 3, "Out of Zion shall go forth the law, and the Word of the Lord from Jerusalem."

B.-I. COMMISSIONERS' WORK.

MR. JOHN LEECH, K.C., has been making a tour of some of the Midland Branches, beginning with a large and enthusiastic meeting at Ebenezer Church, Birmingham, and closing at the same place with an excellent Conference of Midland delegates. The following Branches were represented: Birmingham, Handsworth, Walsall, Stourbridge, Nottingham, Derby, Leicester, Melbourne, Coventry, Leamington, Rugby, Dunchurch, Cheltenham. Some others, unfortunately, were unable to send delegates.

The Chief Commissioner and the large number of delegates were welcomed on behalf of the Birmingham Centre by the Rev. T. H. Whitehouse, Commissioner. Some topics of immediate practical interest were discussed, followed by an explanation at length by Mr. Leech of the enormous growth of the work of the Federation and of the overwhelming demands on the energies of the existing staff of Commissioners, and the need of further appointments. He also very plainly showed the urgent necessity of the Areas taking a fuller share in the raising of funds for the support of the men working them, and for the extension of their activities. After a free and interesting discussion, the following resolution was unanimously adopted:

"That this Conference of Midland delegates, having heard from Mr. John Leech, Chief Commissioner, a statement of the acute need for the better provision of funds for the maintenance and extension of the work of the Commissoners, recommends that every Branch of the Federation in the Area shall adopt among its numbers, according to individual choice, any or all of the following methods of contribution to the Commissioners' Fund for the Midland Area, namely:

(*a*) Such periodical payments (over and above their annual membership subscriptions) payable weekly, monthly, quarterly or otherwise as desired by the members, and of such amount as they may be willing to contribute.

(*b*) Weekly Freewill offerings by means of envelopes, for fixed or varying sums, according to individual convenience.

In the case of (*a*) and (*b*) each Branch, or its Committee, to decide whether the whole or what part of the moneys thereby contributed shall be given to the Commissioners' Fund.

(*c*) Pyramid Collecting Boxes, issued to Branch members from Headquarters through an Area Representative, the entire contents of which shall be given to the Commissioners' Fund.

And this Conference urges that each Branch shall take its full share in this pressing responsibility.

Tea was provided for the Conference by ladies of the Birmingham Centre, and the desire was freely expressed that gatherings of this kind might be held at frequent intervals.

"THE CHURCH OVERSEAS."

EXTRACT FROM ARTICLE BY THE EARL OF SELBORNE IN THE "QUARTERLY REVIEW."

"SOMEWHERE in the newspapers I read an account of a Communist Conference at which two leading ideas were expressed: the ardent hope of universal peace and a fierce desire for the destruction of the British Empire.

"Leaving out of account those present at the Conference who were in reality anything in the world but idealists, doubtless many of those present and who acclaimed those sentiments were genuine idealists—a very dangerous class of idealists, to be sure, but honest.

"I do not suppose that it has ever occurred to these people that the disruption of the British Empire would be wholly destructive of the possibility of the peace of the world; but so it is. On the dissolution of the British Empire each Dominion would have to look after itself, and each Dominion would be forced greatly to increase its naval and military expenditure for its own protection. The Dominions would arm. In India and in Africa chaos would ensue, exactly the same kind of chaos as to-day reigns in China.

"This was the condition in which the British found India when first they came in contact with her, and those are the conditions which actually prevailed less than one hundred years ago in those parts of India which had not then come under the peace-compelling sway of Queen Victoria. India would remain in chaos till some strong Power st[illegible]d into the place which the British Empire had previously filled.

"British Africa outside the Union of South Africa would likewise relapse into a seething warfare of tribe against tribe until some strong Power like France or Germany stepped in. This kind of chaos—when all ordered government is in abeyance and when fighting chiefs, small and big, roam over the land seeking what they can devour—probably produces the absolute maximum of human misery. This was the fate of France at the time of the Hundred Years' War with England, and of Central Europe at the time of the Thirty Years' War. It is the fate of whole provinces of China to-day.

"The British Empire has brought order, peace, liberty and justice to great tracts of the earth where the meaning of those words was unknown before. Its existence alone makes the ideal of the League of Nations possible; it is in itself a

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nucleus League of Nations; it carries with it the living hope that one day 'Peace will over all the earth its ancient splendour fling.' Destroy the British Empire and the result will be war and misery.

"Of course there were indefensible happenings during the centuries in which the Empire was growing into being. Men were not perfect then any more than they are now. But I do not understand why Communists of all people should feel so sensitive about that word 'grab.' They pretend that the whole of the Empire was grabbed by British adventurers from someone else, which, of course, is an utter travesty of the facts of the case. Conquest there was and much of it, but there was much voluntary adhesion for the sake of protection. I have myself discussed this very aspect of the question with that great African "chief," Khama, who persuaded the whole group of Bechuana tribes to put themselves under the protection of Queen Victoria.

"We are not responsible for the deeds of our fathers. We are responsible for the use we make of the heritage they have left to us, and I say unhesitatingly that to-day the hands of our people as a governing race are clean and that their motives are pure. Great Britain draws not one penny of tribute from the British Empire, and our universally accepted policy is to enforce peace and order, to give liberty and justice, and to train the less experienced races of the British Empire to govern themselves."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MEETINGS will be held as usual at Headquarters next week, Wednesday afternoon and Thursday evening. The speakers last week were Mr. John Leech, K.C., and Mr. Daniel Farmer. Mr. Sleeman's Bible Class meets each Tuesday, from 6 to 7. In response to requests a Bible Class for women will be held on the first Saturday afternoon each month, commencing on Saturday, June 2nd, at 3 o'clock.

* * *

We are pleased to report that the amount required for the new Book Room in East London has been subscribed, and to all the donors we tender our sincere thanks. We need liberal donations for our general work; the demands upon us in various directions are heavy and continuous. We cannot adequately express our gratitude to all those who regularly and generously send us help.

* * *

The B.-I. Cause has suffered a loss in the passing away of Mrs. Mitchell, of Bradford. A lady of a remarkably fine character, she was a zealous worker in a private way, and never lost an opportunity of spreading B.-I. teaching among those with whom she came in contact.

* * *

IMPORTANT CORRECTION.—On page 295 of this Journal, the symbology used by Our Lord in the Parable of "Judah and Lazarus" is said to be found in Isaiah xiv, 13 and 14, whereas it ought to have been Isaiah v, 13 and 14. See also the Revised Version.

* * *

A B.-I. Open-air meeting will be held in Finsbury Park on Sunday, June 3rd, at 3.30 p.m. The Rev. Joseph Gay will be the principal speaker, supported by Messrs. Pilcher, Barrow, McKelvey and Tester. We hope to announce other meetings in next week's issue.

* * *

Mr. Garrison, Secretary-General, gave two lectures at Stroud on 17th inst., at both of which General Fasken presided. In the afternoon, Mrs. Flora Annie Steele, the well-known authoress, moved the vote of thanks. In the evening the mover was Mr. Saunders, the Editor of the local paper, when the subject was "The Great Pyramid," which attracted a representative gathering from the town and district.

We are indebted to General Fasken for his influential efforts to rouse interest in this part of Gloucestershire.

* * *

On Saturday last Mr. Garrison lectured on the "Pyramid" in the beautiful Royal Hall at Harrogate to a very fine audience, said to be by far the largest known for a lecture in the town for some years past. It comprised the leading people, and drew numbers from Leeds, Bradford, Rochdale, Ripon, Ben Rhydding, Bingley, and other places. The closest interest was maintained for two hours. Dr. Rutherford presided. Great praise is due to Miss K. Noble, our very zealous and capable local Hon. Secretary, for her excellent organisation work, and her businesslike methods.

At both Stroud and Harrogate return visits were asked for.

During the early part of this month excellent audiences gathered at Bradford, Bingley and Ilkley, to hear the Rev. T. H. Whitehouse on "Moscow *v.* Britain," and at all the cry is for "more."

* * *

On the 10th and 11th four meetings were held at St. Martin's Parish Hall, Lincoln, addressed by the same speaker. The Chairmen were the Rev. Canon E. Akenhead, R.D., Councillor Miss M. E. Nevile, M.B.E., J.P., Mr. R. C. Minton, O.B.E., and Capt. J. S. Reeve, D.L., J.P. Good audiences in the afternoons, and excellent ones in the evenings, listened with intense eagerness to the Message of the Kingdom, many expressing keen delight. The work of organising the meetings was done by Major Guy M. Ellison, assisted by Lt.-Col. W. H. B. Brook, and members of Toc H. It is now intended to form a Branch here, and all who are interested are requested to send their names and addresses to Headquarters, 6, Buckingham Gate, London, S.W.1.

* * *

The Liverpool Branch had a visit from the Rev. Joseph Gay on May 10th, when he gave an address on "Britain's Place in God's Plan of the Ages." Questions were asked and answered at the close.

* * *

On May 7th the Watford and District Branch concluded a very successful season's work with a lecture by Mr. Howard B. Rand, LL.B. (of Massachusetts, U.S.A.), on the subject of "Bible Chronology and the British Empire," the chair being taken by Colonel G. W. Brazier-Creagh.

Mr. Rand's address covered a wide field of British-Israel Truth, giving the prophetical and historical basis upon which our teaching is founded.

The general opinion expressed at this and previous meetings is, "Why do not the Clergy teach this Truth, which is obviously Bible Truth, and of which we recognise the significance when the events, most of which are well known to us, are placed in their chronological order?"

During the season's work we have held twelve public meetings and eight Branch meetings, all of them well attended by enthusiastic hearers. We have been addressed by many well-known B.-I. leaders, and have enrolled a large number of members and associates during the year, many of whom have attended every meeting.

We are indeed encouraged to go on with the work which, with God's help, will be the means of great blessing in Watford and district.

* * *

SOME ENGAGEMENTS FOR NEXT WEEK.

BLACKHEATH, Y.W.C.A. Hall, Montpelier Row, Thursday, 31st, at 8. Rev. W. H. Stuart-Fox.
RHYMNEY, British-Israel Hall, Tuesday, 29th, at 7.
SHEFFIELD, Common Room, Victoria Hall, Wednesday, 30th, at 7.30.
TUNBRIDGE WELLS, Wednesday, 30th, at 3 and 8. Mr. J. J. Morey.

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THE NATIONAL

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CONTENTS.

	PAGE
What Shall Israel's Part be in the Last Great Struggle? —V. By the Rev. W. Pascoe Goard	337
"The Approaching End of the Age." By H. Grattan Guinness	339
The Second Advent.—I. A Paper by the Rev. J. Vavasour Hammond, Rector of Holy Trinity Church, Ayr	340
Notes and Quotations in Relation to Britain-Israel.—No. 19. By Professor Edward Odlum, M.A., B.Sc., &c.	342
Israel in the Assyrian Exile.—I. A Paper by A. S. Bayly (S. Africa)	342
The Kingdom-Nation and her Enemies. By Howard B. Rand, LL.B.	343
"Advent Witness" Review of "Israel in Prophecy and History." By P. W. T.	346
Part of the Headquarters' Staff (Illustration)	346
"God is not the God of the Dead, but of the Living." By the Rev. Wm. C. Battiscombe (formerly Rector of Warehorne, Kent)	347
Verses. By W. H. H.	349
From Mr. Ford's Page, "Dearborn Independent"	349
The Secretary-General's News and Notes	350

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.)

WHAT SHALL ISRAEL'S PART BE IN THE LAST GREAT STRUGGLE?—V.

By the Rev. W. Pascoe Goard.

We have analysed several of the outstanding prophecies in order to determine what is indicated in them as Britain's place and experience in the last great struggle.

Let us now turn to a consideration of mobilisation of forces such as are indicated as preceding the last great struggle. If we turn to the sixteenth chapter of Revelation—the pouring out of the sixth vial—we find an activity indicated on the part of 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.

This clearly indicates a period of intense and world-wide propaganda. It should be manifest by this time to all, and its scope and direction should be known. Is there such a propaganda?

In looking for this propaganda we must recognise that it is threefold and each division of it is indicated. The propaganda of the beast: the beast symbol has always indicated the secular organisation of a kingdom or Empire, such as Babylon, Medo-Persia, Greece, Rome. We shall be safe in assuming that the symbol still stands for some such power.

The dragon: this symbol stands primarily for the devil; and, secondarily, we believe for the ecclesiastical organisation which has always been associated with the secular authority of kingdom or Empire. It has not always been by the choice of the beast or national authority that such association has existed. Sometimes the dragon power of the priesthood has been in active contest as to authority with the national authority. History makes this very clear. In this case, however, the beast and dragon powers—while separately organised, each working toward its particular objective—will co-operate together against Israel-Britain.

The false prophet: it is sufficient to say that this description can only be referred to the Mohammedan organisation.

From these three sources, then, national and secular, ecclesiastical and Islamic, goes out a stream of propaganda. Is this threefold propaganda apparent to-day? Obviously the answer is "Yes."

The secular propaganda has its fountain-head in Moscow, and its activities are manifest in every land. We shall deal with this first:—

It is a striking fact that from Moscow as a centre of propaganda there has come to the Council of the League of Nations a proposal for national disarmament. As a move towards peace this proposal is utterly insincere. As a move to prevent war in the sense of nation moving against nation it is in line with the beast propaganda. The primary object of the beast power is not now to set nation against nation, but to set class against class in every nation, thus to bring about universal impotence outside of those countries organised under the beast rule; not international warfare, but class warfare, is the objective of the Soviet propaganda.

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In response to that propaganda, deluded classes have been organised in all the nations outside of Russia, who would move to overthrow existing Governments but for the fact that such Governments are armed and control the administrative machine.

Thus in Britain the forces which make for law and order are armed and organised, and are therefore able to hold the Communistic class element under control. In Russia, the forces which make for law and order are unorganised and unarmed, while the Communist Government is armed and controls the administrative machine. It is manifestly, therefore, a part of the specious propaganda of the beast organisation to induce the nations which stand for law and order to cast their arms aside.

Manifestly the nations would be mad indeed to fall in with such propaganda.

It is further the intention of the beast power, which is not by any means Russia, but a bureau of adventurers of a certain race, to use the forces under their control to carry out a programme of conquest greater than any which has ever been attempted in history.

The first objective tried has been China, but the inertia of China has been too great an obstacle to be quickly overcome, and that attempt has not succeeded.

The second would be India ; but the beast propaganda in India has been met by the difficulties of a multitude of races, a plurality of languages, the division of the people into rival faiths and into separate castes, so that again rapid organisation of the hundreds of millions of India cannot be carried out in the time available.

The third objective is the unorganised, sparsely-peopled, faction-torn Middle East. This is a land of supreme strategical importance and lies exposed to the grasp of any strong invader ; therefore the beast organisation is formulating plans to take possession of that strategic position, and, in order to carry out such purpose, desires first to disarm the Western nations, and especially Britain.

We have therefore the strange spectacle of the beast propaganda preaching disarmament to the Western nations, while arming itself in every direction. Not national war, but class war is the watchword of the beast propaganda. How clearly has the Bible foretold this very thing !

The ecclesiastical propaganda : Is this manifest before our eyes ?

Let us consider for a moment what this can be. It is the ecclesiastical organisation which has existed side by side with the Imperial organisation in the Babylon succession of Empires from the great religious function organised by Nebuchadnezzar on the plains of Dura down to the present day.

The lineal descendant of Babylon, Imperially, was Rome. The lineal descendant of ecclesiastical Babylon has been, and is, Rome. We have nothing to do with the faith of our neighbour, and are not making reference to it in this article. We have everything to do with the political activities of that organisation when it is brought to bear upon our individual or national life. Is there in the realm of world politics a propaganda emanating from this source, intensified at the present period, tending to gather the nations to the battle of the great day of God Almighty ? It is manifest to the world that there is.

Not in modern days has the secular activity of the Papal organisation been so active as it is at the present time in the political life of the nations. What nation is there that does not feel this pressure ? We know of none. Most certainly it is felt in every part of the Empire. It is felt in political contests and elections. It is felt in the lobbies of the Houses of Parliament. It is felt in the administrative departments. It is felt in the executive forces of the nations, dominions, provinces and cities of the Empire and of the United States. It is felt upon the executive boards of our semi-public services, such as railways and steamboats. It is felt in the management of private enterprise such as mines, factories, shops and stores. The pressure excludes many non-Roman Catholics from positions and employments which are their right, and gives place to Roman Catholic appointees out of all proportion to their claim according to their numbers in the community.

The intensive propaganda against the free worship of the Anglo-Saxon and his liberty of action and share of privilege is being pushed from day to day, and the aggressive pressure upon individuals ignoring the rights of parents and other authorities is becoming more marked. These things are with us, and are being increasingly well known from day to day. Be it marked that in stating well-known facts we are making no attack upon either the Roman Catholic faith, people, or organisation, but are simply discussing forces which are directed to act upon our national, family and individual life.

But is this all ? It is not all.

There has been called into existence an army of men who have been made to swear an oath preparatory to action, looking towards the overthrow of the national organisation of the Empire and of the United States.

Why has this army of men been called into existence and been caused to take such an obligation ?

This organisation is widespread throughout Anglo-Saxondom and its propaganda activities are ceaseless.

Is not this manifestly the second phase of the intensive propaganda of the present period ? Is not the objective the restoration of the temporal power of the Papacy ? And the using of it to enforce the subjugation of the Church in Anglo-Saxondom ?

The third great phase of propaganda is that of Islam.

As far as Turkey is concerned the power of Islam is waning, and the faith of Islam is passing away.

But in Africa and elsewhere the faith of Islam in late years has made greater progress among native races than the Christian faith has done. There still remains a tremendous centre of moral power, and multitudes will yet answer to its call in the final assembly of nations for the last great struggle.

Now, how are these things to be met ?

It will be noticed that arms and armies are playing the part now of restraining the subversive class activities stirred up by this threefold propaganda. Arms restrain them in India ; arms restrain them in Egypt ; arms restrained them in China, and are restraining them throughout Anglo-Saxondom. Arms are restraining them on the larger scale of international endeavour and world revolution. It will be a fatal day for the nations if they lay restraining power of arms on sea and land aside. " I speak as unto wise men ; consider what I say."

But it is manifest that arms can only restrain overt action ;

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the experience of the ages has been, and the experience of to-day still is, that doctrines cannot be overcome by arms.

Germany took the sword, and was met with the sword. The Soviet and the Papacy have each taken the field with doctrine, and they cannot be met by the sword. How then shall they be met?

The provision to meet this need of the era has been made by Almighty God. Against the negations of the Bolshevik and against the aggressive claims of the Papacy must be preached, and we would to God that all were active in preaching, "this Gospel of the Kingdom." Thus a superior doctrine, founded on absolute truth, backed by the power of the Holy Spirit, will meet and overcome the threefold propaganda of the enemy.

One of the most significant declarations of Holy Scripture is the statement of this basic fact, "THIS IS THE VICTORY THAT OVERCOMETH THE WORLD EVEN YOUR FAITH."

It is the glory of Israel-Britain and Israel-America to be the basis of the national faith of the Kingdom of God on earth. This is the Divinely-established national institution, appointed of God, defended by Him, and led forward to its inevitable destiny, namely, the inclusion of all the nations of the earth.

So Our Lord said, "This Gospel of the Kingdom shall be preached in all the world for a testimony unto all nations, and then shall the end come."

Thus the preaching of the Gospel of the Kingdom opposes itself to the threefold propaganda of the spirits of devils; the result of the preaching of the Gospel of the Kingdom will be to keep Israel steadfast in loyal service to God, and in defence of the precious things of the Kingdom.

The result of the threefold propaganda will be to gather the nations to the battle of the great day of God Almighty.

By the analysis of the Scriptures elsewhere presented we see that Jehovah, the God of Israel, has taken upon Himself to "remove far off from us the northern army," and to so shut up the remainder of the enemy so that they perish without hand.

These are tremendous days through which we are passing; in them many men and women are unconsciously winning a place on the honours list of the Kingdom in the coming reign of Our Lord, to whom Our Lord shall say, "Be thou over five cities; Be thou over ten cities," and to all who have loved and laboured, "Enter ye into the joy of your Lord."

Now to be over five cities or ten cities is to be the captain over them; or, as in the Latin, "dux," or in English, "duke"; and there will be places provided for the reward of all His faithful ones.

"THE APPROACHING END OF THE AGE."

BY H. GRATTAN GUINNESS.

An Extract from Preface to the First Edition (1878), *by kind permission of the Publishers, Morgan & Scott.*

IN conclusion, the author would strongly deprecate the false and foolish popular notion, that all study of prophecy is unpractical—a notion too often propagated by passing, but mischievously-influential allusions to the subject, from pulpit, platform, and press, made by those who know little either of it, or of its effects. It ought to be a sufficient rebuke to the levity that hazards such an assertion, or admits such an idea, to recall the fact, that one-third of the Bible consists of prophecy; and that Our Lord and Master said, "Search the Scriptures," not a portion of them. The Apostle Peter expressly tells us that we *do well to take heed* to the "more sure Word of prophecy," as to a light shining in a dark place until the day dawn, and the day star arise. Is it unpractical to make use of a good lantern on a pitch-dark night, in traversing a dangerous road? Or is it not rather unpractical and unreasonable to attempt to dispense with it? And further, a special and emphatic blessing is attached to the study in the closing Book of the Bible: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein, for the time is at hand."

It is a reflection of the gravest kind on the wisdom of God, to suppose that the study of a branch of truth to which He has in His Word accorded singular prominence, should have an injurious tendency, or be devoid of a directly sanctifying effect; and moreover it is a conclusion completely at variance with all the facts of history and experience. Enoch was a student of prophecy, and of prophecy that is to this day unfulfilled, and Enoch was the saintliest of men, an eminently holy and practical preacher, who walked with God three hundred years, and was not, for God took him, and before his translation he had this testimony, that he pleased God. Noah was a student of unfulfilled prophecy, and Scripture presents no more practical preacher of righteousness than he was. All the holy prophets were students, and diligent students, too, of their own and each other's predictions, and *especially of their chronological predictions.* "The prophets inquired and searched diligently, searching what or *what manner of time* the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glories that should follow" (1 Peter i, 10, 11). Daniel was a student of unfulfilled prophecy, yet he was not only a practical statesman, but a man of singular holiness, classed with Noah and Job as one of the *most* righteous of men.

There is everything in the nature of the study to make those who pursue it both practical and holy. It imbues the mind with the counsels and judgment of God about the affairs and events of earth; it reveals what *shall be*, and thereby lessens the inordinate power of that which *is now*, bringing the spirit under the influence of things unseen and eternal, and thereby weakening that of things seen and temporal. It affords to hope much needed food, lacking which we must languish and grow feeble; and to faith and love peculiar stimulus and enjoyment. Without an intelligent acquaintance with the teaching of the prophetic Word, no man of God is or can be thoroughly furnished to all good works, for it is part of the "all Scripture" given by inspiration, and profitable for the purpose of rendering him so.

Perhaps one reason for the prevailing neglect of prophetic expositions and preaching will be found on reflection, to lie, *not* in the fact that it is *un*practical, but rather in the fact that it is so *peculiarly practical*, that few have the boldness and courage to face the ridicule, opposition, and contempt it is sure to incur in the world. Jeremiah lived on the eve and in the crisis of a day of judgment on the apostate professing people of God. He was commissioned to deliver prophetic dis-

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courses full of denunciation of coming judgment, and of *chronological* statements of its proximity and duration. We know what Jeremiah's lot was, and few are prepared to play *his* sad and thankless rôle in society!

So far from the study and exposition of the prophetic Word being profitless and vain, we believe it is impossible to estimate the loss sustained by the Church, or the injury done to the world, by the very general and unjustifiable neglect of it. Is it not so that where one prophetic discourse is delivered, ten thousand doctrinal and practical sermons are preached? *By what authority do we thus shelve a line of truth to which Divine wisdom has given such prominence in Scripture?* Is it not our duty to declare "*the whole counsel of God*"? Those who have carefully looked into this subject, solemnly and with good ground believe, that the "Word" we are commanded to "preach" is full of evidence that the long predicted and long delayed judgments on the Papal and Mohammedan powers, which are not already begun, but are fast accomplishing before our eyes, are to issue, and that speedily, in such a burning of "Babylon the Great," as will light up all Christendom with its lurid glow,—the immediate precursor, if it be not the accompaniment, of the glorious advent of the King of kings. With all earnestness and sobriety of mind they assure their brethren that it is their deep conviction that *this is the testimony of sacred Scripture;* yet multitudes of Christian teachers, without even taking the trouble of examining into the subject, still preach the contrary, or imply it in their preaching; not from well-grounded conviction of its truth, but from educational prejudice, or mere force of habit. Is this right? Ought not every minister of the Word to study for himself the teachings of Scripture, until he is satisfied that he has attained the truth on this momentous theme?

May such a spirit as the Bereans had of old, be granted to the Christians of this generation, that they may diligently search the "more sure Word of prophecy," and draw directly from that sacred fountain the Truth as to the fast approaching future which God has graciously revealed. . . . .

(This book may be obtained at our Book Room, 6, Buckingham Gate, S.W.1).

THE SECOND ADVENT.—I.

A Paper read before the Glasgow and Galloway Diocesan Clerical Association at Glasgow on May 7th, 1928, by the REV. J. VAVASOUR HAMMOND, Rector of Holy Trinity Church, Ayr.

I HAVE chosen this subject because it appears to be seldom propounded from the pulpits of the orthodox Churches to-day, whilst, on the other hand, it forms the main theme of numerous smaller Christian bodies and religious sects where it is preached as *the* primary message for the times. Certainly, for some years now, there have been Advent Testimony Meetings in London upon a common platform of evangelical clergymen of the Church of England, Baptists, Methodists, etc., but there is ample evidence that this doctrine of the Second Advent is largely shelved in the sphere of official Christendom. In our recognised official Church newspapers, for example, how rarely do you find any reference to this doctrine, to say nothing of an expository sermon on the subject. Why is this the case? Are we, as a Church, neglecting a great theme to the detriment of our influence in these difficult days? We are living in days of rapid change and world-wide unrest. We seem to be whirled continuously through one crisis after another, through occurrences apparently to a large extent beyond human control. And there is a general feeling that we are passing through a transition stage, through the birth-throes of a New Age. It is commonly remarked how everything has changed since the War and is still rapidly changing, and we are markedly conscious of this in Church life. We have to regret a decline in public worship. We cannot but wonder why the Churches fail so signally to appeal with any obvious power to the manhood of Britain to-day. Can it *all* be due to the sheer worldliness of man or to the subtle work of the Devil? We are told that the organised Churches are out of touch with the needs of the modern world. We see numbers around us obsessed with money-getting and pleasure-seeking, or absorbed by economic perplexities, and it is very difficult to raise men's minds above mere mundane matters. Yet, despite our many national shortcomings, we cannot doubt that there is far more real Christian-hearted principle in the people of our race than shows itself on the surface. Undoubtedly among the thoughtful and serious-minded there is a divine discontent with things as they are, coupled with manifold endeavours to alleviate and remove prevalent evils and distresses, a desire and effort to abolish the more flagrant social injustices, greater kindness and sympathy between individuals of various conditions, much altruistic work of one kind and another. But we must allow that a great deal of this humanitarianism is carried on apart from any *declared religious belief or religious practice.* This constitutes a great weakness from a truly Christian point of view, for Our Lord taught quite clearly that love to God is man's *first* duty and out of it flows, as his second duty, love to his neighbour: and may not the reason that human government and theories and programmes of brotherhood have accomplished so little for the progress and elevation of humanity in the past be just because they have reversed this Divine order, even sometimes according duty to man such overwhelming precedence as to leave duty to God wholly out of sight. You see this in an extreme degree in the doctrines of Proletarian and Soviet Schools, where children are taught to leave God out altogether as "all gods are but the evolution of man's progress upward." Times are changed indeed, if you look back only a quarter of a century. Further, it is very often difficult to discern between the good and the evil principles which are behind the complex workings of modern movements. There is much evil at work, sinister and satanic, but there is also much which is the very reverse. All human systems seem to be in the melting-pot. Is this all preparatory to the segregation of the wheat and the tares, of good and evil principles, of truth and error, in the Harvest at the end of the Age? Is the emphatic preaching of the Social Idealism of the Gospel as stressed to-day in the Churches, together with a similar spirit and aspiration outside the Churches, a preparation for better human conditions in a New Age? Are we witnessing "the removal of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain," leading up to the Consummation of the Age and the establishment of the Kingdom of God in power and glory

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upon earth? The world's view is that good will gradually triumph over evil by human evolution, but plain Bible statements reveal that this triumph will not be finally accomplished without a definite, direct, Divine intervention. There is, of course, a progress taught in the New Testament by gradual, silent development, but progress by crisis, which is the same word as judgment, is also a fundamental New Testament idea. History shows that there have been clean new beginnings and tremendous revolutions. There are times when God seems to educate men by crises. We experience this in our individual lives. Man is by his very nature endowed with freedom within limits. If he so chooses he seems allowed to go wrong, allowed sometimes by whole centuries and throughout whole nations to go wrong. Evil seems to triumph, to work better than right. But all this time judgment is accumulating and then at last it falls.

Now, if there is any enlightening insight to be gained into the abnormal and extraordinary world conditions to-day and the goal to which they are moving, surely, as Christians, we must believe that it is to be gained from the Bible. In days like these at any rate it strikes one as more interesting, and perhaps more profitable, to centre upon Our Lord's apocalyptic teaching, directing our vision, as He so constantly does, towards the future, rather than to be continually harking back upon precepts of the Fathers or mediæval customs and traditions. Unless our Church worship is based upon simple, true and full-orbed Christian Truth, may it not easily become a mere Churchianity; having a form of godliness whilst virtually denying the power thereof? May it not be that we are losing much in our personal lives as Christians and in the effectiveness of our preaching as clergy by neglecting this doctrine of the Lord's Return, or by treating it in an indefinite way as if it signified little more than a religious revival? We discuss a great deal nowadays about the Catholic Faith, as to whether this or that is "Catholic" or no, but do we reflect that the doctrine of the Second Coming is equally a part of the Catholic Faith with those of the Incarnation, the Atonement or the Resurrection? The more carefully you study the teaching of Christ, the more I think you realise that should He not return at all, except in spirit to faithful souls, it would involve a radical transformation of the Gospel, for there is no doubt that Our Lord taught His disciples to regard His Return as a prospective fact of Revelation, an event which would prove as concrete and historical as was the Nativity or the Passion, and the fact of that Return is mentioned more than 300 times in the New Testament.

There is, however, that word "Parousia" which occurs in the New Testament with reference to the Second Advent, and, as you know, there has always been a certain amount of doubt as to what exactly that word "Parousia" means in relation to Our Lord's Return, owing to the fact that the most common meaning of the word is "Presence." Consequently many have held that the use of this word suggests a purely spiritual, invisible Return of the Lord—a Spiritual Presence unperceived by mankind in general, but realised spiritually by His true servants. Recent archæological discoveries, however, which have done so much of late to confirm the Bible narratives, have thrown valuable light upon this word "Parousia." Among papyri which have been unearthed there is one which reveals the exact meaning of this word "Parousia" as used in the time of the Apostles. It is, we find, the word which was regularly applied to the visit of a King or Great Man. We read in these papyri of the preparation made for the Parousia or visit of certain magnates. In one case, for example, the number of geese and other delicacies are enumerated to be supplied for the State dinner on the official visit or Parousia of a certain great magistrate. Thus, as applied to Our Lord's Second Coming, the word introduces it to us as a Royal visit, and according to the Bible, when He comes, He comes as a King to reign and rule the world in righteousness. Now this discovery of the real meaning of the word is important because Our Lord promised His followers that He would be with them always even unto the End of the Age, signifying obviously a spiritual, unseen Presence, but His Return at the end is always described as more than a Presence, as a Visible Return.

In reality Christ's Return as King is one of the fundamental doctrines of Holy Scripture. How is it, then, that this doctrine has become so much ignored and neglected? One reason no doubt is its difficulty, as being as yet so unimaginable. These facts may hinder us clergy from preaching very definitely on the subject, the more so in these days when we are all so anxious to be "modern" and up-to-date. But so also were the Sadducees and Pharisees of Our Lord's day. Also, the idea is so inconceivable that the intellectual conceit of man is tempted to put it down as an impossibility. We live, however, in days of such rapid progress and discovery that we know not what a day may bring forth. We may not altogether understand the ways and means of Our Lord's Return, but it is not for us to ignore, still less to allow ourselves to become sceptical. If a comparatively short time ago men had been told that in the twentieth century news would be flashed world-wide by wireless telegraphy in an instant of time, or that a man would be able to fly through the air at 150 miles an hour, or undergo a surgical operation without feeling any pain, in what a wealth of ridicule would the rationalists of those days have indulged! And now we are being introduced to television! It is surely time we had learnt enough of the wonders around us to appreciate the fact that it is hardly for our limited intelligence and comparatively puny knowledge to question the possibility of Christ's Second Advent in such Form that all will be conscious of His Appearing. Then, again, the indifference to the serious study of this doctrine is partly due to the sensational predictions which have been made regarding it and which have failed to materialise. This sort of thing has helped to hide the vital importance of this great subject. And, further, it has been connected in the popular mind with the "End of the World" in the sense of the Crack of Doom and a dissolving universe. But the Bible connects it *not* with the End of the World but with the End of the Age or Dispensation, with the ending of various long-standing world systems. To the earnest Christian it is represented in the Bible as the "Blessed Hope," not as an event of terrorism and consternation. It marks the dawn, it inaugurates an era of peaceful, Divine rule on earth in place of the long night of all man's misrule and man-made burdens. Where the Bible *does* warn us is as to the spiritual dangers to the Christian life amid the turmoil and trial which would characterise the last days of the Gospel Age to a peculiar degree. And this, no doubt, was a

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leading reason why Our Lord commanded His followers so strictly to " watch " for His Return, to be alert and expectant, not asleep as the foolish Virgins. Whether we happen to be alive on earth when He comes, or whether we shall have departed this life, we shall be judged, I presume, by the conduct of our *lifetime* here, irrespective altogether of Christ's Coming. Did He not, then, bid us watch partly because He knew how extremely difficult it would be to live a truly Christian life at the End of this Age? Ought we not to be grateful for these forewarnings and take heed to them? He knew that a time extremely insidious and perilous to true discipleship and Christian witness would immediately precede His Return, and do not such dangers to the moral and spiritual life abound to-day?

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. 19.

FROM Karl Marx we have the following statement: " Every revolution that does not spread to England is a storm in a tea-cup." (Page 86, " Bolshevised China," by E. E. Strother.)

He also says: " England is the rock on which revolutionary waves are broken." (Page 87, " Bolshevised China.")

"' GREAT BRITAIN SINGLED OUT."

Senator Goff, of West Virginia, October 4th, 1927, in the *North China Daily News*, says :—

" *The Bolsheviks and the Chinese have agreed in singling out England for attack.* They appreciate that it would be a mistake to attack all the Powers at once and, in their Oriental astuteness, they realise that in attacking one Power they will receive a certain measure of benevolent neutrality from certain of the other Powers. *Great Britain is singled out in China because of the preponderance of her trade as well as her great influence as a colonising and elevating force in the East.*"

" A Change of Heart " is the heading of an article in the *North China Daily News*, September 21st, 1927.

The writer is indicating that the wild unreasoning hate against Great Britain, inspired and fanned by the Soviets and other haters of the British Empire in China, is dying out as a result of the lately acquired knowledge of the real facts of the case.

The *North China Daily News* quotes from the *China Times* of September 15th, 1928. The *China Times* writer in dealing with the Chinese attitude towards Great Britain is not just. He says, " It is undeserved."

He says that at one time Japan held strong feelings against certain early treaties, but " *Britain was the first nation to negotiate a treaty with her (Japan) on the basis of mutual equality.*"

" Moreover, during the nineteenth century, *England was the friend of all nations struggling for freedom*, for Britain's is a constitutional Government, and she has always carefully guarded the right of her people to liberty."

He repels the statement that Britain oppresses India and Egypt.

The splendid, pacific speech made by Sir Austen Chamberlain in the House of Commons, June 17th, 1925, was so important that it was considered wise to have it printed in the Chinese press, but " no printer in Shanghai dared to print the document."

" The Shanghai Municipal Council, desiring that the generous nature of the proposals outlined in the speech (Sir Austen's speech) should be known, had it issued as an advertisement on the front page of a leading Chinese daily."

" The extremists called upon the editor of the paper and demanded that he print on the same page, in a succeeding issue, an apology for having dared to publish anything spoken by a British statesman."

The varying items above indicate somewhat how truth and falsehood, right and wrong, are in a life and death struggle in chaotic, bleeding, helpless China.

(Taken from " Bolshevised China," by Edgar E. Strother.)

ISRAEL IN THE ASSYRIAN EXILE.—I.

Paper prepared and read by A. S. BAYLY before the East London (S. Africa) Branch of the British-Israel-World Federation.

IN the year 767 B.C. was born nigh to Galilee, in that portion of Canaan originally allotted to the tribe of Naphtali, an Israelite who was named Tobit, in the days when Azariah was king over Judah and Menahem reigned over Israel in Samaria, and we learn from 2 Kings xv, 13, That he (Menahem) did what was evil in the sight of the Lord and departed not from the sins of Jeroboam who made Israel to sin, by enforcing the worship of the golden calves set up at the northern and southern extremities of his kingdom, the one at Dan and the other at Bethel, to turn away the ten tribes from worshipping at Jerusalem.

But notwithstanding the influence of his father's house and the revolted tribes who sacrificed to Baal at Dan—Tobit, as soon as he became of age, clung to the original faith and went up alone to the feasts at Jerusalem, and—as he states—he was left an orphan and, under the influence of his paternal grandmother, Deborah, complied with the law of Moses and took his firstfruits to Jerusalem to the altar of Jehovah and gave them to the priests, the sons of Aaron. Likewise the first tenth part of all his increase he gave to the Levites who ministered at Jerusalem. A further tenth part he sold and went and spent it at Jerusalem every year. A further tenth part he gave to his poorer kinsfolk. And here we have another instance of the influence of a godly mother, or grandmother, like those of Timothy many centuries thereafter, who guided and taught the youth the fear of the Lord and to walk in His ways. When Tobit came of age, which under Mosaic law was 30 years old, he married a kinswoman—Anna—and by her had a son named Tobias.

But alas, notwithstanding his faithfulness to the worship

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of Jehovah, he could not escape the disasters which fell upon his tribe and nation; for, when Shalmaneser, the third king of that name ruling over Assyria, invaded Palestine, he was taken captive with other members of the ten tribes and carried away into Assyria, 721 B.C.

But his God did not desert him there, for whilst the bulk of the captives were divided up into parties and placed by Shalmaneser in the cities of Habor and Halah on the river Gozan, and the other parties of the ten tribes in the cities of the Medes—Ecbatane and other places—Tobit and his wife and son were taken to Nineveh. But unlike most of the captives, he states, he remembered God with all his heart, and further states that the Most High gave him grace and favour with Shalmaneser—so much so, that he became Shalmaneser's purveyor, and he was thus the instrument of succour to his brethren of Israel, giving them money and bread, clothes to the naked, and if he saw any of his nation lying dead, or cast without the walls of Nineveh, he buried them. This period of prosperity did not continue for long. Seven years after the exile Shalmaneser died, 714 B.C., and Sennacherib came to the throne.

Here we will pause to consider the political conditions of the civilised world at that time, leaving out of consideration China and its then settled and ancient civilisation, and the mysterious and little known civilisations of what we now know as Central America. We find that the two great Empires of Egypt and Assyria stood on either side to overawe the little kingdoms of Judah and Israel, and these little kingdoms were, in turn, overrun by one or other of these Empires with varying fortunes as the Pharaohs or Kings happened to be the greater warriors and leaders of their day and generation.

Solomon married a daughter of a Pharaoh of the 21st Dynasty, known as the Tannite Kings, 1129 to 1000 B.C., and Palestine was not invaded by this dynasty. We read, however, that Shishak or Sheshonk, a Pharaoh of the 22nd Dynasty, captured Jerusalem and plundered the Temple in the fifth year of the reign of Rehoboam, King of Judah, and immediately after the revolt of the ten tribes. Possibly at the instigation of Jeroboam, the instigator of the revolt, as he had been a political refugee in Egypt during Solomon's reign.

The next, or 23rd Dynasty, was not successful against Judah, for one of the Pharaohs, Zerah (or Osorthen) was defeated by Asa, King of Judah, 950 B.C. And so we are carried down a space of 200 years, Judah and the ten tribes' kingdom being left alone, although there was occasional warfare between the kings of Judah and Israel, and the incursions of the kings of Syria, their next-door neighbour. But now the cup of Israel's iniquity was well nigh full, although spared a little longer, and the hosts of Sennacherib defeated by Divine intervention before Jerusalem, followed by Sennacherib's hasty retreat to his capital, Nineveh, 709 B.C.

And now we return to the life story of Tobit, who had been enjoying prosperity and influence under the former king Shalmaneser and subsequently under Sennacherib. But this was to come to a sudden stop. It appears that after Sennacherib's return to his capital, Nineveh, in his wrath he killed many Hebrews, whom Tobit buried privately. A Ninevite, however, went and told Sennacherib that Tobit was burying his victims, and Tobit being fearful of becoming himself a victim, hid himself, with the result that all his goods were forcibly taken away and nothing was left to him but his wife and son.

Sennacherib's wrath, however, had but a short endurance, for within fifty days after his return he was killed in the house of his god by two of his sons, who fled to the mountains of Ararat. And Sarchedonos, his son, reigned in his stead, 709 B.C. This king appointed over his late father's estate, and all his own affairs, Tobit's nephew, Achrachus, son of his brother Anael, and this nephew entreating for Tobit, he was permitted to return to Nineveh. The domestic joys and trials of Tobit and the adventures of his son Tobias in his journeying read like a thrilling romance, but as our subject is Israel in the Assyrian exile, we must hasten on and conclude the first portion of this lecture in the words of Tobit's original biographer :—

"When Tobit was very aged he called his son and his six grandsons and said, Go into Media my son, for I surely believe those things which Jonah the prophet (863 B.C.) spake of Nineveh that it shall be overthrown, and that for a time peace shall rather be in Media, and that our brethren shall be scattered on the earth from the good land, and Jerusalem shall be desolate for a time and the house of God shall be burned. And that again God will have mercy on them and bring them again into the land where they shall build the Temple, but not like to the first, until the time of this age be fulfilled. And afterwards they shall return from all places of their captivity and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building as the prophets have spoken thereof.

"And all nations shall turn and fear the Lord God truly and shall bury their idols. So shall all nations please the Lord, and His people shall confess God and the Lord shall exalt His people, *and all those which love the Lord God in Truth* and justice shall rejoice, showing mercy unto our brethren. And now my son depart out of Nineveh, because those things which the prophet Jonah spake shall surely come to pass."

When he had given these and other personal counsels he gave up the ghost, being 158 years old, 609 B.C., and Tobias his son buried him honourably. And when Anna, Tobias' mother, was dead, he departed with his wife and children to Ecbatane, to Raguel his father-in-law, and on his death and the death of his mother-in law he inherited their substance, also his father Tobit's. Tobias died at Ecbatane in Media, 600 B.C., being 127 years old. But before he died he heard of the destruction of Nineveh, which was taken by Nabuchodonosor and Ahasuerus, and he rejoiced thereat.

THE KINGDOM-NATION AND HER ENEMIES.

BY HOWARD B. RAND, LL.B.

To be able to clearly understand the present world activities in national affairs it is necessary that we should locate the Kingdom, and the nations who are the enemies of that Kingdom.

Israel was led from Egypt into the Wilderness by Moses, and there formed into the Kingdom-nation. From its very beginning this Kingdom was beset by enemies whose desire was to usurp its power, or annihilate it.

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The Bible clearly records two antagonistic groups of enemy nations through the ages fighting against this Kingdom-nation. Just prior to the King's return to rule from the Throne of David, these two will be found fighting against her, one to gain its ancient dominion and rule, the other to blot out for ever the Throne of David and the name Israel. That there are two lines of enemy powers the prophecies clearly show. Failure to distinguish between these two groups, which God through His prophets has kept separate, has led to the same confusion in understanding prophetic fulfilment in the final scenes of world conflict, as failure to distinguish between Israel and Judah has led to misunderstanding of Kingdom promises.

We will first deal with the enemy power whose desire has been world rule and dominion, which power was established by Nebuchadnezzar, and was to continue during the years of Israel's and Judah's punishment. Daniel gives this line of succession. Its aim and desire is to rule. That it would so rule God decrees, but only during the years of Israel's punishment. We have a record of a remarkable dream of Nebuchadnezzar's in the second chapter of Daniel. That dream, as interpreted by Daniel, gives what is known as the Babylonian succession of Empires, beginning with the head of gold, the Babylonian; followed by the breast and arms of silver, the Medo-Persian; then the belly and thighs of brass, the Grecian; and after that the iron legs, the Roman world Empire which becomes divided into the European Kingdoms as signified in the emblem by the toes, but as they are part of iron and part of clay, though still Roman, they are a mixture of weakness and strength, and fail to cling one to another. By this vision the Lord gave Nebuchadnezzar the history of the rule of Gentile power during the seven times' punishment of Israel, known in the Bible as the Times of the Gentiles.

The vision shows the Stone Kingdom, cut out without hands in the days of these Kings. This is the Kingdom-nation Israel, founded by God, schooled in the Wilderness, led into captivity, and during the seven times of punishment gathered into the Isles—the appointed place. From which place they have expanded until their power, as Daniel tells us, is widened or spread out. After which will follow the closing scenes of this age.

Britain-Israel has been smashing at the Image, as the Stone Kingdom. First one nation, then another, of these Roman divisions have felt the impact of her power, each impact hastening the day of its disintegration. The last impact terminated in the overthrow of Germany. As yet the Image has not been scattered, as the chaff of the summer threshing floor. It began with ancient Babylon, and must close with the destruction of modern Babylon; hence the feverish activity at the seat of the Roman world, which dreams of ancient splendour and its revival, but which in reality is preparing for the final crash when it shall be smitten by the Stone Kingdom and consumed, thus making way for the growth of the Stone into the great mountain.

Some look for a revival of the Roman Empire, but the prophets give no place for it. What we see is the preparation for their final stand against the onward march of the Kingdom. One nation after another has gone down before the onward march of His Kingdom, so it is fitting that the final phase of that war is about to descend upon the once mighty seat of the Roman Empire. This is the task assigned to Israel, as God's battle-axe and weapons of war to subdue nations. It is the conflict between the Kingdom and that succession of world Empires whose desire has been world rule and dominion.

That there is another line of Kingdom enemies who are not content to contend for world power, but desire the complete blotting out of the Israel nation, is testified to by the Lord in no uncertain tones through the mouth of all His holy prophets. The final end of these enemies will be brought about by the intervention of God Himself, on behalf of His people Israel.

While the overthrow of the Babylonian succession was national destruction, this second combine, whose desire is Israel's annihilation, will perish when, in His wrath, God goes forth to war in the final struggle.

That the final phase of that struggle against Israel is recorded in Ezekiel xxxviii and xxxix is true, but that this combine and desire is from old is less understood.

> "Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?"—Ezek. xxxviii, 17.

This is a remarkable statement, calling attention to a long list of prophecies against this final combination which in the latter days would seek to destroy His people Israel.

We find a most remarkable prayer offered by the Throne of David against this enemy who has combined to overthrow that Throne and the Kingdom. The prayer is made by David and is recorded in the 83rd Psalm. First David calls upon God for protection against an enemy who is the enemy of God, of his Throne, and of his people:

> "Keep not thou silence, O God: hold not thy peace, and be not still, O God.
>
> "For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.
>
> "They have taken crafty counsel against thy people, and consulted against thy hidden ones."—Verses 1-3.

The Psalmist then reminds God in his prayer that their desire is to blot out entirely the name of Israel:

> "They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."

Then David enumerates the great confederacy formed for this purpose:

> "For they have consulted together with one consent: they are confederate against thee:
>
> "The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;
>
> "Gebal, and Ammon, and Amalek; the Philistines with the inhabitant of Tyre;
>
> "Assur also is joined with them: they have holpen the children of Lot."—Verses 5-8.

Then David asks the Lord to do unto them as He had done to those whom David mentions in the next verses:

> "Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison:

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"Which perished at En-dor: they became as dung for the earth.

"Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna."—Verses 9-11.

David now reminds God of how they desired to desecrate His House, and asks God to break their power:

"Who said, Let us take to ourselves the houses of God in possession.

"O my God, make them like a wheel; as the stubble before the wind.

"As the fire burneth in a wood, and as the flame setteth the mountains on fire."—Verses 12-14.

Then, as in the overthrow of Gog, David prays that this confederacy be destroyed by God's power bringing confusion upon them:

"So persecute them with thy tempest, and make them afraid with thy storm.

"Fill their faces with shame; that they may seek thy name, O Lord.

"Let them be confounded and troubled for ever; yea, let them be put to shame, and perish."—Verses 15-17.

Closing with these words:

"That men may know that thou, whose name alone is Jehovah, art the most high over all the earth."—Verse 18.

How strikingly similar to the closing verse of Ezekiel xxxviii after the overthrow of Gog:

"Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

That Ezekiel xxxviii and xxxix is God's answer to David's prayer a careful comparison of the two will clearly show. To-day, that a confederacy is being formed by Russia is clear in David's prayer and God's answer.

But who is the outstanding nation that David reminds God hated him and lifted up its head against him and his House, and of whom the prophets prophesied during many years of its coming against Israel to destroy her? In the history of Israel we find she had such an enemy. The very first organised military attack upon her was made without provocation, to which attack Moses calls Israel's attention in the following words:—

"Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt:

"How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

"Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."—Deut. xxv, 17-19.

That war was to be the order between Israel and Amalek down through the ages Moses clearly shows in Exodus xvii, 16: "For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." The margin renders it "Because the hand of Amalek is against the Throne of the Lord, therefore the Lord (this is God's controversy) will have war with Amalek from generation to generation."

Amalek was called by Balaam the first of the Goyim (heathen) to attack Israel—"And when he looked on Amalek he took up his parable and said, Amalek was the first of the nations, but his latter end shall be that he perish for ever."—Numbers xxiv, 20. That is, in the last days, or latter days, he shall be—as the marginal rendering—even to destruction.

Through Israel's early history we find her at war with the Amalekites, these wars being recorded in Judges, in 1 and 2 Samuel, in the Book of Kings, and the Chronicles. David includes them in his prayer as one of those confederated against God and Israel, which prayer the Lord answers through Ezekiel, giving the details of their latter day gathering and final overthrow.

Outside the mention of Haman's descent in Esther, the Amalekites are not again mentioned by name. It is well to note that here also the desire on the part of Haman was to annihilate God's people. The failure to find the Amalekites again mentioned by name has led some to assume that they had perished, but God's prophetic Word speaks otherwise. Of no other people than the Amalekites do we find God Himself from His Throne, and for His Kingdom Israel, declaring He would wage war against them from generation to generation.

Beginning with Moses, on through the prophets, there is prophesied the final overthrow of a people whose hand is against the Throne of God.

That the Amalekites are not mentioned after the captivity and removal of the Throne of David from Palestine is not at all strange. The conflict was from generation to generation between the Throne, in its earthly representative, and the descendants of the ancient Amalekites. The conflict continued, but its record, after the removal of the House of David, is outside of Bible history, though mentioned in prophecy.

Briefly, let us outline this conflict between Israel and Amalek. They were the first to war upon Israel by treacherous attack in the Wilderness, when she was hard pressed by the difficulties of the way. Because of this, Balaam prophesies in the latter days their end would be destruction. David prays against a confederacy formed to destroy Israel, naming Amalek among them, and God answers through Ezekiel the prophet 500 years later, who indicates another treacherous attack upon his people in the latter days, the time specified when the Amalekites will meet their destruction.

David tells us that Amalek and the confederacy are to perish by God's tempest and storm, and Ezekiel tells us this is the manner of Gog's destruction:

"And it shall come to pass at the same time when Gog shall come against the land of Israel, 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."—Ezekiel xxxviii, 18 and 22.

David tells us this confederacy, of which Amalek is a

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member, will conspire to cut Israel off from being a nation, and this is the desire of Meshech, or Moscow, to-day.

David prays that their discomfiture will magnify God. Ezekiel tells us Gog's overthrow will make God known in the eyes of all nations.

The first attack against Israel was treacherous, and the closing troubles of this age will again see Israel the subject of another treacherous attack by a Northern confederacy—Israel's ancient enemy now modern Russia.

The Psalmist records laughter from Heaven that will be far from pleasant to the ears of those who are in the enemy ranks : "He that sitteth in the heavens shall laugh : the Lord shall have them in derision."—Psalm ii, 4.

Thank God, Israel's defence is from Him against the great confederacy now forming. Upon the Amalekites and all those allied with him the Great Day of the Lord will bring destruction when, because of their treacherous attack, God intervenes to save His people.

Israel, as God's battle-axe, is breaking in pieces the Babylonian succession of Empires, but God Himself fights as in the day of battle against Gog and all his bands, in the day they come into the land.

"ADVENT WITNESS" REVIEW OF "ISRAEL IN PROPHECY AND HISTORY."

SINCE the researches of Grattan Guinness into prophetic fulfilment it has been known and admitted, by all persons capable of appreciating reason (of whom the *Advent Witness* reviewer is apparently not one), that a "time" is 360 years, and that therefore the "seven times" of Israel's punishment must cover 2,520 years.

Ascertain the beginnings of Israel's chastisement, and the simplest arithmetical calculation will show its ending.



PART OF THE HEADQUARTERS' STAFF.

The first blow fell either in 742 or 741 B.C. Archbishop Usher said 742. Llewellyn Thomas says 741. I have gone most carefully into the matter, and believe Thomas to be right. Corresponding terminal date—1780.

The great upheaval was in 721. Terminal date—1800.

Isaiah, about the date of the first catastrophe, predicted that within 65 years (Isaiah vii, 8) "Ephraim shall be broken in pieces, that it be not a people." Deduct 65 from 741, and we get 676 as the Biblical date of final upheaval. Corresponding terminal date—1845. (In all the above calculations I have made allowance for the "Zero point.")

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The statement that a further catastrophe for Israel at the hands of Esar-haddon is "without even the semblance of a Scripture to support it" is a falsehood. If the reviewer of the *Advent Witness*, with his appeal to "Scripture," will not admit the fact, the British-Israelites—with their appeal to the Holy Scriptures—know it to be true that if a prophetic utterance was made by Isaiah in 741, to be fulfilled as he stated in 676, that fulfilment would take place. God's honour is bound up in the matter. Moreover, if the person who is responsible for this "review" would kindly refer to Ezra iv, 2, he would find himself face to face with that "semblance of a Scripture," the imagined absence of which has caused him such mental perturbation. P. W. T.

"GOD IS NOT THE GOD OF THE DEAD, BUT OF THE LIVING."

BY THE REV. WM. C. BATTISCOMBE
(Formerly Rector of Warehorne, Kent.)

THIS statement, as all will recollect, was made by Our Lord, in reply to the Sadducees' argument in support of their belief that there is no resurrection of the dead. Our Lord quoted apparently from Exodus iii, 6, in which an account is given of God's first appearance to Moses, when He said to him: "I am the God of Abraham, the God of Isaac, and the God of Jacob." At the time that God spoke to Moses, these three great patriarchs had long since passed away to their rest. Two hundred years had elapsed since Jacob breathed his last, and three hundred and thirty years since Abraham had passed away; yet God still described Himself as the God of Abraham, of Isaac, and of Jacob. Though these fathers of the Hebrew people had long since closed their respective earthly careers, and their bodies had long since been laid to rest, they themselves still lived before God, and He could still call Himself their God. Such was the forcible and convincing argument which Our Lord opposed to the hypothesis presented to Him by the Sadducees. And He thus rebuked them for their ignorance—"Ye do err, not knowing the Scriptures, or the power of God."

This argument may be applied with equal cogency in reply to opponents of British-Israel Truth. These opposers produce various arguments in support of their contention that Ephraim-Israel—(the Ten Tribes)—no longer exist as a separate and distinct nationality. They suggest three hypotheses, indeed four. They say that the Ten Tribes who were in 721 B.C. transported from Samaria—the Northern part of Palestine—by the Assyrians became gradually annihilated; or that they intermingled inseparably with heathen nations; or were metamorphosed into a different race of people—Red Indians, etc.—though they omit to tell us on what grounds they support so grotesque a notion; nor do they give any information as to *when* this singular and most unnatural transmutation took place: their main support to their suggestion being the negative statement that they do not know *where* they are.

Another favourite suggestion is that the Ten Tribes, or what remained of them, joined the Jews in Babylon, and returned with them to Judæa, after the seventy years' captivity—although the Scriptures plainly declare that those who returned from Babylon were composed of those of the House of Judah (or their children) who were, seventy years before, taken into captivity by the Babylonian King. They maintain that the Jews who returned comprehended, generally, all that remained of the Hebrews that were destined to be, in the future, regarded as the remnant of the Twelve Tribes of Israel, and that the term "Jews" became thereafter the generic term for all that are left of the descendants of Abraham, Isaac and Jacob—the Chosen People—of whom God continually describes Himself as "their God."

Admitting, for a moment, this last hypothesis, where could this great remnant of the Ten Tribes, which they postulate returned with the Jews from Babylon, have settled in Judæa? Their own portion of Palestine—Samaria, the northern part—is excluded; for it was, to a greater or less extent, already occupied by the descendants of the heathen foreigners whom the King of Assyria had placed there, about two hundred years before; and moreover, these "Samaritans" were most hostile to the Jews when, on their return, they were engaged in rebuilding the walls of Jerusalem; they did their best to interfere with or stop this work. Nor could this great remnant of the Ten Tribes have found settlement in Judæa, in which province, we are told, the returning Jews settled; for we are distinctly informed that when those of the captivity returned from Babylon—those from Judæa—they "came *again* unto Jerusalem and Judah, *every one into his own city*." Where then could these Ten Tribes go? No mention is made of their "ousting" the Jews from their own cities and villages, or even of their *sharing* with them "*their own cities*." There is no allusion to overcrowding by reason of this great increase of numbers, or of struggles for possession. It is a very easy and convenient form of argument to say, "Oh, the Ten Tribes, of course, came back with the Jews from Babylon, and they are now all muddled together and called Jews," until one comes down to *particulars*. Such are the alternatives which opponents bring forward to meet the statements of those who support British-Israel Truth, viz.:—that the Ten Tribes were either gradually annihilated; or that they intermingled inseparably with heathen nations; or were changed into an altogether different race of people, and spirited away bodily into some remote region of the earth; or that the remnant that was left of them, by some mysterious means, journeyed from Assyria to Babylon, joined the Jews there, and returned with them to Judæa, and have since all been muddled together under the all-embracing general term—"Jews"! Some opponents bring forward *all* these suppositions, and say, as it were: "There is the result of our study, and careful investigation of the case of those poor miserable Ten Tribes; take your pick of the four hypotheses, which we have submitted to your choice: any one of the four will answer the purpose. It makes no difference which of the four you prefer to select: all lead practically to the same result, viz.:—That the Ten Tribes, as a separate and distinct nationality, *no longer exist*—practically, *they are dead*."

Having thus, to their own entire satisfaction, disposed of the separate national existence of the Ten Tribes of Israel—having thus "killed" them—they set to work to dispose of

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God's promises to them of temporal greatness as an actual world-power. For thus disposing of a people who had been so disobedient and backsliding, in the face of the marvellous treatment they had so long received fron their faithful, long-suffering and patient God, these opposers may be reasonably excused—the people certainly fully deserved their punishment; but when it comes to setting aside, discrediting and explaining away *God's solemn promises*, repeatedly set forth, this is quite another matter.

But what do these opponents assert? They say effectually:—"We, together with other learned men, have carefully examined into this matter also, and we have come to the conclusion that though we frequently find the terms 'Israel,' 'Jacob,' 'Ephraim,' and other expressions, which certainly imply that they refer to the Ten Tribes—the Northern Kingdom—yet as we cannot find, in subsequent history, any trace of 'Israel' as distinct from 'Judah,' these temporal promises of greatness to Israel cannot have a *literal* signification, but must evidently be understood *spiritually*; so we have decided that it is intended that they should so be treated, whether a spiritual interpretation be strictly consistent with the wording of the promises or not." Such a solution may satisfy some people, and may solace many who make enquiries into this subject, until they begin seriously to search and investigate the Scriptures *for themselves*, and use their own intelligence, judgment and common-sense. Various causes have influenced those who maintain the four hypotheses set forth above. First and foremost among these causes is the inability, through prejudice and inaccurate investigation, to differentiate between the two distinctive terms, "Israel" and "Judah." After the two captivities, and the appearance of the term "Jews," the notion was propagated that the main body of the Ten Tribes, being, as many wrongly conjectured, cast away for ever, and therefore irretrievably lost, only a comparatively few were preserved; and these were preserved by joining the "Jews" at the time of their return from Babylon. Having thus amalgamated they would be included in the name "Jews." These Jews would thus compose the recognised remnant of the Twelve Tribes of Israel, and might be called irrespectively "Israel" or "Jews," Israelites or Hebrews, etc. Any of these terms would, they maintain, represent this recognised remnant of the Hebrew people, without reference to either of the two Kingdoms into which the Twelve Tribes had been divided; though this will not explain why so many describe the Children of Israel in the *Wilderness* as "*Jews*." These inaccurate readers of Scripture fail to realise the fact that "Israel" has a *national* as well as a *generic* application. As a national term, it applies to the Ten Tribes, or "the Kingdom," or Ephraim-Israel, *exclusively*; just as "Judah," used nationally and not tribally, applies to the Kingdom of Judah. This term, at the time of the Babylonian captivity, was shortened to "Jews": it became a sort of nickname. The term "Israel," used in a *generic* sense, was occasionally, in the absence of the Ten Tribes, applied to Judah: first, because the people of Judah were equally descendants of Jacob or Israel; and secondly, because they were then the only recognised representatives of the Twelve Tribes of Israel. But whenever the prophet desired to draw a distinction—which he frequently does draw—between the Ten Tribes of Israel and the Two Tribes of Judah, he speaks of them by their *national* names "Israel" and "Judah." Judah or the Jews are, in certain circumstances, *sometimes* called "Israel"; but "Israel," or the Ten Tribes are *never*—in any circumstances whatever—called Judah or the Jews, because they never were and never could be Jews. The inhabitants of these Islands and of the British Empire are sometimes wrongly called "the English." They are thus described from habit and want of thought. To call them all Scots, Welsh or Irish, instead of British, would be just as incorrect. The whole includes the component parts, but any one part does not include the whole. It is much the same in the case of Israel and Judah. Judah is a part—a very small part—of Israel when the latter term is understood in a *generic* sense. But "Israel," as a rule—and much more the rule than the exception—is also a part of the whole—the greater part. The *whole* is more unequivocally expressed by the term—the Hebrews, or the Twelve Tribes of Israel. Until the distinction between Israel and Judah is clearly understood and well defined in the mind, it will be impossible to remove the erroneous impression which has been produced, through the propagation of the above hypotheses regarding Israel or the Ten Tribes.

Confusion and muddle must continue to prejudice the mind against the right interpretation of Scripture on the subject. Another cause which has greatly helped to blind so many as to the utter falseness of the above four suppositions respecting the true condition of Ephraim-Israel is the failure to realise that if they have been *nationally* annihilated, by one or more of the ways suggested by opponents, then God must be regarded as the "God of the dead," and not of the living, although Our Lord tells us that such cannot be the case, nor can such a thought be, for a moment, entertained. What saith the Scripture? Some *years* after the captivity of Israel in Assyria we read in Isa. xlix, 7: "Thus saith the Lord, the Redeemer of Israel, and His Holy One"; v. 26: "All flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob"; xliii, 14: "Thus saith the Lord, your Redeemer, the Holy One of Israel"; Jer. xxxi, 9: "I am a Father to Israel, and Ephraim is My first-born"; 35-37: "If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever," *et alia*. Israel or Ephraim-Israel must now be existent as a *separate nationality*, quite distinct from the Jews, who are but a scattered and oppressed people of Israelitish descent, but not a *nation*. If Ephraim-Israel have *nationally* deceased, God can no longer be called the "God of Israel," or the Holy, Mighty One of Israel, their Saviour and Redeemer. And if they are *now* nationally deceased, their national death must have taken place *after* their captivity and *before* the prophets proclaimed the special messages to them, at the command of the "God of Israel." It is impossible for Him to be the God of what is *dead*—of what no longer has any existence! They who assert that Israel or the Ten Tribes are, *nationally*, no more, that they are *nationally dead*, lay themselves open to Our Lord's stinging rebuke—"Ye do err, not knowing the Scriptures, or the power of God." "God is not the God of the *dead*, but of the *living*." And the hypothesis that the term "Israel"

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(including their blessings) has been given to another people consisting of believers in Christ, without regard to descent or nationality—described as *spiritual* Israel—is repugnant to the whole tenor of the Scriptures—Old and New. Therefore Israel, as a separate and distinct nationality, must be now existent, and must be now accomplishing the purposes which God has declared they should accomplish—"in the latter days," after He had re-covenanted and redeemed them. St. Paul denied emphatically the false supposition, which even in his days was suggested, that God had cast away His people; for he declares with emphasis: "God hath not cast away His people" (Rom. xi, 1). That was more than seven hundred years after their captivity. He was then still "the God of Israel"; they were still "His people." Israel, as a nationality, was not *dead*; God was "not the God of the dead, but of the living."

In the Benedictus we read:—"Blessed be the Lord God of Israel, for He hath visited and redeemed His people." Our Lord said to His disciples:—"Ye also shall sit upon twelve thrones, judging the Twelve Tribes of Israel." St. James sends greeting "to the Twelve Tribes (of Israel), which are scattered abroad." Why take the trouble to send greeting to a nationally defunct people? St. John, in his vision, "heard the number of them which were sealed; and there were sealed 144,000 of all the Tribes of the Children of Israel."—not the number of the *Jews* only. This was recorded some eight hundred years after the captivity of *ten-twelfths* of the Twelve Tribes!—the *ten-twelfths* which opponents assert are *nationally extinct!* The Scriptures declare, time after time, that God is the "God of Israel"; as He cannot be the God of the dead, but of the living, Israel, as a *nationality*, must be *still existent*.

"*This people have I formed for Myself: they shall shew forth My praise.*"—ISAIAH XLIII, 21.

God of Thy chosen race,
Thy truth to us impart,
And sanctify it with Thy grace
Within each waiting heart.

Thy truth we must proclaim
To earth's remotest bound,
The God of Israel, He shall reign,
And righteousness abound.

Prepare us for the task,
Remove each guilty stain,
Thy promise is to those that ask
Pardon through Jesus' Name.

So let Thy praise be set
In hearts attuned above.
And songs of adoration sung
With gratitude and love.

God of Thy chosen race,
Thy will shall then be done,
And Israel's praise of Thy great Name
Through every nation run.

W. H. H.

FROM MR. FORD'S PAGE, "DEARBORN INDEPENDENT."

WE are on the very threshold of a new age. The exact dates are unimportant, for in the advance of the plan of the ages it is not the sharp-cut dates, but periods of time, that are important. Old things pass away in a fading-out process; new things gradually dawn. Only on looking backward do the people realise that "a great thing took place back there." Surprisingly few of the real turning-points of the world come amid signs and wonders and people standing in awe of what is passing. In the minds of most the War was *the* cataclysm, because it was noisy; but something greater than the War, though much less clamorous, is in passage now.

It is neither for man to help nor hinder, but to hold himself ready to do what is right, whatever may be the circumstances. When the age begins to turn, we are too late to stop it, for the causes thereof were set in motion long ago and are now invincible. Nor can we help the new age being born, because we are but creatures of months, and the new age is generations in process of formation. We can but will the Right, not for our particular race or religion or nationality, but the Universal Right, which harms none, and in which each finds its own fulfilment.

One of the principal human duties that devolve during periods of change is *the duty of conscious allegiance*. What do you, *as* a personality and *in* your personality, stand for? And are you standing for it by standing with others who are standing for it? These are questions which are pressing home from many directions to-day. The bugles of Time are blowing "Assembly," and men are dividing themselves, each according to the moral note within.

It is not a question of allegiance to opinions or programmes or philosophies; it is a question of allegiance to moralities. A man may be hopelessly wrong in all his opinions, but if he is morally right, he is of the stuff of the continuing order of life. On the other hand, a man may be perfectly correct in his opinions and knowledge, and yet everything he does may collapse and die because of moral anæmia. In this time of change it is not a question of having the correct economic theory; it is a question of being loyal to the Right. Immoral or unmoral men never yet constructed an enduring social structure, nor enforced a single beneficial social change.

This coming to conscious allegiance is not always a pleasant experience. Especially in this day when everybody is obsessed more or less with the idea of wanting to be a "good fellow," and when the flabby philosophy of "Boost" has reduced us to spongy masses of saccharine sweetness.

Men have been taught to put even their moral convictions in the background; indeed to possess no obtrusive moral convictions, in order that a false show of fellowship may be made.

This fellowship has now fallen apart. It was based on nothing enduring. It had no meaning except a desire to escape the penalty for being "different," which so many people fear.

It is a time now when conscious allegiance costs something, for it will mean division, and the very first division must be between those who will be loyal to moral conviction and those who will not. And this, quite apart from the consideration of persons or majorities.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

IN spite of unfavourable weather there was a large attendance at the prayer meeting at H.Q. on Wednesday, May 23rd. The Rev. Commander Roberts was the leader; he and Messrs. Garrison and Edward Pritchard gave addresses. On May 24th (Empire Day) the Secretary-General gave a lantern lecture on the Empire, with particular reference to New Zealand. Both our lecture rooms thrown into one were crowded, and many had, unfortunately, to be turned away. The President, Major Knowles, O.B.E., presided, and gave an Empire address.

* * *

The speakers at H.Q. this week are the Revs. Kenneth Dodds and G. H. Lancaster, M.A. Meetings will be held as usual on Wednesday next, at 3 p.m., and Thursday next, at 7.30 p.m.

* * *

Mr. Garrison visited our Bristol Branch on May 21st and addressed a full audience on the occasion of the Annual Meeting, at which also Capt. Wills, the President, Col. Smith, Mr. C. F. Waddington and Capt. Palmer Bott spoke. It was an enthusiastic gathering, and the encouraging report was unanimously adopted. On the following day Mr. Garrison lectured on the Empire in the Town Hall, Maidenhead, to a large assembly, which included about 150 young people from the schools of the town.

* * *

Mr. R. Mayell has lectured on the Pyramid, at Rhymney, Cardiff and Tredegar, to interested audiences.

* * *

The Hon. Secretary of our Durban (Natal) Branch reports increasing interest. Lectures are held monthly, and a Bible Class is well attended. On St. George's Day a lecture was delivered on "The Royal House of Britain" to a very appreciative audience.

* * *

The Rev. Joseph Gay addressed a large audience for our Halifax Branch on May 22nd. During the session they have had addresses from W. H. Hesketh, Esq., J.P.; Rev. G. W. Plasting; John Leech, Esq., K.C.; Rev. Dr. Mountain; Rev. R. G. F. Waddington; Rev. T. H. Whitehouse; and Messrs. G. R. Gair, A. W. Dargue, J. W. Oldroyd, N. Robert Shaw, J. W. Allott and T. R. Butler. A large amount of literature has been sold, and considerable progress has been made.

* * *

Mr. Basil Stewart has given two lectures for our Exeter Branch and one for our Paignton Branch on "The Great Pyramid," and one also at the hotel where he was staying. Keen interest was aroused among the excellent audiences.

* * *

The Dover Branch held their two last lectures of this session on Wednesday, May 16th, at the Institute. Colonel Smythe spoke on "The Wanderings of Benjamin," giving a very instructive lecture. The chair was taken by Rev. H. D. Simeon, M.A. In the evening the speaker gave some answers to "What our opponents say."

* * *

Mr. Morey gave two splendidly inspiring addresses on May 16th for the Worthing Branch. Keen interest was shown in the Great Pyramid, and many questions asked. The hall was packed, many being unable to gain admittance.

* * *

Open-air B.-I. meetings are to be held in Finsbury Park on Sunday, June 3rd, at 3.30, and Tuesday, June 5th, at 7.30 p.m. Also on Sunday, June 10th, and Tuesday, June 12th, at the same hours, at Peckham Rye.

* * *

We are glad to know that our members and friends are so greatly appreciating the attractions of Glastonbury, and the comforts at our B.-I. Hostel, "Abbots Leigh," and we greatly hope that this summer will show a largely increased visitors' list.

* * *

We are happy to say that reports from Canada tell of great meetings in various centres where the Rev. Pascoe Goard has given many of his wonderful addresses, particularly at the Convention in Toronto. We shall hope for further information later.

* * *

Mr. Raymond Barrett writes:—"For the third time I have been impelled to read and carefully study that most fascinating, instructive and important book, "Israel in Prophecy and History," by P. W. Thompson, M.A., and while fully agreeing with the encomia passed upon it as being a work indispensable to the British-Israelite, I am, nevertheless, exceedingly surprised by an omission which, to me, seems unaccountable. The author clearly sets forth that the year 1845 was to be marked by blessing to Israel, but he has not followed the matter up by showing how the promise eventuated in fact, as it did. It would be greatly to the satisfaction of many if this omission could be rectified by an article in THE NATIONAL MESSAGE. Mr. Thompson owes this to his readers."

* * *

ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 195, Lavender Hill, Tuesday, 5th, at 8. Mr. Barrow.
CARDIFF, Central Y.M.C.A., Tuesday, 5th, at 7.30.
CHATHAM, Navy House, Thursday, 7th, at 8. Mr. J. J. Morey.
CROYDON, Y.M.C.A., Friday, 8th, at 3 and 8. Mr. J. J. Morey.
DORKING, Oddfellows' Hall, Friday, 8th, at 3 and 8. Mr. John Leech.
EASTBOURNE, Saffron Rooms, Tuesday, 5th, at 3 and 8. Mr. J. J. Morey.
FOREST HILL, Miss Moxon's Drawing-room, 4, College Mansions, Sydenham Park Road, Tuesday, 5th, 3 p.m. Mr. W. A. Jordan.
GUILDFORD, Stoke Institute, Monday, 4th, at 3 and 8. Mr. J. J. Morey.
LEICESTER, Sunday School Memorial Hall, New Walk, Tuesday, 5th, at 3 and 7.30. Mr. John Leech.
LOUTH, Council Chamber, Wednesday and Friday, 6th and 8th, 3 and 7.30 each day. Rev. T. H. Whitehouse.
PUTNEY, Y.W.C.A., Ravenna Road, Monday, 4th, at 3 and 8. Mr. John Leech.
RHYMNEY, British-Israel Hall, Tuesday, 5th, at 7.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 6th, at 7.30.
TETFORD, Thursday, 7th, 8 p.m. Rev. T. H. Whitehouse.

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STRAY DOGS WERE PICKED UP IN TORONTO (some by Dr. Banting himself), and taken to the vivisecting laboratories. Some had their pancreas cut out, and slowly became miserable wrecks. Others had the pancreatic ducts tied up, thus left with the normal functions painfully disordered.

Experiments by Banting and others were of extreme cruelty, and included the pouring of boiling water into a dog's pancreas, causing it to faint with pain. (*American Journal of Phy[illegible] March*, 1924.)

These dogs used in Insulin experiments (and continually used for testing the finished preparation) either suffer violent convulsions, or die slow, lingering miserable deaths, deliberately inflicted by a terrible fellow-creature—Man. They can only dimly, pitifully, wonder *Why?*

WHY? BECAUSE SUCH MEN AND SUCH METHODS of "research" are without the fear of God! and so are all they who trust in them!

THE "NEWS MIRROR" of Toronto, *May 9th*, 1925, devoted its front page to: IS INSULIN A FAILURE? DEATH-RATE FROM DIABETES SHOWS AN UPWARD TREND!

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CONTENTS.

	PAGE
THE PYRAMID AND THE PRESS. By Herbert Garrison ..	353
INTERCESSION FOR THE OUTPOURING OF GOD'S HOLY SPIRIT. FOR NATIONAL REPENTANCE AND FOR NATIONAL PRAYER. By the Rev. Commander L. G. A. Roberts, R.N.	354
THE SECOND ADVENT.—II. A Paper by the Rev. J. Vavasour Hammond, Rector of Holy Trinity Church, Ayr	355
WHAT IS THE BRITISH EMPIRE? GOD'S PURPOSE BEHIND OUR FELLOWSHIP OF NATIONS. THE COVENANT. By the Rev. W. E. Harston Morris, Vicar of All Saints, Southport	357
AN INTRODUCTORY TALK AT HEADQUARTERS ON ISRAEL'S MIGRATIONS. By Miss E. M. Perry	359
"THE LOST SHEEP OF THE HOUSE OF ISRAEL!" By Henry D. Houghton	361
ISRAEL IN THE ASSYRIAN EXILE.—II. A Paper by A. S. Bayly (S. Africa)	364
THE SCIENCE OF PRAYER. By Henry Proctor, F.R.S.L. ..	365
THE SECRETARY-GENERAL'S NEWS AND NOTES..	366

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 PYRAMID AND THE PRESS.

By HERBERT GARRISON.

A NUMBER of statements regarding the Great Pyramid have recently appeared in the public Press, and predictions of calamity have been attributed to the British-Israel-World Federation which are entirely without foundation. For example, it has been stated or assumed that the Federation is responsible for the alleged prediction that a Tidal Wave would overwhelm Weymouth on May 29th. As a matter of fact, the supposed author of the prediction has no connection whatever with the Federation, and the prediction was quite unknown to us until after it was made. Another statement in an evening paper on May 29th says that a spokesman of the "British-Israel-World Federation which is running the whole business" said angrily this afternoon, "Kindly contradict these statements about the Tidal Wave; they are quite without authority. The Pyramid foretells an eight years' war, with earthquakes and pestilence, but there is no suggestion that the South of England is to be submerged; none whatever." Now the statement that the B.-I.-W.F. is running the whole "business" is not true. It has been quite impossible to trace the supposed spokesman. He was not a member of the Federation Staff. The Pyramid certainly does not foretell an eight years' war.

The attitude of the Federation was explained by the President and by the Secretary-General at the great meeting in the Queen's Hall on April 13th, and further given in an interview with the latter which appeared in *The Times* on May 25th, from which we quote the following:—

> "The fact that according to what is known as 'Pyramid Chronology' the world is to enter on a period of tribulation on the night of May 29th has led to the circulation of rumours which, in consequence of their localised, as distinct from general, predictions of trouble, are stated to have caused some alarm among credulous people. . . . The British-Israel-World Federation, which has accepted and disseminated the 'message built into the Great Pyramid,'

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not only repudiates responsibility for the rumours, but is disturbed by the currency they have obtained. Members of the Federation regard the coming eight years as a period of very great importance, and some men believe they will bring Armageddon. It is emphasised, however, that the nature of the Tribulation predicted is not known, and ordinary sensationalism is, therefore, deprecated. This attitude, it is urged, does not conflict with an expectancy that some event of profound significance will occur on May 29th or 30th. The event may not be spectacular, but in later months enlightened men will be able to point to it as the starting-point of vast movements. . . . There is no proof, it was stated at the offices of the British-Israel-World Federation in London yesterday, that the Great Pyramid was built as a monument or tomb, and the contention is that it was built under Divine inspiration, to give a special message to those people of the world who have the inch measure as apart from the metric system of measurement. The Anglo-Saxon race uses the inch measure, and in connection with this it should be said that the Federation teaches that the Anglo-Celtic-Saxon peoples are descended from Abraham, Isaac and Jacob, and are the modern representatives of ancient Israel. . . . According to the British-Israel-World Federation the period of tribulation may not necessarily be associated with war, but the opinion is expressed that war somewhere is likely during the next eight years."

Had the other papers taken their cue from *The Times*, most of the trash which has been published would surely not have appeared in their columns.

Interviews given to representatives of three other papers unfortunately misrepresented what was said, so that wrong impressions were conveyed. This, we feel sure, the readers of this journal who know what we teach and what we do *not* teach will have suspected. The truth is that a section of the Press has indulged in mendacious misrepresentation, revelled in a jumble of errors, and engaged in an orgy of scoffing. They have published letters containing utter nonsense, only serving to expose the ignorance of the writers. That some of the correspondents have attached their names and addresses shows that they are quite unconscious of what an exhibition they have made of themselves. How apt is the dictum of Robert Burns as applied to such people. As for the sneering, it "cuts no ice," as the Americans say. Cheap enough and very nasty. One would have thought that any reputable editor would have used his blue pencil freely, instead of allowing scholarly and conscientious men who have given many years to exhaustive study of the Pyramid to be held up to ridicule, while their traducers know nothing whatever of the subject, one writing of the Pyramid as simply a "barrow," another speaking of Abraham as "a scoundrel and a blackguard." This will naturally shock our readers, but it is just as well they should know something of what certain of our opponents are capable of saying; they may the better realise what a colossal task of missionising is before us here in our own land, apart from that needed abroad. Paganism is not confined to Africa, nor Atheism to Europe.

As to the Pyramid, it still stands "For a sign and for a witness unto the Lord of Hosts in the land of Egypt" (Isaiah xix, 20), and no amount of scoffing can alter that fact, There is no proof that its scientific symbolism is wrong, and we have every confidence in Mr. Davidson, the greatest living exponent of its message. He writes to us as follows, under date June 2nd:

> "I am confident that my work is reliable and that my dates are correct. The Tribulation is indicated as starting from the date of the chisel edge of the vertical grooves over the entrance doorway of the last Low Passage. We must, therefore, be patient and watch the gradual unfolding of events at home and abroad up to August 22nd of this year, for the development and significance of the Pyramid's message to be appreciated. Any premature identification or detailed interpretation should be avoided."

We have a list of events which took place on May 29th-30th, all of which may in due time prove to have some connection with coming developments, but, in the meantime, we, and we feel sure our readers also, will take Mr. Davidson's advice in the concluding sentence of his letter.

Let us unite in prayer that the God of Israel will keep us faithful to the end, and graciously pour out His Holy Spirit upon the whole nation.

INTERCESSION FOR THE OUTPOURING OF GOD'S HOLY SPIRIT.

HELD AT HEADQUARTERS, WEDNESDAY, 23RD MAY.

FOR NATIONAL REPENTANCE AND FOR NATIONAL PRAYER.

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

YOU will notice our first intercession for the outpouring of God's Holy Spirit is admirably in keeping with the season we have just entered into. It is when He ascended up on high that He led captivity captive and received gifts for men, even for the rebellious. And this is our first plea. We come to Him as a most rebellious people. This could not be laid more truly to the charge of any people besides Israel and Judah, and

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yet God has promised to " Jacob My servant and Israel whom I have chosen," " Fear not, I will help thee, I will pour water upon him that is thirsty and floods upon the dry ground. I will pour My Spirit upon thy seed, and My blessing upon thine offering." Should we ask when ? we are told by Joel ii, 28. This promise of the Holy Spirit is just before the great and terrible day of the Lord—Ezek. xxxvi, 25, etc., just before our return to Palestine. Yet again St. Peter, Acts iii, 19, exhorts all Israel " Repent 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 will send Jesus which before was preached unto you, whom the heaven must receive until the times of the restitution of all things spoken of by His servants the prophets." Isaiah xxxii, 15-20, is to the same purpose. Rev. xi, 11-14.

Now an essential for fervent prayer is unity of purpose. They were all with one accord in one place. Be ye all of one mind. As British-Israel this is surely our characteristic. There is no other body on the earth so united and so consistent on the same theme. Preparing the Kingdom for the return of Our Lord Jesus Christ.

NATIONAL REPENTANCE.

Those who know our subject best know how much we have to repent of. God has never dealt so with any other people. He has been so loving, so gracious, so kind; in all our afflictions He has been afflicted, and the angel of His presence, the Lord Jesus, has followed us : but we as sinful people have loved our own way. Nothing is more self-evident than that some people professing godliness have tried to remove from our Prayer Book all the lovely stories of God's gracious dealings with us, and to put ourselves on the basis of other nations, and yet the lie stares us in our face; if we will only consult history even as far back as the Spanish Armada, we shall find that it was not our own strength, but God's interference, that gave us the victory. The same merciful God preserved our country from Roman doctrine by His sending over of William of Orange. He so controlled the elements as to make them a means of blessing to His people. The same again in the time of Napoleon, when he only waited for Nelson to be out of the way and a favourable wind to allow his army to be thrown into Britain. The elements again brought Nelson rapidly on his way and prevented the French Commander-in-Chief from leaving the French coast. Lastly, we know well it was not our own foresight or even our resources that saved us, but in every case we see God's hand in the destruction of the sea-serpents, the dragon in the sea the submarines, and their port of Zeebrugge. Mutiny resulted in the German Fleet and the end the yielding up of all the German Navy.

These wonderful miracles of Grace towards us should now make us consider : shall we dishonour His Word by throwing out of our Baptismal and Marriage Services those portions which to us are a proof that we rely upon His promises ? Shall we dishonour Christ our Redeemer by presuming that we believe He can be confined in a secret chamber at the beck and call of one calling himself a priest, made-to-order of the Church of Rome, and degrading our God whom we worship as inferior to the gods of wood and stones, silver and gold, that the nations who know not God worship ?

Let our prayers then be directed that Peace and Happiness, Truth and Justice, Religion and Piety may be established among us by a spiritual adherence to His Holy Word.

A very dismal, wet and cold day, and yet our rooms were both well filled, and the audience held for nearly two hours.

THE SECOND ADVENT.—II.

BY THE REV. J. VAVASOUR HAMMOND, Rector of Holy Trinity Church, Ayr. Author of " The Practical Value of Biblical Prophecy to the British Race to-day." (The Covenant Publishing Co., Ltd.)

FROM the considerations mentioned last week in Part I amongst others we can understand why certain signs are given in the Bible which are to announce to Christ's followers when His Return is near. It is true that we know not the day nor the hour when the Lord shall be revealed from Heaven, but we are given signs which will tell us when He is near, and these signs are given in Bible Prophecy not to foster sensationalism nor to satisfy curiosity, but to strengthen the faith of Christ's servants in their personal lives, in their manifold duties and in their witness to His Truth. After all, the Master Himself constantly referred to the Prophetic Scriptures in support of the Truth and for the confirmation of Faith. Do we, as clergy, sufficiently follow His example in this respect ? The Bible gives us many signs which would attend the close of this Dispensation. Take just a few. Distress of nations on the

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earth with perplexity; an accumulation of catastrophes and convulsions in nature (which have certainly been accentuated of recent years); a singularly restless state of society: lawlessness, a daring development of iniquity and sinister crime; a great falling away of simple faith in Christ, and the love of pleasure more than the love of God; a lukewarm religion with a form of godliness but denying the power thereof; a seducing spiritism. As you review world conditions to-day is it surprising that there are those who believe we are living in the ending time of the Age? Add to these, more special signs such as a marked movement among the Jews. We know that in 1897 the Zionist movement started, that 1918 saw Britain's Proclamation to the Jews concerning a Jewish National Home in Palestine, and we know about their present prominent position and widespread activities. Is this the "budding of the fig tree," always the Scriptural emblem of the Jewish people, which Our Lord said would herald "the Kingdom of God" to be "nigh at hand"? Another sign which He gave was the completed publication of the Gospel as a *witness* to all nations. Look at the present day wide and well-nigh universal circulation of the Scriptures; mass movements among nations in India and Africa in search of Christian Truth and the urge of the "World Call" at home; and apparently from Bible Societies' reports a rapidly increasing desire for the Scriptures in all nations ever since the War. But most significant of all is the deliverance of Jerusalem from centuries of oppression. This is the principal point to be noticed, I think, in considering the 21st Chapter of St. Luke, which, despite certain modernist contentions, reads to the plain man as a remarkable predictive discourse by Christ, a prophetic perspective, in fact, of the entire Christian Dispensation until His Coming again. And Jerusalem is the pivot. Our Lord leads up, first of all, to the destruction of Jerusalem. He foretells that His disciples will be persecuted, that Jerusalem will be surrounded by armies, that the Jews will be led away captive into all nations, that the Temple standing in His time, in all its glory, will be destroyed and not one stone left upon another. All this came literally and strictly to pass. But He looked further and said that Jerusalem would be down-trodden until a certain long period had elapsed, viz., the "Times of the Gentiles." He did not say the *time* signifying an undefined, indeterminate period of Gentile rule over Jerusalem, but used this peculiar plural phrase "the Times of the Gentiles"—a specific, definite period. What did He mean by it? Now, Jerusalem, as we know, had been trodden down for centuries until liberated by Allenby's Army in 1917. This, the outstanding event of the Great War, at once attracted the attention of students of Bible Chronology. Fifty years ago Grattan Guinness, following along similar lines of study to that of others before his day, suggested 1917 as the year in which Palestine would be liberated from Mohammedan tyranny. His calculation was based on what is known as the year-day principle of reckoning Prophetic Time. I am not going to bother you with figures nor with the intricacies of Bible Chronology, but you will remember that a day as representing a year appears in Numbers and in Ezekiel as a principle of reckoning in relation to Prophetic Symbolism. If lengths of time specified as 1,260 days, 42 months; 70 weeks; a Time, Times and a half, seven Times, are to be intelligible, then they must all be interpreted on one scale, and they *do* align to a day for a year and 360 calendar years to a "Time." Take an example of the year-day principle as a working hypothesis, viz.: "the 70 weeks" of Daniel ix, which were to elapse from the going forth of the commandment to restore and rebuild Jerusalem to Messiah the Prince. That period was actually 490 years. The prophecy announced it as "70 weeks," that is, 490 days. In passing, you notice that this is independent of questions about the date of the Book of Daniel; it is prediction even if you will only accept the latest date of the critics, and as I have already indicated, by comparing Scripture with Scripture and Prophecy with Prophecy, a Time appears from internal Biblical sources to represent 360 calendar years, in which case Seven Times—2,520 years. Counting "Seven Times" back from 1917, when Jerusalem was liberated, you get 603 B.C., the date when Nebuchadnezzar, King of Babylon, began to deport the Kingdom of Judah into captivity. Nineteen years later Nebuchadnezzar deported Zedekiah, sacked Jerusalem, burnt the Temple, and caused the complete downfall of the Kingdom of Judah. The suggestion from this is, as you see, that from 1917 to 1934 marks the ending time of that long period which Our Lord described as the "Times of the Gentiles." Each Dispensation grows out of the preceding one, so that the beginning and end overlap or merge one into the other. Certainly the years through which we are passing present very serious and complicated problems; they seem beyond anything that has had to be faced in any previous age, for they are world-wide and involve all nations, all classes, all society, all political and industrial interests, and all spiritual and theological issues. Is a Divine Hand at work upsetting and overthrowing all things that offend, with a view to the correction of social, ecclesiastical and political errors, whilst the forces of evil rise in serried ranks against everything that really tends for the true well-being of humanity—a great culminating strife between good and evil working up to a climax? Before the problems presented by things as they are in the world to-day, the keenest intellect, the most subtle statesmanship, and the combined efforts of civilisation seem practically powerless, whilst the Christian Church, even in its best phase of spiritual life and influence, seems likewise powerless to withstand the rising tide of materialism and of anti-Christian theory and practice.

If it be the case that these perplexing conditions are in accord with the signs given by Our Lord in the latter part of St. Luke xxi and elsewhere, then we are bidden to lift up our heads and take courage that the Victory of Christ and His Kingdom are "nigh at hand." It would seem natural to believe, as Scripture seems to indicate (as, for example, in the phrase the Times of the Restitution of all things), that Our Lord would not merely *bring* the Kingdom of God, but form it so far as this visible realm is concerned, out of already existing human society, revealing more Truth, and a larger vision of the meaning of things, conferring greater spiritual powers upon those fitted and capable to receive and use them, developing human capacities hitherto latent, thus initiating a new period of human evolution, in which all the evils which afflict humanity will gradually be eliminated under His Rule. The Bible also seems to teach that there will be reunion and communication in some sort between the seen and the unseen realms. And by implanting the principles of the right evolution of humanity

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firmly in human society, Our Lord would effect the greatest judgment yet experienced in the history of mankind. For when the good is living and working powerfully, evil will be seen and felt as evil more than aforetime and will meet with more opposition. Sin will be judged by the manifestation of righteousness, checked and destroyed by the active power of righteousness. The distinction between the righteous and the unrighteous would probably be more marked than it is at present, and characteristics and conduct conflicting with the Divine Society established and growing up on earth would prevent participation in it or, at all events, until such time as worthiness to be admitted had been attained.

To conclude then, how are we to treat all this New Testament teaching about Our Lord's Return? If we profess belief in the substantial accuracy of the historical record of the appearances of the Risen Jesus, we are logically committed, it seems to me at least, to the expectation of His Return to this Earth in power and great glory, to complete the work on Earth which He inaugurated when He first came. As we believe and witness to the Resurrection and Ascension of Our Lord, ought not the confession of our faith and our witness to be equally firm and clear that He will so come as He went into Heaven? Looking at all the clear statements in Scripture which bear upon the Christian Expectation of the Lord's Return, is our reliance in Providence to be such that we can suppose them to be false? If, for example, chapters like St. Luke xxi are not in some real and practical sense true, and the religion of Christ is very practical, in what sort of Divine Guidance in human affairs can we believe? And so having regard to the signs of the times (as well as the definite teaching of the Bible) may not our day and our generation be a "due season" for holding forth this doctrine boldly in view of Our Lord's words, "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing."

There is no doubt that simple belief in this doctrine of the Blessed Hope has a great influence and purifying power, as St. John points out in his first Epistle, over Christian lives. We are warned that just prior to Our Lord's Return simple faith will be rare, that Christian character will be severely tested, we are put on our guard against insidious influences which will so work that they can deceive even the very elect or sidetrack them from the Truth as it is in Christ Jesus. Look at the warning which occurs in the Book of Revelation about "keeping our garments," the strict purity of the Christian Faith, lest we "walk naked," with no real spiritual Truth or vision to steady or support us. In this connection we have Our Lord's warning: Wherefore if they say unto you, He is in the desert (as *has* occurred in the case of some Adventists in America) go not forth; or, behold He is in the secret chambers (or Tabernacle as in the teaching of our Roman friends regarding the Host) *believe it not*: for as the lightning cometh out of the East and shineth even unto the West, so shall the Coming of the Son of Man be.

In the light of Our Lord's Teaching His Advent will, of course, be sudden, but the Great Event will not be unexpected, so Scripture seems to suggest, to those who, discerning the signs which He has given, are looking with Faith and Hope for His Appearing. No event can come really suddenly upon those who are prepared for it. Hence the point and force of Our Lord's injunction to His followers: "Take heed to *yourselves* lest that Day come upon *you* unawares, for as a snare shall it come upon all those (*i.e.*, not taking heed) that dwell on the face of the whole earth."

WHAT IS THE BRITISH EMPIRE?

GOD'S PURPOSE BEHIND OUR FELLOWSHIP OF NATIONS.

THE COVENANT.

*By the Rev. W. E. Harston Morris, Vicar of All Saints, Southport.

"But thou shalt remember the Lord thy God: for it is He that hath given thee power to get wealth, that He may establish His covenant, which He sware unto thy fathers, as it is this day."

These words were spoken by Moses to the people of Israel. These words might be equally well spoken to the people of Britain this day.

It is indeed amazing how many of the promises and prophecies of the Old Testament *do* apply to the people of Britain to-day. I am not holding any brief for what is known as British-Israel teaching. My mind is quite open on that subject. I am quite willing to be convinced. I find that the people who scoff at it as a "fad of certain cranks" are people who know nothing whatever about it, because they have never taken the trouble to study the question at all. If it were a ridiculous pretension of cranks, if it were, *that* would not condemn it. So was Christianity at the first; so was the solar theory of Galileo; so was Newton's law of gravitation; so was evolution; so were the warnings of Lord Roberts twelve months before the Great War.

Of *this*, at any rate, I have convinced myself. That the British race is heir to the promises of Almighty God. To this let the story of the British Empire bear witness.

A Company of Nations.

What is this British Empire? It is *not* an Empire in any sense in which other Empires have existed. It is not as the Empire of Rome was—governed from Rome—one Roman law running from east to west. "*We* are not allowed," said Caiaphas to Pilate, "to put any man to death." It is not like the old German Empire (there was, in pre-war days, nearly as much difference between a Bavarian and a Saxon as between a Saxon and an Englishman, but all were under the iron heel of the German Reich); nor even like the Union of the United States of America, controlled from one central government. To all intents and purposes the British Empire is a fellowship of independent nations, recognisedly independent. If Canada wished to break away from the Empire to-morrow there is nothing to stop her; there would be no war to reclaim her;

* A sermon preached at St. Luke's, Bath, on Sunday morning last.—From the *Bath and Wilts Chronicle and Herald*, May 24th.

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she is free. What is it holds this "company of nations" together?

A purely spiritual bond. The Roman Empire was held together by the Roman legions; when they failed the Empire fell to pieces. Under God the British Empire is held together by goodwill. Interpret that goodwill as you like—call it loyalty, call it the ties of relationship, call it affection, call it patriotism—all these may be comprised under that term goodwill. There is loyalty. I believe that the strongest hold on the Empire is the Monarchy; our King is their King; our Prince is their Prince. Abolish the Monarchy, make England a Republic—encouraged, I take it, by the superiority of conditions in Russia, France—we should deal the most smashing blow at the solidarity of the Empire possible to imagine. It was relationship, affection, patriotism, that brought the wood-cutters of Manitoba, the sheep-shearers of Australia, the farmers of New Zealand, to stand side by side with London clerks and Wigan miners out there in Flanders and Gallipoli. Spiritual forces—goodwill.

SPIRITUAL FORCES.

If you come to think of it, similar forces created the Empire. England did not sit down and say "We will now go out and conquer Australia." She sent no Julius Cæsar with vast armies to add nation after nation to her rule. There has never been any deliberate creation of our Empire. We have fought to redress grievances; we have fought to protect our own emigrants; we have not deliberately fought to add another patch of red to the map of the world. In most cases those who first went out had not the slightest idea what the results of their going would be.

When Marsden first set foot in New Zealand to preach the Gospel to cannibals, he had no thought of adding New Zealand to the Crown of England, but to the Diadem of Christ. Men went out, driven by spiritual forces greater than themselves (some, it may be, to find gold; some driven out; they had made this country too hot for them). But the great majority of the pioneers—what of them? What made them? An instinct—almost a craving—which God has made natural to the British race.

> The father loves to stay at home;
> The brother loves to go abroad.

It may be, being on an island, he had always to face the sea—if he wanted to go anywhere at all. Who does not know the magic of far-off names—Yokohama, the Golden Gate, the Andes, and the Rio Grande, and the islands of the Southern Seas? Who has not felt that wistful longing to be over the hills and over the main—to stand with the ocean all around, and to see the lands of the far distances? It was the men who could and did who made the Empire.

"In the heart of every man a poet has died young."

In the heart of almost every Briton a wanderer once has lived.

"We were dreamers, dreaming greatly, in the man-stifled town;
We yearned beyond the sky line, where the strange roads go down.
Came the whisper, came the vision, came the power with the need,
Till the soul that is not man's soul was lent us to lead.
As the deer breaks—as the steer breaks—from the herd where they graze,
In the faith of little children we went on our ways.
Then the wood failed, then the food failed, then the last water dried;
In the faith of little children we laid down and died.
On the sand drift; on the veldt side, in the fern scrub we lay,
That our sons might follow after by the bones on the way.

. . . . .

Follow after—we are waiting—by the trails that we lost,
For the sound of many footsteps, for the tread of a host,
Follow after, follow after, for the harvest is soon;
By the bones about the wayside ye shall come to your own."

CREATION OF THE ALMIGHTY.

These were the men who made the British Empire. Led by the soul that is not man's soul. For, if I believe anything at all about the Empire, I believe that it is the creation of Almighty God. It is His Hand that I see all through history, from the day when He chose this little island, encircled by the silver sea, brought into it the strain of Celt, Roman, Dane, Saxon, Norman—all that was needed of the spirit of adventure, reckless enterprise, tempered by determination, caution, persistence. I see how God has never suffered our nation to be beaten in war, or successfully invaded. How God has entrusted to her ten gates of the world—Gibraltar, Malta, Cyprus, Port Said, Aden, Socotra, Singapore, Hong Kong, St. Helena, the Falkland Isles. How at last God has placed even the Holy City in the hands of the people from the Islands of the Northern Seas—as God said He would. I see more than this—I see the share that Christ has had in the formation of the Empire. There are those who think little of foreign missions. I wonder how much of our Empire we should have had to-day if it had not been for foreign missions! We can start at home. What would be England's position to-day but for St. Aidan, St. Columba, St. Chad, St. Columbanus, Paulinus? Take out of the history of England Theodore, Hugh of Lincoln, Cranmer, Wilberforce, and countless others. Then go on. Take from the story of the Empire all that has been done by the preachers of the Gospel of Jesus Christ. Leave out Marsden, Livingstone, Crowther, Hannington, Mackay, Stewart, Gordon.

THE LINK THAT BINDS.

No—here is just the difference between the British Empire and those others. They were founded upon material force, and so held. This was founded upon spiritual force, and so held. I believe that the British Empire is the creation of Almighty God. If so, there is a purpose behind it. There always is with *any* creation of God. If our Empire be merely a matter of blundering luck we might think differently. But I think that in its creation we see too often the Hand of the Master Craftsman to doubt its origin. It was certainly not

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given to us for jingoism, worldly pride, boasting, and vain-glory.

" Fair is our lot ; O goodly is our heritage
(Humble ye, my people, and be fearful in your mirth),
For the Lord our God Most High,
He hath made the deep as dry,
He hath smote for us a pathway to the ends of all the earth."

Which means no more than this : Beware lest thou say in thine heart, *My* power and the might of mine hand hath gotten me this wealth.

" Thou shalt remember the Lord thy God ; for it is He that hath given thee power to get wealth, that He may establish His covenant, which He sware unto thy fathers, as it is this day."

PAX BRITANNICA.

May it not be that the over-ruling Providence of God has created this Empire for three chief reasons :—

(1) To teach the world the great lesson of unity, fellowship, brotherhood, co-operation, inter-Empire trade ; the policing of the seas for *us*, the finding of homes for our sons and daughters, for them.

(2) To teach the world the possibility of peace. Civil war between parts of the Empire is unthinkable. However much our interests might differ and clash—unthinkable. Does not the very existence of the Empire preach the possibility and the advantage of world peace? And—go further—might it not be possible in days yet to be for such an Empire, held together by the closest bands, to impose peace upon the world? Pax Romana (it has been done once).

(3) To proclaim the Gospel of Jesus Christ. God once chose twelve men of one stock for this work. Might He not choose twelve nations of one stock to complete it?

These things are of close interest to us all. It is not too rash to say that the sons and daughters of some of us in this church will be out in the far-off lands before we have passed away.

Here lies our responsibility (the *personal* responsibility) :

The citizen of the day before yesterday was the citizen of his city ;
The citizen of yesterday was the citizen of his country ;
The citizen of to-day is the citizen of the Empire.

Add to it such men and women as shall do honour to its name and set forth the glory of God, for it is righteousness—and righteousness only—that exalteth a nation.

AN INTRODUCTORY TALK AT HEADQUARTERS ON ISRAEL'S MIGRATIONS.

BY MISS E. M. PERRY.

THE section of the migrations of Israel, about which I propose to speak to-day, dealing with the escape from Assyria, is really only a very small part of the subject, but it has become the point on which much attack has been made on the B.-I. position.

I have recently had the privilege of attending a course of lectures by Mr. Gair, dealing with the earlier migrations, and I would like to refer briefly to two of these before dealing with the one specially selected.

We learn from the early records :—

I.—That about 1600 B.C. there migrated from Egypt to Greece a people called the Danai.

II.—These people were related to the Ruler of Egypt, who at that time was Joseph.

III.—They were not Egyptians, as they were not a dark-skinned people, but belonged to the long-headed Aryan race.

IV.—Dannus (their leader) is said to be the son of Bela—and Dan of the Bible is the son of Bilhah. (Gen. xxx, 6.)

V.—They conquered the Aborigines, who had only a Stone Age civilisation, and introduced the higher Hebrew culture.

VI.—Greece was at the time known as Argos, which is a Hebrew word, meaning ark or chest.

Unfortunately they weakened themselves by war with Israel in Troy, and, although conquerors, the serf classes overpowered and drove them from Greece on their return.

They went north, and founded a settlement at Lacedœmonia, and also Sparta ; Josephus tells us the Lacedœmonians wrote to the Jews claiming relationship, and that the Jews acknowledged this, saying their ancient books had the record. From Lacedœmonia Dan migrated across Europe, leaving the trace of their name on rivers and towns, and came, *via* Scandinavia, to Ireland.

At the time that Dan migrated to Greece there came into Asia Minor a race known as Dar-Dannaus (the Trojans).

We are told :—

I.—These were descendants of Darda, who is mentioned in 1 Kings iv, 31, as among those wise men whose wisdom Solomon excelled.

II.—The oldest secular writer of the world [Sanchomatho (N)] tells us Darda was related to Krŏnŏs, whom the Phœnicians called Israel.

III.—This Krŏnŏs had a son called Yehuda, or Judah.

It was with these Dan from Greece went to war.

Referring to one other migration, we find that there were either descendants of the twelve sons of Israel left in Palestine, or that they returned from Egypt at an early date. Reasons for this conclusion are found in the discovery of slabs bearing references to Israel in Palestine at the time of Thothmes III, and the records of his wars tell us he took cities called Jacob-El and Joseph-El.

These people were driven north by the wars between the Assyrian and Hittite people, and they settled in Iberia and Albania.

After some time they became restless and made a compact for ships with the Phœnicians on the coast of Asia Minor, and in these they came to Cadiz in Spain.

Moving north, they founded a colony called Gael-ag, and became known as the Milesians. Here they were attacked by the aboriginal tribes and Canaanite settlers (driven from Palestine in the wars with Israel), and decided to migrate to Ireland. Here they reunited with the Tuatha de Danaan, whose migration from Greece we have seen.

Their motto at this time was : " We have lived free, and we will die free," which is suggestive of their never having been under bondage in Egypt.

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This gives us two of the very early migrations, of which full details will be found in the History which Mr. Gair is soon publishing.

We come now to what you will realise is a small section of a great subject, the escape from Assyria, and I wish to acknowledge my indebtedness for many points to the Rev. W. Milner's book, "History is on Our Side."

As our talk to-day is an introductory one, we must refer to the story of the quarrel which took place in the reign of Rehoboam (1 Kings xii), which led to the formation of the two Houses, instead of the one united Israel.

From that time the *Southern* Kingdom was composed of Judah, Benjamin and Levites, and the *Northern* of the Ten Tribes.

We must remember that we cannot view this as an ordinary family quarrel; it was the result of the statement made by God to Solomon in 1 Kings xi, that He would rend the Kingdom from his son, and it is significant that when Rehoboam sought to regain supremacy of Israel, God's Word was explicit: "Ye shall not . . . for this thing is from Me" (1 Kings xii, 24).

There must have been some great purpose in refusing to allow the breach to be healed, which is explicable if both Houses had a different future history, but inexplicable if they drifted together at some few years' distance.

The immediate history of both Houses was most disappointing. They worshipped the gods of the heathen, and dealt with those that had familiar spirits. Their sin grew so great that eventually punishment fell, and in 2 Kings xvii, 6-7, Shalmaneser, King of Assyria, took the Northern Kingdom captive, and placed them in Halah, Habor, by the River Gozan and cities of the Medes.

Twenty years later the King of Assyria again raided the land, and took the remainder captive, placing them in the same place (2 Kings xviii, 11). This would be 721 B.C.

In 598 B.C. Judah (except the poorest of the land) were taken captive to Babylon. From this time Judah was called Jew, or Yehudim—*i.e.*, the remnant of Judah.

The distance between the two places of captivity was about 200 miles. The Biblical history, though not the prophecy of the House of Israel, ceases at this point. But we have three statements of her immediate future.

First.—They were to lose their identity (Hosea i, 10).

Second.—Their name should be changed (Isa. lxii, 2).

Third.—But they would remain a nation with a descendant of David as King (Jer. xxxiii, 17).

It is at this juncture that the main attack on the B.-I. position takes place.

Have the two Houses reunited? Our opponents say they have done so, mainly when Judah returned from the seventy years' captivity.

Against that view we have to consider the following facts:—

I.—The Chief *Rabbis* of Jerusalem and London know of no such reunion.

II.—The *Jewish people* do not acknowledge it. In their synagogues they pray for their lost brethren.

III.—Their prominent *writers* do not admit it. Dr. Neubauer says: "No mention of this event is found in documents at our disposal," and Josephus says there may have been a few families who returned, but the main body had not done so.

IV.—The numbers returning from Babylon, which Archdeacon Hanan states were 42,360 (of which 642 were without genealogy and therefore not Jews), precludes the thought of the whole of Israel being represented; this number would be only those of one or two tribes.

V.—Ezra distinctly states which tribes returned.

VI.—The return had not happened in Our Lord's time, as Caiaphas, High Priest in Jerusalem, knew they were still scattered (John xi, 49-52). He knew nothing of the Church, the children of God would mean to him the Children of Israel.

VII.—In Zech. xi, 13-14, we read the final *break* took place, when the thirty pieces of silver were paid for Our Lord.

We will now consider the matter from the other point of view, *i.e.*, that Israel did escape to Arsereth—as Esdras tells us. It is important to settle the question of the place of their captivity, as Rawlinson and the Jewish historian Ewald differ. The former places them just over the border, and not more than 200 miles from Palestine, where return would be easy; while Ewald places them south of the Caspian; and while there seems no reason for Rawlinson's position, there is certainly reason in placing them where the cities of the Medes existed and where even to this day is a River Ozan, which was known as Gozan up to the 10th century.

This position is 600-700 miles from Palestine, and has three mountain ranges and two rivers in between.

There are two historians who tell us of a great migration at a time when the military position would occupy the whole of the attention of the Assyrian army.

The first, Esdras, tells us that Israel, seeking a country where they might be free, passed over the upper reaches of the Euphrates to a destination called Arsereth, a district a considerable way off, as he states it would take them one and a half years to reach. This country is on the north-west of the Black Sea, and has still a river and town called Sereth.

The second, Herodotus, brings a people called Scythians (but whom he says the Persians called Sakai) across the Araxes to the Kimmerian land, which is also on the north-west of the Black Sea.

The Araxes is still so called to-day, and both rivers would be crossed in an escape to the north.

The military position at this time precludes all thought of a return to Palestine, for not only was Assyria at war with the nations surrounding their land, but we read in 2 Chron. xxxv, 20-24, of an extraordinary attack on Carchemish by the King of Egypt. Extraordinary, because it seems this foreign King had been called to the attack by God. This army would block the west to the Children of Israel.

Before we trace the pathway by which we believe they escaped, let us look at three different names we may anticipate finding connected with them.

I.—We should expect to find some indication of the standard of Joseph and Ephraim as the holders of the Birthright blessing (1 Chron. v, 1-2).

We know that such standards existed from Num. ii, 2, and ancient Jewish authorities tell us that the twelve signs

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of the Zodiac were borne on the twelve standards of Israel. Josephus refers to this, and the Chaldee paraphrase of an earlier date asserts the same, but adds that Reuben's standard bore the figure of a man, Judah a lion, Ephraim a bull, Dan a serpent. The latter we are told was altered to the eagle at an early date.

To Seth is attributed the division of the Zodiac signs, and there is a school of thought which holds that in them we find the story of the Atonement, so that for the 2,500 years when there was no written Revelation, God did not leave Himself without witness. The 19th Psalm speaks of this.

It is interesting to realise that the four living creatures in Ezekiel, and the four beasts surrounding the throne in Rev. iv, having faces of man, ox, lion, eagle, are the four side signs of the Zodiac, and if this represents the whole atoning work of Our Lord, these suggest the four-square basis of that work.

The bull (Taurus) being the standard of Ephraim, and the Hebrew word for bull being Engl or Angl, we should look for some indication of this name in the way followed by the escaping Israelites.

II.—We should expect to find some reference to the *root* of the name of the father of the family I-Saac; for we read "in Isaac shall thy seed be called." Saak is the root word meaning laughter.

III.—We expect also some reference to the great Covenants, and I do not need to remind you of the Hebrew Brith, which occurs 161 times in the Old Testament, meaning Covenant, and which is imbedded in the name Britain.

IV.—We might also look for the word "Scoth," the Hebrew for Tabernacle, which the Israelites were told to inhabit once a year, to keep them reminded of the pilgrim days of wandering.

Let us now briefly follow the way they would have taken. Early on the way they came to a fertile country, where it is likely some dropped out, for this became the home of the Nestorians, whom Dr. Grant in his book on their history proves to be of Hebraic origin.

We all know these became the early missionaries to Asia.

Directly Armenia is entered we find some of the names we should expect. A river Engl, a town Angl, a mountain Sakh.

After crossing the Euphrates, the Araxes faces them; having crossed this they follow a river, whose name to-day is Israel-see, while the "Pass of Israel" lies a little further on.

Here again we find Hebrew place names, such as Pen Yak —God show His Face, and Bark-El—God's blessing.

It is supposed that there occurred a division of the people here; some, the Sakian, travelling to the north of the Caspian, while the Kimmerian followed on round the Black Sea to Arsereth, leaving again in the Crimea such names as Saak for lake and town. Here, too, are cemeteries bearing many Hebrew names, one example of which is "Moses Levi, 726 year of our exile."

In closing we will follow Herodotus in his visit to the people he calls the Scythians, in the country north-west of the Black Sea. He tells us some interesting facts.

I.—They told him that from the time of the fruitless invasion of their country by Darius in 500 B.C. to the time of their first King was 1,000 years. Who was that King? In Deut. xxxiii, 5, we find Moses was really the first King, and from 500 B.C.—1500 B.C. is 1,000 years. In the proclamation by Darius in three different languages, Persian, Assyrian and Babylonian, on the Behistun Rock, he speaks of this war, but in writing to the Persians he calls them Sakai, but Kimri to the Babylonians.

II.—These people, Herodotus say, did not eat swine's flesh, and even then they still had an abundance of soothsayers, foretelling the future. Hosea iv, 12, seems to refer to this in the words: "My people ask counsel of their stocks, and their staff declareth unto them."

We have therefore two historians who tell us of:—

Two people escaping from Assyria at the same time—
Who came by the same route—
To the same destination.
Called by Esdras Sons of I-Saac, and by the Persians the Sakai.

To these people historians trace the origin of the Anglo-Saxon peoples. "History is therefore on the side of the argument that Israel, lost 700 B.C., has been re-found in the British Isles" in the Christian era.

"THE LOST SHEEP OF THE HOUSE OF ISRAEL!"

BY HENRY D. HOUGHTON.

"I AM not sent but unto the lost sheep of the House of Israel." (Matt. xv, 24.)

Many have contended that this passage proves conclusively that the Jews were the House of Israel; as they further suppose that Christ spent the whole of His life in and among the Jews in Palestine, thus fulfilling this declaration.

Now if the words "The lost sheep of the House of Israel" means the Jews, *then that means that Christ was sent to the Jews only!*

Now let us look fairly and squarely at this. Very fortunately we have very clear guidance from Our Lord in this matter.

In Matt. x, 5-6, Our Lord first uses this term, "The lost sheep of the House of Israel." Who was it used of? The Jews? Well, let us see.

The command of Our Lord to His disciples was, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the House of Israel." (Matt. x, 5-6.)

Now the contention of our opponents is that the Jews close at hand were these same lost sheep of the House of Israel, for to them the disciples went.

But verse 23 in the same chapter destroys that illusion. For there we see that the cities of Israel are so great, so remote, so numerous, that the message Christ gave them should not be fully delivered till the Son of Man should come.

"Ye shall not have gone over the cities of Israel till the Son of Man be come."

So then the cities of Israel should be so vast, so remote, so populous that the disciples and their successors should not

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have completed their evangelisation till the Son of Man be come.

As a consequence this evangelising of the cities of Israel *must be still going on!* For Our Lord is not yet come!

This could not mean the cities of the Jews! *They have none to-day! Not one solitary city in all the world is a Jewish city!*

Where then is this "House of Israel," with her mighty and numerous cities where the Evangel of the Cross is being preached to-day? For remember it has to be preached as a continuous never-ceasing message, "*Till the Son of Man be come.*" Most certainly and indisputably it cannot mean the Jews.

Now let us look at something else. If it was the Jews to whom Our Lord was specially sent, *why was it that Our Lord purposely hid His Gospel from them by speaking to them in parables lest they should understand?*

That will take a lot of explaining. In Matt. xiii, 10, we read, "And the disciples came, and said unto Him, why speakest thou unto them in parables?"

Now notice there was a reason, and that reason was *lest they should understand and be converted!*

He answered them, "Because it is given unto you to know the mysteries of the Kingdom of Heaven, *but to them it is not given!*" (verse 11).

How then could these be the people (Israel) to whom He was specially sent? That would be the falsifying of His own mission, an intentional defeating of God's purpose in sending Him! An impossible thing!

But note what it says in verse 15.

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

This could not be the people to whom Christ was specially sent, for Christ to be content to leave them in their lost condition.

But look at St. Mark's record of this same incident. It is much briefer and more pronounced.

"And when He was alone, they that were about Him with the twelve, asked Him about the parable.

And He said unto them, Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables: *that seeing they may see and not perceive;* and hearing they may hear and not understand; LEST AT ANY TIME THEY SHOULD BE CONVERTED; AND THEIR SINS SHOULD BE FORGIVEN THEM"!

And then in verse 34 we have, "*But without a parable spake He not unto them*"! Why? Why?

The parables were for hiding as well as for explanation. *Hiding to the Jews, lest they should be converted, and their sins should be forgiven!* Surely, surely then this could not be the people to whom Our Lord was specially sent!

But now we have got to find the real "Israel" to whom He was sent. And Christ's words to the disciples give us the clue, "Unto you it is given to know the mystery of the Kingdom of God" (verse 11). *Then they must be part and parcel of Israel to whom He was sent.*

And thereby hangs a tale, which cannot be dealt with for a moment, but will be returned to shortly.

Again, look at other words of Our Lord, which prove conclusively that when He spoke the words of our text *He did not mean the Jews.*

John x, 24, says: "Then came the Jews round about Him (notice who they were, THE JEWS), and said unto Him, How long dost thou make us to doubt? IF THOU BE THE CHRIST, TELL US PLAINLY."

There is the invitation; but Our Lord would not do it! And further, gives the reason.

"Jesus answered them, I told you, and ye believed not." He had declared it, because if He had not done so they could not be condemned! The declaration had been made, but He would not repeat it: but He rather told them that there was a continued and never-ceasing declaration of it in His works!

"*The works that I do in My Father's name they bear witness of Me*" (verse 25).

What did the Jews do with that witnessing? "BUT YE BELIEVE NOT!" and here is the true reason. "BECAUSE YE ARE NOT OF MY SHEEP AS I SAID UNTO YOU" (verse 26).

Therefore and indisputably the Jews are not Christ's sheep: and He had told them so before, "*As I said unto you.*" So this is the second time He had made this astounding declaration that the Jews are not His sheep, proving conclusively that they could not be the lost sheep of the House of Israel.

Now let us look at something else. The lost sheep of the House of Israel were the whole Ten Tribes, and were lost before Christ's day. The Jews were not lost at all. They were known, recognised, certified if you like. Even Christ said unto them, "*I know that ye are Abraham's seed.*" (John x, 37.)

They knew themselves who they were. "*We have Abraham to our father.*"

But says one, "*They were spiritually lost, and it was of that that Christ spoke.*"

Well, if He had been speaking of that, and had specially come to them, *why did He speak to them in parables lest they should be converted, and have their sins forgiven them?*

Did he come to mock them? Assuredly not!

Put shortly, if the Jews were the Israel to whom Christ was sent, *why did Christ cover His meaning in parables lest they should be converted, and He should heal them?*

St. Peter, speaking of the Jews, said that Christ was to them a stone of stumbling and rock of offence, . . . whereunto also they were appointed." (1 Peter ii, 8.) Again proving that they could not be the Israel to whom Christ was sent.

St. Paul, too, affords some very strong evidence. Thess. ii, 14-16, says: "For ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; *and they please not God,* and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sin alway: *for the wrath of God is come upon them to the uttermost.*"

A terrible passage, showing very clearly that these people could not be Israel, though of Israel; *for if these were the people to whom Christ came, His mission was an absolute failure: a thing impossible!*

Remember, that Christ was to be the glory of Israel. And if

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the Jews are Israel, then this delightful prediction signally fails.

"A light to lighten the Gentiles, and the glory of Thy people Israel." (Luke ii, 32.)

This cannot be the Jews, for Christ is to them and ever has been a reproach, a hissing, an usurper! But make no mistake, there is a literal lineal Israel somewhere to whom Christ has become their glory.

Take that other passage, Acts v, 31: "Him hath God exalted with His right hand to be a Prince and a Saviour, *for to give repentance to Israel and forgiveness of sins.*"

Has Christ given repentance to the Jews? Obviously not! They are the citizens who, hating Him, send this message after Him, "*We will not have this man to rule over us.*" Then obviously they cannot be this Israel to whom Christ gives repentance and forgiveness; and again could not be that "House of Israel" to whom He declared He was sent: for if so, His work and His mission would have been an irretrievable failure.

Let us distinguish between things that differ. "THE HOUSE OF ISRAEL" IS NOT THE JEWS.

Referring to that passage, "Ye shall not have gone over the cities of Israel until the Son of Man be come," let it be said here, that quickly after the Crucifixion some of the Apostles came to England and preached Christ crucified; and within a few years of that time England became a Christian nation; her King Lucius, A.D. 179, being himself a preacher, and a missionary to the Continent.

And from that day down to this there has been a never-ceasing Evangel preached here, right down from the days of Joseph of Arimathea to this very day in which we live: and if we are Israel, His continuous command to His disciples has been fulfilled to the very letter:—"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."

But how did Christ Himself actually preach to the House of Israel?

Let us go back in history to the division in the time of Rehoboam.

Eleven tribes left Rehoboam, so he was left with *the tribe of Judah only.* (1 Kings xii, 20.) And verse 19 says, "So Israel rebelled against the House of David to this day." And so Benjamin must be included in that term "*Israel,*" *for Rehoboam was left with the tribe of Judah only!*

Benjamin, however, quickly left the Northern House and joined Judah; and then the Southern people were called "*The House of Judah* WITH THE TRIBE OF BENJAMIN." (See verse 21.)

Benjamin was the light-bearing tribe.

"And unto his son will I give one tribe, that David My servant may have a light alway before Me in Jerusalem." (1 Kings xi, 36.)

This tribe of Benjamin, though forming no part of the House of Judah, espoused the cause of Rehoboam, and allied herself with Judah, though still belonging to and a part of the Northern House, but lent to David for a purpose.

They went into captivity with Judah, and part of them returned with Judah (see Ezra i, 5; iv, 1; x, 9). They were in the land when Our Lord came: they lived in Galilee, this is why He preached so often there. The Galileans were Benjaminites; they were "ISRAEL." *And they received the Christ* (St. John iv, 45), *the Jews sought to kill Him* (St. John vii, 1).

So Christ Our Lord spent a deal of the time of His public ministry in Galilee. He preached and taught by the Sea of Galilee; chose His disciples there, all of whom, with the exception of Judas Iscariot, were Benjaminites, according to one well-known writer.

Here then is a part at any rate of the Israel to whom Christ was sent.

Afterwards, when Saul of Tarsus was made an Apostle, he, too, was of Benjamin.

"I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." (Romans xi, 1.) This particular choice of the one tribe could not be all chance.

Again, note the words of the angels present at Christ's Ascension (Acts i, 11): "*Ye men of Galilee*" (why didn't they say, "Ye Jews"? Because it would not have been correct), "*Why stand ye gazing up into heaven? This same Jesus,*" etc.

But note the strange words of the disciples in verse 6. "Lord, wilt Thou at this time restore the Kingdom TO ISRAEL?"

Notice "*To Israel.*" If it is suggested that they were enquiring if Christ was going to restore the Kingdom to the Jews, we venture to deny it. They knew that the Kingdom of God, the centre of worship of Jehovah, should be taken from the Jews and given to another nation, for Christ had told them so.

But this enquiry referred to the earthly literal Kingdom. The Jews never had the Kingdom, and never will have, apart from Israel. The Ten Tribes is the Kingdom, the eleven while Benjamin was amongst them, the Ten afterwards.

"Behold, I will rend the Kingdom out of the hand of Solomon, and will give ten tribes to thee." (1 Kings xi, 31.) "But I will take the Kingdom out of his son's hand, and will give it (the Kingdom) unto thee, even ten tribes." (Verse 35.)

And verse 38: "And will give Israel to thee."

Judah or the Jews formed no part of this Kingdom. Separately from the Ten-Tribed House, Israel, the Jews never had the Kingdom, and never will have.

But eventually Judah is to join Israel under one King: though whether this includes all who now call themselves Jews is very doubtful indeed. (See Rev. ii, 9; iii, 9.)

The disciples knew that the Jews were not Israel the nation, the Kingdom-nation, though they were of Israel the Patriarch.

This gives quite a new meaning to the enquiry of the disciples, "Wilt thou at this time restore the Kingdom to Israel?" Well might they ask that, for they, being Benjaminites, belonged to Israel.

But is it possible that in our Saviour's words in Matt. xv, 24, quoted at the commencement, there is a distinct reference to His redeeming of Israel by the sacrifice of the Cross? And THAT was why He was sent?

"For the transgression of My people was He stricken." (Isaiah liii, 8.) "He shall save His people from their sins." (Matt. i, 21.) "All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Isaiah liii, 6.)

"For thus saith the Lord God: Behold I, even I, will both search My sheep, and seek them out."

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"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."

"I will feed *My flock*. . . . I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick. . . . Therefore will I save *My flock*. . . . And I the Lord will be their God.

"Thus shall they know that I the Lord their God am with them, and that they, *even the House of Israel*, are My people, saith the Lord God." (Ezek. xxxiv.)

There we have the special people to whom these gracious messages are sent: and Christ was the great Seeker, the Messenger, the Redeemer by whom Israel is restored.

He is not only Israel's Redeemer, but Judah's if they will have Him, as He is also the Saviour of the world.

ISRAEL IN THE ASSYRIAN EXILE.—II.

Paper prepared and read by A. S. BAYLY before the East London (S. Africa) Branch of the British-Israel-World Federation.

721 TO 613 B.C.

WE gather from the account given in 2 Kings xvii that the tribes of Israel (other than Judah and Benjamin), having filled up the cup of their iniquity, were carried away captive by Shalmaneser, King of Assyria, 721 B.C., into Assyria and were divided into parties. Some were sent to the far end of the Empire into the cities of the Medes and Ecbatane in particular. The most were settled in the suburbs of Halah and Habor along the banks of the River Gozan, a tributary of the River Tigris, upon which Nineveh was built; these were evidently agricultural districts from which the food supplies of Nineveh were drawn. A few favoured families were taken to Nineveh itself, amongst which was one Tobit, who came under the notice of the King, Shalmaneser, and was made his purveyor, that is the officer in charge of the food supplies, and it was his duty evidently to see that the Israelitish exiles duly tilled the soil and brought their produce to Nineveh.

Some fifty years later the then King of Assyria, Esarhaddon, 681 B.C., having united the kingdoms of Nineveh and Babylon and thus brought peace to these regions, re-colonised North Palestine and sent men from Babylon, Cuthah Ava and Hainath.

It would appear that during the period from, say, 709 to 681 B.C., the Israelite exiles were not treated as captives but as colonists, and had freedom to travel from city to city subject to the ordinary perils of the journey in those days. As witness Tobit's journey from Nineveh to Rages, a city of Media, and return, and ten years later of his son Tobias's journey from Nineveh to Ecbatane in Media, and back again.

Now we are told in 2 Esdras viii, 40-46, That these exiles took counsel together, that they would leave the multitude of the heathen and go forth into a further country where never mankind dwelt, and they entered into Euphrates by the narrow passages of the river which winds its long and sinuous way through the mountains of Armenia, and journeyed to the North-east of Lake Van, and thence continued their marchings to the shores of the Black Sea at a point where Trebizond now stands, and then appear to have wandered round the seacoast past the place now known as Batoum to the foot of the Circassian Mountains, which they did not essay to cross, but in later times crossed the straits of Yenikale, which forms the entrance to the Sea of Asof, and thence into the Crimea and settled there for a long time. In the burial-places there, hundreds of monuments have been found with Hebrew inscriptions. This party evidently took advantage of the unsettled state of the kingdom of Assyria at the death of Sarchedonus, 681 B.C., ere Esarhaddon came up from Babylon to Nineveh and took over his brother's kingdom, thus uniting the kingdoms of Nineveh and Babylon.

But there was another section of the Israelites settled in Media, and principally in the city of Ecbatane, where here were at least some wealthy and influential Israelites of the tribe of Naphtali, for we read in Tobit xiv that Tobit at his death enjoined upon his son Tobias, in view of the foretold destruction of Nineveh, to go to his uncle at Ecbatane where the conditions were more settled, which Tobias did and died there, 600 B.C., having lived there in wealth and influence.

In the book of Judith we read that in the twelfth year of Nabuchodonosor who reigned in Nineveh (this would be about 613 B.C.) Arphaxad reigned in Ecbatane and walled in the city with hewn stones 5 feet broad and 10 feet long, and made the wall 117 feet high and the gates of the city 67 feet broad, and after a desultory warfare waged for five years, the King of Assyria (Nabuchodonosor) overthrew Arphaxad in battle and became lord of his cities, and came to Ecbatane and took the towers thereof and spoiled the streets of their beauty. He captured Arphaxad in the mountains adjacent and smote him through with darts and then returned to Nineveh. We saw that Tobias died at Ecbatane in 600 B.C., and must have been 119 years old at the capture of Ecbatane and too aged to flee therefrom, so clung to the dismantled city with other inhabitants upon the retirement of Nabuchodonosor.

Doubtless many of the inhabitants of Ecbatane and other cities fled before the army of Nabuchodonosor, and with them the Israelite colonists, and escaped in different directions; some to Persia, whilst other avoiding the Circassian Mountains, skirted the south and south-eastern coast of the Caspian Sea and there settled, becoming known there as the Sacæ, or Sons of Isaac, which they undoubtedly were. From thence, in course of centuries increasing in numbers, they again split into various parties, finding their several ways, some into Central Asia, whilst others skirting the Caspian Sea to the North crossed the Ural River into what is now Russia in Europe. During the subsequent migrations across Europe of these several parties we can be assured that their God Jehovah—God Almighty—never lost sight of them, but guided them all unknown to themselves to their ultimate goal—the British Isles, and so, like a mighty river that at its source is but a collection of small streams flowing, sometimes lost to knowledge in the hills and even disappearing in subterranean channels to burst forth at a distance as a strong, rapid river, so has been the progression of the ten tribes of Israel in their migrations extending over 1,600 years until the last instalment of them (the Normans) found a permanent resting-place in Great Britain, A.D. 1066.

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THE SCIENCE OF PRAYER.

By HENRY PROCTOR, F.R.S.L.

FROM the dawn of history men have been students of science; not only spending all their energies for the sake of fresh acquisitions of knowledge, but actually becoming martyrs and laying down their lives in pursuit of it. But there is one branch of science, the most important of all, which is forgotten by the multitude and known only to the few. We refer to the science of prayer. For from whatever standpoint we view it, there can be no question of the vital importance of that which, throughout the ages, has succeeded where every other branch of science has proved an utter failure. They may indeed be mighty, but this is almighty. Where medical science wrings its hands and says, "Impossible," the prayer of faith steps in and says:

"IT SHALL BE DONE."

If in pursuit of our science of prayer we attempt to measure its possibilities, we find it impossible, because we cannot measure the infinite. If anything is impossible to the power of prayer, then it must be impossible to God. For the promises in regard to it are absolutely limitless. We can measure the power of prayer, therefore, only with

THE PLUMBLINE OF INFINITY.

When Our Lord was asked by His disciples to increase their faith, He answered them in a remarkable way; for, dismissing the thought of their own faith entirely, He said, 'Have the faith *of* God." Thus indicating that they could lay hold, by simply taking it as "the gift of God," on

THE FAITH WHICH MOVES MOUNTAINS,

the faith of God, which "spake light out of darkness," when He said, "Light be, and light was."*

The man who is made in the Image and Likeness of God, who through faith becomes a son of God, and is begotten of God, can, like his Elder Brother, speak

THE CREATIVE WORD,

even as He did, when He multiplied the loaves and the fishes. For He that sanctifies and they that are sanctified are "All of One": being fellow-heirs with Him of all the plenitude of the Divine Nature. For it is the declared will of God that all His sons and daughters should be "filled unto all the fulness of God." In such a case the words which a son of God speaks are not his, but emanate from the Indwelling Logos, the Eternal Word, which is in his heart and in his mouth.† His prayers, therefore, are inspired, inwrought, energised of God. Such prayer is, of necessity, infallible. For it is the prayer of God, which is prayed in the faith of God. It is this faith that can move mountains, and to which nothing is impossible, for it is commensurate with the power of God. We can form some conception of its power when we know that the atom, every atom of matter, consists of about a thousand electrons revolving around a central orb, and that each atom is a solar system in itself, and that the power in a single atom is sufficient (according to Lord Kelvin) to raise the whole British Fleet to the height of Ben Nevis. What then must be the possibilities vested in millions on millions of these atoms! How great must be the power that keeps this planet earth rotating on its axis at the rate of over a thousand miles an hour, and causes it to revolve incessantly around the sun at the rate of a thousand miles a minute; or that causes our sun to revolve around some great central orb at the rate of five hundred millions of miles in a year, with all that vast multitude of sixty millions of suns, with the billions and billions of planets which constitute their systems. Well may we say: "Is anything too hard for the Lord?" or, "Is any problem too great for the Universal Mind, the Fountain of wisdom and Source of all knowledge?"

The veriest tyro in natural science does not need to be told that all things *must* be possible to the Rulers of such a universe as the science of astronomy depicts. With some it may seem difficult to believe in the Elohim, and in El Elyon, the Supreme, the God of Gods, of whom the Bible speaks with so much assurance, but even Huxley, who was styled "the Prince of agnostics, the High Priest of agnosticism," affirmed that he saw nothing improbable or inconceivable in the thesis that there might be beings in the universe, rising tier on tier, as far above man as man is above the black beetle; higher indeed than the Christian's highest ideal of God. Thus even to the agnostic there can be nothing unreasonable in the belief in the innumerable hosts of angels, which are represented in both the Old and New Testaments, so often as the agents in answering prayer, as Gabriel when sent to Daniel, to Zechariah, and to Mary, as well as those who appeared at the Resurrection, and at various times of special need to the Lord Jesus, especially while He was praying. "Are they not all ministering spirits sent forth to minister to them that are heirs of salvation?"

And just a grain of faith, no larger than "a mustard seed," is sufficient to move mountains, and to work mighty signs and wonders. If we would receive this faith as a free gift of the Spirit,‡ a free, unmerited favour to anyone who will use it for the profit§ of all mankind, and for the extension of the Kingdom of God on earth, then the power of prayer might be demonstrated like any other scientific fact, by the "signs following," and "our speech and our preaching would not be in word only, but in demonstration of the Spirit and of power."

Erratum: Page 342 of issue June 2nd, eighth line from bottom of first column, September 15th, 1928, should be September 15th, 1927.

* * *

We suggest that all our readers should join the British-Israel Prayer Union, the joining fee for which is 6d. Cards will gladly be sent to all desiring them.

* * *

The anniversary of the opening of our Headquarters will be celebrated on Monday afternoon, June 25th, at 3 o'clock. The President of the Federation, Major Knowles, will preside, and the speakers will be announced later.

---

* Genesis i, 3, Hebrew. † Romans x, 6-8. ‡ 1 Cor. xii, 9. § 1 Cor. xii, 7.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

OUR usual weekly meetings at Headquarters will be held (D.V.) until further notice on Wednesday afternoons at 3, and on Thursday evenings at 7.30. Last week helpful addresses were given by the Revs. Kenneth Dodds and G. H. Lancaster, and the Secretary-General.

A Speakers' Training Class was started on Wednesday of last week, under the leadership of the Rev. Joseph Gay. The class will meet each Wednesday, at 7.45 p.m., until the end of July. Those who wish to join are invited to do so at once. The Women's Bible Class met on Saturday afternoon, under the guidance of Mrs. Zoe Bell and Miss Alexander, and will meet again on the first Saturday afternoon in July, at 3 p.m. Mr. Sleeman's Bible Class for Men meets each Tuesday, from 6 to 7 p.m.

* * *

Mr. John Leech, K.C., addressed two well-attended meetings at Sutton, Surrey, on May 23rd, and on the following day he lectured twice to good audiences in the Athenæum Hall, Brighton, for our Branch there.

* * *

Mr. J. J. Morey addressed two large audiences at Tunbridge Wells on May 30th. A Branch of the Federation was formed, and the Rev. Dr. Mountain was elected President, and Mrs. Stillmant was elected Hon. Secretary. This week Mr. Morey is speaking at Guildford, Chatham, Croydon and Eastbourne.

* * *

The Rev. R. G. F. Waddington, M.A., is announced to give an address on Friday, June 15th, at 7.30, in the Friends' Meeting House, Fountain Street, Bradford, on "Some Impressions of Palestine and the Near East," based on his recent tour. A full audience is anticipated.

* * *

The Ilkley and Ben Rhydding Branch greatly enjoyed the visit of Rev. T. H. Whitehouse on May 9th, when he addressed a good audience. On the 24th he gave the same interesting and instructive lecture, "Moscow *versus* Britain," at Liverpool.

* * *

On Saturday, May 12th, Thurcroft had a visit from Mr. W. Whitton, who gave an address in the Laughton Wesleyan Hall. By the kind permission of the Stewards of the Chapel, Mr. Whitton occupied the pulpit at the two services on the Sunday; the afternoon subject was "The Coronation Stone," and the evening "The Kingdom of God." After the evening service, Mr. Whitton was warmly thanked, and the Trustees are trying to arrange another B.-I. Sunday.

* * *

The Rev. Joseph Gay visited Keysoe, Bedford, and preached May 16th on "The King and the Kingdom," a study in St. Matthew. He gave a B.-I. address at the public meeting in the evening. Passing on to Paignton, Devon, he gave two lectures on the 17th, to large audiences. On Saturday evening, in Padiham, Lancs, he lectured on "Charles Dickens, his time and place in the British Empire." On the Sunday, Mr. Gay preached S.S.A. sermons. Monday, the 21st, found him in Bingley, Yorks; Tuesday, Halifax; Wednesday, again in Bingley; Thursday, Ben Rhydding; and Friday, 25th, at Bradford.

* * *

On the 29th, the same speaker gave two lectures at the Masonic Hall, St. Leonards, to crowded gatherings. The subject in the afternoon was "God's Kingdom Nation," and in the evening, "The Coming Storm and Britain's Place in it," when the hall was packed to its utmost capacity.

* * *

At St. Andrew's Church, Suffolk Street, Dublin, a Service of Intercession was held on the 29th, being conducted by the Rector, the Rev. R. Northridge, assisted by Mr. E. H. Flint. It was a beautiful service, the address being given by the Rector.

* * *

Mr. Wm. Whitton is to conduct an Open-Air Mission on the sands at Southport during the week commencing July 15th, and another at Bridlington for the week commencing August 12th. B.-I. friends who intend to spend their holidays at these places are asked to help, and to communicate with Mr. Whitton in advance at his address:—25, Earldom Road, Sheffield.

* * *

We again remind our readers of the Summer Convention at Glastonbury from August 6th to 10th, and we shall be glad if those who propose to attend will communicate with us as soon as possible.

* * *

Congress reserved seat tickets for the week commencing October 1st are now being booked. All those who require seats near the platform will do well to make application without delay.

* * *

ENGAGEMENTS FOR NEXT WEEK.

BEDFORD, Club Room, Institute, Harpur Street, Friday, 15th, at 7.30. Capt. F. V. James.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 11th, at 7.45. Rev. T. H. Whitehouse.
CRICKLEWOOD, St. Gabriel's Hall, Walm Lane, Monday, 11th, at 7.30. Rev. Joseph Gay.
DUNCHURCH, Mrs. Powell's Residence, Friday, 15th, at 3. Rev. T. H. Whitehouse.
HERNE BAY, Wesleyan School Room, High Street, at 3; Parochial Institute, Underdown Road, at 8, Tuesday, 12th. Rev. Joseph Gay.
HULL, Church Institute, Albion Street, Tuesday, 12th, at 7.30. Mr. R. V. F. Taylor.
ILKLEY and BEN RHYDDING, Spa Cafe, Monday, 11th. Mr. Yoxall.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 14th, at 7.45. Mr. W. Whitton.
NOTTINGHAM, Friar Lane Schools, Thursday, 14th, at 7.30.
PORTSMOUTH, Congregational Hall, Edinburgh Road, Tuesday, 12th, at 3 and 8. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, 12th, at 7.
RUGBY, Hobby's Cafe, Friday, 15th, at 7.30. Rev. T. H. Whitehouse.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 13th, at 7.30.
WORCESTER, Trinity Hall, The Cross, Tuesday, 12th, at 3.15 and 8. Rev T. H. Whitehouse.

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CONTENTS.

	PAGE
THREADS OF TRUTH.—I. By the Rev. W. Pascoe Goard ..	369
ADDRESS AT KENSINGTON TOWN HALL. By the Rev. T. H. Whitehouse	371
THE SHEPHERDS OF ISRAEL AND GOD'S FLOCK. By H. E. Turner	373
THE FRIENDSHIP OF CHRIST IN THE LIGHT OF BRITISH-ISRAEL TRUTH.—Part I. By W. G. Duncan Thompson	373
A DIVINELY GUARDED NATION (PSALM CXXI). By Daniel Farmer	375
OUR LORD'S PARABLE OF A DIVIDED KINGDOM OR A DIVIDED HOUSE. By John H. Tench	376
OBITUARY. The Late Mrs. Modin	379
REVIEW. By D. Davidson	380
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	380
OUR LONDON OPEN-AIR CAMPAIGN	381
ENGAGEMENTS FOR NEXT WEEK	381
THE SECRETARY-GENERAL'S NEWS AND NOTES	382

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.)

THREADS OF TRUTH.—I.

BY THE REV. W. PASCOE GOARD.

THERE is a matter which all schools of Bible interpretation should remember. It is that in the Bible there is what might be termed the wilderness of the universe and of the world, and within that wilderness there is a garden planted by God, in which garden Jehovah Elohim placed the man.

There is the first chapter of Genesis, which deals with the "wilderness" of the universe at large; and of the world. The second chapter, and succeeding chapters of the garden story, deals with the garden, and with the man specially formed, inbreathed, and placed therein.

The succeeding chapters and books of the Bible take note of the "wilderness of the nations" outside of the main theme of the Bible; but its space is occupied, and its story deals chiefly with the story of the selected seed of the created man.

Now, when the scientist directs his attention to the wilderness of the universe and of the world, he will find therein the creatures which are the handiwork of God. His information will never be contrary to the Bible. But much of it will be outside of the Bible story. So for a moment we will look at the universal theme as presented in the first chapter of Genesis. What have we of data here?

REVELATION.

One short chapter plus three short verses—Gen. i and ii, 1-3.

GEOLOGY.

Fossil forms of once living creatures preserved in the rock.

PHYSIOLOGY.

Similarity of structure of the body in the vertebrate world, and an apparent progress in the development of the plan.

ARCHÆOLOGY.

Fragmentary remains of animals around which theories have been established. For instance, that a tooth found in silt beds of the U.S.A. belonged to an anthropoid man. This was taken to be established, and the treasure was preserved in the Smithsonian Institute. Scholarly lectures were founded on it as showing evolution in man—until it was found that the tooth was that of a peccary, or wild pig.

Now place all these lines of data side by side. We have:—Revelation, one chapter; Geology, fossil remains; Archæology, fragments of bones; Physiology, form of structure common to vertebrates; what are supposed to be remains of previously active organs, usable under conditions of life long passed away; such, for instance, is the vermiform appendix. The latter is supposed to have now no function to perform in the physical system. It will be found, however, that the appendix has a very essential function which it does perform

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in the present condition of physical life, which anatomical science has overlooked. It acts as a gas retort, necessary to the health and life of the physical system.

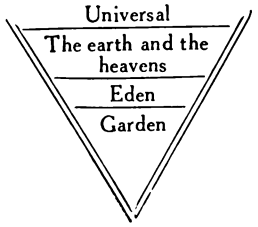
When all these sources of information have been gathered it will be found that there is in hand, in Revelation, a strange and wonderful statement, as of fact. *That statement affects the mind in a truly miraculous way.* It presents to the mind of the simple a progress from "day" to "day" of creative activity; and to the learned it opens out a view of the universe in the making with a broadness which is never overtaken by science, no matter how widely it flings its boundaries of knowledge; as in astronomy, for instance. No other passage of literature in the world can achieve this effect upon the minds of the simple and of the learned. The statement of Genesis is categorical and authoritative. It offers no other proof than the answer of the facts of the universe to its universal statement.

Geology, archæology and physiology afford a little pile of fragments and bones, which, as far as they go, confirm the majestic statement.

As to time: *The first chapter of Genesis is timeless. The second chapter comes within the scope of six thousand years.*

Universality: The first chapter of Genesis deals with the universe: the second chapter embraces the earth and the heavens around it; by reference only, in order to relate geographically the position in which the continuing story of the Bible is located; then it proceeds to deal with Eden, and to the garden planted eastward in Eden.

Thus { Chapter i: / Chapter ii: }



The narrative deals with all that have been born of Adam and Eve. In all cases but the one line it is only to show that Cain and his seed; Ham and Japheth and their seed; Esau and his seed; although born racially within the lines of the story, by their own volition move outside of its scope; these constituting "the wilderness of the nations."

These are to be brought back through the Atonement wrought out by Our Lord Jesus Christ, through the missionary and administrative activity of Israel, God's Kingdom-nation.

Now it will be well for every one of us Christian ministers to realise that our MESSAGE IS THE MESSAGE OF THE BIBLE. What the Bible includes we should include. What the Bible excludes we should also exclude. The first chapter of Genesis is for us authoritative. Its exhaustive exposition is not in the scope of our ministry. It is essentially scientific, and therefore the scientist's field.

We are dealing with the Adamic family; and with the way in which God is dealing with that family in this our day.

Ours is not the theme of evolution *versus* creation. Ours is the theme of *the new creation*, and *the new birth*. We are not dealing with the people of the wilderness of the nations; but with the seed of Abraham, and those who from the wilderness of the nations may be induced to come into the narrower limits of the "Garden Kingdom of God."

Within these limits it is possible for all of us to agree on essentials. If at spare intervals one should wish to pass through the gates of the garden and to go out for a stroll in the wild, he should not in so doing imagine that telling what he has seen out in the wild of the universe can take the place of preaching the Gospel of the Kingdom and of salvation. This latter is our job. When we forget this, we should cease our active work as an ordained preacher of the Word, and go out into the activities of the wider world of our choice. We should remember we shall find no salvation there for ourselves nor for our followers. *The tree of life grows only in the garden.*

We may call the inhabitants of the wilderness to the gateway; we may bid them enter through Christ, Who is the door; we may cause them to eat of the tree of life and to become citizens of the Garden Kingdom. But we shall not accomplish this by telling of the things which are out in the wild. We shall do this, if at all, by telling them of the way to the tree of life in the garden. So let us get back into the boundaries of the garden and there carry on our intended task.

One wonders if any man living can round out all the truth before his mental vision. Not the details of course. No man living can do that; but the departments—how many of them are there? and the outlines: how great is their extent?

Most men know a little, so very little, of the common things of life. He knows that the sun rises, makes his progress through the heavens, and then sets in the west. He knows this, of course. The nautical almanack will tell him to a minute what time the sun rises and what time the sun sets for every day in the year. This is a part of his everyday knowledge. It enters into all his plans. But strangely enough, the sun does not rise; the sun does not climb the heavens from the east, nor descend into the west; *it only appears to do so.* What happens really is that the earth is turning over on its axis, and the nearest visible object which reveals this to the earth dweller is the sun. The moon and planets are, of course, outshone by his brilliance. So the ordinary man knows sunrise, noon and sunset, and what he knows is true enough to fact, but not to basic astronomical fact. It gives him the working outline of his day. It furnishes the data by which the shipmaster may determine his position on the seas. It is founded on fact; but *the appearance* he uses is not the basic fact. The earth moves; the sun, as far as the diurnal movement is concerned, stands still.

The same man knows that the sun stands over the equator at the equinoxes, and that it moves to the north in summer and to the south in winter, thus producing the seasons. The seasons have been calculated with mathematical precision and the calculation is based upon this every year fact. The surface facts are true enough, and have served to guide the chronologist for ages. But the basic facts are not as the apparent fact. The sun does not move north, nor south. It is the earth that wobbles on its axis. So the practical scientist gets his bearings by the apparent facts. They never deceive him in practical matters. But they are not basic facts after all.

So in theology. *The evolutionist begins with the beast.* He delights to look at *the apparent facts* of developing life. He bases his calculations and theories on this appearance.

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But the basic facts in biology, as in astronomy, are contrary to appearance, as the Holy Book tells us. Unlike even *the apparent movement* of the sun, *which is so sure and stable* as to furnish the data required for navigation, the evolutionist has but uncertain, detached fragments of fact to bring together. He reaches a conclusion which is at variance with the miraculous first chapter of Genesis; and which, to say the least, runs ahead of all known data. The vital thing to consider is the direction of his course is reversed. It is most certain that Jesus Christ came with the declared object of directing the eyes and the faith of the people *towards God in heaven above us.* He said, "When ye pray, say, Our Father, which art in heaven. . . ." *The evolutionist directs the eyes of men primarily downwards to the lower animals,* and says "from these you have ascended." This directing the eyes of men downward instead of upward to God the direct and present Creator is tragedy in the utmost possible degree.

ADDRESS AT KENSINGTON TOWN HALL.

BY THE REV. T. H. WHITEHOUSE.

ON THURSDAY, APRIL 19TH, 1928.

I CAME this morning from Northamptonshire. We are pinning our flag in Northampton, where a very great protagonist of the negation of all faith—Bradlaugh—stood and challenged Almighty God as to the fulfilment of the promises made to Abraham. Well, as the result of a few days' work there, we got a good Branch going.

A man said to me in the meeting last Friday, "If ever there was an arrant unbeliever, who derided the Bible and scoffed at religion, I was that man; but I came into your meeting and I heard your teaching, and now I am living in a new world."

A few days ago I was helping at a friend's down in South Devon. A dear little man took me for a ride in his motor car, and during the drive he opened his mind to me. He said he came to England about 27 or 28 years ago as a prisoner of war. He was one of the Jameson raiders, and when he got to Southampton he was released. At that time he was an agnostic and a very wild fellow, and he gave me some incidents in his career which quite supported his assertion. For many years that man lived his agnostic kind of life, and it got him nowhere. He was a most unhappy man. Then a friend at Exeter told him something about the Pyramid, and what the Pyramid stands for. As an engineer, it appealed to the man's fancy, so he went into the Pyramid teaching, and he came out a convinced British-Israelite, and a very humble Christian.

Everywhere and all the time British-Israel is a factor which will bring the unchurched masses back again to Christ.

There was an occasion when Our Blessed Lord was going up to Jerusalem for the last time; going there to accomplish that death which should redeem a people for service and procure salvation for all mankind, and He and His followers rested on the slopes of Olivet, and gazed across the valley at that glorious city. The disciples pointed out to Him the wonders of that lovely spot; and how their hearts welled within them, as patriots, as believers in the God of their fathers, as men who hoped for the redemption of Israel. "Yes," said Our Lord, "You see these things. There shall not be one stone upon another that shall not be thrown down." They did not know what to make of it; it seemed to suggest an extraordinary happening, and they took the occasion to put a question to Him privately: "Tell us, when shall these things be, and what shall be the sign of Thy coming, and of the end of the world?" First He gave them some signs NOT of His Coming—false Christs who set up new religions, wars, rumours of wars. "See that ye be not troubled: for all these things must come to pass, but the end is not yet." No. There must be a great interval of time. "Nation shall rise against nation, kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes. These are the beginning of sorrows." Something different from the normal condition in which human life runs its course. No more the raising of armies to be sent out to fight our battles, while the rest of the nation gets on with its business or pleasure. No more the raising of 27,000 men and sending them out to fight a decisive battle—as Waterloo, but the whole nation going under arms. We have seen it; 9½ millions of men in this, the most pacific of all nations, in the King's uniform; nearly eight millions of them put into the firing line, and that firing line belting the globe. And the womanhood of the nation thrown into the munition works, labouring day and night to produce munitions of war, for their men to blast other women's men out of existence. The belligerent nations were doing the same thing. Fifty millions of men in the line of battle. Kingdoms making it their sole business to fight to the last gasp. There is something phenomenal. We have arrived at a time.

Famines—the second thing. Yes, assuredly. If you take fifty millions of men and put them into the firing line, they are producing nothing but death and destruction; and if you put their women into munition works to produce nothing but means of destruction, you will have famines. And the famines came. You remember how nearly we came to a famine here. You and I do not like to remember the terrible hardships, the shifts we were put to to fight famine, and that out of eleven million tons of shipping bringing food across the ocean eight million tons were sent to the bottom. We were told, after the Armistice, by men who knew best, that we were within six weeks of starvation; a later statement reduced it to three weeks. Anyhow, we came terribly near to a hideous death for our population by starvation. I remember reading about one huge district in Poland, war-swept, where there was not a single child left alive under the age of seven. And the famine swept around the globe in the track of the war, and worked its deadly havoc. The second sign.

The third sign. Pestilences. Yes, the pestilence came. How can it be otherwise? One thinks with amazement and admiration of the marvellous work done by our Sanitary Corps, but even so we had the pestilence. You remember that awful influenza scourge, that swept 100,000 victims into an untimely grave, and claimed its toll across Europe; then it went on to Asia, where it threw six millions into the grave; and it crossed the Pacific, and visited New Zealand, Australia, and so completed its circle of the globe in the track of the world war. More suffered through that one visitation than fell with wounds and death in the war. The third sign.

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The fourth sign. Earthquakes. Need I labour this point? You opened your newspaper to-day and saw the daily record of earthquakes and their toll of death.

These are the beginning of sorrows. All birth-pangs. That is what Our Lord said. This is the travail of the age in anguish to bring forth.

The fifth sign. The fourteenth verse, chapter twenty-four of St. Matthew. "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all the nations, and then shall the end come"; for some of us the goal. Humanity is striving for the achievement, the consummation. The Gospel of the Kingdom. Another Gospel? Did not St. Paul say, "Let him be accursed if he preach another gospel." What is the Gospel of the Kingdom? It is not only the Gospel of Calvary, and yet it is not another Gospel. It is the Gospel of Divine Sovereignty—the Lord reigneth; the Gospel of Christ's inherent authority, the exercise of His rule and dominion in the earth.

Last Christmas we were singing—and the echo is still in our ears—the anthem of the Kingdom:

> "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 (David's) 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."

Perhaps you are saying, "But that, you know, is from the Old Testament, and the Old Testament is a discredited Book to-day. I have no use for the Old Testament." Have you not? Have you for the New? If you have, then listen to the teaching of the New Testament. In the first chapter of St. Luke you will find it recorded that God sent a glorious and angelic being, named Gabriel, to a little village in Galilee called Nazareth, to a humble cottage home, to a gentle village maiden whose name was Mary, who was engaged to be married to the village carpenter, Joseph. The angel entered that humble dwelling, and said:

> "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women."

And the angel went on to tell her that she should have a son; that He should be called Jesus, the son of the Highest, and that the Lord should give unto Him the throne of His father David. Two fathers—the Highest and David. Two natures—Divine and human. Two thrones—the Eternal and the earthly.

> "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever."

There you have the Old Testament foreshadowing the New. And the kingdom of David is distinctly named as the twelve tribes of Jacob, who are to be the subjects of the Divine rule of the Lord Jesus Christ. There is the Gospel of the Kingdom, which is to be preached for a witness to all the world, and as a sign of the times. That is the mission of the Federation. That is the message of the Federation's missionaries. These are signs which Our Lord gives of the setting-up of His Throne, and some of the accompaniments of His Coming.

A sixth sign. Turn to the twenty-first chapter of St. Luke, the twenty-fourth verse. Our Lord is speaking of the destruction of Jerusalem, the foretelling of which had caused such dismay to the disciples. He foreshadowed how Jerusalem should be desolated, the Jews scattered into all the nations, and Jerusalem trodden down of the Gentiles until the times of the Gentiles should be fulfilled. Then a people who are not Gentiles shall expel the Gentiles, and take back their ancient heritage. There was a day—the 9th December, 1917—when a British "Tommy" crawled towards the Turkish lines to make an observation. In the early dawn he saw two figures emerge from a gateway in Jerusalem, walking towards the English lines. He sprang up and challenged them. One of the men told him to take him to his Commandant. He was taken to the Colonel. It was the Mayor of Jerusalem, who had brought the keys of the city to surrender to the British. Two days afterwards Lord Allenby stood there, the centre of an epoch-making ceremony, and the four-fold flag of the British people was run up on Mount Zion—where it waves at this moment, and, please God, ever will. There, right in the midst of that land, geographically outlined by Almighty God, when He said to Abraham: "All this land will I give thee, from the river of Egypt to the great river, the river Euphrates"—mandated by a greater Power than the League of Nations—Almighty God Himself—to the Abrahamic Race. Thus it has come to them, and they have come into their own. That is the sixth sign that the Lord is at hand, because He is to reign on the throne of His father David. Isaiah xxiv says that it shall be in Jerusalem, and before His ancients gloriously.

A seventh sign. This is future, but not in the dim and distant future.

> "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
>
> "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

We can all see the clouds beginning to gather blackly overhead. It was not without great searchings of heart that we read in this morning's newspaper that Russia has commandeered one-third of the whole of the national resources for military purposes. What is their objective? It is a sign of the times.

I want to point out to you the last sign of all.

> "Then shall appear the sign of the Son of man in heaven."

What shall that sign be? Who can tell? But it will cause every man and woman to lift up their eyes, and they shall behold Him. Every eye shall see Him, all the kingdoms of the earth shall wail because of Him, but His people will not wail; they look up with early expectation, and our hearts give forth the cry, Even so, come, Lord Jesus.

"Who poisons confidence, he murders the future generations."—Coleridge.

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THE SHEPHERDS OF ISRAEL AND GOD'S FLOCK.

BY H. E. TURNER.

THE thirty-fourth chapter of Ezekiel contains two declarations of predominance, one of denunciation against the shepherds of Israel, and the other of compassion on the flock of God's pasture; the chapter proclaims the Word of the Lord which came to the prophet during the captivity of the House of Israel, about the year 570 B.C.; the prophetic period is that of the Christian era, up to the time of Israel's return to their own land of Canaan. The chapter for the most part is allegorical or figurative, and, as far as our purpose requires, we will now endeavour to express its allegories in plain literal language.

Firstly, the shepherds are shown in the twenty-third chapter of Jeremiah to be the pastors who feed the people, *i.e.*, who feed their minds with knowledge of God's Word (Jer. iii, 15; 1 Peter v, 2), and these shepherds doubtless include clergy, pastors, lay readers and all who undertake the responsibility of Scripture teaching, with its accompanying obligations, whom we will describe as the ministers.

Secondly, the flock of God's pasture, in the plain and unmistakable interpretation of verses 30 and 31, "even the house of Israel, are My people, saith the Lord God. And ye My flock, the flock of My pasture, are men." There is no loophole here for spiritualizing or scepticism; the flock in the figurative is the House of Israel in the literal, and as if to prevent the possibility of misconception, the sheep are declared to be men. "The lost sheep of the house of Israel." (Matt. x, 6.)

Thirdly, being fed in a good pasture indicates Divine sustenance, viz.: the nourishment of the mind by being taught the Word of God, the Scriptures. "It is written, That man shall not live by bread alone, but by every word of God." (Luke iv, 4; Deut. viii, 3.)

In literal rendering the chapter commences thus: "And the Word of the Lord came unto me, saying, Son of man, prophesy against the ministers of Israel, prophesy and say unto them, Thus saith the Lord God unto the ministers: Woe be to the ministers of Israel that, for their own gratification, do appropriate to their own opinions the sacred Word of God! Should not the ministers nourish the people with the pure, unadulterated Word of God? Thus saith the Lord God: Behold I am against the ministers; and I will require My people Israel at their hands, and cause them to cease from their ministry. For thus saith the Lord God: Behold I, *even* I, will both search My people Israel, and seek them out.

"And I the Lord will be their God, and thy servant David a prince among them; I the Lord have spoken it." (24.)

A literal sense of the text and context may be disputed or explained away, to suit modern ideas, but there will be no evading the House of Israel on the Day of Judgment. The Word of God abounds in promises to the people of His choice for their nourishment, but God's people Israel are deprived of their promises; their very names, Ephraim, Jacob, etc., are given to nourish a Church of reputed Gentiles, Israel of the Scriptures are effaced by their ministers and their existence as a nation blotted out. The main theme running through the chapter represents the offence of ministers in their betrayal, their disdainful rejection of God's chosen people, and their wilful neglect to search for the lost House of Israel, disregarding God's covenants and the injunction of 1 Chron. xvi, 15: "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 unto Isaac; and hath confirmed the same to Jacob for a law, *and* to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance"; the British by translation from the Hebrew means the covenant race, and they are by every available proof God's people Israel; how then does the attitude of clergy and ministers compare with those in the chapter under consideration? With the exception of a witnessing band of acknowledged British-Israelites, the attitude of the majority of ministers of various denominations, from prelates to pastors, is precisely similar to that described in allegory by the prophet Ezekiel; their aversion and opposition to British-Israel is evident, yet there remains the denunciation: "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"; "and it shall come to pass, that in the place where it was said unto them, Ye are not My people, *there* it shall be said unto them, *Ye are* the sons of the living God." (Hosea i, 10.) "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding." (Jer. iii, 14.) "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. xv, 4.)

Whatever this thirty-fourth chapter of Ezekiel may portend to ministers of religion, it has, for God's people of the House of Israel in these islands and beyond the seas, a message of consolation and hope.

THE FRIENDSHIP OF CHRIST IN THE LIGHT OF BRITISH-ISRAEL TRUTH.

PART I.

BY W. G. DUNCAN THOMPSON.

THE subject of British-Israel Truth is a subject which touches every phase and department of Christian and every-day life.

It is concerned with ethnology, history, theology, sociology, economics, and countless other branches of human knowledge. There is, however, one grave charge which is often brought against it by critics, namely, that it is material and unspiritual.

It is partly to attempt to refute such a charge that we have chosen the spiritual aspect of the subject for consideration.

This is the highest aspect which can be attained by any branch of human knowledge and the most difficult to express, and in endeavouring to write upon it much has to be taken into consideration.

It is well to remember that the B.-I.-W.F. is not a Jewish Society. It is not subversive of orthodox Christian belief. It is not the vapouring of cranks who have no valid authority for their beliefs.

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On the other hand, in British-Israel Truth we have a master-key for unlocking the historical meaning of the Scriptures and man's place and activities upon the earth, for beyond the mere claim that Britain is ancient Israel and the presentation of historical and Scriptural proof of our beliefs there lies a great field of spiritual vision.

It is to obtain a glimpse of that vision that we would seek, and it is with this aim in view that the subject: "The Friendship of Christ in the Light of British-Israel Truth" has been chosen.

If we are successful in arriving by means of British-Israel faith at some perception, however dim, of the vision splendid, then the criticism that B.-I. teaching is unspiritual falls to the ground—at least so far as we are concerned.

But it would be a pity, would it not, to base a subject solely on a criticism, and therefore I give you also an admission: England's Poet-Laureate—Robert Bridges, whose opinion does count for something in the intellectual world, once closed a personal conversation with a sentence as unforgettable as it was unexpected. "After all," he said, "the greatest thing in the world is the friendship of Christ."

It is, indeed, a greater thing than even the most spiritually-minded of us dream, and it is our present object to see if B.-I. teaching can add anything to our knowledge of it.

Now it is quite essential in this matter to begin at the beginning and to get our thoughts clear if we are to learn anything, and in thinking of the Friendship of Christ in the Light of B.-I. Truth we must first understand clearly what friendship means.

To make it as clear and lucid as possible let us call in an old friend of ours noted for his exactness, viz., Euclid, so that by a geometrical symbol we may try to express a psychological truth.

Everyone knows Euclid's definition of a straight line—length without breadth lying evenly between its extreme points.

That is the symbol we will use for the basis and beginning of friendship. The direct line of communion of friend with friend.

How straight it is. When the eyes of two friends meet across a crowded room, that room and all the people in it disappear for a brief moment, and there remains only a straight line along which one soul speaks silently to another.

How intimate and how beautiful is that direct fellowship which, oblivious of the outside world, exists between friend and friend, and which can stretch in faith and love across the world of space which may separate, aye, and across the gulf of death also.

There are many in this world to-day who know the friendship of Christ in this way. Christ is real to them and they know by experience that straight line of communion with Him with which nothing on earth can interfere—a communion which cuts through the things of space and time and joins the heart of God to the heart of man.

Intimate and beautiful, however, as this relationship is, it does not suffice. The perfect friendship must be greater and broader than the simple straight line.

At some time in such a friendship comes the moment when the one friend realises that the other has interests in which he does not share. A straight line has become manifest between the loved one and some external object; a straight line which passes from the friend, not to the other, but to something or someone else, and then comes to the one who realises this disillusionment and disappointment, and the knowledge that after all the friendship is not a perfect one.

This is the point, is it not, where so many friendships fail and yet the remedy is an easy one. It is simply to project a straight line ourselves from us to the object in which our friend is interested. We then have three straight lines—one between us and our friend, one between our friend and the external object of his interest, and one between that object and ourselves. But in doing this we have formed a triangle of three straight lines, a more perfect figure, embracing in our friendship both our friend and his interest and in reality broadening and deepening our straight line of direct communion on which the whole triangle rests.

We have now a greater content in our friendship. When we see our friend's eyes alight with interest in something unconnected with ourselves, we do not feel shut out, but are able to share with him his interest.

Yet even now we have not reached the inmost secret of friendship. There still lies beyond our vision many points of contact between our friend and the outside world, and sometimes it seems hopeless to seek for them. We have not the key to his personality.

And yet we can have it; but to do so, our own importance as the terminus of the straight line must disappear. The straight line must be rolled up and the two points of personality must fuse and become one. It is only then, when we have learnt how to clothe ourselves with our friend's personality, stand in *his* shoes, see the world through *his* eyes, that we are in sight of attaining the perfect friendship.

Then our insignificant point becomes the centre of a perfect circle. Our friend's lines of contact with the outside world, which are now ours, are the radii of the circle, and if our friend responds in like manner then we become one in heart, in mind and in vision, and the perfect friendship is attained.

Let us now apply this general conception of friendship to our friendship with Christ, the perfect Friend.

It is not for us to write here of the straight line of direct friendship with Christ. You know it. The Church is always teaching it. On the one hand we have God's direct appeal, "Come unto Me," and on our side it only needs our "Lord, I believe."

Then as regards the triangle, we have Our Lord's own command to complete it, "Simon Peter, lovest thou Me." The direct line—then "Feed My sheep." Having established the straight line of friendship between St. Peter and Himself, He points him to the outside object which must be included in that friendship.

The next step, the fusion of spirit, is also well known, and St. Paul puts it clearly enough in Gal. ii, 20. Here we find ourselves in the centre of the circle—the circle of Christ's friendship, life and interest, but do we understand what this implies?

It implies most certainly that Christ sees things through our eyes, that He understands all our hopes, our fears, our needs, and that we can be sure of His unvarying friendship; but it implies even more than that—and *here we come to a most important fact*—it implies that henceforth not only is Christ our friend, but that we are His, and it is necessary for us to

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try to understand His personality by studying *His* ways of working, *His* interests and take our part in furthering them.

Is it not a fact that there are many people, and one might almost say—Churches—who regard their friendship with Christ as strictly limited to the straight line? Their personal relation to Him is carefully hidden from the world, and what efforts they make towards forming the triangle of interest and caring for His sheep are made primarily for their own soul's sake and not from disinterested love for Christ or desire to further His work.

We are taking it for granted, however, that we do desire that further step—the fusion of spirit with Christ which will enable us to see ourselves and others and *His* ways through *His* eyes, and we will try with you, from the centre of Christ's Personality, to travel along those radii which have been made known to us to the circumference of His perfect designs.

There are, of course, no words by which one can transport another to that centre *in Christ*. It is a spiritual experience, and the critical mind which stands aloof awaiting logical conviction cannot enter it.

To attain that position we must not accept Christ as friend and leave all the acts of friendship to Him, but to see and feel things as He does we must stand as it were beside Him in sympathy and love, sharing with Him the joys and sorrows of His works and purposes.

With Him we must stand at the completion of His great work of Creation and experience with Him the delight of perfect accomplishment when the morning stars sang together and all the sons of God shouted for joy.

We must stand beside Christ in the Garden of Eden as He awaits Adam's answer to His question, "Who told thee that thou wast naked?" Not beside poor shrinking Adam as we are prone to do, but beside that Figure so glorious, so radiant, so sinless and yet so loving, whose grief and agony and broken heart were irrevocably determined by the answer, "I did eat."

With Him we must stand throughout the weary centuries, marking how He lays His plans for the redemption of a world which slowly and surely turns away from the outstretched arms. We must observe how in the wickedness of mankind He is working out His plan through one man, Abraham. How even then miracle has to be brought in in the birth of Isaac; how in Isaac the whole chosen race which is to be God's instrument in His purpose is dedicated on the altar and redeemed by blood.

Then we must follow Him as wisely, tenderly, He trains Israel for His great work, stamping upon her a character which shall endure for ever and which shall be fit to accept, at the time appointed, the ideal of Christ as Saviour and King.

None who read Old Testament Scripture in this light, noting the covenants, the promises, the destiny and the work in the world which God gave to Israel, can *dream* that it was a failure. We shall exclaim emphatically with St. Paul, "Hath God cast away His people? God forbid."

We shall be bound to admit that Judah did so cast herself away, but we shall remember Our Lord's own words to the Jews, "The kingdom of God shall be taken from you and given to a *nation* bringing forth the fruits thereof," and in view of Our Lord's own words, "I am not sent save unto the lost sheep of the House of Israel," and by all the promises, we shall identify that kingdom with Israel, the sister of Judah.

A DIVINELY GUARDED NATION.

(PSALM CXXI.)

BY DANIEL FARMER.

OUR lot is cast in a time when great world movements are coming to a head. Each dispensation as it closes exhibits somewhat similar features. Our Lord left us a warning as this age draws to a close, and a note of good cheer—for although there is much to alarm as the forces of evil gather for the last great struggle, nevertheless He tells us to "look up, and lift up our heads, for our redemption draweth nigh." (Matt. xxiv.) These "wild beasts" of Dan. vii will soon be displaced by the "Son of Man." Also, just as winter makes a last desperate struggle to hold its own in early spring—so the united attempt of these evil agencies to retain their hold are but a sign that "summer is nigh," for whilst the weeds are growing the trees are "shooting forth" also. (Luke xxi, 29.)

The fight between God and the Devil, good and evil, has, in our reckoning, been a long one. Many a brave warrior has gone down before the foe, often the enemy has seemed to triumph, and the cry gone up "How long, O Lord?" But although the Devil is often allowed to win a battle, God always wins the campaign, and when we turn to the Book of the Revelation, the "Book of the Throne"—and of final victory, we find the old proverb has proved true, viz., that "when things are in their right places the best is uppermost." So here—God the Father is supreme—His dear Son is "Lord of all." His people are singing, whilst "the wicked shall be silent in darkness." (1 Sam. ii, 9.)

Now we know that all God's people as individuals are safe—as the poet sang:

> "When trouble like a gloomy cloud
> Has gathered thick, and thundered loud,
> He near the Church has always stood,
> His loving-kindness, O how good."

But the Church is only one part of that which is under special Divine protection.

No careful reader of Holy Scripture, and of History, can fail to see that amongst the nations there has been one which, in a very special sense, has been under the Divine care and protection:—

A nation called Israel. Its origin took the form of miracle. (Heb. xi, 12.) Let out of Egypt amidst the miraculous, sustained in the wilderness for forty years by direct Divine and supernatural means.

Introduced into its new home by miracle and often repeated "signs and wonders," the history of this race has been "the history of miracle and the miracle of history." In its early stages Pharaoh tried to drown it, and the Lord drowned him. (Ex. xiv.) Centuries later an Amalekite tried to hang one of its principal representatives, and the Lord hung him. (Esther vii, 10), whilst the proud King of Babylon found that they were fireproof, and his own men inflammable. (Dan. iii.) In the later history of one section of this race, viz., the Jews, kings and rulers have found that it spells disaster to seek their hurt. *Punch* once cartooned a Russian Czar considering a pogrom of the Jews in his dominions. The shade of Pharaoh

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in the background warned him that the same had cost him dear more than 3,000 years before.

The second section of this same race which we recognize as the British—or Anglo-Saxon people—brought into these islands, as foretold in 2 Sam. vii, 10, has also been Divinely guarded in a most remarkable manner. Since the coming of the Normans—the last to arrive—and part of this House of Israel, to be found under "another name" (Isaiah lxv, 15), no foreigner has landed on our shores except as a visitor or prisoner. There have been seventy-five attempted invasions since the Romans quitted our shores in A.D. 409. All failed, as was guaranteed in 2 Sam. vii, 10.

To mention but a few: in 1645, Francis of France collected a fleet of 150 ships of war and 25 galleys, convoying 60 transports. Continental storms delayed their sailing during May and June. In July the Armada crossed to the Isle of Wight, but dared not land before destroying the English fleet of some 60 vessels. Then the wind dropped to a persistent calm, the hot weather producing a plague which destroyed thousands, and compelled the return of the rest.

In 1588, Philip of Spain, incited by England's deadliest foe, the Papacy, built the famous "Invincible!" Armada. (1 Kings xx, 11.) The ships of the largest and most powerful type proved too unwieldy for the English Channel. The choicest of Spain's manhood was on board as soldiers and sailors; 300 of Rome's holy priests, not with Bibles, but with dread instruments of torture, came to bring England back, not to the Holy Catholic, but the Roman Catholic Faith. But a second time "God blew with His wind" (Ex. xv, 10)—and modern Israel was saved.

Some 200 years later saw the great Napoleon planning the invasion of England. Armed waggons stood outside the Bank of England ready to remove the treasure inland to Worcester. Waggons were also ready to remove those in the coast towns. At Edinburgh the sentry stood ready to light the beacon fire. "Do you not think we can effect a landing?" he was asked. "Yes," replied the great man. "I think we can get in, but I question if we shall ever get out again." And he, wisely, did not attempt the same. Once more the God of Israel intervened, and Nelson, calling upon "every man to do his duty," was used to destroy the joint French and Spanish fleets in 1805—concerning which Fouche said, "It completed the safety of England."

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For "Thus saith the Lord, I will yet for this be enquired of by the House of Israel." (Ezek. xxxvi, 37.)

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By JOHN H. TENCH.

"He called them unto Him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand" (Mark iii, 23, 24, 25).

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What gave rise to this charge? The healing of one possessed with a devil, blind and dumb. This miracle though described so briefly was a striking one; in truth, three miracles in one. The demon in possession of this unfortunate man had carried his wretchedness to an extreme, at least on the physical side. Dr. Lyman Abbott says: "The great majority of evangelical scholars agree in the opinion that the individuals described as possessed by evil spirits were really under their control, and that the cures described consisted in fact as well as in appearance in the casting out of the evil spirit. Scripture represents that there is a world of disembodied spirits, both good and bad; that they are not wholly separated from man, but exert

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in the background warned him that the same had cost him dear more than 3,000 years before.

The second section of this same race which we recognize as the British—or Anglo-Saxon people—brought into these islands, as foretold in 2 Sam. vii, 10, has also been Divinely guarded in a most remarkable manner. Since the coming of the Normans—the last to arrive—and part of this House of Israel, to be found under "another name" (Isaiah lxv, 15), no foreigner has landed on our shores except as a visitor or prisoner. There have been seventy-five attempted invasions since the Romans quitted our shores in A.D. 409. All failed, as was guaranteed in 2 Sam. vii, 10.

To mention but a few: in 1645, Francis of France collected a fleet of 150 ships of war and 25 galleys, convoying 60 transports. Continental storms delayed their sailing during May and June. In July the Armada crossed to the Isle of Wight, but dared not land before destroying the English fleet of some 60 vessels. Then the wind dropped to a persistent calm, the hot weather producing a plague which destroyed thousands, and compelled the return of the rest.

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against Him—each must choose, and there is no possible half-way ground.

III.—AN AWFUL WARNING.

" I say unto you, every sin and blasphemy shall be forgiven unto men, but the blasphemy against the Spirit shall not be forgiven, and whosoever shall speak a word against the Son of man it shall be forgiven him; but whosoever shall speak against the Holy Spirit it shall not be forgiven him, neither in this world nor in that which is to come."

(*a*) Why did the occasion call for an awful warning? Remember what a black-hearted, hateful sin the Pharisees were guilty of. Try to picture that gentle, beneficent, holy Jesus. Realize the cruel blow such a thought was to the man just healed. But they cruelly, malignantly, eagerly cry, " By Beelzebub He casteth out devils." It was in the face of such light, such considerate helpful words of Christ, that they did it.

(*b*) What was Christ's warning for such men? That there is an unpardonable sin; blasphemy against the Holy Ghost. Our Lord takes pains to show that this is no personal matter; it does not refer to mistaken views regarding Himself leading to hostility toward Him such as Paul's, for instance. Misguided sceptics might speak against Jesus and still the door of forgiveness might be open for them if they repented.

(*c*) What, then, is this blasphemy against the Spirit? Dr. W. R. Nicoll says: " It is no sudden, angry blasphemy. Whoever fears that he has committed it and prays for pardon is worlds away from it." D. L. Moody says: " The very fact that a man is troubled about his sins shows that the Spirit of God has not left him." Henry Ward Beecher says: " If the faculty or organ by which a man discerns good and evil has become so perverted that it fails in its proper use, that man's constitution is so corrupted that his moral judgment may be said to be gone. If under circumstances which bring upon a man's soul the full power of the Holy Spirit, cleansing the understanding and giving life to the conscience, he resolutely and deliberately reviles God's truth and goodness, that is a fatal symptom." Dr. Chalmers says: " Such men will never obtain forgiveness—not because forgiveness is ever refused to those who repent and believe the Gospel, but because they have made their faith and their repentance impracticable."

(*d*) Why should British-Israelites take comfort when they are reviled? Because Jesus said: " The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of His household?" I give a few of the revilings of two clergymen of the Anglican Church as quoted from Dr. Mountain's book, " British-Israel Truth Defended": " Side-tracked by the devil," " Not one substantial fact," " So flimsy a foundation," " Appalling misrepresentation," " Old wives' fables," " Degrading prophecy." Just as the Pharisees of old accused Our Lord of blasphemy and doing His work through Beelzebub, so these two Anglican ministers revile such good men as the Rt. Hon. Earl Roberts, Admiral the Rt. Hon. Lord Fisher, Bishop Alexander, D.D., Bishop Gobat, D.D., Bishop Titcomb, D.D., Bishop Thornton, D.D., the Rt. Rev. the Bishop of the Falkland Islands, the Rt. Hon. W. F. Massey, P.C., Mr. Reader Harris, K.C., The Rev. Dinsdale T. Young, D.D., and a host of others.

IV.—CHRIST'S SUFFICIENCY SUPPORTED BY EVIDENCE.

The Scribes and Pharisees, so far from being silenced by Christ's crushing rejoinder and rebuke, proceeded at once to attack Him in another way. They answered Christ's declaration that He was of God, and they in their wicked opposition from the devil, by demanding a sign that is some miracle that would confirm these tremendous claims. This was a wicked demand because Christ had given them signs in great plenty. He had just given them a sign in the cure of the demoniac. Like all the unbelievers of to-day, they had abundance of proof of Christ's Divinity, and would not have believed though the proofs were multiplied sevenfold. What they needed was not evidence for the mind but conviction of the will. So Christ called them an evil and adulterous generation because the relation between God and His people Israel is represented in many parts of the Old Testament as being close and beautiful as that between a husband and wife, and these leaders of the Jews were false to that relation. Like wedlock, the relation called for unity of thought and purpose between them; but God is love, and the Scribes and Pharisees were animated by hate.

Jesus once said in another of His beautiful parables: " If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." So He gave them three signs from the Old Testament which ought to have been a sufficiency.

(*a*) Christ offered the sign of the prophet Jonah. As Jonah was three days and three nights in the body of the sea monster, so Christ would be three days and three nights in the grave and then would rise from the dead. It was the greatest miracle possible—greater than to raise others from the grave. It was the crowning evidence that Our Lord was the Divine fountain of life. Professor G. P. Fisher, of Yale, says: " To the transcendant importance of the fact of the resurrection of Jesus the Apostles were fully alive. They staked upon it their veracity. The Lord's resurrection was involved in all their hopes of salvation from sin and of future blessedness. They went out to proclaim 'Jesus and the resurrection.'"

(*b*) The Pharisees were further rebuked and condemned by the men of Nineveh; for the Ninevites repented at the preaching of Jonah, though the prophet worked no miracle, and here was Christ, so much greater than Jonah in His preaching, loving all men and seeking their salvation, whereas Jonah was disappointed when God did not destroy Nineveh, and yet the Pharisees insist on a miracle before they will repent!

(*c*) Another example Jesus gave them of one who should rise in judgment against the men of that generation. The noble-minded Queen of the South, who travelled all the long way from Sheba, in Southern Arabia near Aden, came to hear Solomon. Christ was far wiser than Solomon, and here were the Scribes and Pharisees who had travelled from Jerusalem to Galilee—for what? That they might catch Him in His

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words and find some charge to bring against Him for His condemnation.

(*d*) The sign, or threefold miracle on the demoniac, with which the discussion had started suggested another condemnation of the Pharisees. The cured man would need to be on his guard, or the demon would return. If he did not fill his cleansed life with holy thought and good works the devil would again seize upon his mind and would bring with him seven others, all more wicked than the first. Dean Alford says: "There was a time when the one unclean spirit of idolatry went out of the Jewish nation which had become empty, swept and garnished—swept and garnished by the decencies of civilisation and discoveries of secular knowledge, but empty of living and earnest faith."

"Except the Saviour dwell and reign
Within the sinner's mind,
Satan, when he returns again,
Will easy entrance find."—JOHN NEWTON.

V.—THE TERRIBLE FOLLY OF REJECTING CHRIST.

(*a*) *How* men reject Christ. They do not reject Him immediately and consciously. They draw away from Him by degrees and without realizing what is happening in their lives. Like the Pharisees, they gradually form the habit of pride and selfishness. Like Judas, they come insensibly to love money more than God and right. Like Pilate, they grow away from the love of truth and become devotees of popularity and power. Like Herod, they lose their purity and manliness day by day, and sink inch by inch into the pit of sensuality. Like the demoniac of Christ's parable, they simply fail to fill their lives full of what is noble and pure, and all the demons of vileness rush to occupy the empty tenement of their minds.

(*b*) *Why* men reject Christ. Christ's way is narrow and straight, and the ways of sin are broad and alluringly curved, pleasantly shaded and bordered with flowers. We do not at first see the serpents coiled in the flowers, or the deadly marshes hidden by the trees. It is very easy to be selfish. Men cloak it under fine names, such as prudence, and enterprise, and success. Men almost worship the wealthy and powerful, the beauty of face, or genius of mind, without stopping to think how the wealth was gained, how the power is used, whether the lovely face indicates a lovely soul, whether the genius is consecrated to helpful service. Whenever men reject Christ it is because they have chosen lower ideals than those upon which He insists.

(*c*) The Fearful and Eternal Results of Rejecting Christ.—To reject Him is to reject all that is holy and happy in the universe. It is to reject all our hope and promise and true prosperity. As we continue to repel Him the dreadful deed becomes a habit. After a while we cease to hear His gentle knocking at the door of our hearts. He never ceases to knock, but we may cease to be able to open the door. When that time comes to a man, he has committed the unpardonable sin. Therefore the solemn warning of this parable to all that study it is this: Hear Christ, while He calls to-day. Hear Him, receive Him gladly into your lives, and take Him for your Saviour, your Master and your Guide for ever!

OBITUARY.

THE LATE MRS. MODIN, PRESIDENT OF THE KINGSTON BRANCH.

ONE by one the generation of pioneer believers who so fearlessly and faithfully espoused the British-Israel Cause in the early days of its rediscovery are passing hence to their eternal reward.

Of this generation was the late Founder and President of the Kingston Branch, Mrs. Gertrude Modin, whose recent home-call at the age of seventy-one, after long weeks of severe



THE LATE MRS. MODIN.

illness and patient suffering, has deprived the B.-I. work in Kingston of its leader, and the B.-I. Cause in general of a lifelong and devoted advocate.

From earliest childhood, taught of a godly and widowed mother—herself steeped in Israel Truth—Mrs. Modin never wavered in her convictions nor ceased to proclaim them up to the day of her death—for her a happy release in perfect peace. In public and in private life, every opportunity for witnessing to God's Truth, and for upholding the sanctity of the Sabbath, was treated as a sacred trust, which must some day be accounted for, and was used accordingly. "Her

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children arise up and call her blessed, her husband also, and he praiseth her."

Apart from her public work in connection with the Kingston Branch, Mrs. Modin was also instrumental in the founding of two other Branches—now amongst the most virile in the Federation—and also, indirectly, of several others. In private life her clear exposition of and wide acquaintance with the Scriptures were alike a source of inspiration and enlightenment to all with whom she came in contact, and to many of whom she was admittedly a "mother in Israel."

One in closest touch with her five years of unremitting toil in Kingston and district has written: "Her loss to the meetings there will be irreparable. I was always filled with admiration at her positive genius for making the most of opportunities, for speaking to enquirers, or of making opportunities where none presented themselves."

Her long illness has cast a shadow over the whole Session's work in Kingston, and the prayers of all who knew her will be welcomed that the work she so ably commenced there may be carried on for the greater glory of God in the future. It is hoped to equip an adequate lending library for the district as a tribute to her memory, and in gratitude for her service.

REVIEW.

THE MIRROR OF TRUTH.*

By D. DAVIDSON.

TWENTY-FIVE centuries before science discovered the fact, Transcendental Philosophy enunciated that the Eternal Truth in the Design of Creation was mirrored in the minutest unit of physical being. Science now knows that the smallest unit of matter is a model of the physical universe. Yet the materialistic tenets of science and the transcendental concepts of philosophy remain irreconcilable. Why? Because physical being is the mirror of Eternal Truth, and yet is not a perfect mirror. An imperfect mirror refracts and distorts the image it presents. Thus does Nature distort the image of Eternal Truth, and materialistic science accepts the image as truth. This "set attitude," to borrow the words of Professor Elliot Smith, is "almost indistinguishable from a delusion." "Faith," says St. Paul, "is the evidence of things not seen," and "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." Professor Elliot Smith shows us that science reflects the "religious conversion" in its own material experiences; that, indeed, the scientific experience is the mirror of the spiritual experience.

The Great Pyramid was designed and constructed to present *modern science* as the mirror in which the image of spiritual reality may be seen by him *who would see*. The Pyramid's Revelation therefore portrays to us the imperfections and refractions in Nature's mirror, so that we understand why the image of Eternal Truth mirrored in Nature is an imperfect image, and that by understanding this we can come to a clearer vision of the Truth. The image presented, however, is an image that only the man of science can see clearly, since the medium of vision is science. To enable the student who is unacquainted with science to adjust his normal vision of things spiritual or things mundane to the perspective of the Pyramid's Revelation, something like a guiding medium of vision requires to be interposed. He requires, as it were, something analogous to correcting lenses, or rather assisting lenses, to help him to focus upon essentials. Only one acquainted with the facts and essentials of science can perform this useful service for those needing it. "The Witness of the Great Pyramid" by Basil Stewart renders valuable and popular service in this respect.

The work is completely revised and rearranged; much new matter has been added; and altogether I find the new book to be the best thing its author has produced to date. It is a very excellent popular book on the Great Pyramid, written by a literary man who by professional training and study has the technical qualifications necessary to make the subject not only simple to the general reader but also manifestly truthful to the unbiassed technical critic. That, in my opinion, it is not entirely free from certain elements of prejudice may make the work all the more piquant to the general reader. I wish the work every success, and may it prove the path of enlightenment and understanding to many.

*THE WITNESS OF THE GREAT PYRAMID. Second Edition. By Basil Stewart. 7s. 6d. Covenant Publishing Co., Ltd., 6, Buckingham Gate, S.W.1.

QUESTIONS AND ANSWERS.

By the Rev. G. H. LANCASTER, M.A.

QUESTION.—Will you kindly explain to me the meaning to be attached to the Beasts of Rev. iv? At a recent meeting various suppositions were given during the open discussion, as to whether the animal and vegetable kingdoms were represented, or whether the four elements could possibly be meant? Commentaries are not very helpful over *Revelation*. Are these the same creatures which are mentioned in Ezekiel?

M. S. (Sussex).

ANSWER.—While no one Commentary alone on the *Revelation of St. John the Divine* may be considered satisfactory, yet perhaps much rich thought may be obtained from a careful study of several Commentaries. But the very nature of this wonderful *Revelation* precludes the actual possibility of any one writer, thinker, theologian or Bible student from gaining a clear understanding of what this book has to teach. The best Commentary on the Bible is the Bible itself, while there are obviously certain parts of the Bible which appeal to other certain parts, the one portion elucidating another portion with which it may have a correlated connection. Thus the Prophecies of Ezekiel and Daniel will help to explain the Revelation, while there is also a connection with 2 Thessalonians ii.

Revelation iv and v are two of the most wonderful chapters in the Bible, inasmuch as they give what may be termed a vivid and graphic picture of "Heaven." The visions contained are lucid and vigorous, while the word-painting of St. John is so brilliant that the colouring depicted presents to the eye a series of sights, sounds and scenes, which concomitantly and consecutively serve to construct before the prayerful eye of the Bible student a vision of Heaven's Glory, of the Lamb's Adoration, and of the orchestral and choral music and melody proceeding from the animated gathering around the Throne.

Space prevents a detailed examination and analysis of this

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most glorious vision, but a continuous study of these two chapters alone will reveal untold treasures. In fact the whole book of the *Revelation* is magnificently worthy of deepest research. It is the only book in the New Testament which entertains a blessing for those who study it. (Rev. i, 3.) The best and surest plan is to read the Apocalypse through and through again and again from beginning to end, bearing in mind the subtle differences and distinctions between the "Futurist" and the "Continuous-historical" interpretations, believing, as many of us believe, that the latter are the more correct.

"The four and twenty elders" represent the twelve Patriarchs of the Old Covenant coupled with the twelve Apostles of the New, and thus together the twenty-four represent the redeemed Church of God in Christ. They are clothed in white, because they are redeemed and cleansed by the Blood of Christ. They are "sitting" because Christ has "finished" His atoning work, and they have on their heads "crowns of gold" because they have passed through the cross to the crown, through Calvary to Pentecost, through earth's tribulation to Heaven's reward.

The number "four" is the terrestrial aspect of human things in relation to the Divine, or the number of "creation." Thus there are the four cardinal points of the compass; the four winds of heaven; the four quarters of a city; the four-square altar in the Tabernacle and the Temple; the "four-square city," *i.e.*, the "holy Jerusalem, descending out of heaven from God." (Rev. xxi, 10, 16.) So there are the Four Gospels, which give us the human interpretation of the Divine Son of God; and similarly numerous other analogies in the Bible exhibit the number "four" of greatest spiritual importance. "Four" in the Bible is always "3 + 1," and never "2 + 2," nor "1 + 3." Thus the first Three Gospels are called "Synoptists" since they stand together, while St. John's Gospel differs from them, and stands alone. Similarly here the first three "beasts" belong to the animal kingdom, and walk on the earth, whereas the fourth beast differs considerably, and is a bird, and flies upwards towards the heavens.

Hence these "four beasts" represent creation's testimony to the threefold "Holiness" of the Blessed Trinity in general, and of the "Lamb as it had been slain" in particular.

Thus the "four and twenty elders" signify the Revelation of God through His Word, and the "four beasts" the Revelation of God through His Works, since there must be perfect harmony in all that God does, inasmuch as He cannot be the author of confusion. (1 Cor. xiv, 33.)

These four beasts to my mind always seem to correspond with the symbolic imagery of the Four Gospels. St. Matthew represents Christ as King, the *Lion* of the tribe of Judah, the *Lion* being the king of animals. St. Mark pictures Christ as the servant of man (hence this Gospel does not give the genealogy of Christ, since it is not necessary to know the ancestry or genealogy of a servant), while the ox, the bull, the *calf*, etc., in the East are the symbols of service and employment. St. Luke reveals Christ as the perfect Human Being, and his Gospel gives us the Humanity of Christ; observe the human touch throughout, and Our Lord's dealing with the crowds, with the women, and with individuals generally. Hence this third "beast" is the *man*. St. John unveils the Divinity of Christ, and thus needs no human ancestry or genealogy. So the *eagle* soars to the highest heavens, the Glory Land of the Father's Home.

Again, there is a difference between the *seraphim* (Isaiah vi; Rev. iv) with six wings, and the *cherubim* (Ezek. i) with four wings. The seraphim are a type of God's loving mercies, while the cherubim are a type of God's just and holy judgment; hence as six is to four, so God's loving mercies are to His judgment. He is more anxious to forgive than to punish, to be merciful than to judge. In this connection it may be observed that the rainbow represents the sevenfold spirit of God, which "in sight like unto an emerald" is concentrated in mercy, for green, the colour of the emerald, is a symbol of the earth in verdure clad, which receives its showers of blessings, poured from above.

OUR LONDON OPEN-AIR CAMPAIGN.

THIS campaign was opened in Finsbury Park on Sunday, June 3rd, under the most favourable conditions. Quite a number of B.-I. believers rallied to the support of our Commissioner, the Rev. Joseph Gay, and his colleagues. Mr. Pilcher took the platform, and very successfully met the opposition which opened fire upon him almost at once. He was followed by Mr. Gay, who for nearly an hour held the large crowd at attention. Some very pretty thrust and parry work between the speaker and some Jews who were present increased rather than otherwise the interest of the people. The best of feeling prevailed throughout. Mr. Tester and Mr. McKelvey followed with addresses. It was announced that Mr. Gay would be in the Park again on Tuesday evening, and our Jew friends promised to be there. All were satisfied with the start of the outdoor work and feel that an impression was made upon many listeners.

At the meeting on Tuesday evening at 8 o'clock, Mr. Tester opened with a short statement on what the B.-I.-W.F. stood for. The Rev. Joseph Gay then spoke and was listened to attentively, the hour's address being unbroken by any interjections. After, many asked questions with enthusiastic eagerness. All were again delighted with the result. The support by their presence of all who can get to these open-air meetings is asked. The next of these gatherings is arranged for Brockwell Park on Sunday, the 17th, and Tuesday, 19th, and Highbury Corner for Sunday, 24th, and Tuesday, 26th. Sunday at 3.30 and 7.30, Tuesday at 7.30.

ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 195, Lavender Hill, Tuesday, 19th, at 8. Mr. W. J. Pilcher.

BROCKWELL PARK, Open-Air Meeting, Sunday, 17th, at 3.30 and 7.30. Tuesday, 19th, at 7.30.

CARDIFF, Central Y.M.C.A., Tuesday, 19th, at 7.30.

HULL, Church Institute, Albion Street, Tuesday, 19th, at 7.30.

MANCHESTER, Fernley Hall, Deansgate, Monday and Tuesday 18th, and 19th, at 7.45. Mr. J. J. Morey.

REIGATE and REDHILL, Friday, 22nd, at 3 and 8. Mr. J. J. Morey.

RHYMNEY, British-Israel Hall, Tuesday, 19th, at 7.

ST. LEONARDS, Masonic Hall, June 21st, at 3 and 7.30. Rev. R. G. F. Waddington, M.A.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 20th, at 7.30.

SUTTON, Adult School, Thursday, 21st, at 3 and 8. Mr. J. J. Morey.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are pleased to be able to announce that the Rev. R. G. F. Waddington, M.A., our Commissioner for the North, who has recently returned from a tour in the Near East, will, on Wednesday afternoon next, June 20th, at 3 o'clock, give an address at Headquarters, 6, Buckingham Gate, S.W.1, on "Some Impressions of Palestine." We expect a full audience to hear him. Last week we had the pleasure of hearing addresses by the Rev. J. Lumley Davies and Mr. J. J. Morey.

* * *

The Anniversary of the Opening of our Headquarters will be celebrated (D.V.) on Monday, June 25th, at 2.45 p.m. The President, Major J. Knowles, O.B.E., will preside, and speakers will include the Rev. Commander Roberts, R.N., the Rev. Canon Savage, the Revs. P. Husband Davies, Sparshott Johnson (recently returned from Ceylon), W. H. Stuart-Fox, M.A., Joseph Gay, T. H. Whitehouse, Mr. John Leech, K.C., and Mr. Herbert Garrison. Tea at 4.40, 1/-.

* * *

We regret to have to record the passing away of Mrs. Periam Hawkins, one of our writers, and the author of the British-Israel A.B.C. She was a loyal and devoted supporter of our Cause. We tender to her daughter and members of her family our sincere sympathy.

* * *

The Rev. Pascoe Goard has had a strenuous time in Canada, lecturing and preaching in various centres, where ministers and professors have become profoundly impressed with the truth and importance of B.-I. teaching. From one of the most magnificent buildings in Toronto Mr. Goard broadcasted an address which reached a countless number through the Provinces of Canada and the States of the American Union.

* * *

The Bishop of the Falkland Islands writes us from Government House, Stanley, Falkland Islands, the wonderful news that a B.-I. lecture delivered in London was heard there on a loudspeaker. What would our grandfathers have said had such a thing as this been prophesied say 40 years ago? The good Bishop also reports that he gave a B.-I. lecture in the Town Hall, Stanley, one of the Gates of our World-Wide Empire.

* * *

Our new Book Room in the East End of London was opened on May 26th by Mrs. Knowles, President of the Women's Auxiliary. It is at 129, Leytonstone Road, Stratford. Major Knowles presided over and addressed a meeting held in St. Paul's Parish Hall, when the Rev. Joseph Gay and Messrs. McKelvey and Nock also spoke. Apology was made for the absence of the Secretary-General who had another engagement, and a vote of thanks was accorded to him for his appeal for the funds which had made it possible to establish the Book Room. A bouquet was presented to Mrs. Knowles by Miss Phillimore. The band of voluntary workers feel much encouraged by results already obtained, one of which is that an atheist speaker in the parks has become so greatly impressed by talks he has had with our workers and the literature given him that he wishes to try and undo some of the wrong he has done, and hopes he may one day be an open-air speaker for B.-I.

* * *

We would remind our readers of our Tea Room at H.Q., where tea is available each weekday except Saturday, from 4 to 5.30. Many have patronised it and enjoyed social intercourse and introductions. The Room is open all day as a Rest and Reading Room.

* * *

One of the leading public men of Devonshire, a Justice of the Peace and chairman of many important bodies—religious and philanthropic—has, with his wife, been staying at our Hostel at Glastonbury. He writes :—"You have a nice house here which ought to be well patronised. We shall tell our friends about it. We have been very comfortable. What a gloriously interesting place Glastonbury is. We have long wanted to explore it. The country all round looks beautiful. We wish you were here with us."

* * *

The Executive Committee met on June 7th, and during a two and a half hours' sitting got through a large amount of important business. A very encouraging report of work and progress was made.

* * *

Among many visitors from various parts of the world we have been glad to welcome Mr. and Mrs. B. A. Prichard from the Argentine. Mr. Prichard joined the Federation as a Life Member.

* * *

We gratefully acknowledge the following donations :—A Pensioner, £1 ; A. B. I., Vancouver, $12.00 ; M. H., £2 ; A. B. P., £1 ; A. Z., £2 ; A Friend, Vancouver, $20.00 ; H. O. B., £10 ; A. H. P., 10s. ; M. H., £2 ; A. I., 15s. ; F. H. C., £2 ; A. E. W., £2 ; E. S., £3 ; P. D. W., £1 ; Fleet, 5s. ; M. E., 10s. ; S. C. F., £10 ; A Brother in Prayer, $29.40 ; A. M. D. S., 5s. ; D. T., £2 ; H. L., 13s. 11d. ; F. H. D., 10s. 6d. ; W. H. M., £5 ; H. F., £4 ; F. H., 3s. 6d. ; J. C., £3 ; E. C. H. H., £1 1s. ; E. F. G., £1 ; J. L. C., £1 ; H. B. P., £5 ; R. A. P., 5s. ; C. M. B., £2 ; J. E. H., £5 ; M. B. N., $2.00 ; W. C. C., $25.00 ; W. C. B., £10 ; M. A. P. S., 8s. ; F. C., £2 8s. ; W. S. S. M., £50 ; F. C. D., £50 ; W. B., £1 1s. ; E. R., 3s. ; F. P. S., £16 12s. 6d. ; E. C. H. H., £10 ; S. W., 10s. 6d. ; E. M. K. T., £3 3s. ; D. C. H., £11 12s. 3d. ; H. M., £5 ; K. M. M., £100 ; H. W. L., £1 1s. ; E. B., £5 ; A. N D., £25 ; Mrs. O., £4 ; H. H., 2s. 6d. ; Mrs. D., £2 ; Mrs. L. and C. M. B., £4 14s. ; A. H., £1 ; P. W. B., £3 ; M. D., £1 ; A. M. B., £5 ; M. L. F., £5 ; Anon., £50 ; D. T., £2 ; C. E. A., 10s. ; A. W. B., £1 15s. ; A. M. D., 2s. 6d. ; R. J. M., £4 ; M. M. G., £3 3s. ; R. G. R., £2 2s. ; E. F., £1 ; W. C. B., £5 ; M. P., 10s. ; R. T., £1 : Mrs. B., £1 ; J. M. Y., £4 ; G. T. G., £10 ; F. C. H., £10 ; W. R. G., 16s. 6d. ; J. L. C., £1 2s. ; R. P., £3 19s. ; F. G., £5 ; F. W., £50 ; An Occasional Contributor to the N.M. & B., £25 ; A. D., 10s. ; L. T., £3 ; F. H., 10s. 2d. ; E. W. J., 5s. ; J. H. H. S., £30 ; Mrs. C., £10 ; W. W., £10 ; L. P., £110 ; Belfast, £1.

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CONTENTS.

	Page
Threads of Truth.—II. By the Rev. W. Pascoe Goard ..	385
The Present Crisis up to Date. Address at Bath by the Rev. Commander L. G. A. Roberts, R.N.	387
The Problem of the Day. By "Visionary"	389
Nebuchadnezzar's Dream. By "Eynsford"	390
The Friendship of Christ in the Light of British-Israel Truth.—Part II. By W. G. Duncan Thompson	391
A Reply to the Article entitled "British-Israel" in "Christ Church Parish Magazine" (Nailsea), March, 1928. By the Rev. Wm. Brown Pollock, M.A., and Geo. Robert Gair	392
Testimony of the Three Witnesses. By Howard B. Rand, LL.B.	395
Questions and Answers. By the Rev. G. H. Lancaster, M.A.	396
Review	397
The Secretary-General's News and Notes	398

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.]

THREADS OF TRUTH.—II.

By the Rev. W. Pascoe Goard.

The creationist begins with God, as the Bible begins "In the beginning God . . ." Through God the creationist looks for and finds the exalted beginning of man "*Created in the image and likeness of God.*" He then *follows on* in the pathway open before him. For the Lord came not only to direct the eyes and the faith of men towards God in heaven, but to *give men an impulse thitherward*, bringing to the genus homo *the gift of a second birth into a higher order of life*; so that from being the son of the first Adam, who is "of the earth, earthy," he becomes the son of the living God; partaking not only of the image and likeness of God, but being "made partakers of the Divine nature."

Is the creationist at hopeless variance with the evolutionist? *As to the basic fact* he is. As to *the surface facts* of life there is some agreement.

Both may, and the creationist always does, postulate God as *the original founder of life* in the world. Both may see in the early ages of the world successive acts of creative power, each succeeding act producing a higher form of life. The Bible shows this. Geology shows this. The human era is the latest era in the earth. The preceding eras were marked with acts of creation succeeding act of creation; and the quality and endowment of life progressed with the succeeding acts. Whether they were long or short we do not know. The Bible names six of them. Geology seems to bear its witness to the essential rightness of the Bible testimony.

The Bible brings certain things into the last six thousand years. The formation of Adam. The psychological development set forth in the second chapter—the Jehovah-Elohim chapter—of the creation story comes within that period. The Adamic family are then traced historically and prophetically in outline for the succeeding five thousand nine hundred and twenty-eight years; and still on to the end of seven thousand years.

Only one thread of Adamic history is written in this Book, the Bible. The rest of the human population of the earth is left outside.

Within that six thousand years, less seventy-two, there is recorded the formation of Adam. If the Bible is clear in any one thing, it is in that the Lord did not use the physiological functioning of any pre-Adamite stock in the production of Adam. There is the Biblical testimony: "the testimony of the Lord." This fact is basic. One cannot form a chain beyond this creative act to link up with either pre-Adamites or apes. There is no positive data whatever to put in opposition to this statement. There is the negative statement, "We have never seen it after this fashion."

Is this negation sufficient to warrant the teaching of the evolution of the Adamic family as an ascertained fact? It certainly is not. It is a fact that the Word of God, which has never been found to fail, and which has been so largely verified in outline and in countless details, tells us that the creation of Adam has been an act of Divine procedure.

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There is certainly no logic in postulating original creation of life; and denying subsequent creative acts. We have never seen a man created. We have never seen "creation" of life in any form. We can only arrive at this fact, outside of revelation, by saying, if God did not create life we cannot explain its presence in the earth.

Life is here; and we agree that it is here as the result of an act of Divine creation.

Adamic man is here. He has qualities wanting in all other orders of life on earth. *The presence of these qualities* is just as difficult to explain outside of Divine creation as is *the presence of life*. For instance, morals, faith, true religion, spirituality. These are qualities which undoubtedly belong to a higher world than that of the animal creation. How did these things come to be in man? By Divine inbreathing declares the Bible. Experience supports this view. "The Lord God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul." This explains all, viz., life, moral character, spiritual power.

The birth of Isaac brought a new mutation into the family of Adamic man. It is a wonderful story. God "cut out" a pair of the Adamic family. He reveals just what He did with these in order to produce the Isaac seed. There is the fact. There is the descent. To those who know, who have collated the data, and measured the history of that one descent in the Adamic family, the distinct qualities of life are made manifest. They are through that miraculous interference by which the great Shepherd of the sheep introduced a new strain into the family of men.

This mutation, this miracle birth of the Saxon race, prepared the way for the next great creative act; namely, the production, through the New Birth, of the sons of God. Jacob our father experienced this at the Brook Jabbok. The family and race of Jacob attained to this at Bethel, where they anointed the pillar anew, which pillar has followed the race to this day, and may be seen in the Coronation Chair at the Abbey.

Jesus came, and by the miracle of His birth, the supreme sacrifice in His death, and the triumphant victory of His resurrection, made the New Birth of the sons of Adam, through Noah, Shem, Abraham, Isaac and Jacob possible, and through them extended the blessing to all the earth.

Have we the basic truths right in our minds and hearts, or are we following appearances only?

In this period of six thousand years we have the creation, formation, redemption and naming of a race and nation. This is also a product of Divine creative activity in the international world. Thus the Holy Book declares. It is a startling thing to realise that among the races there is one race which was miraculously brought into the world in the miracle birth of Isaac. That miracle birth so clearly told in the Old Testament and the New. Every soul which would survive in the Kingdom must be in this race either by birth or adoption. There will be none but the sons of Abraham, Isaac and Jacob either by descent or by adoption in the Kingdom of Heaven after the date of Isaac's birth.

There is a nation among the nations which is also a Divine creation made up of the miracle-born race descended from Isaac. That nation is Israel, now in these last days called Britain, and all the other names by which the descendant nations of Britain are called. Think of this.

A type of human life formed in Adam: a special strain of that family miraculously born in Isaac; the chosen descent of that strain organised into God's covenanted nation; that nation redeemed by the precious blood of Jesus; in that redeemed nation established for ever is the throne of David; among that people is established the ordained worship of God; to that nation is committed the law of the Lord and its administration; in that people the Gospel was worked out; and to that people was given the task of preaching that Gospel to every creature; into the care of that people was entrusted the lands of the covenant; to the shepherding of that nation was committed the heathen; and, finally, to that people shall be the task of reorganizing the earth.

Thus we see at this stage of the predicted development of the Kingdom of God a great nation. But that is a past stage in the process. We have seen emerge and declared to the world a nation and a company of nations and the age-long predicted "great people" into which Jacob declared Manasseh would grow. These things are before our eyes. But the end is not yet.

The call to the nations to get into the Kingdom is going out from many sources. The attention of the Western world is to-day taken up with the League of Nations. We have never spoken against this. It was conceived with the best intention. But the elements in it are too diverse to allow such unity of purpose and endeavour as will make it efficient when the full strain of the times fall on it. For that unity there must be

THE ALMIGHTY—JEHOVAH OF ISRAEL.

There must be the basic unity of His people, racially, and by adoption.

There must be oneness in faith.

There must be the same system of law. Opposing systems must of necessity be fatal in the long run—and that law must be the law of the Lord; or the Common Law.

There must be administration centralized in the God-appointed King.

The opposite of most of these things are in the League of Nations. The basis of these things are in the Celto-Saxon union of nations.

After some more years of striving the nations will come and apply to get into the Anglo-Saxon company of nations on terms of equality and freedom.

So we see the next stage of the proceeding according to the prophecies carried forward on the impetus of the driving force of the Kingdom and its spiritual power.

In that next stage the surviving nations will seek to come in and will be welcomed. No nation will rule over any other nation. No race will rule over any other race. All will be equal before the law; all will be governed by the law. All will be under the administration of the David throne. Let British statesmen take note that soon Britain will be called upon to organize the world under the Common Law of England so called, really of Israel.

"The nations will bring their glory into it."

Britain and America will bring their spiritual perception, and the spirit which has been born and trained for four thousand

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years under the law and the Gospel. This has been her special preparation for the task of administration. France will bring her vivacity and economy. Germany will bring her patient mastery of detail which has sent her far in research in such fields as have been suggested or opened by the inventive genius of the peoples. The men of Judah will bring their powerful mentality, and it will blaze with new splendour when they have caught the vision of Jesus Christ. And so the nation and company of nations and Great People will become A MULTITUDE OF NATIONS. But all the multitude of nations shall be ONE KINGDOM, " and David My servant shall rule over them all."

To that Kingdom Jesus Christ shall come, and He shall administer the Kingdom during His millennial reign.

Then comes the last phase, when He shall yield up the Kingdom to the Father, that God may be all in all.

This will see the end of the seven thousand years of Adamic history.

Then for the new heavens and the new earth ; and perhaps the birth or creation of new races of intelligent beings. And, perhaps, ourselves not only looking on at their struggles upward in the scale of created life, but perhaps we shall be of the " Elohim " of the new world who shall have a hand in the creative activity, and in the developments of such races as may be created. What we imagine the angels to be to us, with good ground of Scripture, we may hope to be to races not as yet created.

How wonderful to be in the Divine plan, and to be living in such a sphere of endless activity.

THE PRESENT CRISIS UP TO DATE.

ADDRESS AT BATH BY THE REV. COMMANDER L. G. A. ROBERTS, R.N.

PERHAPS it would be too much to tell you that the whole of my life has been centred on what I am going to bring before you this afternoon. But my writings will show what I mean. Fixing of dates is often a stumbling-block, but a fixing of events, where prophecy gives you a data to start from and a data to look to, is a very different matter. Shortly, the story I have to tell you is founded upon the 11th chapter of Rev. But it does not stand alone. It has for its accessories other prophecies, which give it its position in the plan and purpose of Almighty God. May I suggest that no prophecy of the Scripture stands alone, but all belong to one continued chain, and there is not a link wanting when once you see the key.

But first let me digress a little so as to lead up to the 11th chapter of Rev. The Temple of God has to do with Israel ; and what is said of this Temple in the Old Testament is taken on in the New. The connection is seen in the 4th and 6th Zech. with the Epistles, Cor., Ephes., Heb., Rev., though the commencement is in Exodus and culminates in Solomon. Moses was faithful in all his House as a servant, but the Lord Jesus, Who is God, was the Builder from the first ; and He is over His own House. It is He alone Who is our High Priest, and no mere earthly man can, or is, to be allowed over it. Though the composition is material, we all as a spiritual House are to become kings and priests unto God : or, as originally constituted, a kingdom of priests and a holy nation, with a Tabernacle as the centre of worship in the Wilderness, and a Temple when the peregrinations of our race are accomplished. Into this constitution, mainly Israelite, the stranger might enter, and after having been initiated and conformed to its ordinances, Sabbaths and covenant, he was to be no more treated as a stranger. The failure of Israel himself to act out the principles of its constitution did not do away with God's plan or purpose. God works in a miraculous way His wonders to perform. So Israel, disobedient, is punished first by separation into two main branches—Judah with Benjamin, who clung to the House of David, together with very many of the House of Levi. These formed the Southern Kingdom or Judah ; all the rest of the tribes under Ephraim being known as Israel or the Northern Kingdom. So the Word of God speaks of them as Israel, Joseph, Ephraim, All-Israel or the whole House of Israel. The others are known as Judah, sometimes the term Israel, and even All-Israel, signifying Benjamin, being added. For the tribe of Benjamin was lent to Judah, that Jerusalem and the House of David might always have a light before God for ever ; according to Deut. xxxiii, 12.

This separation was of God, it was from God, in order to carry out His plan. The name Jew was not applied to Judah until 2 Kings xvi, 6, where evidently it is the work of the scribe Ezra, as the Editor of the Books of Kings after the Babylonian captivity. As for the rest of the tribe of Judah, if they mingled with the Assyrian captivity, as Ezek. xi, 15, 16, they are amongst their brethren of Israel. Now prophecy deals with the Northern House especially as Israel or Ephraim, upon whom all the blessings seem to devolve. Judah has also its prophecies which have mainly been fulfilled.

The punishments eked out were for correction, instruction, discipline and training ; in such a way that the people when they had come to know their God should do exploits. The parables of Our Lord are mainly concerning the Kingdom, and these two sons, Israel and Judah. When Israel went astray Judah yet ruled with God, until Judah also went astray, some time later, to such an extent as to crucify the Lord and Master. These, in the Divine Providence, were but a very few, compared to All-Israel, who had accepted their Redeemer.

We find, in the prophecy of Zechariah, that All-Israel has done this, or as soon as they have heard. Hence the great necessity of preaching the Gospel of Grace to all ; and of Race, in order that Israel may willingly give himself as a co-worker with the Lord Jesus Christ.

After the return from Babylon the prophet Zechariah tells us that the two olive trees are still to continue ; this is in the 4th chapter. In the 6th he carries on the scheme of restoration, the building of the Temple, first by Him whose name is " The Branch," and then by those who wear the crown among the priests of the House of the Lord, who, followers of Jesus, are the kingly priests ; He Himself being the Priest-King. In the Revelation we are kings and priests unto our God. So this Book is the prophetic insight of how this great work is to be established. Israel is not lost sight of throughout, but in Rev. vii is significantly preserved and added to out of every nation under heaven.

Rev. xii gives us an epitome of Israel's struggle from

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first to last, the 11th chapter continuing the historical development of the Reformation principles, latent in Israel from the first. The measuring of the Temple does not take place till the glorious Reformation; the topic of the 10th chapter has taken effect under Edward VI and Elizabeth. The constitution of the Church is her 39 Articles. But the history of her witnessing evidence goes back to the time when Rome tried to assert her arrogancy and authority over the British Church, which had been working by the Grace of God from A.D. 37 until A.D. 664. Now it should be remembered that the ancient British Church owes nothing to Rome. It was founded from Jerusalem several years before any Christians went to Rome. Even Cardinal Baronius admits this. His date for Joseph of Arimathea coming here to Glastonbury is A.D. 35, whereas he says Rome did not know of Christianity till A.D. 42. Even Cardinal Pole admitted this before Queen Mary. The earliest Christian on record in Britain, leaving out the pioneers, is Pomponia Grecina, converted in A.D. 42. Then we hear of Gladys or Claudia, daughter of Caractacus. Bran, the father of Caractacus, was also a convert. Linus, a son of Caractacus, was the first Bishop of Rome, and the earliest Church in Rome worshipped in the house of Pudens and Claudia. King Lucius, from A.D. 160 to 176, caused the first National Church to exist in Britain, and the Druids having become Christians, the Flamens and Arch-flamens became bishops and archbishops. The British Church was persecuted under Diocletian, but Constantius, being favourably impressed, did not do more than destroy the buildings. A few Christians suffered at St. Albans, etc. Then Constantine's mother was a British Princess, and he, when he assumed the purple, was to that extent converted that he became the champion of Christianity. Quaint old Bishop Fuller tells us of ten churches built in the reign of King Lucius, and shows up the forgery of Eleutherius' so-called letter from King Lucius. In A.D. 314, at the Council of Arles, instituted by Constantine, Sylvester, Bishop of Rome, held only ten of the delegate bishops as being under him, whereas upwards of 200 bishops were present. So the claim made by Rome that it was held by the convening of "Pope" Sylvester is all a fabrication. We have the names of sixteen bishops of the British Church still preserved before the British met Augustine in A.D. 597. These names are given by Bishop Browne, "The Church in these islands before Augustine." When he did come Bishop Gregory broke one of his own laws, for he invaded the parish of Luidhard, a Gallic bishop who had ministered for sixteen years as Chaplain to Bertha, Queen to Ethelbert, King of Kent, who held services at St. Martin's, Canterbury, at that time. The people had been so favourably impressed by Bertha and Luidhart that, at the invitation of Augustine, upwards of a thousand became Christians and were baptized. When Augustine met the British bishops they refused his demand for them to acknowledge the Pope as their head, stating that Christ was their Head.

After about 58 years from the coming of Augustine the Roman efforts proved a failure. All Roman priests left the country. Then the first Anglo-Saxon was ordained to the See of Canterbury, and the name he went by was Deus-dedit. It would be wrong to suppose that the Celtic Church had no Bibles, but were dependent on Italy or the Vulgate. This is proved erroneous by the correspondence of both Celestius and Sedulius, where the Celtic version they quoted is seen to be radically different to that of Rome. (Haddon and Stubbs.)

THE SYNOD OF WHITBY.

Held in A.D. 664, in consequence of the Roman admixture as to the keeping of Easter, but principally because Wilfrith, an Anglican priest, had been to Rome and returned fascinated with her worship and ritual. As owing to him Easter partook of the Roman date, the British Church, disliking Roman ordinances, refused to be led by Rome. Hence the British bishops every one left their Anglican dioceses rather than conform. Shortly after, the Kings of Northumberland and Kent agreeing, selected a young man of Tarsus, a deacon, whose name was Theodore; this man, consecrated at Rome, became the first bishop-elect by the Anglican body. He became Archbishop of Canterbury in A.D. 668. But even now the Anglican Church refused to acknowledge any interference on the part of Rome.

Now we arrive at the 11th chapter of Rev., which says that the Two Witnesses to whom Christ gives power prophesied for "a thousand two hundred and three score days clothed in sackcloth." As these are days put for years, we have to ask ourselves first what two communities have existed as prophesying for 1,260 years. They evidently must have a somewhat different departure to cause them to be thus separately named. In the mouth of Two Witnesses is the law. Israel and Judah under the Old Testament, the Old and the New Testament, but in the Christian period they are called "My Two Witnesses." Anyone knowing history sees the British and Anglo-Saxon as apparently two separately constituted nationalities, since the British had been in these islands a very long time, but the Anglo-Saxon had only just consolidated here. Again, the British Church had existed 600 years, and the Anglican had only just come into existence. Now ever since the Synod of Whitby they have demurred to the tenets of Rome. Yet Rome has been as persistent in endeavouring to demand submission, as if she had a Divine Right. This these two Churches denied.

We must remember the language of the Book is figurative, that is "by signs." It is easy to see from our history the innumerable contests we have had, both British and Anglican, until the twelfth century, independently struggling for its own independence. This is the first and the last clause of Magna Charta. "The Church of England shall be free."

The Statutes of Parliament prove this. But it is not till after the Reformation, as in chapter x, that the Lord Jesus sets His approval upon the principles of that blessed era. It is the first time that the worship of Almighty God has been as it were compiled into one form of worship. Whereas before, every diocese had its own order. Now, under Archbishop Cranmer, all the most beautiful of our former liturgies were comprehended in this one; as the Archbishop reminds us, they have some of the prayers which had been in existence for 1,500 years. Now all these were put together first in 1549, then better still in 1552. Again in 1562 under Queen Elizabeth, and finally in 1662. We imagine that these were the

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reed like unto a rod. "Speaking," as in the Prayer Book, the measure or constitution of the Re-formed Church in Britain. The figures used here show that it is a Church militant (combatant), as for instance in the Spanish Armada "fire proceedeth out of their mouth and devoureth their enemies, and if any man will hurt them he must in this manner be killed." We all know Cromwell's determination, expressed to Cardinal Mazarine, and to Louis XIV, that if the French did not stop the massacre of the Piedmontese British cannon would interfere. For a confirmation of this see "Events to be remembered," SELBY, p. 232 *note*. The prophecy here conveys more than spiritual interpretation, and must refer to military power as well as spiritual.

Now we can take the middle point between 664 and 668 which gives us A.D. 666 a notable number, fixing our mind on λατεινος, the year or thereabout that all services were ordered to be said in LATIN. 1,260 years added to this would bring us to 1926 as the political death of the Witnessing or prophesying power in the street of the city spiritually called Sodom and Egypt, where also Our Lord was crucified. We have heard of the conversations at Malines, also the extreme party in the Anglican Church which would set up an *aumbry*, *pix*, or *tabernacle* in every Church in England, doing exactly what Our Lord warned us against. "If they shall say He is in the secret chambers, believe it not," Matt. xxiv, 26. Now how long has this been illegally imposed upon us?

Before the meeting of Parliament in December, 1927, I was under the impression that the 16th or 23rd July, 1924, was the time this illegal action was brought into force, three and a half years from that would end January, 1928, when, if the reckoning is right, there should be amongst us "a time of refreshing, a Spirit of life from God." So we are in the time specified as "after three days and a half the Spirit of Life from God entered into them and they stood upon their feet, and great fear fell upon them which saw them; and I heard a great voice from heaven saying unto them: Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake was slain of man seven chiliads; and the remnant were affrighted, and gave glory unto the God of heaven. The second woe is past; and behold the third woe cometh quickly." I have especially read this because it seems to point to what we are to expect suddenly and at this present moment.

The thing is more important than it looks. Here is Israel come to its last test or trial. Are we going to give up the Word of God at the call of the Modernist? Are we going to give way to superstition and idolatry at the call of the Church of Rome or Romanisers in our midst? What about the troubles now fermenting?

Is it Jacob's trouble to bring us back to our God?

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THE PROBLEM OF THE DAY.

BY "VISIONARY."

THE aim of modern journalism being the entertainment rather than the education and instruction of the masses, it is not surprising that the general public, except a very small section, is not only ignorant of, but quite indifferent to the problems which confront Continental nations in regard to finance and economics at the present time. Many, who have the time and opportunity to digest the better-class magazine, would seem deliberately to abstain from reading articles upon these subjects—preferring those which relate to our own internal problems or those which affect their individual private concerns. These European problems are, however, of absorbing interest. The very difficulty of attempting to understand them seems to add zest to the search for a simple solution to the financial and economic tangle in which almost all Continental nations are struggling.

The position seems very like a spider's web in which European countries appear as flies caught in the silken net of finance with the great spider securely ensconced at the outskirts, but with full liberty of movement to catch and roll up all who unwarily venture that way or are willy-nilly swept there on a gusty day.

Security is the watchword, and within its limits the League of Nations appears to be doing its utmost to placate the rivalries of conflicting interests; so also is America by her proposals to outlaw war-makers. There is, nevertheless, missing the one great essential quality which Britain after the Napoleonic wars drew upon to such good purpose in order to ensure the rehabilitation and reconstruction of impoverished opponents, viz., the spirit or quality of generosity and forgiveness of debt. In other words, there has been a failure to apply and indifference to the second great Commandment of love and duty to the neighbour.

It almost would appear as if America were endeavouring to assure peace by means of a hold of finance and the rigid enforcement of the obligations of war-time governments.

Israel was once in bondage to Egypt for her good and as a necessary experience with a view to her development eventually as an instrument in the hands of the Almighty for the establishment of a new system of law and civilisation throughout the world, but, when she had learned the lessons required, Egypt lost her.

Were America to see and understand the resemblance and amend her policy accordingly, the world would be on the threshold of a wonderful era of peace and prosperity, but the edifices of Security and Peace which Europe and she are so laboriously constructing would appear to be founded on shifting sand rather than upon the rock.

It may even be that in the decision of the Hague, refusing Germany's claim to include the value of German nationals' foreign property in the Dawes' annuities—a very large total—is to be seen the last straw which may break the camel's back and compel for fear of the consequences a drastic scaling down of both inter-ally and late-enemy commitments. Time will show whether this is the case or not, but at this late hour such a revision could hardly be effected without considerable disturbance to exchanges and in the world of finance—so interdependent are the various national interests involved.

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NEBUCHADNEZZAR'S DREAM.

Raising an Important Point for Consideration.

BY "EYNSFORD."

THE "Kings" or Gentile world powers represented by the Image of Nebuchadnezzar's dream in Daniel ii are universally agreed to be four: Babylon, Medo-Persia, Greece and Rome. The feet and the toes of the mixed iron and clay are usually taken to be the decadent stage of the fourth Empire. The ten toes are supposed to be the kingdoms that came into existence after the downfall of the Roman Empire. These are mostly mentioned as in Europe rather to the exclusion of the other parts of that Empire, which are more the concern of the prophetic Scriptures.

This particular dream does not deal with the fragments of the Grecian and Roman Empires. The endings and final divisions of them are treated of in subsequent visions and revelation vouchsafed to Daniel.

It may surprise most British-Israelites that there are some who hold that the feet and toes of the Image do not represent the decline and fall of Rome, but that they stand for a distinct and new dominion, which supplanted Rome in the possession of the Promised Land, and which also occupied so much else of that Empire in Europe and North Africa. Their contention is that *the feet and the toes represent the Turkish Empire.*

The following is an endeavour to set forth fairly the argument as the writer has heard it.

First: That the Image represents not four but five Empires, and that this is to be gathered from the Scripture narrative.

Second: That the scene of the Image centres in the Land of Promise; that it deals mainly, if not entirely, with the domination of the Land by Gentile powers, of which there have been five; that the Land has been trodden under foot by the Empires of Babylon, Medo-Persia, Greece, Rome and Turkey—five in all.

Third: That the symbolism of the feet and toes made of iron and clay is a perfect representation of the strength and the weakness of Turkish rule. Just as iron signified the undiluted military strength and rule of Rome, so the ingredient of iron in the feet or toes was to emphasize the military prowess of the Turk mixed with his amazing feebleness in all other respects.

Fourth: That we are distinctly told that the Stone smote the Image on *the feet*; that it fell upon the last Gentile power holding the Land of Promise; that this meant that Israel before possessing it was to fall upon and break the Turkish Empire; that this is in strict accord with much Scripture teaching to the effect that the overthrow of "Edom" was to be by Israel.

Fifth: That Israel is not concerned with the European kingdoms that arose upon the ruins of the Roman Empire; that they lie outside the sphere of Israel; that the Stone did not and is not to fall upon these, but upon the feet and toes that were treading upon the Land of Promise, from the Nile to the Euphrates.

There is much food for thought in the contention of our friends. It seems quite reasonable, and is perhaps the more correct interpretation of the vision. History tells of *five* Gentile powers that held sway over the Land of the Covenant. We know that Britain did fall upon the *fifth*, and did deliver the Land from the Nile to the Euphrates from the tyranny and misrule of that power. This in itself alone should identify Britain as that ancient people predestined to be the doom of Edom, and to accomplish this deliverance.

It will be noted that, if the contention thus put forth is the truth, the Stone Kingdom is not the *fifth* world-wide Empire, but that it is the *sixth*, quite a jarring rectification of our preconceived ideas.

In reading over the recorded narrative the following points appear clear:—

I.—THE DREAM STATED.

In the description of the Image (Dan. ii, 32-33) there is nothing to say that it does not consist of five parts or five kings. On the contrary the body is certainly divided into five parts:—

1. "The Image's head was of fine gold."
2. "His breast and his arms of silver."
3. "His belly and thighs of brass."
4. "His legs of iron."
5. "His feet part iron and part clay."

We have always joined the fourth and the fifth together, making them two sections of the fourth. There is no conjunction (as in the case of Nos. 2 and 3, joining arms to breast, and thigh to belly) to show that the feet were the same kingdom as the fourth. This, doubtless, admits of the possibility of five. The fact that iron is found in the feet has led to the very natural conclusion that the feet are identical with the legs; but is this necessarily so?

II.—THE INTERPRETATION OF THE DREAM.

When we come to the interpretation we note in verses 39 and 40 that the kingdom of brass is designated as "third," that of iron as "fourth," whereas the feet of iron and clay are not stated to be "fifth." But the gold and the silver are not called "first" and "second," though they were so. In like manner might not the feet be fifth without being called "fifth"?

The idea is that verse 40 completes the Roman Empire: "And the fourth kingdom shall be as strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break and bruise." Rome was iron and iron only till it ceased.

Then that verse 41 describes not any degenerate terminal stage of the fourth, but an entirely new dominion that superseded it. "And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken."

Further, in verse 45 the Image is made to consist of five distinct materials, implying five Empires.

The Stone "brake in pieces the iron,
the brass,
the clay,
the silver,
and the gold."

The order of the enumeration here is not chronological.

The contention submitted is of real interest and perhaps of some importance. It would be good to have the matter cleared up beyond dispute. The considered opinion of some of our leading Bible students would be very welcome.

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THE FRIENDSHIP OF CHRIST IN THE LIGHT OF BRITISH-ISRAEL TRUTH.

PART II.

BY W. G. DUNCAN THOMPSON.

BUT our journey of love is not yet finished. We must accompany Our Lord beyond Old Testament times. We must learn to know and love Him in His earthly ministry, and we must watch with Him during that awful hour when even His chosen friends, who were so ready to go to Him for help, and whom He never failed, slept in His hour of need.

And we must stand at the foot of the Cross, knowing not only that we can do nothing to prevent that brutal torture of God's beloved Son, but also that we have helped to put Him there.

If we can thus follow Him in heart and mind, then we are in some measure ready to understand the real meaning of friendship with Christ and to appreciate not only His intimate and direct relationship to ourselves, but also His great relationships to the world. Standing in the centre of this wonderful circle, we shall very quickly perceive three straight lines of purpose stretching out to the circumference—three radii which shall finally bind all the world to Christ—three relationships between Christ and the earth, each one embodying special activities in its particular sphere, but all finally uniting in the perfect circle, when the earth shall be full of the knowledge of the Lord as the waters cover the sea.

These relationships may be defined as :—

1. Christ as Saviour of the World.
2. Christ as Head or High Priest of the Church.
3. Christ as King of His Kingdom.

These three relationships are perfectly distinct and separate, and the fact that Christians do muddle them up and mix them together proves that they still have much to learn concerning Christ and the beautiful clearness of His ways and purposes.

Now it is to the third of these relationships that British-Israel Truth directs our attention for new insight and understanding of Christ's friendship, but we cannot value that relationship adequately until we have some knowledge of the scope of the other two.

Let us look for a moment at the first.

Christ as Saviour of the World. "God so loved the world that He gave . . . "

It may be that we have stood with Christ in this relationship and have realized something of the wonder of it and endeavoured in our small way to make it known. But while it is true that His love is towards the whole world and that His great sacrifice on Calvary avails for all, He needed an instrument in the world by which the Gospel of Salvation might be brought before the world. Therefore He inaugurated a special body, formed a new relationship, gave a fresh revelation of Himself, and made another point of contact with the activities of the world by the formation of the Church, the Body of Christ.

All this great and slowly developed plan was for the sake of His fathomless love for the world, but even so it was not enough. God knew and Christ knew that in spite of the love of the Son of Man for the fallen sons of Adam this was not enough.

Upon the world God has constantly showered His uncountable blessings.

The sun, the rain, seed-time and harvest, the universal consciousness of God, the still small voice of conscience, and the sacrifice of His only Son, and then, since this was not enough, He formed His Church, put into her hand His Word of Life and sent her forth preaching and teaching.

This, indeed, one would think was sufficient for even a God of Love to do for a sinful and rebellious world, but, alas, it was far from being so, and God, foreknowing it, made provision for girdling the earth with the perfect circle of His love that man should by no means escape it.

As matters stood and if they went no further, a great arc of human life and activity was left without any direct contact with the Christ. The individual might have the direct personal communion with his Lord; the Church member could experience the tie that binds the members of His Body together; but the citizens, the judges, the rulers of the earth would have no guide in the practical concerns of everyday life, and scarcely the power to translate individual and Church experience into national and business relations.

Our Lord knew all this better than our Churches do to-day, and throughout the centuries of His dealings with Israel He was painstakingly inculcating the laws, statutes and ordinances of His Kingdom; laws, statutes and ordinances which the veriest novice in law to-day will tell you are the basis of England's jurisprudence. No, the Church to-day can no more contain and confine the Christ or the revelation of Him than could the Jewish church of His own day when He went out among the people preaching first the Gospel of the Kingdom.

That glorious, radiant Figure still overleaps all such barriers, and once let the Church realize this, and teach not only that her members should take into the world the Church revelation of the Christ, but that they should seek in the world another revelation of Him Who is the Light of the World; should serve Him there as the national King who will shortly return to reign, and I venture to say her lost spiritual power will return redoubled.

But to look at this third relationship of Christ as King from another point of view. If any man doubts the statement that the offer of individual salvation and the organisation of the Church is insufficient, I would ask him to consider fairly for a moment the state of the world to-day after two thousand years of Christianity and he must answer—if he is still a sceptic as regards the facts of British-Israel Truth—the question: How do you account for the fact that two thousand years of Christianity and Church teaching finds the world no more prepared for Christ's return than it was in the days of His earthly ministry? And further: What do you consider is the cause which will determine the time of Our Lord's return?

If it is not an arbitrary and despotic whim, it must surely be that events on earth have furnished a justification as in His first Coming. Yet where in the individual salvation of souls, or the development of the Church, is there any trace of such justification?

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Human souls in the mass still reject Our Lord, and the Church, one must frankly admit, is less ready even to believe in Christ's actual return than she has perhaps ever been.

As Our Lord said: "When the Son of Man cometh, shall He find faith on the earth?"

The truth, as a matter of fact, is that the preparation and justification for that Coming *is* taking place on earth. Heaven has always been ready for it, but that preparation does not lie primarily in the salvation of individual souls, or even in the condition and influence of the Church.

It lies in the secret and miraculous work of God in His Kingdom relationship which, going beyond while including the activities of the Church and the Christian, is preparing the world for the Coming of the King to His Kingdom though it knows it not.

If, indeed, we are able to stand with Christ in heart and mind and survey the world through His eyes of burning love, we must realize that His relation to the world as Saviour has not alone been sufficient to win the world; that His relation to His Church as High Priest, as well as Victim, has not kept even His Church pure and undivided, let alone all mankind; and we must have realized, if we know anything of His love, that even the amount of real results which have followed the operation of these two relationships will not satisfy Him; that nothing short of the WHOLE WORLD will do that.

Consequently, if we really love Him, we shall seek eagerly to further that third relationship which shall round off the other two and ultimately accomplish the burning desire of His heart.

That relationship we find in Christ as King; but that relationship has nothing directly to do with the relationship of Christ as Saviour. We do speak of Him as King in our hearts and lives, but in doing so we are thinking of a purely personal relationship, whereas a King's relationship to His Kingdom is a universal rule and government.

Nor has this relationship anything directly to do with the Church. There is no place in a Church for a King. For a Priest—yes, but not for a King. A Priest administers sacraments; a King administers laws. A Priest's authority is spiritual; a King's material. Christ is, of course, Priest *and* King, but Priest—High Priest in His Church; King in His Kingdom; and Church and Kingdom are distinct.

Let us then devote the rest of our time to the understanding of Christ as King in His Kingdom, which is a purely British-Israel study.

Now when one speaks of a King's authority being material this does not mean that it may not be spiritual in inception and in power. We know that Christ said His Kingdom was not of this world. It certainly was not, but the manifestation of it certainly was and is. One may say even more definitely, if possible, that the Church is not of this world and yet it has a material enough manifestation. How much more, then, must Christ's Kingdom, which is to embrace the kingdoms of the earth, have a material manifestation.

For the fact that it has a most definite material manifestation we have the strongest Scriptural warrant. Let us glance at one or two passages in the Bible: 2 Sam. vii, 8–16; Ps. lxxxix, 3–4; Jer. xxxiii, 17 and 20-21; Rev. xi, 15.

Perhaps you will say that is material enough—the throne of David—but we are discussing the throne of Jehovah Jesus, not the throne of Israel.

Well, let us read one or two more passages: 1 Chron. xxix, 23; Jer. iii, 11–19; Luke i, 31–33; Isaiah xliii, 14–15; Isaiah xliv, 6; Isaiah lxiii, 16–19; Hosea xiii, 9–10.

In these we see that the indestructible throne of Jehovah is the throne of David, and it is from King David that the British Royal Family traces its descent. Material enough—spiritual enough, and not really more startling than the claim of apostolic succession in the Church is the claim that Israel (not Judah) is His Kingdom on earth.

Then we know from the promises to Abraham that the people of the Kingdom are to become a nation—a company of nations—to spread abroad over the earth—make the waste places blossom—be victorious over their enemies—spread the Gospel of Christ—regain Jerusalem, and finally that, in the time of their extremity, Christ shall indeed return visibly as their King.

A REPLY TO THE ARTICLE ENTITLED "BRITISH-ISRAEL"

IN "CHRIST CHURCH PARISH MAGAZINE" (NAILSEA), MARCH, 1928.

IT is with regret that we have felt called upon to reply to the article in the "Christ Church Parish Magazine," Nailsea, of the month of March, entitled "British-Israel."

We take this matter up, not because the views there questioned and attacked need any defence on our part, but rather that we may be able to remove misconceptions which may have arisen in the minds of people as a result of it. It is with grief that we have felt this onerous duty thrust upon us by the singular action of the clerical gentlemen who penned the statement "British-Israel."

These gentlemen have cited the names of four people who have adversely criticised the British-Israel Movement; and it is seemingly upon the authority of these our critics would attempt to establish the invalidity of the position here maintained. We regret, however, to find that not once do they bring forward a single argument, or make one demonstration of value, to disprove that which they disagree with.

To quote a number of people without proving the inaccuracy of the opponent, or even without quoting demonstrations made by their authorities, does not prove their contentions. If numerous authorities, whose capabilities were undoubted, had been quoted, then, even without necessary proof, one would have been influenced to accept their statements. To quote two statements; however (which neither prove nor disprove anything), are in themselves not only worthless, but they depreciate the value of the arguments of those who make use of them.

Turning to their article, we find, among others, the statement, quoted from the Bishop of Chichester, which says, "They" (British-Israelites) "despise the learning of others, and they do not use their gift of reason." This at the outset (in descending to ridicule something which the writer has failed to disprove) by its very weakness invalidates their whole hypothesis.

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To speak of authorities alone one need only cite the names of Huxley, Sayce, Petrie, Nicholson, Raleigh, Ripley, Waddell, Latham, Keith, Rawlinson, Sharon Turner, Palgrave and Hannay; all of whom, directly or indirectly, support the British-Israel position. Their direct and candid statements will be sufficient to convince any enquiring student of the ethnological and historical evidence of our position.

We find that Prof. Sayce traces a blond, long-headed (dolicephalic) race from Palestine (at the period of the early Israelitish settlement in Canaan) "through the peninsula of Spain and the western side of France into the British Islands." ("The Hittite Empire.") Prof. L. A. Waddell, LL.D., C.B.I., C.I.E., also has identified the British with a Palestinian dolicephalic race of the same period. (See "The Phœnician Origin of the Britons, Scots and Anglo-Saxons.") Both Sayce and Prof. Petrie agree in tracing this Aryan race to kinship with the Dardanians who were undoubtedly—from the evidence of the Egyptian Monuments—Israelites; and who as a result bore Israelitish tribal names, as Mr. Bruce Hannay (Barrister-at-Law, Author of "A Grammar of the Tibetian Language") even admits. ("European and Other Race Origins.")

Hannay has demonstrated quite clearly that the Aryan Briton had his origin in Palestine among the Aryan-Sakian (or Israelitish) Peoples.

We are thus singled out by the latest scholarship as a race of undoubted Eastern (Palestinian - Dardanian - Sakian - Israelitish) origin. We find on equally good authority that relationship with Teutonic Continental ancestors (as is to be expected, if the British are Israel) is disproved. In fact, the lack of affinity between the British and Germanic Peoples, with whom they have been falsely grouped for so long, argues very strongly in favour of the oneness of descent from non-Teutonic, but Israelitish-Aryan ancestors.

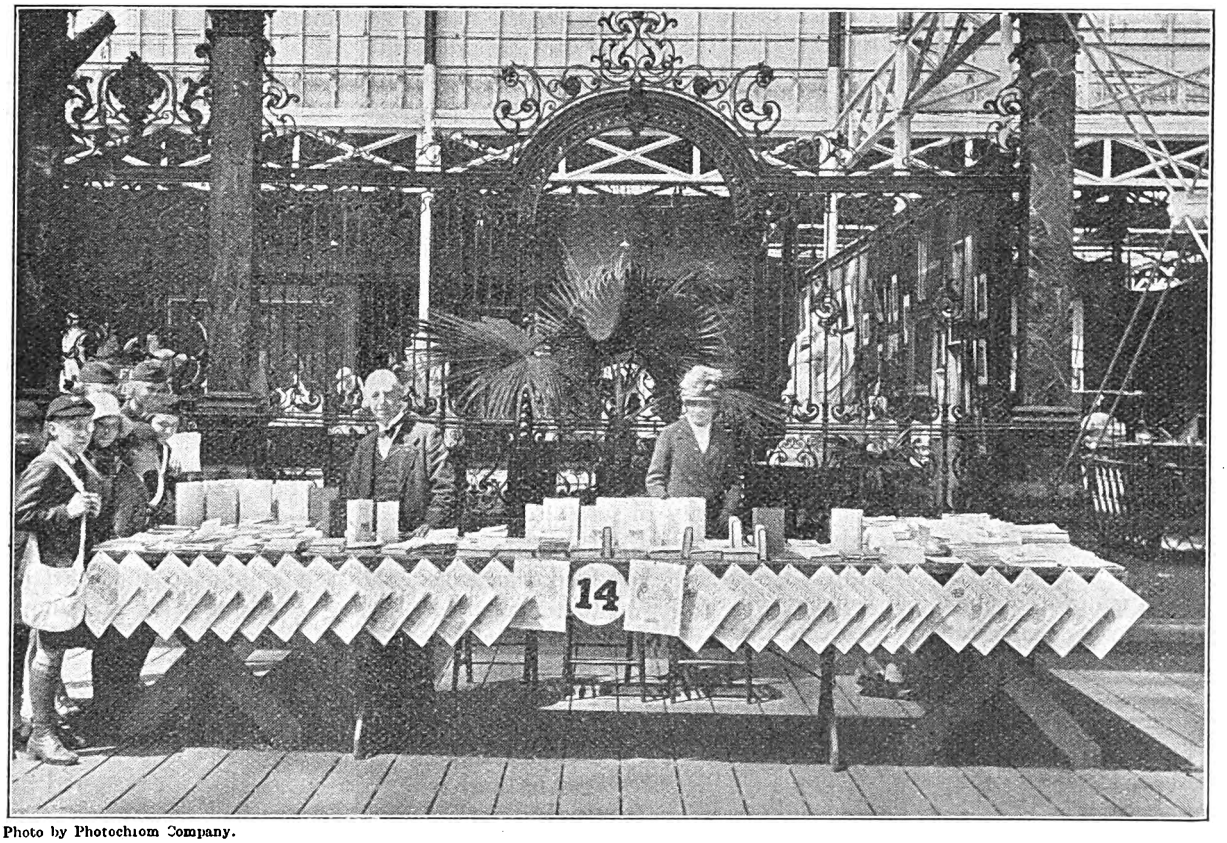


Photo by Photochrom Company.

BRITISH-ISRAEL BOOKSTALL AT CRYSTAL PALACE FESTIVAL.
Mr. Harrison Hill and Miss Eglin in charge.

Many authorities have written much to demonstrate this non-Continental relativity and purity of descent. Prof. Sir Arthur Keith says, "It is undeniable from the anthropologist's point of view that British and Germans belong to opposite European types." (The *Weekly Graphic*, December 4th, 1915.) Dr. Latham is equally emphatic when he says, "Not a single pure Saxon is to be found in any village, town, or city of Germany. We once came there, but came out again in our wanderings to these British Islands." ("Ethnology of Europe.") These statements are supported by Prof. Raleigh, who pithily remarks, in concluding a dissertation against British-Germanic relativity, that a British hat will not fit a

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German head, and a German hat will not fit a British head. This clearly points out the difference in craniological type existing between the heads of the Germanic and British races. In itself it disproves any relationship. Whilst Prof. W. J. Ripley has added his contribution when he says, " Thus the ethnological comparison proves that the Anglo-Saxon peoples must be of an entirely different stock from the present German race, and that they therefore do not belong to the Teuton stock." (" The Races of Europe.")

Huxley has spoken of our non-mixed origin. He says, " I miss no opportunity of uprooting the notion that the people who form the British nation are descended from various races. All the detachments who flowed into Britain are branches of the self-same stock." (Report of his lecture at St. George's Hall, London, given in a work called " Unorthodox London," by the Rev. C. M. Davis.)

Again, Huxley says, " Therefore we should not talk any more of Celts and Saxons, for they are all one. I never lose an opportunity of rooting up the false idea that the Celts and Saxons are different races." (" Racial Origins.") Sir J. Palgrave says, " Britons, Anglo-Saxons, Danes and Normans were all relations ; however hostile, they were all kinsmen, shedding kindred blood." (" English Commonwealth.") Dr. T. Nicholson (" The Pedigree of the English People ") has written, " The fundamental rule of science, whether in history or elsewhere, is not what has been believed, but what is true. The inquiry into what is true on the present subject discovers a strong link of relationship between the Cymry and the English."

Prof. Waddell is quite as clear on the origin of Briton, Scot and Anglo-Saxon. Whilst the Medical Correspondent of *The Times* (June 6th, 1916) after quoting the authority of Dr. Young, of Glasgow University, quotes the *Medical Journal*, which says, " The more we dig into the physical character of the English, Scottish, Welsh and Irish peoples, the more do anthropologists become convinced that all four nationalities are compounded out of exactly the same racial stocks of mankind."

Finally, we might point out that both Sharon Turner (" History of the Anglo-Saxons ") and Rawlinson bring the British Race from almost identically the same regions as Petrie and Sayce. They derive the Saxon or Gothic stock from Northern Media and the district stretching west to the Crimea, at identically the same period as Esdras (II Esdras) informs us they left Media for Ar-Serath (a region between the Danube and the Crimea). Whilst reference to a non-Palestinian return of Israel is proved from Josephus.

Sir H. Rawlinson identifies both Kimmerian (Kelt) and Sacae (Saks—Saxons) as of one origin in Israel when he says, " We have reasonable grounds for regarding the Gimiri, or Cimmerians, who first appeared on the confines of Assyria and Media in the century (B.C.), and the Sacae of the Behistun Rock, nearly two centuries later, as identical with Israel." (" Origin of the Nations.")

Therefore the whole weight of historical, ethnological and philological evidence can lucidly establish the veracity of the British-Israel position. The British are undoubtedly of a pure descent, having no relationships of an ethnical kind with the Continentals ; Eastern in origin, the Gothic section of the race coming from Media and identified with Israel ; whilst the Keltic section is derived from Palestine and identified with early Israel. The closer the question is examined the clearer will be seen the historical relativity between the British and Hebrew Peoples, whilst the very silence and lack of evidence on the part of our critics clearly vindicates that which they seek to destroy.

From the Biblical standpoint also, the British-Israel position is no longer a matter of opinion from however high and learned a quarter that opinion may come. It is a position broad-based on the Old and New Testaments, and is, therefore, one which rests upon the Word of God.

If any intelligent and unbiased reader will compare the Book of the Prophet Hosea, chapter i, verses 2 to 9, with 1 Peter xi, 9, 10, 11, 12, he cannot escape from the conclusion that Hosea himself is charged to represent the idolatry of the Ten-Tribed House of Israel, or that the fate of Ephraim is further represented in the figure of the names of the three children, " Jezreel," " Lo-ruhamah," and " Lo-Ammi." The command of the Lord to Hosea is—" Call his name Jezreel." The name means God sows or disperses, and indicates a scattered people, and the Word of God is—" I will cause the Kingdom of the House of Israel " (not Judah) " to cease." The Divine command concerning the Prophet's second child is " call her name Lo-ruhamah," which the margin explains, " that is, that hath not obtained mercy." The Divine explanation is, for " I will no more have mercy on the House of Israel, that I should altogether pardon them. But I will have mercy upon the House of Judah." There, mercy is promised to " Judah," at a time when " Israel " was not to have mercy. This mercy extended to the Jews, or House of Judah, was fulfilled to them on their restoration after the Babylonian Captivity. Seeing that the House of Israel failed to heed God's messages, the next child is commanded of the Lord to be called Lo-Ammi—" Call his name Lo-Ammi " (margin, that is, *not My People*) " for ye are not My people and I will not be your God " (Hosea i, 4-9).

Now turn to 1 Peter xi, 9, 10, 11, 12, and as you do, remember that the Apostle is writing to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, and to these whether resident there or scattered further afield in their wanderings, and you find the Apostle is telling them that under the New Covenant the seed of the House of Israel spoken of by Hosea are readmitted into the privileges they had forfeited. The words of St. Peter could apply to none other than the Lost Sheep of the House of Israel, to whom alone Our Lord Himself claims that He was sent.

If you read verse 10 of Hosea i you have the future greatness of the people in their scattered condition foretold as being multitudinous, and the fact of their being destined to be called " the sons of the Living God." Now only by Regeneration—new birth—is it possible for anyone except Christ to become a son of the Living God. And the Epistle of St. Peter confirms the promise and fulfils the prophecy. This fulfilment means that the people of the Ten Tribes had wandered far from the area of their first captivity, had lost their identity amongst Gentile Peoples, had, in short, become Gentilised as to name, language and covenant privileges, and finally would be found in the place God had appointed for them,

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from which they were to move no more. (2 Sam. vii, 10.) They were to become a great maritime people (Numbers xxiv, 5–9), in which passage also we surely have the explanation of the Royal Arms with the Lion and the Unicorn.

In verse 11 of Hosea i the prophet foretells the ultimate Union of the Houses of Judah and Israel, and even to-day there are signs which make it clear that this prophecy is to be fulfilled.

The prophecies of Isaiah from the forty-first chapter onwards, which are addressed to Israel or to Jacob, or to Ephraim (all of which names connote the scattered Ten-Tribed House of Israel), speak of them as inhabiting the isles of the sea towards the Northward and towards the West (the Hebrew has no word for North-west, hence the phrasing which gives that direction). See Jeremiah iii, 12, 15–18; xxxi, 7, 8; Isaiah xliii, 5, 6; xlix, 12; and Hosea xi, 10. The final location in the place appointed for them can, therefore, be of little uncertainty, since the British Isles are the only North-western group.

Complete your study of our identification with the prophecies which foretold the greatness, power, missionary zeal and enterprise of the scattered but Christianised House of Israel. (See Isaiah xlix, 6; lxvi, 19; and compare with Acts xiii, 45–48.) Also compare Genesis xxii, 17, 18 and Genesis xxiv, 60, and in doing so remember that Gibraltar, Malta, Cyprus, Acre, Port Said, Suez Canal, Aden, Perim, Socotra, Babel-Mandeb, Bombay, Peshawar, Karachi, Rangoon, Penang, Malacca, Singapore, Sarawak, Hong Kong, Australia, Tasmania, New Zealand and some more are all key places and gates which are ours. Read Deuteronomy xv, 6, and Deuteronomy xxviii, 12, 13, and try to understand those verses in the light of the following cutting from the *Westminster Review*—"Foreign countries have during the last thirty years added three thousand million pounds sterling to their debts, and the British people are the great lenders."

Space forbids more, but notice that the word "Britain" is made up of two Hebrew words, "Brit" or "B'r't," meaning covenant, and "ain" signifying land; and the word British similarly is composed of the Hebrew "Brit," covenant, and "ish"—"man." All these and many more are marks of identity between the British and Hebrew Races.

One of the writers for years fought against the "theory," as he then thought, that we are the after-seed or remnant and household of the Lost Ten Tribes, but study of God's Holy Word left no alternative but to believe.

(Rev.) WM. BROWN POLLOCK, M.A., Rector of Cheadle.
GEO. ROBERT GAIR.

TESTIMONY OF THE THREE WITNESSES.

BY HOWARD B. RAND, LL.B.

A WITNESS testifies to the certainty of a fact or an event and gives evidence to sustain that testimony. This evidence must be of such a character that it removes all doubt from the mind of a reasonable person.

In a court of common law we accept the testimony of two witnesses as to facts if their veracity is beyond question and their testimony identical. However, we very seldom find all the witnesses agreeing, so the decision must be based on what is called the preponderance of evidence.

It is a curious fact that in all walks of life men demand little evidence on which to base their action, the investment of their money, and the conducting of their business and domestic affairs. They would not dare demand from business associates as evidence of their good faith what they require of God, their Maker, before believing His Word.

God has laid down as an axiom of law this statement; "In the mouth of two or three witnesses every word may be established."—Matt. xviii, 16.

If the statement of two witnesses is accepted in a court of common law as to the facts of which they testify, though differing in minor details, then the evidence of three witnesses who do not vary in any particular ought to establish beyond question the events which they record.

God has endowed us with mental faculties to use. He knows our needs and does not violate any man's true sense of real values. One of the important uses of our God-given reasoning powers is to discern the truth and reject error.

To man God has given the evidence of His plans and purposes for His people Israel and their redemption; of salvation and the establishment of righteousness and prewritten history for their instruction. Not only has he multiplied this testimony many times, but he has by the evidence of three witnesses—independent of each other—established the facts beyond question, and a man, though a fool, cannot err therein.

Who are the witnesses? First and foremost, though not the oldest, we present the

WRITTEN WORD.

It testifies to certain facts. In Genesis it declares the beginnings—of the world and the subsequent creations, of man—of sin—of government—of a special people—and contains the promise of redemption. Then on through its pages it deals with the history of that special people. Their sojourn in Egypt, their formation into the Kingdom-nation with righteous laws and government, and their schooling in the Wilderness; then their entry into the Promised Land, and history while there—first under Judges, and then under Kings. This witness tells of the division of the People of Israel into different Houses—the House of David, the House of Israel, and the House of Judah. It also testifies to, and produces the evidence of Israel's sin, records the punishment which follows, first to the House of Israel, then to the House of Judah, and the transfer of the House of David from over Judah to be over Israel. After the removal of the Throne of David from over Judah is given the subsequent history of Judah to the coming of the Messiah. His rejection, and the punishment which follows.

Then sweeping on down through the ages, during which time the witness testifies that the House of Israel is to be lost, we have the glorious testimony of Israel found and the marks by which she would be known. One people only possess the marks recorded by this witness—the Anglo-Saxon nations, as represented by Britain, her Colonies and Dominions, and the United States of America.

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If this were the only witness, I would accept the evidence of its testimony, which history has amply verified.

Now, then, who is our second witness? We need not look far, for our first witness tells us of its presence—"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and a *witness* unto the Lord of Hosts in the land of Egypt."—Isaiah xix, 19.

Thus witness number two brings forward

THE GEOMETRICAL WORD.

And what a witness it is. For thousands of years its testimony has been sealed; but now the seals are broken, and behold we find this monument containing a chronological record of the story told in the Written Word.

The critic has tried to say of the first witness that its prophetic record was written after the events foretold. But of this witness it would be fatal for the critic to suggest its passages and markings were built after the historical period to which its chronology bears testimony. In one bold sweep down the corridor of time it tells the chronological history of a people—the Kingdom-nation in its onward march through the ages. It records the Exodus from Egypt, the birth of the Redeemer and Saviour, the beginning and close of the Christian era, and the closing period of the present age, and chronologically identifies the Kingdom-nation Israel in this latter time. Then it produces scientific evidence incorporated in its form, dimensions and structure to confound those who belittle God's Word and Revelation.

The testimony of these two witnesses is known, the evidence is overwhelming, so if a third bear record of the same facts, the word of their testimony is established beyond question.

Who is this third witness? As our first ushered in the second so our second points to the third. The Geometrical Word has embodied in its structure the grandeur of the Heavens and its Cycles. Yet it points to the stars in another way. To use one of many illustrations—the first descending passage pointed to Draconis at the time of the building of the Pyramid. But Draconis is the principal star in Draco, the sign of the serpent, the Devil, under whose sign, in the emblem of the descending passage, mankind marched downward to the pit. Here we have the clue, for Draco is only one figure in the great Pictorial Star Groupings. Our third witness, therefore, is

THE PICTORIAL WORD.

What a wonderful witness it is. There in the Heavens, the stars mapped and named, telling us the same story as the other two, but by pictures, making the appeal through the eye.

The great Pictorial Star Groupings tell us of Man's Fall, and the Promised Redemption for Israel, and Salvation for the world; of Israel's increase and her physical helplessness in the final dangers that beset her in the close of this age; of the coming of the King to the rescue, the cleansing of the earth; banishment of evil, and the final destruction of the Devil and all his works. Thus does the testimony of this witness verify the Written and Geometrica Word.

Shall we say God has been unmindful of our needs as reasoning human beings? No, never, though the eyes of men have been blinded that they see not the truth and the way of Sal vation.

In closing, let us notice the testimony of these three witnesses as to the birth of the Redeemer of Israel, our personal Saviour.

The Written Word bears record of the time, and place, and manner of birth. The Geometrical Word gives the time and points to the City of Nativity. The Pictorial Word testifies as surely. Born of a virgin—Virgo, the virgin, is represented with a branch in her hand. Zech. iii, 8: "Behold I will bring forth my servant the BRANCH." In her left hand the ears of corn, or the seed, thus testifying it is her seed who is the subject of Prophecy, while the accompanying constellation in Virgo—Coma (the woman and child), explains that this coming branch or seed will be the "Desire of all nations," for the ancient name of this constellation is Comah, the desired or the longed for. Hag. ii, 7, says: "The desire of all nations shall come." Tradition indicates that the star seen by the wise men appeared in the constellation indicating the time of birth. It pointed to the City of David when it stood over Jerusalem in the zenith at midnight, and identified it as the birthplace of the Son of God, and the wise men, versed in the Pictorial Word, saw and understood.

Thank God all the witnesses testify that He is speedily coming to take the Throne of His father David, and rule over Brith-ish, the Covenant people, who are none other than Israel found.

QUESTIONS AND ANSWERS.

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

QUESTION.—I heard it asserted recently that there were neither horses nor chariots in Egypt at the time of the Exodus; also that Joseph is not mentioned by name in any of the Egyptian documents or papyri. It would be very interesting to know if these assertions be correct or otherwise?—J. W.

ANSWER.—(1) The subject of the horse forms a very interesting study both in the Bible, and in relation to the various races in and connected with Bible lands. The philologist can find scope for much keenness in dealing with the names of the horse; the historical student can gather valuable facts illustrating political and religious history. It will be seen from the Old Testament literature that the horse is one of the most important factors in a people's growth, for although the prophets spoke strongly against its use, civilisation could not be held back. Yet Zechariah predicts that the Lord's "flock, the house of Judah" shall become like "his goodly horse in battle" (x. 3), while Job gives us in a fervently religious passage an unsurpassably superb picture of the war-horse (xxxix, 19-25). Apart from the fact that the horse is referred to in the Bible in symbolical phraseology and is associated with religious cults (2 Kings xxiii, 11), the animal known to the Hebrews was undoubtedly a war-horse, and as such excited admiration mingled with awe. Its strength and swiftness (Hab. i, 8; Jer. iv, 13) seemed to the people to be almost supernatural, which caused the prophets to complain that the people and their political leaders placed more trust and confidence in the horse than in Jehovah (Isai. xxx, 16; Psalm xx, 7; xxxiii, 17; cxlvii, 10).[1]

The earlier references to the horse in the Bible show that this animal was used by the Egyptians, the Philistines, and

[1] It is a remarkable coincidence that Psalm xxx came in *Evening Prayer* on June 6th, this year, *i.e.*, Derby Day.

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other non-Israelite tribes; but its introduction among the Hebrews was not of early date, nor is its use alluded to until the time of David and Solomon. It finds no place in the Book of the Covenant (Exod. xxi-xxiii), nor is it mentioned in the Tenth Commandment. Solomon imported horses in great numbers, with the result that in the period of the Kings they were employed not infrequently in war by both Judah and Israel, while the King was forbidden to multiply horses to himself (Deut. xvii, 16). This warning was intended to prevent foreign intercourse which rendered easy the introduction of heathenish cults (2 Kings xxiii, 11). The horse was kept in a stall, and fed upon barley and straw (1 Kings iv, 26, 28). It was controlled by a bit and bridle (James iii, 3), and urged on by a whip. Its hoof was compared with "flint" (Isai. v, 28), while the greatest terror which possessed a horse was the fear of the horned snake (the *Cerastes*) which "biteth the horse heels, so that his rider shall fall backward" (Gen. xlix, 17).

As in the case of the Assyrians the Hebrews never used the horse for draught purposes, nor was it used to any extent for riding purposes in pre-exilic days. Not until the Persian period do we read of a king's horse being used for State occasions, or of there being a royal stud (Esther vi, 8; viii, 10, 14, R.V.). The mule or ass continued to be the ordinary animal for riding purposes, including royal persons (2 Sam. xiii, 29), and also upon State occasions (1 Kings i, 33). So also Our Lord Jesus Christ entered Jerusalem "sitting upon an ass, and a colt the foal of an ass" (Mat. xxi, 5).

(2) The horse was not known in Egypt before the time of the Hyksos (shepherd) kings some 1800 B.C., nor is it found on the Monuments before the eighteenth dynasty. It is first depicted in the time of Amenhotep I, and appears among the presents sent to Egypt by Burnaburias of Kardunias. Like the Assyrians the Egyptians doubtless obtained their horses from Northern Mesopotamia, where in turn they were introduced from Central Asia, whose steppes and plains seem to have been one of the earliest homes of the horse. Egyptian horses were greatly esteemed, and were a fine race, although pasture was scarce; they were exported from Egypt to neighbouring countries, and Solomon bought them at 150 shekels of silver, from the merchants who traded with Egypt by the Syrian desert. It is incorrect to state that there were neither horses nor chariots in Egypt at the time of the Exodus, which was much later than that of the Hyksos kings, and belonged to the nineteenth dynasty.

(3) Similarly chariots were used in Egypt upon the introduction of the horse in the Hyksos period. There is a great abundance of pictorial material on the monuments from the eighteenth dynasty onwards, illustrating what the Egyptian chariots were like. They usually contained two persons each, the right-hand warrior bearing the bow, while the left carried the shield. The reins were tied round the body of one of the combatants while he was engaged in action. The Egyptian chariot was light and open from behind, so that it could be easily mounted, and was constructed almost entirely of wood. The flat bottom was formed of a kind of network, consisting of interlaced thongs or rope, which gave it elasticity, and mitigated the jolting.

Furthermore the Biblical account of the Exodus clearly tells us that the Egyptians possessed chariots at that time, for we read that Pharaoh "made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them .... and he pursued after the children of Israel, ... and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea .... Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore" (Exod. xiv, 5-30).

(4) No, there is no mention of Joseph in any Egyptian document, nor is he referred to on the Monuments. This, coupled with the fact that the name of the Pharaoh is not mentioned in the Bible, prevents us from fixing accurately the period in which Joseph lived. But it is most generally believed that he lived in the period of the Hyksos kings, which would practically agree with the sojourning of the Children of Israel for 430 years in Egypt, assuming that the Exodus took place in the reign of Meneptah, of the nineteenth dynasty. There are, however, some scholars who present a strong case in favour of Joseph having lived in the eighteenth dynasty, in the reign of either Akhenaton or Tutankhamen, his son-in-law. But this is too big a subject, and too vast a problem to be discussed here.

On the other hand there was an early Hellenistic-Jewish document, probably written in the early years of the second Christian century, entitled "*Joseph and Asenath*," which is a most beautifully written romance, based upon the Biblical account, and coloured in Christian and Jewish thought. The Greek original was long since lost, but Syriac, Armenian and Slavonic versions are extant of which the Syriac (dated about A.D. 569) is the oldest and the best. An English translation appeared in 1918, of which I gave a résumé in the *National Message and Banner* in the issue of March 6th, 1926, pp. 171-173, which is well worth reading. It is a most beautiful love-story of the highest tone, and far and away transcends the modern novel, or even the romances of a Scott, or the idylls of a Tennyson.

THE HERALDRY AND FLAG OF GREAT BRITAIN. By M. Bloxam. Price 1*s*., 1*s*. 2*d*. post free.

WE welcome this little volume especially at this time, as we see it is a guide book to a larger work now being prepared by Mr. G. R. Gair. It, therefore, not only forms an introduction, or we may say a valuable explanation of what we may expect later on, but it is in itself a compendium of our Flag Heraldry; it also contains, *inter alia*, a great deal of useful historical information. The designs of the separate flags of Ireland, Scotland and England arranged so that you have the complete Union Jack, added to which there is the story of the composition of the flag of the United States, with all the evidence it carries with it of Divine origin. The book is nicely got up, well printed, and contains 36 pages in addition to the pictures of the flags.

It forms a subject for study, as well as being of great interest to all.—L. G. A. ROBERTS, Commander R.N.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

TO-DAY, June 23rd, is the Birthday of H.R.H. the Prince of Wales, and we of the British-Israel-World Federation most earnestly and sincerely beg to tender to His Royal Highness our congratulations and our very best wishes for very many Happy Returns of the Day, with the Divine blessing in rich measure.

* * *

A full audience is expected on Monday afternoonn ext, when we are to celebrate the Anniversary of the Opening of our Headquarters. As a large number will no doubt wish for tea, and as some may have trains to catch, it has been arranged that the first sitting in the Library shall be at 3.45. The meeting commences at 2.45, and as there are several speeches they will hardly be concluded before 4.40, when a second tea sitting will be ready.

* * *

Mr. John Leech, K.C., paid a visit to the Leicester Branch on Tuesday, June 5th. In the afternoon he gave an address on "The British Empire in Prophecy." Tea was then served. There was an excellent attendance in the evening to hear Mr. Leech on "The Second Coming of Christ."

The Pyramid collecting box campaign for the Midland Area Commissioner's Fund was launched and enthusiastically taken up by the meeting.

* * *

Peckham Rye was the scene for the "Open-Air Campaign" work on Sunday, June 10th. Mr. Pilcher opened the proceedings in the afternoon with an address showing Britain's descent from Israel. Mr. Bradbury followed with a splendid description of the promises to Ephraim and Manasseh, after which Mr. Barrow showed how similarly in language and in expression the British Empire was described by writers in books and in newspapers at the present time, and by the earliest Bible prophecies. In the evening Mr. Pilcher again opened, giving a Bible and identity talk, Mr. McKelvey taking the Geographical setting and size of the Empire, and dealing with the deliverance of Jerusalem by General Allenby, in Prophecy. Mr. Tester concluded with an account of the earlier migrations into Britain, the founding of London, and traced the illustrious ancestors of the British King, Carodoc, to Brutus the Trojan. Deep interest was shown at each meeting, and a most satisfactory feeling of harmony prevailed.

* * *

The speakers for next week at Headquarters are: Wednesday afternoon, Mrs. Bloxam; Thursday evening, Mr. John Leech, K.C. Last week we had addresses from the Revs. Commander Roberts, Joseph Gay, T. Sparshott Johnson, William Turpitt, B.A., B.D., and Mr. John Leech, K.C.

Open-air meetings are to be held to-morrow, Sunday, at 3.30, and Tuesday next, at 7.30, at Highbury Corner.

* * *

A correspondent writes us that "Land of Hope and Glory" is frequently sung for the Radio in the U.S.A., and that an American speaker to an enthusiastic audience in a certain city said: "Only an Anglo-Saxon Confederation can save the world."

* * *

Mrs. Bloxam has given addresses at Ansdell, Bedford, Clevedon, Grange-over-Sands, Hull, Hartington, Liverpool, Leeds, Preston, Sheffield, Southport, Scarborough and Worthing.

* * *

Mr. A. W. Walburn has given an address on "Signs of the Times" for the Exeter Branch to a crowded audience at the Y.M.C.A. Mr. G. Swansborough presided.

* * *

An important article by the Rev. Pascoe Goard on "The Low Passage of the Great Pyramid" will appear in the next issue of this journal.

* * *

Tickets for the next Congress are being booked far in advance of previous years. Those who because of defective hearing wish for front seats are advised to make application as early as possible.

* * *

ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Cafe, East Street, Tuesday, 26th. Mr. Daniel Farmer.
BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, 28th, at 8. Rev. Joseph Gay.
BRIXHAM, Monday, 25th, at 7.30. Mr. J. J. Morey.
EXETER, Tuesday, 26th, at 3 and 8. Mr. J. J. Morey.
HERNE BAY, Parochial Institute, Tuesday, 26th. Annual Meeting at 8. All members and friends invited.
HULL, Church Institute, Albion Street, Tuesday, 26th, at 7.30. Mr. J. Foster Beaver.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 28th, at 7.45. Mr. T. Lee.
NOTTINGHAM, Friar Lane Schools, Thursday, 28th, at 7.30.
PAIGNTON, Monday, 25th, at 3. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, 26th, at 7.
SOUTHAMPTON, Watts Hall, Wednesday, 27th, at 7.30. Mr. J. J. Morey,
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 27th, at 7.30. Mr. H. D. Houghton.
WIGAN, Miners' Hall, Millgate, Wednesday, 27th, at 7.30. Rev. R. G. F. Waddington.
WORTHING, Garden Party, Thursday, 28th. Mr. J. J. Morey.

Where place of meeting or other particulars are not given, these were not to hand at time of going to press.

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WHAT TO READ—AND WHY

Continued from page ii of cover.

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THE NATIONAL

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CONTENTS.

	Page
The Low Passage of the Great Pyramid. By the Rev. W. Pascoe Goard	401
The End of the Chastisement—1845. By P. W. Thompson, M.A.	404
The Friendship of Christ in the Light of British-Israel Truth.—Part III. By W. G. Duncan Thompson	406
Some Comments concerning Dan. By Professor Edward Odlum, M.A., B.Sc., &c.	407
The Late Bishop Titcomb	408
Extracts from "The Creation of Matter." By the Rev. W. Profeit, M.A.	409
What is the Vital Point of Conversion ?—I. By Henry D. Houghton	409
Sir Arthur Keith's Theories. By the Rev. Canon W. D. Springett, D.D. (Oxon.)	411
John Bunyan	412
Honour to England. A Frenchman's Tribute. Professor Jean La Cécilia	413
The Secretary-General's News and Notes	414

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 LOW PASSAGE OF THE GREAT PYRAMID.*

By the Rev. W. Pascoe Goard.

I am not a Pyramid expert. It has been my privilege to listen to and to read Mr. Davidson and others, who are students of the Pyramid. Conviction has come to me that the chronology of world history has been built into the structure of the Great Pyramid, and that such chronology has kept pace with the mighty things of history for nearly six thousand years. For four thousand years or so this chronological scale has been in existence. Thus we see the downward progress of the race under the influence of the Dragon star until the Exodus. At that point we have the way opened for those who choose the ascending path. This continues, a "low passage" ascent, to the date of the first Advent of Our Lord. Still the ascending passage continues, but from this point the height of the Grand Gallery gives plenty of head room, until the night of the entering of Britain into the Great War. The ascent here ends, and on level ground we move forward. From this time to the end of the Great War it is again a "low passage" forward movement, now on an horizontal plane. At the time of the signing of the Armistice there is another lift of the roof line, and we move forward with plenty of head room, but with a roof lower than that of the Grand Gallery until the date of May 29th, 1928.

Then begins another "low passage" progress for a hundred inches. There is nothing to indicate the twenty-ninth of May as being different from the thirtieth of May or any other date of the hundred inches which follow, which are calculated to indicate a hundred months. The present low passage is no lower than the passages which represented millenniums of history in the descending and ascending passages. The upthrust of the roof of the Grand Gallery indicated the first Advent of Our Lord, and all the blessings which followed His Coming. The upward thrust of the antechamber marked the era of cessation of physical war. What else will history say that it marked? Perhaps it marked also the entrance of those ideals which presage the principles of the Millennial reign. For such ideals have been much in evidence, intermixed with other matters, during the period of the Armistice, such, for instance, as the banishment of war from the earth.

But while there have been such indications, and while the head room has been sufficient, and more, to enable men to walk upright, still the roof line has been lower than that of the Grand Gallery. It has been a period of lower spiritual ideals and of less spiritual achievements in the Christian world than was the period of the Grand Gallery. Education and culture of the natural man has progressed. Spiritual vision and achievement has retrograded. The Christian life of the antechamber has been less triumphant than that of the Grand Gallery. This we see clearly by the fact that the Grand Gallery commences *at the birth of Our Lord* and *in connection with His dispensation.*

* This article appears late because it was written in far-off Vancouver on June 1st.

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Let us look at the doctrinal field which has been occupied during the two periods, and mark the difference.

The Christian faith of Britain has become symbolic to a degree. Men have given to the symbol that veneration and adoration which in the former period was given to the Lord directly. So much for the ritualistic and ultra-sacramental wing of the Christian Church, and of the Israel nation. *The Christian faith has become materialistic in the hands of the modernist*; and the triumphant faith of the former generations has very largely died out. Christianity in the last ten years has not achieved the height of faith and truth that it did through previous generations of the dispensation.

Enemy propaganda has been effective also. This has given to the period the obstacles of the "triple veil." There has been the concrete obstacle of the "granite leaf," and there has been the indication of similar obstacles. Day after day has been indicated in the antechamber as critical points in the progress through this pregnant period, and each and every day thus indicated has written its story on the pages of the last decade of history.

Now comes the last low passage. Christianity in Israel will not walk with head erect, and the nation will walk with bowed head and with difficult steps. There is just head room for the nation upon its knees.

What are the present facts connected with the period of Israel-British history which we have now entered upon?

Let us be assured that *the Pyramid in no way affects or controls the progress of world history,* or national history. It but marks the passage of the ages and of the years and months. The things which are ahead during the next indicated years will be the natural sequence of the events through which we have been living, and the natural fruit of the works which the nations have been carrying forward during the years of the last decade. We shall see things move logically forward during the indicated period. May we look at things as they are to-day, and so be able to estimate what they will be to-morrow.

We are still in a period of international struggle. He must be blind indeed who fails to see that fact. There is no promise of an immediate end of strife.

We simply point out that facts we find in the great field of world events will be found to be chronologically indicated in the Great Pyramid, provided we are able to rise above detail and take our stand upon the greatest outline of world events; such an outline as marks the progress of dispensations.

* * *

We have often pointed out that *the method of warfare* changed with the Armistice. *Doctrine* took the place of *the sword. Propaganda* took the place of *military drill. Revolution,* brought about by propaganda, took the place of *organised international war.*

Consider these things; for herein is the key to the facts of the period.

* * *

What Germany attempted to do by *physical power* the Bolshevik influence is attempting to do, and has largely done, *by doctrine.*

Germany sent forth *a military force.* The Bolshevik organisation sent forth *an army of propagandists.*

Papal and *Moslem* propaganda has also been active in the field, and each has been carrying forward a contemporary campaign, looking each to a revolution in its own favour.

The Bible speaks of this latter as the going forth of "three evil 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, 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 form of warfare has been quite as manifest and quite as far-reaching as was the physical warfare of the Great War.

What is the aim of the present war of propaganda?

1. Subversion of law.

2. Destruction of the administrative authority and organisation, which the propagandists call "Imperialism" and "Capitalism," etc.

These are the chief aims of the present psychical attack.

Before the psychical attack by propagandists Russia fell. Its Czar was slain, and the law and its administration were both subverted. It should be noted, however, that the law so subverted was not the Anglo-Saxon or Common Law. Before the doctrinal attack by the propagandists the Empires of Germany, Austria and Turkey fell. The administrative machinery was removed, and a new administration provisionally set up in each of these Empires; or, rather, in the room of each of these Empires.

Thus far the work of conquest by doctrinal weapons has progressed.

"Root and branch work" has been the order of the day. In Russia and in Turkey the classes in whose hearts and minds resided the law, and in whose hands had been for ages the administrative authority and power, were ruthlessly slain; and in Germany and Austria they are firmly suppressed.

The same type of doctrinal propaganda is honeycombing the U.S.A. and the Dominion of Canada; has caused the cleavage in Ireland; and is producing uncertainty and unrest in England and Scotland. This is the state of affairs through which we have passed during the last decade.

The era, now ending, has been

A NEGATIVE ERA.

It has been a *time of pulling down*; and the destructive work has been thoroughly done in Continental lands. At the beginning of that era there were *six great Empires, six great administrations* having Imperial status; administrating *four great systems of law.*

The Empires and Administrations were:—

Empires.	*Law Systems.*
China.	Confucian—Buddhistic law.
Turkey.	Moslem law.
Russia.	Autocratic law modified by the Greek Church Council of Grand Dukes.
Austria.	Civil law.
Germany.	Civil law.
Britain.	Common or Divine law.

Now mark what has happened. We represent this by striking out the Empires, administrations, and systems of law, which have suddenly passed away under the propagandist attack.

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Mark that not one of these things were removed through the agency of the Great War. The question of the form of government of the Central Powers did not even arise in the council of nations which ended the war. The governments fell before the propagandist attack.

Empires.	*Administrations.*	*Systems of Law.*
~~China.~~	~~China.~~	~~Confucian law.~~
~~Turkey.~~	~~Turkey.~~	~~Moslem law.~~
~~Russia.~~	~~Russia.~~	~~Autocratic law.~~
~~Austria.~~	~~Austria.~~	Civil law.
~~Germany.~~	~~Germany.~~	Civil law.
Britain.	Britain.	Common or Divine law.

One Empire—Britain—and two systems of law remain.

Is it possible for the minds of men to grasp the scope of the tremendous destruction indicated by the above diagram? Most certain it is that the post-war generation does not realize the magnitude of the destruction thus wrought, or the great vacuum thus left in the world situation. Things of such magnitude as to cover the earth, and of such antiquity as to cover the historic ages, are gone. Imperial dignity was swept away, with its holders. Imperial authority was rent from the hands of Emperors and governments, leaving the whole governmental services, military, naval and civil, going abegging. What a huge field for exploitation by ambitious men and organisations!

This represents the *domestic position* in each Continental country where an Empire had been.

In the international field, the void left by the fall of Empires is just as clearly manifest. *Manchuria* looms out of the fog which covers the battlefield. The Southern forces of China have been driving towards it. The Soviet activities of Russia have been directed towards it; and now, in no uncertain tones, Japan has declared her active protectorate over it. Three nations in contest for Manchuria! How will the matter be settled?

Again: *In the eyes of Russia*, China, India, Afghanistan, Persia, Turkey, Mesopotamia and Palestine have seemed like ripe cherries to be plucked at will. They might remain but a dream but for the fact that Russia is under compulsion of circumstances to act abroad, or to fall at home. The Bible foretells Russia's ultimate action.

Again: *In the eyes of Prussia*, backed by Germany, it seems to be a foregone conclusion that the existing government of Russia will fall; and it has become the hope and purpose of Prussia, plus Germany, that she shall have the reorganising of Russia, and an outlet for her population and enterprise there. But Poland is in the way sadly. What will Germany do?

In the eyes of Mussolini, the Mediterranean is an Italian lake, and the lands bordering thereon the natural sphere of Italian colonisation and enterprise.

Thus nations are organizing for expansion on lines which must carry conflict of interests and of races.

One must not assume that because nations desire to expand that therefore they are yielding to a needless ambition. Germany is confined within limits which we should consider to be altogether too strait for the needs of our race: seventy millions of people within the compass of a country no larger than a Canadian Province. Italy with a rapidly increasing population is also confined within too narrow limits. Her children are saying to her "give place that we may dwell." In time past the United States received the overflow of these and other countries. But *the United States has now closed the door to the overflow of the nations*. Therefore they are seeking outlet elsewhere. And who shall blame them?

Thus there are real points of danger through the natural increase of people which must find an outlet for expansion.

Thus it is in the international situation. No amount of preaching and of peace propaganda can obviate these dangers. They must be met and overcome by some means. But, how shall it be done?

It is true that in the British Empire there is room enough and to spare. But against the free flow into the Empire there are two major obstacles. These are: *national patriotism* on the part of the people whose need is to migrate; and *the matter of faith*, or rather of creed, and of Church association.

This brings us to another set of facts which enter vitally into the present situation. These facts are: not nations, but *racial and credal organisations*.

There are two great organisations which are partly founded on race, and partly on creed, namely, the Roman Catholic Church and the Jew. The former, in its political aspect, may be classed as *a Latin organisation*—for the Anglo-Saxon Catholic is, as a rule, politically loyal to the British throne and administration, and has always opposed the claim of temporal power by the Popes applied to Britain. But with the Latin race it is otherwise. That great ecclesiastical organisation, the Papacy, has not as yet laid aside the thought of temporal power. The official journals which speak the mind of the Church makes that clear. The Continental field from which Imperial authority has been swept, as we have seen in the last ten years, offers a very attractive field for active striving after the temporal power which Emperors wielded until yesterday, and to which the Papacy might become heir to-day, as the Popes became heirs to the Cæsars some twelve hundred years ago. The preparation for a drive in the psychical world to this end is very widespread and powerful. It is a factor to be taken account of in the present condition of world affairs.

Again, founded partly on race, and chiefly on creed; nay, this time it will be safe to say, on faith; being a distinctive and non-Christian religion, is the activity of the international Jew. The time of the budding of the fig tree has come, and the Jew is forging to the front in the affairs of the world. In his mind is the hope of, and in his heart the conviction that he will attain to, the hegemony of the world, and that in the immediate future. To this end he is making use of the literary, scholastic, political and economic machinery of the nations, to create the condition and the attitude of mind generally which will enable him to step into the ruling position in the earth in the place of the Emperors and their governments which have so lately fallen.

These things are not dreams of what may be in the future. They are the things with which statesmen and governments have to reckon at the present time. And statesmen and governments are laying their plans and carrying them out to

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meet this condition of affairs. In these things are wrapped up explosive elements which will soon shake the world.

Such, then, is a glance at the facts of the present world condition as they are related to the non-British and American peoples, that is to say, the non-Israel peoples.

The last decade has been, in part, taken up with *the removal of the Continental Empires and all that they stood for*. Accordingly the Continental Empires which are not of Israel are gone. More and more the activity of the nations and of the organisations mentioned has been turned to preparation for the moment when each will aim at taking over the things which remain and which each has desired. Combinations—national, allied and institutional—have been carried forward to great lengths; *soon the time of preparation will give place to the time of action* in various lines. There will be negotiations, alliances, oppositions, and finally blows. Such is the only course that the movements now under way can be expected to take.

In the midst of all this flux and change one Empire has stood firm. Of course we refer to the only Empire remaining, namely that of Britain. It is unique in this, it is an Empire without an Emperor. It is *an Empire* which is united in loyalty to *the King*.

Now the King is declared to be the King of each separate Dominion and Commonwealth. Loyalty to an Emperor is not expressed. Why is this? It is because that by Divine appointment David and his successors are given the dignity of King, but not of Emperor. An Emperor is a King of KINGS. In the British Empire there is only ONE KING. Where, then, is the justification for calling the British "company of nations" an Empire? Its justification lies in the fact that *in the Empire there is, in deed and fact, the "King of kings."* He is the centre of authority and of government. He is the fountain of honour and of worship. "He is a great God and a great King." "He is our God, and we are the people of His pasture and the sheep of His hand."

This Empire has stood, and still stands, with all its administrative machinery, intact. It has stood contrary to the expectation of the world. But it has stood according to the revealed plan and purpose of Jehovah, the King of kings, in Israel-Britain.

While other nations have been passing through the crushing and grinding process, Britain, intact, has been carrying forward her administration within all the boundaries which were hers before the war, and over other lands and peoples which have come within the scope of her administration since the war. Thus by Britain and by the United States one-third of the human race has been made partakers of the freedom and equality of the Common Law. That this branch of the human family has preserved its organisation and stability, and has extended its influence over all the oceans and over so much of the earth, is a fact which should attract and hold the attention of the people. The course of this expansion has in no way been stayed by the events of the time. What shall be the place and part of the Anglo-Saxon in the struggle for expansion and supremacy which is now imminent?

The Divinely-declared purpose is that the Kingdom of God, as manifest in, and administered by, the Celto-Saxon race according to the principles of the Common Law, *shall be extended to all the earth*. It is the declared purpose of God that each nation shall find its place within that Commonwealth of nations, that each shall be subject to His rule, and that each shall accept and obey the Common Law. This is inevitable. How soon, time only will tell. In the meantime we shall be daily moving towards that event. No one race shall rule over another race. But *God shall rule over all; the system of law which He requires to be obeyed and enforced must be the Common Law, and the administrative authority must be in the hand of His servant David*.

Now, then, the stage is set for the great act of the drama through which we are now living. In it nation after nation, combination after combination, and institution after institution, *will make attempts to gain the position dreamed of and desired by each*. The struggle does not so vitally affect Britain and America as it affects the other nations, for our Empire organisation stands as firmly as ever it did, and occupies the position appointed for it of God. Its administration is seen to be easily the most desirable and efficient in the earth. This is the judgment of other nations, expressed again and again in general literature. The loyalty of the people is beyond question, as has been manifested again and again during the times of stress through which we have been called upon to pass. Therefore, the field of the Empire is not open to ambition nor to exploitation as was that of the other Empires which fell.

INTO THIS TIME WE HAVE NOW ENTERED. This is not a prophecy drawn from the Pyramid, nor from the prophecies; but *is a conclusion arrived at from the consideration of the facts of the case*. Preparations have been made, and are in progress, *of which we have certain information*. Plans have been formed and await the moment of opportunity, *of which the governments and their departments know. Strategic positions have been taken up* and are now occupied by rival forces, who watch each other over the boundaries. *Treaties have been entered into*, and their contents are well known to the responsible parties. What shall be the final upshot of all this?

> "And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*." (Dan. viii, 27.)

This is the end to which we are coming.

Finally, to this Kingdom the Lord shall come, bringing Divine wisdom and authority to bear on the circumstances of the world, and under His reign the nations shall dwell in peace.

THE END OF THE CHASTISEMENT—1845

BY P. W. THOMPSON, M.A.

(Author of *The Old Book and the New Age*, etc.)

WE believe that Mr. Llewellyn Thomas was the first writer upon the subject of the prophetic interpretation of Scripture to point out that the Seven Times' Chastisement of Israel had not wholly lapsed by the year 1800, and that a further term of years must run their course before the time of Israel's disfavour had completely vanished from the Divine mind.

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Having dealt with the subject at length in *Israel in Prophecy and History* we have now neither space nor inclination to tread the path which we have already explored. Suffice it to say that we are assured that Mr. Thomas is as correct in this matter as we have found him to be in other matters. From our own calculations we regard the prophetic year 1845 (March, 1845, to March, 1846) as having been the era of total cessation of a chastisement which had endured for the great Seven Times. Any trouble which modern Israel has had since 1845 has been modern Israel's own fault.

Nor is it a hard task to ascertain which particular marks of Divine favour revealed themselves at this period. As seems to be the invariable case with Israel, particular mercies followed immediately upon particular and deserved hardships. Let us remember this for our present comfort and future hope.

Just before the commencement of the final period of chastisement (1702) and principally in the reign of William of Orange, certain reforms in banking, currency and finance took place which were the immediate and necessary prelude to the economic blessings attending the dying away of the tribulation. (*Israel in Prophecy and History*. Ch. vii.)

As time proceeded, and the Divine favour increasingly manifested itself, an economic situation was reached at which some of the blessings would themselves tend to become curses, unless succeeded by such further providences as would enable Israel to realize the possibilities of her own development. Certain adjustments became urgent. Between 1702 and 1842 trade had vastly increased, population had vastly increased, credit had vastly increased, but the insular wheat harvest could not similarly vastly increase. The population was underfed, owing to the heavy taxation of imported corn, at a time when such importation was essential to comfort. The credit given to foreign countries had not always been followed by the repayment of that which was due, though the temptation to grant the credit had been extreme. The greed which characterized the seizure of the opportunities given by the commercial expansion which had in part found its outlet in this unstable market had led to the employment of women and children in factories under such onerous and inhuman conditions as were an abomination to the Lord and to all honest men. And in 1842 the displeasure of the Almighty was very visibly seen in the land.

After the hot fit the cold. There was overwhelming depression in trade. Three thousand houses in Stockport had no tenants, and one-half the master-spinners failed. In Leeds one-fifth of the population were kept alive out of the poor-rate, and the condition of Sheffield was no better. The furnaces of Wolverhampton were extinguished, and there was rioting at Manchester. The national spirit seemed broken.

Within a year or two of 1842 the whole outlook, mental and physical, had completely and overwhelmingly changed. "The value of land rose, all the blast furnaces were re-lit—*the amount paid in wages exceeded that ever known in this country*, and wages too at a high rate. Large portions of the labouring classes not only enjoyed comfort, but commanded luxury."

The factor in this economic change was the, at first, almost unconscious realisation of the truth that in the railway there existed the lever which would raise us from our national depression. The origins of the railway boom lie wrapped in mystery, for, as Lord Beaconsfield said, of the capital that went to their construction large portions came from the country and from unknown people in the country. In the first instance these ultimately sound investments rather lent themselves to speculation, and there was a temporary cloud—an April shower. But the too hazardous speculators vanished and the railways remained, with the results noted above. All men who wanted to work had work, and at such wages as were not known before.

Nevertheless, the outstanding feature of this time of grace was the alteration in our system of taxation inaugurated by Sir Robert Peel, for this eventuated in cheap food. For wages to be high and for food to be cheap is, economically, an earthly paradise for the mass of the nation. We have dealt with the wages. We shall shortly deal with the food.

Sir Robert's greatest Budget was passed in 1845. He continued the Income Tax (previously voted in the Budget of 1842) and used the surplus thus obtained to sweep away a vast number of duties upon imports which weighed upon trade, and to put an entire end to all duties on exports. In 1849 a Navigation Act was passed which threw open our ports to foreign shipping. The results, coupled with the effects produced by quick and certain railway transit, were tremendous. The Golden Age had arrived (it was entirely Israel's fault that it had not), and in the Great Exhibition of 1851 men assembled to prate of the brotherhood of nations. Let us add, and with much pleasure, that Fielden's Act, passed in 1847, limited the work of all young persons and women in factories to ten hours per day. This was a step in the right direction, and is a pleasant contrast to the merely material aspirations of that generation.

But the noblest reform we have to chronicle was the total repeal of the Corn Laws in 1846, which repeal meant cheap food for the workers. Hitherto this reform had been held up, partly, at any rate, on the ground that its advent would mean loss of employment to the English agricultural labourer so soon as he ceased to be protected from foreign competition. But, as one of the said labourers trenchantly remarked at a public meeting—"I be protected, *and I be starving*." The measure was passed in the Commons by a majority of 98 in a House of 556. In the Lords the second reading was carried by a majority of 47 in a House of 375, *and the House never divided on the third reading*. Yet Cobden himself admitted that in the Lords there were not 20 members, and in the Commons not 100 members, who were really disposed for the measure.

Is it unreasonable to see the hand of God in that move for the extension of the railways whose origin no man could exactly trace, and in the repeal of the Corn Laws, carried by majorities in both Houses at a time when, if men had followed their own inclinations, it would have been lost in the Commons by a majority of 356, and never heard of in the Lords at all?

Cheap food, high wages, more humane conditions for the workers, no export duties, and few import duties, were the economic signs of this era. Had Israel at this time sought spiritual blessing as she obtained economic blessing we might now be in the Millennium!

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THE FRIENDSHIP OF CHRIST IN THE LIGHT OF BRITISH-ISRAEL TRUTH.

PART III.

By W. G. DUNCAN THOMPSON.

IT is not within the scope of our subject to identify Britain—Brith-ain—the covenant land, by these and scores of other proofs, with ancient Israel. That has been done most effectively by many competent writers.

I am taking the fact for granted and simply trying to use it to show the constancy, the truth and the love of Christ for the world in that He has fulfilled His promises of old and that by doing so He has made another contact with the world which should provide us with a deeper insight into His character and a greater knowledge of His friendship.

If the idea of David's throne and the Israel Kingdom being the nucleus of Christ's Kingdom and being established in Britain startles and even shocks us, as it has startled and shocked a good many Christian people, let us at least be brave enough to decide why we are startled and shocked before rejecting the idea. Such a feeling may certainly be caused by the natural repulsion from error or irreverence, but it may also be the result of deeply-rooted tradition, and I am sure no Christian of to-day has been so perturbed and startled by British-Israel Truth as were the Jews at the claim of Jesus of Nazareth to be their glorious Messiah. It is a solemn question which is being put before the Churches at this moment by the British-Israel Movement, and is no less than this :—

Are you going to reject the Christ as your national King as the Jews of old rejected Him because it does not square with your pre-conceived ideas ?

If we study this Kingdom conception and use the key of Christ's own Personality and ways of working, we find it squares and squares gloriously, and gives us fresh light and knowledge of Him.

At the risk of being overlong and even tedious, let me remind you, since it is so important to our subject, of God's methods of working for man. All His blessings, save His Creation blessings, are given through man. The Bible was written materially by man ; the knowledge of the Gospel was carried over the earth by man ; the world was offered salvation by the Man ; and it is man in his weakness not his strength, but conquering through the might of God behind and within him.

So with His Kingdom. It began on earth in weakness even as did the King, it passed through fiery trial as did He. It was unknown as He was, and it is only now in God's good time, when it is adult and strong, that it is being revealed as Christ became revealed when He reached man's estate. God works by means of the weak and in man's eyes foolish things, but His results are sure.

To study God's care and love for His Kingdom through the story of the Bible must surely bring us closer to Him as the sheep of His hand.

Look at that Kingdom to-day, not perfect as the King, but blossoming and filling the earth with fruit in such manner as to be filling all the nations with astonishment.

Our Empire held together, not by force but by mutual affection, is beyond their comprehension, as the daily papers admit ; our continuous and persistent efforts on behalf of the other nations of the world is equally mysterious to them ; while the part Britain is playing at Locarno in not only binding foreign countries together in friendly conference, but shouldering their burdens to the breaking-point, is unparalleled in history.

Read a précis of Britain's work in the League of Nations, and then read the Sermon on the Mount. Read a list of Britain's possession over one-fourth of the earth, and then read God's covenants with Abraham and David ; and then if you do not see a Power, almost ready to His hand, by which He will unite all the world into His universal Kingdom, over which He shall come to rule, then surely must your eyes be holden in blindness.

We have yet very far to go, many national sins to deal with and perhaps many sorrows, before we, as a nation, shall be inspired to give that cry which no nation has yet given—the national cry to Christ to come back and reign over us. We came within measurable distance of it towards the end of the Great War when the King nationally called upon the people for national prayer ; and God heard us. From that moment our armies never had a set-back and victory leaped towards us.

When that cry is made, can we doubt our King's hearing us and answering ? He answers the individual cry for the Saviour. He answers the Church's cry for the Spirit. He could not refuse His Kingdom's cry for her King. Nor would He refuse any nation's cry, but looking at the world to-day, is there any other nation likely to make such a cry save Israel-Britain, and even she, with this Truth, may need to go again through the fires before we make it ?

Yet although we still have far to go, we also have come far, and it is to Britain to whom all the nations look to-day for guidance. I heard the other day a League of Nations' official say that when a delegate of the British Empire rose to speak, whether he was from Australia, Canada, New Zealand or from the Homeland, there was always an intense silence while the delegates of all nations waited to hear his words as if the Empire knew more than they and had the key to their difficulties.

If only Britain was fully conscious of her King and her destiny, how much more she might accomplish. It is almost solely through *her* Churches that the Gospel has been spread over all the earth, and it is through her might and power and idealism that the world is beginning to learn the rudiments of a universal Kingdom of peace and righteousness.

Now, in concluding, what is the force of all this from the point of view of the friendship of Christ ?

Surely it is that throughout the Scriptures God in Christ exposes His very heart to us in His message to His chosen earthly people.

And it is the heart of our Friend we must needs reach.

While His Church is His Body and is used in His eternal purpose towards the world, His Kingdom is His Bride, and through all the Bible it is to her His yearning love is extended in the tenderest and most pleading passages.

"Turn, O backsliding children, saith the Lord, for I am married unto you."

"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."

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" I have redeemed thee, I have called thee by thy name, thou art Mine."

" Thy Maker is thy husband. 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."

"As one whom his mother comforteth so will I comfort you."

" Jesus wept "—over whom? Jerusalem.

" I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."

All these are passages addressed to Israel the nation, and surely if we would wish to be the Friends of Christ, to abide in His love, to understand Him, we cannot be indifferent to the dearest, long-sought wish of His heart, the conscious answering cry of His Bride to Him, and if we accept the so well-attested facts that our race is that Bride, then indeed our hearts must turn to Him in deepest love.

When we look upon our nation loaded down with every single gift He promised to His Bride, Israel—a third of the inhabited globe given to us for a dwelling, victory, freedom, honour and countless other blessings which no other nation has ever possessed, can we dare to think He has so adorned or will adorn a stranger and forget His own whom He swore by Himself to Abraham that He would never forget?

And when this Kingdom-consciousness is born in us; when we really understand our King's relationship to us as King; and when we further realize that this mighty King is coming soon to take the kingdoms of the world, to right all wrongs, and to gather us to Himself, simply because we have cried to Him to come, then shall we not thrill to the echo of His approaching feet as it is cast back along the corridor of present-day history; and as we come at the close of the year to the remembrance of our King's first Coming and hear once more the Christmas carols, shall we not listen with a greater understanding to the refrain, " Noel, Christ is the King of Israel "?

Surely as we realize that our own intimate friend is our Saviour, our Priest *and* our King literally, the straight line of personal friendship will take on a deeper, truer meaning, and in the strength of that revelation we shall go out into the world better men and women, more earnest members of our Church, and preach to all the world, with which we meet, the Gospel of the Kingdom.

This is, as I understand it, the message and meaning of British-Israel Truth. If this message has reached our hearts then we shall see a new radiance, a new glory in the face of our heavenly Friend. We shall still see the thorn-crowned brow, the eyes so tender and loving; but we shall see there also the spiritual beauty of our High Priest, touched with the spirit of our infirmities, but spiritually able to intercede for us with His Father and to forgive us our sins. But we shall see more than this, for in that Face we shall discern the serene majesty of the King and understand its meaning, and when, in His chosen and appointed time, our King appears again upon this earth, in awful majesty, we shall have no terrors; for in that Face, outshining the sun in His splendour, we shall see also the Face of our own familiar Friend, and, most wonderful of all, we shall be like Him, for we shall see Him as He is.

SOME COMMENTS CONCERNING DAN.

" *For ever, O Lord, Thy word is settled in Heaven*" (Psalm cxix, 89).

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc., &c.

MANY have ably written on Dan the man, and Dan the tribe. The present writer wishes to draw reading attention to this wonderful man, the judge, who was one of the twelve ancestors of our covenant Saxon race.

Dan is introduced in Gen. xxx, 6: " And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: Therefore she called his name Dan," *a judge*.

Dan had one son, Hushim, or Shuham, who was dumb, and is said to have slain Esau, his grandfather's brother.

In the times of Moses, Dan was one of the most numerous tribes, and could put more fighting men in the field than any other tribe, Judah alone excepted. He numbered 64,400 men.

When the twelve fighting tribes were formed into four groups of three tribes each, Dan was put at the head of his group, and was given control of the north side of the newly-formed British square, that is, *the square of the covenant man*.

Num. ii, 25: " The standard of the camp of Dan shall be on the north side by their armies; and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai."

When the twelve spies were sent by Moses to search out the land of Canaan, Dan was represented by Ammiel the son of Gemalli.—Num. xiii, 12.

It might be well to state that each tribe had a recognised leader who was known as *prince*. Thus, in Num. xxxiv, 22, we read:—" And the prince of the tribe of the children of Dan was Bukki the son of Jgoli."

Down in Egypt, the old man Israel, before he died, indicated the future, to some extent, of his sons. Of Dan he said, Gen. xlix, 16:—" Dan shall judge his people as one of the tribes of Israel." Three hundred years later Moses said, in Deut. xxxiii, 22:—" Dan is a lion's whelp. He shall leap from Bashan."

We would make a comment on the future outlook of Israel and Moses concerning Dan.

1st. Israel asserts that Dan shall judge his people as one of the tribes of Israel.

Primarily, this would seem to signify that no matter how Dan might, in the future, be split into sections, through much wanderings, and mingle with the other Israel tribes, still he was to be kept separate, in part, from his brethren, and form a government so as to rule himself.

We know, from history, that Dan, at an early date, did largely separate from his tribal brethren. We can trace him through Europe, Greece, Russia, the Balkan regions, up to the Baltic, Denmark, and on to Scotland, Ireland and England.

One spot he selected and possessed before the time of Christ, viz. Denmark, the limit, or bound of Dan. Through good and evil, in peace and in war, Dan has remained in that north-west corner of Europe, and has truly judged and governed his people. The word of the old man Israel has been made good by the history of Dan the judge.

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2nd. Moses said:—"He shall leap from Bashan." A very remarkable statement. Dan, in the main, was settled on the upper reaches of the Jordan, *or river of Dan*. Bashan was adjoining and east of the Jordan. Bashan was the home-land, to a large extent, of Gad, Reuben and the half tribe of Manasseh.

Hence, this tribe was so situated that, in the stress of war, irregularly pressing in on the north and west bounds, and also hindered by his own tribal brethren from moving south, his easiest exit was east and north-east, which would lead him to leap or pass out from his home, *via the land of Bashan.*

Such a movement provided for Dan a position of advantage in his northward movement in Asia, preparatory to his western passage into Scythia or Russia.

Very good history shows that major Dan went out by Bashan, and that Dan has judged his people in Denmark, where he is now governing them before our eyes. Thus, then, we have two prophetic utterances concerning Dan made good.

When Moses went up into Mount Nebo, the Lord showed him all the land of Gilead unto Dan. The mountain climber can test this thing to-day. It is a fact that from Pisgah a man can behold Gilead and the land of Dan of those ancient days. This, in itself, is a modern way-mark, testifying to the veracity of the Old Book, which stands all tests.

Josh. xix, 47:—"And the coast of the children of Dan extended too little for them; therefore the children of Dan went up to fight against Leshem, and took it . . . dwelt therein, and called Leshem, Dan, after the name of Dan their father." Dan was great at naming the regions and rivers he visited.

From the history standpoint this is important. It is one of Dan's many moves looking toward their future activities in centuries to follow.

One of the results of Dan's north-and westward movement was to place him in a strategic position in relation to Asia Minor, Greece, Macedon and the Isles of Greece. This is exceedingly important in view of much of Grecian and Macedonian history.

From the territorial possession of Dan four cities were taken and given to the tribe of Levi. These four were Eltekeh, Gibbethon, Aijalon and Gath-Rimmon, including the suburbs of each city.—Josh. xxi, 23.

We read that in the Song of Deborah she asks: "Why did Dan remain in the ships?" Doubtless, he did so for safety, for navigation, trade, commerce, and *unconsciously for great future movements.*

We find, from ancient history, that the Danites were skilled workmen and expert well-diggers.

That Dan recognized the necessity of religion in a practical way we shall see later, when we examine into his migrations somewhat.

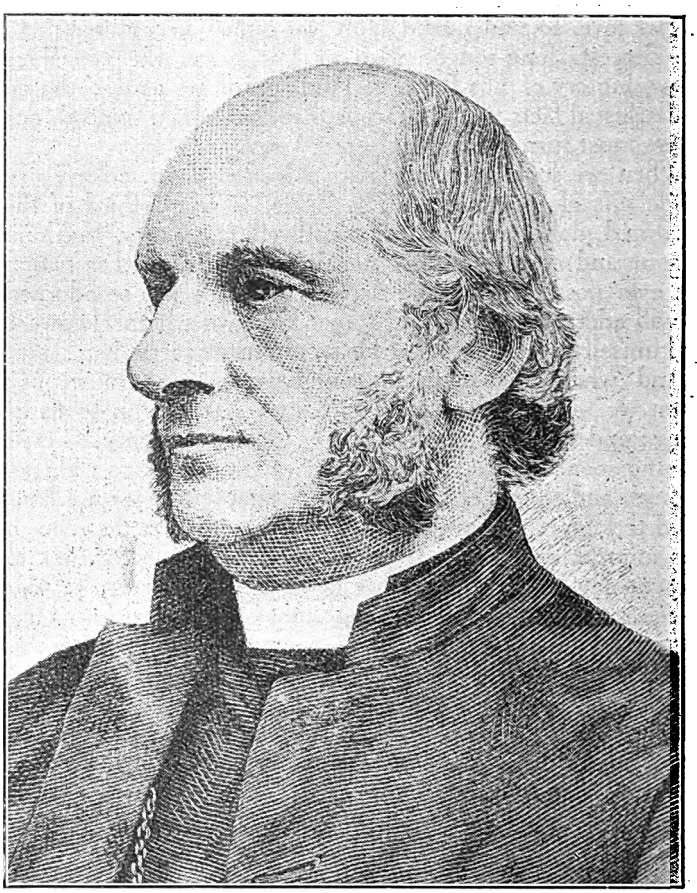
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THE LATE BISHOP TITCOMB.

THE late Right Rev. Jonathan Holt Titcomb was the first Bishop of Rangoon, Burmah. He was consecrated by the late Archbishop Tait in 1877. Prior to this he had been Vicar of St. Stephen's, South Lambeth. After five years in Burmah he was obliged to retire and return to England owing to ill-health. On his recovery he rendered great service as deputy for the Bishop of London, superintending the stations of the Established Church on the Continent of Europe. In 1886 he became Vicar of St. Peter's, Brockley. For a period he was President of the Metropolitan Anglo-Israel Association. He was a frequent contributor to "The Banner of Israel."



His work and his writings and addresses were a great help to our Cause. He was a learned man of sound judgment, urbane and of a lovable character. He won the affection of all who knew him. He was courageous and fearless in his proclamation of Israel Truth. The Editor of "The Banner of Israel" wrote of him as "A Prince in Israel." He passed away on April 2nd, 1887. His books are valuable contributions among our B.-I. literature. In his introduction to his first book, "The Anglo-Israel Post Bag," he says his aim is to show that there are no insuperable difficulties in regard to Philology or History; that there are many strong probabilities based on Scripture predictions which are much more easily to be interpreted than on any other principle, and that there are singular confirmations from a number of independent facts. He emphasises the folly of those who condemn without examination.

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EXTRACTS FROM "THE CREATION OF MATTER."

BY THE REV. W. PROFEIT, M.A.

"IT is, we say, indirectly that atoms can be weighed. It is far from the power of man to separate atom from atom, weigh the one against the other, and note the perfection of their balance. It is far beyond his power to devise and make a balance for an experiment so fine. He cannot deal with single atoms. He lacks, even when aided by the microscope, the perceptive power and the refinement of touch capable of distinguishing, handling, or in any way singling them out and acting on them. And yet single atoms have been in some way dealt with, handled, and acted on. Every particle has been weighed, and weighed to a nicety, is of a weight that corresponds, with minutest exactness, with that of the countless particles of its kind. Never was balancing like it. The greatly differing weights in the different kinds of atoms so small render more impressive the sameness in the same element. What, then, hath weighed them with such accuracy? Where were the balances found? What possesses the power of using them in such a fashion? What made all the atoms of hydrogen of one lightness? What made those of oxygen sixteen times heavier, those of all the elements just their own numbers of times heavier? Let a man produce before a company huge scales of accuracy so exquisite that a grain of dust could disturb the balance; let him put into the one a mighty mass of iron, into the other of copper; let him vary the substances, and consequently the size of the masses; let him show a large number to choose from, and in every case let there be a perfect level and stillness of the scales, let there be accuracy such that the least dust would be seen to disturb the balance —would not every witness be filled with admiration, and ask in wonder how such accuracy could be attained, and be sure that much thought, and planning, and closest attention, and care had gone before? Would not every witness regard with scorn the suggestion that all was the result of chance? And when we consider the elements of the universe, their infinitesimal smallness and the nicety of the weighing with which they are weighed, what ought to be the boundlessness of our wonder, the fire of our admiration; how ought we to yield our whole being to the conviction that a seeing and understanding nature hath done this, that a hand of inconceivable power and fineness of touch, associated with matchless intelligence, hath accomplished it!" . . . . .

"On the supposition that the order existing among the elements of matter is due to mind, how great that mind must be. The perfection of the adjustments, the complexities and extent and amount of arrangements, are such as to demand in the intelligence producing them power immeasurably beyond all bounds that imagination can conceive. He who could devise in thought, and realize in fact, the vast and intricate system of the material world, who could make it so rich in beauty, who could put into it so extraordinary a wealth of order, who could make it throughout all its borders, in every, even the smallest portion of its extensive territories, such as to create a boundless enthusiasm of admiration, must be as far above the sons of men in understanding as the most distant star, from which it takes light thousands of years to come, is above the earth. The union of suns and planets and moons, of clusters and galaxies and nebulæ, is set in an order that declares the glory of the wisdom of Him Who built them and appointed them their place. But the glory of wisdom which they proclaim is not to be compared with the glory, is almost infinitesimally small compared with the glory displayed in the universe of atoms. Can then order so amazing be referred to chance? Can that which is worthy of a mind so far transcending all measures of power be the work of, or have as the ground of its being, any unintelligent principle? Can triumphs, which demand for their achieving the understanding of a God, be ascribed to any blind nonentity? They cannot, they cannot. Any such suggestion is an insult to the poorest understanding."

"A finite and related Maker or Builder of the universe would have been entirely dependent on chance. He could have done nothing of Himself. He could have done nothing without finding material elements and perceiving natures, ordered and related to each other, and to His own powers, or in such a condition that His own related powers could bring them into order and relationship to each other. It was a matter of chance that He should find a single particle of matter or ether point or perceiving nature anywhere within His range or limited sphere of action. It was a matter of contingencies without number that He should find primal elements sufficient to form the least drop of water, the least grain of sand. How inconceivably vast the multitude of contingencies involved in His finding them in quantities sufficient for being built up into a world filled with organisations and perceiving natures. The dependence on chance, therefore, of such a being would have been immeasurably, yea, infinitely great. Chance would have played the all-important part, and the chances against would have been, not merely as the number of atoms, ether points, and perceiving natures, but as these multiplied indefinitely. The conclusion, therefore, is inevitable that the Architect and Builder of the universe is not of limited and related powers, but unlimited and absolute."

WHAT IS THE VITAL POINT OF CONVERSION?—I.

BY HENRY D. HOUGHTON.

PERHAPS some may marvel that the writer dare take pen to write on such a well-worn theme; possibly thinking that no new thing can be said upon it, and no new light be given.

As Christian Churches we have wandered far from the simplicity that is in the Gospel. Many of those in constant attendance upon the Churches *know not what are the vital necessities of saving faith.*

Long and elaborate discourses have been given, and many treatises written which have multiplied instructions, but only bewildered true seekers.

There are millions to-day in our midst who would dearly like to know what are the true and vital essentials of Salvation; and if they are declared clearly and with Scriptural authority and free from additions of men, many indeed would be delighted to hear and to follow.

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Thousands of sincere earnest souls spend a whole lifetime in uncertainty, because they fear they have not believed aright or in the right thing.

How simple was the Apostles' way! How direct was their testimony! How concentrated and pointed was their instruction and their practice in accepting converts!

How free were their meetings from all attempts to magnify themselves!

There was no hiding in confessional boxes, confessing all the secret sins of the heart to a man who was a fellow-sinner.

There was no coming and bending down at the Communion rail before another man equally lost and undone like themselves.

There was no lording over God's heritage or the taking of any glory to themselves.

The taking or refusing of Jesus was done *while the Apostles preached!* Not in any hole-in-the-corner meeting afterwards. But AS the Apostles preached it says "Many believed."

If our people were taught that the acceptance of Jesus Christ as the Son of God was the one vital, living, renewing thing, what a difference would be seen in our churches and in our land!

Quite recently I heard of a case where a young man sought admission to a certain church, and was refused because he had not been to their penitent-form.

Now there are passages of Scripture which are very specific, that declare in the plainest language what it is that must be believed if we are to be saved.

Now let us see if we can find out from Scripture itself, from the words and practice of Our Lord, and from the words and practice of the Apostles, what the one vital necessity of Salvation is.

Take Christ's own words first of all. "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment. Of sin, *because they believe not on Me.*" (John xvi, 8-9.)

Take the case of the healing of the blind man recorded in St. John ix.

Verse 35: "Jesus heard that they had cast him out; and when He had found him, He said unto him, '*Dost thou believe on the Son of God?*'"

Now the man was so ignorant that He did not know who was the Son of God; and so of necessity he puts this question to Our Lord, "Who is He, Lord, that I might believe on Him?" Then Jesus answers, "Thou hast both seen Him, and it is He that talketh with thee." Then comes the man's brief but sufficient confession, "*Lord, I believe. And he worshipped Him.*"

Is there a denomination or church in our land which would receive a man on such a confession?

Again, take these words of Our Lord to the Jews: "*For if ye believe not that I am He, ye shall die in your sins.*" (John viii, 24.)

Now if those words are true, then, of necessity, the converse is: "If ye believe that I am He, then ye shall be saved."

Then in verse 28 we have this: "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know *that I am He.*"

This is the theme and teaching of many passages of Scripture.

"Verily, verily, I say unto you, *He that believeth on Me hath everlasting life.*" (John vi, 47.)

It is not: "He that believeth in the Church"; or, "He that believeth in all the theories of the Churches"; or even, "He that believeth he is saved shall be," but "HE THAT BELIEVETH ON ME." In other words, "*Believeth that I am He.*"

The acceptance of Christ as the Son of God is the vital, saving, renewing thing that transforms and brings to the man, whether he knows it for the moment or not, Eternal Life!

Take those glorious passages in John iii: "That whosoever believeth in Him should not perish, but have everlasting life." (verse 16.)

"He that believeth on Him is not condemned; but he that believeth not is condemned already."

And that wonderful last verse in the same chapter: "*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life.*"

But St. John in his Epistles is very bold, and wondrously clear.

"Hereby know ye the Spirit of God: *every spirit that confesseth that Jesus Christ is come in the flesh is of God.*" (1 John iv, 2.)

And again, verse 15: "*Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.*"

Shall we pause to see if we really take this in? St. John there declares *that whosoever confesses that Jesus is the Son of God* IS SAVED!

A tremendous statement; and one utterly beyond and at variance with the accepted usages of to-day.

Again in chapter v, verse 1, St. John reaffirms the same great principle of Life Eternal, though in exceedingly brief terms: "*Whosoever believeth that Jesus is the Christ is born of God.*"

In the opening chapter of St. John's Gospel we have the same Life Eternal shown as springing up in all who accept Jesus as the Christ.

"*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." (verses 12, 13.)

Clearly, the believing on His Name brings Salvation!

Take Our Lord's words after His resurrection to doubting Thomas, after He had bidden him thrust his hand into His side, and be not faithless but believing. "*Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen,* AND YET HAVE BELIEVED." (John xx, 29.)

That was Thomas' conversion! For only eight days before he had said: "Except . . . I will not believe." But now, at the sight of the evidences, the print of the nails, the spear wound in the side, He cries out (and here is the crisis, the vital point of his conversion): "My Lord and my God."

On one occasion Our Lord put a very strange question to the Pharisees, which, I am afraid, even to this day, is not thoroughly understood. "*What think ye of Christ? Whose Son is He?*"

The first part of this question is often taken as the subject of an address. But the whole point and purpose of it is in the last portion, "*Whose Son is He?*" This has been wholly

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neglected. It comes out very clearly in the other words of Our Lord, which follow their answer.

"They say unto Him, David's."

He had however in mind a greater and far more important Sonship, and He wished to teach them that!

His object was not to puzzle or confound the Pharisees in argument. He wanted to show them *the great central Truth of the Word that Christ was the Son of God.*

"If David then call Him Lord, how is He his Son?" (Matt. xxii, 42-45.)

He wished to show them that David knew and prophesied that the Christ Who was to come would be Divine in origin, the Son of God!

Take Christ's words in Matthew xvi, 15-18: "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, *Thou art the Christ, the Son of the living God.*"

There was the glorious confession of Peter's faith; and it must have been Peter's conversion; for Christ immediately answered, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father, which is in heaven." Then comes a message for all men, and for all time. . . . "*And upon this rock*" (the Sonship, the fact of His being the Son of the living God) "*I will build My church; and the gates of hell shall not prevail against it.*"

Now Christ there says most distinctly that this is the foundation Truth upon which His Church is to be built. And this is how He is building it to-day!

That is how each seeker enters; and by the same means, the revealing of this great Truth by the Father direct to the seeker, *that Christ is the Son of the living God;* and all this without the interference or patronage of men! Though "Faith cometh by hearing, and hearing by the Word of God."

We do not make enough of this all-important declaration of Our Lord. It is rarely quoted except when it is necessary to reply to the Papist. It is, however, far more important for us to use it, and to declare it as the foundation-stone, the beginning of the Christian life itself. *It is the one vital separating thing!*

Note how plainly both St. Matthew and St. Luke in their first chapters make clear Christ's Divine origin.

And St. John begins his marvellous Gospel with the same declaration, but in even a bolder and diviner form.

"*In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not any thing made that was made.*"

That was the foundation upon which John built up his Gospel; and it was the same foundation which Our Lord Himself had set forth as that upon which He would build His Church.

Christ's great object in His teaching was to prove *Who He was; to gather around Him those who were truly convinced of His Divine origin.*

Why all His marvellous miracles, why all His wonderful works, His going about doing good, His cleansing of the lepers, His restoring of the sick, His rebuke to the raging seas and wind, His raising of the dead? Why? Why?

They had for their ultimate object the proving of Who He was! *For on that glorious foundation—that He was the Son of God—was to be built up the faith of all future generations.* And so that very necessary foundation must be strongly and truly laid.

On one occasion the Jews came round about Him and said: "How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly."

Now note Our Lord's answer: "*I told you and ye believed not*: the works that I do in My Father's name, they bear witness of Me." And again: "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 here is the object and purpose of it all) "*and believe, that the Father is in Me, and I in Him.*" (St. John x, 24-38.)

We have the same thing in Christ's private talk with His disciples just before His death. "*Believest thou not that I am in the Father, and the Father in Me?* The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works.

"Believe me that I am in the Father, and the Father in Me, or else believe Me for the very works' sake." (John xiv.)

In that same chapter Philip seems to doubt Our Saviour's words, for he exclaims: "*Lord, shew us the Father, and it sufficeth us*"; *or,* "*We will be satisfied.*"

Note Our Lord's reply: "Have I been so long time with you, *and yet hast thou not known Me, Philip?*"

There had not yet come to Philip the great enlightenment. But Christ goes on, "*He that hath seen Me hath seen the Father.*"

That was the declaration that Philip needed. There was the opening up to Philip of Christ's Divine origin and Sonship; and that was Philip's conversion.

SIR ARTHUR KEITH'S THEORIES.

By the Rev. Canon W. D. Springett, D.D. (Oxon.).

Many years' study of the nature of the human race, its origin, and its possible future, have led me, in the first place, to the conviction that it is impossible to account for the origin and the maintenance of personalities and things that we can see or hear or otherwise touch with our senses, without taking for granted the existence of other persons and things, that co-exist with them, although we cannot touch them with any of our material organs of sensation.

For this real, but unseen, order I will use the word "spiritual." And again, as the relations of existences in this sphere of being, which I can examine, are all thought-out relations, I am convinced that there must be a supreme mind which has thought them out. (I say "mind," not "minds," for ultimately there seems to be an underlying unity of government and co-relations through the universe, so that Primary Intelligence would seem to be a Unity.)

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Applying these convictions to the question whether human thought, human reason, human sense of a moral law, and universal human instinct of a super-human order of Life and Power, are merely the results of the development of the material human brain, or whether they imply an immaterial, but real, personality above the material brain, I should, in view of my general conclusions, argue thus.

All manifestation of human intelligence, moral sense, and recognition of higher orders of being, are, without doubt, closely connected with the condition of the human, material brain. An injury to that brain is an injury to these manifestations; a cultivation of that material brain assists in their higher development. The close connection is proved. But is that the same conclusion as being certain that the destruction of the human material brain means the annihilation of that Power which has been closely allied, yet not absolutely identifiable, with it, up to the event which we call "death"? Can we assert this? It seems to me that we cannot. A strong spiritual nature may go with a weak physical nature; a powerful intellect with a weak moral sense, and, in each case, vice versa. The physical brain may be partly injured—yet will realize its injury—as in cases known to us, and endeavour to repair it. Whence comes this power? Can matter, of itself, have the power of memory, the power of imagination, the power of humour, the power of moral sense, the power of mathematical calculation, the powers of a Senior Wrangler, or of a Fellow of the Royal Society? Can matter compose an oratorio? I feel compelled to suppose a Power, which I will call Spirit, overruling matter, though for a time very closely connected with it. I cannot account for Life, for Thought, for Force, intimately as they are associated with matter, without feeling sure that there is a Power *beyond, behind, above*, though *within* them.

A young child of only five years, who was talking about her mother dying, was asked "What do you mean by dying?" and the person from whom I had the story said the child replied, "Why, her 'think' has gone away." I have never forgotten the child's instinct for connecting "living," "moving" and "thinking"—and "death" not as an ending, but a dissolving between them and the body.

I believe, with the writer of Genesis, God breathed the "Breath of Life" and (material) man became a "Living Soul."

JOHN BUNYAN.

I KNOW of no book, the Bible excepted as above all comparison, which I, according to my judgment and experience, could so safely recommend as teaching and enforcing the whole saving truth according to the mind that was in Jesus Christ, as the Pilgrim's Progress. It is, in my conviction, incomparably the best *summa theologiae evangelicae* ever produced by a writer not miraculously inspired.—S. T. COLERIDGE.

* * *

The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator and the divine, this homely dialect, the dialect of plain working men, was perfectly sufficient. There is no book in our literature on which we would so readily state the fame of the old unpolluted English language, no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed.—LORD MACAULAY.

* * *

His is a homespun style, not a manufactured one: and what a difference is there between its homeliness and the flippant vulgarity of the Roger L'Estrange and Tom Brown school. If it is not a well of English undefiled, to which the poet as well as the philologist must repair, if they would drink of the living waters, it is a clear stream of current English, the vernacular speech of his age, sometimes indeed in its rusticity and coarseness but always in its plainness and its strength. John Bunyan—the one man who has attained to write a successful prose allegory on a large scale, and to infuse true emotion into an exercise of ingenuity, and who probably owed less to study and training than any other of the great authors of the modern world .... of Bunyan's character there can be but one opinion; he was a truly Apostolic man. As no one's dictation is more forcible, unadulterated Saxon, so no life has better expressed the sturdy, sterling virtues of the Englishman.—RICHARD GARNETT.

* * *

A stranger who admires and loves Bunyan approaches Bedford as a poet or a divine would enter Smyrna; the former thinking only of Homer, and the latter only of Polycarp; and both trying how vividly they can realize the image of their favourite, amid the scenes once consecrated by his presence, and still enshrined by his memory. I felt no difficulty, on entering Bedford, and walking around it, to associate everything with Bunyan, or to enshrine anything with his Pilgrim. The town, indeed, did not seem to me "the city of destruction"; and the bridge was too good, and the water too clear to allow the river to be regarded as "the Slough of Despond": but it was hardly possible not to see Christian in every poor man who carried a burden, and Christian in every poor woman who carried a market-basket in one hand, and led a child with the other. One sweet-looking peasant girl, also, might have been Mercy's youngest sister. She would have been beautiful anyway; but she was enchanting upon the spot where Bunyan's Mercy (that finished portrait of female loveliness) walked and wept. In like manner, any ragged urchin, if only robust and boisterous enough, and evidently the ringleader of fun or mischief, seemed the *boy* Bunyan himself, although only a few minutes before a venerable old man had seemed the very personification of the Baptist Minister of Bedford; but no one seemed to be the Glorious Dreamer, although many looked sleepy enough.—ROBERT PHILIP.

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The following extract is from *The Times* :—

HONOUR TO ENGLAND.

A FRENCHMAN'S TRIBUTE.

PROFESSOR JEAN LA CECILIA.

THE Nobel Prize is an excellent institution, but I should welcome the foundation of a prize to be awarded to the nation that since the beginning of the nineteenth century stands as an example to the world by her moral qualities, generosity, practical initiative, and devotion to the interests of mankind.

Although a good, patriotic Frenchman, if such a prize were instituted, I sincerely think it should be bestowed on England. To begin with, you delivered Europe and ourselves from the tyranny of Napoleon, whose *regime* has been called by a French thinker "the military orgy." You succeeded in that great undertaking, although you had a very small Army and scanty resources at your disposal. But you knew how to make a good use of them, and nothing is more admirable than the Peninsular War. Italy and Belgium are indebted to England for strong support ; nay, you partly helped them to come into being.

In 1873 Lord Granville stopped Bismarck from crushing France. Before 1914 the Entente Cordiale simply meant that you were to support us by means of your powerful Fleet. Unfortunately we were not as ready as we should have been ; 1870, nevertheless, might have been a useful preliminary warning of German intentions. We ought, ever since that fateful date, to have acted as a strong, united people, forgetful of previous discords, concentrating our attention on our home defence and sinking our party differences. Unfortunately it was not so. French heroism had to face an unprecedented ordeal. Well, you did not grumble at our lack of preparation and foresight ; you readily accepted a burden of increased responsibilities as an Ally—and then you realized that wonderful achievement—namely, raising nearly six million men, training, arming, equipping them in the very course of war. It was a miracle of organization thus to manufacture defensive weapons in the midst of a terrific struggle, when savagely attacked on all sides. England knows how to rise to any emergency.

Now for British generosity. A considerable number of our political refugees, monarchs or private citizens, Charles X, Louis Philippe, Napoleon III, and many others, found in England the comfort and assistance that were denied them in their own country. England, be it said to her credit, does not banish her citizens. Although the majority of your people belong to the Protestant creed, the Roman Catholic congregations and Sisters of Charity ejected from France since 1900-03 have been kindly received in England. Such a fact speaks highly in favour of the moral standard of a nation.

After the Great War, although sorely tried yourselves and confronted with so many economic difficulties, such as 2,000,000 unemployed, you came to the help of France, adopting 100 towns and villages of our devastated area. Mr. Bonar Law suggested that the Inter-Allied debts should be cancelled, but M. Poincaré declined the generous offer. Actuated by your Christian spirit, and also common sense, you declined to try to attempt to stamp Germany out of existence ; you thought you must be merciful to those who are fallen, however cruel the enemy may have been to you and others in the past.

The benefactress of mankind, England works with earnest zeal and more than any other nation for the success of the League of Nations. You endeavour to put the Bible and the Gospel into practice. This remark of mine may cause some of our sceptical *boulevardiers* to sneer, but those who sneer at peace and charity are not worth noticing.

In reference to your home policy in the nineteenth century, your statesmen were men of unimpeachable honesty ; they worked for the public good and succeeded in satisfying the claims of your different social classes ; they reconciled conflicting interests by their fairness and sense of public duty and justice. What was the result ? Your history is an organic whole, a sort of harmonious development, the course of which is not marred or disturbed by sanguinary and useless revolutions, such as we in France have known too many. That unexampled record of a nation is due to many causes, chiefly to the ideal fostered by public spirit, tradition, and education. That ideal is summed up in those few words, "Be a gentleman "—that is to say, avoid doing what you should blush to do, love your country but be fair to other nations, be idealistic but also practical if you want your ideal to be achieved and not to remain a vague Utopic conception of the mind. Byron unjustly said :—

"England, with all thy faults, I love thee still." He should have said :—

"England, with all *my* faults, I love thee still."

Other nations are frequently inclined to treat England unfairly ; often your intentions are misinterpreted through ignorance and bad faith. England often reminds me of the picture of the just man in Plato's Republic. Of course, I know that, according to the Greek philosopher, in the midst of his torments, the just man is supposed to be happier than those who persecute him. But such happiness is only negative. England is entitled to a better recognition for her services. It is high time that the other nations should pay to England the tribute she deserves.

Never give the child too much and bore it. I remember my eldest boy lying on the mat when only seven years of age, and I told him of the wanderings of the children of Israel through the wilderness, and he suddenly jumped up and said, "Why, mother, if all you say is right, we must be the children of Israel ; there cannot be anyone in the world who is Israel except ourselves." He has never doubted. My little girl is doing her very best to help her school, and here and there the children are coming in, and I believe the children will do the work themselves if they are put on the right lines.

It is harder for women than men to come out into the open ; we always shrink from it, but I do not think we ought to shrink from anything to save our children from the awful chasm of unbelief.

Do not let us waste one single moment of precious time.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

INTERESTING addresses were given at H.Q. last week by the Rev. R. G. F. Waddington, M.A., and Miss Hamilton Hunter. This week the speakers are Mrs. Bloxam and Mr. John Leech. Meetings will be held on Wednesday afternoon and Thursday evening as usual.

* * *

Our readers are asked to note especially that on Thursday afternoon, at 2.45, July 26th, we hope to give a welcome to and hear an address from the Rev. Dr. Lincoln McConnell, of Florida, U.S.A., one of the outstanding preachers of America, who is proclaiming Israel Truth to his great congregation of over 2,000 on Sundays, and an audience of 1,000 at his week-night meetings. After a few days in London, Dr. McConnell goes to Palestine, returning to us in September (D.V.).

* * *

Mr. J. J. Morey has addressed two large and successful meetings in Manchester. He has also spoken at two meetings in Sutton, Surrey, and one in Reigate, where he started a new Cause. His activities have embraced Paignton, Brixham, Exeter, Southampton and Worthing. His addresses everywhere have been well received, and he reports that without exception the keenest interest has been manifested in all branches of B.-I. teaching.

* * *

OPEN-AIR CAMPAIGN.

Two meetings were held in Brockwell Park on Sunday, 17th inst., Mr. Pilcher acting as chairman, and giving a short and interesting address. He was followed for a few minutes by Mr. R. Bradbury, after whom the Rev. Joseph Gay gave a splendid talk on "Did God Make Promises? How, when, and where were they fulfilled?" Keen interest was shown and several questions answered. In the evening Mr. Pilcher again opened up, followed with a talk by Mr. Tester on "Ancient Britons, and the Roman Invasion." Then Mr. Gay showed the necessity of an earthly Kingdom to function the Spiritual Kingdom, pointing out that the great outstanding acts of the Anglo-Saxon peoples revealed them to be the channel through which God is working; concluding with an account of the difference between the Common Law of England and the Civil Law of the Continent. The speakers are glad to have so many members present supporting them, and greatly appreciated their presence and help in showing the London Parks that we have a big following.

The next outdoor gathering will be in Regent's Park, on Sunday, July 1st, at 3.30 and 7.30, and on Tuesday, 3rd, at 7.30.

* * *

Two very successful meetings were held in West Croydon on June 8th, in the evening the attendance being a record one, and many new-comers and young people being present. The closest attention was given to Mr. Morey's eloquent and inspiring lectures. Many questions were replied to with full satisfaction. The local Press gave much better and more detailed reports than usual. This Branch has now started, under the able direction of Miss Hooker, a lending library, which is proving very helpful.

* * *

Barking enjoyed a splendid meeting on the 12th, in spite of counter-attractions. Mr. J. William Gray spoke on "British-Israel Truth—What it is. What it is not."

* * *

Our Midland Commissioner, the Rev. T. H. Whitehouse, is bringing a strenuous half-year to a close, and, so far as indoor meetings are concerned, is "slowing down" for a brief summer interval, but only to turn his attention to other phases of our work, and to gather matter and impetus for an even more vigorous campaign during the latter half of the year. Since early January he has journeyed incessantly, visiting our Branches, and missioning new fields, being warmly received wherever he has been, and delivering 140 lectures. During the last three weeks Mr. Whitehouse has addressed many meetings at Derby, Bedford, Coventry, Louth, Tetford, Grimsby, Worcester, Birmingham, Dunchurch, Rugby, Northampton, and Cheltenham. New districts are being opened up, and it is hoped that many new Branches will be formed. He reports that he finds everywhere the keenest interest in our Kingdom message, and an intense gladness on the part of the people to receive such coherent, intelligible and inspiring Bible teaching as it is our joy to be able to give them.

* * *

Will our friends residing in the Wimbledon district please send us their names and addresses so that arrangements may be made to commence regular meetings in that area in September next?

* * *

ERRATUM.—Page 394. First column, stxth paragraph, should read *Seventh* Century (B.C.).

ENGAGEMENTS FOR NEXT WEEK.

BEXHILL, Tuesday, 3rd, at 3 and 8. Mr. J. J. Morey.
CARDIFF, Central Y.M.C.A., Tuesday, 3rd, at 7.30.
EASTBOURNE, Saffron Rooms, Wednesday, 4th, at 3 and 8. Mr. J. J. Morey.
FOLKESTONE, Town Hall, Thursday, 5th, at 3 and 8. Mr. J. J. Morey.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 3rd. Mr. R. J. Walker.
PUTNEY, Y.W.C.A., Ravenna Road, Monday, 2nd, at 8. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, 3rd, at 7.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 4th, at 7.30.

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GOOD ADVICE

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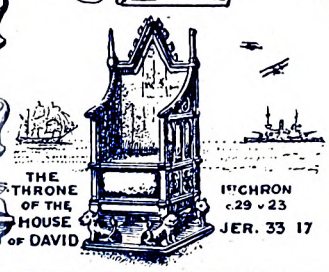
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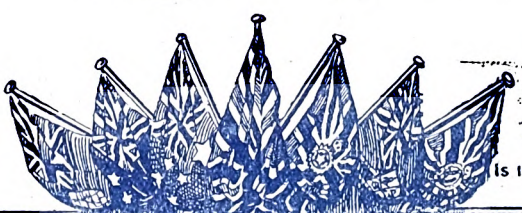
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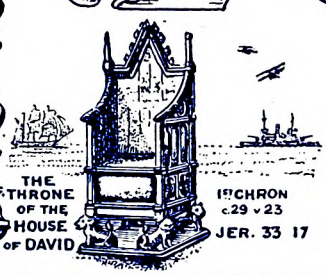


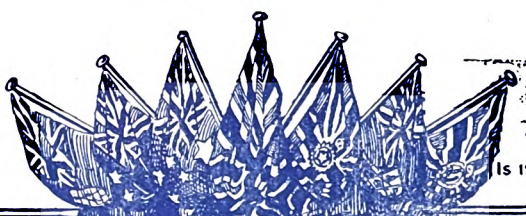
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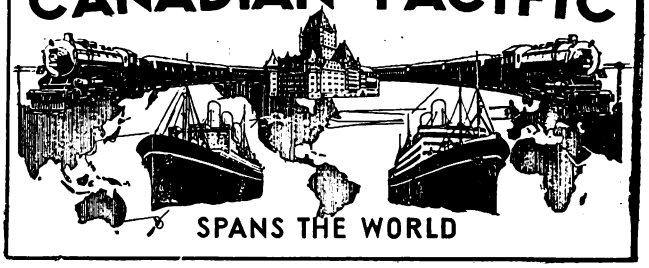
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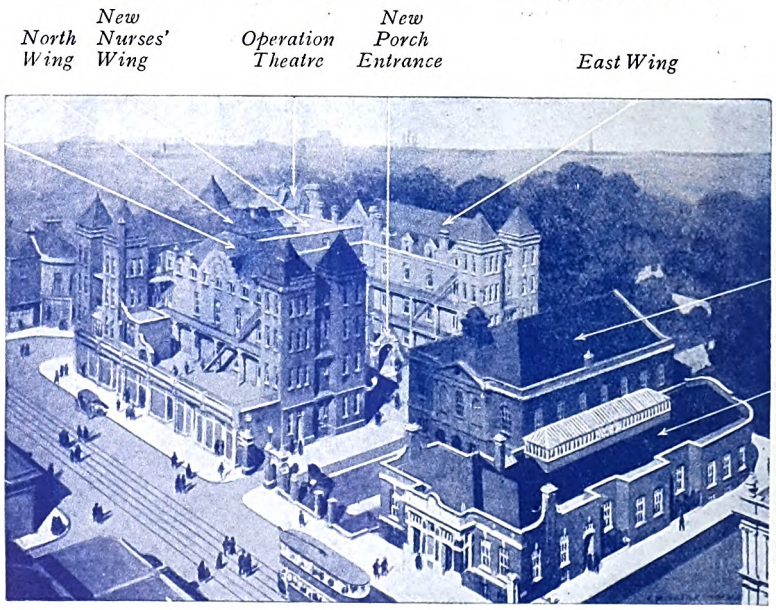
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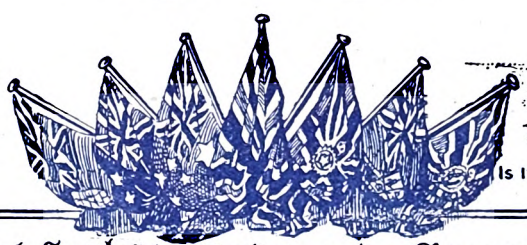
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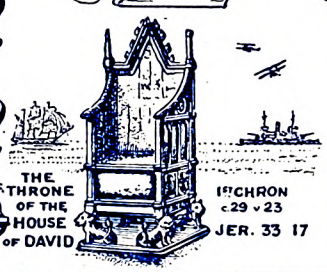


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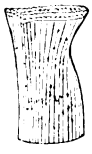
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Happily for British-Israel truth-seekers, "of making many books there is no end," one book succeeding, and sometimes for truth-spreading purposes, somewhat superseding, the other that inspired it.

Such a book is Mr. Thompson's "Israel in Prophecy and History" which I have recently read with profound interest and profit. I think I am justified in saying that it is, in part, an advance of a truth-finder on what appear to be imperfect findings of Guinness, Lancaster and Thomas, besides being a valuable addition to the accumulated arguments of Mountain, the addition being a well-presented vista of the three millennium-days of Hosea that is alike unique, fascinating and thought-provoking.

As the author successfully proceeds along the main currents, religious and economic, which were made use of by Almighty God in preparing Israel for her prophesied destiny, he not only convinces his readers that British-Israel Truth carries with it "a terribly deepened sense of responsibility," but that its rejection (and particularly by those who, from childhood, have been the unconscious victims of a "complex of the sub-conscious mind" as regards their own racial origin) should not be definitely declared without a special appeal to the Holy Spirit for "a right reason." Most interesting are his acknowledgments of indebtedness to certain British-Israel writings and particularly "God and My Birthright," by Thomas, of which he writes "This book is conclusive."—REV. ARTHUR PRITCHARD, M.A.

We have read very many books upon British-Israel Truth, and some few are what one might call saying the same thing over and over again. This book, however, has most distinctive merits of its own. Its particular object is not simply to put forward a great Truth, but to put that Truth forward in such a fashion that no thoughtful person, and in particular no Christian believer, can possibly resist the application. If the British are not Israel then God's solemn promises to Abraham have utterly failed, and the Bible is a discredited Book!

We are thankful to Mr. Thompson for the clearness of his arguments concerning the reviving of Israel after Two Days. (Hosea vi.) This problem of the Third Day has often appealed to us personally as worthy of attention, but here we have the matter worked out to finality.

His insistence that every Israelite should, for the economic and spiritual uplifting of the nation, seriously ponder the advisability of surrendering to God the tenth of the increase, is worthy of deep consideration. This has been our belief for half a century and more. And in this connection our author might have said something about our responsibility for the evangelisation of our brethren the Jews.

The book contains so much original matter that no student of British-Israel can afford to neglect the opportunity of its perusal. —REV. COM. L. G. A. ROBERTS.

Mr. Thompson deals with the problem of British-Israel in an original manner. He lays great stress upon Hosea's prophecy of the revival of Ephraim-Israel on "The Third Day": and he proves, by apt quotation from Lord Macaulay, that this prediction had a startlingly literal fulfilment. We may remark that this "Third Day" prophecy has never previously been dealt with *in extenso*, which means that every student of British-Israel has now AN ENTIRELY FRESH FIELD for exploration under our Author's guidance.

In our opinion, the mystery of the existence for prophetic purposes of a year of 360 days has now been solved in this book; and students of prophecy in general will read with enthralled interest the pages relating to this topic.

On the whole subject of British-Israel, in all its ramifications, this volume is most illuminating; and there is a freshness of outlook, of style, and of masculine thought which will appeal to a large circle of the reading public.—REV. JAMES MOUNTAIN, D.D.

This able and brightly-written work is full of interest. It deals with the prophetic statements concerning the punishment and eclipse of Israel of the Ten-Tribed Kingdom under the two heads of Hosea's Third Day and of the Seven Times' Punishment—such is the "prophetic" side.

The author fixes the starting-points of the commencement of the Punishment, and then indicates very clearly (1st) the period of the dawn of the Third Day, and (2nd) the dates of the termination of the Seven Times in reckonings by Solar, Lunar and "Prophetic" years.

He then proceeds to give an epitome of the History of England in what was the beginning of the Third Day. This is done in a masterly and most interesting way. Special emphasis is laid on the periods corresponding exactly with the terminations of the Seven Times as worked out in "Prophetic" reckoning. This has not been done in detail before by any writer, and the results are very remarkable. Not only were these three dates striking in the political advancement of the nation, and accompanied in the last phase by unparalleled temporal blessings; but more emphatically were they the times of special spiritual reviving and progress in the religious life of the nation: A dual restoration, temporal and spiritual, exactly as was foretold for Israel.—By the Author of "*God and My Birthright*" (J. LLEWELLYN THOMAS, F.R.C.S.)

In his recent book, "Israel in Prophecy and History," Mr. Thompson has made a careful and most valuable contribution to the literature dealing with Bible chronology.

He traces the various chronological periods concerning the Captivities of Israel and Judah, the times of the Gentiles, etc., and shows clearly the years when such periods expire. He then examines with great skill the developments of our national life at such terminal points, and relates the Israel prophecies of old to the history of our own times. Beginning with the rise of Wycliffe and the Lollard movement and culminating in the great religious revival of the Wesley period, he traces the rise of Britain from darkness to light and power, exactly at the time when the House of Israel was due to emerge from the era of her punishment.

The book is splendidly written, is logical, thorough, and of surpassing interest.—JOHN J. MOREY.

Mr. Thompson has succeeded in writing a very readable book, and one which cannot be too highly recommended to those serious students who are determined to get at the truth of the matter concerning the claim made by British-Israel believers. The book is well planned and is not victimised by verbosity. Mr. Thompson's co-ordinations are distinctly good and very convincing; his relativities are also remarkably sound; while in his differentiations he is wonderfully correct. The principal value of the book, in our judgment, lies in the rehearsal of English History under the general title of "The Third Day." Dealing with that period known as the "Great Revival" (John Wesley and Methodism), under the title "The End of the Chastisement," Mr. Thompson exhibits the purpose for which he has written his book. A very forceful advocacy of the "Whole Tithe" brings a very interesting book to a close. "Israel in Prophecy and History" ought to find a place in every British-Israel library.—REV. JOSEPH GAY, A.T.S.

We commend the book by Mr. P. W. Thompson, M.A., on "Israel in Prophecy and History." It is an able analysis of British History from the twelfth century onwards, and shows that Wycliffe and the Lollards began a movement which culminated in the Wesleyan Revival, the influence of which had an enormous effect upon our nation, and was coincident with the great material expansion of the British Empire, and with a far-reaching spiritual restoration at the end of the "Seven Times."—HERBERT GARRISON, F.R.G.S., Secretary-General.

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THE NATIONAL

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CONTENTS.

	Page
Stock-taking. By the Rev. W. Pascoe Goard	417
The Marriage of the Duke of York and Princess May. Our Present King and Queen	421
Anniversary Meeting at Headquarters	422
"But we trusted that ——" By C. L.	423
Further Light on the Solar Scale. By the Rev. Edwin E. le Bas	424
Week by Week. By A. R. H.	425
Belgium. (Illustrated)	427
The Future State. By William Hanna Thomson, M.D. (U.S.A.)	427
Some Comments Concerning Dan.—II. By Professor Edward Odlum, M.A., B.Sc., etc.	428
Farming as Saxons did. By Mrs. Ghosn-el-Howie	429
Engagements for Next Week	429
News and Notes	430

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.]

STOCK-TAKING.

By the Rev. W. Pascoe Goard.

The financial report of the Covenant Publishing Co., Ltd., the book concern connected with our B.-I. Movement, has just come to hand. It shows that we have turned out a large volume of literature during the year 1927, and that we have paid for the publication and distribution of this literature. When one thinks of this, it constitutes a matter for great thankfulness; and we shall carry on with renewed vigour the written side of the Message we have been charged to deliver.

The other branches of the work also show a clean balance-sheet. This is very satisfactory, and we hope the good work will continue.

Having taken stock in all these directions, it is well that we should take stock of the main work in which we are engaged; namely, in setting forth by word of mouth and by the printed page the Gospel of the Kingdom and of Grace. What is our position in regard to the doctrines we are preaching, and what of the spirit we are disseminating? Is our balance-sheet clear in this regard?

We shall tabulate certain facts and doctrines; part of which we hold in common with all evangelical Christians; and part of which is to our peculiar credit. In the catalogue of these facts and doctrines we shall find the major part of the stock-in-trade of our organization.

Facts.

We speak reverently when we say that among our inherited possessions, in a sense which the average Christian does not recognise, but in accordance with Bible revelation, the chief glory of our possession is

Jehovah,

Who is the God and the King of Israel.

In order to get the perspective of this statement, it is necessary that we should segregate that Holy Name from the other Holy Names by which the Almighty God reveals Himself to mankind. Jehovah is the Name which is *the exclusive inheritance of Israel*, extended as a free gift to those of other nations and races who have been adopted into Israel through faith.

Jehovah is *the "oldest inhabitant" in Israel*; for this we take the name "The Ancient of Days" to mean. He declares: "I AM the first; AND WITH the last." He is the fountain of life of the Adamic race. He is the One Who *created*, and *formed* Israel, who *redeemed*, and *called Israel by name*, and Who is *the possessor of Israel*. As the ten or more Jehovah name combinations show, He is the head of every department of Divine government in Israel. The generations of Israel come and go. They are born, attain manhood, serve their generation, reproduce themselves in the children who are to

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take their place; and then they die and pass away. Thus generation after generation are born, develop, serve, and die; each generation being succeeded by the next. But *Jehovah abides in Israel for ever.* He was with *the father and mother of the race*—Abraham and Sarah; and *the firstborn of the race*—Isaac. He was with *the second generation of the race*—Jacob. *He has been equally with every succeeding generation of Israel;* and *is so with us who constitute this generation of Israel in this day. He will equally be with the last generation.* He declares, I AM THE FIRST; AND WITH the last." So with the Psalmist we declare "FOR HE IS OUR GOD, and we are the people of His pasture, and the sheep of His hand."

As this is the relationship which God assumes towards Israel, and towards those who are by faith adopted into Israel, exclusively, as the Scriptures so fully make manifest; and as the ordinary theologian has lost Israel, and therefore has lost this particular manifestation of God, we are fair and right in counting this great fact as among *our exclusive assets* in the British-Israel field of theology. We are eager to share this treasure with all who will open their eyes and their hearts to the glorious fact; both in the Brith, or British Church and Nation.

Place this on the credit side of the balance-sheet, and let the auditors make declaration that this fact alone makes the British-Israel Movement INFINITELY worth while.

ISRAEL.

The second great fact among our assets as a Movement which we here present for tabulation—it is difficult to tell in what order to enumerate the facts, so we will disregard the order in which they are presented in the summation of things—is the NATION ISRAEL.

How important is the life of this Nation to the great drama unfolded in the Bible, and enacted upon the stage of history!

We take into account that in the world of scholarship, and especially of theology, *our competitors* have lost sight of the Nation Israel as a going concern, and have assumed that Israel has been scattered and absorbed among the nations. What an indispensable part of the machinery of history is here lacking, if history is to fulfil prophecy. Without Israel, the prophetic historic machine will not operate at all. So, for the want of the knowledge of Israel, Dr. Driver exclaimed, "It must be manifest to all that many of these promises have never been fulfilled, and that now circumstances have so altered that they never can be fulfilled." Not numbering Israel among his present-day facts, Dr. Driver had to carry such a debit balance as to show his prophetic system bankrupt.

But we number ISRAEL the Nation, a present going concern, among our facts, by us exclusively held, but which we desire to share with all the world; and we find Israel revealed in the Anglo-Saxon peoples.

THE COMPLETE BIBLE.

Two major groups among humanity count the Bible wholly or in part among their treasures.

The Jew holds the Old Testament Scriptures as a sacred possession.

The Christian holds *both* Testaments as a sacred possession.

Among the latter, the Protestant world holds the Bible to be the supreme authority in matters of faith and conduct. Accordingly they hold it as a sacred possession and use and teach it as the guide and mainspring of individual and national life. They hold that the Bible is the Word of God—the Voice of God.

The rest of humanity, by far the great majority, have not the Bible among their possessions. So far Christianity is in the lead.

The Jew holds the Old Testament, as modified by the Talmudic writings. It is revered; but the Talmud writings are obeyed.

The Roman Catholic holds the Bible as interpreted by the Church. They hold that "the voice of the Church is the Voice of God."

The Protestant world has held the Bible to be the literal Word of God until lately. Now there are at least two groups in the Protestant world. They are the Modernist, and the Conservative believers in the Bible, sometimes called "Literalists."

The "Modernist" has brought the matter contained in the Bible to *the test of action.* "Will it work?" is the question. Now the Bible is largely made up of history and of prophecy, which is history prewritten. Chiefly it is concerned with Israel. The Modernist has not been able to make the matter contained in the Bible "work." Therefore, he is brought to the position where his judgment demands that he lay parts of the Bible aside, and no insignificant parts at that.

But why has he failed to make the statements and plan of the Bible "work"? We answer, because parts of the machinery are lacking for him. He has not used the complete machinery of the Bible in his tests of the Bible. Therefore it refuses to "work." It is a machine which in his hands refuses to run.

For instance, *the Modernist knows nothing of Israel as a present and going concern.* Therefore all the prophecies relating to Israel are to him unworkable. With Dr. Driver he cries, "It must be manifest to all that many of these promises have never been fulfilled." The position of the Modernist is logical in a way. But the error is in his reasoning. Many a man has tried to run his automobile, and finding that it would not go in his hands, he has concluded that it is radically and mechanically wrong. But the expert has come and found that he has been failing to use some important part. One had forgotten to insert the key which makes the electrical connection. Another had forgotten to fill the gas tank. Another had failed to note that his spark plug had been removed and not replaced. The fault was not with the machine, but with the man.

Now, *the Modernist is not using the present Nation Israel.* This is an essential part of the machinery of the Bible, and without Israel the machine will not run. We supply to the Modernist the missing part, viz., Israel-Britain. As many of the Modernist school take the part and use it, they find that the Bible machine functions perfectly and that no part of the Bible can be spared.

The "literalist" reader of the Bible, on the other hand, has brought the Book to *the test of faith.* He realises that for him there are parts missing. He is wise in assuming that the missing parts are in existence and that they will eventually be brought to light. He cannot make the prophecies fit in with history, but he has manufactured hypothetical parts to fit. For Israel he has supplied the Church; or for Israel he has invented a "parenthesis" during which Israel is hidden,

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but to be revealed in the millennium. So he keeps the machine in his showcase, and uses the usable parts of the same. He is *simply giving a manifestation of the triumph of faith over reason.* He manages to carry on for himself, and for like-minded people, but *he cannot meet the difficulty of the Modernist.* Israel is absent in his Bible demonstration also.

Now the British-Israel Movement possesses Israel, and the knowledge of Israel manifested in the Celto-Saxon race, a fact made manifest before men and angels. Applying this fact, the prophecies are shown to be working themselves out in history to perfection. Credit on our side, therefore—The Complete Bible—*held by the tenure of both faith and knowledge.*

THE HOUSE AND THRONE OF DAVID.

From the Books of Samuel onward, what a wonderfully important place the House and throne of David have in the sacred Scriptures. Their establishment is most impressive, and their continuance is guaranteed by the Oath of God. The history of the House is very wonderful, stretching as it now does over thirty centuries ; and the prophecies regarding it are still more wonderful, carrying forward to the end of Time.

To the House of David has come the infinite honour of the incarnation of Our Lord Jesus Christ, at once God the Son, and the Son of David.

To the throne of David shall come the supreme honour of the return and reign upon it of our risen Lord, as " King of kings and Lord of lords."

The head of the House of David is at once the King of Britain and of the Overseas Dominions, and the head of the Church of England.

The question is asked, " Why should the Church of England have a secular head ? " The answer is that it has not a secular head. Thereto is attached a very striking, even wonderful fact. In the former dispensation there was an hereditary priesthood, namely, the House of Aaron. These priests were consecrated by anointing with the holy oil. But that priesthood was removed and the hereditary consecration ended. No hereditary priesthood has since so been consecrated.

Since the establishment of the House of David, the head of that House has been consecrated by anointing with the holy oil : " With My holy oil have I anointed him." This is the declaration of the LORD regarding David and his successors. Perhaps the most solemn of all the solemn functions which falls to the lot of the Archbishops of the Church of England to carry out is the solemn anointing of the King of David's God-appointed line. *It is the function of the Church in Britain alone to carry out the anointing of the head of the House of David* as King of Great Britain and of the Dominions. Other branches of the Christian Church in other lands have not been privileged, nor called upon, to do this great act. Why ? Because *it is the Church in Israel anointing David the King of Israel.*

The House of David is the only House in the world thus hereditarily anointed with the holy oil of the Lord. There is no such hereditary succession in any ministry or priesthood. There is no such succession in the House of any other King. Now, if these solemn functions have any real meaning, and they have, then the head of the House so anointed is not secular any more, but by that very consecration becomes a consecrated personality. So as King-Priest he is anointed head of the State and of the Church.

It will be agreed that other groups of students of the Bible and of history have lost sight of the House of David as a present going concern, and that this must be numbered among our peculiar treasures of knowledge of fact.

THE KINGDOM OF GOD—IN ITS NATIONAL PHASE.

What a vital fact this is for the world and the nations which compose it ! That this is one of the facts the knowledge of which may be credited to the British-Israel Movement is manifested by the evident confusion of mind in other quarters regarding the matter. The Kingdom of God is simply not understood. The possession of this knowledge is like life from the dead in a great realm of fact and of truth.

What, then, is the Kingdom of God ? As we have again and again pointed out, it is based upon :—

I. Jehovah—the King.
II. Israel—the Nation.
III. And the Divine, or Common Law.

This organisation began at Sinai, and has run through the course of history, the course of its onward progress being outlined by prophecy, and, up to date, fulfilled in history ; the future, standing out as clearly defined as the mountain crests when the sun sets behind them, is made clear by prophetic foretelling.

That Kingdom organisation stands, and progresses to-day, in the Celto-Saxon nations. Outside of it are other nations, republics, and a few, very few, kingdoms. They are disturbed to-day by Anglo-Saxon expansion. But we are coming to the end of the process, when the other nations, after a struggle, *will plead for a place in the Kingdom, and a share in its peace, its prosperity, and for the protection of its laws.*

THE GOSPEL OF THE KINGDOM.

Following this great fact last mentioned, we have the understanding of the Gospel of the Kingdom as taught by Our Lord and His Apostles. It is, in its earthly and national phase, that which we have set forth above. Our literature sets this out clearly, and those who would read further on the matter are referred to the books upon the shelves of the Covenant Publishing Co. for sale.

THE REDEEMER AND THE REDEMPTION.

With all the Christian world we share in the Gospel of the Atonement. But the Scriptures make it very clear that THE REDEMPTION wrought out by Our Lord applies to the Nation Israel. Because of the redemption, Israel will not be called upon to pass through the great tribulation. Because of the redemption Israel

Shall never be destroyed ;
Shall not be left to other people ;
Shall break in pieces all these kingdoms ; and
It shall stand for ever.

This is the direct result of the redemption.

Because of the redemption, Israel shall break forth on the right hand and on the left, and her seed shall inherit the Gentiles. (See Isa. liv.)

Because of the redemption—while other nations shall be swept away by the brightness of His coming, likened by our

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Lord to the flood—Israel shall be protected against such sweeping away *by the Covenant similar to that made with Noah*, "that the waters should no more go over the earth." (See Isa. liv.) Because of the redemption, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." (Isa. liv.)

Because of the redemption, Israel is re-espoused to God as "a bride of youth," and she is the BRIDE of the Old and of the New Testament, standing side by side with the Church, which is THE BODY of Christ.

It was of this redemption that Caiaphas, High Priest at the time of Our Lord's great sacrifice, speaking by the voice of the Holy Ghost that which he did not in the least understand, said, "Ye know nothing at all. It is expedient for us that one man should die for the people, that the whole nation perish not."

THE GREAT COMMITMENT.

"He called His ten servants and committed unto them His goods."

These "goods" are the treasures of the Kingdom such as we have mentioned. They are the things we are now considering in this statement of the balance-sheet of the British-Israel position. The point at issue at the present moment is the commitment of these things to His ten-tribed nation, "His ten servants." Now it is certain that the ten-tribed nation, "His ten servants," is Britain in the larger sense. To us is committed the great charge of the Kingdom; the crown, throne, sceptre, dominions, administration, and all that goes with it. How rich and great becomes the national task when it is realised that we are endowed with the task and responsibility of carrying forward the affairs of the Kingdom of God "till I come," and are charged with the responsibility of defending in the material, national, mental and spiritual world the things which belong to it in every phase thereof.

How terrible the treason of any who should, in Church or State, deliver the charge over to the hands of the alien and the stranger. May God make us faithful stewards of this great charge.

This knowledge of the Kingdom and of the great commitment, while at one time common in Britain, is to-day the exclusive asset of the British-Israel Movement. May it soon become universal in Britain again.

The return of Jesus Christ, the King, to take the throne of His father David in Israel-Britain.

The return of Our Lord to ESTABLISH a Kingdom is looked for by a great company of His people. But there will never be another Kingdom established by the Lord on earth. The Kingdom now is. It was established at Sinai. It was confirmed to David. It was committed to "a nation bringing forth the fruit thereof" what time it was taken from the Jews. It is in existence now. And to it Our Lord will come, in it to establish—not His Kingdom—but His reign.

Perhaps we have enumerated sufficient of the assets of the British-Israel position for the present occasion. Later we may add the consideration of the covenants, promises, prophecies and laws which are as vital to-day as ever. To speak in the language of the financial world: it will be seen that the balance is altogether on our side. We have a good profit to show, and absolutely no loss. Our shares are manyfold "above par." We strongly advise every Professor, Clergyman, Minister, Scholar and Christian to invest to the limit in the shares which are offered freely "without money and without price."

We are sure that if such a balance-sheet came within the scope of their profession, our auditors, Price, Waterhouse and Co., would cheerfully sign this balance-sheet also as they have the financial ones of the various branches of our Movement.

THE BRITISH-ISRAEL POSITION.

Things held in common with evangelical Christians.	Things exclusively held by the British-Israel position.
The Apostles' Creed.	JEHOVAH—the God and King of Israel.
The fall of man into sin.	Israel, the Nation; a going concern, namely, Britain.
The atonement "That Jesus Christ by the grace of God might taste of death for every man."	A completely intelligible Bible.
Justification by faith.	The House and Throne of David: the British throne.
Regeneration by the implanting of the very life of God.	The Kingdom of God; in its NATIONAL phase, viz.:— Jehovah, the King. Israel, the Nation. The Law, the Common Law.
The witness of the Spirit.	The Redemption of the Nation.
Sanctification.	The Return of Jesus Christ to reign in Israel, and over all the world through Israel.
Consecration to service.	The Covenants made with Abraham, Isaac and Jacob as valid and vital documents in force in Britain.
The baptism of the Holy Ghost.	The Covenants made with the Nation Israel, both old and new Covenants.
All the Scriptural articles of the Christian faith.	The Covenant made with the House of David.
Evangelising the world with the Gospel of Grace.	The Covenant made with Israel for protection against the great tribulation.—See Isaiah liv.
	The Common Law as the law of Israel-Britain.
	The administration of the law under the House of David.
	Evangelising the world with the Gospel of the Kingdom.
	Many other exclusive Israel things of value not at present enumerated.

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THE MARRIAGE OF THE DUKE OF YORK AND PRINCESS MAY.

OUR PRESENT KING AND QUEEN.

THE Royal marriage took place, with much pomp and ceremony, and amid enthusiastic public rejoicings, in the Chapel Royal, St. James's Palace, on Thursday, July 6th, 1893. The Archbishop of Canterbury delivered the address to the newly-wedded pair. It is but seldom that such addresses are made public, and therefore we doubt not that our readers will be glad to read it here.

"The world's glad sympathy," said the Archbishop, "is with this bright hour. And Christ, the King of kings, does not fail, when invited to the marriage, to beautify with His presence the highest as much as the simplest feast. He is the unseen giver of its true joy, the real ruler of the feast, to all who, with firm will, enter on the holy estate. This is an age, and this a people, which, in spite of many outward changes, still, in its heart of hearts looks to the highest to do the common duties of all better than all. They desire to have before their eyes, and to be sure in their hearts that, amid all the splendour and care of a Kingdom, there is above its central hearth all mutual honour and reverence, all sweetness of domestic life, the faith and worship of God, the quiet spirit which is in the sight of God of great price. To some it is given that not their simplest ways are indifferent. Discretion and moderation, and wisdom of conduct, thought, and speech, are known to be consistent with deepest earnestness and enthusiasm for all that is noble and true, Nay, discretion, moderation, and wisdom alone give to earnestness and enthusiasm fair play and fair chance. To your union a glorious Empire and a strenuous, laborious people look to perpetuate among them the traditions that translate principle into life, that lets no responsibility seek the most desired ends by any but the purest ways; the tradition that can alone make society not an evil to itself, acting and reacting in imitation and intensification of that which is evil; the tradition that makes society a blessing to itself, ever receiving and working into its own Christian existence the real and undying blessings which spring from our knowing ourselves to be sons and daughters of the Heavenly Father, the followers of and believers in the Son of God through sorrow and through joy, the embodiment of the influence of the Holy Ghost. The first element of society is the family. The one prayer of all is that no blessing, no peace, no strength of the family may be lacking to the future, which is in the hand of God, for you."

There was an unexpected incident, of which the Queen was the central figure, at the Royal Wedding, which did not get into the papers at the time, but which has since been made public—in two versions—in two biographies. In his diary, under date July 6th, Archbishop Benson thus describes it:—

"In the very beautiful wedding of the Duke of York to Princess May, the sight of the Chapel in brilliance was impressive. Not a uniform but was traditional, not a ribbon or medal but had a great scene or period in history, a conquest or a battle at its birth. The really finest thing of all was the Queen's entrance. The newspapers have described it from the programme which stated what *was* to happen, and did not.

"The Bishops of London and Rochester and I (with others) were standing in front of the altar. I could scarcely believe my eyes when the Queen entered the Chapel by the lower end. There she was, alone, and began to walk up alone. The Duchess of Teck and her grandson of Hesse were behind her. On she came, looking most pleasant, slightly amused, bowing most gracefully to either side as she came, her black silk almost covered with wonderful lace, and a little crown with chains of diamonds on her head, walking lame and with a tallish stick. She looked Empire, gracious Empire; was helped on to the footpace by her grandson, and sat down in her chair looking so gallant and commanding, and kind too. Not a soul before her, backwards or any other way. I wouldn't have missed the sight of her for the world.

"The two were delightful—most reverent—followed every word of service and hymns—very grave, and at each change looking to make sure of what was right. When all was over they bowed and kissed the Queen and their friends; he quickly gave her his hand, and hand-in-hand they walked out of the Chapel."

A somewhat clearer account of what took place is supplied by Mr. C. Kinloch Cooke, in his "Memoir of the Duchess of Teck":—

"The Queen's cortège, in which were the Duchess of Teck and the Grand Duke of Hesse-Darmstadt, with their respective suites, left Buckingham Palace immediately before those of the bridegroom and bride. It was forgotten, however, that, as Her Majesty was to make her entry into the Chapel from St. James's Street, she would take a shorter time to reach her destination than those members of the Royal Family who were approaching the Palace by St. James's Park. The result was that the Queen arrived at the Chapel door first, instead of last—the position assigned to the Sovereign in the official arrangements—and only a gentleman usher was present to receive her. Princess May, taking in the situation at once, suggested that she should proceed to her place, and that the Queen should remain in a room on the left which had been prepared for her use. Scarcely had Her Royal Highness advanced a few steps up the corridor than Miss Thesiger, who was in attendance upon the Duchess, felt a pull at her dress, and at the same time heard a voice saying, 'I am going first.' Looking round, she saw Her Majesty on the arm of the Grand Duke; and in this informal way the Queen entered the Chapel. Some minutes later the Lord Chamberlain and the great officers of the Household arrived in breathless haste; but Her Majesty was not at all perturbed by the incident, only saying that she was glad it had happened so, for it was very amusing to see everyone come in."

[The above is taken from "The Religious Life and Influence of Queen Victoria," a volume by Walter Walsh.]

"Time is the only thing that we can innocently be covetous of, and yet there is nothing of which we are more lavishly and profusely prodigal."—SENECA.

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ANNIVERSARY MEETING AT HEADQUARTERS.

A LARGE gathering of members and friends filled our Lecture Rooms on Monday, the 25th June, when we celebrated the anniversary of the opening of these Headquarters. The President, Major J. Knowles, O.B.E., presided, and the speakers included the President, Deputy-President—Rev. Commander Roberts, Rev. P. Husband Davies, Rev. Joseph Gay, Rev. T. H. Whitehouse, Mr. Herbert Garrison, Secretary-General, and Mr. John Leech, K.C., Commissioner-General.

Major Knowles referred to the splendid progress made in all departments during the past four years, showing that activities had increased about fourfold, including the circulation of our journal.

Major Knowles expressed the thanks of the Executive Committee to all the kind friends and supporters who had so generously given of their means towards the work of the Federation during the past year, without which it would not have been possible to carry on.

The Committee is now faced with the problem of securing a large hall for our own requirements in London, it being exceedingly difficult and at times impossible to hire halls large enough for our public meetings. The Committee feel they can rely upon members and friends coming to our aid and helping our Secretary-General in this new and stupendous undertaking. Efforts are now being made to secure a suitable site. We pray for Divine guidance in this very important matter.

With regard to the Great Pyramid and the 29th May, many were looking for some dramatic occurrence to take place on that day, and some very foolish prophecies were published, for which we had no responsibility whatever. We merely think that the Low Passage indicates a period of trouble for the world at large, and we have not taught that it necessarily indicated war.

We must preach British-Israel throughout the nations and the Empire, to prepare them for the great events which we believe are to take place in the near future.

* * *

The Rev. Commander Roberts, in a brief address, said it was a joy to him to see the advance which has taken place within the last few years. He was satisfied with the progress we had made, but felt sure that God has a great deal more for us to do. We need a hall of our own, and for that we want the prayers of everyone, that God will give a direct leading to our Secretary-General.

"I am an old man," said Commander Roberts, "but I do not think there ever has been a more critical period in the existence of our nation than that which we have just passed through." We must pray to God that there may be peace.

We must win those opposed to us by prayer and supplication to God, that they may follow us in the grand old Cause of still being witnesses for Almighty God.

* * *

The Rev. P. Husband Davies associated himself with the expressions of congratulation and thankfulness for the progress of our great Movement. He was very glad to recognise the splendid services rendered by the President and our Secretary-General.

Mr. Davies noticed with deep thankfulness a tone of deep spirituality about our Movement. Resting upon the sure rock of "The Identity" we can go forward and recognise its implications and responsibilities. Being the children of Abraham, we must, like Abraham, go forward in faith, obedience and loyalty. Note the present dangers and the present duties; note what is near to our hand.

Mr. Davies commended the women for their splendid work, and believed they had taken a large share by their prayers and their activities. He believed the call was for an ever deeper spirituality; great questions are going to be settled very largely in the "power house" of our homes and hearts. *Continue instant in prayer.*

Two great dangers beset Europe at this time. It would not be difficult to prove that they are on the same business and emanate from the same source in spirit. Modernism takes the centre course, and with its attacks upon the veracity and authority of the Holy Bible is taking spirituality out of religion. So carry on the work with redoubled energy and prayer, and preach, live and act the truths that are implicated and announced in the "Gospel of the Kingdom."

* * *

The Rev. T. H. Whitehouse, Commissioner for the Midland area, who had come down from Birmingham for the occasion, referred to various audiences he had addressed all over the country, and stated that recently the most frequent question asked had been, "What about May 29th?" He thought those present might like to know how he dealt with that question, which has relation to the Great Tribulation.

Looking only at the Bible indications of the Great Tribulation, we see from the 30th chapter of Jeremiah that the time of Jacob's trouble is a time of travail—birth-pangs. In the 24th chapter of St. Matthew Our Lord outlines how that birth-agony will have to be endured. *These are the beginning of sorrows*, but the days are to be shortened. In Revelation we have the Apocalyptic picture of the birth of the new Israel era or age, and then the modern picture of the "great red dragon" watching for opportunity to destroy.

The Granite of the second Low Passage floor, ceiling, walls, symbolise the Everlasting Arms underneath and around, protecting Israel.

There is war going on now between the angels in heaven and the devil and his angels. At the moment it is in the unseen spheres; presently it will materialise among us. Of that day and hour no prophet can tell, but *be ye also ready.*

The weapons of our warfare are spiritual, but mighty through God, Who casts down all strongholds of evil. Do not forget that the war is going on, and the victorious hosts, led by Michael, *that great prince*, can be helped by our prayers. We wrestle not against flesh and blood, but against principalities and powers, spiritual wickedness in high places.

* * *

The Rev. Joseph Gay expressed great pleasure at having the opportunity to join in the congratulations to Mr. Garrison and others. Strong, united effort had accounted for the success of the past year. The British-Israel Movement rings

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with certitude, and it is a Movement that helps one to come to a determination. In the midst of present-day happenings it is the voice of certitude that is wanted, and we can say without the slightest hesitation, "Thus saith the Lord." When it can be proved that God has kept His covenants, people must yield to our witness. We can register triumphs during the past year in this way. We are out to convert people to the faithful God of their fathers, and we are getting testimonies again and again that men and women are being won for God and established in the faith of the Bible.

This Movement restores the authority of Holy Scripture, and having established that everything else is established.

All the present strife in the Established Church of the Nation is but the "clearing of the decks" for action in order that God Almighty might be glorified in His people, when He has brought them to see that not one word of His has failed.

* * *

Mr. John Leech, K.C., Commissioner-General, referred to the very marked difference in the way the Press throughout the country is viewing our Movement. Reports are often asked for, and in many cases reporters are present at our meetings, chiefly in the Provinces, and in some cases splendid reports have appeared in the local papers. Some, of course, are against us, or misrepresent us, but on the whole the attitude of the public Press has greatly improved. Mr. Leech said that, to him, this was an important and encouraging sign of the progress of our Movement; it indicated our great Truth is going all over the country, and before long he believed it would sweep over the Empire. This should refresh our souls and invigorate our spirits, for these are signs of victory. May we go forward in hope and trust and prayer to our God.

* * *

Mr. Herbert Garrison, Secretary-General, agreed that the outlook is very encouraging, and becomes increasingly so as the years go by. He emphasised the urgent need of the Federation acquiring a hall of its own. He instanced a recent attack upon us in a certain religious paper, where it was urged that certain Church properties should be closed to us. We must be prepared for such an eventuality.

Amid much enthusiasm, Mr. Garrison told the story of how the new Headquarters at 6, Buckingham Gate were so Providentially acquired. This story will, by request, be published later. The meeting, at Mr. Garrison's suggestion, resolved that a message of greeting and affection should be sent to Mr. and Mrs. Goard.

At the close of the meeting a delightful tea was kindly provided by Mrs. Zoe Bell and served under her direction and that of Miss Alexander, to both of whom a hearty vote of thanks was passed.

"BUT WE TRUSTED THAT ——"

By C. L.

ALTHOUGH the companionship that existed between Christ and His disciples was of the most agreeable and noble order there were times when the Master was misunderstood very much by His devoted band.

Many of His utterances were as stumbling-blocks to them, and some were received and described as "hard sayings" —difficult to understand. In like manner His actions were not always in keeping with the anticipations and expectations of the faithful disciples, and at times their faith was tested to the utmost.

Often they questioned, and when He answered they would reason one with the other as to what He meant.

At times the very thing they expected Him to do He refrained from doing, whilst at other times, that which they least expected or even anticipated He accomplished first.

Instead of pitting His wisdom against Satan's, He answered from the Word of God; instead of baptising John, He suffered to be baptised by the Baptist.

Blessing was not unto the rich, joyful or exalted, but reserved for the poor, the mourners, and the meek.

Not an eye or a tooth for such, but the unsmitten cheek for the smiter; not public, but private prayer.

Not to the man lying sick with palsy, Be thou cured! but ". . . . thy sins be forgiven thee." Not to the mourners of the maid, Ah well, she is better off in heaven—but ". . . . the maid is not dead but sleepeth!"

That wonderful power He possessed to feed the multitude and to strengthen the faint He restrained when hungry and weary Himself, satisfying His every want in sweet communion with His Father in Heaven.

Those whom the disciples forbad He beckoned. But, even so, the faithful comrades trusted where they could not trace, believing that soon He would throw off former rôles, proclaim Himself King, and then be understood by them. It would seem they comprehended no other kind of redemption than a national redemption, which meant to them redemption from the yoke of earthly overlords and the restoration of the literal Kingdom of Israel under the Messiah and King, for even before His Ascension was not their burning question, "Lord, wilt Thou at this time restore again the Kingdom to Israel?"

Little wonder then that after His Crucifixion we read of the sorrow that accompanied the disappointed hopes of His followers, "But we trusted that it had been He which should have redeemed Israel, and beside all this, to-day is the third day since these things were done."

It was hard enough to bear the criticism, scorn and scepticism of Rome, but what of their feelings when they heard from the Priests and Scribes of their own people of Judah —Israel, "He saved others, himself he cannot save"?

Had the followers of Christ been trusting in a fraud, a myth, because they had not seen the redemption they anticipated?

Nay, they were yet to know that a REDEMPTION had taken place of which they as yet knew nothing, and that the glorious restoration of the Kingdom they trusted to see come in miraculously was only just "at hand."

The patient still trusted, but there can be no doubt but that the impatient lost faith, turned and believed in Him no more. They had anticipated the spectacular, they saw nothing, and yet Israel had been redeemed, not with such corruptible things as silver and gold, but with the Precious Blood of the Redeemer.

The faithful visited the sepulchre; they too had trusted. "And they went out quickly, and fled from the sepulchre, for

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they were amazed : neither said they anything to any man ; for they were afraid."

But their Christ was no fraud, no myth, but became the Redeemer in a way not anticipated, and for the National redemption of Israel He will yet vindicate the trust reposed in Him and effect another kind of redemption of which modern Israel has little comprehension. The glory of the King will yet be seen ; the splendour of His Kingdom revealed ! !

The followers of Christ trusted they would see what would be revealed to their descendants ;—Redemption and Kingdom come without observation. There are those to-day, followers of Him, who anticipated from their observation of the Pyramid a spectacular beginning to the second phase of the Tribulation.

They trusted, they believed there would be visible manifestation, not desiring to witness Tribulation ; not wishing for troublous times, but knowing from the Scriptures that until the time of travail came and passed there could be no ushering in of the King, and no joys of the new order and age.

They trusted, they stand at the sepulchre amazed ! They have heard the mocking of the priests and scribes of their own people Israel.

It appears as though many faithful followers of the Lord have been mistaken in trusting to see the visible manifestation of that which is beginning without observation.

Their witness is no fraud, no myth, their faith has been tried, but not destroyed !

FURTHER LIGHT ON THE SOLAR SCALE.

BY THE REV. EDWIN E. LE BAS.

THOSE who have made a study of Mr. Davidson's book, " The Great Pyramid ; its Divine Message," will hardly need reminding of the fact that this gifted author has applied two entirely different time-scales to the passage systems of the Great Pyramid. The first is based upon the length of the solar year, which the author determines to be 365.242465 days in length, corresponding very closely to the present accepted standard as calculated by Prof. Newcomb of 365.24219879. This scale is applied by him to the whole of the ascending passage system. On reaching the level passage leading into the King's Chamber, however, a radical change is made. Not only is the scale changed from 1″ to the year to 1″ to the month, but an entirely new month-length is adopted. Unlike the lengths of both the solar and the lunar months, which are determined astronomically, an ancient conventional month of thirty days—the academic month—is applied to the whole length of the King's horizontal passage leading to the S. Wall of the King's Chamber from the top of the Great Step.

Earlier investigators tried hard to apply to this level floor the length of the solar month of 30.436 days, but without success. Indeed, since Mr. Davidson published his work supporting the adoption of the academic month of thirty days, there seems scarcely to have been any serious attempt to revert to this effort of earlier students. Such non-discovery or neglect of this time-scale cannot, however, be taken as proof of its non-existence. Indeed, the adoption of the scale of 1″ to the solar year naturally implies a corresponding time-scale of 1″ to the solar month, assuming that any change is to be made at all.

Among much other work in connection with the Great Pyramid, the efforts of the writer have been directed to the discovery of this solar month-scale, and he ventures to submit the following information as indication of the result. Not only does he feel that the solar month can now be legitimately applied to the King's horizontal passage, but, when able later to publish this fact together with additional material, he hopes to vindicate abundantly from a new approach the application by Mr. Davidson of the scale of 1″ to the solar year to the entire length of the ascending passage system.

The discovery is tabulated below in a manner which will be readily grasped by all. Well-known structural features in the King's Horizontal Passage are indicated, followed by their respective distances from the Great Step as given by Mr. Davidson. These distances are then multiplied by the number of days in the solar month, here taken as simply 30.436 days, and the products added to the date of November 27th, 1905, standing opposite to the Great Step. These dates are followed by events corresponding thereto, each of which has been taken from " The Times Diary and Index of the War."

Structural features.	Distances in P″.	No. of inches multiplied by 30.436 days = days.	Dates reached.	Events.
Great Step	0.0″	0.0	November 27th, 1905	——
Vertical to S. Wall of Queen's Chamber ..	103.033″	3135.912	June 28th, 1914 ..	Murder of the Archduke of Austria.
End of First Low Passage	112.917″	3436.742	April 25th, 1915 ..	Landing at Gallipoli.
Beginning of Granite Floor	126.144″	3839.319	May 31st, 1916 ..	Jutland.
N. Face of Granite Leaf	134.233″	4085.516	February 3rd, 1917	U.S. broke with Germany.

Other dates and events might easily have been added, but the writer has confined himself to these supremely important dates. It is worth noting that on the above scale the date for the S. Wall of the King's Chamber is August 5th-6th, 1950.

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A further, but far more highly complicated time-scale has also just been completed by the writer. It is based, as is the Jewish calendar, upon a luni-solar chronology, and commences with the cessation of the daily sacrifice in the Temple at Jerusalem during the siege under Titus in A.D. 70. Since its indications refer mainly to the future (apart from a striking correspondence with the dates of the rejection of the Amended Prayer Book on December 15th, and with the flood at Westminster on January 7th last, and one or two other features) its outstanding significance is not, as yet, equal to that of the purely solar time-scale above tabulated.

It should be added that these time-scales do not, in any way, invalidate the one adopted by Mr. Davidson and applied by him to these same features, but are supplementary to it. It would thus appear that each of the structural features occurring in the entire length of the King's Horizontal Passage would refer to different events, according to the length of the time-factor employed, whether that of the lunar, the academic or the solar month. The whole question, however, of the respective importance of these various structural features on the various scales is too great to be dealt with here.

A few words by way of acknowledgment are necessary. Apart from the great indebtedness of all students to Sir Flinders Petrie, the writer's special obligations to Mr. Davidson, both to his published work and to his letters personally received, are unbounded. It will ever be Mr. Davidson's glory that he, more than any other writer, has placed the entire theory upon a mathematical foundation which, in its central features, is as masterly as it is enduring. In addition to all such help, however, the writer must frankly acknowledge that the above time-scales could not have been solved by human aid alone, however brilliant and however gladly proffered. It is true that portions of the solar-month scale could have been discovered by "trial and error," but this has not been the writer's method. Although no one is more perplexed than he himself at the fact, yet he wishes it to be freely recognised that this critical help has come to him along lines that are emphatically inspirational in character. As the results reached could not possibly have been secured by any such ability as the writer possesses, and since he is becoming increasingly convinced that the Great Pyramid enshrines a special message from God to man, the full significance of which is immeasurably greater than anyone has as yet grasped, he has had to fall back, therefore, upon the theory that the source of such specialised guidance is to be sought not within but without his own personality, that it is, in other words, not human but Divine. Thus, however strange and inexplicable to the writer these experiences may be, and which need not here be detailed, and unpledged as he is to any one theory which may seek to account for them, he wishes to acknowledge most gratefully all help so unexpectedly, yet so generously and convincingly given.

"A penalty is affixed to the non-use of our faculties and abilities, both in nature and grace. The man who, like the Fakir in India, refuses to use his arm, will lose ability to use it. The man who refuses to use his moral faculties in the service of God will lose moral strength in the faculty which is not exercised. All our faculties gain strength by exercise, and lose strength by non-use."—WALKER.

WEEK BY WEEK.

By A. R. H.

FEAR of wars and rumours of wars still haunts the restless[1] nations of the earth. The spectre of war is not yet banished from the board of international council. The problem of war still remains the greatest of all problems exercising the minds of statesmen and world rulers.

And whilst the natural inclination of the people is to forget the facts of life which are unpleasant, they cannot long avoid an issue in persistent refusal of the facing of it.

War is an issue which must be faced. It is a problem which must be solved. It is a force which must be overcome or it will overcome mankind. And it is the problem above all problems which must be settled by the present generation of men and women.

Having fought the first round in the

FIGHT FOR CIVILISATION [2]

—the War to end War—we needs must see this matter through to the very end. For this cause were we born into the earth at the present period of human history.[3]

Meanwhile, three outstanding events—one international and the other two domestic—have lately focused the public eye in this direction :—

(1) The PACT to Outlaw War initiated by the three great tricolour nations, BRITAIN, the UNITED STATES of AMERICA and (our Gallic Ally) FRANCE;

(2) David Lloyd George's challenge to the CHURCHES of CHRISTENDOM ; and

(3) The Pageant of our Nation's History as portrayed in panorama at the ALDERSHOT TATTOO.

Dealing with the first of these events we would say that the fact that such a PACT as this could have been made at all proves many things. One : that whilst war is not yet outlawed from the earth, it is at least the will of the three most resolute and powerful nations of the earth that it should be so outlawed.

Two : that the spirit of restraint is manifestly at work. And where the spirit of restraint is, there can be detected the influence and personal presence of "the Restrainer." [4]

Three : that whoever now, historically, shall shake the nations into further conflict, stands self-branded as the Outlaw of whom the Scriptures speak—the anti-Christ.

Meanwhile the prospect of a world relieved of the scourge of war arouses the strangest misgivings in the minds of intellectuals. Thus a correspondent to the *Morning Post* asks : "What is to be the supreme test of a Nation? Change is

[1] Restless because not yet found in Him Who alone can give us rest.

[2] See inscription on the Allied Service Medal which describes the struggle of 1914 to 1918 as being the War for Civilisation. This was the War for Cosmos and for Christ Who is the Author of Cosmos.

[3] The present period of human history is under the mark of Christ. Note a significant connection between War and Christ in Isa. lx, verses 5 and 6. Specially to be noted is the force of the initial word "For" of verse 6. The birth of Christ is to be the signal for intensified conflict. Amazing paradox that the birth of the Prince of Peace should be made an excuse for battle and destruction. But not so strange when we remember that He Who holds the keys of Death and Hell has also sworn to seal the doom of War. The sons of men led by the Son of Man shall finally beat down Satan under their feet.

[4] Ferrar Fenton in his translation of 2 Thess. i, verses 6–9, speaks of "the Restrainer" and "the Outlaw." Christ the Restrainer is exercising restraint politically to-day through His Kingdom-nation in the earth, Great Britain—Great Land of the Covenant.

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the law of the universe, and this is applicable to countries and races. In the past a race or nation has decayed and another people has pressed forward and occupied the country of the effete race. The classic instance is, of course, the fall of

THE ROMAN EMPIRE.[5]

"Hitherto the test of effeteness has been war; if war is abolished, what is to supply its place? If you abolish war as a test of virility, what is the precise method by which you are to change frontiers? For nobody can contemplate universal and perpetual stagnation."

Here we have sentiments akin to those expressed by *Ruskin* in his lecture[6] to the military cadets at WOOLWICH. It has been said that no gentler soul than *Ruskin* ever breathed nor any more savagely uncompromising in the matter of evil doing. Yet listen to his words on war:—"No great art ever yet rose on earth but among a nation of soldiers. There is no art among a shepherd people if it remains at peace. There is no art among an agricultural people if it remains at peace. There is no great art possible to a nation but that which is based upon battle.

"It is very strange to me to discover this and very dreadful—but I say it to be quite an undeniable fact. The common notion that peace and the virtues of civil life flourish together I found to be wholly untenable. Peace and the vices of civil life only flourish together.

"We talk of peace and learning and of peace and plenty and of peace and civilisation; but I found that those were not the words which the Muse of History coupled together; that on her lips the words were—Peace and Sensuality, Peace and Selfishness, Peace and Death. I found, in brief, that *all great nations* found their

TRUTH OF WORD

and strength of thought in war; that they were nourished in war and wasted by peace; taught by war and deceived by peace; trained by war and betrayed by peace—in a word, that they were *born in*[7] *war* and expired in peace."

There is much in these two testimonies that is profoundly true. But there is one thing that *Ruskin* never lived long enough to witness and one thing that many modern thinkers have not yet fully realised. For whilst this philosophy and experience holds good for the past (and would hold good for the future, too, if the Empires of the world were to remain inspired by the spirit of man only), with the passing of the ROMAN EMPIRE—last of the Gentile succession of World Empires—we have the advent of an EMPIRE set up and inspired by the spirit of GOD.[8]

And with the advent of the Kingdom of the Britains (or Lands of the Covenant) a new and living way of progress (or transition from decadence to virility) is opened to the nations of mankind.

No longer is the god of War to challenge the Gateway to a higher civilisation. The path of human progress is to be along the path of Peace. Not a negative and stagnate peace, but a peace of intensified constructive energy and high endeavour.

The KINGDOM EMPIRE of GOD on earth is founded upon LAW not War, upon FREEDOM and LIBERTY not Force.

Change is a law of the universe, and frontiers certainly must change. And in the past that change has come by conquest. *But with the advent of the* KINGDOM *there has come the introduction of a new phase in human affairs.* Absorption not Conquest is the process followed by the KINGDOM, and it cannot fail. For the spirit of GOD not of man is behind the KINGDOM. And this spirit is eternally vital and unchangeable.

Inclusion in the BRITH-ISH COMPANY OF NATIONS[9] is a guarantee of increased prestige and glory. There exists not a nation in the world that would have aught to lose by entering the membership of this great FAMILY. Fellowship in this COMMONWEALTH of NATIONS guarantees the surest progress from decadence to virility. The meanest State would find itself uplifted. For the spirit animating the heart of the EMPIRE reaches forth and quickens the whole in every part.

Brith-ain—GREAT LAND of the COVENANT—*alone* among the nations of the earth can offer a home to every *other* nation. It is the *one* nation constituted by law to form a nucleus around which the other nations of every clime and colour and creed can cluster. It is the nucleus of a new civilisation and a world Empire that will outlive the ages. It is a mighty cosmos held together by no legal or forcible dominion but by a spiritual unity, that of a common loyalty to the CROWN and throne of DAVID.

"But the fighting instinct is too deeply planted in the human breast," argues the sceptic. "Abolition of War and the substitution of Absorption for Conquest savour too much of repression to be safe. Repression would be dangerous; more deadly, perhaps, than release of carnal passion upon the fields of battle."

True enough! There is no transforming power in repression. As a method of restraint it is utterly futile. But we do not look to repression for deliverance but to sublimation.

The same energies, which if repressed after the first fashion make for chaos, can be sublimated after a better fashion to build a cosmos. This redirection being the work of

A NEW SPIRIT.[10]

Not Repression but Sublimation. Not Conquest but Absorption.[11] Not Force but Conciliation. Not Prohibition but Persuasion. Not Competition but Co-operation. Not the compulsion of an iron discipline but willing obedience. Not Slavery but Service.

These are the watchwords of the NEW AGE. These are the fruits of the new spirit animating the principles and inspiring the clauses of that New and Better COVENANT,[12] which remains at once the secret and the source of Britain's greatness.

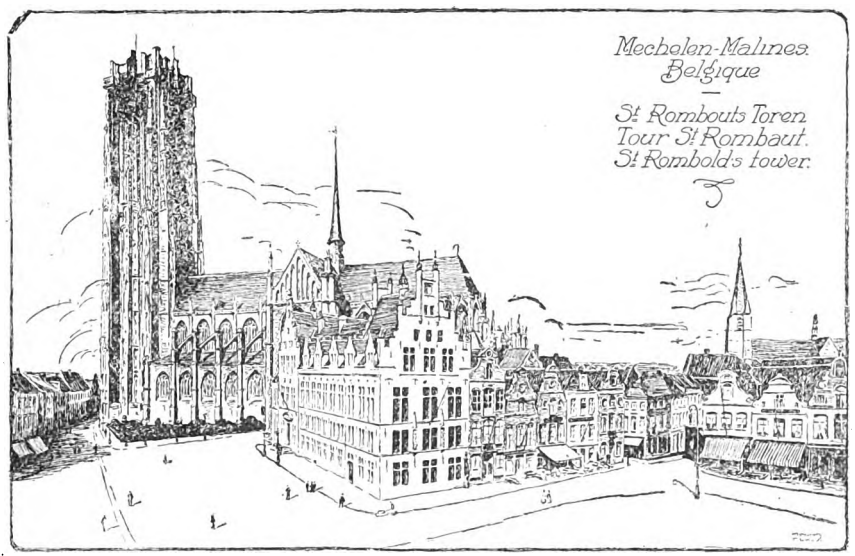
(To be continued.)

[5] Cf. Dan. ii, 40–42, etc.
[6] See Ruskin's volume entitled "The Crown of Wild Olive."
[7] Manasseh, the Great People of Gen. xlviii, 19, was certainly born in the flames of the American Civil War.
[8] Dan. ii, 44.
[9] Cf. Gen. xxxv, 11.
[10] Cf. Ezekiel xxxvi, 26.
[11] Cf. Dan. ii. The peaceful process of absorption is indicated by the word "consume" of verse 44, which means "take in." The "breaking in pieces" of the Empires was military and came as a divine judgment. The "consuming" process of absorption is beneficent and peaceful, being a demonstration of that mercy which ever follows judgment received at the hand of Divine Power.
[12] See Jer. xxxi, 31–40. This covenant was sealed and ratified by Christ Himself, as Redeemer of His People Israel. The genius of this administration is that the dictatorial "I will" and "they shall" clauses do not come into operation until the silent unseen writing of the law upon the hearts of the people has secured the perfection of obediental love. God's Brith-ish People will gladly respond to the law for they consent in their hearts to the law that it is good. We also have the assurance of Ps. cx, 3, to the effect that God's People will be willing in the coming Day of His Power.

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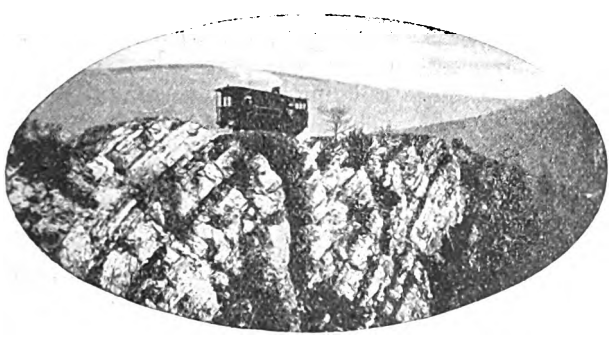
BELGIUM.

WHAT memories are called up by the words Belgium and Flanders; memories that must ever remain with this generation, and that will be passed on to the next and the next. How natural that those who need a holiday from strenuous labours should take it there and go over the ground for ever associated with the titanic struggle of 1914 onward, thus obtaining a deeper impression and a better perspective of the heroic stand and wondrous sacrifice of a brave little country; at the same time visit some of the historic and classic centres connected with art and literature, and enjoy the picturesque beauties and attractions of the Ardennes. It is said that about a million people go annually to Belgium. Cheap fares, reasonable hotel charges, railway facilities over 2,890 miles of lines, and a well organized tourist system have contributed to make Belgium a favourite country for holiday seekers.



Small wonder, then, that Mr. and Mrs. Herbert Garrison have gone there for their holiday this year. They hope to visit, and for lecturing purposes bring back pictures of, Ostend, Zeebrugge, Blankenberghe, Nieuport, Dixmude, Ypres, Courtrai, Bruges, Ghent, Termonde, Antwerp, Brussels, Mons, Malines, Louvain, Namur, Charleroi, Dinant, Liège, Verviers, Spa, Aix-la-Chapelle, Tournai, Waterloo, Aerschot, Audenard, Tongres, Bouillon, Grotte de Han, the Meuse, La Roche, Huy, Coxyde, Luxembourg, Nivelles, Leau, etc.

Should this enumeration of interesting places tempt some of our friends to emulation, they may perhaps communicate with Headquarters, with a view to "catching up" the Secretary-General and his wife.



Rochers de Faule, Belgium.

We may remind prospective travellers that cheap circular tours are arranged by the Belgian National Railways, the London Office of which is at 47, Cannon Street, E.C.4, and that in connection therewith there are attractive motor tours arranged. Bruges, an old-world town, the "Venice of the North," will delight those interested in naval architecture, old monuments and relics of the past. Here also may be heard the renowned Carillon concerts on the famous bells of the old belfry.

Antwerp is a world-famed port; it is also regarded as the metropolis of Flemish art. It is the city of Rubens, and contains many old houses in which lived and worked such artists as Van Dyck, Quentin, Matsys, and other famous men whose masterpieces are to be found in the churches, libraries and museums of the city.

Brussels, "the Paris of Belgium," is a city of fine streets, noble buildings, and a renowned centre of art, music and education.

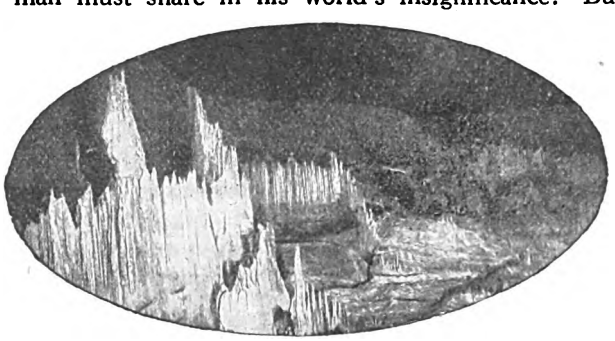
In the country of the Ardennes there is magnificent woodland scenery, delightful valleys, and the largest and most impressive stalagmite and stalactite caves in Europe.

Indeed, Belgium affords many striking contrasts both in scenery and manner of living; all tastes may be said to be catered for.

THE FUTURE STATE.

BY WILLIAM HANNA THOMSON, M.D. (U.S.A.).

"A UNIVERSE of matter is of no more value than empty space if it be of nothing but matter. Some speak of this earth as being such an insignificant speck among the starry worlds that man must share in his world's insignificance. But as those worlds are so largely composed of burning hydrogen gas, how much hydrogen gas will it take to become valuable without a sentient being to make use of it? The truth is that it is matter which is insignificant compared with one imperishable human mind.



Salle des Draperies, Belgium.

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"But there is a perfectability in man, the thought of which deeply stirs the heart. This was shown by men in the darkest days of the Old Testament when, without a clear revelation of the Rest beyond, they nevertheless faced a cruel death rather than deny God.

"To appreciate poetry we should fully understand the poet's allusions. The xlii-iii psalms (one psalm) was composed by a poor Hebrew captive as he was driven past Mt. Hermon in winter on his way to Babylon. Of the thirty-three peoples which Tiglath Pileser says he caused to undergo that terrible ordeal of captivity, not one survived it. Little, but abiding, Judah survived the captivity, though this psalmist had witnessed the hideous spectacle of infants' heads dashed by brutal soldiers against the stones lest they would encumber the march. The psalmist's earliest journey had been with his parents—and who does not vividly remember such early journeys—to go up to the House of the Lord, and three times a year since he had joined in such pilgrimage to listen to the splendid antiphonies of Ps. cxviii, 19-29, from the battlements of the Temple and the answers of the approaching multitude keeping holy day. But now he was like the thirsty hart which dreads to approach the water-brooks because it well knows that lions are waiting there for it. No sight in nature ever impressed me (the writer) as a storm on the slopes near Mt. Hermon when four waterspouts rose simultaneously from the darkened Mediterranean to the black cloud which stretched for a hundred miles over the sea, as it approached the great mountain range. Incessant lightning, with thunder which echoed through the valleys, caused our horses to tremble under us as the mighty phalanx of clouds drew near. "Deep calleth unto deep at the noise of Thy waterspouts; all Thy waves and Thy billows have gone over me." But worst of all, "as with a sword in my bones, mine enemies reproach me, while they continually say unto me, where is thy god?" According to all then accepted standards Jehovah had failed. He could not protect His own people from the bitterest of calamities, nor even His Temple, for the Ark and the golden vessels were being carried by the heathen to put in triumph before the image of their mightier Merodach. But as each fresh recollection brought its anguish, this man could answer with that beautiful refrain, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him who is the health of my countenance and my God!" In comparison with Christians in these days of light, being disquieted at the ranks of unbelievers, what was this man's faith? Probably no archangel in heaven was ever subjected to such a test of loyalty to God as was this mourning captive. Heart preference being the deepest test of character, we now can understand what justification by faith means, and that it will be the special honour through eternity of the redeemed children of men.

"I am now an old man, and five times have I stood at an open grave to see it close over the remains of my own beloved. The associations connected with such experiences are too sacred for public mention or reference. It is only because I have been asked to write some words for the comfort of other bereaved ones that I do so now. An open grave is a cold and dark place. Vainly have I sought in human science or philosophy for a ray of light to dispel that darkness. There in our desolation and utter helplessness we do not ask for doctrine, not even for the doctrine of the Resurrection. We long for the presence of a mighty Friend. And as such He comes with His unmistakable personal voice saying, "I am the Resurrection and the Life. Whosoever believeth in Me shall never die." That is also in keeping with what Paul said as he approached his last day. *I know*—not what I believed—but *whom* I have believed. So when stricken ones turn to leave their scene of burial let them think of that inspired word. "For if we believe that Jesus died and rose again, even so those also that are fallen asleep in Jesus will God bring with Him." What will that Reunion be! Our loved ones are given us here for us to learn and know in advance Him whose name is Love. How plainly we are told that we shall do so because we shall be then in His likeness. When the beloved Apostle wrote, "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," he was but echoing the words of the old Psalmist, "As for me, I shall be satisfied when I awake in Thy likeness." — (Extract from "In After Days." Harper Brothers).

SOME COMMENTS CONCERNING DAN.

II.

"Shall not the judge of all the earth do right?"

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc., &c.

DURING the process of building and ornamenting Solomon's Temple, Hiram, King of Tyre, co-operated with Solomon, King of all Israel. In seeking skilled workers and special expert artistic overseers, Hiram selected as their master a clever Danite. He was "skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson: also to grave out any manner of graving, and to find out every kind of device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father."—2 Chr. ii, 14.

The above is an extract from a letter written by Hiram, King of Tyre, to Solomon, King of Israel.

The word *device* means building or artistic device. The word *cunning* means knowing or expert in knowledge and experience in relation to building and ornamenting.

The above, with much else, is a finger-point indicating something of the skill and varied abilities of the Danites.

Let us go afield from this Danite the chief expert, the master architect of Solomon's Temple. Among the many architectural methods of building temples, public halls, academies, theatres and cathedrals we read of the Doric, Ionic, Gothic, Corinthian, Norman, etc.

The Dorians of Greece crossed from Asia Minor and Western Asia into ancient Apia, Messenia and Sparta. These Dorians were Danites and men of Judah of the line of Darda.

Hence the wonderful Doric structures of Europe came largely from the skilled minds of the master masons and mechanics of the Danites.

Dan was a tribal landholder and one of the strongest military

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tribes. His people were expert as well-diggers, most capable builders, masons, architects and artists, and experienced in naval and commercial enterprises. Our authority is twofold, Biblical and secular. Just now, we give the former.

Ezek. xxvii, 19: "Dan also and Javan going to and fro occupied in thy fairs."

When we remember that Dan was an expert shipman, we readily conclude that his business was largely carried on by water. No wonder, then, that we read in the same verse of *bright iron*, and *cassia*, which were carried to Tyre by ships from distant lands.

We pass along and come to Ezek. xlviii, 1: "Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; a *portion for* Dan."

This remarkable chapter of Ezekiel is giving the twelve tribal territorial limitations or bounds, yet to be surveyed, when Israel of the twelve tribes is officially in possession of Palestine.

As Dan, in ancient days, held his lands largely in north Canaan, so in the future, the north will be his possession, and Ezekiel has given us the bounds thereof.

Next to Dan comes Asher and his yet-to-be homeland. All the limits are given by the prophet. Let us bear in mind the future referred to by Ezekiel is a concrete, material future when and wherein the tribes officially will hold, possess, occupy, use and operate their earth possessions, including land, water, houses, fields, cattle, sheep and all necessary for landed activity. "*In summer and in winter shall it be.*" No heavenly abode! No spiritualizing here! No confusion of terms! No abstract visions of ethereal perching on the clouds! Just living, and using the old concrete things of earth!

But the conditions will be of a righteous, highly spiritual sort, when all men, women and children will have full and unhampered chances of making good among a people striving to help the other fellow at all times. *And Dan will be there.*

As aforesaid, the Greek statesmen, writers and generals knew the fighting Greeks to be of the ancient Hebrew race. When they appealed to them as men and heroes, they called upon them as Danaoi, plain Danoi or Dans.

THE MAJESTY OF DUTY.

"There is no evil that we cannot either face or flee from, but the consciousness of duty disregarded. A sense of duty pursues us ever. It is omnipresent, like Deity. If we take to ourselves the wings of the morning, and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say that darkness shall cover us, in the darkness as in the light our obligations are yet with us. We cannot escape their power, nor fly from their presence. They are with us in this life, will be with us at its close, and, in that sense inconceivable solemnity which lies yet further onward, we shall still find ourselves surrounded by the consciousness of duty to pain us, wherever it has been violated, and to console us so far as God has given us grace to perform it."—DANIEL WEBSTER

FARMING AS SAXONS DID

is the heading of a paragraph in *Overseas Daily Mail* in which it is believed there are only two places in England where the open-field system of agriculture has been in full operation from Anglo-Saxon times. These places are the Isle of Axholme (so called) in Lincolnshire, and Laxton, or Lexington, an old-fashioned village of 400 inhabitants in Nottinghamshire. Wide open fields around the village total several hundred acres; each field is distinguished by a name of its own and separated only by a narrow strip of grass from adjacent ones.

One field is planted with wheat, another with barley, and so on. Occasionally mistakes in ownership are made by the different proprietors.

The maintenance of this ancient system of farming must have had its origin in the normal agricultural life of the Anglo-Saxons, and as "in old Saxon villages there are no hedges and one steps into the fields off the high road," so the question arises, may we not see in this custom a resemblance or even identical repetition or continuance of the old system of farming common in olden times and in many places maintained to-day *in Palestine, Mount Lebanon and Syria* generally?

A new system of land division is being introduced in Palestine under British administration, whereby boundary stones of certain size and shape bearing numerals and letters are placed at regular intervals dividing and apportioning lands, but in Mount Lebanon no such system pertains and, especially where vineyards are concerned, it is sometimes difficult to determine the exact boundaries of the different properties.

What struck me in the paragraph referred to was the fact of this old Anglo-Saxon "open-field system of agriculture" persisting to our day, and in its continuance may we not see a harking back of the land to its origin—the Land of Israel?

Mount Lebanon, Syria. MRS. GHOSN-EL-HOWIE.

ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Cafe, East Street, Tuesday, 10th, at 7.30. Rev. Joseph Gay.

BEDFORD, 54, De Parys Avenue, Wednesday, 11th, from 4.15 to 7. Garden Party.

CRICKLEWOOD, St. Gabriel's Hall, Walm Lane, Monday, 9th, at 7.30. Rev. Joseph Gay.

CROYDON, Y.M.C.A., West Croydon, Friday, 13th, at 3 and 8. Rev. Joseph Gay.

DORKING, Oddfellows' Hall, Wednesday, 11th, at 3 and 8. Mr. J J. Morey.

HULL, Church Institute, Albion Street, Tuesday, 10th, at 7.30. Mr. W. Clark.

ILKLEY AND BEN RHYDDING, Grove School, Wednesday, 11th, at 8. Mr. Yoxall.

LIVERPOOL, Commons Hall, Hackins Hey, Dale Street, Thursday, 12th, at 7.45. Mr. Wintersgill.

NOTTINGHAM, Friar Lane Schools, Thursday, 12th, at 7.30.

RHYMNEY, British-Israel Hall, Tuesday, 10th, at 7.

SHEFFIELD, Upper Lecture Hall, Victoria Hall, Wednesday, 11th, at 7.30. Rev. R. G. F. Waddington.

SOUTHPORT, Sands Mission (behind the miniature railway), July 15th to 22nd, each day at 3 and 7.30. Mr. Wm. Whitton.

VICTORIA PARK, LONDON, N.E., Open-Air, Sunday, 8th, at 3.30 and 7.30. and on Tuesday, 10th, at 7.30.

WIGAN, Miners' Hall, Millgate, Wednesday, 11th, at 7.30. Rev. H. A. James.

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NEWS AND NOTES.

MEETINGS will be held as usual at Headquarters during July. On Thursday, July 12th, at 7.30, Mr. J. J. Morey will be the speaker. The speaker for Wednesday, July 11th, at 3 p.m., will be announced later.

* * *

Mrs. Bell's monthly Bible Class for women will be held at Headquarters on Saturday, July 7th, at 3 o'clock.

* * *

The Bible Class for men, conducted by Mr. Sleeman, will hold its last meeting this session on Tuesday, July 10th, at 6 p.m. The classes will be resumed, D.V., after the summer holidays.

* * *

Speakers at the Glastonbury Convention, August 6th to 10th, will be Revs. Dr. Mountain, Guy Waddington, M.A., Joseph Gay, Mr. J. J. Morey, and others. To secure accommodation early application to Headquarters is necessary.

* * *

The afternoon meeting at Highbury Corner on Sunday, June 24th, was opened by Mr. W. Pilcher. Mr. McKelvey then spoke for an hour under a very hot sun, giving a fine general talk on the British-Israel position. Mr. Pilcher also opened the evening meeting and continued his talk of the afternoon, Mr. Tester following on the History of Britain and London before the time of Christ, giving facts of its antiquity. Mr. Barrow traced the Throne of David and the Coronation Stone from Jerusalem, through Ireland and Scotland to Westminster.

This meeting was the largest and best yet held. The speakers are greatly cheered to find that the people of this our country are waiting for such a Message, and thank God for their willingness to listen.

The next open-air meetings are to be held in Victoria Park on Sunday, July 8th, at 3.30 and 7.30, and on Tuesday, 10th, at 7.30.

* * *

The Rev. T. H. Whitehouse visited the newly-formed Branch at Northampton, where two meetings were held on Thursday, June 21st; Lt.-Col. A. A. James presided, supported by Capt. F. P. James, Rev. F. Martyn, and others. In the evening the chair was taken by Rev. F. Martyn, supported by Mr. W. J. Slade. There were special musical items by Madam S. Runham ('cello), Madam Lillian Brittian (piano), Mr. G. Runham (violin). A letter was received from Lady Knightly, who very kindly sent a donation to help forward the work in Northampton. Votes of thanks, proposed by Rev. F. Martyn, to Rev. T. H. Whitehouse, the musicians and the Secretary, Mr. D. Yeoman Young, were carried unanimously.

It is hoped this Branch will become a very powerful one, and readers having friends in this district who might become interested are asked to send names and addresses to the Commissioner for this Area—Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham.

* * *

Canon Savage presided on June 21st at a meeting of the St. Leonards Branch, when the Rev. T. H. Whitehouse was the speaker.

A good number were present at Barking on June 26th, when Mr. Daniel Farmer spoke on "Seven Reasons for the approval of British-Israel Teaching." Following the address, half-an-hour's intercession was held for prayer on behalf of the Nation and for God's blessing on the work of the Federation.

* * *

Four well-attended meetings were held in Manchester during June, the speakers being Dr. J. Mountain and Mr. J. J. Morey. Each address showed the high spiritual nature of the Truth we teach.

* * *

In presenting their Tenth Annual Report since reorganisation in 1918, the Queensland (Australia) Branch gave thanks to God for His continued mercies and manifold blessings to them, and all His people Israel. This Branch of the Federation dates back to the year 1880, when it was first formed in Brisbane. During the year 1927 twenty-two meetings have been held, the annual meeting being on March 31st, when the election of Officers and Committee took place. On a motion then carried, a message was despatched on April 5th to H.R.H. the Duke of York, on his arrival at Wallangarra:—"The Queensland Branch of the British-Israel-World Federation tenders to His Royal Highness, The Duke of York, member and representative of the most illustrious House of David, its humble and devoted service, and its assurance of the love and loyalty of the members of the Federation in Queensland for the Throne and Person of His Most Gracious Majesty—King George V." To this a message of thanks was received. Special public meetings are arranged and held each year to synchronise with the Congress held in London during October.

The finances of the Association stand in a satisfactory condition, the best thanks of the members being conveyed to the Treasurer for his services, and also to the Auditor.

The Library continues its sphere of usefulness, and proves to be a very valuable asset in the work.

Appreciation was expressed for the kindness and generosity of the minister and officials of the Ann Street Presbyterian Church for the continued use of their hall and church.

Special expressions of thanks were made to the President, Mr. A. Exley and Mrs. Exley, for their devoted service in the cause of the Master; and to all others giving yeoman service through the British-Israel teaching. The Vice-Presidents elected were: Mr. C. W. Gregory, Mr. W. H. Parker, Mrs. W. H. Bell, Mr. Wm. Poacher, Rev. O. H. Purnell; Secretary, Mr. M. Victor Rigby; Treasurer, Mr. A. G. Calow; Librarian, Mr. F. A. Ferguson; Committee, Misses Stewart and McConechy, Messrs. T. Moon, A. W. Ham, J. A. Rigby, A. S. Lang, T. Porter, Mrs. A. Exley.

At the conclusion it was decided to go forward this year with greater enthusiasm and unbounded trust in the Lord God of Israel.

* * *

ERRATA.—Page 394, second column, paragraphs 3 and 4, should read: "1 Peter ii, 9, 10, 11, 12."

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CONTENTS.

	Page
Hours with the Prophets.—I. By the Rev. W. Pascoe Goard	433
What is the Vital Point of Conversion?—II. By Henry D. Houghton	435
Our Tour in the East.—IV. Hebron. (Illustrated.) By Herbert Garrison	437
Week by Week. By A. R. H.	440
Man and Earth: A Co-ordinated Creation and Interdependent.—Part I. By Ben Israel	442
Kingdom Gospel Judgment. By H. E. Turner	444
Alfred the Great	445
News and Notes	446

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.)

HOURS WITH THE PROPHETS.—I.

By the Rev. W. Pascoe Goard.

In the following series of articles it is our purpose to consider in outline the four great prophets and their message to Israel in the world.

Perhaps every thoughtful scholar, who has really made himself acquainted with the contents of the literature of the prophets, will agree that the critical examination bestowed upon them during the last quarter of a century has been the study of specialists rather than that of general students of the literature.

The study of the most ancient manuscripts is of interest and of some importance—perhaps of great importance, but not of supreme importance.

The question as to authorship, date of production and redaction of the documents are questions of a similar order, interesting, important, but not of supreme importance.

Two questions must arise above all others—namely, the relationship of the mind of God to the literature of the prophets and the content of the prophets.

As to the relationship of the mind of God to the prophets, one supreme test is available. We know the scope and limitation in general of the human mind. We know that the human mind, singly and collectively, if endowed with prevision at all, is endowed with an exceedingly limited prevision. It is incapable of pre-writing the rise and progress of a new civilization, the major parts of which should be played by nations and organizations not in existence at the time of writing, over a period of 2,520 years; such a feat we know to be entirely beyond the scope of the human mind.

Now the question is: Is the literature of the prophets bounded by the limitations of the human mind or does it overleap those boundaries?

Everyone who is acquainted with the content of the literature of the prophets is well aware of the fact that that literature has no such boundaries, but sweeps forward along various intertwined lines of pre-written history, giving bold outlines of national and international progress, and filling in striking and minute, though essential, details to the full end of the seven times of prophecy. Having completed the description of the civilization of that period, it again overleaps the boundaries and gives the outline of a subsequent civilization towards which, as history fulfils prophecy, we are now hastening.

In order to be assured that the message of the prophets does so overleap the boundaries of human foresight, it is necessary to understand in outline and detail the story contained in prophetic literature. We use the word "story" in the singular advisedly, for although there have been many prophets from Moses to John the revelator, of whom the chief was Jesus Christ Our Lord, and although each has contributed to the story, the story of the prophets is one.

For our purposes it begins with the call of and covenant made with Abraham, and sweeps on in the sequences of that covenant to the end of time, the eleven chapters which

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precede the call of Abraham being the necessary synopsis relating the Abrahamic and post-Abrahamic literature to the whole great scheme of universal history.

The study of the languages in which the Scriptures were written is important. Without it there could have been no translation of the Scriptures into our language. But so well has the translation of the Scriptures into our language and other modern languages been accomplished that the mastery of the ancient languages is not now of such importance. No great doctrines, no statement of essential fact, can ever now be changed by revisions of translation.

Etymological sidelights on details there may be of great value and interest, but essential change will not now be made through the knowledge of the classical language.

It is the custom of some to meet great statements of doctrine and of fact by opposing etymological difficulties in relation to details. It will be seen instantly that this process is faulty in the extreme and can never reach ultimate results.

It has been considered by others that to be master of Hebrew and Greek is to be master of the contents of the Scriptures. One might as well say that to be master of the English language is to possess the mastery of all the books which have been written in it.

Illustrating what we have been saying: over 1,800 translations of the sacred Scriptures have been enumerated, and among them all no fundamental doctrine, or statement of essential fact, has been changed.

We shall address ourselves then to ask: What is the message which the prophecies bear to us, having impressed upon it such broadness of scope and length of vision as indicates it to be the product of more than the mind of man?

The scholar who has approached prophetic literature from the critical standpoint has done so with the microscope in his hand. He has been handicapped by the fact that he has not had one single scrap of original text to put under his glass, but has been examining transcription or translation, and has not always been able to tell, neither has he yet been able to decide, whether the document under his eye is a transcription in the original tongue or a translation into another tongue. Therefore his microscopic examination is debarred from ultimate knowledge up to the present time.

While calling attention to the limitations of the specialist's critical analysis of the Scriptures, we would not refuse to give them their due value. The succeeding generations will find that they have reaped benefit from the critical approach, and will be able to estimate that benefit at its true value. They will also find that the generation now passing has suffered much in the interim between the critical approach and the true estimate of the value of critical work.

In order, however, to understand the full scope and meaning of the prophetical message, we must make use of other instruments in addition to the critical microscope.

The field of vision covered by the prophets is of as long range in the theological world as the field of vision in the heavens is in the astronomical world. We should accomplish very little in the astronomical field if we insisted on laying aside the telescope and on using the microscope only. The telescope of prophetic vision is necessary to the student of the prophets if he will view the field of vision they open up, and he will never so view them through the critical microscope alone.

As we have fallen into the use of astronomical instruments to illustrate our approach to the Scriptures we will use yet another, namely, the spectroscope. The telescope enables the astronomer to ascertain the place of the stars in the heavens, their grouping, their magnitude, their movements, and so on; but it gives him little or no information as to the material of which they are composed.

The spectroscope, while adding little to the knowledge thus obtained, reveals to the astronomer the material of which the heavenly bodies are composed.

It has been of the greatest interest to discover that the heavenly bodies are composed very largely of the familiar elements which enter into the earth's composition.

The spectroscopist obtains this information by first submitting to spectroscopic analysis the familiar elements of our terrestrial globe.

Having obtained a correct knowledge of the lines of the spectra produced by the various elements of the earth, he projects his vision to the heavenly bodies and finds reproduced in their spectra the lines which indicate the same familiar elements.

So we from our standpoint subject to a similar test the prophetic literature covering each period of world history as previously outlined in prophecy, and also the evangelical and devotional literature of the Bible, and the Apocalyptic literature yet remaining unfulfilled; and we find as the basis of it all the same familiar elements of God's covenants with Abraham, Isaac and Jacob; with the nation Israel; with the House of David; with the divided nations, the House of Israel and the House of Judah; still in line with these, and not otherwise, are the great doctrines of the Atonement and the Redemption as incorporated in the Gospel of the Kingdom and the Gospel of Grace.

In the whole process from Moses to John the revelator there is not a strange element; there is not a shadow of a change of plan; neither is there a single parenthesis or halt in the steady forward march of our triumphant Lord. While within the Kingdom the absolute freedom of choice of every citizen to elect to render loyal service to the King, or on the other hand to elect to forswear that service and to enlist under the standard of Our Lord's great opponent, is fully secured to each individual, the purpose of the Kingdom itself from its foundation in the Abraham, Isaac and Jacob race, its organisation under Moses at Sinai to the Lord Jesus Christ coming to sit on the throne of His father David, is fore-ordained, predestinated and foretold, and no combination of powers in all the universe can hinder it or turn it aside.

Our spectroscopic analysis of the materials of which the histories, laws, prophecies, gospels, epistles and other Scriptures are formed show the covenants made with our fathers, ratified by Jesus, and inherited by us down to the present day, to be the basis of them all.

We shall carry the illustration a little further by a reference to telephotography. The photographing of the heavens has been important in several directions. Among other things it has enlarged the range of our knowledge of the heavens, for the sensitive plate of the camera registers heavenly bodies

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which lie beyond the range of vision even when aided by the telescope. It has also registered movements of the heavenly bodies which the eye alone fails to detect.

Now let us apply this to the approach of the prophetic message.

We may look upon the literature of each of the prophets as upon the plate exposed through the camera. Thus we find the Book of Genesis presenting to us in outline and detail, with well-defined lines of perspective, the conditions of a period obtaining in Western Asia and in Egypt about the same length of time B.C. as we are A.D.

Such are the details caught upon the sensitive plate, and such are the lines of perspective that no other period would answer to the picture given.

We take another plate of the camera, in fact a series of them, including the last four Books of the Pentateuch. These plates cover in a most unmistakable manner the period of the organization of Israel, which period covered the time from the Exodus to the death of Moses, and the plates are as follows :—

The organization of the Kingdom in Exodus.
The organization of the worship of the Kingdom in Leviticus.
The organization of the administration of the Kingdom in Numbers.
The digest of the constitution given at the end of forty years in Deuteronomy.

It would be impossible to fit this picture into any other period of world history, either from the standpoint of the international situation, of the history of religion, or otherwise. This is established beyond peradventure by details and lines of perspective included in the picture.

There is this difference between a photograph and a painting ; the photograph includes every detail, whether desirable or otherwise, with absolute fidelity. The painting corporates only such features as the painter may select or is capable of reproducing, with no guarantee that some of the features introduced are not distorted or even imaginary.

Had the Pentateuch been the product of post-captivity authors, such accuracy of detail and especially of such lines of perspective as are manifest could not have been found therein.

Any variation which may have entered in through transcription or translation, or transliteration out of ideographic symbols into alphabetical letters and words, does not affect this consideration ; the details and lines of perspective are there.

These examples are sufficient to justify the use of the illustration of telephotography.

It will be found that this principle not only can but must be applied to each of the prophetic Books in order to find its chronological place and relationship to the main current of prophecy.

In succeeding issues we shall take up an outline study of the prophecies from some such approach as the foregoing.

" Weak in yourselves, but strong in God, go forth on this Godlike enterprise ; the motto on your banner, the prayer of your heart, this wish of Brainerd, ' Oh, that I were a flaming fire in the service of my God.' "—DR. GUTHRIE.

WHAT IS THE VITAL POINT OF CONVERSION ?—II.

BY HENRY D. HOUGHTON.

THIS was expressly the practice of the Apostles in dealing with converts.

Take the case of the Apostle Philip and the eunuch from Ethiopia.

He could have known very little indeed about Our Lord. He never saw Him, never heard Him, *and knew nothing whatever about Christ* except what Philip told him in that short interview.

Indeed so ignorant was he, that as he read Esaias the prophet he said to Philip : " Tell me, does the prophet speak about himself or of somebody else ?"

But so impressed was the eunuch that he asked for baptism : " See, here is water, what doth hinder me to be baptised ? "

Now note St. Philip's answer : " If thou believest with all thine heart, thou mayest."

The confession of the eunuch which followed : " I believe that Jesus Christ is the Son of God " tallies exactly and minutely with Christ's own words. But it is a very insufficient standard of belief judged by the requirements of the churches of to-day !

And yet sufficient for Philip, for without another word he baptised him ; and then, his work being done acceptably to God, the Spirit caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing.—Acts viii, 34-40.

That brief confession of faith by the eunuch is not accepted to-day as the one thing which brings salvation ! Ought it not to be ?

It was sufficient for Philip ! It was sufficient for the Holy Spirit who sent Philip on that commission.

Now there are millions in our land to-day who could say that as really and as truly as the eunuch, and yet are outside the ring fence of the churches !

They do not believe in the parsons, they do not believe in religion as it is explained to them, they do not believe in the churches, they may not believe in those who call themselves " Christians "; but they do believe in Him ; and they could subscribe with all their heart to the eunuch's confession of faith !

The eunuch, evidently mistrustful of his own experience or confession of faith, very wisely threw upon St. Philip the responsibility of accepting or refusing him. But Philip had no hesitation, not for a moment.

I may be wrong, but I do not know of a single church that would now accept applicants on such a confession.

The eunuch " went on his way rejoicing." But what would he have done if Philip had refused him ? For his rejoicing came *on Philip accepting him !*

We have thousands in our churches who can fully and heartily subscribe to the same confession of faith as the eunuch's, but the church regards that as an empty nothing, and blackballs the seeker.

Is he likely to go away rejoicing ? The eunuch would not if Philip had turned him down. He would have gone away sad at heart indeed, *but not refused nor rejected by God !*

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What about the thousands in our Churches and outside? Where do they stand? *Are they rejected or accepted?*

The eunuch was accepted on this confession, and most assuredly there has been since then no special messenger sent from heaven with any instructions to raise or alter the conditions!

But again, notice the very decisive words with which the beloved disciple closes his twentieth chapter: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written" (now notice the purpose for which they were written) "*that ye might believe that Jesus is the Christ, the Son of God*"; (the very exact terms of the eunuch's confession of faith to Philip: but notice, further, what is the result) "*And that believing ye might have life through His name.*"—John xx, 30-31.

There again, stated in the clearest language, are the terms on which salvation is dispensed: "*That ye might believe that Jesus is the Christ, the Son of God*: and that believing ye might have life through His name."

The whole preaching of the Apostles seems to have been directed to proving that Jesus was the Christ.

St. Peter, at Pentecost, voiced this very clearly: "Therefore let all the house of Israel know assuredly, *that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*" —Acts ii, 36.

Look what St. Paul preached immediately after his conversion. Acts ix, 20, says: "*And straightway he preached Christ in the synagogues,* THAT HE IS THE SON OF GOD."

Take the case of St. Paul and the jailer. Awakened at midnight, alarmed by the earthquake, and the loosing of the prison doors, the jailer cries out, "*Sirs, what must I do to be saved?*" And the record goes on to give the condition, not conditions, for there is only one: "*Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*" And the record continues, "he took them *the same hour of the night,* and washed their stripes; and was baptised, he and all his, straightway."—Acts xvi, 29-33. There was no time here for any instructions except the barest and most elementary. Yet it was sufficient, for, without waiting for the morning, the jailer took them and washed their stripes; and was baptised, *he and all his, straightway!*

In all these cases the test seems to be belief on Christ as the Son of God. And this is in perfect accord with Christ's own words which we have quoted before: "*If ye believe not that I am He, ye shall die in your sins.*"—John viii, 24.

That is the crucial testing-point!

Even the prophets gave the same testimony: "To Him give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins." —Acts x, 43.

Now if all this is true, belief in the Virgin Birth is the vital and essential condition! *That goes with the fact that He is the Son of God!* Otherwise, Christ was the son of man, and only man! *For only as the Virgin Birth is true could Jesus be the Son of God!*

If this is so, what about the position of those who reject the Virgin Birth? That is a vital question! For if the acceptance of Jesus as the Son of God be the one essential to salvation, where do those stand who think and say that Christ was simply Joseph's son? Now we may understand why the Devil has so earnestly sought to destroy faith in the Virgin Birth.

Why do we not follow the example of the Apostles? Why do we not take knowledge of what they said and did?

If I were a preacher, and had before me an audience, say, of 1,000 people, I should feel quite justified in saying to them something like this:—

"Very few of you are actually members of Churches; not above one in every ten are actually included in the inner circle of the recognized saints. But if I were to ask everyone to stand up who believes in his heart that Jesus Christ was the Son of God, nine out of ten would respond."

Now why this terrible discrepancy? *The one ought to be exactly the same as the other, both in number, and also individually.*

If we take the men in the street, the men in our large factories and workshops, and subject them to the same question, thousands of them who make no profession of religion would say, "Yes, I believe that Jesus Christ was the Son of God."

Now I would say to those 900 standing confessing people whom I am supposed to have before me, "*I claim you for my Master everyone of you.*"

But says someone, "They are not good living men." Then my answer is, "*This is the way to make them.*"

The Church has come down on these men and made them feel that this faith in Christ as the Son of God is an empty nothing. If I know anything of Scripture, it is the vital living faith of the Apostles, and the teaching of Our Lord Himself.

I would say to the 900 "You have confessed to the same faith as the eunuch, you have confessed it in the same words; who am I that I should say that the same results do not follow?"

How dare I refuse or exclude you and others of like faith to the eunuch whom the Apostle Philip received?

You have far greater knowledge than the eunuch! His instruction lasted only a few hours, from one preacher, on one solitary occasion.

You have heard hundreds of sermons, you are instructed. Yet he with his ignorance was not rejected! Ignorance which was so profound that only a few hours before he had actually exclaimed, "Does the prophet speak of himself or of some other man?"

So that when the enlightenment of the eunuch came, it was a new-found enlightenment founded upon instruction only a few moments before received.

Yours is a long and firmly established conviction of years. You can say, and could have said it for many years past, and with all your heart, "*I believe that Jesus Christ is the Son of God.*"

I claim you all for my God!

But you say, "*I am not converted.*" Aren't you? There is the trouble, and the Church's error! When did the eunuch's conversion take place?

His conversion took place the very moment that his heart seized hold of that thrilling, vital, transforming Truth, "*Jesus Christ is the Son of God.*"

I know of no condition which was present in his case but which is also present in yours. *And if that glorious confession*

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was the conversion of the eunuch, is it not also yours? Surely, surely, it must be!

We have hung too many fripperies and follies round that great thing, conversion. We have added many things that the Scriptures do not add; *and we have forbidden the knowledge and expectation of conversion to thousands who have complied with the Scriptural conditions!*

St. John, the beloved disciple, declares without any qualification whatever, "WHOSOEVER BELIEVETH THAT JESUS IS THE CHRIST IS BORN OF GOD."—1 John v, 1.

That is wondrously clear, and is equally decisive and unalterable. And it for ever stands forth in God's Word as the definite deciding thing.

The Church of England in the Belief gives it great prominence and importance.

"I believe in God the Father, Almighty, Maker of heaven and earth, *and in Jesus Christ, His only Son Our Lord.*"

There is the whole belief in miniature in that one phrase! Having said that, all the rest follows. Refusing to say that, it is no use saying the remainder.

But someone says, "What about the other commands of Scripture?"

The first stage of the believer's life having begun, there comes at once upon him the obligations of discipleship.

"These things I command you that ye love one another."

"If ye continue in My word, then are ye My disciples indeed."—John viii, 31.

But let us never forget what the first work is. "This is the work of God, *that ye believe on Him whom He hath sent.*"—John vi, 29.

"Verily, verily, I say unto you, He that believeth on Me hath everlasting life." (v. 47.)

The Christian Church has made thousands of converts and never claimed them!

She is like the farmer who, sowing good seed in his field, finds it springing up abundantly; yet through neglect or ignorance *it is never reaped!*

Possibly, too, it may be because he thinks *the crop no good*: and so whole cornfields are never garnered; left to rot!

Sown indeed and grown; but never reaped! So with the Christian Church!

And why? *Because we have looked for a different crop!* We have thought the crop no good.

And yet that very result was what the Apostles toiled for and spent their lives to achieve.

It is greatly to be feared that we have erected purely human barriers between men and God.

God's terms of salvation and acceptance are clearly shown in His Word, *and they are not the same as man's!*

Man rears up the confessional box, the penitent form, the enquiry room, and many other hindrances and obstacles to entrance into the visible Church. None of these things obtained in the Apostles' days.

Their practice, as has been shown, was to preach Jesus as the Son of God, *that hearers might believe that and accept it while they preached, there and then;* for that was the aim and purpose of their preaching; and that, accepted and confessed by their converts, they were received as followers of their Lord and Saviour.

But someone says: "That is a great lowering of the standard of fitness." Is it? The true standard has never been any higher! Our Lord Himself fixed the standard and made the conditions! His Apostles and disciples all followed. "*Whosoever believeth that Jesus is the Christ is born of God.*"—1 John v, 1.

There is the New Birth which Christ spoke of to Nicodemus!

But someone says: "What about the sacrifice of the Cross. Where does that come in?"

It all comes in as a consequence of the Divine revealing of Christ as the Son of God: *for in that alone is it made effective.*

If Christ be only a man, it has no atoning efficacy for anyone, and His death was simply a tragedy and a misfortune, but nothing more.

However good He was, if only a man, His substitutionary offering would be valueless! Nay, He Himself, being like all the rest, a sinner, would need other help.

Only because Jesus *was the Christ, the Son of God,* could this be said of Him:—"Jesus Christ by the grace of God tasted death for every man." And this:—"The blood of Jesus Christ *His Son cleanseth us from all sin.*"

"These things have I written unto you *that believe on the Name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God.*"—1 John v, 13.

The whole purpose of the Epistle is that we may believe on the Name of the Son of God: and thus, by believing on that Name, have eternal life.

OUR TOUR IN THE EAST.—IV.

HEBRON.

BY HERBERT GARRISON.

OUR visit to Hebron was one never to be forgotten because of the very special privileges which we enjoyed of entering the Great Mosque, and seeing the actual Cenotaphs of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah; and of looking down into the Cave of Machpelah, where lies their dust;—the most sacred grave to us on earth, save alone the place where Our Lord's Body was laid.

This inestimable privilege was granted to us by the Head of the Islamic religion in Jerusalem through introductions initiated by Major Knowles, President of the B.-I.-W.F.

At first I feared the privilege of entering would not be granted to the other members of our party, but my appeal that they might be included was eventually acceded to.

The officials of the Mosque were impressed by the order I presented and were courteous and obliging; but the natives of the town are very fanatic, and they made us feel that our presence was resented.

Some months afterwards the stringent restrictions were removed; now tourists can visit the Mosque on payment of a fee.

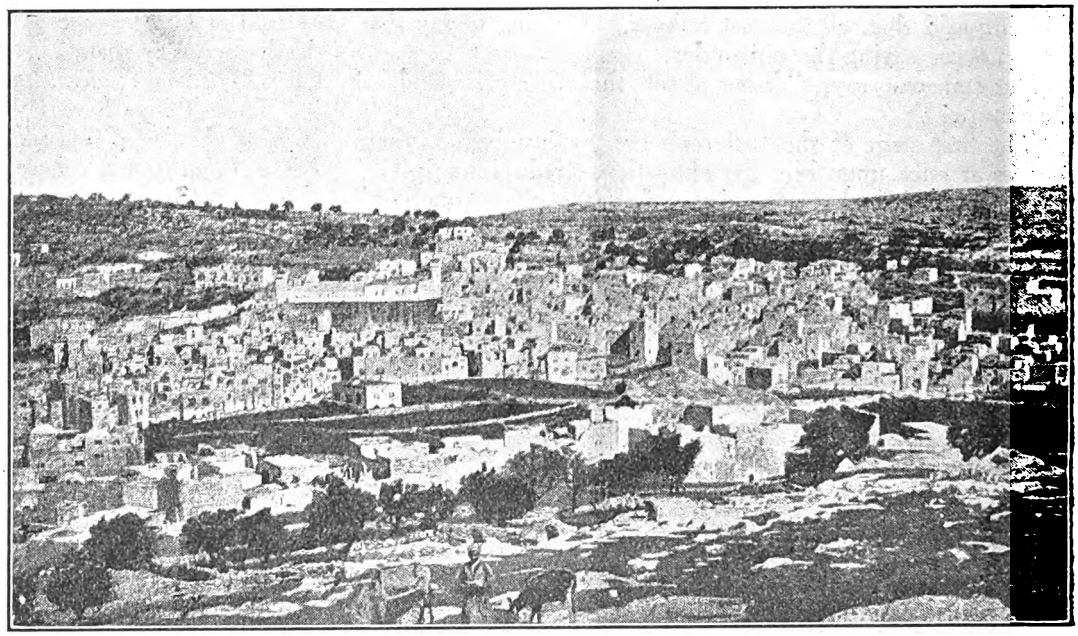
Hebron is one of the oldest towns of Palestine. A mediæval tradition even went so far as to localize in this vicinity the creation of Adam. Its ancient name was Kirjath-arba, derived from Arba, the father of Anak the giant (Joshua xxi, 11; xv, 13,

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14). It was " built seven years before Zoan " (Num. xiii, 22), *i.e.*, Tanis, the chief town of Lower Egypt ; and when Josephus writes, it is already over two thousand years old. In the time of Abraham it took the name of Mamre, doubtless after Mamre the Amorite, the friend and ally of Abraham (Gen. xiv, 13, 24 ; xxxv, 27). At that time it was probably a walled city ; for, when Abraham bought the field of Machpelah, a contract was concluded in the presence " of the children of Heth, even of all that went in at the gate of his city " (Gen. xxiii, 10). Mamre, however, appears to have been west of the town which later grew round the Cave of Machpelah (Gen. xxiii, 19). It was here that Abraham lived. To that fact is due the great reverence in which it is held by the three great faiths of the world. Dr. Norman Macleod, writing of this tomb, has said : " The Holy Sepulchre in Jerusalem separates Moslem, Jew and Christian ; here they assemble together. The Moslem guards this place as dear and holy. The Jew from every land draws near to it with reverence and love. The Christians of every kindred and tongue and creed visit the spot with a reverence equally affectionate. And who lies here ? A great king or conqueror ? A man famous for his genius or his learning ? No ; but a Patriarch who pitched his tent 4,000 years ago among these hills, a stranger and a pilgrim in the land, and who was known only as El-Khalîl—'the Friend.' By that blessed name Abraham was known while he lived ; by that name he is remembered where he lies buried ; and by that name the city is called after him."

From Hebron Joseph set out to seek his brethren in Shechem ; and to Hebron those brethren returned, bearing with them the blood-stained coat of many colours. "And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days " (Gen. xxxvii, 34). It was utterly destroyed by Joshua (Joshua x, 36–37), and became the chief city of the House of Caleb (Joshua xiv, 13). It became a city of refuge, in which fugitives found sanctuary. David lived at Hebron for a period of seven and a half years, when he reigned over Judah alone (2 Sam. ii, 1–11) ; and his son Absalom was born here. At the gates of Hebron, Abner was treacherously murdered by Joab, who " took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died . . . And King David himself followed the bier " (2 Sam. iii, 27–31). The traditional tomb of Abner is pointed out in the town, but is of little interest. Hither came the rebellious Absalom, under the pretext of performing a vow, and he " sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron " (2 Sam. xv, 10). Hebron was later fortified by Rehoboam, and was re-peopled at the end of the Captivity. It fell into the hands of the Edomites and was recaptured by Judas Maccabeus. Josephus makes it a town of Idumæa. The city was destroyed by the Romans, and for a long time lacked any real importance. It revived, however, during the Moslem occupation, and was a considerable town when captured by the Crusaders, who called it Castellum, or Praesidiun ad sanctum Abraham, or, shortly, St. Abraham, and made it a feudal fief of the Knight Gerard of Avesnes. A Latin bishopric was established here in 1167. Twenty years later it fell into the hands of Saladin.

Hebron is divided into seven districts. The first of these, Hâret Bâb ez-Zâwiyeh, is seen to the right when entering the town. To the south-west, on the hill Djebel Rumeideh, stands the Mosque of Deir el-Arb'aîn, Convent of the Forty. On the same hill there are ruins of Cyclopean walls, and among these is the tomb of Jesse (Isai) father of David. Facing this, in the north-west of the town, is the district known as the Hâret Esh-Sheikh, so called because of the beautiful Mosque of the Sheikh 'Ali Bakkâ constructed in the thirteenth century and distinguished by an elegant hexagonal minaret. Through this quarter runs an aqueduct which carried the waters of 'Ain Khash-Bir Sârah, or Sarah's Well. In Hebron and its vicinity there are at least ten wells and twenty-five springs. To the south of Hâret Bâb Ez-Zâwiyeh is Hâret el-Kazzâzîn, the quarter of the glass-workers. Hebron is renowned for its blown glass. The principal articles made in its interesting furnaces are lamps and coloured glass rings. It has been a Hebron industry ever since the Middle Ages, and has been

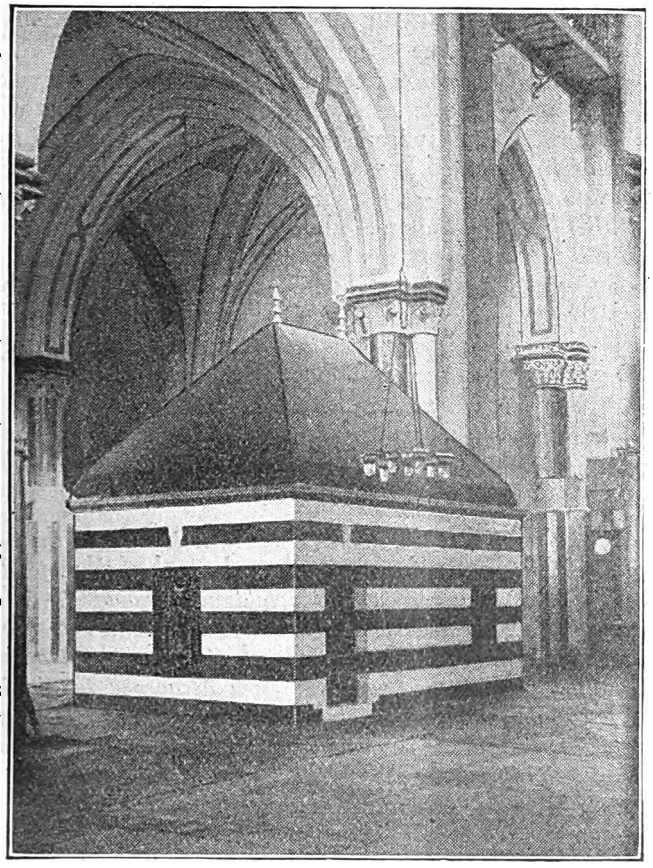


HEBRON.
The Mosque is the large building seen slightly to the left of the centre.

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supported since the British occupation by the Pro-Jerusalem Society. East of the Hâret el-Kazzâzîn is the quarter of the water-skin makers, the Hâret el-'Akkâbi; south of this is the Hâret el-Haram, which is the quarter of the sacred enclosure, and the Hâret el-Mushâreka. South-eastwards lies the Hâret el-Kitûn, the quarter of the cotton workers. Interesting is the tiny mediæval Ghetto, with extremely narrow streets and an old Synagogue.

In the bed of the valley, south-west of the Haram, are two large reservoirs, Birket el-Kazzâzîn, the Pool of the Glass-blowers, and Birket es-Sultân, the Sultan's Pool. The former of these is 86 feet long by 56 feet wide by 28 feet deep; it is



Cenotaph over the Tomb of Abraham in the Mosque at Hebron. The actual Tomb is in the Cave of Machpelah under the Mosque.

irregular, and in ruin. The latter is 21½ feet deep, and is a square measuring 44 yards on each side; it is solid, regular and well constructed, having been restored in 1280. This is traditionally the "Pool of Hebron" of 2 Sam. iv, 9–12.

North of the hill Kubb el-Jânib, to the south of the town, is the Quarantine Station erected to receive pilgrims returning from Mecca. Beyond this is a large Moslem cemetery.

The Haram.—Hebron's chief object of interest is the Haram, which encloses the Cave of Machpelah. A mosque occupying the south side of the Haram, and at one time a Crusaders' church, probably built on the site of a church of Justinian's time, encloses the cave. It is a spot sacred alike to Jew, Christian and Moslem, and recalls many touching scenes from the Old Testament. Sarah, the beloved wife of Abraham, "died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight" (Gen. xxiii, 2–4). The contract with the sons of Heth was made in the gate of the city, and in the presence of all the people; its details were such as are entered upon to this very day. The contract provided that the field, the cave, the trees in the field, all should be "made sure unto Abraham for a possession." The Patriarch then buried his wife, Sarah, "in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan" (Gen. xxiii, 17–19). When Abraham himself died, he was buried by his sons Isaac and Ishmael in the Cave of Machpelah (Gen. xxv, 8–9). Later, when Jacob lay near to death, he reflected upon this quiet burial-place in the land of his fathers, and called his sons about him, charging them to bury him with his fathers "in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah" (Gen. xlix, 29–31). Joseph with "all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house . . . both chariots and horsemen," carried the embalmed body of Jacob from Egypt into the land of Canaan to the Cave of Machpelah (Gen. 50, 7–9).

The outer wall of the Haram is composed of large drafted blocks, and reaches a height of about 40 feet; it is strengthened externally by square buttresses, and is probably of the Herodian period. The upper part of the wall is of Arab construction, and is crenelated. Of the four minarets which originally flanked it, one at each angle, only those on the north-east and north-west have survived. Two flights of steps, one from the north and the other from the south, lead between this outer wall and modern enclosing wall to the interior of the court.

The Mosque on the south side of the sacred enclosure measures 70 feet from north to south and 93 feet from east to west. Four columns divide the interior into a nave and aisles running north and south. The walls are overlaid with marble to a height of six feet. The Cenotaphs of the Patriarchs and their wives are hung with gold-embroidered green cloth. The pulpit of the Mosque is a fine example of twelfth-century Moslem wood-carving. A hole in the floor of the Mosque shows a square chamber below; in the east wall of this chamber there is a door, like that of a Hebrew tomb. It forms the entrance to the inner part of the "double cave" of Machpelah, which formerly could be reached by a stair from the church.

Benjamin of Tudela (A.D. 1160) claims to have entered the cave and inspected the tombs.

It was in 1862 that the Prince of Wales—later King Edward VII—and Dean Stanley had the privilege of entering the Mosque and seeing the Cenotaphs by special permission of

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the Sultan of Turkey. I cannot do better than give the account of this visit in Dean Stanley's own words :—

"Before our arrival at Hebron, the Governor of Jerusalem, Suraya Pasha, had made every preparation to ensure the safety of the experiment. Accordingly, as the protracted file wound through the narrow valley by which the town of Hebron is approached, the whole road on either side, for more than a mile, was lined with soldiers. The native population, which usually on the Prince's approach to a town streamed out to meet him, was invisible, it may be from compulsion, it may be from silent indignation. We at length reached the green sward in front of the town, crowned by the Quarantine. There Suraya Pasha received us. It had been arranged that His Royal Highness should be accompanied by the two members of the party who had given most attention to Biblical pursuits, so as to make it evident that the visit was not one of mere curiosity, but had also a distinct scientific purpose. It was, however, finally conceded by the Governor that the whole of the suite should be included, amounting to seven persons beside the Prince. The servants remained behind. We started on foot, two and two, between two files of soldiers, by the ancient pool of Hebron, up the narrow streets of the modern town, still lined with soldiers. Hardly a face was visible as we passed through ; only here and there a solitary guard, stationed at a vacant window, or on the flat roof of a projecting house, evidently to guarantee the safety of the party from any chance missile. It was, in fact, a complete military occupation of the town. At length we reached the south-eastern corner of the massive wall of enclosure, the point at which enquiring travellers, from generation to generation, have been checked in their approach to this, the most ancient and the most authentic of all the Holy Places in the Holy Land.

"Up the steep flight of the exterior staircase—gazing close at hand on the polished surface of the wall, amply justifying Josephus's account of the marble-like appearance of the huge stones which compose it—we rapidly mounted. At the head of the staircase, which, by its long ascent, showed that the platform of the Mosque was on the uppermost slope of the hill, and therefore above the level where the sacred cave would be found, a short turn at once brought us within the precincts, and revealed to us for the first time the wall from the inside. A later wall of Muhammadan times has been built on the top of the Jewish enclosure. The enclosure itself, as seen from the inside, rises but a few feet above the platform.

"Here we were received with much ceremony by five or six persons, corresponding to the Dean and Canons of a Christian cathedral. They were the representatives of the forty hereditary guardians of the Mosque.

"We passed at once through an open court into the Mosque. . . . . The whole building occupies about one-third of the platform.

"I now proceed to describe the Tombs of the Patriarchs, premising always that these tombs, like all those in Muhammadan mosques, and indeed like most tombs in Christian churches, do not profess to be the actual places of sepulture, but are merely monuments or cenotaphs in honour of the dead who lie beneath. Each is enclosed within a separate chapel or shrine, closed with gates or railings similar to those which surround or enclose the private chapels or royal tombs in Westminster Abbey. The two first of these shrines are contained in the inner portico or narthex. In the recess on the right is the shrine of Abraham, in the recess on the left that of Sarah, each guarded by silver gates. The shrine of Sarah we were requested not to enter, as being that of a woman. A pall lay over it. The shrine of Abraham, after a momentary hesitation, was thrown open. The guardians groaned aloud. But their chief turned to us with the remark, 'The Princes of any other nation should have passed over my dead body sooner than enter. But to the eldest son of the Queen of England we are willing to accord even this privilege.' He stepped in before us, and offered an ejaculatory prayer to the dead Patriarch : 'O Friend of God, forgive this intrusion.' We then entered. The chamber is cased in marble. The so-called tomb consists of a coffin-like structure about six feet high, built up of plastered stone or marble, and hung with three carpets, green embroidered with gold. They are said to have been presented by Muhammad II, the conqueror of Constantinople (A.D. 1453), Selim I, the conqueror of Egypt (A.D. 1518), and the Sultan Abdul Mejid. It was impossible not to feel a thrill of unusual emotion at standing on such a spot—an emotion enhanced by the rare occasion which had opened the gates of that consecrated place, as the guardian of the Mosque kept repeating to us as we stood round the tomb, 'to no one less than the representative of England.'"

WEEK BY WEEK.

By A. R. H.

In last week's article we considered the fact that whilst in the past the progress of Empires had been along the path of War, to-day a new path had been opened to the children of mankind. With the advent of Brith-ain, Land of the Covenant, with her galaxy of daughter Covenant nations, a new horizon has been opened to the life of peoples. Transition from decadence to virility, from chaos to cosmos, is to be brought about by a new influence—constructive, beneficent, cosmic in its power and effectiveness—the Pax Britannic influence of the Kingdom. Absorption, not Conquest, is to be the process of development followed by the nations in relation to the Kingdom, in a world and civilization which has abolished war as an instrument for the settlement of international disputes and the only effective means of changing frontiers.

For in the Brith-ish Commonwealth of Free Nations[1] *there is presented to the world—for the first time—the nucleus of a Kingdom Civilization which any and every nation can join without loss of prestige or power.*

If the spirit of man were behind this Kingdom Organization then history would repeat itself, for this Family of Nations, following in the tradition of the Empires of the past, would be subject to like laws of imperfection and decay.

But the spirit of God is behind the Kingdom. No historian is ever to record its decline or fall.[2] *War may be safely abolished as the test of any nation for the presence of this new spirit*[3] *is a guarantee against the manifestation of an universal, perpetual stagnation.*

[1] Cf. Gen. xxxv, 11. [2] Cf. Dan. ii, 44. [3] Cf. Ez. xxxvi, 26.

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The spirit of man is frail and changeable. The spirit of God is vital and unchangeable. The works of God are permanent and enduring.

* * *

Turning from our consideration of the attempts being made by the civilized nations of the earth to outlaw War, we will examine the second of the three outstanding events which serve to show the tendency of the world's thought in relation to this great question. We refer to *David Lloyd George's* challenge to the Churches. Thus he declares:—"As one who was a Minister at the time war was declared I say that if the

CHURCHES OF CHRISTENDOM

had come together and said, 'Halt! This murder must not begin,' there was not a single Minister or a monarch who would have dared do it. The last war was made by monarchs, statesmen and warriors, who were all Christians.

"We say we have learnt our lesson. But among the incidents depicted in the great pageant at ALDERSHOT was the most sanguineous battle of the Peninsular War—BADAJOZ.

"In the last war it would have been an insignificant skirmish as far as losses are concerned. *After* 100 *years of Christianity has elapsed the carnage is infinitely more terrible.*

"Judging by the beginning of the 20th century and the beginning of the 19th century, when these battles were fought, not only has the Church made no progress with its

MISSION OF PEACE ON EARTH

and good will among men, but it has gone back.

"If the Churches were united *they ought to force disarmament on the world. You will never get peace by declarations outlawing war.*

"It is said that the Church is not responsible. I say it is. If the Church does not contain a majority of the population, it contains a majority of the people who matter, who govern, who rule, who dominate everywhere. If they all stood together for the Prince of Peace,[4] His cause would be irresistible.

"I think the Churches will begin to think of answering these questions. It rests with them, and if they do not do it *I cannot see where the hope is to come from.*"

This outburst is of value in that it fairly represents the tide of public feeling. It reflects the confusion of thought which is the inevitable result of the inability to distinguish clearly between the separate functions of CHURCH and KINGDOM. It is symptomatic of widespread misconception and is not the isolated view of an individual only.

But what is the mission and the function of the CHURCH? The mission of the CHURCH is to exalt peace as the governing ideal for all men of good will on earth.

But if it is the function of the CHURCH to proclaim the Peace, it is the function of the KINGDOM to establish Peace.

The Church preaches peace in the name of the Prince of Peace. The Kingdom takes the Pax Britannica to the uttermost parts of the earth.

The CHURCH inspires men with a great ideal. The KINGDOM transforms ideal into practical reality.

[4] We seem to hear an echo of Isa. ix, 6, here. But Isaiah shows most emphatically that the establishment of peace on earth is not the work of the Church, but the prerogative of the Kingdom and Throne of David. See verse 9.

Meanwhile the effectiveness and permanent success of practical action depends upon clarity of ideal, of national aim and purpose. The CHURCH remains the nucleus for all regenerative influences in the national life. It remains guardian of the purity of our national ideals. Its vision, burning with the brightness of a divine flame, still inspires the heart of the KINGDOM, re-energizing and regenerating its forces, sending them forth renewed for further action in a workaday, a worldly and material environment.

The establishment of Peace in the earth is the prerogative of the KINGDOM and the THRONE of DAVID.

We cannot fairly blame the Church for failing to do that which is not her mission. The Church can proclaim the Peace. It cannot by the nature of its office uphold the Peace.

To-day we have a chaotic state of affairs. The Church is charged with preaching Peace, but doing nothing to enforce the Peace, whereas the Church was never intended to be used as an instrument of direct action in this fashion.

Moreover, the KINGDOM is under censure for not taking further steps to renounce the very weapons which God has provided for the maintenance of peace.

To force disarmament is no solution. For if every lethal weapon in the world were destroyed to-morrow there would still remain the resources and the human ingenuity to make new ones. There is only one solution. And that is the advent of

A NEW SPIRIT.

"Whence come wars?" cries the Apostle James,[5] and answers, "Even of your lusts." And psychologically he is right. For when Love not lust, when CHRIST not self, is enthroned in every heart, then will wars cease from troubling the earth.

Herein lies the fundamental cause of war. But historically (having regard now to immediate rather than fundamental causes) those who, prior to 1914, preached Peace when there was no Peace, are as much responsible for the last great struggle as anybody.

For it was Britain's unpreparedness and apparent tendency towards neutrality which tempted the Aggressor to set forth his hand. A strong Britain, unweakened by pacifist propaganda, would have given the Aggressor nation cause for pause and cause to think.

In 1914 the Churches were at work preaching peace, as their presence by representative in conference at CONSTANCE bears witness. But their voice was drowned in the clamour of a world whose temper could not possibly be restrained.

More than this—except the official calling of the nation to prayer—it could not possibly have done. Thus far the Church stands vindicated. For the Church is ordained to preach a doctrine, not to create political machinery.

The nation is provided with the guidance and counsel of the CHURCH and with the power and machinery for carrying out its purposes. But what is the use of preaching peace if the KINGDOM is deprived of the power for maintaining peace?

Disarmament is not the road to peace. It is the road to sure destruction.

[5] James iv, 1.

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For during the present transition period, pending the universal spreading of the new spirit of the new covenant among the nations, the ancient exhortation, "*Fear God, but keep your powder dry*," remains a true doctrine, if somewhat crude in temper and expression. And it is as true in spirit as the parallel declaration, "When a strong man *armed* keepeth his palace, his goods are in peace."[6]

Both these dictums, the one a testimony of historical experience, the other, counsel from the lips of One Who was infinitely wise, confirm the necessity for Kingdom authority in support of doctrine.

The CHURCH exists to preach peace. The KINGDOM exists to establish it.

We cannot therefore justly blame the CHURCH because it fails to perform a function allocated to the KINGDOM. We cannot fairly blame the KINGDOM, if, emasculated by the false doctrine of disarmament, it fails to maintain the peace.

"Peace on earth to all men of good will" is transposed to read "Peace on earth and good will to *all* men."

There is a distinction with a difference here. Undoubtedly the will of GOD is good toward all. The FATHER is kind even to the ungrateful. It is the will of GOD that all men should repent and, turning back, find Him.

But there can only be peace on earth to all *men of good will*. There is and can be no peace to the wicked.[7] Why? Because they are not *in* Him Who is our peace[8] and alone can give men peace. The thoughts of the wicked (or lawless) are carnal, not subject to law.[9]

In conclusion, those who "cannot see where (apart from intervention by the Churches) hope is to come from" might well ponder the significance and derive comfort from this statement[10]:—

"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."

Thus it is written of the PRINCE of PEACE[11] and of His BRITH-ISH KINGDOM NATION in the earth.

(To be continued.)

MAN AND EARTH: A CO-ORDINATED CREATION AND INTERDEPENDENT.—PART I.

BY BEN ISRAEL.

THE purpose of matter may be an expression by which Deity demonstrates a phase of His power and processes. These latter as they pertain to angels, perhaps; most certainly with regard to man in his primordial sphere of activities, himself being in part matter and subject to its limitations.

Nature presents many paradoxes. Not least among them is the earth. It is one of the small heavenly bodies, but has such enormous potential value, apparently, that the sun himself may be viewed as an appendage together with the accompanying planets of the system. This proposition is easily demonstrable if we approach the subject above indicated from the angle of relative values.

MAN'S ESTIMATE OF THE EARTH.

Man reckons the earth by its size as compared with the sun and other heavenly bodies. To the physicist the sun appeals scientifically as the major unit, since it is the central luminary and gravitational centre of the family of spheres.

REVEALED VALUATION.

The theologian turns to the Bible and reads statements therein concerning the earth and surrounding heavens, couched in phraseology that mysteriously, though unmistakably, associate the heaven and the earth with the physical and moral history and development of man; disclosing some astounding facts for our reflection and edification; weaving into the warp a thread here, a thread there of the same colour, until a doctrine stands forth of the things specified, declaring their Divine appraisement.

This discovery leads us to suspect that the intelligent beings occupying the earth are the most essential among the works of Creation. We are understanding the habitat, earth, circumstantial, as involved with the fortunes of the inhabitants, and with them it will change according to a law of co-ordination which we see demonstrated in the history of the earth and man, verified by revelation. We shall present the argument from the standpoint of the foregoing allegations, based upon the following premises: 1. Man, in his relationship to God, is the most important work in Creation. 2. Earth, man's habitat, is to continue as now constituted through the period of man's material and moral development, to end with the perfection and change of the human race.

3. Earth, therefore, must be the superior orb in the solar system, its future change involving the reorganization of the whole.

It is evident that Elohim created the heaven and the earth as a means to the end of glorification of the Son; Whom we know in this world as Jesus; Who is the Word, by Whom all things were made that are made. "In the beginning, Elohim created the heaven and the earth. And the earth became 'desolation, destitution,' and darkness was upon the face of the 'tumultuous swellings.'"—Gen. i, 1-2. *Vide* Psalm cii, 25.

The face of the earth as we see it to-day reveals everywhere the gigantic scars and marks of former ruin. It is now undergoing a process of partial recovery under the active guiding genius of civilised man, assisted by the metamorphic agencies of nature. Regarding the earth as a recovering ruin, we refer the reader to the work of Professor George McCready Price, entitled "The New Geology," chapter xli being especially *apropos*.

As an ideal residence, our earth offers at present some pronounced disadvantages. Three-quarters of its surface is submerged in salt water. A considerable portion of its land surface consists of rocks and arid sand. The hemispheres, northern and southern, are capped by uninhabitable ice. These physical and geographical features are in perfect accord with the geological.

[6] Luke xi, 21.
[7] Isa. xlviii, 22; lvii, 21; lix, 8, etc.
[8] Eph. ii, 14; John xvi, 33.
[9] Cf. Rom. viii, 7, with Isa. xxvi, 3, etc.
[10] Isa. ix, 7.
[11] See Isa. ix, 6.

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On every hand we see the strata of the earth exhibiting signs of stupendous, universal convulsion in the past, the annihilation of superabundant organic life, and the results of fire in numberless regions which do not always conform with volcanic activity, but rather with heat engendered by friction and block pressure when the strata were suddenly laid down, or displaced promiscuously, mountains and hills moved or turned over, and the extensive drift masses and areas formed.

So violent and vast must these movements have been that they may be sufficient to account for the phenomena of the anticlines and synclines of the present contorted exterior of the surface, the aftermath of a change from the former tropical to the now diversified climates distinguished by the extremes of heat and cold. As touching the pristine tropical garden, the everlasting snow and ice of Arctic America and Siberia yield up their proofs. Furthermore, a destruction and change of the old world is voiced and repeated in Scripture, and the cause attributed is sin and a broken law.

We are not bound to confine ourselves to this globe for indubitable proofs of past changes in the machinery of the universe on a stupendous scale in the adjacent heavens. Indeed, as we investigate the astronomical field before us, we are brought to the conclusion that the interruption there involves and accounts for the change here.

Lucifer's rebellion, fall and expulsion from heaven was the moral cause for the physical overthrow of his kingdom and throne, Eden, "the Holy Mountain of God."

There are all around us the remains, apparently, of a disrupted planet. A stream of star dust whirls around the sun, crossing at two nodes the path of the earth. Our globe has been picking up, ever and anon, during the era of man, masses of falling rock, meteorites, which contain nickel and iron; some yield diamonds. The great meteor of Arizona is different from ordinary aerolites, in that it contains platinum. Found and measured a few years ago, it is nearly 550 feet in diameter, and formed, at the impact, a crater which averages 3,750 feet across. The crater rim is nearly circular and is 200 feet high. So rich in platimun is the rock, that it is estimated a billion dollars' ($1,000,000,000) worth will be extracted, more than all the bulk of the world's present store of that metal. Besides platinum, which constitutes the chief commercial value, there are inferior diamonds; while the nickel steel, abundant in the composition, will assist materially in paying expenses of uncovering and reducing the ore. The character of this asteroid, in common with its smaller relatives found in various localities, indicates a planetary source for all.

A composite remnant of this old star is, perhaps, the moon. She presents a scene of utter and complete desolation. Lifeless, a stricken waste, pitted with gigantic craters and pot-holes, her usefulness consists, as far as we know, in highly reflective power; and in that capacity she "rules the night and the stars." Her craters, some of which are of enormous extent, are non-volcanic, and reveal by their structure a part, at least, of the moon's origin. Her mass has been literally built up and aggregated by an ancient bombardment of meteoric hail. So terrific was the impact in the case of many of the larger units that vast mountain peaks, thousands of feet in altitude, arose from the centres of the craters as the result of the reaction; and the curious spectacle is presented of craters overlapping at the rims which explains in a measure the nature of the phenomena. That the moon rather than the earth experienced this special, cataclysmic assault can be reasonably explained on the theory that the latter was not here at that time, but was moving in an orbit considerably distant from the scene of the planetary disaster, and previous to the time when the earth was "removed out of her place." That the asteriods which occupy the space between Mars and Jupiter are the remnants of a destroyed planet is no new theory. Why the bulk of Jupiter is greater than all the rest of the planets combined and in his infancy as compared with his lilliputian elders, Mars and the earth, might be answered by accrediting him with the gaseous, aqueous and unconsolidated matter pertaining to Eden which the Almighty has delivered into his keeping against the day of reconstruction, "A new heaven and a new earth."

We need not follow these suggestions further for evidences of a once splendid orb which we shall call Eden, the name indicated in the Bible, in which Lucifer ministered, occupied a throne, and "walked up and down in the midst of the stones of fire." Eden signifies pleasure. It is used a number of times in the Bible as the locality, *par excellence*, with which to compare any delectable place.

When the disruption of this planet occurred and the fragments were projected, some downward toward the sun, others upward into or beyond the orbits of Mars and Jupiter, the solar system immediately went out of balance in consequence, and a readjustment had to take place. Venus was near the sun and, perhaps, the interior orb with the earth revolving in or near the present orbit of Venus. Thus we may fully account for the earth's tropical condition under its ancient organisation. It is quite evident this very climate prevails now in the Venus cosmogony, though her sub-aerial surface is too profoundly veiled behind a cloudy atmosphere to afford us much information. At all events, at such a time, the earth was removed out of its place, according to the teaching of Scripture, in mighty, cataclysmic convulsion. The oceans rose in vast, translation waves and covered the highest mountain, chaos intervening during the interval of adjustment while the earth was finding her new orbit. Meanwhile the sun's photosphere was in some manner affected, causing a temporary suspension of light, so that "darkness was upon the face of the tumultuous swellings." We prefer this rendering of the Hebrew word, tehom, as altogether expressive of the mundane exterior as seen in the third statement of the Mosaic account. Darkening of the sun is a fact several times mentioned in Scripture. It is in operation during the space occupied by the events spoken of between the first and third verses of the historical narration of Genesis. It occurred and lasted three hours at the Crucifixion of Our Lord. It will re-occur at the end of the tribulation in this present age. The last darkening will take place in the year, or thereabouts, 7000 Anno Mundi, when the solar system will experience its final change. In Isaiah xiv, 9, *et seq.*, we read Lucifer, son of the morning, fell from heaven, because he said he would ascend into heaven and exalt his throne above the stars of God and would be like the Most High. From this we learn that Lucifer, before his fall, possessed a throne.

In Ezekiel xxviii, 12–19, we read that he was the anointed

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cherub that covereth. That he sealed up the sum full of wisdom and perfect in beauty; that he had been in Eden, the garden of God, that all the jewels symbolising the virtues had been his adornments, and that the harmonies of celestial music were in the essence of his being. He was appointed of God the covering cherub; and he had walked up and down in the midst of the stones of fire. His name, character, privileges, indicate that he was the Archangel or governor over a world Eden (of which the garden occupied for a season by our first parents, Adam and Eve, is a replica in miniature), and it appears that the first Eden and the Holy Mountain of God are identical, since he, Lucifer, held there a throne which he thought to exalt above the stars. It is also rational that the Eden, Holy Mountain, was a part of our immediate neighbourhood beneath the stars, though not in the earth.

In Rev. xii, 9, we are informed that Satan and his associates were cast out into the earth after their defeat at the hands of Michael and his angels in heaven. While the results of his expulsion have been appallingly apparent in the history of the human race, we must refer the event itself back to a time antedating the advent of man to account for the presence of the Serpent in the Adamic Eden and his continuous agency for evil since then. With Satan's fall, his former seat and throne were destroyed, and himself cast into the earth, where he has been assigned the kingdoms of this world and all things therein representing rebellion against God. His former throne of glory in the world Eden has, by compulsion, been substituted by a latter empire of oppression and falsehood in the world; earth; and for the purpose, it would appear, of accomplishing his ultimate utter discomfiture and humiliation; and this outcome is the antipodes of the Redemption of man, who will replace Satan and his apostate angels in the Kingdom of God. From such view point, we can appraise worldly kingdom glory as Christ must have regarded in the temptation in the wilderness.

From the foregoing we get the induction: Lucifer, lord of a glorified Eden, sitting on a throne, aspired through pride to rule the siderial universe and make himself equal with the Most High. He fell, and the paradise over which he reigned was destroyed. Its destruction involved the solar universe in temporary anarchy. This is the debacle of nature seen and described by Moses in the initial paragraph of the Creation narrative of the Book of Genesis.

KINGDOM GOSPEL—JUDGMENT.

By H. E. TURNER.

PRELIMINARY to the the subject of judgment, articles have appeared in these pages under "Righteousness" and "Justice and Peace," illustrative of the "Gospel of the Kingdom" and leading up to supremacy of earthly judicature, in the government of Our Lord and Saviour as King on the throne of David. It may appear that the present subject should be kept distinct from Kingdom Gospel, which is anterior to judgment, yet, surely the perfect administration of justice in the future, by Jesus Christ, has a place among the good tidings of the Kingdom.

Judgment is the power of judging and act of judicature. We find an example of the highest order of human judgment in the 3rd chapter of 1 Kings, in a dispute between two women about a child. "Then said the king; The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof." King Solomon, even though of surpassing wisdom and assisted by the law of Sinai, being only human, achieved his verdict by means of artifice; his expedient was effective, but the sentence caused grief and alarm to the mother, and occasioned an exhibition of callousness from the false claimant. In these days of ours, when Divine laws have been considerably displaced or distorted by legislative Parliaments, the most astute and upright of judges is sometimes lacking of power in judgment, being bound by those man-made laws, so that between the human frailty of the judge and defective statutes the cause of justice is not always effected.

The awe of judgment is apt to impress itself on the mind, to the suppression of other perceptions, but the extreme of awfulness relates to the "great white throne," when "the dead, small and great, stand before God," and are "judged every man according to their works" the day of doom; whereas the judgments of Our Saviour "upon His Kingdom to order it and to establish it with judgment and with justice" will be, in effect, to convert the woes, troubles, miseries and privations of life into the happiness and contentment of "peace on earth and good will towards men," when the House of Commons, having ceased to legislate, will no longer cause national troubles by their faulty Acts of Parliament.

Imagination is able to picture the twelve tribes of Israel settled in the land of Canaan, each in its own territory, each with its throned Apostle, judging the tribe. "Ye are they which have continued with Me in My temptations. And I appoint unto you a Kingdom as My Father hath appointed unto Me; that ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke xxii, 28). The judgment of the Apostles will, of course, be in compliance and submission to their Lord and King then reigning and judging on the throne of David, and themselves being superhumanly inspired by Him, the Son to Whom all judgment was committed by the Father (John v, 22).

The pre-eminence of Divine above human judgment was well known to King David, who, when in a great strait, elected to fall into the hand of the Lord, rather than into the hand of man, and sang in psalmody: "I will sing of mercy and judgment: Unto Thee, O Lord, will I sing."

In the days when the "King shall reign and prosper and shall execute judgment and justice in the earth" (Jer. xxiii, 5), there will be no possibility of any infraction of justice, for in the omniscience of His omnipresence nothing will be hid from His all-seeing eye; neither falsehood nor duplicity will afford a cloak or plea to the guilty, while the innocent will be free from suspense or dread in the purity of their integrity and their perfect trust in "The Lord, the righteous Judge," "The Prince of Peace," "The King of Kings."

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ALFRED THE GREAT.

I saw the spirit of Alfred;
Alfred that whom no prince with loftier intellect gifted,
Nor with a finer soul, nor in virtue more absolute, ever
Made a throne twice-hallowed, and reign'd in the hearts
of his people.—SOUTHEY.

* * * *

'Twas Alfred first, with letters and with laws,
Adorn'd as he advanc'd his country's cause.—
THOMAS WARTON.

* * * *

Alfred! the mighty warrior, who quelled and drove afar from him the terrible enemy that had baffled the prowess of all his predecessors; the Father of his people, who listened to all complaints, and redressed all wrongs; the philosopher who raised up a barbarous age towards the height of his own mind, and founded the civilisation of England; the legislator whose laws, after a thousand years, make part of the liberties of his country!—JOHN WILSON.

* * * *

So stands the image of Alfred, shining brightly in the book of the world's history, never defaced by malice or ignorance, nor dimmed by his own errors. These he necessarily possessed, but they have been entirely forgotten in the blaze of his virtues, over which the lapse of centuries has cast no cloud. Severe trial and purifying cleansed him like a noble metal from all dross. Praise can never degenerate into flattery in the case of a great man whose strong sense of duty and exalted principles of morality have led him to employ his time in a truly noble manner. No king or hero of antiquity or modern times can be compared with Alfred for so many distinguished qualities, and each so excellent. Princes more renowned for power and glory, and reigning over greater nations, have always had some defect in their moral character which forcibly contrasts with our high estimation of their mental qualities; and although by the side of Alfred, ruling in his narrow Wessex, their forms appear to tower high amongst the stars, yet this figure, in its smaller proportions, remains one of the most perfect ever held up by the hand of God as a mirror to the world and its rulers.—REINHOLD PAULI.

* * * *

Alfred is one of the most perfect characters in history; a singular instance of a prince who has become a hero of romance, who, as such, has had countless imaginary exploits attributed to him, but to whose character romance has done no more than justice, and who appears in exactly the same light in history and in fable. No other man on record has ever so thoroughly united all the virtues both of the ruler and of the private man. In few other men on record were so many virtues disfigured by so little alloy. A saint without superstition, a scholar without ostentation, a warrior all whose wars were fought in the defence of his country, a conqueror whose laurels were never stained by cruelty, a prince never cast down by adversity, never lifted up to insolence in the day of triumph.—E. A. FREEMAN.

* * * *

"So long as I have lived," he wrote, as life was closing about him, "I have striven to live worthily." It is this height and singleness of purpose, this concentration of faculty on the noblest aims, that lifts Alfred out of the narrow bounds of Wessex, for if the sphere of his action seems too small to justify a comparison of him with the few whom the world owns as its greatest men, he rises to their level in the moral grandeur of his life. And it is this that still hallows his memory among Englishmen. He stands, indeed, in the forefront of his race, for he is the noblest as he is the most complete embodiment of all that is great, all that is lovable in the English temper, of its practical energy, its patient and enduring force, of the reserve and self-control that gives steadiness and sobriety to a wide outlook and a restless daring, of its temperance and fairness, its frankness and openness, its sensitiveness to affection, its poetic tenderness, its deep and reverent religion. Religion, indeed, was the groundwork of Alfred's character. His temper was instinct with piety. Everywhere throughout his writings that remain to us, the Name of God, the thought of God, stir him to outbursts of ecstatic devotion. But of the narrowness, the want of proportion, the predominance of one quality over another which commonly goes with an intensity of religious feeling or of moral purpose, he showed not a trace. He felt none of that scorn of the world about him which drove the noble souls of his day to monastery or hermitage. Vexed as he was by sickness and constant pain, not only did his temper take no touch of asceticism, but a rare geniality, a peculiar elasticity and mobility of nature, gave colour and charm to his life. He had the restless outlook of the artistic nature, its tenderness and susceptibility, its quick apprehension of unseen danger, its craving for affection, its sensitiveness to wrong. It was with himself rather than with his reader that he communed, as thought of the foe without, or of ingratitude and opposition within broke the calm pages of Gregory or Boethius; but the loneliness that breathes in such words never begot in him a contempt for men or the judgment of men. Nor could danger or disappointment check for an hour his vivid activity. From one end of his reign to the other every power was bent to the work of rule. His practical energy found scope for itself in a material and administrative restoration of the wasted land; his intellectual energy breathed fresh life into education and literature; while his capacity for inspiring trust and affection drew the hearts of Englishmen to a common centre, and began the upbuilding of a new England. Little by little men came to recognise in Alfred a ruler of higher and nobler stamp than the world had seen. Never had it seen a king who lived only for the good of his people. Never had it seen a ruler who set aside every personal aim to devote himself solely to the welfare of those whom he ruled. It was this grand self-mastery that won him love and reverence in his own day, and it is this that has hallowed his memory ever since. "I desire," said the king, "to leave to the men that come after me a remembrance of me in good works." His aim has been more than fulfilled. His memory has come down to us with a living distinctness through the mists of exaggeration and legend which time gathered round it. The instinct of the people has clung to him with a singular affection. The love which he won a thousand years ago has lingered round his name from that day to this. While every other name of those earlier times has all but faded from the recollection of Englishmen, that of Alfred remains familiar to every English child.—JOHN RICHARD GREEN.

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NEWS AND NOTES.

THE Secretary-General resumes this week his sketches—"Our Tour in the East." Severe pressure of work has interrupted the series; other articles shall follow later.

* * *

We are looking forward to welcoming and hearing the Rev. Dr. McConnell on Thursday afternoon, July 26th.

* * *

By kind permission of Dr. and Mrs. Maxwell, our Hastings Branch have a Garden Meeting on July 25th, at 3 p.m., at Meopham Bank. Major Knowles is to preside, and the speakers are Mr. John Leech, K.C., Rev. G. H. Lancaster, M.A., and Mr. Herbert Garrison.

* * *

Mr. Henry Proctor will (D.V.) be the speaker at Headquarters on Wednesday afternoon, July 18th, at 3 o'clock, his subject being "Proofs of Holy Writ." On Thursday evening, the 19th, at 7.30, Mr. John Leech, K.C., will continue the subject of his recent address on "The Western Little Horn" of Daniel vii.

* * *

Several clergymen and many workers of various denominations were greatly interested in the meeting in Watts Hall, Southampton, on June 27th, when Mr. J. J. Morey lectured on "The Near Return of Our Lord to Reign." There was a large attendance, and many questions were asked and answered.

* * *

In Regent's Park on Sunday, July 1st, the open-air meeting commenced with a talk by Mr. Barrow on the objects for which the B.-I.-W.F. was formed; he pointed out that it is an organization of Bible students of all denominations, who are upholding the Bible as God's message, and emphasized the special nature of that message to the Brith-ish people. Mr. Tester gave an historical account of the wandering peoples comprised in the name Beth-Sak (in Hebrew, House of Isaac), giving instances of records on stones in the British Museum supporting the teaching of Anglo-Saxons being their lineal descendants. Mr. Bradbury reviewed the passage system of the Great Pyramid and the dates to which they applied.

During the evening meeting Mr. McKelvey spoke for about an hour, and Mr. Tester and Mr. Innis for shorter periods.

* * *

Will all members and other friends who have accommodation to offer visitors to the Congress in October please let the Secretary-General have full information—address, capacity, rates, telephone, etc.?

* * *

In the Annual Report of the Walsall Branch, thanks are made to Almighty God for the progress accomplished in disseminating British-Israel Truth, and to those who have lectured for them at the various meetings. Quantities of pamphlets have been distributed, and copies of THE NATIONAL MESSAGE sent out every week. Press reports, although short, have served to show the general public that the organization is a live one.

* * *

Our Branch in Winnipeg, Canada, presents a highly satisfactory Annual Report, which reflects a steady increase of progress. To meet additional opportunities, a number of new features have been introduced, all of which have abundantly justified their adoption. During the period under review twenty-one public meetings have been held, the attendances being most gratifying. The Rev. W. R. Johnson conducted twenty-seven meetings of the Bible Class, and Mrs. E. Todd addressed one. Addresses given under outside auspices have been most effective, the Rev. E. J. Springett having spoken to the Freemasons and other fraternal bodies, and Miss M. Harbour before the Empire Club and at Churches and Lodges in the city and suburbs. The Committee took a bold step in engaging a larger hall for meetings at four times the rental, and their faith has been fully justified by the splendid audiences. The reports of the Ladies' Auxiliary and the Book Department were received with acclamation, the volume of work and the distribution of literature being surprisingly large. Evidences are unmistakable that the people of the city and province are desirous of enquiring into the great Truth of British-Israel.

* * *

The recently issued report of the South Irish Branch, which was formed at the close of 1926, shows most satisfactory and encouraging progress. Fortnightly Bible Classes have been held by the Rev. Wm. Dungan, at St. Andrew's Hall, by the kind permission of the Rector, the Rev. R. Northridge. These Classes are greatly appreciated. A Study Circle meets once a month under the direction of Mrs. Rohu. The membership of the Branch grows steadily. At the end of 1927 an office was rented; a number of members came forward with promises of furniture, and the thanks of the Association are due to these friends, and also to those giving hospitality to lecturers, for help at the bookstall, for typewriting done, and meetings arranged. The Branch especially wishes to acknowledge its indebtedness for the unfailing courtesy and assistance received at the halls where meetings have been held.

* * *

ENGAGEMENTS FOR NEXT WEEK.

BEDFORD, Club Room, Men's Institute, Harpur Street, Friday, 20th. Annual General Meeting, at 7.30.
BRADFORD-ON-AVON, Town Hall, Wednesday, 18th, at 3 and 8. Mr. J. J. Morey.
CARDIFF, Central Y.M.C.A., Tuesday, 17th, at 7.30.
HULL, Church Institute, Albion Street, Tuesday, 17th, at 7.30. Mr. W. H. Jackson.
HYDE PARK, Open-Air, Sunday, 15th, at 3.30 and 7.30.
LEICESTER, Sunday School Memorial Hall, New Walk, Tuesday, 17th, at 7.45. Mr. H. Beckwith.
PUTNEY, Y.W.C.A., Ravenna Road, Monday, 16th, at 8. Rev. Joseph Gay.
RHYMNEY, British-Israel Hall, Tuesday, 17th, at 7.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 18th, at 7.30.
SOUTHPORT, Sands Mission (behind the miniature railway), 15th to 22nd, at 3 and 7.30 each day. Mr. Wm. Whitton.
SUTTON, Adult School, Monday, 16th, at 3 and 8. Mr. J. J. Morey.

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CONTENTS

	Page
Hours with the Prophets.—II. By the Rev. W. Pascoe Goard	449
What is the Vital Point of Conversion?—III. By Henry D. Houghton	451
The Model State. Extracted, adapted, and condensed from the First Chapter of "Israel in Prophecy and History" by C. K.	452
Some Hard Sayings of Jesus.—No. 2. By J. G.	454
Nebuchadnezzar's Dream. By "Chela"	456
Week by Week. By A. R. H.	458
"Where are the Dead?" The Rev. Ethelbert Goodchild, M.A., on Sir Arthur Keith's Article in the "Daily News"	461
News and Notes	462

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.]

HOURS WITH THE PROPHETS.—II.

MOSES THE GREATEST OF THE PROPHETS, NEXT TO OUR LORD.

By the Rev. W. Pascoe Goard.

It is not well to set the eyes so closely on the Prophet as to forget the Holy Spirit, Who inspired the holy men of God to write and speak the words of life which we find in the literature of the Bible.

Moses stood midway between the past and the future. His mind registered the movement for the description of the origin of the material universe; the making of the earth and the creation, and formation of men in it. This is a very great theme indeed. It is surpassed by only one associated theme, and this also was registered and recorded by the mind of Moses, that holy man of God, who wrote and spoke as he was moved by the Holy Ghost, and as he was instructed to do by the voice of God.

The supreme theme introduced by Moses, and taken up and carried on by all the succeeding Prophets, including the greatest of the Prophets, nay, for He was not one of many Prophets—The Great Prophet—Jesus Christ Our Lord—was the personality of the Godhead. He, the Author of the universe, is greater than the universe. The theme of God, the Author of the universe, is greater than the theme of the universe. This was the familiar field of the prophetic activity of Moses, and greatly has he fulfilled this part of his task.

Elohim, the Creator of the heaven and the earth; and the heaven and the earth which He created is the opening theme of Moses, the man of God. It is a theme wonderfully and worthily opened in the first chapter of Genesis by Moses, the man of God, and it is followed by all the Prophets and is ratified by Our Lord in the succeeding Scriptures.

Modern writers on Moses and his message do not, as a rule, show up at all well when compared with the majestic personality and work of this man. As a rule they fail utterly to grasp the scope and the significance of the literature they so glibly criticise.

Jehovah Elohim, the Maker of the earth and the heavens; and the earth and the inhabitants thereof in the vegetable, animal and anthropic kingdoms which he made, is the second part of the great theme so majestically introduced by Moses, the man of God. The former deals with the physical creation; the second stage deals with the psychological and moral development of the man; and with the institution of the machinery for the administration of the eternal law of righteousness in the kingdom of men.

At this stage the evolutionary hypothesis finally and ultimately breaks down, and to deny that this is the case is only possible through ignorance of, or by ignoring, most obvious facts.

Jehovah and the family He had undertaken to develop and redeem, namely, the family of Adam, is the third stage of His great theme, and in it He opens the Book of human history.

No other literature on earth as far as it has come into the hands of our generation can equal the first stages of this record in antiquity, and none can equal it for absolute accuracy of statement.

The descent of the "appointed" seed is the line followed by the Mosaic history: it runs as follows:—God; Adam;

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Seth . . . Noah; Shem . . . Terah; Abraham; Isaac; Jacob; Israel.

Outside of this line of history are all the descent of Cain, and all the branches of the Seth descent except the one continuous line to Noah. All the others perished in the Flood.

Outside of this line of history are all the descent of Ham and Japheth; and all the descent of Shem except that one line which ran directly to Abraham, for he alone, and his seed through Isaac and Jacob, were included in the Abrahamic Covenant.

Thus the purpose of the first eleven chapters of the Book was manifestly to relate the succeeding Scriptures and the Divine activities they record to God, the Creator of the universe, the Maker of the earth and the heavens, and the Redeemer of mankind; and to relate succeeding events to the history of the universe and of the cosmos from the beginning. In the most absolutely perfect manner this end is achieved; both by the things that are stated and by the silence regarding all matters of world activity not essential to this end.

Elyon El, the Most High God, Who manifests Himself through the pages of the book of nature—*vide* the 19th Psalm—to all the families of mankind, is next introduced, and like an atmosphere this phase of Divine revelation permeates the Scriptures; but the specific teaching and organization of worship connected with other phases of revelation is not provided in connection with the revelation of The Most High God.

El Shaddai, the God-Father of the Abrahamic seed, and the party of "the first part" to the everlasting Abrahamic Covenant, is now introduced. Concerning Him Our Lord said:—"When ye pray, say, Our Father which art in heaven," and the final proclamation of Whom is given by Our Lord in terms which are the equivalent of El Shaddai as follows:—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, THE ALMIGHTY." This is the Name of the Head of "the household of God," the Father of the Abrahamic seed, in connection with which household He says:—"I am the first, and with the last."

Once again Jehovah is introduced, making conjunction with the Abrahamic seed through Isaac and Jacob, now developed into a nation, and in conjunction with them, establishing the Kingdom of God in the earth, as is recorded so graphically in the 19th and 20th chapters of Exodus.

Thus the great Prophet Moses, moved by the Holy Ghost, filled in the great outline which constitutes a majestic synopsis to Israel history, and brings us to that point where the narrative takes the form of an eye-witness record of then present-day events. The lines of perspective contained in the narrative; the accidental details recorded in the picture; the amazing outburst of colour which was absent in the preceding pages, and which gradually fades away in the succeeding pages, furnish unanswerable Natural Science testimonies to the genuineness, authenticity, time of production and historicity of the record of the tremendous events at Sinai.

Consider the fact that the Creation of the universe is dealt with in ten short words, which well might constitute a telegram from heaven. The whole of the cosmic order on the material plane is set forth in one short chapter and three verses of the succeeding chapter. The whole Garden experience which records the setting up of the machinery of the court of Divine justice, and the beginning of the activities of the moral realm of mankind, is told in one short chapter.

But when we come nearer to the chronological standpoint of Moses so that figures and events approach more nearly to life-size and present-day happenings, the story of Joseph occupies more space than all of the foregoing universal events.

Still, even the story of Joseph is removed by centuries, and diminished by the perspective from the standpoint of Moses; but when we begin from the 6th chapter of Exodus which narrates the burning bush, and forward, the author is moving among life-size events and personalities, and is manifestly narrating the events by which he is from day to day surrounded, and in which he is taking active and vital part.

Thus by a system answering to telephotography in astronomy we find the place of the author of Genesis and Exodus in regard to the narrative.

Up to the present, all unconsciously, the author has been straining his eyes backward to the very beginning, gradually approaching his own standpoint, until finally his narrative has come up to include his own activities.

Now he turns away his face from the past, and from this time forward in the Mosaic records it is an obvious matter of fact that we are carried forward through Exodus, Leviticus, Numbers and Deuteronomy, facing the same way with the author and passing from activity to activity in daily routine and sequence until we reach the final valedictory of Moses, and then see him depart for the mountain-top where his spirit leaves the aged body and ascends to God, while the messengers of God bury him in his unknown grave on Mount Nebo.

When thus we are separated from the individuality of the man of God, and enter upon the succeeding activities under Joshua, we pass out from under the influence of a tremendous personality. The idea that a later compiler or group of compilers could re-constitute the presence and personality which makes itself felt in every page of the Mosaic literature cannot be considered otherwise than as an absurdity, and never could have been entertained if these considerations had been taken into account.

We now approach the consideration of the amazing prophetic element found in the writings of Moses.

In the man of God, Moses, we have the only man among all the sons of men who has trained the telescope of Divine inspiration back into the immeasurable past. This is a great statement to make, and if it is found to be justified, as we have found it to be justified, it is a statement which is worthy of all consideration. True there have been and are many who are ready to displace Moses, the man of God, and to take his place armed, not with the instruments of Divine inspiration, but with improvised instruments such as can be "toggled" up, as the Westerner would say, out of fragmentary records of preceding ages caught and in fragments preserved in geological records; and out of the fragments of dead men's bones to which are attached apocryphal chronological datings.

Granting all that these can yield to the true student of natural science, it is known to every true scientist that such information is too fragmentary and too disturbed by geological upheavals

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to furnish even an approximately complete record of the period so covered; and that the beginning of geological time falls very far short of the commencement of the majestic and coherent synopsis presented by Moses, the man of God.

The statement is therefore justified that Moses is the only man who has trained his instruments of absolute precision, namely, those of Divine revelation, back into the origin of things.

The other Prophets which follow, the Psalmists, Evangelists and Apostles, constantly take up and use his presentation as being that of unquestionable fact; and Our Lord Himself, declared to be in the New Testament "He by whom the earth and the heavens were made," accepts and ratifies the statement in every particular.

Although in the realm of scientific literature authors may be found who criticise and attempt to set aside the Mosaic record of the past, it will be found that second only to observation of natural phenomena which is the basis of science, if indeed it is second, the Mosaic record imposes its influence upon the mentality and the literary productions of scientific men and literature. This can only be explained that behind the Mosaic record there is the driving power of actual fact and of Divine inspiration.

We will next turn to the prophetic element of the Mosaic literature which deals, not with the past, but with the future.

WHAT IS THE VITAL POINT OF CONVERSION?—III.

BY HENRY D. HOUGHTON.

IN looking over the four Gospels one cannot help but be struck with the great difference which St. John's Gospel presents to the records of the other three.

St. Matthew and St. Luke deal with the literal line of Our Lord, and commence particularly with the strange happenings connected with His miraculous birth. St. Mark goes straight into His life and work with the words: "The beginning of the Gospel of Jesus Christ, THE SON OF GOD."

St. John, however, in his very first words takes us back long before time began, with the strange and thrilling words: "*In the beginning was the Word, and the Word was with God, and the Word was God.*"

Most authors begin their writings quietly, working up to the crisis of their theme later on; but St. John is so full of it, and sees so clearly its transcendent importance, that he bursts forth with it in his very first sentence, and declares at the very outset of his Gospel *that the Word (Jesus Christ)* WAS GOD!

Perhaps there is no parallel in all literature to the marvellous and astounding assertions of the first fourteen verses of this chapter.

"The same was in the beginning with God. All things were made by Him (the Word) and without Him was not anything made that was made. . . .

"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."

GOD IN HIDING AMONGST MEN: THAT IS ST. JOHN'S CLAIM.

Then he proceeds to tell us that all who believe on Christ are made SONS OF GOD!

"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.*"

Now whatever we may think about these fourteen verses, there is no uncertainty about the Apostle's claim, "CHRIST WAS GOD," nothing more, nothing less!

As the whole of this wondrous Gospel of St. John is read, this appears to be the purpose for which it is written, the proving to the sons of men *that Christ Our Lord was the Son of God.*

Indeed, that is the confessed purpose of his book, as he declares in St. John xx, 30, 31.

"And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; *but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name.*"

This purpose of the Apostle accounts for the unique character of his message. He sets himself out to prove that Jesus is the Son of God, SO THAT ALL MEN BELIEVING IT SHALL HAVE ETERNAL LIFE!

Weigh well this last sentence, for if it is true it revolutionizes the whole of current theology!

St. John then declares that to be the one purpose of his book; and he begins it very appropriately by making the astounding claim clearly set forth in chapter i, 1-14.

Now if this theory is correct, and so much hangs upon it, see how important it is that St. John should establish the fact of Christ's Divinity with absolute certainty: *as Eternal Life for all mankind hangs upon it!*

So he establishes it in many ways:—

(1) By Christ's own words:—
"I and My Father are one." "I am the Bread of Life."

(2) By the Father's evidence:—
"The Spirit descending from heaven like a dove and it abode upon Him."

(3) By Christ's miracles:—
"The works that I do bear witness of Me that the Father hath sent Me."

(4) By the overwhelming convictions of His disciples:—
"We have found the Messias."
"Thou art the Son of God: thou art the King of Israel."

(5) By Christ's authority over all nature:—
Feeding the 5,000, walking the sea, raising the dead, and Himself rising again.

(6) By the fulfilling of all the Messiah prophecies.

But he does not leave it there. For every word and every line of his Gospel, and every incident recorded, is there for the one purpose of substantiating the claim.

Look at verse 18: "No man hath seen God at any time: *the only begotten Son, which is in the bosom of the Father, He hath declared Him.*"

Look at verse 29: "Behold the Lamb of God, which taketh away the sin of the world."

Verse 32: "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him.

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And I knew Him not. . . . *And I saw, and bare record that this is the Son of God.*"

Then in the same chapter we have Nathaniel's discovery of Jesus, and his delightful and surprising exclamation: "Rabbi, *Thou art the Son of God: Thou art the King of Israel.*" (verse 49.)

That was Nathaniel's conversion!

Take those emphatic words in chapter iii, 13: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven."

There is the Divine claim very forcibly expressed.

Take that glorious verse 16, so often quoted: "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."

"*For God sent not His Son* into the world to condemn the world." (verse 17.)

"He that believeth not is condemned already, because He hath not believed *in the Name of the only begotten Son of God.*"

Take the words of John the Baptist as recorded in the same chapter, verse 31: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all."

Verse 34: "For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him."

Verse 35: "The Father loveth the Son, and hath given all things into His hand."

Verse 36: "He that believeth *on the Son hath everlasting life:* and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

In almost every line of this marvellous Gospel of St. John *there stands forth this claim, that Christ was Divine.*

Look at chapter v: "Jesus answered them, My Father worketh hitherto and I work. Therefore the Jews sought the more to kill Him, because He . . . *said that God was His Father, making Himself equal with God.*" (verses 17, 18.)

Look at verse 21: "As the Father raiseth up the dead, and quickeneth them; even so *the Son quickeneth whom He will.*"

"For the Father judgeth no man, but hath committed all judgment unto the Son: that all men *should honour the Son even as they honour the Father.*" (verses 22, 23.)

"For as the Father hath life in Himself; *so hath He given to the Son to have life in Himself.*" (verse 26.)

There is no hesitation or uncertainty about these stupendous words! They claim and assert with a confidence absolutely amazing that Christ was the Son of God, with life and power *inherent in Him!* LIFE IN HIMSELF!

Chapter vi, verses 68, 69: "Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of Eternal Life. And we believe *and are sure that Thou art that Christ, the Son of the living God.*"

Chapter viii, 12: "I am the light of the world!"

Verse 18: "*The Father that sent Me beareth witness of Me.*"

Verse 19: "If ye had known Me, ye should have known My Father also."

Verse 24: "*If ye believe not that I am He, ye shall die in your sins.*"

Verse 42: "If God were your Father, ye would love Me; for I proceeded forth and came from God; neither came I of Myself, but He sent Me."

Verse 58: "Jesus said unto them, verily, verily, I say unto you, *Before Abraham was, I am.*"

Chapter x, 37-38: "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.*"

"All things that the Father hath are Mine." (xvi, 15.)

"As the Father knoweth Me, even so know I the Father." (x, 15.)

"I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." (vi, 35.)

"I am the living bread which came down from heaven: if a man eat of this bread he shall live for ever." (verse 51.)

Take that very remarkable declaration in John v, 25: "Verily, verily, I say unto you, the hour is coming, and now is, *when the dead shall hear the voice of the Son of God; and they that hear shall live.*"

Take the case of Martha. "Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead yet shall he live: And whosoever liveth and believeth in Me shall never die. BELIEVEST THOU THIS?" Now notice very closely the exact form of Martha's answer: "Yea, Lord: *I believe that Thou art the Christ, the Son of God, which should come into the world.*" There is Martha's confession and conversion; and it agrees most minutely with the confession of the eunuch before Philip baptised him.

Our Lord declared before all the assembled Jews that His purpose and reason for raising Lazarus from the dead *was to prove that God had sent Him.*"

"Father, I thank Thee, that Thou hast heard Me. And I know that Thou hearest Me always; *but because of the people which stand by I said it,* THAT THEY MAY BELIEVE THAT THOU HAST SENT ME." (xi, 41, 42.) There is the purpose. Now note the result. "*Then many of the Jews . . . believed on Him.*"

THE MODEL STATE.

Extracted, adapted, and condensed from the First Chapter of "Israel in Prophecy and History" by C. K.*

"THE Lord hath avouched thee this day to be a peculiar people unto Himself, as He hath promised thee, and thou shouldest keep all His commandments; and to make thee high above all nations which He hath made, in praise and in name, and in honour."—Deut. xxvi, 18, 19 (R.V.).

Many people cannot believe that God could be so unfair, as they say, to choose a people to do His work on earth, but if one will only consider for a moment, it seems almost inevitable that this is just the way He would proceed and His Kingdom must spread as forecast gradually, from one man who was chosen because he obeyed God, until it fills the whole world.

This man would be isolated and educated by dreams or visions and by direct reward in the material world

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as Abraham was. This procedure would result in this individual handing on to his descendants a strong tradition and belief in an all-powerful God, and they must be also so educated, the process being repeated generation after generation until further revelation of the character of God could be given through human beings specially chosen because of their personal fitness, such as the prophets.

Eventually the time would come when these peculiar people would be ready for a positive incarnation of God Himself. This is exactly what happened to Abraham and Israel in Egypt and at the Exodus, and the conquest of the Promised Land, succeeded by the order of the Prophets culminating in the first Presence of Our Lord Jesus Christ. Now before saying anything on the Gospel of the Kingdom, let us assert this; British-Israelites know that the first and chief work of Israel, the chosen Race, is and always has been to spread abroad through the whole world the Gospel of Salvation, an Israel reformed of the Spirit, ruling with God for the evangelising of all nations and teaching them the good news of the Saviourship of Christ. Alas that this has not been done in the past as much as it should have been. But the second work is of immense importance, for even if the world had never fallen and required saving, it would still have required a Lord or Ruler, and Our Lord would have come to satisfy this need. And this Gospel of the Kingdom dominates our whole life here on earth, involving our Government, health, wealth and life itself.

In considering the theocratic state of Israel, we note that Christ was Lord thereof; let us consider what laws He laid down for Israel. The first and a most important fact to notice is that Adam was a gardener and Christ a maker of agricultural implements. Remember that Cain, who went out from the Presence of the Lord, was the first maker of cities, and so it seems obvious that agriculture, and especially pastoral farming, must be the chief industry in the Model State. Again, the farmer must have security of tenure. The Mosaic code provides this. Israel was a nation of yeoman farmers, each man living in his own holding. The land belonged to God and security of tenure was given to the tenants, and therefore the land could not relapse into large holdings. A tithe or whole tithe was paid to God and settled on the Tribe of Levi and was the greater part of the pay of the priestly and professional classes.

Further tithes and dues made the total rent and taxes up to a double tithe, or 20 per cent., so the Israelite farmers were perpetual leaseholders under a theocracy, and so long as they paid their tithes would never have been dispossessed.

Individual Israel farmers could assign their leases to one another, but not beyond 49 years and never beyond the Year of Jubilee. So long as the Law was obeyed, there was prosperity for Levite and farmer, and sufficiency for the poor. Loans to the latter did not bear interest, and every seventh year all debts were released.

The Laws against theft were delightfully simple; according to Josephus, "Let death be the punishment for stealing a man, but he that hath purloined gold or silver let him pay double. If anyone killa man that is stealing something out of his house, let him be esteemed guiltless, although the man were only breaking in at the wall. Let him that hath stolen cattle pay fourfold what is lost, excepting the case of an ox, for which let the thief pay fivefold. Let him that is so poor that he cannot pay what mulct is laid upon him, be his servant to whom he was adjudged to pay it."

There were no gaols maintained at the expense of the ratepayer to reform the criminal. This was entrusted to the person wronged; if a man stole let him sweat for it at his own cost, not at that of the community.

In the administration of justice there were seven magistrates in each city; each magistrate had two Levites to help him. The Mosaic legal system was similar to our own, and this seems to have been largely due to King Alfred, who consulted his Bible when arranging these matters. For taxation, there were three tithes in all, an Israelite who gave his whole tithe paid two shillings in the pound of his income and was blessed for so doing. An Israelite who completely fulfilled the will of God gave four shillings in the pound. On the payment of these tithes and other donations depended the financial prosperity of the Israelite State. And Modern Israel cannot be blessed in things spiritual or material till individual Israelites voluntarily practise the habit of the whole tithe.

The observance of the Sabbath marked the close of a week of successful toil; for when the tithes were duly paid, even the "devourer" was "rebuked," and the labour of man was not destroyed by his terrible and eternal foe, the insect tribe. What the land received in work it repaid in crop. And so the Sabbath was a happy day of rest and rejoicing. Of the seventy-four days in each year kept by the Israelite in remembrance of his God, seventy-three were to be days of sheer rejoicing. It was only on the seventy-fourth—the 10th day of the 7th month—that the spiritual atmosphere was changed, and man afflicted his soul. He was to fast and pray and to remember that he was a sinner, and his Maker a righteous and holy God. The nation and every individual was to confess to God, to one another, and to themselves, that they have no spiritual standing before God. It was on this day alone that the High Priest entered the Holy of Holies with the blood of Sacrifice. It was a great event for the Israelite, the promise of a greater still. It has had its fulfilment. For us, Good Friday should be a day of strict and penitent observance, but at other times the worship of God should be much more joyous, than is customary.

The Biblical scheme of Economics is individualist and not communist, and there can be no such things as Christian Socialism. In the Old Testament we see the building up of the Model State and its ultimate fall and punishment through its flat disobedience to the Giver of all good things. The trouble with the Theocratic State in its earlier eras was in the fact that it did not sufficiently realise the Reign of God. Because the Ruler was invisible, He was not there. It seems that in the original occupation of the land, the fatal error was made of not extirpating the debased sexual stock of the Canaanites, and gradually by intermarriage the Canaanitish leaven did its work and involved Israel in disaster, save for the interregnum of David's reign when the land was temporarily purged of idolatry. Solomon had only to keep straight on and Israel would have attained the position that God had fore-ordained for His servant nation.

It was God's intention that the nation should be rich and wealthy; at their start they spoiled the Egyptians and were given a land abounding in all good things, and inherited great

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and goodly cities they had not builded. So great was the importance, in the Divine Mind, of this wealth entrusted to their stewardship and enjoyment, that it is recapitulated three times in the Old Testament. Jerusalem attained to enormous wealth about the middle of Solomon's reign, a wealth which it was intended should be utilised for the benefit of the whole earth, even as the wealth of England and America to-day; and America, in hoarding the gold that the world is languishing for, in her bank cellars, is committing the same crime that Solomon committed when he utilised the gold for the making of gold lions and other display which overpowered the Queen of Sheba, but which met with Our Lord's severe condemnation.

As the Israelites honoured God with their substance, so that substance was increased. So it is intended with us as a nation, but that wealth and power must be put to God's service. Money is only useful for what it can do. It is useless in itself. The primary utility is in its employment as a wage fund. The capitalist is a boon, the Christian capitalist may be and ought to be a stupendous godsend.

The prime reason for the existence of Israel was that it might become a medium for the revelation of God to the whole human race. This was and is true of Israel under both Covenants. Under the old Dispensation, religion was to be localised. The Temple of God was at Jerusalem. To this shrine the nations were to come. It was only after the Resurrection that Christ said, "Go ye into all the world and preach the Gospel to the whole creation." "And they went forth and preached everywhere." There was no provision for foreign missionary work in the Old Testament. The Divine plan was that a great, healthful, moral, upright and markedly prosperous State was to be set up, with Jerusalem as its centre of government and worship, and those of the heathen who had the wit to understand the mystery of this unbroken success were to come to Jerusalem and seek the solution there. The Theocratic State attracts inwards. The Christian Church was to hurl itself violently outwards. In the days of the Law God was in Heaven, with Jerusalem as His footstool, and men were to betake themselves there as to a throne of grace.

The message of Moses was, "Come in and be blessed." The command to the Church was, "Go out and bless everybody." Now that the seven times' punishment is over "and this Gospel of the Kingdom" is again preached, the message is again, Come into the British Empire and be blessed.

In the days of Solomon the whole world was on the very threshold of a tremendous revelation of Divine Truth. Solomon himself had to be faithful and he and his successors would have had the heathen for their inheritance. The Nations would have voluntarily come up to Jerusalem to attain knowledge of that Truth. The mere success, military and economic, of the Israel State would have brought about this result. Solomon relapsed into idolatry and soon there was nothing to be learnt there of Divine Truth. After Solomon occurs the cleavage of Israel into North and South; as regards the South, a succession of rulers in direct line from David led to the Babylonish captivity. Then a partial return of Judah, Benjamin and the Levites, a rebuilding of Jerusalem and a waiting of centuries for the Messiah. The Messiah came and was crucified.

Now for the North; under various rulers they plunged deeper and deeper into the pit of idolatry, iniquity and poverty. At length, round about 721 B.C., they were dragged forth from the land to which they have never returned and from that time they are lost to Biblical history.

Let us review their career. Abraham is brought from the North country, has an enormous domain promised him, and Isaac the promised seed is born to him. Isaac is the father of Israel. The patriarchs excelled as pastoralists and well-sinkers. The family went down to Egypt, the peculiar climate of which brought about an extraordinarily increased fecundity. A populous nation was produced rapidly from a trifling clan of seventy persons. When the fulness of time had come, they were led forth by a greater than Joseph. Then followed the wanderings in the desert, till the stock born in serfdom had died out and been succeeded by a generation of men. All this time God visibly led His people. Where the pillar of cloud stopped, there the people stopped; when it moved, they moved. The Law was given for soul and body. Sound theology, economics and hygiene; pure food, fresh air, drill, discipline, all worked to build up a people fit for the work God had in hand, the extirpation of the vile Canaanitish races, too far gone in sin for repentance, and the subsequent foundation and consolidation of the Model State.

The Promised Land was reached, and the Canaanites not altogether extirpated. The tribes settled comfortably, each in its own preserve. The sense of nationhood was inert, and that obligation to the God of Israel, which should have kept them united and loyal, unrecognised. A King was granted them as a material rallying-point, and for a time things went better.

But the partial transfer of national obligation from Temple to Court led, through human inefficiency, to the final undoing of the race. The Temple led men upwards, the Kings led the people downwards, and they cheerfully followed. The God of Israel allowed time for repentance, as He had done to the original possessors of the soil. It was unavailing, and there followed the Assyrian and Babylonish captivities; for there was this difference between the Canaanites and the Israelites: the Canaanites were of such a stock that there was no chance of repentance and recovery, and there only remained destruction; but Israel, though they attained an equal depravity, might yet repent and so do her work in the world.

The Canaanite was a filthy brute, the Israelite a vile-hearted man. So for the Israelite there was prolonged chastisement, and finally redemption through Our Lord to enable them to do "the first works."

The exact length of the two chastisements of Judah and Israel are given us, and as they began at widely different times, so therefore must the endings be.

SOME HARD SAYINGS OF JESUS.

By J. G.

No. 2.—FIRE ON THE EARTH.

"I came to cast fire upon the earth; and what will I, if it is already kindled?"—St. Luke xii, 49 (R.V.).

CHRIST was not self-deluded. Whatever view the disciples might have taken of the future, or whatever hopes they might have entertained concerning the Davidic rule and reign of Christ, He was not deceived. At this time, and for some time

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to come, He was upon the crest of the wave. The people flocked to Him, so much so that the Pharisees said, "Perceive ye how ye prevail nothing? Behold! the world is gone after Him." The superficial observer might have concluded that Jesus of Nazareth was destined for a long career of unparalleled prosperity. Christ knew better than that. He saw most clearly the logical outcome of His teaching, the inevitable result of the attitude which His doctrines forced Him to assume. Hence the words of this text; "I came to cast fire upon the earth." There is no getting away from the fact that Christ, when truly apprehended, is a storm centre; and that because of the tremendous demands He makes upon His individual disciples, demands diametrically opposed to the aims, hopes and ambitions of the world. True goodness is always conflagrative. It sets on fire. It is never consumed but always consumes.

There is a cult to-day which would make Christ a meek and mild person, unable to defend Himself, quite acquiescent in the presence of evil, tied hand and foot, while gross iniquity stalks through the earth like a devouring lion. They speak of Him as the Prince of Peace, and that correctly, for so He is. They quote that familiar passage, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearers"; and so He was. But this is surely only one phase of the Christ. They forget that passage which speaks of Him on this wise: "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap." They have forgotten the Temple scene, and the whip of small cords.

The passivity of the Christ as represented by some to-day would give Him the unenviable position of the looker-on, able, but not willing, to lift so much as His little finger to defend the right, or to promote righteousness on the earth. I have not so learned the Christ; on the contrary, I find that around Him, in consequence of Him, fires have been kindled the flames of which have reached to heaven, and conflicts long and bloody have been waged. "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." St. Matthew writes, "a sword."

Now the first thing that strikes me here is just this:

CHRIST IS THE AGGRESSOR.

He is not here on the defensive, He is attacking. He is not entrenched, waiting for the enemy to come on, He leads the battle into the enemy's country. It is not that fire is kindled by wicked hands in consequence of Christ's life and teaching, though that is true; it is something more, much more than that. He Himself sends fire. He Himself enters the home and breaks it up; the State and breaks it up; the Church and breaks it up. He divides even "as a shepherd divideth his sheep from the goats." The forces of evil find in Jesus Christ an aggressive force almighty and eternal. He has drawn for us a picture which I think strongly emphasizes this phase. He says, "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house." The application is obvious. Christ is referring to Satan and Himself. The one the strong man (Satan), the other the stronger man (Christ), whose avowed intention it is to bind the strong man and spoil his goods. The Church of Jesus Christ is, according to Holy Writ, the Body of Christ. If Christ has translated aught of His Spirit into His Church, then there should be no more militant and aggressive force in the world than the Christian Church. The Christian man is not in this world as a pacifist, crying, like the false prophets of Israel, "Peace! Peace!" when there is no peace: sitting down in a passive attitude, believing, as some do from the Book, that the world must wax worse and worse, God's people being unable to prevent it, until the day of His Coming; taking a detached view of things, as if he were not flesh and blood, subject to all the conditions of time and sense.

The Christian man is an aggressive warrior from his youth. He goes forth sword in hand to meet his foe, and does not wait for his foe to come out against him. He does not wait for the Midianites to fall upon him; he falls upon the Midianites with such resources as he may have at his command; humanly altogether inadequate, in God all-sufficient, crying, "The sword of the Lord and of Gideon."

I am bound to admit that we have not always realized this aggressive character of our high calling in Christ Jesus; but where it has been so realized great results have followed to the glory of God and the salvation of men. What righteousness there is in the earth, what good in mankind, what elevated and elevating impulses, are due to this aggressive spirit. This is the spirit which, fostered in our people, will lead to a great advance of the Kingdom of God in the earth to the glory of God and the salvation of mankind.

But there is more here than the aggressive temper. The kindled fire is significant of much. It means the manifestation of

THE DIVINE PRESENCE.

Fire in the Bible stands for the presence of God—the manifested presence of God. When Christ brings fire on the earth He brings Himself manifestly in the midst. I have only to remind you of one or two instances in proof of this. Two in the Old Testament, viz.: Moses and the burning bush, and Elijah on Mount Carmel. Two in the New Testament, viz.: Christ and His baptism of fire, and Pentecost and the cloven tongues of fire. (Ex. iii; I Kings xviii; Matt. iii; Acts ii.)

There is no need so great to-day as the need of the manifested presence of God. We want the assurance that God is in the midst. Some of us seem pretty well assured that the Devil is in the world. The strong man is here, of that we have not much doubt. Is the stronger man here also?

"He hides Himself most wondrously,
As if there were no God."

"They continually say unto me, Where is thy God?" "Oh that I knew where I might find Him, that I might come even to His seat." It would seem as if the soul of man were destined to be always feeling after God if haply he might find Him. Here is indisputable proof of the presence of God. Is the fire kindled? Then God is there. Let me press home this question of the kindled fire.

Here is a soul longing after a nobler existence, a truer and sublimer experience. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." There is a fire of earnest desire kindled in his breast. That fire is the evidence of God's presence within him. Mr. Boreham, that very charming Australian writer, tells how, happening by chance to saunter into the room of a certain debating society, out of the hurly-burly of a wordy conflict, one appeal from

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one young man struck him very forcibly and made an indelible impression upon his mind. After referring to the connection between science and faith, this young man, with intense feeling, and in deadly earnest said, " And, gentlemen, I would give both hands, and give them cheerfully, if I could believe as my old grandfather believed ! "

Mr. Boreham is well worth quoting here. He writes in comment upon the passionate desire which filled this young man's soul.

Was his grandfather's faith a true one or a false one ?

" Why does this young man sigh for his grandfather's faith ? If his grandfather's faith was a false faith, why does he himself so passionately covet it ? Does not the very fact that he so earnestly desires his grandfather's faith as his own faith prove that he is certain that his grandfather's faith was true ? And if, in the very soul of him, he feels that his grandfather's faith was true, does it not follow that he has already set his seal to the faith of his grandfather ? Is he not proving most conclusively by his flashing eyes, his fervent manner, and his quivering voice, that he believes most firmly in his grandfather's faith ? Is he not crying out that his soul is empty, whilst, in a secret and unexplored recess of that same soul, there reposes the very faith for which he cries ? "

The fire of a passionate desire kindled in the soul of man, I care not how it is kindled, by sorrow, trial, temptation ; by a harvest of misery reaped as the just fruit of sins committed, either by himself or by others, that fire is the surest evidence, it may be the only possible evidence, of the presence of God.

" I am come to send fire on the earth," and in that fire which He kindles He is. Christ is subjective more than He is objective. He is within more than He is round about. " Say not in thine heart, Who shall ascend into heaven ? (that is, to bring Christ down from above) ; or, Who shall descend into the deep ? (that is, to bring up Christ again from the dead). But what saith it ? The word is nigh thee, even in thy mouth, and in thy heart : that is, the word of faith ; . . . If thou shalt confess. . . . " CONFESS, that is the word. Confess the presence which the kindled fire manifests to be there. But there is the fire of a great cause, of a noble enterprise, of an abiding principle of righteousness ; and this fire Christ also kindles.

A GREAT CAUSE. A NOBLE ENTERPRISE. AN ABIDING RIGHT.

The Lord Jesus came into this world in the interest of the greatest cause which can occupy the human mind, or capture the human will, or fill the human heart, the cause of the Kingdom of God, which is the Kingdom of righteousness. He stood in the midst of the Home, the Church, the State, to advocate a great cause, to advance a great enterprise, to promote an abiding principle of righteousness in the earth. For this cause He came unto His own ; alas ! that His own should not have received Him. He sought to capture the mind of Israel, the whole of Israel and not merely the Jews, to set on fire her zeal for God, and for humanity. He strove hard to convince the people of His day that He came forth from God in order to lead them back to God. There had been a day when Israel had known what such a fire meant. When Moses led the people of the Lord from Egypt, when Nehemiah led the remnant of Judah back to Jerusalem, though the task was colossal the cause was great, and though hands were feeble, hearts were strong and brave. A fire from the Lord burned fiercely though it did not consume them. So was it in Christ's time ; if the people had only known the day of their visitation ; for none came with a greater cause, a nobler enterprise, a diviner righteousness. It was as a matter of fact the same cause, the same enterprise, the same righteousness which fired the God-anointed, and God-appointed Abraham, the father of our race which the incarnate Son of God brought, by way of His Cross, to the fullest fruition.

I pray that we may know the day of our visitation, for Our Lord has surely kindled the fires before our very eyes of the same great cause, the salvation of mankind from tyranny and oppression ; a noble enterprise, the brotherhood of man in the sovereignty of God ; and that abiding principle of righteousness which alone can exalt a nation. For this end has He revealed unto modern Israel—Britain-Israel—her long-lost identity, that she may be in His hands for salvation unto the uttermost parts of the earth. " I am come to send fire on the earth ; and what will I, if it be already kindled ?"

It is not the fire of a petty revenge such as James and John, the sons of thunder, would have Him call down upon the innocently offending heads of a few villagers ; not the fire of judgment stern and unrelenting, though it may be quite true that He cometh to judge the earth ; not the fire of conflagration overwhelming and devastating which the unrepentant wickedness of men and nations may make in these latter days inevitable ; but the fire of a holy passion, of pure and clean living, of dauntless heroism and unconquerable devotion in the Home, the Church, the State. The Lord kindle such a fire in us, in *our* Home, *our* Church, *our* State. May it consume all dross, destroy all sin, making us as gold refined and as silver purified.

NEBUCHADNEZZAR'S DREAM.

BY " CHELA."

" EYNSFORD " in your issue of June 23rd, 1928, raises an interesting point on the above subject, but it would seem to be not correct to assume that five empires are symbolized in the image.

Daniel in his interpretation mentions four kingdoms only, and the fact that five materials are mentioned in the composition of the image surely does not necessarily imply that five empires are concerned, in view of the fact that no mention is made of a fifth kingdom, whereas the " fourth " kingdom is the last one in numerical order.

In Daniel vii, verses 1 to 8, we have Daniel's dream and vision of the four beasts, and in verse 17 of this chapter is written, " These four beasts, which are four, are four kings which shall arise out of the earth."

Here we see a marked similarity between Nebuchadnezzar's dream and Daniel's vision.

In each, four is mentioned and especially emphasized in Daniel's vision by verse 17 quoted above.

In the fourth kingdom in Nebuchadnezzar's dream the toes are especially mentioned in verses 41 and 42.

In the description given of the fourth beast in verse 7 we read it had ten horns, and in verse 8 special mention is made of the horns.

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Ten toes and ten horns ; hence the numeral ten is common to both, omitting for the moment the other little horn mentioned in chapter vii, verse 8. We submit for consideration that the four kingdoms of Nebuchadnezzar's dream and the four beasts of Daniel's vision symbolise the same kingdoms, *i.e.*, four in number, and the one confirms the other.

From " Eynsford's " article it appears to be an accepted fact that those portions of the image which were of gold, silver and brass represent respectively the Babylonian, Medo-Persian and Macedonian or Greek Empires.

The question then remains is, does verse 33 of Daniel ii, *i.e.*, " His legs of iron, his feet part of iron and part of clay," represent one empire or two ? Dr. Adam Clarke in this connection says :—

" Legs of iron, and feet and toes of iron and clay."

" I think this means, in the first place, the kingdom of the Lagidæ, in Egypt ; and the kingdom of the Seleucidæ, in Syria ; and, secondly, the Roman Empire, which was properly composed of them.

(1) Ptolemy Lagus, one of Alexander's generals, began the new kingdom of Egypt 312 B.C., which was continued through a long race of sovereigns till 30 B.C. ; when Octavius Cæsar took Alexandria, having in the previous year defeated Antony and Cleopatra at the battle of Actium, and so Egypt became a Roman province. Thus ended the kingdom of the Lagidæ, after it had lasted 282 years.

(2) Seleucus Nicator, another of Alexander's generals, began the new kingdom of Syria 312 B.C., which continued through a long race of sovereigns till 65 B.C., when Pompey dethroned Antiochus Asiaticus, and Syria became a Roman province after it had lasted 247 years.

That the two legs of iron meant the kingdoms of the Lagidæ and that of the Seleucidæ seems strongly intimated by the characters given in the text. " And the fourth kingdom shall be strong as iron. Forasmuch as iron breaketh in pieces and subdueth all things ; and as iron breaketh all these, shall it break in pieces and bruise" (verse 40).

(1) The iron here not only marks the strength of these kingdoms, but also their violence and cruelty. History is full of the miseries which the kings of Egypt and Syria inflicted on the Jews.

(2) It is said that these legs should break in pieces and bruise. How many generals and princes were destroyed by Seleucus Nicator and Ptolemy, son of Lagus ! Seleucus particularly could not consider himself secure on the throne till he had destroyed Antigonus, Nicanor and Demetrius, and Ptolemy endeavoured to secure himself by the ruin of Perdiecas, and the rest of his enemies.

(3) The dividing of the kingdom, the iron and clayey mixture of the feet, point out the continual divisions which prevailed in those empires ; and the mixture of good and evil qualities which appeared in the successors of Seleucus and Ptolemy ; none of them possessing the good qualities of the founders of those monarchies ; neither their valour, wisdom or prudence.

(4) The efforts which these princes made to strengthen their respective governments by alliances which all proved not only useless, but injurious, are here pointed by their mingling themselves with the seed of men. " But they shall not cleave one to another " (verse 43). Antiochus Theos, king of Syria, married both Laodice and Berenice, daughters of Ptolemy Philadephus, king of Egypt. Antiochus Magnus, king of Syria, gave his daughter Cleopatra to Ptolemy Epiphanes, king of Egypt ; but these marriages, instead of being the means of consolidating the union, contributed more than anything else to divide them, and excite the most bloody and destructive wars.

In chapter vii, verse 7, the Prophet, having the same subject in view, says : " I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth ; it devoured and brake in pieces, and stamped the residue with the feet of it," and in chap. viii, 22 : " Now that being broken," the horn of the rough goat, the Grecian monarchy, " whereas four stood up for it, four kingdoms shall stand out of the nation, but not in his power."

Bishop Newton says with reference to the above : " They were to be kingdoms of Greeks, not of Alexander's family, but only of his nation. In the partition Cassander held Macedon and Greece and the western parts ; Lysimachus had Thrace, Bithynia and the northern regions ; Ptolemy possessed Egypt and the southern countries ; and Seleucus obtained Syria and the eastern provinces. Thus were they divided toward the four winds of heaven."

These and other declarations point out those peculiar circumstances that distinctly mark the kingdom of the Seleucidæ and that of the Lagidæ, both of which rose out of the Macedonian or Grecian Empire, and both terminated in that of the Romans.

These two legs of iron became absorbed in the Roman Government, which partook of the iron nature : strong, military and extensive in its victories, and by its various conquests united to and amalgamated with itself various nations, some strong and some weak, so as to be fitly represented in the symbolical image by feet and toes, partly of iron and partly of clay. Thus, as the Lagidæ and Seleucidæ arose out of the wreck of the Grecian Empire, so the Roman Empire arose out of their ruin. But the Empire became weakened by its conquests ; and although by mingling themselves with the seed of men, that is by strong leagues and matrimonial alliances, as mentioned above, they endeavoured to secure a perpetual sovereignty, yet they did not cleave to each other, and they also were swallowed up by the barbarous northern nations ; and thus terminated those four most powerful monarchies.

So much for the " legs of iron and feet and toes of iron and clay."

Let us now turn our attention to Daniel's vision, especially as regards the " fourth beast."

St. Jerome remarks :—

" The Fourth Empire which now possessed the world is the Roman, whereof it is said in the statue, his legs of iron, his feet part of iron, and part of clay ; and yet he mentions now the iron in part attesting that it had great iron teeth. And I greatly wonder, saith he, that when he had before placed a lion, and a bear, and a leopard in three kingdoms, he should compare the Roman Empire to no beast ; unless perhaps that he might make the beast more formidable, he concealed the name, so that whatsoever we could imagine the most

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fierce in beasts, that we should understand the Romans to be."

"It devoured and brake in pieces, and stamped the residue with the feet of it." It reduced Macedon into a Roman province about 168 years, the kingdom of Pergamos about 133 years, Syria about 65 years, and Egypt about 30 years before Christ.

"It (the fourth beast) was diverse from all the beasts that were before it," not only in its republican form of government, but likewise in strength and power and greatness, length of duration and extent of dominion—"And it had ten horns."

Verse 7 seems to give the description of this fourth beast as it appeared to Daniel at first sight, and evidently after consideration (for the opening words of 8th verse are, "I considered the horns," etc.) Daniel, it would seem, noticed other characteristics of this fourth beast which he enumerates in verse 8, and if we continue to read the chapter much more detailed information is given, especially regarding this fourth beast, *i.e.*, in verses 19, 20, 21, 23, 24 and 25.

In verse 24 we read that "the ten horns out of this kingdom are ten kings that shall arise." As in verse 17 the four kings are not single kings but kingdoms, so in verse 24 the ten horns or kings are not single kings but kingdoms.

These ten kingdoms are reckoned by Dr. Adam Clarke thus—

1. The Roman Senate.
2. The Greeks in Ravenna.
3. The Lombards in Lombardy.
4. The Huns in Hungary.
5. The Alemans in Germany.
6. The Franks in France.
7. The Burgundians in Burgundy.
8. The Saracens in Africa and part of Spain.
9. The Goths in other parts of Spain.
10. The Saxons in Britain.

Here are ten kingdoms.

Now let us turn to verses 8 and 24. "Another little horn," "And another shall arise after them." What does this little horn represent?

Bishop Newton says, "In all the several respects which the Prophet notices, the Pope fully answers the character of 'the little horn.' He did not become a horn properly (which is an emblem of strength and power) till he became a temporal prince. He was to rise after the other, that is behind them, as the Greek translates it." Verse 8 reads, "before whom (the little horn) there were three of the first horns plucked out by the roots." What happened?

1. The exarchate of Ravenna was given to Pope Stephen II by Pepin, king of France, A.D. 755, and this constituted the Pope's temporal power.

2. The kingdom of the Lombards was given to St. Peter by Charlemagne in 774.

3. The state of Rome was vested in the Pope, both in spirituals and temporals, and confirmed to him by Lewis the pious.

These are the three horns which were plucked up from the roots before "the little horn."

The above would seem sufficient to allocate the fourth beast to the Roman Empire and Roman Empire alone.

The Rev. Thomas Wintle, B.D., a divine of the eighteenth and nineteenth centuries, says:—

"Though the dream of Nebuchadnezzar concerning the image, and this vision of Daniel's beasts agree in their general sense and interpretation, yet there are circumstances added to the latter, as well as some points more plainly illustrated than they were in the former. Nebuchadnezzar saw his kingdom flourishing: Daniel when its wings were plucked, and its end approaching."

It is clear that only four beasts are mentioned in Daniel's vision, actually only four kingdoms are mentioned in Daniel's interpretation of Nebuchadnezzar's dream, though in depicting them five materials have been mentioned; both the dream and the vision portray kingdoms and there is marked similarity in both; if they represent different kingdoms or empires, what are they? If they represent the same, then there are only four, and the Turkish Empire is not included in the image.

WEEK BY WEEK.

By A. R. H.

In our two previous articles we have studied the question of War in relation to Civilization, the Kingdom and the Churches. We have seen that War must inevitably continue to decimate the earth just so long as the spirit of man and spirit of man-made Empires remains unchanged. That history in this respect must continue to repeat itself. For, pending the advent of a new spirit, War remains the only test of nations, the only cure for stagnation and decay, the only guarantee of virility and progress. The Muse of History has written Peace and Sensuality, Peace and Selfishness, Peace and Death, in the records of human eventuality of the past. But Peace and Civilization will yet be wedded one to the other. For with the manifestation of the Kingdom-Empire set up by God—and peopled by a race of citizens inspired and led by the spirit of God—a new horizon is opened to the life of nations. Hitherto the test of national effeteness has been War. But now with the dawn of a new and better Age the test of virility will be Peace.

Ease and self-centredness remain the enemies of progress. To the soul whose centre is self, Peace may become nothing more than a snare and delusion; nothing more than opportunity for self-indulgence. But conditions of peace are no temptation to slackness to the Christo-centric soul firmly in league with Christ. An environment of peace to such is pregnant with opportunity for concentrated effort and achievement. Change of frontier is necessary and inevitable in a world where nations are subject to laws of imperfection and decay. But with the advent of the Kingdom set up by God—the Kingdom which shall never be destroyed nor left to other people—the Kingdom whose People delight to obey the divine law—a new and living process of development is initiated. Absorption not Conquest is to be the rule of Empire. With the expansion of the Kingdom the need for frontier and change of frontier is transcended. In the day that the kingdoms of the world are become the Kingdom of the Lord and of His Christ, then, the frontiers of the nations and of the Kingdom will have become conterminous and equipollent—one and the same. In the Brith-ish or Covenant Man Family of Free Nations we see the beginning of this process marvellously at work. We are presented with the spectacle of a Kingdom-Empire of Equal and Autonomous Nations—a League which any and every nation upon earth may join—held together by no legal or forcible dominion, but by a spiritual unity, manifest in a common love for and loyalty to the Crown and Throne of David.

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It is now time to consider the significance of the third of the great events which recently focused public attention upon the question of War and its significance in the philosophy of history, namely, the Pageant of our Nation's History as portrayed in panorama at the ALDERSHOT TATTOO.

Thus the *Morning Post* reports the matter :—

" *The Cross, symbol of man's sacrifice to his highest ideal*[1] shone with dazzling radiance from the darkness of the *Rushmoor* arena while *the great achievements of British Manhood* which make up the ALDERSHOT COMMAND TATTOO *were unfolded in its light !*[1]

" There were thunderous cheers to greet the earlier phases of the TATTOO—the marching and counter-marching of massed bands of cavalry and foot ; the pageants of brave uniforms and glittering braid . . . But it was the

STORY OF SACRIFICE[2]

told in deeds of bravery by men of the first *Expeditionary Force* to leave these shores, and of the last, which most deeply moved the hearts of the crowd who watched.

" The rallying of King Richard's army beneath the walls of a city of the coast line, came first. A valiant silvery host of barons in full armour and their men-at-arms in stout chain mail, they came silently as spectres from the darkness of the wooded hill on to a stretch of downland to form their ranks.

" Faint echoes of the ' Nunc Dimittis ' chanted by the clergy and the choir swelled up and drifted on the wind as a mitred bishop came through the city gate with monks and acolytes around him to give his blessing and God-speed.

" *It was such a gathering of valiants as have never been seen since the age of chivalry, but it changed to one of knightly humility as the king with his lords and subjects stood for a moment with bowed head.*

" One fierce encounter between the Christian armies and the Saracen forces of Mohammed, a charge of mounted knights, with gleaming swords and lances, a clanging of armoured trappings and a clash of arms before the burning

CITY OF JERUSALEM,

and the days of the Crusade had passed.

" The field of battle gave place to *Badajos* and the arms of earlier times to ordnance and the rifle.

" . . . the din of battle passed, and the Iron Duke went apart in the fading light to scan the field of victory and with bowed head to count the cost.

" Once more the night was pierced with light to show the men in khaki marching to the old familiar war-time songs through the MENIN GATE, to death. Infantry, transport, artillery, ambulances—all went through the GATE to play their part in the BATTLE beyond, and the echoes of the distant cannonade *sufficed to tell what each man suffered for the justice of the cause.*

" *As the field of poppies sprang to life, the soldier's cross hung luminous in its midst, resting on a grave of one of those whose inspiration it had been in life.*

" The solemn words, ' Lest We Forget,' written in fiery characters across the field, and the soft music of a distant band, were not needed *to rouse the silent crowds of watchers to thanksgiving for the*

SPIRIT OF SACRIFICE

which has persisted through the Ages. In a mighty fervent voice they rose to sing the hymn of praise, ' *Oh God, Our Help in Ages Past.*'

" When the last note had died away, *this sermon on sacrifice ended in silence*—a mute tribute to the men who had made it.

" *The fiery cross of sacrifice which had blazed from the skies*[3] *above the Crusaders appeared once more in the final scene* over the massed troops five thousand strong.

" In the foreground of the arena the

FLAG OF EMPIRE[4]

lay picked out by the lights of a myriad torches, and from the distance streamed ever wider the diverging rays of the rising sun."

The standard of the EMPIRE—the ensign of the KINGDOM—the flag of the triune CROSS, lit by the rays of a myriad torches and the gleaming rays of the rising sun ! A fitting climax to a great and marvellous demonstration. Beginning with the CROSS of CHRIST exalted at the CRUSADE in ages past, we are swept on through a vision of the present into the future where the CROSS of CHRIST is displayed *on an ensign*[5] before the eyes of all nations. And this ensign is the mark and symbol of a Kingdom-Empire upon which the sun—physical symbol of the Sun[6] of Righteousness, the King of the Kingdom-Empire of Heaven upon earth—never sets and never shall set. It is the flag of an Everlasting[7] Empire—

A RESURRECTION[8] KINGDOM

—a Kingdom whose manifestation, as a political organization, will mean for all nations nothing less than life from the dead. A Kingdom destined to bear to the nations of mankind a relationship, politically, similar to that borne by its King, personally, to every individual. Its rôle is that of Life-Giver, Regenerator, and Saviour of Civilization.

But let us look a little more closely into the significance of this great occasion as a whole. For the habit of emphasizing the close relationship between vital Christianity and the War efforts of the nation, is a post-war development. And it is none the less sound in instinct on that account.

Before the War, Christianity seemed officially confined to the sphere of religion. It seemed a monopoly of the Churches. It seemed divorced from the history of the people as a people, and concerned with one department only of the national life.

The War came. And all classes in the nation were welded, fused, united, in a common effort, aim and suffering.

To-day the Mark and Cross of CHRIST are deeply engraven on the heart of the Nation. So deeply and profoundly, that,

[1] Note the symbolic significance of the fact that this pageant of Britain's history was unfolded under the light of the Cross. The Cross is the symbol of the sacrifice of the Son of Man and of the sons of men, who, through the Son, are eventually to beat down Satan, the Author of War and Strife, under their feet.

[2] One million of the Seed of Isaac offered up their lives for the salvation of the Kingdom during the last great struggle.

[3] This incident rather strikingly provokes our mind to thought of the day, soon coming, when the sign of the Son of Man is to appear in heaven. (See Matt. xxiv, 30.) Ferrar Fenton rather strikingly renders this as follows :—" Then will appear the signal of the Son of Man in the sky."

[4] The Union Jack or Union of Jacob.

[5] Cf. Isa. xi, 10.

[6] Cf. Mal. iv, 2.

[7] Cf. Ferrar Fenton's rendering of Dan. ii, 44.

[8] Cf. Ezekiel xxxvii and xx, 33 to 44.

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in spite of ourselves, we bring the CROSS prominently to the fore in all great pageants[9] illustrating the life and struggles of the Brith-ish People.

This is a sign of dawning Kingdom-consciousness. CHRIST and CHRISTIANITY belong not only to the CHURCH but to the KINGDOM and the NATION. As a nation and kingdom we have fought under the CROSS. Our brethren died for the CROSS, and in protection of the life of the KINGDOM and PEOPLE of the CROSS. For BRITH-AIN, GREAT LAND of the COVENANT, is the nation which represents a nation and a people which, above every other nation or people, loves the CROSS and labours to bring the knowledge of that CROSS, with its redeeming power, to all the world.

We are told that the history of the Christian Era has been one of accumulative terror and warfare. We are told that this proves that the Churches have utterly failed in their mission of peace to all men of good will upon earth.

But to all who read the Scriptures it is clear that the

BIRTH OF CHRIST[10]

was to be the signal for intensified conflict, as it is written[11] :—"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*[12] unto us a CHILD is born, unto us a SON is given : and the government shall be upon His shoulder . . . ."

Is it strange that the birth of the PRINCE of PEACE[13] should mean an increase in terror from blood to fire, from sword to high explosive, upon the field of battle? Is it strange that the Christian Era should have been marked by the most sanguineous struggles of historic time?

Is it strange that the City of Jerusalem, CITY of PEACE, should have been the scene of the world's most terrible sieges? Or that PALESTINE should have been chosen to be the site of the world's last and greatest military struggle yet to come?

No! None of these things are strange when we read and discern the significance of War in the philosophy of history, aright.

For the advent of the KING of PEACE and of His KINGDOM-EMPIRE in the earth spells the end of the dominion of all evil. The doom of War, of Death and of Hell, and of the Author of all Confusion, is sealed in the birth and sacrifice of CHRIST, and the birth and development of His KINGDOM in the earth. As it is written[14] :—"Of the increase of His GOVERNMENT and PEACE there shall be no end, *upon the Throne of David, and upon His Kingdom*,[15] to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of HOSTS shall accomplish this."

As we read this declaration we read the death warrant of War and Chaos. No wonder that the forces of evil are straining might and main for a great destruction. They know that they must fain destroy or be destroyed,[16] and their time is short.

But CHRIST is not responsible for the enmity aroused in evil minds by His very presence. Christianity is not answerable for the oppositions to her doctrine. The Churches are not accountable for the antagonism their witness calls forth. The KINGDOM is not responsible for the fury and jealousy aroused in minds of other nations as they watch her progress.

The great Antagonist alone is finally responsible for all these things.

Until the coming of Him Who *alone* can break the bow[17] and sword and battle from the earth, BRITAIN must remain God's Battle-axe[18] and weapons of war. Israel must remain a Nation of Soldiers.

The call has already gone forth amongst the nations "PREPARE WAR[19]! Wake up the mighty men, let all the men of war draw near ; let them come up : *Beat your plowshares*[20] *into swords and your pruning hooks into spears* ; let the weak say, I am strong."

Until this final phase is finished all disarmament schemes are premature and doomed to failure.

The continual spread of the new spirit[21] of the new covenant[22] can but prepare the world for the coming of Him in Whose hand there will be no sword nor instrument of war. As a result of *His* rebuke and judgment, it is written, "nation shall not lift up sword against nation, neither shall they learn war any more."

Meanwhile we have the strengthening assurance of this message. Seeing, with the eyes of the Spirit, that the path of the Dispensation marked with His name would be bathed

[9] The Great Military Tattoo at Wembley was described in these columns in an article entitled, "Soldiers of the King," dated March 20th, 1926. This pageant concluded with representatives of every branch of His Majesty's Forces, Navy, Army and Air Force, together with one hundred thousand civilian spectators representing every walk of national life, standing and singing "Onward Christian Soldiers." "Onward Christian Soldiers, marching as to War, with the Cross of Jesus going on before . . ." What did all this mean? It meant that the Kingdom and People of the Kingdom were blindly trying to fight their way to a co-ordinated rational conscious conception of the exact significance, of the Kingdom's dual rôle in the earth as God's executant of Divine justice and Maintainer of the Pax Britannica. A Nation of Soldiers was trying to discover a basis of reconciliation between faith in Christ, the inevitability of War, and the ideal of Peace.

[10] Revelation also clearly teaches that the birth of Christ is the signal for war in the earth against Christ's kingdom. Thus we read in Rev. xii, 13, that "When the Dragon saw that he was cast unto the earth, he persecuted the Woman which brought forth the Man Child." The Woman, of course, is Israel, or the Kingdom. That is why in Isa. ix. 6, we say "Unto *us* a Child is born, Unto *us* . . . ." etc. This persecution of the Kingdom on earth develops into war. (See Rev. ix, 17.)

[11] Isa. ix, 5.

[12] Note the force of the word "For."

[13] Isa. ix, 6.

[14] See Isa. ix, 7.

[15] Note that the extension and establishment of world peace is a political influence. It is a fruit of good Government. It is the function of the Kingdom and Throne of David, not of the Church. The Pax Britannica of modern times marks the stage of progress that this development has now reached. This Kingdom influence will finally cover the whole earth.

[16] Cf. Rev. xi, 18, where God, in His administration of immutable law (for whatsoever a man soweth that shall he also reap) is described as destroying the destroyers of the earth. Thus, incidentally, is the prayer of David answered —"Lord! scatter Thou the people that delight in War." (Ps. lxviii, 30.)

[17] Hosea ii, 18.

[18] Jer. li, 20.

[19] This call sent out among the Gentiles (the result of which may be partly discerned in Mr. Lloyd George's recent claim that Europe since the War has become an Armed Camp) is offset by God's call to His Brith-ish People recorded II Esdras xvi, 40 :—"O My People, hear My word, make you ready to the Battle . . . ." This is God's call to the Nation for preparation against the Battle of the Great Day of God Almighty which must surely result from modern Russia's feverish organization for war. See also II Esdras xv, 22 :—"My sword shall not cease over them that shed innocent blood upon the earth."

[20] Note the contrast of this to Isa. ii, 4, and Mic. iv, 3.

[21] Ez. xxxvi, 26.

[22] Jer. xxxi, 33.

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in a crimson flood, JESUS CHRIST enquired of the FATHER and gave to His People the enigmatic counsel: "When ye shall hear of wars and rumours of wars, *Be ye not troubled* . . . For these are the birth-pangs."[23]

Yes! Intensification of conflict spells the birth-pangs of a New Age, an Age wherein dwelleth righteousness and lasting peace. Let us then rejoice in tribulation, and lifting up our heads, look up, for our redemption, the redemption of the whole creation, and the time for coming of our Living Redeemer Himself, draweth near.

"WHERE ARE THE DEAD?"

THE REV. ETHELBERT GOODCHILD, M.A., on SIR ARTHUR KEITH'S ARTICLE in the "DAILY NEWS."

St. Luke's Vicarage, Nutford Place, W.1.

DEAR MR. GARRISON,—Thank you for sending me Sir Arthur Keith's interesting article and for honouring me with a request for my comments upon it.

It seems to me an admirable presentation of the ultimate implication of Physiology *to the end of the nineteenth century*.

Since that epoch, however, such researches as those of W. J. Kilner have revealed the necessity for a *wider* hypothesis.

These researches have proved that THE INFLUENTIAL FACTOR IN PERSONALITY IS EXTRA-CORPOREAL.

Assuming that this extra-corporeal factor is the creation (i.e., the radiation) of the nervous system, it no more follows that the disintegration of the latter is the annihilation of the former than that the dissolution of a star is the abolition of the light of which—before dissolution—it was the *fons et origo*.

In contemplating Nova Aurigae we are witnessing a catastrophe contemporary with Crécy and therefore a gigantic illustration of the principle that disintegration is most certainly NOT annihilation; and our rapidly growing knowledge of Radio-activity carries us one important step further by illustrating the still more remarkable fact that *in this department of the universe* DISINTEGRATION IS THE ANTECEDENT OF RE-INTEGRATION.

The disintegration of Uranium and Morium issues in re-integrations constituting the series of elements with their isotopes down to Lead and—though the process has not yet been carried further in the inadequate laboratories of this planet—astronomical phenomena (e.g., those of Nova Pictoris and the Giant Dwarf series) suggest that where conditions are more favourable the process is uninterrupted and that the universe as a whole is a vast synthesis of re-integrations.

Now let us endeavour to take the step the type of mind which still clings to Dualism finds so exceedingly difficult.

Sir Arthur asks the question: "Is not the whole universe really alive?" The answer, I believe, must be in the affirmative. But the practical factor in the problem is, WHAT IS CONSCIOUSNESS?

To that question I venture to think the answer is, THE FUNCTIONING OF THE APPROPRIATE INTEGRATION.

The fascinating researches of Sir Jagadis Bose have proved that, however low the scale of life, it invariably retains the possibility of consciousness. If, therefore, the whole universe is really alive, the possibility of consciousness is inherent in every constituent of it.

But Life and Consciousness are one thing, the measure of Life and Consciousness quite another.

The tiny corner of the universe we have just begun to study reveals to us every gradation of Life and Consciousness from the infinitesimal in the humblest ovum to the infinite in a Shakespeare or Newton.

WHAT THEN IS HUMAN CONSCIOUSNESS? For our purpose it may be defined as THE SYNTHETIZED REACTION-CAPACITY OF THE RECEPTORS AS CO-ORDINATED BY THE NERVOUS SYSTEM.

The Meissner corpuscles, the organ of Corti, the motor points, the corpuscles of Pacini and Gorgli, the rods and cones, the inter-epithelial nerve and the chromaffin of the cell nucleus respectively react to vibrations of from less than 1,600 per second to 60 billion billion per second. In other words, the specific characteristic of human consciousness is the immense range of radiation to which it reacts or the PERFECTION OF ITS INTEGRATION.

The ultimate problem therefore is this: Is the extra-corporeal element of Personality (which certainly survives in some form the dissolution of the nervous system which originally created it) DESTINED TO PERFECT RE-INTEGRATION?

Those of us who are interested in Television realize that RE-INTEGRATION IS THE ESSENCE OF THE PROBLEM WHICH IS GRADUALLY BEING SOLVED. And we cannot but ask ourselves the question: If imperfect physicists working under imperfect conditions can effect re-integration, however imperfect, CANNOT—WILL NOT—THE PERFECT PHYSICIST, WORKING UNDER PERFECT CONDITIONS, ULTIMATELY EFFECT PERFECT RE-INTEGRATION?

May I add one word on Sir Arthur's concluding paragraph?

It can only mean that the heroism of the Spartans at Thermopylæ and of our own Contemptibles across the Channel was the sacrifice of reality for a shadow.

Is that true, or was Browning right when he wrote:

"That low man seeks a little thing to do
Sees it and does it;
That high man with a great thing to pursue
Dies ere he knows it.
That low man goes on adding one to one,
His hundred's soon hit;
This high man, aiming at a million,
Misses a unit.
That has the world here—should he need the next?
Let the WORLD mind him!
This throws himself on God and—unperplexed—
Seeking shall find HIM."

Sincerely yours,

ETHELBERT GOODCHILD.

"What I must do is what concerns me, and not what people think."—EMERSON.

[23] Mark xiii, 8. See Ferrar Fenton's translation.

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NEWS AND NOTES.

THE Secretary-General and Mrs. Garrison are having a very active and enjoyable holiday in Belgium. They are much missed at Headquarters. Their return is expected about July 24th.

* * *

The usual meeting will be held at 3 p.m. at Headquarters on Wednesday, 25th July. On Thursday afternoon, July 26th, at 2.45, Dr. Lincoln McConnell, of Florida, will give an address. There will *not* be an evening meeting on this day.

* * *

The fourth Summer Convention at Glastonbury will be held in the Assembly Rooms during the week commencing Monday, August 6th, opening at 8 o'clock in the evening and closing on Friday evening. Lectures will be given each day at 11 a.m. and 8 p.m. Picnics and rambles have been arranged for the afternoons.

* * *

The Committee of the Hastings and St. Leonard's Branch have sent out invitations to members and friends to attend a Garden Meeting at "Meopham Bank," Hollington, on July 25th, at 3 p.m. to 6 p.m., by kind permission of Dr. and Mrs. Maxwell.

* * *

About 100 B.-I.'s connected with the centres at Coventry, Rugby and Dunchurch met on Saturday, July 7th, for a Garden Meeting in the grounds of the residence of Mrs. H. E. Powell, Dunchurch. A delightful hour was spent about the lovely gardens, followed by tea on the lawn, after which hymns were sung, recitations rendered, and short "testimonies" to what British-Israel means to their lives, given by a number of those present.

The Rev. T. H. Whitehouse also gave some account of the position and progress of the work of the B.-I.-W.F., and its plans and hopes for the future.

Votes of thanks to Mrs. Powell and all the generous donors of provisions, and to the workers, were accorded. Profits are in aid of the work in the Midland Area.

* * *

On Thursday, July 12th, the Oxford Branch had a Garden Meeting at the residence of the Misses Allen. A good number of friends had tea on the lawn, after which, under the chairmanship of Major-General Sir Arthur Phayre, the Rev. T. H. Whitehouse gave a lecture on "Imperishable Britain, the Israel of the Bible." Gratitude was expressed to the organizers of the gathering, the workers, and the Misses Allen for their hospitality.

* * *

Mr. Robert J. Walker gave an address on "The Colonial Empire" to the Leicester Branch on July 3rd. He showed the tremendous help obtained and blessings enjoyed under British administration. Mr. A. E. Biggs presided.

* * *

A very successful Garden Party was held in Mrs. Pentland's garden in Bedford on July 11th, about 100 members and their guests attending. The Vice-President, the Rev. A. S. Cook, opened the meeting with prayer, and the President, Capt. James, briefly spoke on the growth of the Branch. The Rev. T. H. Whitehouse gave an address, emphazising that B.-I. teaching is not a new religion, but throws wonderful new light on the Scriptures.

* * *

The Harrogate Branch is making excellent progress, as shown by the enterprise and earnestness of the meetings. On June 19th the Rev. Guy Waddington addressed the meeting, and Dr. Rutherford presided.

* * *

The Sheffield Branch met their Thurcroft friends on the 7th inst. at Roche Abbey Grounds, Rotherham, where, after tea and games, a meeting was held on the hillside, the speakers being Mr. Wm. Whitton and Mr. Harkcom, followed by a general discussion.

* * *

Victoria Park open-air meetings on Sunday, July 8th, were a great success, both from numbers attending and the interest aroused. There was some heckling, but this was ably and convincingly met by the speakers. Many Jews closely listened to the speakers and bombarded them with questions, some coming up to shake hands after the meeting. Those in charge were greatly cheered, feeling that God had been present throughout the proceedings.

* * *

The open-air speakers wish to express their grateful thanks to the friends who have so kindly provided tea for them in the various districts visited during June and July.

* * *

Mr. J. A. Yoxall gave a most interesting address, greatly appreciated by a good audience, at Bingley on July 10th. He dealt with prophecies relating to the First Coming of Our Lord, His life on earth, death, resurrection, and His Second Coming. The chair was taken by Mr. B. Broadbent

* * *

Erratum : In the Rev. Pascoe Goard's leading article of June 30th, page 404, end of second column, the reference should be to Daniel vii, 27, *not* Daniel viii, 27. The correct quotation is as follows :—

> "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

ENGAGEMENTS FOR NEXT WEEK.

BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, 26th, at 8. Mr. John Leech.
CHATHAM, Navy Hall, Thursday, 26th, at 8. Mr. J. J. Morey.
DEAL, Brotherhood Hall, Park Street, Wednesday, 25th, at 3 and 8. Mr. J. J. Morey.
FINSBURY PARK, Open-Air, Sunday, 22nd, at 3.30 and 7.30.
FITTLEWORTH, Monday, 23rd. Mr. J. J. Morey.
HASTINGS and ST. LEONARDS, Garden Meeting, Wednesday, 25th, 3 to 6.
HULL, Church Institute, Albion Street, Tuesday, 24th, at 7.30. Mr. Wm. Whitton.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 26th, at 7.45. Mr. Griffiths.
NOTTINGHAM, Friar Lane Schools, Thursday, 26th, at 7.30.
RHYMNEY, British-Israel Hall, Tuesday, 24th, at 7.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 25th, at 7.30.
WIGAN, Miners' Hall, Millgate, Wednesday, 25th, at 7.30. Mr. C. H. Corrin

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FRONTISPIECE. Historic photograph of H.M. King George V. with the Premiers of the British Empire, taken November, 1926.

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CONTENTS.

	Page
Hours with the Prophets.—III. By the Rev. W. Pascoe Goard	465
Man and Earth: A Co-ordinated Creation and Inter-dependent.—Part II. By Ben Israel	468
Some Comments Concerning Dan.—III. By Professor Edward Odlum, M.A., B.Sc., &c.	470
Cycle of Sevens.—I. By W. J. Foster	471
Week by Week. By A. R. H.	473
From "The Grayshott Magazine." British-Israel. By Rev. E. Garth Ireland, Vicar	476
The Spirit's Strength to a Nation. By the Rev. George Matheson, M.A., D.D.	476
Questions and Answers. By the Rev. G. H. Lancaster, M.A.	477
News and Notes	478

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.

HOURS WITH THE PROPHETS.—III.

MOSES THE GREATEST OF THE PROPHETS, NEXT TO OUR LORD (*continued*).

By the Rev. W. Pascoe Goard.

It seems rather paradoxical to begin the consideration of the predictive element of Moses at a point centuries before Moses was born, yet this is the starting-point of our consideration of the prophetic element of the Mosaic literature.

In making this presentation we must venture to ask the reader to take his Bible in hand and read the passages indicated, as they are too voluminous to be included in this article.

The first one we deal with gives us a record of a prophetic act on the part of Abram—later promoted to be called Abraham—which prophetic act was the beginning of a specific movement which, according to the original promise, has swept on through the ages with unbroken progress and ever-increasing volume and power to the present day, and which is still prophetic of yet greater progress to follow, and that endlessly on into the eternities.

The act is recorded in the 12th chapter of Genesis in these words: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him."

This great prophetic act is the starting-point of all the movement of Biblical history. Four centuries later Moses found himself involved in that same movement when he went down to Egypt to lead God's covenanted people out from thence, and to organize them into the Kingdom of God on earth.

Looking down the ages from that standpoint, the vision of Moses was carried onward to the end of the period during which Israel should dwell in Palestine; on still, during all the continuance and to the end of the period of 2,520 years which he specifically named under the figure of seven times, during which Israel should suffer the indicated punishment as set out by Moses specifically in the 26th chapter of Leviticus; on to the period of Israel's restoration and to the day of Our Lord.

In all this activity the prophetic element is never wanting in act and deed, as well as in word and writing, and the effect of this movement has been the controlling factor in world history from the time Moses led the people out of Egypt.

The study of prophecy in action is equal in importance to the study of prophecy in the written Word.

The next passage to which we direct attention, while urging the reader to read carefully the intervening passages of these wonderful chapters, is the 15th chapter of Genesis, in which is set forth the Divine Prophetic Covenant specifically made with Abraham.

The covenant was made and ratified by the most solemn form of legal procedure. Victims were provided and slain,

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their bodies divided, and the tokens of the covenant made to pass between, indicating that the covenant is irrevocable even unto, or by, death.

Based upon this covenant, made with our father Abraham, has been built the peculiar people (the Abrahamic race descended through Isaac); the royal priesthood; the holy nation. That is to say, on this covenant has been built the race, the church, the nation, and the organized service through which the Lord has carried, and shall still carry, blessings to all the families of the earth.

The prophetic element in the covenant, and in its effect upon every generation of Abrahamic seed, has been present at every point of history, is present still, and shall be to the end of time.

The next passage to which we direct attention, which includes the setting-up of the prophetic family circle, is the 17th chapter of Genesis. As in the 19th and 20th chapters of Exodus the three elements of the Kingdom of God on earth are shown as brought together, namely, the nation (Israel); Jehovah (Israel's God and King); and the Decalogue (the statement of the underlying principles of Israel's law); so in this passage are brought together the three elements which form the family circle from which has sprung all the family of God on earth, and such as from it have ascended to Heaven.

The first of these is El Shaddai, the God-Father of the race born in Isaac.

The second element in the institution of the household of God is Abram for the purposes of the headship of the Divinely-established family, re-named Abraham; to whom should be born a son; of whom should descend a seed which, in its succeeding generations, should be the family of God on earth.

The third element in the constitution of this household is Sarai—re-named Sarah—the queen-mother of Isaac and of the Saxon race.

The chapter before us, which should be read with the utmost care, is the charter of the Divinely-established House of Israel.

Incidentally there is shown the beginning, the establishment and the blessing of the Ishmael seed, the founder of the Arab race, in the following words:—"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."

It is interesting and important thus to note that the institution of the Arabian House, and the promise that it should become a great nation, is included as a parenthesis in the great charter of the House of the sons of Isaac and of Israel.

The next great passage to which we call attention is included in the 22nd chapter of Genesis. It sets forth in the most graphic terms the dedication of the race, born in Isaac, to the service of the Kingdom for the blessing and enrichment of all the families of the earth.

The story is told in a few short graphic sentences, which, while holding one's attention to the great facts of the narrative, irresistibly carries one forward to the narrative of the greater transaction of the same order and in connection with the same great movement when the Greater Father offered the Greater Son, born of the same race, that through Him Israel might be redeemed and all the world might find a Saviour.

Let us read the chapter carefully, catching the significance of the record that in Isaac, the father of the Saxon race, was offered upon the altar, and dedicated even to the death, every generation and every individual of the Saxon descent that should be born from him who was thus offered.

As a result of that great offering the following oath was given to Abraham, "That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that which is within the veil . . . . ."

"And the angel of the Lord called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

The next passage and prophetic fact to which we shall take space to call attention is the 32nd chapter of Genesis, and the event recorded is the

CONVERSION AND REGENERATION OF JACOB.

Returning from twenty-one years of servitude with his father-in-law, Laban—the sole result of his questionable bargaining with Esau for the birthright in the Isaac family, and his dissimulation for the purpose of receiving the official Patriarchal blessing—Jacob now awoke to the realization of the fact that the time of accounting had arrived. While he had been away in Syria, amassing wealth with Laban, Esau had been at home, acting head of the Isaac family, and had clothed himself with the actuality of the power of Isaac. Jacob had the *de jure* right to birthright, through his bargaining with Esau; Esau had the *de facto* right because he had remained at his father's side through all these years. Now the chief *de jure* and the chief *de facto* were to meet face to face, and it would appear that they were to settle their claims by force of arms. Thus it appeared from the fact that Esau approached with four hundred men.

Brought face to face with the consequences of his act, Jacob cried to the God of his fathers Abraham and Isaac, Who had revealed Himself to Jacob at Luz, where Jacob anointed the pillar.

The prayer is couched in the following words:—

"And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

Deliver me, I pray thee, from the hand of my brother.

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from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.

And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." (Gen. xxxii, 9-12.)

Jacob waited for the answer to his prayer, as we see in verse 13: "And he lodged there that same night."

The answer to his prayer came as the following statement makes clear:—

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

And he said unto him, What *is* thy name? And he said, Jacob.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." (Gen. xxxii, 24-30.)

Now what was all the wrestling about. Let the context show. Jacob went forward as soon as he received the blessing he sought. Jacob met his brother with his four hundred men, and there was no war between them. Now why should this be the case? The answer is evident. It was because Jacob made restitution to Esau of the headship of the House of Isaac. He sent forward a succession of three bands of presents which were not unworthy of the chief of a great family. It was worthy of the acceptance of Esau inasmuch as he had not entered in possession of the wealth of his father Isaac.

But Esau passed the presents by and pressed forward to the presence of his brother Jacob. There he put the categorical question:

"What meanest thou ——" "What MEANEST thou by all this drove which I have met?"

"These be to find grace in the eyes of my lord."

Thus was the lordship restored.

This evidently constituted the conflict over which the Lord wrestled all night with Jacob. It was only when he ceased to wrestle and to resist that the Lord blessed him and promoted him to be Israel.

It will be noted that never thereafter did Jacob either claim or exercise lordship over Esau.

When Isaac died and the brothers buried him, Esau gathered all together and took his departure to Mount Seir, and there established his own House, leaving Jacob to the inheritance of the land. Not until A.D. 1845 did Jacob (English St. James) begin to take permanent authority over Esau. At that time Britain compelled Turkey to take his foot from off the neck of subject Armenia and from other Christians in Esau—Turkey's land. From that day Israel-Britain has been more and more bringing the Edomite Turk under the power of his hand.

Once again we take up the prophetic story, at a point of marvellous significance, when God sent Jacob back to Bethel where he had anointed the pillar, there to set up the enduring family altar and to once more anoint the pillar. There the household of Jacob was made to partake of the glory of the name Israel; and there the pillar was again set up and anointed, and which has never since that day been separated from Israel, as we have the best of reason for believing. But the very same seed and the very same pillar are to-day in this land—the one as the inhabitants of the land and the other as the Stone of Destiny in the Coronation Chair, while the prophetic promise "a nation and a company of nations shall be of thee" is manifest in our race before the eyes of men and angels.

The next great act in the progress of the mighty drama of history to which we shall call attention is recorded at length in the 41st chapter of Genesis. Here we have the dream of Pharaoh regarding the coming time of famine. This leads to the discovery and to the advancement of Joseph to be the chief ruler of Egypt under Pharaoh. Thus was the representative of Israel, the heir to the hegemony of Israel, advanced to power in Egypt, especially in the matter of food supply, in preparation for the coming of Israel into Egypt. Thus the heir to the headship of Israel was made by Divine providence the Minister in supreme authority in Egypt.

In the same chapter is shown the birth—in the court of Egypt—in the home of the Prime Minister of Egypt—of the two sons of Joseph, one of whom should be the hegemon of Israel. The birth and education of these sons of the heir of Israel were to have a great and unending influence on the destiny of Israel.

In the 46th chapter of Genesis we have a most important movement in the great march of events; namely, the going of Israel into Egypt, a family forty strong. Thus was inaugurated a developing experience for Israel which should last for centuries, during which Israel should be transformed from a nomadic people into an organized federation of tribes which should be in due time organized into the Kingdom-nation of God. All the time that the tribes were being welded together and accustomed to act in unison, they were under the control and discipline of the superior Egyptian administration, thus preventing any possible outbreak of hostility among the tribes through emulation, jealousy, or any other cause. That such training was necessary is shown by their later struggles and inter-tribal wars.

Now we come to a most interesting and important prophetic event. That is to say, an event which was destined and intended to affect the whole of the history of succeeding ages. This event is the promotion and blessing of the two sons of Joseph.

These boys, Ephraim and Manasseh, were, as we have seen, born in Egypt, and were educated at the court of Egypt. They were trained in the statecraft of Egypt, and in its learning. They were two most well-born and cultured young men. Now, their father Joseph was the heir of Jacob,

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and as such was entitled to a double portion of the estate of Jacob, which estate consisted of the whole House of Israel.

But against Joseph's entering upon the enjoyment of that inheritance in his own person there were many and insuperable difficulties. As to Israel, Joseph had been separated from the household from youth, and had long been mourned as dead. His inheritance had been in effect divided among the remaining sons. It would be difficult to reinstate him in a double portion. As to Egypt, Joseph was not free to resign his position and authority, and it was in the interests of Israel that he should not do so. Therefore on all counts it was wise to pass over Joseph.

Therefore Jacob adopted his two sons.

Up to the present the House of Israel consisted of one family of whom the head was Jacob; no tribes had as yet been formed. Therefore the way was open for Jacob to adopt the sons of Joseph into his own family and to call them by his own name—Israel. By this action Jacob made the two sons of Joseph equal in status to their uncles, the sons of Jacob.

By this arrangement each of the sons of Joseph received an equal portion with their uncles, the sons of Jacob; and thus, apparently, the difficulty of a double portion for Joseph was overcome, although in the united share of the two boys the House of Joseph did in fact receive its double portion.

By inheriting the status of their father Joseph and receiving the name Israel, and by the direct appointment of Jacob, Ephraim, the younger son of Joseph, became the hegemon of the tribes of Israel and the President at its Council Board.

By this arrangement the liaison between Israel and the Government of Egypt was made perfect.

Official contact would take place between the two peoples by the coming together of Joseph, the Prime Minister of Egypt, and Ephraim, the hegemon of Israel.

Thus was avoided the danger of misunderstanding and quarrels through the coming together of the desert-bred tribesmen, the sons of Jacob, and the polished courtiers of Egypt. Under this arrangement Egyptian-bred Israelites, educated and cultured in Egyptian society, met the courtiers of Egypt and the liaison was complete.

We now come to chapter xlix, which we urge the reader to take in hand before him.

Up to this moment Israel had been one family whose head was Jacob. Now came the time, at the end of Jacob's life, when the family must be divided into tribes, and the Patriarch of each tribe must assume his responsibility. What a prophetic action this was! That is to say, an action destined and intended to affect the history of Israel and the world to the end of the ages.

Understanding the significance of this great function, the vision of the prophet Jacob swept forward as with astonishment he himself declared "to the utmost bounds of the everlasting hills." It will be noted that this sentence embraces the full sweep of earth's geography and of the chronology of history.

Thus the tribes of Israel were constituted and blessed with a prophetic blessing, the force of which has progressed down through the ages and which is by no means expended at the present day.

Thus Moses recounts the prophetic acts of Israel which preceded his day and activity, and he next proceeds to show how Israel and he in their generation took up the standard of the onward march of Israel history and carried it forward to the end of the lifetime of Moses, the man of God.

To this we shall next turn our attention.

MAN AND EARTH: A CO-ORDINATED CREATION AND INTERDEPENDENT.—PART II.

By Ben Israel.

If facts so far presented warrant an induction, a light is thrown upon the relation of man to his material surroundings and their correlation to himself; for if the defection of Lucifer involved both himself and his kingdom in catastrophic ruin, how much greater change may be in waiting on account of sinful, disobedient men, as a testimony in highest heaven against them, and for earth, man's habitat and theatre of exploitations which we dignify by the name of progress and civilization! How much greater change, we ask, may be in waiting when they shall have at last not only rejected the crucified and risen Saviour, but also the triumphant, Millennial King, and set up their own Satan-inspired council against Him!

It becomes less difficult from this angle to discern the cause of good and evil. Lucifer, no longer to be known by that illustrious name, Glorious one, Light-bearer, but for ever after stigmatized by the appellations, Serpent, Abaddon, Apollyon, the Dragon, expelled into the earth, his preliminary judgment, lurks amid the tempests of chaos and watches Elohim during the marvellous reconstruction. With hatred he views the work. Enviously, he discovers his wondrous rival, man, walking up and down in the new Eden in the light and favour of God, whom we may conceive at this juncture to be regarded by him with contempt. Subtly he steals in, and by an artful and horrible revenge, mutilates the crowning masterpiece, the human soul, at which Death immediately takes possession of the body tabernacling that soul, and a curse settles upon the recently organized world over which he has but lately been given dominion. Here we note the quality and scope of the curse. The earth, Adam's habitat, experienced a sudden change for ill, commensurate and analogous with Adam's changed physical and spiritual nature. Here the conflict begins between good and evil, with all the consequent woes to mankind.

Notwithstanding that man had disobeyed and rebelled, Jehovah rendered first aid and ordered for him the line of defence, promising deliverance and restoration by faith in the future sacrificial offering of the "Seed of the Woman." For 1,650 years the conflict raged, and so resourceful was the Serpent in his campaign of deception that he nearly subverted the Jehovistic-human government in the earth. Angels left their first estate, became incarnate, and took them wives of the daughters of men. *Vide* Gen. vi, 1-2. Since the lost Book of Enoch has been restored to current literature, we have the record of the tradition of Enoch, the Scribe, in explanation of antediluvian angelology. We are definitely informed with respect to the identity of the sons of God, mentioned in Gen. vi, and that of the giants. There were 200 of the angels, and Senjaza was their leader. He had seventeen associated chiefs.

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Each of the 200 took a wife of the daughters of men, and their offspring were the *nephilim*, giants, of Scripture. So huge were they that men could not compete nor contend with them; and they devoured the food of the land to such extent that the population was impoverished and famine oppressed. They subsequently fell to fighting among themselves and destroyed one another off the earth. Azazel, one of these angels, first taught men the art of making weapons of war, and the use of the metals. Herein is an explanation of the source of the knowledge of Tubal-cain, who was an instructor of artificers; also why there appears to have been no stone age in the early, Adamic, civilization. In the Book of Jubilees it is stated that great numbers repented at the preaching of Enoch, and that these all died before the flood. With the passing of the prophecy of Enoch together with his translation, evil of every sort gained the ascendancy, until, at last, Noah and his family were the only righteous remaining in the line of Adam. God foretold the flood, commanding Noah to build an Ark. Enoch had previously prophesied the same event. The 120 years' period, while Noah was a preacher of righteousness, seems to have been the culminating condemnation of the then universal, moral disorder. The flood came as foretold, Noah and his companions were saved, the rest of Adam's race perished together with the coetaneous land life; and the cosmos suffered a catastrophic change.

As to how much disturbance there may have been in the oceans at that time we have no data. Scripture states that the rain fell forty days and forty nights, indicating that a vast portion of it came from the sky. The Chinese record absolutely supports the Scriptural *modus operandi*, in that it describes the flood waters as coming from the West. It is silent about any movement of the Pacific Ocean.

The Sardanapalus tablet, recently translated, agrees with the Biblical account as far as the origin of the waters is concerned. That record affirms that the waters fell from the sky, and makes no mention of the ocean at all. Enoch had prophesied that the deluge would be attributable to both causes, *i.e.*, the waters both above and below. If we study the Divine narration, we have clear and specific data in Gen. i, 6-10, and in Gen. vii, 11-12. "And all the fountains of the great deep were broken up, and the windows of heaven were opened."

An analytical survey of this quotation with a comparison of the tablet of Sardanapalus, proves clearly the responsibility of waters in the regions above the earth. In Gen. i, 10, the waters under the firmament Elohim called "seas" after the gathering together; but the *tehom*, deep, is mentioned prior to that event. It is the embodiment of the chaotic aspect upon which darkness rested. Its face would be the outer periphery of turbulent matter, aqueous, gaseous and otherwise. Its entity before the separation of the waters precludes its association with the ocean as we know it to-day. At the separation of the waters, part were given place in the region above the firmament, and constituted a striking feature of the cosmos once existing, but long since passed away. The author of the Book of Jubilees states that one-half of the waters were disposed of in this manner. If this testimony can be credited, a larger area of habitable land obtained in the antediluvian world than now. The chain of seas extending from the Straits of Gibraltar eastward to the Caspian and Aral must have been largely the result of the Noachian Deluge. The ocean of waters above the firmament should have revolved in concentric rings about the earth, as has been shown by Prof. I. N. Vail, the author of this hypothesis. The rings should have consisted of countless millions of globules, each globule of water rotating on its own axis, and to meet the requirements in the case the physical law of the rings would be that they rotate in the same direction and synchronously with the earth. A break in the ring, or rings, would bring the descending waters from the zenith continuously to one point on the land surface. That this was the actual mode of procedure a careful examination of the text of Gen. vii, 11-12 unequivocally discloses. "And all the fountains of the great deep (*tehom rabbah*) were broken up, and the windows of heaven (*erubboth hashaymim*) were opened." To search for "fountains" of the ocean would be a vain pursuit. There are no such things, but they were abundant and immanent in the firmament overhead. The *erubboth hashaymim*, rendered flood-gates of the heavens in the margin of our English Bibles, betray both the sinister and overwhelming horror of the situation. *Erubboth*, windows, come from the verb *arabh*, to lay an ambuscade. They had been a latent possibility since the day that Cain slew his brother, but had remained unsuspected by his devoted posterity.

It is in the outer periphery of the cosmos as then existing that we postulate the *tehom rabbah*, together with the fountains thereof. Since the beginning, the rings of water had served as a great, overspreading canopy, moderating the equatorial heat, and, if they revolved at an oblique angle with the terrestrial equator, ameliorated the cold of the Northern hemisphere as well. Since the sun's direct rays could only reach the underlying portions of the earth at intervals, a rainbow was of rare occurrence, if one were ever seen at all. Hence, the sign of the "bow in the cloud" was proof to Noah that the earth was exempt from any future destruction by a flood.

When the Ark was ready, and the elect passengers safely aboard, the storm, long predicted, began. We say storm, because it appears that the Deluge commenced in the ordinary way. The account in the Sardanapalus tablet relates that a black cloud came up from the horizon at the first flush of dawn. The storm filled the whole sky with darkness, and reached unto heaven! Turning to the Biblical record, we learn that in the self-same day that Noah entered into the Ark, after God had shut him in, the rain began. No man was permitted to view the miracle of God behind the cloud, above the natural tempest. At this juncture the finger of God touched a ring at a point over a region we call the "Near East." This was the breaking up of all the fountains of the great deep, and the opening of the windows of heaven. A series of gigantic water-spouts began to descend upon the soft cushion of the atmosphere, such as never were, never would be again. They spread through the air in vast, continuous, overwhelming sheets, so fast that they accumulated and prevailed in spite of gravitation which was overloaded, until the tops of the mountains were covered. The Ark, gently buoyed up, floated upon the face of the waters. The Divine purpose accomplished; at the end of 150 days, the Ark settled across a gorge in the Ararat range, and rested upon two peaks. We see nothing in the Genesis account to suggest translation waves of the

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ocean as a cause of the Noachian Deluge. Such movement of oceanic waters would have uprooted, thrown down, and carried away every bush, shrub and tree in the affected area. Submersion in salt water for 150 days would have rendered the land unproductive for a length of time and operated against Noah's beginning to be a husbandman, who had, just previously, received the green olive branch of peace from the beak of the dove. Antediluvian remains altogether discourage the translation wave theory. No trace of Sumerian culture could have survived the ordeal. However, we have the Sumerian language so well preserved under the ancient tels that it is now brought forth and reconstructed and is on the shelf beside Hebrew, Phœnician, Babylonian and Egyptian literatures.

The Noachian Deluge owes its origin entirely to cosmic conditions formerly existing thousands of miles above the atmosphere of the earth.

No wind is mentioned in the sacred narration, and the Ark did not drift very far from the place of launching. The enormous, sidewise thrusts and movements of the oceans in convulsion, accompanied by abysmal subsidences and upheavals, denudation and erosion, are evidently absent from this category, and must be referred back to the universal chaos of elements mentioned in Gen. i, 2. Here, on account of the Bible statement "whole earth" being involved in the flood, it is pointed out that the Hebrew *erets* is as often translated land as earth. Destruction by the flood prevailed as far as the Adamic race had spread. A deluge might have occurred in the Western hemisphere at the same time and for the same cause. This is digression leading into a discussion apart from the subject. Leaving the matter as presented, attention is invited to the aspect of Nature at the end of the forty days' rain. A phenomenal change of the cosmos had taken place; for the dark, rotating belts of water overhead had disappeared, and the metamorphosis of the planet which began at the former overthrow was again enhanced by the further intensifying of heat and cold, the narrowing of the thermal zones, and the establishing of the four seasons as they have been experienced since the beginning of postdiluvian time.

The corollary drawn from the foregoing is this: Rebellion against God, be it by Satan or man, has, in the retribution, been reflected in the domain and sphere of each by planetary, cosmic change. This leads us to inquire if similar phenomena will re-occur? Will an astronomical cataclysm accompany man's future?

SOME COMMENTS CONCERNING DAN. III.

"The Danaoi were expert well-diggers."

By PROFESSOR EDWARD ODLUM, M.A., B.Sc., &c.

WHEN the Palestinian New Jerusalem is built and the tribal possessions are occupied, as shown in a previous letter, then representatives of the twelve tribes will be in official charge of the twelve gates.

These gates are in groups of three, viz., three on the north, three on the east, three on the south, and three on the west. The three eastern gates will be occupied by Joseph, Benjamin and Dan.

Ezek. xlviii, 32: "And on the east side . . . three gates, one gate of Joseph, one gate of Benjamin, and *one gate of Dan*."

From this and the previous territorial quotation concerning Dan's northern land holding, we are safe in concluding that Dan will be in Palestine, and represented in Jerusalem officially.

Matt. xix, 28: "And Jesus said unto them: Verily, verily I say unto you,—That ye who have followed me in the regeneration, when the Son of man shall sit on the throne of His glory, ye also shall sit upon *twelve thrones, judging the twelve tribes of Israel*."

Very important! This shows clearly that since the twelve tribes are to be judged in the coming times, it follows that Dan will be represented.

In other words, Dan will be there, representatively, with his brethren.

Luke xxii, 29: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and *sit on thrones judging the twelve tribes of Israel*."

Luke herein tells us the same story which Matthew tells. This emphasizes the fact that Dan, one of the twelve tribes, will be there.

Rev. vii, 4: "And I heard the number of them who were sealed: And there were sealed 144,000 of *all the tribes of the children of Israel*." The sealing took in "*all the tribes*," therefore Dan was and is included.

If we look at Ezekiel, we find the names of Ephraim and Manasseh are dropped, and that of their father Joseph is used.

Now, if we read the names of "*all the twelve tribes of the children*," as found in Revelation, we see that the name of Joseph is inserted.

The name of Ephraim is dropped as it is dropped in Ezekiel.

But, strangely, the name of Dan is dropped in Revelation and the name of Manasseh is inserted.

This is evidently a mistake of translation. The word Manasseh is already taken up by the word or name Joseph, and should not be repeated.

Dan should be inserted and Manasseh removed. Then we get the natural and logical result of the whole story as set forth in the Old and New Testaments.

The whole Scripture context requires the addition of the name of Dan and the elimination of the name of Manasseh already covered by the tribal, parental name Joseph.

Therefore, we conclude that Dan will be there with his eleven brethren.

In addition to the above facts, which show that Dan will be in actual possession of the north of Palestine from the Mediterranean Sea eastward, along the southern borders of Syria, out to ancient Bashan, and also in possession of one of the east gates of the New Jerusalem, we have this further fact given us in Rev. xxi, 12: "And it had a wall great and high, having twelve gates, and in the gates twelve angels, or guardians, and names written thereon, which *are the names of the twelve tribes of the children of Israel*." Therefore Dan's name will be on one of these gates, and as Ezekiel tells us that Dan, Joseph and Benjamin hold the three eastern gates, Dan's

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name will be officially placed on the gate allotted on the east to his keeping.

An important phase of, and revelation connected with, these Scriptures is the fact that Ephraim and Manasseh will cease their tribal entities and be merged into the old-time tribe of Joseph.

This means that, in the near future, Ephraim and Manasseh will mutually embrace and annex one the other. Then will they take the name of Joseph their father.

Another remarkable event *will be the restoration of Levi to his primal tribal position*, when he takes the place of Manasseh who joins with Ephraim to restore Joseph.

CYCLE OF SEVENS.—I.

By W. J. FOSTER.

BEING convinced for several years that the cycle of *seven* plays a most important part in the purposes of Almighty God, it is my desire to place before the reader a series of sevens for consideration and use in our glorious Cause of "British-Israel Truth."

I must begin with the creation, for in all things there must be a beginning and a foundation. In the creation God established a fixed cycle which, in several respects, embodies other not less important cycles.

Seven days of creation: In the beginning, far beyond the ability of man to comprehend, God created the heaven and the earth. The earth was without form and void. No symmetry, nothing shapely, just a tremendous void.

God having made *His* plan for a creation of surpassing beauty, His Spirit moved upon and across the face of the waters; and then began the development of a wondrous creation, designed for the glory of the Creator and the pleasure of mankind it was His will to create.

The creation employed six successive days. On the first day was created Light. (Gen. i, 1-5.)

Second day, the Firmament or Air. (Gen. i, 6-8.)

Third day, the earth or dry land was separated from the sea, and Herbs and Trees were made. (Gen. i, 9-13.)

Fourth day, the Sun, Moon and Stars. (Gen. i, 14-19.)

Fifth day, Fishes and Birds. (Gen. i, 20-23.)

Sixth day, Animals and Man. (Gen. i, 24-31.)

Seventh day, God rested. (Gen. ii, 2.)

Seven Planets and the Moon changing every seventh day (Gen. i, 14) "and let them be for signs, and for seasons, and for days, and years."

With this you can see an established cycle regularity, for fixation of time and period.

Seven days of 24 hours per day for man.

This follows in the same order as the week of Creation. "Six days shall man labour and do all that he has to do, and then rest on the Sabbath" (*seventh* day) from all work. The *seventh* day to be kept holy.

This order has continued through all times, and particularly with the British (Brith-ish) people, with whom God made His Covenant, and with whom same is statutory.

Seven days of a thousand years a day for the completion of Adamic Age and the millennium. In this there is believed to be three periods of 2,000 years each to the beginning of the millennium or the Sabbath of the cycle.

In the first 2,000 years we get the creation of man in the likeness of God, endowed with a most wonderful knowledge and understanding inspired by the Almighty God, and without doubt made for religion, for he was made only a little lower than the angels. But man fell from his lofty estate, through the temptation of the devil.

Immediately after man's sin we get the first prophecy mentioned in the Scriptures (Gen. iii, 14, 15), the promise of a Redeemer, given to fallen man: "The seed of the woman shall bruise the serpent's head."

The fulfilment of this promise we read in Gal. iv, 4, thus:—"When the fulness of time was come, God sent forth His Son, made of a woman," and in Rom. xvi, 20, "The God of peace shall bruise Satan under your feet shortly."

The Lord Jesus Christ has triumphed over Satan, Death and Hell.

In this first period we also find man has become so corrupt that God repents that He made man, and, owing to the diabolical wickedness existing, decides upon the preservation of only one man and his family (Noah), through which the seed should come as promised.

This first period, or first watch, closes with the election of Abraham. The second period involves the establishment of an organization for the fulfilment of the Divine purpose, not only the final destruction of God's enemy Satan, but the restoration of His Kingdom on earth and the rehabilitation of man proven worthy by constant loyalty and service into that glorious communion with God from which man fell.

It is in this period that the cycle of seven is very much in evidence. To begin with, we read of a definitely determined period of service by Jacob to his uncle Laban (which period peculiarly coincides with the subject matter of this article) for his daughter Rachel.

Seven years Jacob served his uncle Laban for Rachel, which proved to be the God union through which the birthright Kingdom should be established.

If close consideration is given to this narrative of Jacob's service to Laban and the circumstances it involves, one will be convinced of the importance for which this cycle *seven* stands. The end of the first *seven* years of service was particularly distressing to Jacob, for, by deception on the part of Laban, he was compelled to endure the association of Leah, whom he did not love, and still serve another *seven* years in excess of the agreed period in order to be given Rachel, whom he loved, and whom without doubt was the intended God union.

Again, Joseph was not given of God to Rachel until the end of the second period of *seven* years had elapsed.

It seems very apparent to me that the children of the unholy union could not become heirs of the glorious promise of birthright.

Viewed from the human side, one would contend that Reuben was heir, but the promises made to Abraham, Isaac and Jacob was of spiritual significance, and therefore must follow in that particular order. The brethren of Joseph must have realized something of the importance of this fact, for we early read in the life of Joseph that most of them were embittered against him—especially after he made known to

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them his dreams—and evidently purposed in their minds the removal of such possibilities as the birthright coming to Joseph.

Reading we find, as though in fairness to the whole family of Jacob affecting the temporal life, the birthright, which by virtue of the God-made union should have been Joseph's, was not entrusted to either, but descended upon the youngest son of Joseph. We read (Jeremiah xxxi, 9) the Lord said:—"For I am a Father to Israel, and Ephraim is my firstborn."

Seven years of plenty and *seven* years of famine (Gen. xli), which brought Joseph into pre-eminence in Egypt, and reunion with his father and brethren. This was also the purpose of Almighty God for the preservation of His Covenant people.

Seven times ten Children of Israel go into Egypt.

Seven days of Passover. Four days prior to the infliction of the last plague the Israelites were instructed to prepare for a feast of the Lord by the killing of a lamb for each house, a lamb without spot or blemish, using hyssop to sprinkle the blood on the door posts. The lamb sacrificed at the Passover is to be considered typical of the sacrifice of Christ—the Lamb of God, without blemish, Who is our Passover.—1 Cor. v, 7.

Jesus was crucified in the same month, on the same day, and at the same hour, in which the Israelites were ordered to kill the Paschal lamb (3 o'clock p.m., 14th day of the month Abib or Nisan (March).

Seventh day, being the Sabbath of the Lord, no manna fell in the wilderness, but double quantity fell on the sixth day and peculiarly different from the manna falling on other days: it remained wholesome for two days.

Seven times ten Elders, together with Moses, Aaron, Nadab and Abihu, were called up the Mount, when they beheld a resplendent vision of Almighty God.

Seventy Elders given absolute proof of the Great Jehovah.

Seventh day, or Sabbath Sacrifice, was looked upon as a memorial of the Israelites' deliverance from Egyptian bondage (Deut. v, 15).

Seven weeks: "Feast of Weeks": kept seven weeks or a week of weeks after the Passover. It was instituted so that the Israelites should acknowledge the goodness of the Lord and offer Him in His Temple the first-fruits of wheat harvest, and to commemorate the giving of the law from Mount Sinai on the 50th day following the Passover. Since Apostolic days the Christian Church have celebrated on the 50th day from the Crucifixion the resurrection of our Saviour and Redeemer, also the descent of the Holy Ghost upon the Apostles in the shape of cloven tongues of fire, enabling them to speak several languages and to perform miracles.

Seven days' Feast of Unleavened Bread was held for thanksgiving to Almighty God for His gifts of Harvest.

We do the same, in a sense, but later in the year according to climatic season period, for we offer to our God the first-fruits of Harvest at our Harvest Thanksgiving Service.

Seventh year, Sabbatical year; and the year of Jubilee; commemorating the *seventh* year as the Sabbath for the land, in the same way as the Sabbath was a period of rest for man. God had made a covenant with Israel—providing they obeyed His law—to bless the sixth year of Harvest by 100 per cent. (just as He gave the manna on the sixth day plus 100 per cent. for the Sabbath in the wilderness) in order that the land may have its Sabbath. I believe that same conditions would operate at this time if only we were as faithful as we ought to be, for our land often fails to produce as it should, through probably neglecting to follow that course.

Seventh year was also the year of Release, there being a remission of personal slavery (Ex. xxi, 2); and all debts from one Israelite to another (Deut. xv, 1-3); and the public reading of the Law (Deut. xxxi, 11).

Seven weeks of years brought in the grand Sabbatical year held the first year after the *seven* weeks of years: the 50th year. It was the year of rest to the land; all debts were cancelled and all lands reverted to their original proprietors; when they had to proclaim liberty throughout all the land unto all the inhabitants thereof (Lev. xxv, 10). From investigation I have concluded that this law has very largely a close connection with industry. After very close research I fail to find any family remaining successful in large businesses past the third generation. I could mention no less than one dozen in the districts where I reside. My opinion is: should generation after generation remain successful in business and increase their possessions, the districts that would be acquired would simply and surely embrace conditions little better than slavery, for the people would have to be their servants or clear out altogether.

How wonderful are God's ways in His grand and glorious purpose for man. (Read Isai. xxi, 1, 2.)

Seven days of Purification. The ceremonies of Purification consisted in the individual being sprinkled with hyssop, dipped in water mixed with the ashes of a red heifer; it was bound to be of a reddish colour, without spot of any other colour, and never to have been put to the yoke; it was led without the city or camp and there slain. The Priest after would dip his finger in the blood and sprinkle it *seven* times towards the Sanctuary. The heifer was then burnt whole. Christ evidently was typified in these proceedings, for He was without spot, and the red was a fitting colour of the Blood of Christ which cleanseth from all sin. Christ was crucified without the camp.

Seventh time the Children of Israel murmured against God, and God sent a plague amongst them (Numbers xvi, 41). Moses in alarm for the safety of the whole race sent Aaron amongst them to make atonement before the Lord.

The plague was stayed, but not before 14,700 men had perished.

Seven times' chastisement upon Israel for sin beginning with the year 975 B.C.

Seven times is *seven* prophetic years of 360 days a year (or time), the same number of days as there are degrees in a circle. On the basis of one year for a day as purposed by God in Ezekiel iv, 6, makes a total number of years in the "*Seven* Times" 2,520.

Two thousand five hundred and twenty years from 975 B.C. brings us to the year A.D. 1545, when what was called King Henry the Eighth's Primer was published by Royal Authority. In the preface the King says: "We have set out and given to our subjects a determinate form of prayer

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in our own mother tongue, to the intent that such as are ignorant of any strange or foreign speech, may have what to pray, in their own acquainted and familiar language." This was also the commencement of the Reformation and evidently the end of God's threatened chastisement upon Israel for sin, as indicated in Lev. xxvi, 28.

Seventy years' captivity of the House of Judah in Babylon, as foretold by Jeremiah the Prophet because of their terrible abominations against God, the pollution of the Sanctuary, and the desecration of the Sabbath.

2 Chronicles xxxvi, 21 :—" To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths ; for as long as she lay desolate she kept Sabbath," to fulfil three score and ten years.

Seven streams.—Isaiah xl, 15, 16 : " And the Lord shall 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, and there shall be an highway for the remnant of His people, which shall be left from Assyria ; like as it was to Israel in the days that He came up out of the land of Egypt." God will remove all obstacles from the path of His people Brith-ish Israel.

Read also the 11–13 verses of the same chapter.

Sevenfold light of the sun—Isaiah xxx, 26 :

" Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be *sevenfold*, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." This prophecy is very near fulfilment. Read on to the thirty-second chapter, which records the end of all war and the restoration of the glorious land, with our Redeemer Christ King.

" Behold : a King shall reign in righteousness."

Seven times from the captivity of Israel in 721 B.C., viz., plus 2,520 years, ends A.D. 1799–1800. We find at this period the great rebellion in Ireland, with the result that it was considered necessary to form a Union between the Parliaments of Great Britain and Ireland similar to that arranged between England and Scotland in the reign of Queen Anne. The measure was finally effected and ratified July 2nd, 1800. The Kingdom has thus become consolidated the Kingdom of Great Britain and Ireland. In this same year, " The Society for the Propagation of the Gospel in Foreign Parts " was established, followed by the " Church Missionary Society." Evidently an unmistakable sign of a return to the God of our fathers, and a determined effort to carry out the mission for which we were chosen.

Seven times of Gentile Powers beginning with the year 603 B.C., when Nebuchadnezzar became first King of Jerusalem, ended in A.D. 1917, when General Allenby took possession of the Holy Land for Brith-ish Israel. We can clearly see that because of Israel and Judah's sin the glorious land was to be taken from them until that cycle *seven* had been completed. Now that God has restored that possession, events will move rapidly towards the consummation of His purpose for Israel.

Seven times from the captivity of Judah in the year 587, when the utter destruction of the Holy City was effected and the walls of Jerusalem were broken down, brings us to the year A.D. 1933. Is it probable that in the year 1933 Judah and Israel will become aware of each other's identity and a reconciliation take place ? Or will that year prove to be the final phase of world war and the tribulations, when Our Lord shall stand upon the Mount of Olives and be glorified in the sight of the heathen ? If so, then that will certainly be the time indicated when Judah shall behold Him Whom they pierced, and wail for mercy and forgiveness ; then the reconciliation of the whole of Israel will be effected. If we, as a people, desire the period of tribulation to be shortened, we must unitedly appeal to Almighty God, Who has promised to do so if asked, Ezekiel xxxvi, 37—" I will yet for this be enquired of by the House of Israel, to do it for them."

WEEK BY WEEK.

By A. R. H.

IT had been our intention, on concluding the recent series of articles on the subject of WAR in relation to CIVILIZATION, the KINGDOM and the CHURCHES, to turn to some other and perhaps more congenial topic. But in the meantime the preliminary announcement of the publication of a book[1] by a well-known American publicist opens up a further phase of the matter that cannot be allowed to pass without comment. Standing alone this book would be of little or no importance. But coming at a critical moment it rather dangerously crystallizes and makes audible the secret fears held by a growing number of persons on both sides of the ATLANTIC. Any work which tends to co-ordinate and harden misconceptions demands attention and critical opposition.

" PEACE cannot be maintained by repeating the lie that war between GREAT BRITAIN and the UNITED STATES is impossible." Thus the author issues his challenge, and continues :—" WAR is possible. WAR is probable, unless

THE TWO EMPIRES

seek through mutual sacrifice to reconcile their many conflicting interests."

That a colossal struggle for world control of Oil supplies is in progress between the rival companies of BRITAIN and AMERICA is obvious to all. Even from the columns of the *Daily Press* we receive to-day a vivid picture of the combat. The war has reached a stage where the hidden fighting, hitherto suspected and known to few, is open and unashamed.

And, if we accept *M. Clemenceau's* statement at its full value —that " *Oil is as necessary as blood in the battles of to-morrow* " —we must admit that the gravity of the situation is not exaggerated when, according to *Mr. Denny* (who claims to be in daily contact with the State Department and Embassies at WASHINGTON), " little by little the American supplies for oil are exhausting themselves."

" The oil problem of the UNITED STATES is acute," he writes. " American acquisition of foreign reserves is blocked in many places by GREAT BRITAIN. The British have been *more successful* than Americans in securing foreign fields. The

[1] " We fight for Oil," By Ludwell Denny.

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British Government virtually excludes Americans from the productive areas of the EMPIRE. *The British dominate the world's remaining supply.* They are conserving their reserve while helping to drain American pools."

We are then encouraged by a reminder of *Rear-Admiral Plunkett's* recent outburst to the effect that "*the penalty of industrial efficiency is inevitably war,*" and sobered by reflection on the declaration that "rightly or wrongly, we are actively preparing for the

ANGLO-AMERICAN WAR

which our naval men believe will be fought to determine commercial supremacy."

"The AMERICAN PEOPLE are now less opposed than formerly to such preparedness against GREAT BRITAIN," continues the author, and believes that, "both nations would lose by war. But GREAT BRITAIN would lose more. Whatever happened to America, GREAT BRITAIN would cease to exist as a world EMPIRE.

"The United States plans to have naval equality or superiority *before* hostilities begin, if there is to be war. America's only major weakness, lack of adequate merchant marine for service of supply and naval auxiliary, will be less acute probably within the next decade. AMERICA is vastly superior in man-power, raw materials, food supply, financial reserves, and natural defences.

"GREAT BRITAIN is exposed to air and submarine attack by her European neighbours, some of whom might welcome an opportunity to complete her downfall. Not that they love *us* but they *hate* GREAT BRITAIN more, as the nearer of the two encroaching Empires.

"Though GREAT BRITAIN were unexpectedly the naval and military victor, she would have received external and internal injuries from which

THE AGED EMPIRE

could not fully recover.

"Overshadowing all stands GREAT BRITAIN," he claims in conclusion, "blocking the path of AMERICAN EMPIRE. EMPIRE is built on sea supremacy, foreign markets and control of raw materials such as oil. *Without these the American Empire cannot rise.* Hence the conflict. Despite hands-across-the-sea speeches and talk of Anglo-American unity, *the two Empires* are now in combat on the economic fronts of the world."

A very stimulating prospect! But let us dissect the discourse bit by bit, and see if the issue is quite so deadly as depicted.

At the outset the author seems to answer his own questions and dispose of his own alarmist tactics when he plaintively declares that war is probable *unless* "the two Empires seek through mutual sacrifice to reconcile their many conflicting interests." That little word "unless" suggests a solution and is prophetic. For reconciliation is just exactly the process by which war *will* be avoided. But *Mr. Denny* has little faith in this possibility, and finally cheers us with the prospect that war is inevitable.

His judgment as to the outcome of such a struggle is purely speculative. "*Whatever happened to America, Great Britain would cease to exist as a world-Empire,*" we are told. Well! may be. But not if Great Brith-ain, GREAT LAND of the COVENANT, is the WORLD-EMPIRE of Dan. ii, 44!

"*The United States plan to have naval equality or superiority before hostilities begin, if there is to be war.*"

Well! The UNITED STATES may plan. But even so no equality or superiority in numbers or in arms has ever yet vanquished GOD'S KINGDOM NATION. We delight to fight against odds, for GOD is with us. And GOD is *not* on the side of the biggest battalions. At least, not in the way most people think.[2]

"*America's major weakness, lack of adequate merchant marine, will probably be less acute within the next decade.*"

Probably so. Again, probably not. It will need a big push indeed to beat the present situation where BRITAIN is building yearly at the rate of 5 to 1. Even so. A nation may build ships, but can she man them? A nation of landsmen against a nation of seamen . . . .!

"*America is vastly superior in man-power . . . .*"

Yes! But which counts most at sea, quantity or quality? The Sea is a hard taskmaster. You cannot train a seaman in a year. Only an island race is fit to keep and hold dominion of the sea.

"*European neighbours might welcome an opportunity to complete her downfall . . . .*"

It is hard for men and nations to kick against the pricks. Why try to destroy an EMPIRE which shall never be destroyed or left to other people but shall stand for ever? Are we boasting in the confidence of our strength? GOD forbid. We are not boasting if with the REDEEMER of our NATION we turn and say:—"Who is mine *Adversary?* Let him come near to me!"[3]

We are told that there are nations which hate GREAT BRITAIN. But of the LAND and PEOPLE of the COVENANT it is written[4]:—"*I will bless them that bless thee, and curse him that curseth thee*"; Cursing and hatred are not far apart in the eyes of GOD. Hatred like a boomerang returns to smite its sender.

As for the AGED EMPIRE its age is not a sign of dissolution and decay. Its age is ageless. The BRITH-ISH or COVENANT MAN EMPIRE is the youngest and most virile political organism in the world to-day. Born again at the late IMPERIAL CONFERENCE it might well be called the

EMPIRE OF ETERNAL YOUTH.[5]

For the spirit of GOD not of man is behind the EMPIRE.

Now the spirit of GOD is both vital and unchangeable. The EMPIRE upheld and inspired by that spirit will continue therefore to manifest (what distinguished foreigners[6] love to call) "its magnificent continuity," and, at the same time, continually find its youth renewed like the eagle's.

For we are descendants of the people and nation borne on eagle's wings and dedicated to the service of humanity at the feet of GOD on Sinai's hill.

Meanwhile the *Eagle* remains the national symbol of MANASSEH. The UNITED STATES can share the life and progress of her mother—BRITH-AIN. She cannot oppose that life and progress. Neither can she, indefinitely, remain

[2] Cf. the story of Elisha. II Kings vi, 16, etc. In modern days we have the intervention of Angels at Mons.
[3] Isa. l, 8.
[4] Gen. xii, 3.
[5] See article entitled "A Corn of Wheat," N.M. & B., 26.11.27. Ferrar Fenton calls it The Everlasting Empire. See F.F., Dan. ii, 44.
[6] M. Paul Boncour, for instance, at Geneva, September, 1925. Exodus xix, 4.

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politically *without* the FAMILY of which she remains for ever, spiritually, a member.

As first-born and foremost of the DAUGHTER COVENANT NATIONS, whose branches[7] have run over the wall, she will yet find her place *within* the KINGDOM as chief of the FREE and EQUAL NATIONS which compose the COMMONWEALTH of the COVENANT. The destiny of MANASSEH is in higher hands than human.

Meanwhile, humanly speaking, what are the factors which will tend to prevent open conflict between the two great English-speaking Peoples and cause a reconciliation of conflicting aims and interests?

One of the most powerful factors is that of finance. *Mr. Reginald McKenna's* Monthly Review published by the Midland Bank shows that the UNITED STATES and UNITED KINGDOM "are currently supplying goods and services to other countries on credit," and that as a consequence "the rest of the world[8] is going into debt to these two countries."

"These two creditors have enormous claims falling due from day to day on account of interest and repayment of debt. *It is a cumulative process by which the rest of the world is becoming mortgaged to the two leading Anglo-Saxon countries.*"

This is the first of the processes which are tending to isolate GREAT BRITAIN and AMERICA from the rest of the world and bring them closer one to the other. Nothing would serve the purpose of unscrupulous debtors better than to see their two great creditors fighting each other for world supremacy. We may be quite sure that Anglo-Saxondom will never allow itself to become stampeded into so ridiculous an exhibition of futility.

Moreover the signing of the PACT to renounce war as an instrument of international disputes confirms our optimism in this direction. It is not the tradition of Anglo-Saxon nations to treat a pact or treaty as a scrap of paper. An Anglo-Saxon's word is his bond, and the doom of BRITAIN-ISRAEL will indeed have sounded when a solemn declaration of this nature is confounded.

Who would have thought, in 1910, that within four years a war would be fought in EUROPE that would bring in the UNITED STATES on the side of ENGLAND?

The UNITED STATES know where their interest and advantage lie. They can do more for themselves by trading *within* and co-operating *with* the EMPIRE than by exploiting and destroying it. Moreover the

PEOPLE OF MANASSEH

have a will and moral power of conviction, which, if slow to move, once roused has never yet been known to fail in making itself felt and heard.

The history of MANASSEH as of EPHRAIM is a signal demonstration of the manner in which the will and character of PEOPLE can defeat the purposes and leadership of statesmanship.

The *Stars* and *Stripes* will yet again fly side by side with the *Union Jack* upon the field of Battle. For external aggression is another factor which will shortly bring these two nations into line for common action.

To-day's Russian newspapers claim, falsely, that ENGLAND is preparing for war, and that therefore the "*entire Russian masses must be militarized.* Every worker and peasant must learn to handle a rifle and become a real Red fighter."

ENGLAND has once more been declared the foe[9] in the second of the great Defence Week celebrations held throughout the length and breadth of the Soviet Union.

The attempt to brand BRITAIN as the Aggressor is a cunning attempt to persuade the world that Joel iii, 9 is the answer to II Esdras vi, 40, whereas the exact reverse is the case.

There are other sources of danger and menace, but the Soviet Union represents the chief and most obvious one.

In conclusion, *Mr. Raskob's* rather clever but damaging attack on the Hoover candidateship for the Presidency, wherein he said that if AMERICA was to have an Englishman for its President, he preferred the Prince of Wales, contains, in spite of its ingeniously sarcastic flavour, quite a prophetical significance.

For Manasseh means Forgetting.[10] And although Manasseh has forgotten and temporarily forsaken his father's HOUSE he will, with other separated members of the ISRAEL PEOPLE, turn again and seek DAVID his King.[11]

The spectacle of the richest nation upon earth turning to enter and strengthen the BRITH-ISH or COVENANT MAN FAMILY of FREE and EQUAL NATIONS will destroy the last vestige of hesitancy or pride which perhaps would cause the other nations to pause before following so excellent an example.

For BRITH-AIN remains the nucleus of a KINGDOM-EMPIRE which every nation upon earth may join without loss of prestige or power. All nations would have somewhat to gain by this association. None would have aught to lose. *They surrender nothing of character or genius or freedom to the* KINGDOM, *but bring their glory into it.*

When EPHRAIM and MANASSEH, the

TWO ENCROACHING EMPIRES,[12]

are become one, under DAVID their King, then, the new process of absorption (not conquest) can come to full fruition. The kingdoms of the world will become one Kingdom, the KINGDOM of our LORD and of His CHRIST.

Manasseh means Forgetting. But we are now in the Year of the Great Awakening. With awakening—the passing of national[13] and international[14] blindness—will come remembrance, and with remembrance, reconciliation and reunion.

CORRECTION.—Footnote 19 to "Week by Week" for issue dated July 21st should have read:—Joel iii, 9, cf. II Esdras . . . . etc.

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[7] Gen. xlix, 42. Note that marginal reference to the word "branches" (A.V.) gives alternative rendering "daughters."

[8] This forms an interesting up-to-date commentary on Deut. xv, 6. "Thou shalt lend unto many nations but thou shalt not borrow."

[9] See reports from Moscow dated July 8th, 1928.

[10] Gen. xli, 51. See marginal reference. (A.V.)

[11] Cf. Ezek. xxxvii, 16 and 22, etc.

[12] The destiny of these two encroaching Empires—the United Kingdom of Great Brith-ain and the United States of America—is forecasted in Gen. lviii, 19-20. Ephraim-England the younger is set before Manasseh the elder. See verse 20. Manasseh was to become a People, i.e., a Republic. Ephraim was to be greater than Manasseh and become a multitude of Nations. This is the Nation and Company of Nations organization of Gen. xxxv:, 11—the Brith-ish Commonwealth of Free Nations of modern times.

[13] Rom. xi, 25 and Isa. lii, 19, etc.

[14] Cf. "He will destroy . . . . the vail that is spread over all nations." Isa. xxv, 7.

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FROM "THE GRAYSHOTT MAGAZINE."

BRITISH-ISRAEL.

THE British Empire is to-day the wonder of the world. There has never been anything like it. It would seem that the "origin" of the English-speaking people, upon whom this mighty Empire rests, is a subject of surpassing interest and importance—an ethnological question of the deepest significance.

This is the first factor in the consideration of "British-Israel."

The second factor is this: The Old Testament contains the story of the dispersion—the "loss" of the ten tribes of Israel (not Judah). The Jews were dispersed, driven out of their country, we can trace them in nearly all the countries of the world, but the ten tribes seem to have wholly disappeared.

The third factor is that the Old Testament is full of prophetic statements as to the future of these lost ten tribes—unmistakable pronouncements referring to a people that seems to have been merged and lost in the populations of the world.

The British-Israel teaching seeks to co-ordinate these three factors.

Either the British Empire is an accident or it is providential, that is, a part of the Divine plan. If there is any belief in the ordering of this world's destiny by the power of Almighty God, then there is nothing irrational in seeking to connect t English-speaking peoples with the ten tribes of Israel; the matter becomes one of evidence, of sound history, and of the sure Word of prophecy.

The British-Israel teaching is comparatively new. This is of no significance except that it may be a "revelation in due time." If there is a Divine plan, then there must be a belief in continuous revelation. We should find no real difficulty in believing this or any other teaching merely because it is new. A simple illustration shows this: we are all believers in "wireless"; that is new enough; it has, so to speak, been "revealed" to us—it is all a matter of evidence.

Now, if it can be shown that the English-speaking peoples fulfil in many remarkable ways the prophecies of the Bible that refer to these "lost" ten tribes, and if this is supported by sound learning—historical, ethnological, lingual—then there opens a revelation of the inner meaning of the British Empire that is of enthralling interest and importance. It is this that appeals to many. There is a longing in many minds to trace the Divine Hand in history, to be able to believe in a Divine plan. We are not Jews; we may be Israel, but the interest is not here alone—it is in the revelation of the Divine purpose—a revelation which does away with the secret heart of unbelief, makes the Bible another Book, and fills us with the humble desire to help forward and to live within the Divine plans for the world, for the British Empire, and for ourselves.

I have written these few simple lines in order to explain why it is that the British-Israel teaching makes an appeal to some of us, and to help to dismiss the idea that the whole thing is a mere fad confined to a few fanatic and cranky people.

Some dismiss the whole thing as "nonsense" (generally prefixed by a strong adjective). There are always these kind of critics; they can be disregarded. There is more sound evidence in the literature of the Movement than these critics are aware of. But this criticism is suspect when we remember all that is confused, contradictory and out of date associated with the words "higher criticism" and "modernism." It needs a high order of mind to co-ordinate all the facts which make up the British-Israel teaching.

I would, if I may, ask you to think of this matter in the light of the Divine plan in which we all believe if we are Christians. There must be some explanation of the British Empire. Is British-Israel teaching that explanation?

(REV.) E. GARTH IRELAND, Vicar.

THE SPIRIT'S STRENGTH TO A NATION.*

BY THE REV. GEORGE MATHESON, M.A., D.D.

"Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high."—Isaiah xxxii, 14-15.

THREE things are here said to depend on the Spirit—the palace, the city and the tower. The Spirit is the glory of royalty; to be a king in God's sense is to be the servant of all. The Spirit is the secret of citizenship; to be a citizen in God's sense is to be the brother of all. The Spirit is the root of warlike strength; to be a soldier in God's sense is to be the defender of all—the defender of that righteousness which is at last the universal interest. God's Spirit is for the nation as well as for the man, and these three are the blessings of the nation. What else can I ask for my country than this trinity of privileges—that her Court shall be always pure, that her cities shall be always flourishing, and that in the cause of righteousness her towers shall be always strong.

Lord of nations, bless our native land. Let Thy Divine Spirit be incarnated in its threefold life in its rulers, in its citizens, in its soldiers. Impress its rulers with the responsibility of being great, the weightedness of being ministers to all. Impress its citizens with the multitude of their claims, the vastness of that brotherhood of which they are members. Impress its soldiers with the fearlessness that is born of duty, the courage that comes from devotion to the just and true. Purify its palaces, cleanse its streets, strengthen its bulwarks. Teach its rulers to say "Thy will be done," its citizens to cry "hallowed be Thy name," its soldiers to pray "Thy kingdom come." Let its kings be priests unto Thee; let its citizens be fathers to the multitude; let its soldiers be peacemakers to the world. May Thine altars not be removed from the high places; may Thy Word not be silent in the homes of industrious toil; may Thy banner be unfurled in the camp and on the field. Then shall our land be full of Thy glory, a universal priesthood, a holy convocation. Then shall we be numbered amongst those nations which stand already at the right hand of Thy judgment-seat and receive from Thee the blessing of the ministrant, "Enter ye into the joy of your Lord." Thy Spirit shall be poured on us from on high when Thou hast exalted our palaces, our cities and our towers.

* From "Voices of the Spirit."

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QUESTIONS AND ANSWERS.

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

QUESTION.—Will you kindly help me by explaining the following points?

In the first chapter of *The Lost Tribes of Israel* by Reader Harris, K.C., he quotes Lev. xxvi, 18, and goes on to show that the end of Israel's "seven times" of punishment would reach to about the 19th century. I have been told that in the Hebrew there is no word equivalent to "times," that the word is supplied in English in this passage to make sense; that there are at least two Hebrew words for "times" meaning a "period," but that neither are used in this particular passage; that commentators understand the word "seven" in this passage as "idiomatical," meaning that God will punish Israel heavily for their sins. What authority has the author for his statement that a "time" is generally taken to mean 360 years? Is he justified in building up a theory on the meaning of "times" in the Bible on the verse quoted?—J. A. M. M.

ANSWER.—The word translated by "times" as above comes over fifty times in the Hebrew Old Testament, and so it is incorrect to say that there is no such word in the Hebrew language. On the other hand this word *pa'amah* has many meanings, coming from the primitive root *pa'am*, to tap, i.e., to beat regularly, and it will be best for you to have a look at a Hebrew Lexicon, or at a Concordance, such as Strong's or Young's, in which the actual Hebrew or Greek words of the English version are given, with their meanings.

There are several words in the Hebrew translated "time" or "times" in the Bible, of which it is impossible to give a list here. But when we read that "seven times" had to pass over Nebuchadnezzar (Dan. iv) a Chaldaic word is used, which is only used in the Book of Daniel (see also Dan. ii, 21; vii, 25).

Some commentators see in this passage (Lev. xxvi) a reference to the Sabbatical number proverbially used to remind the people of the Covenant (cf. Gen. iv, 15, 24; Psalm lxxix, 12; Prov. xxiv, 16; Luke xvii, 4). But in our opinion it has a prophetical significance, and means 7 × 360 years, i.e., 2,520 years, so that one "time" is 360 years. This is obtained by comparing many passages together, including some from the Book of Daniel and from the Revelation. Were it not for the fact that a system of chronology suggests itself to the student as consistently bearing out the period of 2,520 years, in whole and in part, and which period has been proved in history to date, there might be reason for thinking that the number "seven" here is "idiomatical" rather than prophetical. But there is abundant evidence to show that the whole system of Biblical chronology is based upon a historical and prophetical foundation, there being perfect harmony, symmetry, and co-ordination. I have not Reader Harris's book before me, but if he states that the "seven times" of Israel's punishment would reach to about the 19th century he has underestimated the duration of the "seven times," since the latter cannot expire before 1934. There are several books which have dealt with this prophetic period of time, and though he was not acquainted with the Truths of British-Israel, Grattan Guinness did more than any other writer to draw attention to this great study, and Reader Harris was by no means the first.

Briefly the facts are as follows:—The expression "time, times and an half" occurs three times (Dan. vii, 25; xii, 7; and Rev. xii, 14), while the expression "1,260 days" occurs twice (Rev. xi, 3; xii, 6), and the expression "42 months" twice (Rev. xi, 2; xiii, 5). Assuming that "time" is 1, "times" = 2, and "an half" = ½, it becomes clear that "time, times and an half" = 3½ (i.e., 1 + 2 + ½).

But 42 months are exactly 3½ years, hence the extreme probability is that 1,260 days synchronize with 3½ years also. This being the case, 1,260 days would be the half of 2,520 days, as 3½ years are the half of seven years. But we read of seven times and not of seven years, and of "time, times and an half" as the equivalent of 42 months or 3½ years. So we are driven to the conclusion that one day is one year, and that one time is 1/7th 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" are 2,520 years.

If, therefore, "seven times" be 2,520 years, it follows that one "time" is 360 years. Here, then, 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 emphasizes 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").

This is why the whole scheme of prophetic chronology is built upon the foundation of "seven times" or 2,520 years, with all the manifold varieties, divisions and subdivisions of the latter. Similarly, one "time" or 360 is taken prophetically as the unit, or 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 (354), by prophetic (360), and by solar (365¼) days per year, so that 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—past, present and future.

For more detailed explanation, see my *Prophecy, the War, and the Near East* (chaps. III, IV, V, and also the Prophetic Chart at the end of the volume). This book is unfortunately out of print, although published in five editions, but it can be seen in most public libraries.

"All the genius and learning of the heathen world, all the penetration of Pythagoras, Socrates and Aristotle, has never been able to produce such a system of moral duty, and so rational an account of Providence and of man, as is to be found in the New Testament."—BEATTIE.

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NEWS AND NOTES.

THE usual weekly meetings will NOT be held at Headquarters during the month of August. They will be resumed (D.V.) in September.

* * *

Mr. Henry Proctor and Mr. John Leech, K.C., were the speakers at Headquarters on the 18th and 19th inst.

* * *

Croydon Branch will not hold meetings during August.

* * *

On Sunday, July 15th, our open-air speakers carried on in Hyde Park under a blazing sun. Mr. Pilcher acted as chairman, and opened each meeting with some remarks concerning the B.-I.-W.F. The Rev. Joseph Gay addressed a very attentive audience in the afternoon for over an hour. Several people gave in their names for free literature. In the evening Mr. McKelvey dealt with points of identity, and Mr. Tester spoke on the early (B.C.) history of Britain and London. Mr. S. L. Frost also gave a short talk.

* * *

Open-air meetings have been arranged for Streatham Common on Sunday, July 29th, at 3.30 and 7.30, and for the following Sunday, August 5th, in Hyde Park, at the same hours.

* * *

The Rev. Joseph Gay will preach at Crouch End Congregational Church on Sunday, July 29th, at 11 and 6.30.

* * *

At the speakers' training class on July 18th there was a debate on the general question of Disarmament. Mr. Stevens, of Ealing Branch, led off in favour, and Mr. McKelvey, of Stratford Branch, spoke for the opposition. Considerable debating skill was exhibited. July 25th was the closing meeting of this class for the session.

* * *

Although the usual public meetings of the Southend-on-Sea Branch have been suspended during the summer, there is considerable activity going on. Members and friends hold gatherings in Cavendish Hall, pending the resumption of public meetings. These have been well attended. The Secretary, Mr. Jubb, gave a delightful address recently on "Edom, as a Sign of the End," and at a later gathering Mr. Bragg, of Ealing, spoke on "The Significance of B.-I. Truth to Believers." This speaker was greatly enjoyed and has been urged to revisit the Branch.

* * *

"Israel's Glorious Reconstruction" was the title of the very clear and convincing address given by Mr. H. Beckwith to the Leicester Branch on July 17th. The President, Mr. A. E. Biggs, occupied the chair.

* * *

The Rhymney Branch was favoured on July 10th with an address on the Great Pyramid by the Rev. W. T. Medhurst, who has recently returned from the United States, where he has done much to spread British-Israel Truth. The same speaker was at Cardiff on July 3rd.

* * *

Regular monthly meetings are held throughout the year in Pretoria, Transvaal, at the Hartley Hall, St. Andries Street, and, through the good work of those carrying on, fine progress is being made. Mr. J. W. Aves, the newly-appointed Secretary, made special mention at a recent meeting of the loss sustained by the departure of Mr. W. E. Oldroyd, the founder of this Branch, for Australia.

On the trip across Mr. Oldroyd gave an address on British-Israel to about 200 of the passengers and officers.

* * *

For the third time in a short six months the Bath Branch mourns the loss of one of its most enthusiastic members. In February the President, Col. Leigh, in April a former Secretary, Miss Short, and now Miss Constance Chadwick, one of the younger members, who for the past twelve months has worked indefatigably in connection with the library now housed in 5, Argyle Street, a venture in which the deceased lady took a keen interest. Miss Chadwick was a great Church worker, a prominent Girl Guide Captain, a social worker in the city, and an untiring advocate of our Cause, in season and out of season. She died of peritonitis following an operation for appendicitis, at Exmouth, where she had taken her mother to recuperate after a severe illness. Our sympathy goes out to the widowed mother in her bereavement.

* * *

We regret to report the death of Lady McGregor, of Hampton Court Palace, one of our members, who died recently in hospital as the result of being injured by a motor-car in High Street, Kensington.

* * *

The Rev. Guy Waddington has recently held excellent meetings at Bradford, Wigan and Sheffield, and has several lectures booked for parishes in his district in the immediate future.

* * *

We have been pleased to welcome a number of visitors and friends from Overseas during the summer. Much interest has been taken in our well-stocked Book Room, the large body of literature available being a surprise to many.

ENGAGEMENTS FOR NEXT WEEK.

CARDIFF, Central Y.M.C.A., Tuesday, July 31st, at 7.30.

HULL, Church Institute, Albion Street, Tuesday, July 31st, at 7.30. Prayer Meeting.

PUTNEY, Y.W.C.A., Ravenna Road, Monday, July 30th, at 8. Mr. J. J. Morey.

RHYMNEY, British-Israel Hall, Tuesday, July 31st, at 7.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday, August 1st, at 7.30.

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CONTENTS

	Page
Hours with the Prophets.—IV. By the Rev. W. Pascoe Goard	481
The British-Israel Ideal.—Part I.	483
Man and Earth: A Co-ordinated Creation and Interdependent.—Part III. By Ben Israel	485
The Day of the Lord, or the Period of Time between 1928 and 1936 A.D.—Part I. By Wm. Reeve (Toronto)	486
Some Hard Sayings of Jesus.—No. 3. By Joseph Gay	488
An Outline of an Address at Headquarters. By the Rev. R. G. F. Waddington, M.A.	490
Isaac Newton—William Blake, 1927. By E. J. Wheldon	491
A Jew's Testimony	492
The Secretary-General's News and Notes	494

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.

HOURS WITH THE PROPHETS.—IV.

MOSES THE GREATEST OF THE PROPHETS, NEXT TO OUR LORD (*continued*).

By the Rev. W. Pascoe Goard.

We have in our study of the prophet Moses glanced at the prophetic history which forms our synopsis of revelation concerning things prior to the time of Moses.

The first stage of this synopsis might be termed general, approaching step by step to particular revelation. The steps by which it approaches may be tabulated as follows:—

Universal—the creation of the heaven and the earth.
Cosmic—the formation of the earth and the heavens.
The World—as related to the Adamic family.
The Appointed Seed—descended from God, Adam, Seth.
The Noachic—Shem, Ham, Japheth.
Semitic—descended from Shem to Abraham.
The Abrahamic—descended through Isaac, the covenanted seed.
Israel—God's Kingdom Nation.

The second stage of this synopsis takes up the story with the call of Abraham, the organization of the household of God in the triunification El Shaddai, Abraham, Sarah, into which home Isaac was born and all his descendants in their generations.

The third stage of Mosaic prophetic history begins with the first chapter of the Book of Exodus and sweeps on to the end of the life of Moses. To this literature we must now turn our attention for the brief space at our disposal.

Lines of perspective are clearly visible in the Genesis literature; this we have already dealt with. No such lines of perspective are to be found in Exodus or the succeeding Mosaic Books. The author moves amongst living personalities immediately present, and among events contemporaneous and close at hand. Every figure and every description are life-size and immediate.

How shall we describe this wonderful literature, and how shall we compare it with other literature, sacred and profane?

In the field of literature Dante's great poem stands out like a clearly-defined hall of statuary. Milton's great poem, "Paradise Lost," presents to us transcendental personalities, ethereal, majestic, and abounding with vitality and action.

The mustering of the angelic armies in heaven; the tremendous activities of the strike which ensued; the overthrow of the hosts of Satan and their expulsion from heaven, showing the etchings of a bold imagination fired to unusual efforts by a transcendent theme.

These stately Books of Moses differ from each of these, as the living presentation must always differ from the picture.

We see the personalities involved: Ancient and Imperial Egypt dwelling on the banks of the Nile; Israel, the youthful nation, obtruded into Egypt from the hills and plains of the land of Canaan; Moses, the man of God—as infant, youth, and man of mature years. All these are shown to us by a few sentences from an infinitely skilful writer's pen.

The picture opens in the council chamber of the Pharaoh;

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they are discussing Israel, now dwelling in Goshen. Statistics show Israel to be more numerous and mightier than Egypt, and still increasing. How shall this menace be met? Power remains in the hands of Egypt as yet, because Egypt holds the governmental machine and the power to use it at will. It is a case of the organized minority ruling the unorganized majority.

The decision of the council is universal infanticide for the newly-born male children of Israel. This law failed of operation, and the reason was later given. Then came the decision to reduce the Israelites to servitude, thus bringing them under military control and making them revenue producing for the State.

Still failing to check the growing numbers of Israel, servitude was again reduced to grinding slavery, with the object of breaking and destroying the race.

Thus in a touch, Divinely inspired, we glimpse the condition of Israel in that they could not listen to Moses, the messenger of God, because of anguish of spirit.

Now the scene changes to the Sinai peninsula, where God undertakes to organize an expedition against Egypt for the delivery of Israel.

The expedition consists of two aged men, one of eighty and the other eighty-three years, armed with a "swagger stick" or rod.

A mighty expedition indeed to send against Imperial Egypt!

To Moses, the man of God, however, the Lord revealed Himself at the burning bush as El Shaddai, the God of Abraham, Isaac and Jacob, now to be known to Moses and Israel, and incidentally to Pharaoh, king of Egypt, as the God and King of Israel.

This puts a different complexion upon the expedition thus organized which was sent to Egypt with the demand, "Let my people go, that they may serve me."

Now we pass to the strange struggle between Pharaoh, backed by the might of Egypt and the gods of Egypt, and Moses, armed with the authority of Jehovah, the God and King of Israel.

To Pharaoh the Lord declared, "For this cause have I raised thee up, for to shew in thee my power"; and that demonstration is made deathless and perpetual by the inspired record.

Two aged men armed with a stick, in the power of Jehovah, the God and King of Israel, against the greatest kingdom empire of the day.

Thus throughout all the ages the messenger of Jehovah has been greater than kings and nations.

The authority and power of Egypt answered the call of the Pharaoh; the forces of natural phenomena answered the call of Moses. Finally, one angel of the mighty ones which surround the throne of Jehovah lent his aid, and smote in Egypt, and in every home and family there was one dead. Then Pharaoh let the people go.

Now we enter the religious life of the people and see that the commencement of their national life—we repeat, of their national life—was the ordination of that Passover Supper which carried on to the conclusion of the ministry of Our Lord, and which was by Him transformed into the Holy Communion or Supper of Our Lord.

Note that all the congregation of Israel must slay the lamb. There was no priestly office here; in fact, the very order of the priesthood had not as yet appeared. Note that the blood must be shed, and sprinkled upon the doorposts and lintels of the home; upon this act and fact depended the life of the firstborn in the home.

Note that there must be no reservation; every particle that remained over until the morning must be burned with fire; note further that this was an ordinance in Israel for ever. No authority of Bishops or Parliament can change that ordinance, and whosoever undertakes to do so in Israel must bear their responsibility before God.

The flight from Egypt; the passage of the Red Sea; the miraculous delivery from death by thirst at the waters of Marah, give to us glimpses of this great national experience, and leads direct to Sinai.

As the mountain tops of Sinai's rugged granite range tower above the plains, so the 19th and 20th chapters of Exodus tower sublimely above all other descriptive literature, except those passages of the Gospel which tell of the great ordinance accomplished on the hill of Calvary.

Here were brought together in the bands of wedlock, never to be wholly broken, and hereafter to be wholly renewed, Jehovah the King, Israel, His Kingdom of Priests, and the enunciated principles of the everlasting law of righteousness by which the Kingdom should be administered.

The descriptions contained in these wonderful chapters are such as to thrill the reader, who becomes the auditor and spectator, to the very depth.

Now we have the revelation to Moses of the pattern of that Tabernacle which should be the pavilion of the King, His dwelling-place, and the place where Israel should assemble to worship Him in the midst of the camp of Israel.

Thus this wonderful Book of Exodus carries on from chapter to chapter, translating into earthly materials the symbolism of the "greater and more perfect tabernacle not made with hands," and establishing prophecy incorporated in acts and facts, the message of which in spiritual conceptions and perceptions should be graven upon the hearts of Israel for ever.

Passing on, in the Book of Leviticus we see the ordination of the Aaronic priesthood, and of that worship which should be their charge and responsibility.

Again in this we have prophecy organized in action, and, by the symbolical actions of the priesthood, prophecy concerning the coming Christ as Saviour and King carried on through the ages until Our Lord appeared, and the actuality of the Gospels rendered the symbols unnecessary.

Proceeding further, we come to the Book of Numbers, and assemble with the marshalling hosts of Israel to take our place in the tribal regiments and brigaded armies of the four-square camp of Israel.

In this connection we see the dedication of the Levitical priesthood and the appointment of their secular service in charge of the material things of the Tabernacle, and the charge of all the congregation of Israel.

Again we have prophecy incorporated in national organization, predestinated and foreordained to continue until Our

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Lord should come as King to rule over the House of Jacob for ever.

In Deuteronomy we have the digest of constitutional law, the valedictory of Moses, the man of God, and his final blessing pronounced upon the tribes of Israel, but of this we have dealt in a former article.

Thus we have considered in this issue the prophetic activities of Moses and of Israel during the time of Israel; we say prophetic, for the organizations here set up and the activities here begun were destined to continue on the ecclesiastical side until Our Lord should appear at His First Advent, there to fulfil the ordinances; and on the national side until Our Lord should come at His Second Advent to take over His rule, and establish His reign in Israel according to the law and the prophets.

In the next issue we shall consider the spoken prophecies of Moses.

THE BRITISH-ISRAEL IDEAL.

PART I.

"WHERE there is no vision, the people perish." Such is the statement attributed to King Solomon the wise, and such is the experience of history. Our present word "ideal" is, of course, only another name for "vision," and vision or idealism is the basis of all human progress.

One of the most fascinating studies in the world is the study of the growth and development of civilizations or empires under the influence of various ideals, and if we knew the inner secret of this rise and fall of nations, we should find it lay either in the relative value of their ideals or in the consistency with which those ideals were pursued.

Sometimes, in these days of massed and undigested knowledge when conflicting creeds and ideals seem to jostle each other for elbow room, we think with a sigh of the days when the earth was young. We picture to ourselves a world where the sun is sparkling on the dew, where everything is fresh and green, and a race who look out upon their surroundings with eager and adventurous eyes, unclouded with pre-conceived and wearisome beliefs and ideas, a world in which beauty and adventure walk hand in hand and may be encountered at every turning.

Such a world is of course imaginary and yet there have been approximations to it. Those times, however, have not lain in the eras of mere ignorance or even innocence, but in the ages of tremendous idealism. It is when the mind and spirit of mankind perceive the commonplace of existence transfigured in the light of an overmastering ideal that the days of youth are restored, and the light which never was on land or sea illumines the path which lies ahead. Such a light it was which enabled Michael Angelo to see the angel in a block of unhewn marble and unveil his glory to a wondering world.

The example par excellence of such an age is that of Greece—yet Greece fell. Why? The answer to such a question brings us back to the beginning—the relative values of ideals and the consistency with which they are pursued.

Much might be said concerning the differing values of the ideals which man has sought to follow, but the point of present interest lies not so much upon the comparison of ideal with ideal, but upon the relativity existing between any particular ideal and the needs and civil and spiritual development of those who pursue it.

Let us take by way of illustration the case of a people whose ideal is patriotism. Imagine such a people beset by enemies who threaten the liberty of their country. The civil relationship to the ideal will then express itself in militaristic skill and valour. When, however, the danger is past another aspect of the ideal must be perceived and the relationship of the people to it be expressed in very different activity—such for instance as economic and industrial effort. The failure to bring about this adaptation means disaster.

It may be said then that if an ideal is to be the guiding and continued light in any general sense, it must be capable of presenting aspects which will keep it in continual relationship with the needs and development of those who pursue it. Conversely those who fail to perceive the appropriate relative aspect of the ideal or reject it have become—consciously or unconsciously—its bitter enemies.

Now for Anglo-Saxondom, as well as for Christendom, the comparison of ideal with ideal lies a thousand years and more behind. For over a millennium the people of this our race have accepted and followed consciously or unconsciously the Supreme Ideal of all time—the Christ—and this is true of the atheist as well as of the believer in so far as they have been representative of Anglo-Saxon tradition. It is true that at times the ideal has been expressed but crudely both in the religious and national activity, but it has been there always, and is found to-day embodied in the language, in the thoughts and atmosphere, and in the outlook of the race.

Well and truly did our forefathers choose their ideal, for contained in it is the lofty and abstract, as well as the humble and personal; the mystical and the matter of fact; the human and divine. No intellect can soar beyond its infinity and no soul can sink below the range of its power, and whether it has been expressed in humble and imperfect terms, such as in mediæval chivalry and holy pilgrimages, or in the more enlightened forms of modern days, right well has it served the bearers of its ensign.

Who knows what this world would have been like to-day without the Anglo-Saxon ideal of Christ? Those who have imagination and knowledge of the plagues and pestilences which have threatened to engulf the Western world in the past—Spanish cruelty, French rationalism, German militarism, Bolshevik atheism and licence—may be able to guess at the hell from which Anglo-Saxondom idealism has saved the world time and again, but they can never fully realize it.

It is not possible to make more than this allusion to the historic evidence of the truth of Solomon's proverb before passing on to the practical problem of present-day Christian idealism.

The first thought to arise in the mind at the mere mention of this problem is that something is indeed very wrong with this idealism. It appears almost as if the Christian faith has not only lost its driving power, but that its very light has almost become darkness. No longer does it seem to the general consciousness to spur men on to heights of heroic

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endeavour, but rather to enmesh them in meaningless and profitless bickering and strife. From the Houses of Parliament and the Bench of Bishops to the local Parish Church and the individuals of a family, it is bringing division and perplexity, and naturally there is going up a cry from those most concerned as to what this dying of the divine fire may portend.

The answer to this problem of supreme importance can be found, all too plainly written in history. Christian idealism is at the point of a tremendous crisis. The needs—civil and spiritual—not only of this country and of our race, but of the whole world, is entering upon a new phase, and the burning question is whether Christianity can find in its ideal an aspect appropriate to present-day development of civilization, and an aspect which will render obsolete, in its greater light, the traditional and dogmatic disputes which are sapping its life.

Let us re-state this problem since it is of such paramount importance. The Christian—and I will add the Englishman—is rightly not concerned with comparing ideal with ideal. He is prepared to stand or fall by that which he has chosen and, since therefore the problem is not one of vacillation between alternative ideals, it becomes of necessity one of the relativity of the ideal to the idealist. Further, since the ideal itself cannot change, the problem must be due to the need or development of the idealist and must depend for its solution upon a perception of a new aspect of the ideal appropriate to that need or development.

Such a situation is not without its parallel in history, and we have, in some respects, an almost identical one in the time of Our Lord. Lofty and noble as was the traditional conception of the Jewish ideal, the time had come when the civil development of the world, as well as her own desperate needs, required the perception of a new aspect of it. That new aspect Christ came to reveal. He came not to overthrow the law and the prophets, but to fulfil, and had the descendants of Judah proved amenable to the Light they would have found the ancient ideal, not overthrown, but established for ever in the light of Grace. They, however, rejected the Light of the World. They were too busy with the niceties of ritual or tradition even to conceive of a wider conception, and because the Lord of Life did not conform to the steel-bound limits of their conceptions they crucified Him and thereby sealed their own doom.

The application of this classical and most tragic example to the present-day state of affairs is almost too obvious to need enlarging upon. The keen and stringent ritual, the loss of spiritual and prophetic power and the hide-bound intellectual views which are utterly unable to conceive of fresh idealistic aspects are all present in the religious bodies of this twentieth century.

In view of the tremendous importance of the crisis it is almost pathetic to observe the desperate efforts of Christendom to avert the threatening catastrophe. The paint of worldly and social concession sits ill upon the lips of the Church of Christ, nor does the seductive appeal of ritualism and music hide the poverty of her idealism. It is difficult to say whether these things or the swaggering boastfulness of the Modernist in his intellectual attainments and destructive criticisms are most fatal to a pure idealism. Certain it is that all such expedients are rapidly becoming out-of-date and can only hasten the final phase unless a change of attitude takes place.

It is indeed fortunate that while to all eyes the situation appears so dark and the flame of pure idealism seems almost to have disappeared there is, as always in such human crises, a light given and revealed which, if accepted, will lead out of the darkness into a greater and more wonderful world in which the Church and the Nation may renew their youth like the eagle, and in which the matters of dispute will dissolve and give way to a vital energy of progress and knowledge.

The ladder up which the British-Israel Movement has climbed to a perception of a new aspect of the great Christian and British ideal is that of the historical identity of Britain with ancient Israel. This method—whatever may be the individual opinion of it—is gaining force steadily from research into history and other kindred subjects, and from its extraordinary relationship to Scripture, especially prophetical Scripture; this relationship being entirely complementary and harmonious. It has moreover the advantage of being able to provide a platform from which the present state of affairs can be surveyed in an historical, logical and comprehensive way, and its answer to modern criticism of the Bible is deadly. This method therefore, beside possessing the credit for revealing the new aspect of the ideal, is invaluable for the work done in clearing the ground of the present out-of-date confusion and presenting the fresh conception in a perspective easily grasped and retained by the general intelligence.

It is true, however, that this ladder is distrusted by many whose ideas of history are fixed by the works of historians who have classified the present races of man on insufficient data. Others there are who view with apprehension the platform upon which they may find themselves in the end.

For the sake of such it may be pointed out that every great truth or ideal has more than one method of approach, and entirely ignoring the evidences of the historical identity of Israel-Britain, it will be purely by the laws of idealistic development that an endeavour will be made here to portray what is surely the appropriate aspect of the ideal which is so sadly needed in the world to-day.

The first possible conception of an ideal must be individualistic. Before a community can possess a concept which will provide a common goal and form a working basis for general activity and endeavour, there must be born in some man's soul the vision splendid. The vision which will take possession of his whole life and for which no sacrifice is too great. It may be that such a vision will be perceived apparently almost simultaneously in several or even many men's minds, but this in no way affects the fact that the ideal is first individualistic in conception. Its evolution from this stage may be very rapid, but unless its general dissemination is brought about by some crisis, the natural development results next in the formation of an organization where the conception of the ideal, modified to harmonize with collective requirements, is the supreme if not the sole object.

The final test, however, of the value of a truly great ideal is the dynamic power contained within itself to overleap the bounds of any organization formed specially to propagate its conception, and in its appropriate aspect to dominate and sway and elevate the general community whose interests are perhaps entirely different from those of the organization.

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ETERNAL LIFE.

"My sheep hear My voice, and I know them, and they follow Me : And I give unto them eternal life."—John x, 27-28.

IF no atom of matter is ever lost, no unit of force ever wasted—if nothing is destroyed, although all is changed—will the Father fail to preserve the gift of immortality in His children ? Every true gift of God preaches this sublime truth. We have felt sometimes, when we have listened to beautiful music, that it must be an echo from those " choirs invisible " of which our great composers have often dreamed. And as of music, so of poetry ; for the real poet is by nature a seer and a prophet, and his noblest lines are full of the consciousness of the eternal. He takes his illumination from :—

" The light that never was on sea or shore."

Whichever way we look, into whatever realm of life we enter, the immortal truth is seen shining more and more brightly unto the perfect day. LIFE, not death ; restoration, not ruin ; growth, not decay, are our inheritance and possession.—HENRY WHITE.

MAN AND EARTH: A CO-ORDINATED CREATION AND INTERDEPENDENT.—PART III.

BY BEN ISRAEL.

WE understand ourselves as now living in a state of trial and probation. Man's first age of probation ended at the Noachian Deluge. Ours begins with the Noachian Covenant. The whole period of probation has been divided, on account of progressive stages, into dispensations. Human probation will continue through the course of time until the last rebellion is begun against the King, the Lord Jesus Christ, at Jerusalem. The early and middle dispensations are distinguished by the gift to man of the Divinely-inspired Scriptures for our " reproof, correction, and instruction in righteousness." Their warnings refer us to past judgments. Their prophecies of the future are infallible. Their subject-matter is wholly appertaining to the salvation of man from sin and its consequences, the judgments and destruction to come. Things irrelevant to this supreme proposition are not mentioned. Natural philosophers have often assumed that the Bible is unscientific, and reject its statements when they appear to conflict with scholastic reasoning, or when its phenomena are beyond the reach of inductive investigation. The Bible, however, is always proving itself accurate. The truth is, there is no such amazing correlation of mathematical accuracy to be found in the composition of any other book. There are no waste words. Jots and tittles cannot be allowed to pass without due attention. There is not an embellishment, poetical or otherwise, in all the sacred Canon merely for the sake of such. In all, literal fact and truth are expressed, profound or sublime. There are no errors of statement, though many have thought they could point to such. The manifold subjects introduced illustrate, or explain, the Kingdom of God, and man's relation thereto. Every word has its intrinsic value which has to be reckoned with in defining it in the particular construction where it is used. We do not weigh the words of Aristotle, Aurelius, Lord Bacon, or Emerson, in the same scales by which we determine the meaning and value of the sayings of Scripture. These have to be considered within the entire scope of their etymological horizon. The Biblical text embodies another principle unknown in secular literature, viz., numerical potentiality. Numbers are constantly involved in arriving at complete, mathematical conclusions of interpretation. From the facts before us it is obvious that the Bible cannot be analysed, measured or judged by the eschatology, rule, or standard of world books.

The first great crisis to occur in man's moral affairs after the flood resulted in the revolt of the Ten Tribes of Israel, the setting-up by Jeroboam of the Northern Kingdom, its subsequent overthrow, and the carrying away of Israel into captivity by Shalmaneser in the year 721 B.C. Israel, the great historical subject of the Bible, both as regards the Old Testament and the New, is that part of the Semitic race to whom has been committed through Abraham the Covenants of God and by whom the world is receiving the Divine message of Salvation ; the elect agent, under the administration of Our Lord Jesus Christ, by Whom the world is to be nationally redeemed from the hopeless disorder and confusion of the Satanic programme which we, complacently, have long laboured to reform, and have styled modern civilization. Israel's national beginning as separate from Judah was a failure. Idolatry was the sin and cause. Jehovah gave them, the Israelites, into captivity because of their defection from Him. Unto them was the prophet Jeremiah sent, and his burden is their idolatry and its consequences. The cry we hear is so unlike the voice of a man that we forget the mouthpiece and look up to Jehovah Who inspires it. " Hath a nation changed their gods, which are yet no gods ? But my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid ; be ye very desolate, saith the Lord. For my people have committed two evils : they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—Jer. ii, 11-13. The numerical value is alarmingly manifest here ; the numbers are ominous.

This is Jehovah's first national arraignment of captive Israel in Assyria. He serves the complaint and immediately addresses the heavens, as if the ancient Eden overthrow and the waters of Noah were imminent before Him. The very fate of the universe is in the balance. We cannot regard Jehovah's attitude as a menace, but merely reference to the fact that the existence of the heavens depends upon the choice of Israel as between gods. " Be afraid ; be ye very desolate." The quantum in the Hebrew of this word desolate is the condition of emptiness resulting from a concrete overthrow and destruction. If the captivity of Israel had been the end of his probation, well might he have looked for a recurrence of the scene depicted in Gen. i, 2, as far as his surroundings were concerned ; though in this case, fire, instead of water, must be the agent ; the scene screened upon the heavens in prophetic vision, illuminated by flames of exploding, universal gases, the fusion of falling or colliding worlds. This apostrophe of Jehovah to the heavens establishes, in our conception, the altogether serious inter-

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dependent relationship between the Solar system and man; the quality being the equation upon which the statics of the celestial order is conditioned. It reveals, moreover, an amazing standard of comparative valuation. It would seem as if Jesus had this in mind when He asked the question, "What shall it profit a man if he gain the whole world and lose his own soul? or, what shall a man give in exchange for his soul?" We do not know the ultimate worth of a human soul to God, or to ourself. Scripture affords a wide and remarkable purview of the valuation of humanity in the estimation of God. The cumulative evidence forces the thought upon us that man outweighs the whole material universe in the Divine scheme and calculation. We can only speculate here. It is sufficient to know that we are created in the image and likeness of God. It is past human wisdom and understanding that Jesus, the incarnate manifestation of Jehovah, should descend from the heavens and lay down His life in behalf of a rebellious and apostate race, considering the fact that no such provision interposed in behalf of angels who kept not their first estate. On the other hand, how are we indebted to such infinite love and favour? What immeasurable loss will be ours "If we neglect so great salvation!"

However, Our Lord Himself testifies that we are of very great value.

THE DAY OF THE LORD,* OR THE PERIOD OF TIME BETWEEN 1928 AND 1936 A.D.

AS REVEALED BY THE PROPHET JOEL, WHO GIVES EACH INCIDENT IN PROPER ORDER OF SEQUENCE FROM THE INVASION OF GOG TO THE ARMAGEDDON, BACKED BY THE PROPHETS EZEKIEL, ISAIAH, MICAH, ZECHARIAH AND OTHERS.

BY WM. REEVE (Toronto).

PART I.

IT has seemed strange to me that so many writers on prophetic subjects, relating to the next period of trouble, mix up the invasion of Russia-Gog upon Palestine with the battle of ARMAGEDDON.

This period of time is definitely set forth in the Great Pyramid as the King's Chamber Passage, composed of granite blocks, but practically the same dimensions as to height and width as the Antechamber Passage, which expressed, in inches, the duration of the late Great War in months, viz., 51¼, except that it is 101 inches in length.

It is not in the spirit of controversy, but rather a study of God's Word regarding this important time and to gather such facts in their proper order that harmony should take the place of discord.

From 1914 to 1936 is the period of the judgment of the nations. It is THE DAY OF GOD ALMIGHTY.

But it is divided into various periods of time. First War, then Peace in Chaos, then a period of intense trouble.

God has been pleased to give to most of His Prophets glimpses of this period, each Prophet, perhaps, seeing one phase; the trouble is to assign each incident of this time to its proper place.

Isaiah and Micah do not see anything of the invasion of Russia-Gog. Ezekiel does not see anything else; it takes all his powers of description to do credit to it; but if we would remember that Ezekiel was carried captive as a prisoner by the King of Babylon, and marched a prisoner over the very ground that later he saw in prophetic vision, where another would-be World Power went down to its destruction, we have the explanation.

It is supposed that Ezekiel was about twenty-five years old when taken captive on that long march northward up the Valley of Lebanon, or, as he calls it, "The Valley of the Passengers." This would stamp itself on his memory and no doubt help him in his description of his prophetic vision. The modern name of this highway for travellers passing through Syria and Palestine is El-Bukka, "The Valley." It runs for one hundred miles between Libanus and Anti-Libanus, being from fifteen to twenty miles wide and sheltering some many towns and villages within it; its northern debouchment is at the entering in of Hamath.

It was in a small town, Riblah near Hamath, and situated at the northern extremity of this valley, that the Kings of Babylon used to direct the operations of their armies in Phœnicia and Palestine. There Ezekiel was herded with the other prisoners until the further march began. Also, it was there that King Zedekiah was taken before the King of Babylon and had judgment passed upon him in loss of sons, sight, throne and liberty.

It is not necessary here to give the allies of Russia in this invasion; but certain it is that they do not contain "ALL NATIONS." Neither does this invader get down as far as Megiddo, sixty miles south of Libanus; nor Jerusalem, one hundred and thirty miles away. Neither does there seem to be a pitched battle with "The Young Lions." Those most interested in opposing this invasion seem to begin and end with asking questions, according to Ezekiel.

Again, the enemy seems to know that he cannot touch the Israel People, for they are dwelling safely in the place appointed; but there is nothing to hinder him from making a bid for their "Land," so lately won back with the sword from the Turk.

To say that there is nothing there that would entice a nation to make war for gain is to put aside facts that have lately come to light regarding the Dead Sea; its chemical contents being so valuable that the tenders called for by the British Government, and now let, to exploit that body of water run into millions of pounds sterling.

I am inclined to think that God is contemptuous of Gog's invasion. "THOU HE"! No, you are not the one my Prophets have prophesied about. Nevertheless by your invasion of My land will I magnify Myself and sanctify Myself, and I will be known in the eyes of many nations and they shall know that "I AM THE LORD."

If Gog is not that great and final enemy God has in mind, gigantic as he may be, who can it be?

Some say there cannot be two invasions in the given time

* Lecture delivered in St. John's Anglican Church, East Toronto, Canada.

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of eight years by two different armies for the conquest of the same country.

But why not?

I state here that the Prophet Joel gives in his second and third chapters a clear, straight-cut order of events covering this very period of time as shown by the King's Chamber Passage.

No Prophet, with the exception of Ezekiel and Joel, sees the invasion of "THE NORTHERN ARMY," or Russia-Gog. But both are as a unit as to the outcome of the invasion in that it is defeated not by human agency, but by God Himself.

Naturally each Prophet presents certain facts pertaining to his vision which the other does not see, but there is nothing in which they oppose each other.

Ezekiel is full in his statement as to who the contestants are, while Joel does not say who they might be, except their vastness in number.

To state that Gog comes against "The People of Israel" is to state what the Prophets make quite clear, but that does not mean that the People of Israel are settled in the Land of Palestine. Not one of the twelve tribes are there.

If the Jews go back at the rate they have been going, it will take them some seven hundred years to accomplish their migration, so they hardly count!

Britain must, of necessity, defend Palestine against the invasion of any foreign Power as she would London itself. Britain, because of a pledged word, went to the defence of Belgium! How much more for Jerusalem?

Joel starts off by saying—"Blow ye the trumpet in Zion and sound an alarm in My Holy Mountain; let all the inhabitants of the land tremble."

It should be distinctly understood that "Zion" and "My Holy Mountain" are not at Jerusalem at the present time, but in a different part of the world altogether. It is where the "House, Throne and Kingdom of the House of David" is domiciled. The centre of the evangelization of the world.

Ezekiel xvii, last three verses, contains a puzzle; have you ever read it? Well, God says, HE WOULD TAKE "THE TENDER TWIG" AND PLANT IT IN THE MOUNTAIN OF THE HEIGHT OF ISRAEL. This was 580 B.C. The House of Israel was not there officially till one thousand years later.

Now where was that? It was not to stay there indefinitely! but to be "Overturned, Overturned, Overturned" three times geographically—Ezekiel xxi, 27—and then once more, for the circle to be complete, back to Jerusalem.

But as it is not at Jerusalem now, where is it?

We can trace the first—From Palestine to Ireland;
second—Ireland to Scotland;
third—Scotland to England, where it now is.

So THE HOLY MOUNTAIN covers the British Isles, while "Zion" is the City of London, where the King's Palace is and the Nation's representatives meet.

Meanwhile "The Tender Twig" has grown into the mighty Cedar, sheltering people of every race, colour and tongue.

Ezekiel mentions a great shaking in the land of Israel; is that Palestine? Yes; but it is not confined to that country only. It says—"All men that are upon the face of the earth shall shake at My Presence."

Is that the same earthquake that splits Mount Olivet in twain in Zechariah xiv, 4? No! most certainly not.

Let us gather up the facts:—

God is very careful to state the reason for taking the action He does in regard to Gog.

First—His Glory.

Second—That His Name should be venerated in the midst of His People.

Third—That the heathen shall know that "I AM THE LORD, THE HOLY ONE IN ISRAEL."

Ezekiel, in his mind's eye, follows the subsequent burial of Gog, at the place he himself was held captive and a prisoner, and portrays the feast prepared for the wild animals, while Joel contents himself with mentioning the "stink" that would arise from the sudden death of such a vast number. Joel is far more interested in working up the spiritual life of the nation through the shock occasioned by the actual prospect of near war.

WAR! WAR! That which the nation hates! Has a horror of! WHAT CAN BE DONE TO AVOID IT?

So God prompts the nation by giving them "the spirit of supplication."

"Therefore, saith the Lord, also now, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil: Who knoweth if he will return and repent and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God."

Joel ii, 15—"Blow the trumpet in Zion," which is London in England, and by wireless to every part of the Empire.

"Sanctify a fast, call a solemn assembly; gather the People, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; . . . . let the Priests, the ministers of the Lord, weep between the porch and the altar, and let them say—

"Spare Thy People, O Lord, and give not Thine heritage to reproach, that the heathen—'Should rule over them'—wherefore should they say among the people:—'Where is their God?'"

So here we have:—

First—The invasion: Israel is not the aggressor.

Second—God's prompting and incentive to the Israel People.

Third—The sanctification of the People.

Fourth—The answer: what is it?

There are two answers:—

"Then will the Lord be jealous for His Land, and pity His People. Yea, the Lord will answer and say unto His People, behold I will send you corn, and wine, and oil, and ye shall 'Be satisfied therewith'; and I will no more make you a reproach 'Among the heathen.'"

BUT I WILL

"Remove far off from you THE NORTHERN ARMY (that is, Russia-Gog) and will drive him into a land barren and desolate,

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with his face toward the East Sea (Caspian Sea) and his hinder part toward the Utmost Sea (Mediterranean Sea), and his ill savour shall come up because he hath done great things." Tried but failed.

"FEAR NOT, O LAND: BE GLAD AND REJOICE: FOR THE LORD WILL DO GREAT THINGS." "Cannot fail."

"Be not afraid ye beasts of the field."

"Be glad then, ye children of Zion, and rejoice in the Lord your God."

For He hath given you a teacher of righteousness, according to righteousness, and "He will cause to come down for you the rain, the former rain, and the latter rain."

This teacher of righteousness is no doubt Elijah.—See Malachi iv, 5-6. "Behold I will send you Elijah the Prophet,

BEFORE THE COMING OF THE GREAT AND DREADFUL DAY OF THE LORD,

and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

SOME HARD SAYINGS OF JESUS.

BY JOSEPH GAY.

No. 3.—"And, behold, there are last which shall be first, and there are first which shall be last."—St. Luke xiii, 30.

WE must accustom ourselves to the Saviour's arithmetic before we can appreciate its truth, for it is so different to the arithmetic of the world. In the world the first are first, and the last are last. The revolution which Christ here suggests is unknown to the world. On this basis the cosmos, so we think, could scarcely be held together. The nations govern on the principle that the first must be first, and the last must be last. All laws are made to conserve the opportunities and privileges of the first, and the contentment of the last, "in the sphere in which they were born, and the station of life in which they were brought up," to quote Bishop Butler in his speech at the founding of the Westminster Charity School. Christ warned His privileged hearers, for so the Jews regarded themselves, that it was quite possible for many of them, first now, to be last then; while thousands, afar off in the darkness of heathendom, might supplant them and, though last, become first. Christ here warns against the insecurity of privilege. It is a warning which Israel-Britain might very well take to herself just now. Let us view the situation then from Christ's standpoint.

THE SAVIOUR'S STANDPOINT.

Christ was face to face with an almost insuperable difficulty in dealing with Israel-Judah, a difficulty which did not exist anywhere else, among any other peoples. It arose out of the undoubted privilege which the people of God enjoyed as the chosen of God. It was a privilege of which Jewry was fully conscious and in which she greatly rejoiced. "We be Abraham's seed and were never in bondage to any man." So blind was the prejudice which rested in the privilege which was theirs that, at the very time that they were smarting under the heel of the oppressor, they could say, "We were never in bondage to any man."

The teaching of Jesus was well suited to meet the need of the unprivileged Gentile, but was not suited to the superior requirements of the Jew, and that because it did not take sufficient cognizance of the fact that the Jew was already the chosen of the Lord. So they thought and so they viewed the Messianic claims of Jesus of Nazareth, rejecting them in consequence. Hence Christ's difficulty in getting a foothold amongst His own people. Christ saw the cardinal mistake which they were making, for they always regarded the Theocratic Kingdom of Israel as synonymous with the Kingdom of God, so much so, that in their esteem and regard it *was* the Kingdom of God and there was no other as far as this world was concerned. To be in the one therefore was to be in the other. To the Jew the Theocratic Kingdom of Israel was the Kingdom of God. Hence the evident surprise of Nicodemus when Our Saviour burst in upon him with vehement insistence, "Except a man be born again he cannot see the Kingdom of God."

"You are a ruler in Israel," Our Lord said in effect, "but if you would enter the Kingdom of God there must be a change so radical and so complete as to constitute a new birth, an entirely new beginning."

Let us face the fact. You may be in the Theocratic Kingdom of Israel-Britain, enjoying all the undoubted privileges of such membership; you may even be highly placed in that Kingdom, and yet not even see the Kingdom of God, much less enter into it. Don't let us deceive ourselves. "There may be last which shall be first, and first which shall be last."

I pause here to observe that precisely the same thing pertains to the Church relative to the Kingdom of God.

Of course I know that there is a double use of the word Church which makes it a little difficult to follow. The Apostles taught that the Church was the Body of Christ. They never meant by that the Church, as we so often use the word, as signifying that organization represented by buildings and Church rolls of membership, etc. That Church may be regarded as organized Christianity, and such a Church is by no means synonymous with the Kingdom of God.

The Christian may regard himself as a privileged person, or even relative to the heathen a superior person; he nevertheless may not be in the Kingdom of God. It is just here that the last may be first, and the first last. If this be so, it may be well for us to enquire more nearly into the nature of the Kingdom, the laws which govern the Kingdom and the conditions of entrance into the Kingdom.

(1) THE NATURE OF THE KINGDOM.

"My Kingdom," said Christ, "is not of this world." It is therefore a spiritual Kingdom. As the Apostle James suggests, "It cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." No intelligent British-Israel believer denies that for a single moment. "The Kingdom of God is within you." (St. Luke xvii, 21.) "The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." (Romans xiv, 17.) It is a Kingdom eternal, invisible, yet always operative, always present. It lays hold upon man's moral and spiritual nature, and its appeal is to grace, and truth, and love. Though the expression, "the Kingdom of Grace," so familiar

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to us, is nowhere to be found in the Gospels, and even the word "grace," in the Pauline sense, is of rare occurrence, still it is a Kingdom of Grace. St. Luke says very significantly, "All bare Him witness, and wondered at the gracious words which proceeded out of His mouth." (St. Luke iv, 22.) The reference is to the substance of the discourse, not to its manner.

Now we may get an insight into the nature of this Kingdom of Grace if we note the kind of people which, chiefly and by preference, Christ invited to enter the Kingdom. He preached the Gospel of the Kingdom to the poor. Both by direct speech and by parable He is always inviting the moral lepers to enter. The Book of the Prophet Isaiah was delivered to Him in the synagogue and He, with great deliberation, selected that passage which justified His actions. (St. Luke iv, 18.)

In self-defence and self-justification He said, "I am not come to call the righteous, but sinners." "The Son of Man is come to seek and to save that which was lost." He threw the gates of the Kingdom open to all comers irrespective of antecedent character, even if they had been really as bad as the Pharisees deemed those whom they branded as "publicans and sinners." Yes! and the invitations He extended to these morally disreputable persons were accepted by them and they became His most loyal and devoted followers. The Kingdom of God had indeed suffered violence, and the violent had taken it by force. (St. Matthew xi, 12.)

"The Kingdom of God," writes Dr. A. B. Bruce, "was being made a cave of Adullam, whither everyone that was in distress or deep in moral debt resorted." It was being taken from those who thought they had an exclusive moral right to it, and that by those who knew that they could not possibly have any moral right to anything. They accepted Christ's invitation to enter the Kingdom of God as a gift of grace. It could not be anything else in their case. They looked upon it as God's sovereign unmerited love to unworthy men, blessing them with pardon, and so gaining power over their hearts and lives. The rule and reign of the Kingdom of truth and light, the Kingdom of God, was in them a very real rule and reign. By such behaviour Christ taught that the Kingdom of God is a Kingdom of Grace leading on to a Kingdom of Holiness. From all this it follows that the Kingdom of God in its nature moves out towards universalism. This is really the emphasis of the election of race as well as the election of grace. "In thee and in thy seed shall all the families of the earth be blessed." (Gen. xii, 3; xxviii, 14.) In accepting the dwellers in the highways and hedges, in encouraging the publicans and sinners, in welcoming a Magdalene as well as a Nicodemus, Christ said in effect, "The Kingdom of God is for all who need it, and who make it welcome. It opens its gates, like ancient Rome, to all comers on condition that they conduct themselves as good citizens once they are within its walls. From east, west, north, south, let them come; they shall not be refused admittance."

In Christ's conception of the nature of the Kingdom of God lies the real reason for His command, "Go ye into all the world and preach the Gospel to every creature." (St. Mark xvi, 15.)

There is an alternative name for the Kingdom of God which St. Matthew alone uses. He calls it the "Kingdom of Heaven." This again emphasizes the spiritual character of the Kingdom as if it hovered over us, as something above us though not beyond us. Christ did not mean by this alternative title for the Kingdom that it was something separate from the world; rather that its genius and spirit was from above, working through love in the hearts of all men; rather in its clear declaration that the Kingdom was not to be the fulfilment of the theocratic hopes of Israel, but the realization of the hopes of God in the redemption of Israel, and the salvation of the whole world.

(2) THE LAWS OF THE KINGDOM.

The laws which govern this spiritual Kingdom may be summed up in one word, LOVE. This love is no vague, weak, sentimental thing. It is rather that element in man which makes for strong and stable character. Christ defining His relationship to the Mosaic law and ritual said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself." (St. Matthew xxii, 37.)

St. James has surely this word of Our Lord in his mind when he speaks of "the perfect law of liberty." "The law of the spirit of life in Christ Jesus."

The law of love in the Kingdom of God creates an atmosphere in which the spiritual life, quickened in the soul as he enters the Kingdom, grows, a liberty in which it expands, and a freedom to do the will of the God of the Kingdom in which the bondage of conventional religious law has no power to bind either the will or the conscience. The law of the Kingdom is the law of mutual abiding in the love of Christ. Read once more in this connection that very familiar fifteenth chapter of St. John, which begins, "I am the true vine, and My Father is the husbandman." Have special regard to those words, "If ye keep My commandments ye shall abide in My love; even as I have kept My Father's commandments and abide in His love."

"A new commandment I give unto you that ye love one another, even as I have loved you, that ye also love one another."

Christ's metaphors of the Kingdom indicate the laws which govern the Kingdom. Seed and seed sowing, vineyard and husbandry, nets and fishing, stones and building.

In the coming of the Holy Ghost and the cloven tongues of fire you have a great law of the Kingdom, the law of fire; the law of discipline and correction, the law of cleansing, the law of heart-searching power.

(3) THE CONDITIONS OF ENTRANCE INTO THE KINGDOM.

We have anticipated these conditions somewhat in dealing with the kind of persons which Our Lord invited to enter the Kingdom; still much more remains to be said along that line.

The entrance itself is by no means easy to find and in consequence involves diligent search on the part of the entrant.

"Because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." (St. Matthew vii, 14.)

"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." (St. Matthew v, 20.) The righteousness of the scribes and Pharisees can be easily discerned, analysed and understood; postulate its antithesis

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and you have the righteousness which will entitle you to entrance into the Kingdom of God.

There is an election of race as well as an election of grace. Yes! the Bible makes that abundantly clear. But it is the election of grace which is operative here. In entering the Kingdom of God the election of race avails nothing. No word of Our Lord is more emphatic than the one which destroys the Jewish notion that by election of race they are entitled to all the blessings and privileges of the Kingdom of God. "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." (St. Matthew xxi, 43.)

"Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." (St. Matthew iii, 8, 9.)

The fruits of the Kingdom of God are "righteousness, peace, and joy in the Holy Ghost"; all spiritual values, spiritually discerned and spiritually received. "Except a man be born of water (cleansed every whit) and of the Spirit (sanctified wholly) he cannot enter into the Kingdom of God." (St. John iii, 5.)

When you judge by these standards then it is easy to realize that there are not a few first now who will be last then; and last now who will be first then.

If all this be true, then what is the precise value of the Israel Kingdom—what the precise relationship of that Kingdom to the Kingdom of God? This question St. Paul answered in dealing with the Jew. In the second chapter of his Epistle to the Romans, dealing with these selfsame spiritual matters, he drives home his conclusions with unfaltering precision. (Verses 28, 29.)

Then he asks the question about the Jew which we ask here about the Israel Kingdom: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God."

What advantage then hath Israel-Britain, and what profit is there in her calling and election? Much every way; chiefly because unto her is committed in a marked degree the oracles of God, and the Gospel of His Grace.

The call of Israel-Britain is not so much to privilege as to service. Would it not be truer to say, called to the privilege of service? Let us not despise our birthright nor reverse the order of God's Divine ordination.

AN OUTLINE OF AN ADDRESS AT HEADQUARTERS.

BY THE REV. R. G. F. WADDINGTON, M.A.

"IMPRESSIONS OF PALESTINE."

SOME of you, like Mr. Garrison, have been in the Holy Land, and have been on much the same tour that I was privileged to take only a few weeks ago. A good deal of what I may say will be familiar to you, and yet I hope it may be of some benefit, as all eyes do not see alike and all minds do not grasp the same ideas in the same way.

The background of my talk may be summed up in one word—CONTRASTS. If there was one thing that struck me and the other friends with me above everything else it was the amazing contrast between things British and things foreign.

From a British-Israel point of view Palestine is tremendously inspiring. If I had not been a convinced British-Israelite before I went, this tour would have made me one, because I should have had to ask myself this question—Why is there such a difference between British methods and foreign methods? It did not matter whether it was the Customs, traffic regulations, law and order, Government, or matters as food, the difference between the British and the foreign is most striking.

On our way we saw the Great Pyramid from the outside, the Sphinx and the Tutankhamen relics. It is a fact that every single discovery for the last 50 years or so in Palestine and other Bible lands have confirmed the Bible statements and confounded the higher critics. When I was in the Museum in Cairo, I was keenly interested in a vesture of gold. Psalm xlv is one of the Psalms which the higher critics have called *utterly absurd*. Verse 13 speaks of the clothing of the king's daughter being of "wrought gold." Some of the higher critics say there is no such thing as wrought gold, yet one of the things discovered in King Tutankhamen's tomb was literally a robe of wrought gold—gold beaten out into such fine, thin plates that under the glass it almost looked like golden crêpe-de-chine.

From the point of view of contrast, when Egypt was under British rule, and the police force directly under British authority, there was law and order in the land. One member of our party from Manchester had been out in Egypt before the war, when the British had complete control of Egypt, and he noticed a tremendous difference since Egypt obtained what is, to a large extent, Home Rule. There is now no law or order; it is all confusion. To-day, when the police give orders to crowds or individuals, there is a twenty minutes' argument, and the crowd goes on doing what it likes!

The Egyptian police do not regulate traffic nearly so well as the Arab policemen in Palestine.

One has a striking example of the confusion prevailing to-day when one reaches the boundary between Egypt and Palestine. On one side of the boundary there is confusion and on the other side peace. Such confusion would not be allowed in England, and you will not find it in Palestine under British rule.

As we moved from Kantara to Lud we passed Gaza, and at Gaza a British sergeant and 20 "Tommies" of the Palestine Police Force got into the train. Naturally we got into conversation with them, and we had an exceedingly interesting time up to Jerusalem. The sergeant told us that three weeks before there had been a religious riot, and he and his men had been sent down to put things straight. Notice it, an English sergeant and twenty men. At the end of a fortnight the sergeant considered things were sufficiently peaceable and orderly for him and his men to return to headquarters. Two years ago there was a religious riot in the streets of Damascus, which is under French control. The French shelled the city, laid nearly one-quarter of it in ruins, and killed and wounded many people, and it took the French months to restore order, as their action had resulted in a street riot developing into a rebellion.

Another contrast. As we passed through Palestine we saw

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everywhere the results of British administration. It is a very beautiful journey from Lud through the hill country of Judæa to Jerusalem, because there are no tunnels, in spite of the fact that it is a hilly country. There is a large area fenced off, where the British have planted olive, fig, pine and sycamore trees, so that the land of Palestine may be replanted with trees. In about ten years over four million trees have been planted. Towards Jerusalem one sees the restoration of the old terraced fields of gardens on the mountain sides. There are no fields such as we have in England, as there are no level plains in the lower part of Palestine. One also sees the wild flowers of Palestine growing in profusion, making a perfect picture.

Palestine is the home of our forefathers, and it is the Holy Land, sacred because of its associations with Our Blessed Lord and Saviour, Jesus Christ. But the Romans, the Greeks, Armenians, Coptics and Syrians seem to have vied with one another in the discovery of traditional sites, and have made no distinction between the sublime and the grotesque.

What a striking contrast there is between the Church of the Holy Sepulchre and that place discovered by General Gordon and known to-day as the Garden Tomb, which is outside the city walls. This was indeed a place where I felt I wanted to take my hat off.

Another place where I felt I was treading on holy ground was in Galilee. It is one of the most beautiful spots I have ever seen in my life. I felt it was a place that was blessed by the presence of Our Lord Jesus Christ, and I could feel it because there is not a single erection there. The whole countryside is utterly unspoilt by hideous erections. Even the traditional place of the Sermon on the Mount has not been touched, and there is a totally different atmosphere in Galilee. That was the most interesting part of our tour. An interesting thing from *my* point of view was to see the development that had taken place in Palestine during the last ten years. Everything in that respect is most interesting, most educational, and makes one feel proud of being British. It makes one feel thankful that Turkish rule has come to an end. One can see that prophecy being literally fulfilled, that the "land that was desolate shall become like the Garden of Eden."

One thing that surprised me was the response of the Arabs to British rule; it has been more pronounced than the response of the Zionist Jews. The opportunities that have been given to both have been made much more of by the Arabs. I think possibly the reason is that most of the Zionist Jews who have begun to develop the fields in the north of Palestine and round about Jerusalem have been so used to commerce and trading for centuries that they have not been able to "catch on" to agriculture; whereas the Arabs have been used to it all their lives. Certainly it is true, whatever the reason for the contrast.

I was tremendously interested in the Arab officials. The Arab policemen regulating the traffic in Jerusalem were as good, I think, as the London "bobbies." The order that was kept was excellent; this is worth noticing. There is a Palestinian police force; only 172 are British, the rest are mostly Arabs, and those Arabs have taken on to British methods in a most wonderful manner.

One other contrast. One of the interesting things we saw in French Syria was that old heathen temple of Baalbec. Tremendously interesting from the architectural point of view and from the standpoint of beauty, and it was most interesting to me from the "contrast" point of view. You will remember that it was the British who turned the Turks out of Palestine and Syria, and it was the British who turned the Turks out of Baalbec. When the British had taken possession of this old heathen temple, they held a Christian service there. The British chaplain in charge conducted the service, and thanks and praise and prayer were offered to the Lord Jesus Christ by a few thousand British "Tommies." Some few years afterwards, when the mandate for Syria was given to the French, they held a celebration in Baalbec; not a religious service, no glory to Almighty God symbolizing the defeat of heathenism and the victory of Christianity, but an orgy on the old heathen lines—dancing and rioting.

ISAAC NEWTON—WILLIAM BLAKE, 1927.

BY E. J. WHELDON.

BEYOND the mere coincidence of date, there might appear to be little significance in the almost simultaneous celebration of the centenaries (or, more correctly, the bicentenary and centenary respectively) of two men so characteristically British in personality yet apparently at such opposite poles of temperament as Sir Isaac Newton and William Blake. The one the precisian-mathematician, physicist, astronomer; the other the mystic-poet and artist.

Yet it is worth while to-day to inquire whether there be not in fact, despite the general failure to note it, a deeper significance than at first appears in the highest common factor in the outlook of two geniuses of so diametrically diverse types.

The obstinate obsession of the public mind with the supposedly materialistic basis of modern science (which ignores its supersession in the perception of the scientist himself) has obscured or glossed over one particular phase of Newton's gigantic intellectual activity in direct conflict with the so-called "rationalism"—a pose of complacent indifference—that is widely prevalent to-day. The fact remains, however, that for Newton, as perhaps more obviously for Blake, the Hebrew Scriptures—in the superb native idiom of the English Bible—constitute the real basis upon which the greatest work of each was founded.

Not the most dispassionate and unemotional scientist alive would dismiss as rhetorical hyperbole Lord Balfour's recent assertion that "never had there been in the world of science so great a mind as Sir Isaac Newton." But eulogist and commentator alike have conspired to burke the fact that Newton's achievement did not end with the mechanics of the Solar System, nor his analysis with the Theory of Fluxions. Even technically his preoccupation was *centric*. For the orbit of the furthest star in space the Law of Gravity demanded the definition of a centre—or, in the idiom of Einstein, a frame of reference that defined a centre. Is it then, by a conspiracy of silence, to pass unnoted that to Newton also the world is equally indebted for the solution of Hebrew prophetic cipher which has made possible the integration "from everlasting to everlasting"—from minus infinity to plus infinity—of the

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transcendent Purpose with which, in ultimate "relativity," the destiny of Man is for ever linked? Not only has this achievement unlocked the cryptic utterances of the Hebrew seers, but it has re-set the Bible (for those who will but take the trouble to study it) in its rightful position of supreme authority *vice* the sophistries of the school-men, transforming what they complacently deprecate and dismiss as "apocalyptic ecstasies" into a historically unfolding fact of such dazzling promise that human eyes, half-atrophied in a self-willed Twilight of the Gods, are slowly, if painfully, opening to the imminent Day-spring of the "Sun of Righteousness," dawning upon a world that needs, as never before so sorely, the potent healing in His wings.

Nor does Newton's significance stand alone. Let Blake—the Elisha of a century later—in turn decipher the decipherer'!

A review in *The Times* (August 12th, 1927) superbly stresses the esoteric implication of "the extraordinary popularity of 'Jerusalem'"—that poem whose flame of transcendent purpose burns in, but not consumes, a bush deep-rooted in English soil. "We bow to the authorities," the writer proceeds—those "authorities" whose brother-pundits in Biblical Higher Criticism equally fail to see wood for the trees—"*but there is something more.* Lurking in the 'Prophetic Books,' rising like an overtone from the chiming of the authorities, too hastily materialized by the 'Ancients' (as, for the Bible, too hastily 'spiritualized'—E. J. W.), there is something which has actually passed into the racial consciousness and found expression in the extraordinary popularity of 'Jerusalem.' It has become almost a second National Anthem—nay, if it be not disloyal to say so, it has come to stand for something that the National Anthem fails to express: the private loyalty to some Little England—the white and secret 'Albion' of Blake's imagination—upon which public loyalty to the larger England of the National Anthem ultimately depends."

Few of us but would unhesitatingly transpose "Little" and "larger" in the final sentence. The basic loyalty, here detected but not identified with its real focus, is the instinctive, racial loyalty to the British ISRAEL: the public loyalty, as yet superficial, is narrowed in application only to the Empire and United States which are the veiling synonyms of ultimate identity.

What need to look further, then, for explanation of the unifying and common intuition of Sir Isaac Newton and William Blake? The answer lies in the composite unity of the Bible and its prophecy—the "immanent, rather than the actual, in the England that we know" (still to quote *The Times*' article cited above).

But the community of intuition between these two British minds runs deeper yet. Newton's association with research into the ancient systems of metrology is well known to readers of Davidson or Piazzi Smyth. The findings of that research were essential prolegomena to the comprehension of the Great Pyramid's message to our time and people, precisely as the determination of the cipher-unit was the condition precedent to the modern understanding of the counterpart prophecy of the Bible itself.

Mark then the significance of the reviewer's next unconsciously invaluable obiter dictum: ". . . . . though reference is wanting, we have read somewhere that Blake was interested in some 'Druidical' cult"!

Here, indeed, is a clue for correlation after Mr. Davidson's own heart. Nor is it the only one. Not Colonel Waddell alone blazes the trail from Brit to Briton. So long ago as 1899, Prof. J. Morris Jones remarked the parallelism in structure between the Egyptian and Welsh languages (*vide* his "Pre-Aryan Syntax in Insular Celtic": Appendix B. "The Welsh People," by Rhys and Brynmor-Jones). To-day, the pages of Mr. H. J. Massingham's "Downland Man" are fresh with the dews, not only of recent publication, but of the thyme-scented chrism of the English Downs. Stonehenge . . . Avebury . . . Silbury "Hill" . . . "towering conceptions" in structural hieroglyph, each "a stone island (in the Stone Kingdom!) drifted nearly 4,000 years from the happy potencies of its past."

But what of Silbury, schematic outpost of metropolitan Avebury itself? A hill? No—nothing less than England's greatest *Pyramid*, whose flowered turf has blended its outline—as Time its symbolic meaning—with the fateful background of "England's green and pleasant land"!

Hear Mr. Massingham a little further in conclusion:

"Is it because the idea of culture-diffusion is so upsetting and the stream of Nile so erosive of petrified tradition that our wise men will not accept it? Or because within its ovary lies a seed promising a more dangerous growth than has ever been fertilized from the antiquary's garden? . . . . . The ruins of all these imposing monuments are everywhere about us. Yet, are they and all their fellows really gone—are they altogether dispossessed of that magic energy with which all men endowed them? No: something lingers, something not the work of unpremeditating primitives, but of men to whom, in the final account, you owe your cities, government, and social organism; and not one bone in the anatomy of the Leviathan of State but was built of their dust and of *the thoughts that made the power in us.*"

We pride ourselves to-day upon the towering pinnacle of our empirical achievement. The conventions of our very mathematicians shame the narrow dogmatism of our own conventional ignorance. Shall we cling to the outworn "rationalism" of Euclid, or, tutored by those whom we acclaim, shall we conceive the possibility of rigid parallelism—between the water-tight compartments of our thought and knowledge—proving but radial lines within the circle of Infinity?

But parallel lines may be extended "*both ways.*" If one extension—of origin—prove centric, why not that too of ultimate goal? Is there not One Who is both Alpha and Omega of our destiny—at once the Author and Finisher of our faith?

A JEW'S TESTIMONY.

I, CYRIL LEACH, a Jew of pure extraction, write testifying to the great light given me by British-Israel Truth, and how, through this wonderful key to the Bible, I came to the belief that Jesus Christ is of truth the Son of God and the Redeemer of Israel.

I come from a line of Rabbis on both my father's and my

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mother's side—teachers known far and wide in Russia and Palestine for their piety, charity and wide learning. Indeed, one of my great-grandfathers has to this day a synagogue dedicated to his name in the Holy City. My instruction in Hebrew and the Scriptures in general was not very profound, and it was not until I reached the age of sixteen that I began to reflect at all seriously or deeply about religion.

One of the first things that sorely perplexed me was the position of my own people in the world. As I looked around and saw the forlorn condition of the Jews, without king or country, with the God-given laws of Moses but subject to the man-made laws of the country they chanced to live in, I began to wonder whether the words " God's Chosen People " were not mere platitudes. The Jews were not even a nation, yet God Almighty had most solemnly sworn that Israel should not cease from being a *nation* before Him as long as the sun and the moon and the stars gave their light. Why had our people no king when God had sworn to David : " Thy throne shall be established for ever " ? (2 Sam. vii, 12–16.) God said to Abraham : " Behold My Covenant is with thee, and thou shall be the father of many *nations*." These and many other points led me to doubt whether the Bible after all was God's Word.

Another source of wonderment to me was the magnificent way Jews are treated all over the great British Empire and in America. No restrictions of any kind were placed on them, they were free to aspire to the highest positions in the State, and yet I was assured that the Saxon people were a Gentile people—inferior as regards race to the Jews.

I remember asking my father : " If the Jews are God's Chosen People, why is such a wonderful Empire, carrying justice to the uttermost ends of the earth, given to a Gentile people, who are doing the very work the Jews should be doing ? " I was told that it was impossible for the Jews as a persecuted race to do this work, but I thought that if God had said it would be Israel's work, He would take care to see that His people would be in a position to fulfil His words.

Mr. David Muir now appeared on my troubled horizon, and in a short time we began chatting about various religious topics. One day he put this question, one which set me on quite a new line of enquiry and thought : " Why do your people in Jerusalem," he asked, " stand every Friday at the Wailing Place and weep for their brethren of the lost tribes ? " I answered : " What lost tribes : the Jews are the whole of Israel, are they not ? " When I got home that night I put the same question to our people, but though I found it was a fact, I could get no answer. For weeks I interrogated everyone of my acquaintances I happened to meet, and at last I found that the word Jew is a generic name for the descendants of the Southern Kingdom of Israel, known of old as Judea. Where was the other part of the nation then ? That was the question I set myself to answer. Vanished, lost, destroyed, but all the prophets continued to speak of them.

One day Mr. Muir lent me a book setting out what appeared to me at that time a preposterous idea, that the Saxon race is the continuation of the Northern Kingdom of Israel carried into captivity in 721 B.C.—a long time before the Southern Kingdom of Judea (the Jews) was shattered by Babylon. I laughed at the notion that an uncircumcised people, who believed in an impostor called Christ Who set Himself up as the Son of God, could be of the seed of Abraham.

For the first time in my life I began a most careful search of the Word of God—the acid test of all religious movements—to see if there was any truth in this astounding assertion. To my intense surprise I found that prophecy after prophecy had materialized and was in the process of materializing in the Saxon people.

These were some of the prophecies relating to the Jews :—

That they should become a by-word and a reproach. (Jer. xxiv, 9.)—Fulfilled in the Jewish people.

To be without might. (Jer. xix, 7.)—Fulfilled in the Jews.

To be strangers in all lands. (Jer. xv, 4.)—Fulfilled in the Jews.

And scores of others.

Now why should not these material promises made to Israel also be materially fulfilled :—

To be a multitudinous people. (Hos. i, 10.)

To be a powerful nation. (Isa. xli, 12.)

To wander for many years and find an island home in the West. (Isa. xlix, 1–8.)

To have the kingdom and a national existence : A perpetual monarchy, and that monarch of David's line. (Jer. xxxiii, 21, 22.)

To be a Christian people " All taught of God." (Isa. liv, 13.)

Israel to be driven out from their own land, sown among the nations, lost to view, to be sought out and found, and to become the sons of God, and then to be used for the conversion of the world. (Hos. ii, 23.)

To be the chief among the nations. (Isa. liv, 15–17.)

And numerous others.

I now saw quite clearly that it is discrediting God's Holy Name and His reputation as a God Who fulfils His promises to the very letter to assert that the Jews form the whole seed of Israel.

I have since read many books, listened to many lectures, and have found, in addition to the pure testimony of God's Holy Word, the witness of profane history to the great truth that the Saxon people form the major portion of God's people Israel, and that it needs only the reunion of the House of Judah (the Jews) to form once more the whole House of Israel, to be ruled by one of the House of David.

From boyhood upwards I had been taught to regard the Name of Jesus Christ with contempt, as a false teacher, and many other epithets—sometimes, I regret to say, of a blasphemous nature. I found it a hard struggle even to listen to His Name, but once more I went back to the Bible, as I had been taught by British-Israel Truth, and faced the issue honestly. I already knew that the greater part of Israel knew Christ as the Redeemer of Israel and the Saviour of the World, but what brought the truth home to me with overwhelming force was the amazing fact that all the glorious promises in the Old Testament regarding the Messiah were literally fulfilled in Jesus Christ. Passages in Isaiah were a great help to me : " A virgin shall conceive and bear a Son and call His Name Immanuel, and He shall be called Wonderful, Counsellor, the Almighty God, the Everlasting Father, the Prince of Peace."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. AND MRS. GARRISON returned from their tours in Belgium and the Duchy of Luxembourg on July 23rd, in time to welcome to London our American friends—Dr. and Mrs. McConnell and Captain and Mrs. Ward. Information gained and impressions formed will in due course be presented in articles and lectures, for which much material and hundreds of pictures were obtained. Courtesy and cordial assistance from Cabinet Ministers, officials and citizens made journeys and experiences easy and pleasant. Many scenes of great battles and many British cemeteries were visited; the latter are beautifully kept. The restoration of the whole country from the ravages of war, and the rich cultivation almost everywhere, astonished us. The Belgian people heartily welcome British tourists, who are going over in great numbers. The sea trip—Dover to Ostend—is at this time of the year quite delightful. Tourist fares are in force up to the middle of September. Season tickets are issued for either five days or fifteen days over the whole of the Belgian Railway system at fares so cheap that we marvel as to how it can be done at the price. Week-end tickets are also issued, and for these no passports are needed. Special cheap return tickets have been arranged for the August Bank Holiday, available each day from August 1st to 6th. All particulars can be obtained from the Office of the Belgian National Railways, 47, Cannon Street, E.C.4.

* * *

A delightful Garden Party for the members and friends of our Hastings and St. Leonards Branch was given on July 25th by Dr. and Mrs. Maxwell, at Meopham Bank, Hastings, under ideal weather conditions. The President of the B.-I.-W.F.—Major Knowles (who was accompanied by Mrs. Knowles)—presided over a large company and gave an address.

The Rev. G. H. Lancaster, M.A., Mr. John Leech, K.C., Colonel E. F. Gosset, and Mr. Herbert Garrison also gave addresses. Tea was served on the lawn, and gave opportunity for pleasant social intercourse. Prayer was offered by the Rev. Canon Savage, M.A. The proceedings were closed by the singing of the National Anthem. We offer our congratulations to Dr. and Mrs. Maxwell, Mr. and Mrs. Holbrook, Mr. and Mrs. Modin and their helpers on the success achieved in perfect arrangements, and we thank them for a very happy time. We also thank Mrs. Carter for her kind hospitality in providing lunch for the London party.

* * *

Our lecture rooms at Headquarters were crowded on July 26th, when we welcomed the Rev. Dr. Lincoln McConnell from Florida, U.S.A. The President, Major Knowles, presided. The Rev. Commander Roberts offered prayer. Dr. McConnell has a commanding presence and a strong personality, combined with natural geniality. His voice would easily be heard in the Albert Hall. He at once arrested the attention of the audience and held it throughout his striking address; indeed, he captivated his hearers. His telling points went home every time, and his splendid testimony to the power of the Gospel and the truth of B.-I. teaching called forth very great applause. Conviction and sincerity are absolute with him. He will be a great asset at the coming Congress. The President and the Secretary-General voiced the thanks and warm appreciation of the audience, to whom Major Knowles presented Mrs. McConnell and Captain and Mrs. Ward. A large number partook of tea after the meeting. Our visitors are now on the way to Egypt and Palestine. They return to us (D.V.) in the last week of September.

* * *

Reviewing the growth of the Bedford Branch during the past year, the Annual Report says: "A most successful year sums up the activities of this Branch, and by the grace of God we intend our Message to create a stir, and to counter the apathy towards the Bible. . . . Let us not fall short of our high calling for service in the Kingdom."

* * *

A special eight days' Mission on the Southport Sands was held from July 15th to 22nd by Mr. Wm. Whitton, who gave fifteen addresses, each lasting at least an hour. The audiences were deeply interested, many testifying to the benefit they had received; some, hearing the Message for the first time, gave in their names for further information. Several residents joined the Southport Branch as a result of the meetings. Another Mission is asked for during the winter months. Hundreds of copies of THE NATIONAL MESSAGE were distributed amongst the visitors.

* * *

A Mission on the Sands at Bridlington commences at 3 p.m. on Sunday, August 12th, continuing each afternoon and evening until Sunday, the 19th. The meetings will be held on the SOUTH SHORE, and friends are requested to look out for the FLAGS. The prayers of British-Israelites are earnestly requested on behalf of this Mission.

* * *

Good work was accomplished at Finsbury Park on Sunday July 22nd, by the interest aroused in some of the listeners. Mr. Pilcher acted as chairman, and Mr. Tester and Mr. Innes were the speakers at the afternoon gathering. The speakers in the evening, under the same chairman, were Mr. Barrow and Mr. McKelvey.

ENGAGEMENTS FOR NEXT WEEK.

GLASTONBURY, Assembly Rooms, Annual Summer Convention, Monday, 6th, to Friday, 10th. Two meetings daily, 11 a.m. and 8 p.m.

HULL, Church Institute, Albion Street, Tuesday, 7th, 7.30. Mrs. Foxhall.

HYDE PARK, Open-Air Meeting, Sunday, 5th, 3.30 and 7.30.

LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 9th, 7.45 Questions and Bible Study.

NOTTINGHAM, Friar Lane Schools, Thursday, 9th, 7.30.

OXFORD, Headington Baptist Church, Sunday, 5th, services at 11 and 6.30, Rev. Joseph Gay.

RHYMNEY, British-Israel Hall, Tuesday, 7th, 7 p.m.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 8th, 7.30.

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CONTENTS.

	Page
Hours with the Prophets.—V. By the Rev. W. Pascoe Goard	497
Welcome at Headquarters on Thursday, July 26th, to the Rev. Lincoln McConnell, D.D., LL.D., G.D., of St. Petersburg, Florida, U.S.A. (with Portrait)	500
The Greater Shortening of the "Seven Times" of the Gentiles. By C. C. Ogilvy Van Lennep	502
The Teaching of the Spirit. By Henry Proctor, F.R.S.L.	503
The British-Israel Ideal.—Part II.	504
"Watchman, what of the Night?"—Isa. xxi, 11. By Daniel Farmer	506
Jeremiah. By George Gilfillan	509
The Secretary-General's News and Notes	510

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.

HOURS WITH THE PROPHETS.—V.

MOSES THE GREATEST OF THE PROPHETS, NEXT TO OUR LORD (*concluded*).

By the Rev. W. Pascoe Goard.

We have looked at the Universal prophetic history, a synopsis of which is given by Moses under the following heads: Universal; Cosmic; the World; History beginning with the descent marked as follows:—God; Adam; Seth; and so on to Noah. Noachic; Shemitic; Abrahamic; to Israel.

We have looked at that history which is founded upon the Abrahamic Covenant which has its beginning in the 12th chapter of Genesis, and its continuation in the racial development to the end of time. The Covenant thus made with Abraham is the basis of all God's dealings with the peoples of the earth from both the national and the spiritual sense.

We have looked at the history of the activity of the person Abraham and of the nation Israel during the time of the organization of the Kingdom of God, up to the time of the death of Moses.

We must now turn to that other distinct phase of Mosaic prophecy which is contained in the predictive element of his writings.

Among the great prophetic messages of Moses, the first to which we should call attention—passing over many because of lack of space—is contained in the 40th chapter of Exodus. It is a wonderful chapter, and, considering the fact that it is taken up with details of the construction and furnishing of the Tabernacle, a wonderfully beautiful piece of literature. It begins with these specific words:—

"On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the vail."

And so on, to the end of the 16th verse.

Now comes the fulfilment of the instructions so given:—

"And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up."

And so forth, to the end of the 33rd verse.

Thus were the Divine specifications carried out by the handicrafts' men of Israel, under the supervision of Moses, the man of God.

Now we come to the third section of this wonderful chapter, commencing with the 34th verse:—

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

For the cloud of the Lord *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys." (Exod. xl, 34-38.)

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Thus was the worship of the true God provided for, organized, and inaugurated in Israel for ever, and thus did the presence of Jehovah, the God of Israel, appear and take up His dwelling-place in the Tabernacle in the centre of the dwelling-place of Israel, never wholly to depart therefrom again.

Through all the Mosaic dispensation and through all the Christian dispensation the worship thus established has been carried forward through the ages in Israel, and; through the agency of Israel, in the world.

We must now overleap the chapters until we come to Leviticus xxvi. This covenant is divided clearly into three great sections : the first section is headed " if."

These are the clauses which convey God's guarantee of blessing upon Israel while they walk in His law, and do His commandments :—

IF.

" Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it : for I *am* the Lord your God.

Ye shall keep my sabbaths, and reverence my sanctuary : I *am* the Lord.

If ye walk in my statutes, and keep my commandments, and do them ;

Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time : and ye shall eat your bread to the full, and dwell in your land safely.

And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid : and I will rid evil beasts out of the land, neither shall the sword go through your land.

And ye shall chase your enemies, and they shall fall before you by the sword.

And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight : and your enemies shall fall before you by the sword.

For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

And ye shall eat old store, and bring forth the old because of the new.

And I will set my tabernacle among you : and my soul shall not abhor you.

And I will walk among you, and will be your God, and ye shall be my people.

I *am* the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen ; and I have broken the bands of your yoke, and made you go upright." (Lev. xxvi, 1-13.)

Now we come to that section of the covenant which denounces and assigns specifically punishment in case of disobedience. This section of the covenant is headed " but."

Of all the passages in the Bible this one has had the most continuous national fulfilment in the history of Israel and Britain.

The seven times indicated hereafter cover a period of 2,520 years, and, as definitely included in this covenant, they indicate that from the time of the sentence going into effect under the clauses of this covenant 2,520 years should elapse in each case before the term of punishment should be expired, and Israel go free.

Let us read carefully and prayerfully these tremendous clauses :—

BUT.

" But if ye will not hearken unto me, and will not do all these commandments ;

And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant :

I also will do this unto you ; I will 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 your enemies : they that hate you shall reign over you ; and ye shall flee when none pursueth you.

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

And I will break the pride of your power ; and I will make your heaven as iron, and your earth as brass :

And your strength shall be spent in vain : for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

And if ye walk contrary unto me, and will not hearken unto me ; I will bring seven times more plagues upon you according to your sins.

I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number ; and your *high* ways shall be desolate.

And if ye will not be reformed by me by these things, but will walk contrary unto me ;

Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant ; and when ye are gathered together within your cities, I will send the pestilence among you ; and ye shall be delivered into the hand of the enemy.

And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight : and ye shall eat, and not be satisfied.

And if ye will not for all this hearken unto me, but walk contrary unto me ;

Then I will walk contrary unto you also in fury ; and I, even I, will chastise you seven times for your sins.

And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

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And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

And ye shall perish among the heathen, and the land of your enemies shall eat you up.

And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them." (Lev. xxvi, 14-39.)

The third clause of this great covenant might be headed "when." It refers to the time of Israel's repentance and of the repentance of each individual Israelite, whether that repentance should come during the period of punishment or after its elapse. It is a period to which we trust Israel is now rapidly approaching.

WHEN.

"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me:

And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the Lord their God.

But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the Lord.

These *are* the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses." (Lev. xxvi, 40-46.)

Let us see to what point we have now attained.

The Kingdom of God has been organized, the basis of which is the nation Israel, as we see in Exodus xix and xx.

The worship had been organized, and the Aaronic priesthood consecrated to carry it on, as we see in Leviticus.

The national organization had been completed, as the reader may see if he will turn to the 1st chapter of Numbers.

All the machinery of the Divine administration had now been made effective, and there was nothing to prevent Israel marching forward in worship and in service to the end of her history.

The question now arose, Would Israel obey?

As then, so now, the choice was placed before Israel, but there were added rewards and penalties, so that obedience should bring blessing without measure, and disobedience suffering unspeakable.

Thus did Divine wisdom and grace go to the utmost limits to constrain the choice of Israel, short of taking away the Divine gift of freewill.

History has told a strange story of the outworking of this covenant.

At first Israel struggled along, endeavouring to keep the line of obedience to the covenant; and, in accordance with the measure of her obedience, enjoyed blessing and peace, or, according to the measure of her disobedience, suffered domestic trouble and foreign war. This lasted during a period of approximately five hundred years.

Then ten-tribed Israel definitely and nationally entered upon the path of disobedience. Accordingly she entered upon the pathway of suffering; until finally the first specific sentence went into effect against Israel, when the two and a half tribes were swept away into captivity.

The second sentence went into effect 721 B.C., when the remaining tribes of Israel, numbering seven and a half tribes, were also carried captive; and so there settled down upon ten-tribed Israel the long night of disobedience and punitive suffering which should continue seven times from each starting-point, i.e., 740 B.C. and 721 B.C.

Judah continued to struggle to keep the law more or less until 604 B.C. and 578 B.C., when she too was carried captive and entered upon her period of night and suffering for 2,520 years from these dates.

All the succeeding history of Israel and Judah in the Mosaic dispensation was passed under the cloud of punishment.

From the beginning of the Christian era to A.D. 1799-1820 Israel in Britain carried on under the punitive clauses. Not because of Israel's repentance, but because the term of her punishment was ended, Israel-Britain then began that wonderful period of history which is continuing to this day.

During all the nineteenth century, in addition to the earlier centuries of the Christian era, Judah and Jerusalem marched under the night of punishment and suffering until 1917, when Jerusalem was delivered; and the end of that night is not due to come by lapse of time, although it may come earlier in case of Judah's repentance, until the date 1934.

What a wonderful effect this great national covenant has had upon the progress of world history, and especially upon the history of Israel-Britain.

Now approaches the time when, by the spirit of repentance

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poured out upon the tribes of Israel by the grace of God, and further because of the ending of all the sentences through the lapse of time, the tribes of Israel, now constituted into nations, shall pass back under the clauses of blessing and the experience of the gladness of restoration set forth so graphically in the last clause of this great covenant.

Now comes the time when the new covenant, sealed with the blood of Jesus, as to the writing of the law of the Lord upon the hearts of Israel, of which time God says "I WILL be to them a God, and THEY SHALL be to me a people." Now comes the time also of the confirmation of the nation before God for ever, and of the rebuilding and extension of the city of Jerusalem in the Name of Jehovah.

It is a time of gladness and of blessing beyond measure.

What lies between us and the final dawning of that day, when the last of the punishment will have expired in 1934, will depend very largely upon the spirit of repentance in Israel.

The predictive messages of Moses are carried on to the end of his writings, but they all have to do with the story told in the covenant above quoted, and we must refer the reader to the text of the sacred Scripture in the remainder of the Books of the Pentateuch.

WELCOME AT HEADQUARTERS

ON THURSDAY, JULY 26TH, TO THE REV, LINCOLN McCONNELL, D.D., LL.D., G.D., OF ST. PETERSBURG, FLORIDA, U.S.A.

IN introducing Dr. McConnell, the President, Major J. Knowles, O.B.E., referred to the occasion as a privileged one, as he had been told that Dr. McConnell was one of the outstanding preachers in the United States, and is preaching British-Israel to a great congregation. "We are very pleased," said Major Knowles, "that Mrs. McConnell is with him. In view of the short time our friends have in London before leaving for Palestine, it was particularly good of Dr. McConnell to spare us an afternoon for an address. In answer to enquiries about Dr. Fowler Ham, who was with us at our Congress in 1926, he was delighted to hear that he is very much better, and has made a wonderful recovery from the very serious injuries he received as the result of being knocked down by a motor-car."

Major Knowles expressed his great pleasure at hearing that Dr. McConnell would delay his return to America in order to be with us during the first week of the Congress.

* * *

Dr. McConnell was given a very warm reception; he said:

"Mr. President, Commander Roberts, Ladies and Gentlemen: I confess to you that I am in a state that is rather unusual for me; not exactly embarrassment, for I am a stranger to that feeling, having been on the platform so long, but I am not accustomed to addressing English audiences. Your delightful Secretary-General—whom I loved before I ever met him—gave me a great deal of pleasure when he let me know that I might possibly have the privilege of meeting a few of my Israelitish friends over here. I confess that I was not quite prepared for the splendid warmth of heart that has been so expressively shown since I came into these splendid Headquarters. We in America are rather under the impression that Englishmen are so phlegmatic that they are afraid to let their feelings be known, and we hardly know whether they are pleased or not!

"I have been visiting to-day the tombs of many of your illustrious dead, but I find that everybody is by no means dead in England! You are extremely alive, especially to Bible Truth. A good many folk in the United States are aware of the situation that England finds herself in in these days; we recognize something of your responsibilities. On several occasions I have had to refuse to participate in certain meetings that were called by those folk who did not understand. I believe I understand why you hold so tenaciously to some of the principles that you are practising, and why you cling to some of your great fundamental and governmental policies.

"One cannot keep from going back to the simple beginnings of things. I remember when I first heard of Anglo-Israel teaching, from reading the little magazine published by Professor Totten, of Yale University. His writings were compiled into twenty-six volumes, many, if not all, of which I possess. When a young man I was an agnostic, studying law; I did not believe the Bible; there were too many questions in my mind that were not answered. I had not asked them, because it was a disgrace to be labelled an infidel. A good many of us boys did not believe, but since I became a grown man I have learnt that there are reasons why we do not always get the answers to our questions. During many years as a minister and platform speaker I found that one of the causes of a great deal of scepticism is the inability to understand even when the Truth is presented.

"I have been speaking on Israel Truth and giving mid-week lectures on the Bible. A thousand is my ordinary Thursday evening audience. We had to build a tabernacle in St. Petersburg, Florida, as large as the one we previously built in Oklahoma City. We have had it packed over and over again with folk anxious to hear the Word of God. A minister in our town—an Englishman—announced that the reason he reviewed books and talked on popular plays on Sunday evening was because the people of this day and time are not interested in the Bible, and there is not enough in the Bible that a minister can find to interest them. At the same time I was talking to six times the number of people on the Bible!

"I have had a varied experience. I was a platform lecturer for thirty years, besides my evangelistic and ministerial work. I have never in my life seen anything so grippingly thrilling as the Word of God to the great mass of folk in the light of this revelation of Anglo- or British-Israel Truth. This is not a personal boast; it is a mere statement of truth. I do not wish to exaggerate—but I am sure more than 5,000 people in the last two or three years have been converted to the Truth of Anglo-Israel in my ministry, through my radio, my paper, and my public utterances. They seize it with avidity; they are anxious to have it, and they are glad to know that the Old Testament is something more than an uninteresting genealogical record of people dead and gone. There never has been a time when the Word of God was so full of meaning as to-day. Our country is full of cults and isms, and my training has

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brought me into contact with them for thirty years. There has never been a time when the person who believed that the Bible is God's Word, and will attract attention to that belief in a manner that leaves the mind open to be interested, could find it so easy to interest the mind of the unprejudiced, or even the ordinarily prejudiced person, interest and grip their attention until they come to the conclusion that there is something vital in it, and that it means something for them. I have never been able to convert anybody to Jesus Christ until I could convince them they needed a Saviour. What men and women need to-day is the conviction in their souls that men are not only immortal, but that they are doomed and going the downward path unless a supernatural Saviour is presented to them. Rationalism and agnosticism are the natural children



THE REV. LINCOLN McCONNELL, D.D., LL.D., G.D.

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of modernism. The modernist would rob us of our Old Testament.

" Ignorance is the friend and mother of prejudice. There are many ministers in my country who dare not espouse Anglo-Israel teaching for fear they would lose their jobs. This prejudice makes it difficult for some folk, and lay men and women should have a profound respect not only for the intellectual, but the moral courage of your ministers who take up their position on this subject. I am sympathetic towards those ministers who dare not espouse a thing that has not always been a part of the doctrine of their particular Church. It takes courage to do it, but we are making some headway in our part of the country. It is spreading into the minds of those people who are delighted to know that the Word of God can be proved. This may not mean so much to you lay men and women as it does to us ministers, the fact that our position can absolutely be proved. We have a line of argument now with which we can go into a court and make our case. I have never presented a case to a jury with as many facts as I can take for British-Israel and the Word of God, and verify them in English history. The only voice that has penetration, the only message that has power, in my opinion, is the message that comes from the absolute assurance of its truthfulness in the heart of the speaker. The man who quotes someone else's opinion that does not have an answering 'Amen' in his soul does not have the power to look straight in the eye of his opponent.

" I have the idea that we are only in the primer of this teaching even in this country. You men and women will be honoured in the days to come as the pioneers who embraced the Truth and had the courage to stand back of it and send it forth.

" For two days my party has been following guides in various places—Windsor, Westminster Abbey, and so on—looking at the tablets and tombs erected in commemoration of your honoured ancestors. Why do you revere them as you do? Because they stood fast, and handed down to their posterity a better country than they found. You have a heritage of which to be proud. I believe that is true of us to-day who are standing by this newly-resurrected Truth in this the dawn of the millennial age. I am profoundly convinced that we are near the end of the Gospel dispensation, so-called. I have no disposition to give dates, but I believe this Truth is in its infant stage. We must attract the attention of others that we may be able to awaken their interest, and then play upon that interest until they are convinced that there is a vital verity in the message, and they will become convinced of the personal aspect of it. We live in a day that demands evidence, and I am thankful beyond words that we have 'the goods,' have the evidence, have the facts, and the kind of facts that when given out react in an answer in our own souls.

" Christianity is the only absolutely scientific religion. Christianity starts with statements of fact, and we are asked not merely to believe those statements of historical fact, but if we believe them we can find the answer in our own soul, the witness of God's Spirit to the veracity of the things we have been believing.

" During the War I was connected, unofficially, with our Government. I furnished a great deal of data to our Government on who did this and who did the other. We had the idea over in the States that the great majority of the really beneficial discoveries were Germanic in their origin. I found that only a very few of the beneficial inventions were Germanic; the real inventors were Englishmen. The reason I said that Christianity is the one scientific religion is because it is a demonstrable religion. 'If any man shall do His Will, he shall know,' not merely with a satisfactory intellectual knowledge, but with the answer in the depth of his soul—I KNOW. That is the glory and the need of it. One of the reasons why I am so extremely happy in the possession of Israel Truth is because it adds to that part knowledge which I so long possessed with regard to the Deity of my Lord and Saviour, and it throws such a bright illumination upon the future of this old world. If it were not for that I would be in despair for civilization. If it were not for that I would lose hope in man's ability to solve the problems presented to the mind of man in these days.

" In conclusion, I want to thank you again with all my heart for the extreme cordiality of the welcome you have given to me to this great city of the great Isle of Empire. I am glad that we are members of the same family. You will understand that I have not made a prepared address. I hope to come back with some new information as the result of my travels."

* * *

A very hearty vote of thanks to Dr. McConnell was moved by the Secretary-General, Mr. Herbert Garrison, and carried with acclamation.

THE GREATER SHORTENING OF THE " SEVEN TIMES " OF THE GENTILES.

BY C. C. OGILVY VAN LENNEP.

OF all the proverbs of Solomon it would be hard to find one that is more to the point for British-Israelites than that " It is the glory of GOD to conceal a thing." It has indeed been a marvellous thing that He has concealed our Identity for so many generations! And so also is it that He has concealed other matters, even more obvious when perceived, than that Identity.

But never is such concealment made, as we may fully believe, without very definite and wise purpose, even though that purpose may, or may not, appear to our limited understanding of the Divine Mind.

The matter of which this article treats was originally concealed but slightly; and yet, though so slightly hidden, it has scarcely even yet been perceived at all. But while we may humbly acknowledge that our thoughts are not as His thoughts (a fact that cuts both ways), we may equally humbly suspect that we do see the reason and purpose of the concealment in this case; at least we may be sure that had we discovered the thing so hidden even only twenty years ago, much that has greatly helped us all in the past decade would have been incomprehensible, to our very great loss. The ways of our GOD are indeed most wonderful.

This particular matter requires only to be plainly and simply stated for all to see at a glance. It is this: When Daniel was

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told in Darius the Mede's first year as king of Babylon that the "Commandment" had already gone forth, that it was to be "seven weeks, and three score and two weeks" "unto the Messiah the prince," it was but very slightly concealing the fact that it was (49 *plus* 434 =) 483 years from the beginning of the first year of Darius the Mede to the days of Our LORD.

And yet, what would have happened if this had been clearly perceived and *generally* known (for it has been known to some of us, *almost* fully, since as far back as 1913, when Martin Anstey published his "Romance of Bible Chronology") before the present time. I say that, because if it had been generally acknowledged, grave doubt must have been thrown upon a matter which has been of a very great help to us. We should then have perceived that if the first year of Darius the Mede were only 483 years before Christ, the first siege of Jerusalem nearly seventy years previously could certainly not have been as early as 603 B.C. Therefore we should have seen that the full length of the "Seven Times" of the Gentiles, and of Israel's punishment, would not have come to an end in A.D. 1917. We would have been so much the poorer in the loss of a vision that has helped us so much; the *prevision* that something great would happen in 1917; the *realised* vision that something very great indeed actually did happen in 1917; to our comfort, to the fortification of our faith, and, be it added, to the glory of GOD!

And yet, when we consider the matter fully, how could it have been otherwise than it all actually was? We know, we had long known, that the promise was that the "days shall be shortened." How could the Seven Times of the Gentiles have been shortened if they had been made to run their complete length? They were really shortened, but we did not perceive it; moreover, if we had perceived it too soon we would have lost the realization that Jerusalem ceased to be trodden down of the Gentiles exactly in the year and at the exact time originally intended, and yet exactly when, by GOD'S marvellous concealment of the true dates of ancient events, He had permitted us to be able to foresee it, as actually was done.

Never was there the slightest doubt in the mind of most of us that the A.V. margin dating of the first siege of Jerusalem was at least approximately correct. True, there was doubt of a few years on one side or the other of the exact year 603 B.C. But of so few that we held that the date 603 B.C. was proved to be correct by the very fact that we considered it to be exactly "Seven Times," *i.e.*, 2,520 years, before A.D. 1917. So much so was this the case that, in spite of the clear and obvious nature of the wording of Daniel's famous Chapter ix, the present writer wondered, paused, considered, and hesitated many a time and oft before he became convinced that 603 B.C. was not the true date of the first siege of Jerusalem, and that a very wonderful and astonishing use had been made of an ancient human error. Moreover, he saw that the revelation of the truth had been made in such a way and at such a time that no single one of us, least of all the writer himself, need have the slightest hesitation in expecting the further completion of the Seven Times over the remaining years of the period 1917–1936 in exactly the manner hitherto awaited.

In fact, we learn from all this that whereas the true date of the first siege of Jerusalem was in the latter half of A.A. 3450 (*i.e.*, 551 B.C. "historical"; or 550 B.C. "astronomical"), and that 2,520 years thence would bring us to A.A. 5970 (*i.e.*, A.D. 1970), the *major* shortening of the whole is indicated to have been 53 years. Of course there have been other shortenings, but the full Seven Times have never hitherto been taken to have been shortened, as Our Lord's words require that they should.

Just imagine what an extra 53 years of Gentile control might have meant to the world. Our late enemy, Germany, under the old imperial regime, would, at the rate it had been progressing up to 1914, have obtained such a grip on every important element of the world's economy in those 53 years that we may well suppose that no flesh would have survived in the struggle to overcome them, when the full Seven Times were completed!

Let there be no misunderstanding, however, of the implication of all this. The "Seven Times" were indeed shortened by about 53 years; but, nevertheless, the reckoning that we all follow, from the days of Drs. Grattan Guinness and Aldersmith to these very days of the enlightened writers in the current issues of THE NATIONAL MESSAGE, holds just as good as though they had run completely to their bitter end. This is as true of things future as of things past.

Let us also acknowledge and marvel at the wonderful comfort and help that we have hitherto received and that we look yet to receive from the fact that this thing was concealed—to the Glory of God.

THE TEACHING OF THE SPIRIT.

BY HENRY PROCTOR, F.R.S.L.

"THOU hearest His voice" (John iii, 8, Greek).

Every child of God should cultivate the habit of listening to the voice of the Spirit.

How was it that Enoch, without any Bible, reached such an altitude of spiritual experience that he was even translated without dying? He not only walked with God, and talked with God, but allowed God to talk to him, not by an outward voice, but by the "still small voice" within. Everyone who encourages, wishes for, prays for, the conscious presence of the Holy Spirit within (Luke xi, 13) and LISTENS, will hear His Voice speaking in the conscience (Rom. xi, 15). The Holy Spirit is distinct from the conscience, but it is this remarkable faculty in man that HE uses as a means and instrument first of convicting men of sin, of their need of righteousness, and of the certainty of a judgment to come; then if men take heed to this inward voice of the Spirit, they thus obtain a GOD-given repentance, and faith (Acts v, 31; xi, 18; Ephes. ii, 8), for God writes His laws in their hearts (Rom. ii, 14, 15) even where men have no outward revelation of law or Gospel.

Without the inner law of the Spirit of Life we cannot possibly live up to the requirement of the New Covenant, but it is this law, working within me, which makes me "Free from the law of sin." Which would otherwise bring me into bondage and spiritual death (Rom. viii, 2; Heb. viii, 8-10).

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This is the Royal law, the "Law of Liberty," because by its means God produces in me both the will and the execution. In other words, makes me want to do the things which He wants me to do, so that there is no bondage or restraint, but

"I find HIS YOKE EASY

and His burden light." In fact, I enter into rest, by ceasing from my own works (Heb. iv, 10) and henceforth only BEARING FRUIT—"The fruit of the Spirit" spontaneously; working no more than a tree works, but letting CHRIST, Who is now my Life, work in me, just as life is working in the tree, to bring forth fruit (Psalm i, 1-3). This is the soul rest of Matt. xi, 29. The body is dead because of sin; the Spirit is life because of righteousness. "We . . . . worship God in the spirit, ... and have no confidence in the flesh" (Phil. iii, 3).

There is a complete cessation of all self-confidence, for I have no confidence in the flesh.

One of the things the flesh would naturally suppose it could do unassisted would be to pray, but the Holy Spirit assures us on the point that: "WE know not how to pray as we ought, but that He maketh intercession for us." Now this is done in two ways:

(1) When we wait upon God in perfect, *i.e.*, not only outward, but inward silence, He makes intercession, in conjunction with our inarticulate sighs and groanings longing for we know not what, but groaning and travailing in spirit. He, knowing all our need, intercedes for us, "According to the Will of God." This fact demonstrates the importance of inarticulate prayer, during which the soul is silent to the LORD (literal "dumb to Jehovah") (Psalm xxxvii, 7).

(2) The second method of praying in the Spirit is when HE HIMSELF provides the words; when prayer is inwrought, or energized by the Holy Spirit. When we know definitely what our petition is, and that being according to the WILL of GOD, we know that we have the petition that we have asked of HIM. This kind of prayer, being inspired, is of course infallible.

WE may pray, however, when we do not know what the will of God is, as Paul did respecting his thorn (or stake) in the flesh, and God will graciously inform us, through the Spirit, what His Will is in the matter (2 Cor. xii, 8, 9). Men ought always to pray—to pray without ceasing. In everything to let our requests be made known to God. But let it be

A MUTUAL COMMUNION

(French ver. 1 John i, 7). Listen for the still small voice within. If under the old dispensation they had Urim and Thummim by which they could enquire of God, and receive direct replies, how much more we, for whom God has provided the better things. If God talked with Enoch and Noah, and Abraham, yea and even with Cain and Balaam, how much more will He talk with us.

God is grieved that we want so little of His conversation, that we give Him so little opportunity to talk to us, by waiting in silent expectation upon Him to hear what "God the Lord will speak."

THE BRITISH-ISRAEL IDEAL.—PART II.

IN all branches of thought and activity to-day the individual, while more or less preserving his individuality, has become part of the organization. The organization itself in this era of rapid transit and accessibility of all kinds of knowledge finds itself not only in contact with hostile organizations, but even interpenetrated by alien influences, and seeks its only safety in a wider and still wider unity in which the basis principles for which it stands may be established.

Is it not strange that in this unique and world-wide development of civilization Christian organizations should present so outstanding an exception? The processes we see at work there are the processes of disintegration. Organizations which were one are dividing into many, and the conception of a new and wider aspect of the old ideal, so obvious to the humblest Trades Unionist, does not appear to have entered the heads of the intelligentsia of the Church.

Let us now apply the results of our enquiry into idealistic relativity and development to the greatest of all ideals—the Christian ideal.

To trace the origin of this ideal it is necessary to go back to the remote past, and there we read of a man who became possessed of an ideal so tremendous that for its sake he left home and kindred and became a wanderer on the face of the earth. In pursuance of it, wealth, life, and even the life of his only son, became of secondary importance. Here, indeed, was the birth of an ideal entirely and severely individualistic in its conception, yet carrying with it a vision which comprehended its utmost possibilities and results, and a power which should endure until the end of time.

This was the origin of the Christian ideal and this the true ground upon which St. Paul and the Jewish Nation claimed, and we ourselves in our National Church Prayer Book claim, Abraham as our father, whether spiritually or materially. It was not the material claim of the men of Judah which Our Lord rebuked, but the lack of vision. "Your father Abraham rejoiced to see my day, and he saw it and was glad." Abraham, though his was a supremely individualistic relationship to the ideal, had the vision to see that ideal in ever-widening relationships, and from Our Lord's lips we know that the new aspect which He came to reveal was perceived by him, whereas the Jews, centuries later than he in time and knowledge, could not see it. Bound down by their fixed conceptions, they were not able to adjust themselves to the changing aspect of the ideal and so became the bitter enemies of the ideal and forfeited their spiritual right to call Abraham their father.

Centuries after Abraham, came the second great idealistic relationship through the organization, the Church, not superseding the more ancient individual relationship, but intensifying it, while at the same time attaining to a wider conception of the same ideal. For many centuries more the Church has carried out her duties nobly, waging an unending fight against foes of all kinds, and lifting her sons and daughters to pinnacles of spiritual glory and power, but at last the tide seems ebbing. No modernist re-statement of Christianity can stem the tide, for modernist lines of thought appear utterly regardless and unconscious of the elementary laws of idealism.

The gist of the whole matter is that the crying need to-day

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is for a new vision—a revelation of a fresh and wider relationship to the ideal, and that those lines upon which it is being sought must fail, since none of them conform either to present needs and development, or the requirements of a pure and single-minded idealism.

Before proceeding, however, to define the necessary and logical development of Christian idealism, we must note carefully the most fundamental point of all. *That point is that the Christian ideal is not a mere abstraction or belief, but that it is a Person—a Person Who is not only incarnate goodness, beauty and truth; holiness, righteousness and love; but a Person Who demands personal relationship in addition to idealistic relationship.*

Apply this great truth to the two dominant relationships experienced by Christendom up to the present and we find indeed how appropriate and perfect have been the relationships of the ideal to the idealist.

The individualistic relationship needs no elaboration as regards its effects as an abstract idealism. It has transformed and transfigured life, both believing and non-believing, wherever its influence has reached.

Where, however, it has assumed its true form of personal relationship, it has done far more than transfigured life, it has regenerated it.

Christ to the individual is Friend and Saviour. Thus appropriately we find Abraham, the father of all Christian idealists, spoken of as the friend of God.

Similarly we find the organization-relationship existing between the Church and the ideal to be the mainspring of piety and learning.

Christ in His personal relationship to the Church is High Priest—the Fount of all spiritual and idealistic knowledge, the One Who has entered into the secret and holy place and Who stands as Head of the consecrated Body.

So far Christian thought and experience have gone, but there they have stopped. Yet there they cannot stop if Christianity is to survive. Individualism and specialized organization, essential and fundamental as is their place, are too circumscribed in their influence and outlook to retain their hold in these days of comprehensive conceptions. If a wider view is not obtainable, then individual and Church must fall a prey to the encroachments and infiltrations of idealists with more comprehensive ambitions, and this is exactly what is beginning to happen, as, for instance, in the case of leading Churchmen ceasing to teach Christ from their pulpits and substituting Science.

Curiously enough the most majestic aspect of the ideal, the aspect which we seek, is to be found implied in the extremely materialistic promises made to Abraham as a reward for his transcendent idealism specifically defined—a seed numberless as the stars; a land in the possession of the seed, and "I will be their God." If we add to these particulars Abraham's vision of the Christ—a vision which caused him to rejoice, we are led inevitably to the final and logical aspect of the ideal—"Christ the King." Here we have an aspect of the ideal in perfect accord with the laws of the development of idealism and fully attuned to the needs and progress of modern life, no matter how comprehensive such needs and progress may be. At first sight it may appear that this is no new conception, since the words themselves are perfectly familiar, but when we begin to realize that the term "Christ the King" has been employed up to the present exclusively in a metaphorical, spiritual or futuristic sense, and under such presentations it has no actual significance, we shall be prepared to realize whither our study of Christian idealism is leading us, and the strange way in which the simple conclusion has been hidden.

For the individual to limit the term—Christ the King—to his individual relationship with Christ is simply illogical. Kingship denotes a relationship to a Kingdom, and it is only as a unit of the Kingdom that the individual can claim relationship to the King. His personal relationship is something quite different.

Equally inappropriate is any reference to Christ as King in the Church. Christ must, of course, exercise Kingly dominion over the individuals and organizations within His Kingdom, but the functions of Christ as Head and High Priest of His organized Church cannot be the same as His functions as King of His Kingdom, any more than His personal dealings with an individual can be confused with His guidance and leadership of His organized Church.

The spiritual as well as the literal conception of Christ as King demands a material manifestation of a Kingdom as surely as a spiritual conception of the Church demands and receives a material manifestation of such an organization.

It is essential, then, if the Kingship of Christ, the apotheosis of Christian idealism, is to be realized that a relationship must be established between Christ and a literal community where the functions of King can operate as in a Kingdom.

To attain this the Gospel of the Kingdom must be preached not only to all the world, but particularly to a race which is already conversant with the preliminary aspects of the ideal—the individual and the organization. If this Gospel is accepted by any race, then of necessity that race becomes the seed of Abraham—Israel—and to him who opposes it, applies Christ's solemn denunciation of the Jews who claimed Abraham as their father.

Neither the individual nor the Church can form that Kingdom. They can only preach the Gospel to the races of mankind, endeavouring to inspire them with the ideal they have in view.

It cannot be too strongly emphasized, however, that the apostles of this Gospel must be prepared to proclaim to whatever race they approach "Ye are Israel." The laws of idealistic development demand that not only must the aspect of the ideal be revealed, but also the relationship of the recipient to the ideal. In vain would it be for the preacher of individual salvation to speak of a Saviour to those who were ignorant of their relationship as sinners needing salvation, or for one to speak of Christ as Head of the Church to those who were not members of such a body. Similarly, any race to whom it is announced the fact that Christ is their King must be conscious of their national or racial relationship to Him, namely, that they are the seed of Abraham—Israel, God's chosen people. Here the ladders of British-Israel investigation and idealistic research debouch upon a common platform. *There is only one race upon the face of the earth to-day to whom such a vision is likely to appeal racially.* It

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is that race which, in conformity with idealistic requirements, is steeped in the knowledge of the fundamental relationships to the ideal and has been portraying them to an extraordinary degree in the post-war councils of the nations ; a race which also by virtue of its needs, civil development and Kingdom consciousness urgently requires, nay, is demanding, a new revelation of the ideal ; a race which, by the way, is exercising dominion over the very territory—from the Euphrates to the Nile—promised to the seed of Abraham by God Himself. That race is the British Anglo-Saxon race.

This, then, is the British-Israel ideal—or, rather, aspect of the Christian ideal—Christ the King.

It must be said here that while many of the clergy and laymen of this country and its dominions beyond the seas are catching a sight of this vision and embracing its faith, there are many more in the Churches of the land who are constituting themselves the relentless foes of the Movement and its conception. To such, a warning as solemn as any that can be expressed is surely due. Though they continue to present and preach Christ to the individual as Friend and Saviour and to the Church as Head and High Priest, yet if the new revelation of the relationship of Christ is from God and of the Divine Will, as surely it must be, then their hostility towards it becomes the hostility of those of Judah against their Messiah, and their cry is " We will not have this Man to reign over us," and they become wittingly or unwittingly the bitter enemies of the ideal they profess to follow. It is surely without question that the duty of the Church is to strive to give the nation that which she herself claims to possess—the Christ—and that she should present Him in the relationship appropriate to national consciousness as King. The British-Israel claim is only the claim of the Church—to be Christ's, and the Church has no right to resent our offering ourselves nationally to Him as His realm.

Let us, in conclusion, try to imagine the result of such an ideal being accepted nationally. If the British King, his Parliament, Colonies and Dominions, supported by public opinion, were to recognize officially the Christ as Supreme Lord of our Empire, and were to commence immediately to revise the whole Constitution in the light of that recognition ; if our laws, our economic usages, our business dealings and our political and diplomatic activities became impregnated with that ideal, what would happen ? None of us, I think, have sufficient imagination to guess, but of this one may be quite sure : the British Empire would enter upon a period of spiritual power and material prosperity which would stagger the world. The Christian business man would attend his office feeling not only that he was entering taking Christ with him, but that he was entering a place where the spirit, the laws and the atmosphere of Christ would surround him. The feeling of confidence engendered throughout the business and economic world would cause a revival of trade which would be unprecedented. There would also of a certainty immediately be a spiritual revival which would intensify a hundredfold the individual and Church message and power, and from abroad we should cease hearing of missionaries taking the Bible and of traders following in their wake with poison. The bickerings as regards textual criticism of the Scriptures and reservation of the Sacrament would disappear before the tremendous amount of constructive work demanded, whilst, surely, a wonderful sense of joy and brotherhood would fill the nation.

Such is the British-Israel ideal for the race. Is it an impossible one ? Who shall say definitely, since it has not yet reached the general knowledge of the people, but this much can be said :—The nation, as a whole, including every strata of society from the highest downwards, is exhibiting an attitude of mind consonant with such an idealism. It may be that great tribulation will be necessary before Britain's cry to her rightful King is heard, but the signs are becoming more and more evident that sooner or later that cry will be made.

May it be that some will continue to regard this ideal as an egotistical and limited ideal ? Even if this view were justified, which it cannot be unless the Christian individual's claim to belong to Christ is also egotistical—it could not remain so. Is it conceivable that the rest of the world would regard unmoved the results of its operation and not clamour for inclusion at any price ? It is more than probable that our whole race would scarcely suffice to provide missionaries to teach the Gospel of Salvation and of the Kingdom.

We do not know how near is the time when Our Lord shall return in person to take His Kingdom, but surely such an ideal as this should fire every Christian Anglo-Saxon to become British-Israelites, if not in name at least in act.

No more inspiring and inspired hymn than that of Blake's can be imagined for those who have caught the Vision :—

" Bring me my bow of burning gold,
Bring me my arrows of desire,
Bring me my spear—O clouds unfold,
Bring me my chariot of fire.

I will not cease from mental strife ;
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land."

" WATCHMAN, WHAT OF THE NIGHT ? "

—Isa. xxi, 11.

By Daniel Farmer.

The darkness comes upon us because that portion of the earth upon which we dwell turns from the light of the sun—and the moral and spiritual darkness was first caused by man turning by disobedience from the face of Him Who is the Sun of Righteousness.

Darkness may be of varying degrees—very dark—pitch dark—and " a darkness that may be felt."—Ex. x, 21. The student of Holy Scripture will not fail to notice how these varying degrees of darkness come upon the Church and the world—and especially so as a period, or dispensation, closes in. How long the period of probation lasted we do not know, but it was a dark night when our first parents were driven from the first paradise and fellowship with Him Who placed them there ; 4,000 years later another " went out, and it was night." —John xiii, 30.

Further, we notice how dark it became as the next period closed in, a time lasting some 1,656 years. If we read

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Romans i, 18-32, we see how the night darkened as time went on, until the midnight hour of judgment was reached.

Coming down the stream of time some 2,000 years we find the "Light of the World."

Shining amongst men—but alas! it "shined in a darkness which comprehended it not"—John i, 5—and sought to extinguish the same—which brought a "darkness over all the land"—Matt. xxvii, 45, and a still denser darkness in the minds and hearts of those who "hated the light."

Now, by general consent, we are rapidly nearing the close of another great period of time, the end of the "times of the Gentiles"—Luke xxi, 24, commonly spoken of as the Christian dispensation. It will be noticed that although these periods close in darkness, they are always followed by a time of ever-increasing light. In the age in which our lot is cast, how much greater is the light of Divine revelation than was afforded the Israelitish period—and in the rapidly approaching age the world will witness the personal reign and presence of Christ Himself. Now we have the light of Holy Scripture, the Lamp "whereunto ye do well that ye take heed"—2 Peter i, 19, also we have been fully warned that as our time closes in, a desperate attempt will be made to put out the light of Holy Scripture—2 Tim., chapters iii and iv. Thus, bearing these facts of revelation and history in mind, let us apply the question "What of the night?" to the hour at which we have arrived.

1. THE HOUR IS LATE.

The great prophecies of Daniel have run almost to completion. The four Empires prefigured by the great image of Nebuchadnezzar's dream have nearly completed their course—Babylon, Medo-Persia, Greece and Rome, for we are living in the final stages of the last of the Papacy—the "Little Horn" of chapter vii has nearly run its course, it being the Western apostasy foretold. Whilst Mohammedanism, the Eastern apostasy, predicted in chapter viii, is likewise nearing its end. Both these Satanic counterfeits arose almost together, and both are also going down in company, though "their dying struggle will shake the world."



The above group shows about half of those who were present at the Garden Party, at the residence of Dr. and Mrs. Maxwell, Meopham Bank, Hastings, on July 25th, 1928. Unfortunately, the photographer was late in arriving, and half the company had already left.

The coming of—and the work of—the Messiah is fulfilled in chapter ix. The events of chapters x and xi are mostly past history, and the year 1917 brought us to the 1,335 day (year) of chapter xii. The hands of the great chronological clock point to the "Eleventh hour," and the return of Judah—the Jews, under the escort of Israel—viz., the British, to their own land—Jer. iii, 18, indicates the closing hour of the world's Saturday night and "the dawn of God's own Sabbath."—Psalm lxxii. There are some twenty calculations as to when this present period of time and order of things will close, not one of which extends beyond 1940. If such conclusions are anywhere nearly right, then 1928 is indeed a late hour of the night, and we do well to awake and take heed.

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2. THE NIGHT IS FOGGY.

Fog is caused by watery vapour rising from the ground and condensing as it comes into contact with the coldness of the atmosphere. It leaves the traveller absolutely at a loss as to his whereabouts. Never was this state of mind more noticeable in the spiritual realm than it is to-day. The great foundation truths of Holy Scripture are denied and distorted. Nay, the Book itself is challenged. In place of its sober and reasonable teachings of history, morals and religion, we have offered to us the incredible vagaries of spiritually blind men discoursing on divine colours, many of whom have passed the cuttlefish stage of hiding their meaning behind a cloud of learned wordiness, as the said fish throws off an inky fluid to conceal its escape, and growing bolder by added numbers, and dealing with a professing Church too worldly and ignorant to be able to reply, they are now rapidly hastening on to the stage foretold of "even denying the Lord Who bought them." This cold and worldly atmosphere condenses the vapourings of these earthly-minded teachers, with the result that both they and their followers are in a dense fog as to the historical, prophetical and spiritual teachings of God's Word, a fog which it seems that nothing but the heavy rain of Divine displeasure, or the strong wind of disaster, can ever dissipate. Well may the Lord's people pray :

"O may no earthborn fogs arise
To hide Thee from Thy servants' eyes."

3. THE NIGHT IS COLD.

That, as we have just seen, is one cause of the fog. Now the inspired Apostle has anticipated—under Divine guidance—this condition of things, and bids us, as a corrective, to draw near ; hold fast ; consider one another, and to provoke (incite) each other to love and good works, not forsaking the assembling of ourselves together . . . . and so much more as we see the day approaching.—Heb. x, 22-25.

We all know that nothing can be tightly held if the hands are cold, nor can the great truths and principles of the Christian religion be firmly held if the heart grows cold. Never was it more necessary for Christian people thus to gather together in spirit around the Person of the Lord, and, thus gathered and warming each other, to continue in the Faith and in well-doing. "That which ye have already hold fast till I come!"—Rev. ii, 25.

4. THE NIGHT IS DANGEROUS.

In Job xxiv we read of the evil-doers who mark a house in the daytime, and dig (enter) the same in the dark. The clear and brilliant lamps of Holy Scripture have long shone in our beloved land and in the Christian Church, but the evil-doers of Romanism, Ritualism, Spiritualism, Modernism, etc., are hard at it trying to extinguish the same. They know that as long as these are kept burning in home, Church and State, they are helpless and our valuables are safe. Let the countries where Rome has been able to put out the light of God's Word be a warning, for the map of the world will show the condition of these countries now "sitting in darkness and the shadow of death."

When Israel passed through the Wilderness the pillar of cloud was a protection by day, and as night came on the Divine Presence in it flashed out as fire. Ah! who shall say how many fiery serpents and savage beasts were kept at bay by its brilliance? Even so has Great and Greater Britain been preserved by the bright light and cloudy shelter of Holy Scripture.

Said M. Guizot to Lord Shaftesbury, during the Commune of 1870, "You will not have the violence in your country we have on the Continent—you have the influence of the Bible." What a grand testimony, but what if Britain lets go this wondrous Book? God forbid! That would lead us to the bitter experience that the higher the organism the greater its corruption and decay, and the abhorrence with which it is got rid of.

5. IT IS NEARLY MORNING.

A magazine speaking on this subject said : "It is ten minutes to twelve on Saturday night." Our days commence after the stroke of midnight, and according to the Scripture this long night of moral and spiritual darkness is to be followed by "a morning without clouds"—2 Sam. xxiii, 4, a day in which the "Sun of Righteousness shall arise with healing in His wings (rays)"—Mal. iv, 2.

Men of science tell us that before the advent of man our world was occupied by enormous beasts of savage nature, before whom man could not stand. These were displaced, and Psalm viii tells us man, "who was made a little lower than God" (R.V.), was given dominion.

It is very significant that the four great Empires of Daniel vii are all prefigured as wild beasts, all of which are superseded by "One like the Son of Man, to Whom was given dominion, and glory, and a Kingdom that all people and nations and languages should serve Him. His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed." The title "Son of Man" belongs to Our Lord, it was His favourite term when speaking of Himself, and occurs some eighty times in the Gospels. Now, He is coming back, for it is the plan and purpose of God that in the very world where they said "Away with Him" He shall be "Lord of all"—and in the very city in which He suffered He shall sit on the throne of His father David as promised at His birth—Luke i, 32, reigning "King of kings and Lord of lords"—Rev. xix, 16. Every knee in the universe doing Him homage—Phil. ii, 10.

"Brethren, this Lord Jesus
Shall return again,
In His Father's glory,
And the angel train,
For all wreaths of empire
Meet upon His brow,
And our hearts confess Him
Lord of glory now."

It is to this glorious "day of joy and gladness" to all who "love His appearing" that we are hastening. We are told the darkest hour of the night is just before dawn, and as we listen in the lengthening shadows of our fast closing time we recall to mind the language of the Psalm which speaks of the beasts of the forest creeping forth, then of the sun arising,

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when they lay them down in their dens and *man* goeth forth —Ps. civ. So it seems to-day. We can hear the growl of these wild beasts of superstition and violence in both Church and State, but they little know that the hour of their anticipated victory is the hour of their final defeat, for "His enemies shall lick the dust"—Ps. lxxii, 9.

"A battle day is coming,
A morning promised long,
When girded Right with holy might
Shall overthrow the wrong,
When God the Lord will listen
To every plaintive sigh,
And stretch His hand o'er every land,
In justice by and by."

"Which in His times he shall shew who is the blessed and only Potentate, the King of kings, and Lord of lords"—1 Tim. vi, 15.

JEREMIAH.

By GEORGE GILFILLAN.

THE first quality exhibited in Jeremiah's character and history is shrinking timidity. His first words are: "Ah, Lord God! behold, I cannot speak; for I am a child." The storm of inspiration had seized on a sensitive plant or quivering aspen, instead of an oak or a pine. And yet this very weakness serves at length to attest the truth and power of the afflatus. Jeremiah, with a less pronounced personality than his brethren, supplies a better image of an instrument in God's hand, of one moved, tuned, taught, from behind and above. Strong in supernal strength, the child is made a "fenced city, an iron pillar, and a brazen wall." Traces, indeed, of his original feebleness and reluctance to undertake stern duties are found scattered throughout his prophecy. We find him, for instance, renewing the curse of Job against the day of his birth. We find him, in the same chapter, complaining of the derision to which he was subjected in the discharge of his mission. But he is reassured by remembering that the Lord is with him as a "mighty terrible one." His chief power, besides pathos, is impassioned exhortation. His prophecy is one long application. He is distinguished by powerful and searching practicalness. He is urgent, vehement, to agony. His "heart is broken" within him; his bones "shake"; he is "like a drunken man," because of the Lord, and the words of His holiness. This fury often singles out the ignorant pretenders to the prophetic gift who abounded in the decay and degradation of Judah. Their dull dreams he tears in pieces, for "what is the chaff to the wheat? saith the Lord." For their feigned "burdens" he substitutes a weight of wrath and contempt, under which they sink into ignominy. Mingled with this ardour of spirit and earnestness of appeal, there are touches of poetic grandeur. Witness the picture, in the 4th chapter, of the tokens attesting the forthcoming of the Lord to vengeance. Chaos comes again over the earth. Darkness covers the heaven. The everlasting mountains tremble. Man disappears from below, and the birds fly from the darkened air. Cities become ruins, and the fruitful places wildernesses, before the advancing anger of the Lord. Byron's "Darkness" is a faint copy of this picture; it is a catalogue of horrible circumstances, which seem to have been laboriously culled and painfully massed up. Jeremiah performs his task with two or three strokes of lightning.

Before closing his prophecy, this prophet must mount a lofty peak, whence the lands of God's fury, the neighbouring idolatrous countries, are commanded, and pour out lava streams of invective upon their inhabitants. And it is true martial fire which inspirits his descriptions of carnage and desolation. In his own language, he is a "lion from the swellings of Jordan, coming up against the habitation of the strong." All tears are now wiped from his face. There is a fury in his eye which makes you wonder if aught else were ever there; it is mildness maddened into a holy and a fearful frenzy. In a noble rage, he strips off the bushy locks of Gaza; dashes down the proud vessel of Moab, consumes Ammon, makes Esau bare, breaks the bow of Elam, and brandishes again, and again, and again, a sword over Babylon, crying out at each new blow, "A sword is upon the Chaldeans; a sword is upon the liars; a sword is upon her mighty men; a sword is upon their horses; a sword is upon her treasures." We have difficulty in recognizing the weeper among the willows in this homicidal Energy, all whose tears have been turned into devouring fire.

Besides his Lamentations—which have occasioned the general mistake that he is wholly an elegiac poet—fine strokes of pathos are scattered amidst the urgency, the boldness, and the splendour of his prophecy. His is that melting figure of Rachel, weeping for her children, and refusing to be comforted, because they are not. His is that appeal to Ephraim —"Is he my dear son? Is he a pleasant child?"—which sounds like the yearning of God's own bowels. His the plaintive question—"Is there no balm in Gilead?" and his the wide wish of sorrow—"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep night and day for the slain of the daughter of my people!"

And was not this wide wish granted, when, in the Lamentations, he poured out his heart in those deep melodies of desolation, mourning and woe? Here, to use the beautiful language of one departed. "The scene is Jerusalem lying in heaps; the poet, the child of holy inspiration, appears upon the ruins, and, with notes of desolation and woe, strikes his harp to the fallen fortunes of his country. It was not that the pleasant land now lay waste—and it did lie waste; it was not that the daughters of Jerusalem were slain, and her streets ran red—and they did run red; but it was the temple—the temple of the Lord, with its altars, its sanctuary, its holy of holies levelled to the ground—rubbish where beauty stood, ruin where strength was; its glory fled, its music ceased, its solemn assemblies no more, and its priesthood immolated or carried far away. These had shed their glory over Israel, and over all the land, and it was the destruction of these that gave its tone of woe to the heart of the Israelite indeed." Yet the feelings which fill his heart to bursting are of a complicated character. A sense of Israel's past glory mingles with a sense of her guilt; he weeps over her ruin the more bitterly that it is self-inflicted. There is no protest taken against the severity of the divine judgments, and yet no patriot can more keenly appreciate, vividly describe, or loudly lament the splendours that were no more. We can conceive an angrier prophetic

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spirit finding a savage luxury in comparing the deserted streets and desecrated shrines of Jerusalem with his own predictions, and crying out: "Did I not foretell all this?" as with swift, resounding strides, flaming eyes, gaunt cheeks, and dishevelled hair, he passed on his way through them, like the spirit of their desolation, to the wilderness. Jeremiah views the scene with softer feelings, identifies himself with his country, feels Jerusalem's sword in his own heart, and lingers in fond admiration of its happier times, when the sons of Zion were comparable to fine gold—when her Nazarites were purer than snow, whiter than milk, more ruddy than rubies—when the beloved city was full of people, great among the nations, and a princess among the provinces—the perfection of beauty, and the joy of the whole earth.—*From "Bards of the Bible."*

THE SECRETARY-GENERAL'S NEWS AND NOTES.

MEETINGS and afternoon teas at Headquarters are suspended during the August holidays.

* * *

We have pleasure in announcing a gathering in Kew Gardens for Saturday afternoon, August 25th, at 3 o'clock, just inside the Lion Gate. An hour and a half will be spent in the beautiful gardens, and then tea will be served in the hall attached to Christ Church, Richmond, a few yards from the Lion Gate, to be followed by a public meeting at which a number of addresses will be given by speakers to be named later. Two years ago a similar gathering attracted large numbers, and we feel sure many will again wish to attend and bring their friends. Buses 27, 65 and 127 pass Lion Gate.

* * *

C. E. S. writes from U.S.A.:—"I was glad to read your letter on the cover of the 'N. M. and B.,' June 30th. This is the desire of my heart, and to see Israel awake and seeking God's will and way. I praise the Lord for all I have learnt through the pages of the Bible, aided by the writers in your journal. Please accept the enclosed donation for your great work."

* * *

A correspondent in Queensland, Australia, writes:—"We are quite thrilled by the knowledge that we are British-Israelites. I have been ever so well since I felt certain of this Truth. On account of ill-health and many losses I had been having wicked thoughts, questioning the why and wherefore of existence, but now I am well and happy, and looking forward to the Advent of Our Lord."

* * *

On Tuesday, July 17th, the Kingston Branch held their sixth Annual General Meeting at the Masonic Hall, Surbiton. Mr. Morey, as their Commissioner, took the chair and carried through the business until the new President was elected in the place of the late Mrs. Modin, of whom there were many expressions of affection and esteem. Miss Modin was unanimously elected to fill her place, Miss Fry becoming Secretary. The Branch kept the day as a Day of Prayer, and intend to hold a regular Prayer Meeting throughout the winter. Mr. Morey gave of his best in a short address, and the meeting closed on a high note of expectancy for great things next session.

* * *

The Rev. Joseph Gay, A.T.S., has been appointed our Commissioner for South Wales. The Area reaches from Llandrindod Wells in the North to Tenby and Pembroke Dock in the South. We are hoping to establish a chain of Branches along the Great Western Railway main line from Swindon to Pembroke Dock. Will all British-Israel believers residing in the towns along this route please communicate with Mr. Gay at No. 6, Buckingham Gate, S.W.1? If there are any who can give part-time service in organizing or addressing meetings, Mr. Gay will be specially pleased to hear from such. He will be making Cardiff his headquarters as from September next.

* * *

OPEN-AIR CAMPAIGN.

Our speakers were at Streatham Common on Sunday, July 29th, and held meetings afternoon and evening; Mr. Pilcher, the chairman, opening each meeting with a short account of the activities of the B.-I.-W.F. Messrs. Bradbury, McKelvey, Barrow and Tester in turn addressed the meetings. Prophecy, the British Empire, and the correct forecast in the Bible of the development of Israel (Britain) into a great Commonwealth of Nations, were dealt with.

* * *

The Rev. Joseph Gay goes to Cardiff on the 13th to make preliminary arrangements for the opening of his campaign as Commissioner for South Wales.

ENGAGEMENTS FOR NEXT WEEK.

BROCKWELL PARK, Open-Air, Sunday, 12th, at 3.30 and 7.30.
CARDIFF, Central Y.M.C.A., Tuesday, 14th, at 7.30.
HARROGATE, Y.M.C.A. (Belvedere), Victoria Avenue, Monday, 13th.
HULL, Church Institute, Albion St., Tuesday, 14th, at 7.30. Mr. A. W. Wrig.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 14th, at 7.45. Mr. H. Phipps.
RHYMNEY, British-Israel Hall, Tuesday, 14th, at 7.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 15th, at 7.30.

ALIENS IN THE DOMINIONS.

"DR. BIDWELL, formerly Bishop of Ontario, preaching yesterday in Southwark Cathedral, uttered a warning against the settlement of aliens in the British Dominions. He said that in the area of Canada with which he was so well acquainted aliens from Central Europe, Russia, and from other parts of the world were settling, and unless the Empire saw to it that a considerable proportion of settlers came from British stock, then the whole outlook and the whole character of the British Empire, so far as the Overseas Dominions were concerned, would be very largely changed. Communist propaganda was taking place, and non-Christian schools were being established. There were ample funds behind these schemes, and the only way to counteract such propaganda was to settle on the land people of British stock."—*Times*, 30.7.28.

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CONTENTS.

	Page
Hours with the Prophets.—VI. By the Rev. W. Pascoe Goard	513
Cycle of Sevens.—II. By W. J. Foster	515
The Day of the Lord, or the Period of Time between 1928 and 1936 A.D.—Part II. By Wm. Reeve (Toronto)	517
Some Objections Answered. Extract from "Fulness of the Nations" by Dr. Aldersmith	519
Man and Earth: A Co-ordinated Creation and Interdependent.—Part IV. By Ben Israel	521
Obituary. The late Dr. Heywood Smith, M.A., M.D. (with Portrait)	523
Notes and Quotations in Relation to Britain-Israel.—No. 20. By Professor Edward Odlum, M.A., B.Sc., &c.	523
Correspondence	524
In Camp at Aldershot. By Captain the Rev. G. H. Lancaster, M.A., C.F.	524
The Secretary-General's News and Notes	526

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.

HOURS WITH THE PROPHETS.—VI.

ISAIAH.

By the Rev. W. Pascoe Goard.

It has been generally assumed that the Book of Isaiah is an ecclesiastical Book.

It has been also assumed that the setting of Isaiah is exclusively Oriental. The latter statement will be illustrated by the fact that not one of the Bible maps included in copies of the Bible, or of the maps at present to be obtained in London for use in Sunday Schools, etc., extend their boundaries to what we shall see is the extent of the geography of Isaiah.

Let us make a statement which will develop later on.

The Isaiah literature is not ecclesiastical but national. It is both Oriental and Occidental. Its geography extends itself to the ends of the earth.

It is a Book that is written primarily to governments, nations, peoples, countries, and is not by any means addressed, primarily, as chapter headings and page headings would lead us to believe, to the Church. It has more significance to the King and his ministers than it has to the Archbishops and their clergy.

Doubtless it is the duty of the Church and its ministers to master and make the message clear to the government and the people, for to this they were called and ordained. They are the messengers, but the message is to the government and the people.

The form of the Book as it stands to-day is that of a collection of separate messages, each addressed specifically to a particular country or a particular people; these messages were delivered at various times concerning various peoples, each of which is mentioned by name and address in its own appropriate message, and these have all been gathered together, and being bound into one volume constitutes the Book of Isaiah.

In each of the messages there are chronological references indicating the time, or times, at which the events indicated should take place.

Some of these dealt with the past from our standpoint, although the event was then future, and ended at the period so indicated.

Some began with movements in the then immediate future which, once started, should sweep on through the ages for the period of the seven times of prophecy.

These datings are not given in specific figures, but time indications are sufficient to enable the careful reader to understand whether the prophet was speaking of times and things now in the distant past connected with the ancient Asiatic civilization, or with things which should transpire and reach their culmination in our day when European civilization had ripened at the end of the Christian dispensation as Asiatic civilization had ripened in Isaiah's day.

We shall not here deal largely with the chronological element of the Isaiah prophecies in this article.

The Isaiah prophecies do not deal with the origin of great movements, but they cross-sect the history of the nations then existing, and break in on great movements which had their beginning long before the prophet's day. Especially the prophecies of Isaiah find their place in the onward march of that Israel history which began with the call of Abraham;

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reached the specific development of national organization in Moses' day; swept into the land of Palestine under the leadership of Joshua; progressed in logical sequence through the centuries-long period of the Judges; saw the establishment of the throne, first of Saul then of David, in Israel; witnessed the dividing of the nation into two kingdoms; and finally reached the prophet's day.

The preceding historical books of the Bible constitute the foreword to the Isaiah literature, and the vision of the prophet Isaiah cuts in upon the vision of Moses some 700 years later than Moses, and makes its contribution to the main body of the same prophetic story.

Two factors stand out as the basis of the Isaiah literature, namely, the geography of the countries involved and the ethnology of the peoples included.

These two elements form the basis of the Isaiah literature.

We shall therefore turn our attention to the consideration of

THE GEOGRAPHY OF ISAIAH.

It will be wise for the reader to turn to a map of the world as it was in the period covered by the Isaiah literature; he will find in that map three nations occupying the coastline at the east end of the Mediterranean, namely, Judah, Israel and Syria, with the territories subject to Tyre north of those three.

Behind the nations thus bordering on the Mediterranean he will find the territory of Ammon; south of that, Moab; and south and east of that again, Edom.

Eastward still on the lower reaches of the Euphrates he will find Babylon; and northward from that, Assyria; he will also note Arabia.

Now taking the various messages of Isaiah he will be able to put a pen on his map for each of the countries named, and will notice that one by one the prophet Isaiah addresses a message to every country of Western Asia.

The reader will now turn to his map of Egypt. In the 18th chapter of Isaiah he will hear the call "Woe," or rather "Ho," for the form of the word is the same which commences the 55th chapter of Isaiah: "Ho, every one that thirsteth," this being the form which the context must decide: "Ho, to the land shadowing with wings beyond the rivers of Ethiopia."

Now it is well known to every geographer that the rivers of Ethiopia are the Blue and White Nile rivers, with their tributaries. The geography of this message therefore lies to the south and west of the lake region and other sources of the Nile river; in fact, it embraces all that part of Africa that is not drained by the Nile river.

This is most interesting and important, especially when we recognize the fact that the time indications of the 18th and 19th chapters of Isaiah indicate that the prophecies deal with the latter days in which we are now living and playing our part.

"The people scattered and polished which have been terrible from their beginning" to whom the land shadowing with wings send swift messengers for aid are certainly the Israel people, and the great march of the Anglo-Saxon, led by the great African explorers, into and through the dark continent of Africa is evidently the answer to the prophecy. We are dealing, however, with the geography at the present moment. The land shadowing with wings to-day includes manifestly Kenya, Uganda, Rhodesia, East Africa, South Africa, West Africa.

In the 19th chapter we have a synopsis of Egyptian history, Upper and Lower, culminating in the day and activity of British occupation.

The particular passage summing up the situation declares "The princes of Zoan are become fools," etc., indicating that wisdom has departed from Egypt in connection with her national affairs. An echo of this was published from the responsible British Minister the other day, who declared that Egypt's rejection of Britain's offered treaty was a piece of incredible folly. But again we are dealing with the geography. It will be seen that the 19th chapter deals with Lower and Upper Egypt, or, as we should say to-day, Egypt and the Sudan, and that this message fills out the geography of Western Asia and Africa.

In estimating the literature of Isaiah from the standpoint of Isaiah being two books by two Isaiahs bound together into one (which, however, we do not esteem the last word), the countries named are included in what would be so termed the first book.

The explanation of the difference between what is so termed the "first book" including the first 39 chapters, and what is termed the "second book" from the 40th chapter onwards, does not lie in authorship, but in the material entering into the literature and the objects under discussion.

When we read carefully the messages to the countries in Western Asia we find that they are predictions of coming national destruction.

The three countries bordering on the Mediterranean would immediately fall; Ammon, Moab and Edom would be included in national overthrow. These at the hands of Assyria and later Babylonia. Finally Assyria and Babylon would both be overthrown.

It is the story of a civilization which was tottering to its fall, and which the Lord in due course would remove out of His sight.

Impressed with this sweeping forecast, Isaiah cries in the 24th chapter: "The Lord maketh the earth empty, . . . and turneth it upside down."

Thus the prophet sings the requiem of a departing Oriental civilization.

But in the midst of that very song of desolation and overthrow a new note is introduced; a note of hope and of triumph, because of the fact that in a new territory untouched by predictions of overthrow in Western Asia or Africa a new civilization is being born. These are the words of that interjected strain. (Isaiah xxiv, 13-16.)

"When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea. From the uttermost part of the earth have we heard songs, even glory to the righteous."

ETHNOLOGY OF ISAIAH.

Let us now glance for a moment at the ethnology of the nations of Western Asia at the period covered by the Isaiah literature.

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First, there were the Israel nations, namely, Judah and Israel, otherwise called Ephraim.

Next, there were the Abrahamic group of nations which, of course, included Israel and Judah, together with Esau or Edom, and Ishmael or the Arabs.

Then we come to the larger group of kindred nations descended from Heber, "the father of all the Hebrews," which included Israel, Judah, Edom, Ishmael, Moab, Ammon and Syria.

The Syrian nation being descended from Nahor, the brother of Abraham, and Moab and Ammon being descended from Lot, who was the son of another brother of Abraham.

Thus it will be seen that massed on the Mediterranean the founders of the "Mediterranean type" were the Abrahamic descent and kindred nations.

Judah, Israel and Syria occupied the Mediterranean seaboard, and the kindred nations lay between them and the nations Babylon and Assyria, which occupied the Euphrates Valley.

It is interesting to note, as every historian and ethnologist will know, that the British type of Western civilization came directly from the Israel nations which centred on Jerusalem and Samaria, a Mediterranean type of civilization; whereas the Teutonic and Slavic types of Western civilization came from Babylonian and Assyrian sources established on the banks of the Euphrates.

Lying between the Anglo-Saxon nations on the west of Europe and the Teutonic and Slavic types of Western civilization in the east are our kindred peoples of Scandinavia, Holland, Belgium, Normandy, much as the kindred races divided the two types of civilization in Asia in the ages gone by.

The jealousies that existed between Euphratean nations on the one hand and Israel nations on the other have continued through the ages, and, as a learned German scholar suggested during the war, accounts very largely for the antagonism to be found between Anglo-Saxondom and Teutonic-Slavic Europe down to the present time.

In our next issue we shall follow the geography and ethnology of Isaiah into the then newly-born continent and civilization of Europe, for Europe then occupied much the same relationship to the Israel civilization of Western Asia as America occupies to European civilization at this time; while the Islands of Great Britain occupied the same relationship to Israel and Judah in Palestine as North America, Australia and New Zealand occupy in relationship to the British Isles at this time.

CYCLE OF SEVENS.—II.

By W. J. FOSTER.

Seven years: Nebuchadnezzar for his pride and arrogance is deprived of his reason and driven from the companionship of men, and made to dwell with the beasts of the field, until he acknowledged the omnipotence of God.

At the end of the *seven* years his reason returned to him, and he glorified God, admitting the infinite power of God over the affairs of men. Would it be stretching the imagination to presume that not only were the Gentiles to have power for *seven* times from 603 B.C. until A.D. 1917, but that, because of Nebuchadnezzar's pride and the relative impression such pride would inculcate in the Gentile people, a further period of *seven* times were applicable until their arrogance be destroyed, similar to the tree of Nebuchadnezzar's vision "whose branches reached to Heaven, was cut down, leaving the stumps of the roots in the ground"?

May we not presume that, just as the stump of the roots of the tree was left to grow, so shall the remnant of the Gentiles (the stump of the roots) be left following Armageddon to grow to the glory of God, just as Nebuchadnezzar glorified the God of Israel after restoration to reason?

Seventy weeks of Daniel ix, 24-27. Several opinions are expressed respecting the seventy weeks of Daniel. Some connect the Rapture and the Tribulation with the seventieth week. Others the birth of Our Saviour and Redeemer. The twenty-fourth verse reads: "Seventy weeks are determined upon thy people (Judah), and upon thy Holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

Seventy weeks of years (490 years) according to the twenty-fourth verse was a period definitely intended by God to effect a reconciliation between God and man, and the redemption of Israel by the incarnation and sacrifice of the Messiah.

There were four decrees made relative to the building of Jerusalem. The first was made by Cyrus in 536 B.C. (Ezra vi, 3-5), the second by Darius Hystaspis in 518 B.C. (Ezra vi, 3-12), the third in 457 B.C. (Ezra vii, 27), and the fourth in 444 B.C. (Neh. ii) by Ahasuerus. The first and second decrees related to the building of the Temple; the third for restoration of proper order in the city, and the adornment of the Temple; and the fourth for rebuilding the walls and gates of the city. The beginning of the *seventy* weeks is generally dated from the third of these four decrees, that is 457 B.C., the *seventh* year of Ahasuerus. By taking the year 457 B.C. for the basis for calculation, we find the first period mentioned of *seven* weeks, or forty-nine years ending 408 B.C. were occupied to complete the building and establish organized government in Jerusalem.

The next period mentioned is 62 weeks, or 434 years. If we take the end of the first *seven* weeks, viz. 408 B.C., plus 434 years, it brings us up to A.D. 26, when Our Lord was baptized: Messiah the Prince—verse 25. Our Lord being born in the year 4 B.C. would make his age 30 years in A.D. 26: so that halfway through the "one week" or *seven* years Our Lord was crucified ("Messiah be cut off.") The second half of the "one week" or *seven* years would be spent by the Apostles preaching the Gospel of the Kingdom among the Jews before going to the "Lost House of Israel."

Other calculations may be made, but I offer the foregoing as a probable solution only.

Seven Eyes.—Zech. iii, 9: "For behold the stone that I have laid before Joshua; upon one stone shall be *seven* eyes." Zech. iv, 10: "For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those *seven*; they are the eyes of the Lord which run to and fro through the whole earth." Here we have a complete cycle of control and vision, for we find in 2 Chron. xvi, 9, "to show Himself strong in the behalf of them whose heart is perfect toward Him. Herein thou hast done foolishly

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therefore from henceforth thou shalt have wars." This statement based on the latter verse evidently embraces *seven* graces, for we read 2 Corinthians xii, 9 : " My grace is sufficient for thee." During the *seven* great trials through which Israel have been passing, with the last portion through which Israel have yet to pass, those *seven* eyes of the Lord are running to and fro in all parts of the earth, watching the interests and well-being of His people and His grace upholding them, until at last war shall end, and " The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. ii, 14.)

Seven Churches.—Our Lord when on earth founded a perfect Christian religion, but through the fact of many strange doctrines entering and becoming embodied into the ministry, Our Lord makes clear to those *seven* Churches, or *seven* distinct peoples, that He has been witness. To the Angel, or the Head of the First Church (such as our Archbishops) : " I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil : and thou hast tried them which say they are apostles, and are not, and hast found them liars." We then seem to hear Our Lord say : " Thou hast borne all this with patience and for My sake hast laboured. Nevertheless I have a charge to make against thee, ' Thou hast left thy first love.' Thou hast introduced, or permitted to be introduced, an erroneous doctrine. Now first remember from whence thou art fallen, and repent, and do the first works." (Do those things you swear to do in your ordination vows) " or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Head of the Second Church : " I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer ; behold the devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days ; be thou faithful unto death, and I will give thee a crown of life. He that overcometh shall not be hurt of the second death." Thus we find, just as a specific message was sent to the first two Churches, so it was to the other five Churches.

By close study of the recorded messages to the *seven* Churches of Revelation, we are convinced that it was not intended only as a warning during the Apostolic age, but as a warning until the consummation of the age of grace. The apparent reason for the number mentioned, being *seven*, shows, as in other cases, that it is the number of perfection either for purpose or period. This being so, we may reasonably believe that Our Lord's reference respecting *seven* Churches has a direct reference to time, for He clearly states : " He that overcometh shall not be hurt of the second death." God grant us wisdom to apply all those warnings to ourselves, for inasmuch as we are entrusted with " talents " for service, so Our Lord will expect of us a suitable return.

Seven Stars and Seven Candlesticks.—Revelation i tells us that the *seven* stars are the Angels of the *seven* Churches, and the *seven* candlesticks are the *seven* Churches. We are also told in this same first chapter : " And in the midst of the *seven* candlesticks one like unto the Son of Man, clothed with a garment down to the foot." Zech. iv, 2, says : " A candlestick all of gold." There can be no mistaking the fact that Our Lord is here represented as being in the unassailable position of headship. It also says that there are "*seven* pipes to the *seven* lamps," from the centre golden Candlestick. This would show that the *seven* " lamps " or *seven* Candlesticks could have a plenteous supply from the central reservoir. Our Lord Christ is this central reservoir, and has been, and is, the source of all light and life for those *seven* Churches throughout the whole cycle period of grace. If only our Church could realize to-day the terrible warning and the awful catastrophe overhanging her given in this message and would use only the oil from the reservoir, the " Golden Candlestick," Christ Our Lord, Great Britain would indeed be great spiritually to all the world.

Seven Seals.—Revelation v, 1-3 : " And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with ' *seven* ' seals. And I saw a strong Angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof ? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon."

Oh Friend ! what a Book this must be, this private Ledger of Almighty God, bearing a record covering the whole period of the Adamic race.

Who but the most trustworthy and capable man would be permitted to examine the private ledger of an industrial chief ? This Great " Book " of life is incomprehensible to even the greatest human scholar that ever lived, and the most worthy Apostle of Our Lord was found unworthy.

What could be the nature of those entries, sealed as they were, and why " *seven* " seals ? Even John the Divine wept to find that even he, to whom was entrusted so glorious, but terrible a vision, was not worthy, no, not to take one look or even to touch one seal.

Our dear Redeemer ; the Lamb of God ; the Saviour of the world, the root and offspring of David, the Lion of Juda, He Who was slain to redeem us to God by His blood, out of every kindred, and tongue, and people, and nation (ninth verse) alone was found worthy. As we read the sixth, seventh and eighth chapters of Revelation respecting the opening of the " *seven* seals," we see in great panorama the whole period from Babylon unto the establishment of God's Kingdom on earth. In Zech. vi we have a further description which begins : " And I turned and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains." If this refers to the Valley of Jehoshaphat, then we may follow in sequence the great powers of the world in relation to the " seals," for we find that, at the opening of the fifth seal the record of the redeeming grace achieved during the fourth seal by Our Lord's triumph over Death and Hell. And when He had opened the fifth seal, " I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." This period certainly refers to the Christian Dispensation, therefore the fourth seal involves the Roman Power, the Crucifixion and Ascension of Our Lord.

The sixth seal is of most momentous importance to this present generation, for without doubt the sixth seal would refer to the immediate future ; in fact, this seal is about to be loosed, if not already happened. Please turn up Rev. vi, vii and viii, and read from the loosing of the sixth seal.

You will there find the period of tribulation definitely out-

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lined. You will also find in the first, second and third verses of the seventh chapter the definite instructions given to the four Angels, saying: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

God's Word says: "The righteous (only the righteous, the pure and white) shall be hid in the day of trouble." Rev. viii, 1: "And when he had opened the '*seventh*' seal, there was silence in Heaven about the space of half an hour."

Here we have the end of the greatest trial, in the greatest Hall of Justice, throughout the ages. The great Judge sits upon His throne ready to pass judgment; the angels standing before the Judge waiting for the command to carry into effect the sentence. In that Great Court are assembled "a multitude which no man could number of all the nations, kindreds, and people, and tongues," who were witnesses during their life on earth of the abominations recorded in that greatest Book of books—the Book of Life—which our Great Redeemer had read out to that vast assembly. The charges having been proven, the "*seventh* seal" is loosed. How awful the silence, not for one minute, no! for a full half an hour. Just imagine a court scene; the case is one of murder most foul; the jurymen having been closeted to decide if the prisoner is, or is not, guilty; they agree and are brought back before the Judge. The moment they are again in their places, a deathly silence pervades the whole court; a cold chill begins to affect all their nerves at almost breaking tension; their breathing becomes more laboured, their eyes riveted upon the Judge, and their bodies leaning at an angle of several degrees, in order not to miss one word when the silence breaks, when, guilty! vibrates through the air. It is a just verdict and deserved, but look at the prisoner; deathly pale, and near collapse; a pathetic object, full of terror, with all the past in panorama before his mental vision. The power of speech has left him, but oh; those appealing eyes, if only the Judge would alter that dreadful sentence, how he would like a chance to atone for wrong: the death knell is ringing in his brain; too late!

Think now again of the great "*seventh* seal" and the great Judge. The crime has been committed against the Lord, the Redeemer, and the Saviour of the World, and against the Holy Ghost, also against the servants of God and Our Lord Jesus Christ.

Seven Trumpets.—These may be taken in exactly the same order as the *seven* seals, and each one applicable to the distinctive periods represented by the seals. Just as the sixth seal is about to be loosed, so is the Sixth Trumpet about to be sounded. We read that after the Sixth Trumpet is sounded pardon could be obtained, but many would not repent of their murders, nor of their sorceries, nor of their fornications, nor of their thefts, which they had committed. The sentence upon such must have been terrible, for we read that immediately "*Seven* Thunders uttered their voices" and John was about to write down that terrible sentence when he heard a voice from Heaven saying: "Seal up those things which the *Seven* Thunders uttered, and write them not." Rev. x, seventh verse: "But in the days of the voice of the Seventh Angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."

THE DAY OF THE LORD,* OR THE PERIOD OF TIME BETWEEN 1928 AND 1936 A.D.

AS REVEALED BY THE PROPHET JOEL, WHO GIVES EACH INCIDENT IN PROPER ORDER OF SEQUENCE FROM THE INVASION OF GOG TO THE ARMAGEDDON, BACKED BY THE PROPHETS EZEKIEL, ISAIAH, MICAH, ZECHARIAH AND OTHERS.

BY WM. REEVE (Toronto).

PART II.

JOEL continues as if Elijah had done good work.

"And it shall come to pass afterward,

"That I will pour out My spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out My spirit.

"And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood.

"BEFORE THE GREAT AND TERRIBLE DAY OF THE LORD COME."

So Ezekiel's invasion of Gog (the Russian Army) and Joel's invasion of the Northern Army are over and done with before the "Great and Terrible Day of the Lord come."

"And it shall come to pass, that whosoever shall call on the Name of the Lord shall be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

Here we find Mount Zion coupled with Jerusalem. Why? Then has the final transference of the Throne of David taken place?

It has!

And Jerusalem become the centre of Israel-Britain's world-wide Empire?

It has!

And is the Palace of the Great King of the Empire there?

It is!

Now is the time that Jerusalem has its rightful honour. Because "Jerusalem has received of the Lord's hand double for all her sins."

Now see the change of affairs.

Joel iii, 1.—"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the Valley of Jehoshaphat and will plead with them there for My People and for My heritage Israel, whom they have scattered among the Nations."

Joel iii, 9.—"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong.

"Assemble yourselves, and come, all ye heathen, and gather yourselves together round about.

* Lecture delivered in St. John's Anglican Church, East Toronto, Canada.

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"Thither cause Thy mighty ones to come down, O Lord." —Earth's forces against heavenly powers; are they equal?

Joel iii, 16.—"The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake. But the Lord will be the hope of His People, and the strength of the Children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, My Holy Mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more."

Zechariah xiv, 2.—"For I will gather all Nations against Jerusalem to battle."

Zechariah xiv, 4.—"And His feet shall stand in that day upon the Mount of Olives."

Zechariah xiv, 9.—"And the Lord shall be King over all the earth: in that day shall there be One Lord, and His Name One."

Joel in chapter ii, verses 1 and 15, did not couple Zion with Jerusalem, and for a good reason; Zion was not at Jerusalem *at that time.*

From these extracts it seems most definite that the destruction of Joel's Northern Army, and Gog's Federated Army, being one and the same in their attempted invasion of the Holy Land, while being in the Day of God Almighty, is not in the section called "THE GREAT AND TERRIBLE DAY OF THE LORD."

Then the question can well be asked: Why does the Great Pyramid make no distinction in these events? seeing they are included in the King's Chamber Passage. Because it is a definite time of trouble decreed upon the whole world; sin has to be punished, and banished; Israel and Judah are here included. But this is where knowledge of British-Israel Truth comes in to give light.

The Israel People are in a different position toward God than all others.

Not that they are pets, but designed for service.

It was necessary that they should be equipped for service.

God wanted pure men, good men, righteous men; He wanted the whole Nation that way. So Jesus came and redeemed the Nation of Israel, paid their debt of sin by His Blood, at the same time paying the debt for every individual that will accept the fact; this is Salvation for the individual as distinct from Redemption for the Nation.

The whole Nation could have availed themselves of this gift at any time since the transaction, but had failed up to now.

Yes, a vast number of individuals availed themselves of this offer, and have accomplished a great work in the world; but how few in comparison to the Nation?

Not only is the time of Israel and Judah's punishment up, but the Gentile Powers must relinquish the power they have had since Nebuchadnezzar's day.

This they will not do without a struggle.

But how is God going to get the Nation to accept this free gift?

There are two methods open.

One—Reward. (This has been ignored.)

The other—Fear. "The Big Stick of Invasion and War."

The British Nation has never awakened to the fact that, when they took over Palestine, they took over the old National Homeland; not knowing they are the daughter of the Nation of Israel, as Canada is the daughter of Britain to-day, they give the Land to the Jews; that seems the thing to be done.

But the Jews have been constrained from going there, for a purpose. Why? The centre Land, God's Land, Israel's Land is practically lying untenanted to-day; so see the covetous glances cast by the other Nations!

Here is Russia-Gog's chance. Get the Land, and the world is ours. But they know not the mind of the Lord.

However, as soon as the Nation knows of the invasion, as we have already stated, they throw themselves upon the mercy and protection of God, doing the very thing God has been waiting for them to do ever since His Son took His seat at the Father's right hand. "Henceforth expecting, till His enemies become His footstool."

He then flashes out the receipt. "THESE PEOPLE ARE FREE! THIS LAND IS FREE. I have paid the debt. You have to settle with Me. I am the Defender."

Romans xi, 15.—"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Now see Isaiah's prophecy for this very time, Chapter xxvi, verses 19-21.

FERRAR FENTON'S VERSION.

"Your dead shall rise, your corpses live, awake and cheer who sleep in dust, the morning's dew shall drop on you, but earth o'erwhelm the oppressors. So go my people to your homes, and close your doors behind. Hide till the storm has passed away; for see, the Lord comes from on high to bring the man's crimes on himself.

And turn upon his land his blood."

KING JAMES'S VERSION.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead.

Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast.

For, behold, the Lord cometh out of His Place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Is not this the very time Ezekiel saw in the vision of "The Valley of Dry Bones."

First.—The bones scattered and very dry.—The House of Israel scattered.

Second.—Bones brought together again, united.—Israel gathered to "The Place Appointed."

Third.—Sinews knit bones together.—Israel united in the Isles.

Fourth.—Flesh comes upon them.—Britain develops the waste places of the earth.

Fifth.—Skin covers the flesh.—Beautiful homes, education, invention.

Sixth.—Spirit enters the bodies.—NOW COMES LIFE. GOD'S SPIRIT. Life from the dead.

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Certainly this prophecy of Isaiah is very definite, to the joy and comfort of some people. Who can it be? Surely the Israel People.

Why hide in their chambers? or in each Anglo-Saxon country?

Why shut their doors about them, and close their ports?

Because God's indignation is going to sweep over the whole earth, as when the destroying Angel swept over Egypt on the Passover night. God issued orders for that "Night."

This the order for British-Israel for this time.

Is there any recent history where such events have happened in two countries, but in miniature? Yes, Britain and France.

In fact, one French minister declared: "We will hurl thither 50,000 Red Caps of liberty, we will plant there the sacred tree of liberty."

While one was under the religious revivals of Wesley and Whitfield, the other had red revolution.

But no! Two positives always repel each other.

How the countries are discarding their kings and setting up dictators in place thereof. Some kings are still retained; it is for a little while only.

One Throne is the exception, "The Throne of David."

It is on record that "Solomon sat on 'The Throne of the Lord' instead of David his father."

That Throne can never be overthrown.

As one arose out of the French Revolution and laid Europe under stress of war at that time, so one individual will arise and one nation will back him to lead all nations against Jerusalem to *smash the centre* of the British-Israel Empire.

That nation is called Assyria by Isaiah and Micah.

This is where Psalm ii has its fulfilment.

Review the world's condition as I have described it, now notice as the Psalmist describes it:—

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and rulers take counsel together, against the Lord, and against His anointed, saying, Let us break *their bands asunder*, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My king upon My holy hill of Zion."

Because there is no Nation of Israel in Palestine to-day, it would not be true to assert that there is no Nation of Israel somewhere under another name.

Neither would it be true to assert the same respecting Assyria.

All Isaiah's prophecies concerning the destruction of Assyria cannot be summed up in the destruction of Sennacherib's Army which he saw personally in 710 B.C.

Some have a more far-reaching effect than that local affair.

There is a prophecy respecting Assyria in Micah v, 5:—

"And this Man shall be the peace, when the Assyrian shall come into our land."

Surely this prophecy could not be fulfilled until "This Man" was born in Bethlehem?

Although "Whose goings forth have been of old from everlasting."

Moreover this prophecy is wholly progressive in sequence of history.

1.—The Birth in Bethlehem—of The Ruler.... Verse 2.
2.—The insult to the same—The Judge ..... Verse 1.
3.—The destruction of Jerusalem by the Romans Verse 1.
4.—The giving up of the Jews to the Romans, as the Jews had given "The Judge or Ruler to the Romans"..... Verse 3.
5.—For a certain length of time, or "until".. Verse 3.
6.—A "Certain Nation" had brought to birth other Nations..... Verse 3.
7.—Then the Jews, here called "The Remnant," should be joined to "The Many Nations," of the stock of Israel..... Verse 3.
8.—That He, "The Judge," shall stand and feed in the strength of the Lord..... Verse 4.
Instituting THE SACRAMENTAL BREAD AND WINE, in remembrance.
9.—Declaring that His People Israel, as well as those that believe on Him, should abide, be safe, unmovable ..... Verse 4.
10.—Declaring He should be great or known world-wide ..... Verse 4.
11.—Now comes "The Invasion" of Assyria that this Judge or Ruler meets and settles with once and for all.

All in proper place as to order of events and time.

Zechariah xiv, 2, says: "I will gather all Nations against Jerusalem to battle."

Zechariah xiv, 3.—"Then shall the Lord go forth and fight against those Nations as when He fought in 'The Day of Battle.' And His feet shall stand in that day upon the Mount of Olives."

Zechariah xiv, 9.—"And the Lord shall be King over all the earth; in that day shall there be One Lord and His Name One."

Surely this is the close of this dispensation.

"THE END OF THE DAY OF THE LORD IS BY THE COMING OF THE LORD."

May He come soon.

Amen.

SOME OBJECTIONS ANSWERED.

EXTRACT FROM "FULNESS OF THE NATIONS" BY DR. ALDERSMITH.

"*Lo, it is a people that dwell alone and shall not be reckoned among the Nations*"—R.V. (NUMBERS XXIII, 9).

How is Israel to dwell alone?

(1) "NATIONALLY, as the words imply; and God pledged: 'as the ordinances of heaven and earth remain, so shall the seed of Israel be a NATION before Me for ever.' This at once excludes those called Jews, as much as the Gipsies, for they are a sect, scattered over the world as individuals, or in small knots or communities; having no national Territory, no national Constitution" ....

(2) "GEOGRAPHICALLY. The nation of Israel was expatriated *en masse*, and became settled apart in certain definite localities. God solemnly engaged not to destroy the nationality of Ephraim. They kept together in large

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bodies, under their own chiefs and rulers, and subsequently came under a Davidic king (Hosea iii, 4, 5). They were not reckoned among the nations of the Roman Empire . . . Josephus is a witness of Israel's separation from Rome in a political and geographical sense; AS WELL AS FROM JERUSALEM IN A RELIGIOUS SENSE. For he tells us that in Ezra's time, while many belonging to the *Median Israelites* took their effects with them, to be worshippers of Judah's God, the ENTIRE BODY OF THE PEOPLE OF ISRAEL REMAINED IN THAT COUNTRY: Wherefore, he continues, 'there are but two tribes in Asia and Europe SUBJECT TO THE ROMANS.'" . . . .

(3) "SOCIALLY. They were divinely, and from the force of their early history and habits, endowed with a strong instinct of *racial exclusiveness* in order that thus, BY A MIGHTY SECRET LAW, UNIVERSALLY PERMEATING THEIR MASS, they might fulfil this prophecy. 'The Scythians,' says Herodotus, 'have not only a great abhorrence of all foreign customs, but each province seems unalterably tenacious of its own' . . . Thus our forefathers dwelt alone, and were not reckoned among the nations. The same EXCLUSIVENESS OF ENGLISHMEN to this hour is proverbial and notorious all over the world."

(4) "THEOCRATICALLY; or as having God's Presence among them. This was THE mark, PAR EXCELLENCE, of Israel. So Moses said unto God, 'For wherein shall it be known that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? SO SHALL WE BE SEPARATED FROM ALL THE PEOPLE THAT ARE ON THE FACE OF THE EARTH' . . . Ezekiel says, 'I will be'—not to Judah, but to Israel—'a LITTLE SANCTUARY in all countries whither they shall come' (xi, 16) . . . Where is the observance of the sabbath and the possession of the oracles of God, the sword of the Spirit? Where is the confession of a true Creed and a Scriptural faith? Where is an Established Church? Where is a multitude of men and women (notwithstanding abounding evils) whose hearts are living temples of the Holy Ghost, and whose lives are continual burnt-offering? The answer of judicial impartiality is 'Among the Christian Anglo-Saxons.' By a lofty spiritual pre-eminence, these, through the grace of God, thus 'DWELL ALONE, and are not reckoned among the nations': not that they may selfishly exalt or aggrandize themselves, but glorify God; not that they may 'deny the lamp of life to other nations, but that they may be saved and blessed. Thus they are proved to be the Israel of God.'"

"This last mark of separation also implies that Special Providential Government and national overruling which are as conspicuous in English as they were in Israelite history."

"I WILL LEAVE NONE OF THEM ANY MORE THERE."

Ezekiel xxxix, 27, 28, is a favourite passage with some, as it is thought this at once shows our view to be incorrect. For if Israel is "as the sand of the sea," how can they *all* go back?

The Rev. R. Douglas' answer is as follows:—

"It is an accepted canon of interpretation that one passage of Scripture, and that which, from the imperfection of language itself, may be ambiguous, must not be so explained as to contradict other plain texts, or the dictates of common sense. Now the words 'this is my body,' as much prove transubstantiation, as Ezekiel's words here prove Mr.———'s absurd and impossible contention that '*all descendants of Israel living at the Restoration will return and settle in Palestine.*' . . . A people at that time, relatively to, and in contrast with, other races, 'as the sand of the sea,' 'the dust of the earth,' 'the stars of heaven,' 'a fulness, or multitude of nations' (Rom. xi, 25), are to be jammed or compressed in Palestine." His theory "not only requires that there should be no Israelites anywhere else than in Palestine at the Restoration, but that there should be none in any other place AT ANY FUTURE TIME. If the words, 'and have left none of them ANY MORE there,' mean what Mr.——— says, they mean this too. They thus, we imagine, prove too much even for him. But his explanation is against the sense of the passage. The word '*there*' may refer to two places: (*a*) to their 'ENEMIES' LANDS' of the preceding verse; i.e., they shall not any of them be left in the lands of their enemies; not that no other lands shall be in their possession or occupation *as their own*, as we maintain, and which is a widely different matter. (*b*) The word '*there*' according to the most grammatical construction, rather seems to denote *Palestine itself*. In this case, '*left*' is the word to be explained. It means '*to remain over*,' like the uneaten manna (Exod. xvi, 20), or other food (Ruth ii, 14; 2 Kings iv, 43, etc.). It is also the word used in Isaiah i, 9. In this case the meaning is,—God will *no more reject them, or leave them over* '*as a small remnant*' in Palestine—just the opposite of Mr.———'s fancy; but they shall 'inherit the nations,' and 'fill the face of the world with fruit.' The words that follow dovetail with this explanation of 'left'—'neither will *I hide my face any more from them*, for I have poured my Spirit on the House of Israel.'" "The Restoration of Israel, by chosen representatives, is accurately described in that text strangely perverted by Mr.———, 'I will take you one of a city, and two of a family, and I will bring you to Zion' (Jer. iii, 14): words pointedly addressed to Ephraim, as possessing 'a goodly heritage of the hosts of nations,' or as multiplied and increased in the land of the north. To give Mr.———'s interpretation is quite enough to refute it. He says the one of a city, etc., are from the cities and families 'LIVING IN JEREMIAH'S TIME'; which would evidently require the impossible resurrection of a former generation for its accomplishment! To what expedients will men have recourse to evade the truth they dislike! The only possible meaning of this passage in harmony with the text itself, or with reason, is the future Restoration of Israel, now 'a fulness of nations' inhabiting the whole earth, *on the Representative principle;* and the land of the Covenant itself, not being Palestine within the Old Testament limits, but from the Nile to the Euphrates, as covenanted to Abraham in Christ (Gen. xv, 18). This Scripture, moreover, demolishes Mr.———'s notion of the non-conversion of Israel before the Return, for that conversion, in part and effectually, is plainly stated to be the reason of Israel receiving the prior 'heritage of the host of nations.'

"The foregoing samples serve to show how objections, commonly urged with much ignorant assurance, melt away in the light of maturer knowledge and criticism. We are far from saying that in a subject so mysterious, and one as to which we have been kept in the dark *on purpose*, or providentially '*blinded*' for so many ages, there are no serious or

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perplexing difficulties. These are inevitable. But our own experience, after years of careful inquiry, is that alleged or apparent objection, when closely sifted, go to confirm and illustrate our doctrine. And were these objections tenfold more numerous or considerable than they are, they would not weigh a feather against the overwhelming evidence we have brought forward, proving that just as truly as the God of Prophecy is the God of Providence," the "Chief of the nations," in the "Isles afar off" in the West, is the veritable "ISRAEL" of the Prophets, and the Promised "FULNESS OF THE NATIONS."

MAN AND EARTH: A CO-ORDINATED CREATION AND INTERDEPENDENT.—PART IV.

BY BEN ISRAEL.

IN this year of Our Lord we are near the end of the classified dispensations. There is not, for the age coming, a serial taxonomy; but the whole length of time is prophesied as a thousand years under the reign of King Immanuel. The divisions of the millennial age, we apprehend, are yet sealed in the "Seven thunders" of Rev. x, 3. Since St. John, the Revelator, must prophesy again before many peoples and nations, and tongues and kings, we interpret that he will be commissioned to bring forth the "Little Book" of the new or amended Gospel and laws of national and civil government of the Kingdom of Immanuel. We note that the book spoken of in the Apocalypse is "little." Our world code of laws, "The Statutes of Omri," like the "Traditions of the elders," has become so ponderous that no lawyer can learn it. All the lawyers combined, Supreme Court Judges and Lord High Chancellors, utterly fail to render unanimous decisions. Be not surprised at this foreword; the millennial government of Our Lord, administered by the Twelve Apostles, will have a Constitution, short, no doubt, but comprehensible, and all comprehensive.

We have long since reached the open sea of prophecy, and are assured direct sailing. The horizon in our wake is rich with fulfilment, and the course ahead completely charted. The Captain of our Salvation has freely given us our clearance papers and set His own seal upon the packet, and named the port for each individual sailor, and for the race. We have passed beacons, heard the trumpet blasts of warning signals, and explored His ancient lighthouses. As we scan from the look-out, we descry, in island and continent, other lighthouses of His building which we are just beginning to make use of in our nautical calculations. But they are not dissimilar from the ones we left behind. Now the wonder of wonders is, that in this voyage, the Captain Himself is our Pole Star by night, Sun of Righteousness by day. Day Star from on high, from Whom we take both orders and bearings, day and night. Our sea-faring is peculiar and different from the merchant mariners in that we can, by careful seamanship, quite largely control or prevent storms, and enjoy a transparent sky. "The heavens declare the glory of God," and their stars are a perpetual memorial of the Divine fiat, "Let there be light." We perceive that they, too, are pursuing a voyage of destiny. Since the Bible so frequently refers to the stars, we are persuaded that they are indissolubly linked with the future human processes. The Witness of our redemption is written in their constellations. "Jehovah knoweth their number and calleth them all by their names." For the utilitarian purposes of science, the stars are time-markers. Scripture declares they will be changed. There comes a day when the angel of the "Seven thunders" will proclaim that time shall be no longer. That moment, scientifically expressed, would be when worlds cease to revolve around worlds throughout the universe. Several texts prove the orthodoxy of a cataclysm in the heavens at the end of time. The prediction is clear and emphatic. It has much to do in the closing scene of Redemption for the saved and perdition for the lost. Let it be again distinctly noted; the stars mark time. Time is the full period of man's probation. With probation ended, Time ends, and history will repeat itself in the signs of the heavens manifested in that last day. "All the host of heaven shall be dissolved and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree."—Isaiah xxxiv, 4. This word of the Lord is all comprehensive, pertaining to the universe. It is applicable in particular to the sun and his dependents, as a vine and a fig tree, the leaves and figs answering to planets and satellites. It is, moreover, a metaphor of the impending destruction of Idumea and Bozrah. The fate of this people is projected forward and reflected back in a prophecy of astronomical scope at the end of the millennium.

"For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.... Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."—Isaiah xiii, 10–13. This, again, is metaphor, foretelling the downfall of Babylon. The number of this chapter is the symbol of rebellion. The number 10 expresses Divine order in contrast to Babylonian or world disorder. The metaphor ends in number 13. Babylon's imaginary gods and goddesses set up in the heavens should fall with the dissolution of that Empire. Literal and astronomical fulfilment of the prophecy occurs at the close of the millennial age. We note distinctly that the "earth shall remove out of her place."

"For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts."—Mal. iv, 1. The numerical value of this terrifying passage demands particular attention. The prophecy is stamped with the earth number 4. It is direct, and foretells the gathering and destruction by fire of the unrepentant, presumptuous rebels against the millennial government of Our Lord at Jerusalem in the last day of probation for the human race. *Vide* Rev. xx, 9. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."—Matt. xxiv, 29. The metaphor of the Old Testament is brought forward and projected into the New by the Saviour as recorded here, presaging the fall of Jerusalem in the year

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A.D. 70, and includes some of the miraculous phenomena attending the close of the Great Tribulation. It doubtless symbolizes the casting down of the planetary gods and goddesses of the Beast, heathen Rome, that came to naught upon the adoption of Christianity by that Empire during the reign of Constantine. Its literal fulfilment synchronizes with the beginning of post-millennial epoch, or Eternity. The scope of this prophecy is co-extensive with the preceding. The stars may reasonably refer to the planets of our system, since they were deified and worshipped by the heathen. The powers of the heavens, on the other hand, embrace all the forces, cosmic and gravitational, of the Universe. The forecast is pregnant with mighty, cataclysmic, celestial revolution. "The heavens were of old and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . What manner of persons ought ye to be . . . looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter iii, 5–13. This prophecy we regard as all inclusive of our original allegations, and, of itself, sustains the argument based upon the initial premises. It differs from previous statements and allusions in Scripture relating to this subject in that it is concrete, foretelling a universal suspension of natural laws as we know them now, and a metamorphosis of matter, for which science makes no provision while leading us out into the celestial spaces, and demonstrating our spiral pathway among the stars. We are not to be mistaken that any figure of speech lies hidden under cover of sensational verbiage. The term, "great noise," stamps it as material matter of fact. It is definite and explicit in detail as to the earth, and the heavens also; certainly as far as the Solar system constitutes a part thereof; and we are indeed justified in extending the interpretation immeasurably farther, since the Apostle employs the word "heavens" in the plural, which gives his prophecy as comprehensive a scope as Isaiah xxxiv, 4. The antecedent of this scene is the judgment and doom of ungodly men, and, as in former catastrophes, is the result of utter and unpardonable sin. The time of this event is Dispensational, coming as it does at the end of all the probationary periods of the world, the last Thunder in the book of Time, the opening of the portal of Eternity. The *casus belli* occurs in the day of Kuriou, Our Lord Christ; the judgment result is in the day of Theou, God. To the materialist who is not overpressed by Scriptural dicta we will here submit two facts: first, that the Bible repeatedly affirms that the Universe will be dissolved; and, secondly, that this mode of change is accurately in accord with the latest findings of chemistry. Matter has been analysed to its essential, electrical energy. Destruction of an element involves the dissolving of its atomic proportions in the eliminating of one or more of its constituent electrons. The result is a different element. This much we have learned, theoretically at least, about the chemistry of matter.

The Divine Architect, Structural Engineer, and Chemist of the Universe, Who is obviously the Author of that primordial, basic, material manifestation, electrical energy (science confesses she does not know what this is), has actually put matter together in such a way that He can take it apart, dissolve it at will. Chemists are experimenting with processes of transmutation to find out how this can be done. In the face of a laborious, patient and laudable undertaking, let not the little wisdom of this world vaunt itself foolishly, proclaiming an evolution of things by involuntary accretion, or a Bible outworn and behind the needs of this much advanced and knowledge-increased generation. Rather, let us go back and sit in sackcloth and ashes with Job, and listen to his rehearsal of Divine operations. In Job ix, 4–6, replying to Bildad, he says: "Against Him, . . . which shaketh the earth out of her place." Job, evidently, was well aware that the earth had formerly moved out of her orbit into the present one. This seems to have been common knowledge among his several philosophical friends. They do not dispute it. Attention is called to these facts to emphasize the mathematical accuracy of the Bible. There is not a hint in all Scripture that matter will be destroyed; but abundant prediction that it will be dissolved, changed. The realism and magnitude of cosmic chaos unfolded in the context of 2 Peter iii, 5–13, may be better comprehended when we appreciate the significance of the feature, "great noise." To have sound, there must be a medium of vibration. Can ether conduct sound? Would the latter travel at the rate of a hundred thousand or more miles a second through the inter-stellar, attenuated, ethereal ocean? Imagination can measure, perhaps, the super-appalling uproar of bursting, falling, crashing spheres, millions of miles away, borne to our ears upon the waves of inflammable gases expanding and co-extensive with the Universe. The anarchy of Time's parenthetical order begins as earth shakes from centre to circumference, her elements on fire and melting with fervent heat, and the works that are therein burned up, as she turns, flies, falls to join nature's gigantic holocaust in the sun. The monuments of man's boasted genius and wisdom go into that limbo and oblivion where lie the ghostly shades of Lucifer's paradise, the perished civilization of Azazel and Tubal-cain. The earth was reserved unto fire, and has removed out of her place, according to the word of the prophet Isaiah. Will she lose her identity in the dissolution, disorganization of fiery, reorganizing, universal matter? The Apostle assures us, "Nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

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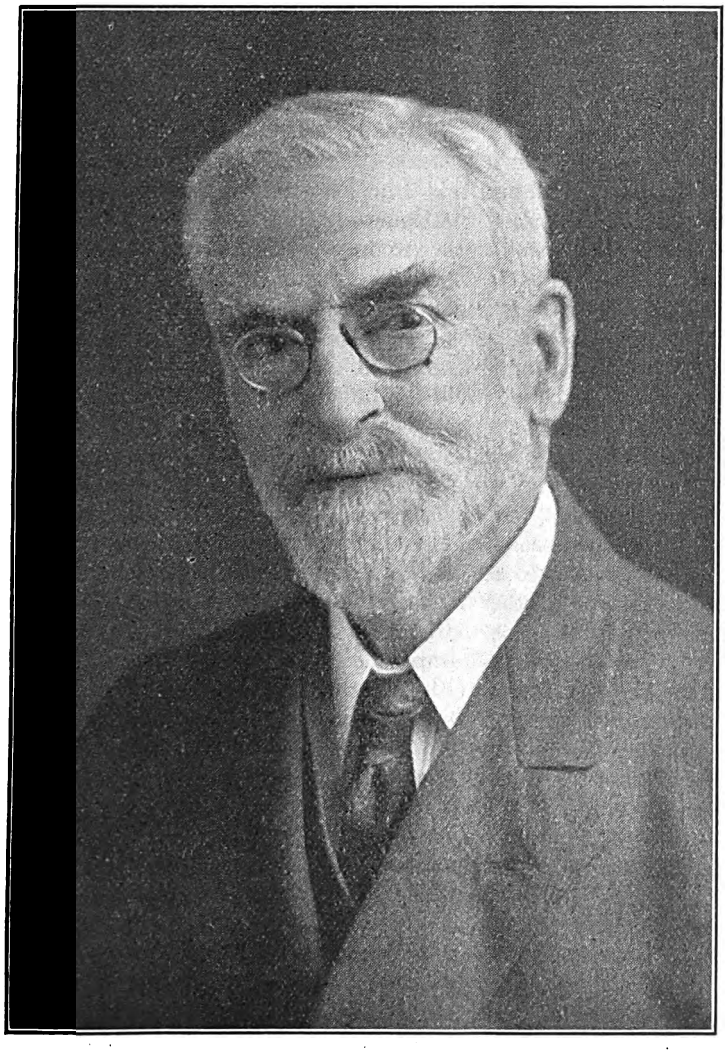
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OBITUARY.

WE have to record with deep regret the death of our good friend, Dr. Heywood Smith, M.A., M.D., though he lived to the great age of nearly ninety-one. He was well known as a leading specialist in certain diseases. He had been Senior Physician to the Hospital for Women in Soho Square, and to the British Lying-in Hospital, and House Physician at St. George's Hospital. He was a Vice-President of



THE LATE DR. HEYWOOD SMITH, M.A., M.D.

the British-Israel-World Federation, and he had been identified with the Imperial British-Israel Association for many years before its amalgamation with the Federation, both as a Vice-President and a member of Council, which he regularly attended. He had been a British-Israelite for seventy years, and his father, the late Dr. Prothero Smith, was a believer in and a worker for Israel Truth also for many years. Our friend was a very genial and earnest Christian. We tender our most sincere sympathy to his widow and family.

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. 20.

IN the *Express* (London) A. G. Gardiner writes:

"Democracy has come, and not only farm labourers but shopwomen have votes; farmers are permitted to shoot rabbits; Ireland has got Home Rule; we have fought by the side of 'insolent France' and against our 'old allies the Turks'; we have survived the greatest convulsion in human history, and at the end we are more definitely the first Power in Europe than we have ever been, and the British throne, the last *great* monarchy left in the world, is more secure than at any period in its history."

The paper comments as follows:

"What Mr. Gardiner says is the simple truth. While empires have been destroyed, and emperors have disappeared, our King and Kingdom present to the world a stability unparalleled. With as wise a monarch as Britain has had, and a Prince of Wales to succeed him, loved and trusted by all classes of the people at home and throughout the Empire, the permanence of our system and its institutions is more firmly established than ever before."

If the British are not God's own people, they are enjoying the blessings promised to the seed of Abraham.

Hannay says: "The disintegration, collapse and disappearance of the Beth-Sak, or House of Isaac, caused the destruction or decadence of the Golden Age of ancient Phœnicia in its extensive maritime wealth and enterprise."

"The Beth-Saks were the creators and sustainers of the Golden Age of Phœnician navigation."

The spirit of the sailorman has never died out. It is as intense to-day among our Jack Tars as it was among their ancestors on the seas of Europe, Asia and Africa in the days of the judges and kings of Israel.

Trogus Pompeius says of our ancestors, the Scyths or Skolotoi:

"*Justice is observed among them more from the temper of the people than from the influence of laws.*"

He further says: "It appears extremely wonderful that nature should grant that to them which the Greeks cannot attain by long instruction from their wise men, and precepts of their philosophers, and that cultivated morals should have the disadvantage in a comparison with those of unpolished barbarians. *So much better effect has the ignorance of vice in the one people than the knowledge of virtue in the other.*" A wonderful statement and true too!

The following from Herodotus will show that our ancestors, the Goths or Scyths, were not so wild, savage and barbarous as our average historians teach:

"The Euxine Sea, to which Darius led his army, of all

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countries, *except the Scythians*, exhibits the most ignorant, for we are unable to mention any one nation of those on this side of the Pontus that has any learned man among them *except the Scythian nation and the Scyth, Anacharsis.*"—Bk. 50, Ch. 46.

Thucydides, speaking of our Gothic or Scythic ancestors, says :

" In respect of military strength and numbers of soldiers, no single nation, either in Europe or Asia, could match the Skuths."—Bk. 2-97.

As a matter of fact the Scythic nation never was conquered by Rome, Greece, or Persia. Darius tried it and retreated in confusion. Cyrus tried it and lost his life. Rome built walls to hold these Israelitic Scyths in check, as she built walls in the British Isles to hold back the unconquered Israel people of North Scotland.

BRITISH RULE IN INDIA PAID A HIGH TRIBUTE.

At the weekly luncheon of the Gyro Club, Monday, May 28th, 1928, Mr. White, of Illinois, U.S.A., was the guest and speaker.

Referring to British rule in India, Mr. White said : " *The British are carrying out what I consider the most difficult task in the world, and their work is in the best interests of the Indian people.*"

He spoke strongly of the high efficiency and wonderful humane spirit of the English civil servants.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

August 4th, 1928.

DEAR SIR,—To-day we celebrate the fourteenth anniversary of Great Britain's entry into the Great War. As each year passes it becomes increasingly important that the younger generation, for whom our elder brethren died, should be reminded of the part their brothers played in this great struggle. Memory fades with passing time, and our national tendency to belittle the efforts of our own people robs our children of a pride and inspiration which should be their precious heritage. Above all it seems necessary, in the face of an extraordinarily prevailing ignorance, to emphasize the part played by Ephraim-England.

" What would England have done without her Colonies? " is a question asked almost contemptuously by many of the younger generation to-day. The answer to this question is most important, and it is the duty of all who love their country to know the answer.

No one, for one moment, wishes to disparage or belittle the magnificent support which Great Britain received at once from every corner of the Empire. But let us see these things in right proportion. *For it is a fact that little England alone sent into the British Army more men than the total number of men contributed by all the rest of the Empire put together*, including Scotland, Ireland and Wales.

The total enlistment of the Empire was seven million men. England sent four million. India one million. The Dominions one-and-a-half million, and the Colonial Empire, including Scotland, Ireland and Wales, provided the balance of half a million.

If we exclude the Empire of India from our calculations—for India contains more than half of the total population of the whole Empire—then England's proportion of men sent to the Army stands out at 4 to 6. Out of six million little England alone sent four million. This is a wonderful record and one we should never forget.

Yours sincerely,
A. R. NELSON HEAVER.

IN CAMP AT ALDERSHOT.

BY CAPTAIN THE REV. G. H. LANCASTER, M.A., C.F.

As has been my custom for many years past, I always go to Camp as a Territorial Army Chaplain with the 47th (2nd London) Division, and this time I am acting Senior Chaplain attached to Divisional Headquarters.

As is probably well-known to our readers, a Division is a very large affair, and is practically an Army in itself, being fully equipped with every possible kind of unit, and consists of many Infantry Brigades, Field Brigades (R.A.), Divisional Engineers, Divisional Signals, Divisional Train (R.A.S.C.), Ordnance Company, Field Ambulance (R.A.M.C.), and other units.

The annual training for our Division is taking place this year at Aldershot, where we are grouped in some 23 Camps, which necessarily occupy a very large number of square miles within the area known as the Aldershot Command. For example, I had to go over to see the C.O. of the Gunners of the 64th Field Brigade the other day, camping at Longmoor, and I found that the journey there and back was some 50 miles ! It is also a long way to Borden Camp, where the London Scottish, the Artists, the Kensingtons (13th London), etc., are. I am messing with my own 17th London Regiment, 141st Infantry Brigade, at Bourley Camp, and though attached to Divisional H.Q., have pleasure in living thus with my own Battalion, amongst whose Officers, N.C.O.'s and riflemen—men of all ranks—I have many treasured friendships.

Upon arrival in Camp it was at once my immediate duty to commence making provision for Divine Services to be held in such a way that all troops of whatever unit might find it possible to attend a Church Parade. This was no easy task, since the War Office only allows six Padres (including one United Board and one Presbyterian) to one Division, so it became my responsibility to travel to and fro throughout the above area, visiting Commanding Officers and Adjutants in all directions, with a view to grouping geographically the many units for attendance at such Drumhead Services as could be conducted by this small staff of Chaplains. I have received nothing but the greatest kindness and helpful co-operation from all the C.O.'s, while the Divisional H.Q. Staff have helped in every way. The result was that the Church Parades on Sunday—each with its Massed Bands—were very " successful," while I personally conducted the Service for the Divisional Royal Engineers at Watts Common Camp, near the Tattoo Arena, whose Colonel stood by my side, and kindly read the Lesson.

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It is always a disputed point as to whether or not the troops like Church Parades. But my belief or experience is that the men love the actual Service (if properly conducted), the singing of the hymns (if suitably selected), the music of the bands (if well played), and last—but perhaps not least—the Padre's address (if carefully adapted)!! But—and this is a big BUT—what they are more inclined to kick against is the well-known "spit and polish," and certain forms of ceremonial (military) which precede or follow the Service. Many a time I have found, when walking down the lines and talking to the men in the week following, that they have listened to the address, and are quite keen upon telling the Padre how much they may have enjoyed it, even to the point of asking questions, or seeking some spiritual enlightenment.

The Padre is an officer with a great privilege, as he can meet as man to man with men of all ranks, and so has the *entre* into all Army messes, canteens, tents, etc. And if he abuse not this privilege, he is welcomed everywhere, and may be looked upon by all as a friend, from the G.O.C. downwards.

Numerous opportunities arise at any moment for the Padre to be of service. If he is not marching with the troops or going out with them on tactical operations, he never seems to have an idle moment, since there are so many ways in Camp in which he can be a real help. Nor do officers, sergeants, etc., ever fail to turn to the Padre in any matter regarding which he can be even of the slightest assistance.

Personally, I always find that sick cases give untold opportunities of service. In a large Camp there are always cases of minor sickness or accident (a man may be kicked by his horse, or thrown, etc.), which will immediately involve the Padre's sympathetic ministrations. As Divisional Chaplain I have an arrangement with the Field Ambulance Staff, over a mile away from my tent, to be informed of any sick cases that come in, while I have an arrangement with the Staff of the Cambridge Hospital (Military) down in Aldershot town to be informed of any Territorial cases that go there. For example, I was sitting till 2 a.m. early one morning last week with a young Territorial who was at death's door with pneumonia, but who, I am very thankful to say, is now out of danger and progressing.

Now just a word about the military side of things. Are we militarists? No, we are not! Are we pacifists? Yes, in one sense we are! To be forewarned is to be forearmed, and conversely, *to be forearmed is to be forewarned.* We believe in a strong Regular Army, and in an efficiently trained Territorial Army (the latter, the second battle line, being greatly respected by the former), in order to keep down war, and to maintain peace. War is not our ideal; it is our dread. The Briton hates the very thought of war like poison, but the British Armies exist in order to safeguard our glorious Empire, as does our immortal Royal Navy. The Police Force exists to keep order, and to prevent burglaries, etc. The Fire Brigade exists, not to promote incendiarism, but to put out fires. And so, until all nations agree to give up armaments, to seek peace and ensue it, we must be ready and prepared—much as we loathe the very thought of another war—lest those evil forces, whose shadows are creeping over the Continent, the Near East, the Far East and elsewhere, should suddenly burst upon us and our inheritance, and pour out the vials of their wrath.

Nor must we forget that we are "the Lord's battle-axe." He has used us in the past; He may use us in the future. He may again ere long call upon us to defend His righteousness and even to smite His enemies, for His Kingdom is entrusted to our care—humanly speaking—"for my sake and the Gospel's." To this end recruiting is expedient, and training is necessary, and so that is why we are here at Aldershot just now—once again on the same site as we were some four or five years ago. Our glorious 47th Division did great things in the war, and bears an honoured name. Who knows whether—and if so when—we shall be mobilized once again? May God grant to us here, and to all the Lord's people at home or "scattered abroad," His wisdom, grace and strength, so as to hasten—each in our respective spheres—the coming of Christ and the peaceful reign of Zion's KING. "To your tents, O Israel."

"All beauty is a gleam from the fountain of beauty. No work of beauty can be more beautiful than the mind which designed it. I do not think a sculptor can possibly chisel a marble so as to make it more beautiful than his own ideal conception. I do not think a painter can produce a painting more beautiful than the thought of his mind which led up to it; I do not think a musician can express in sound, or a poet on paper, anything beyond the thought within him. I know, indeed, that the conception of either may grow with the process by which it is presented to others, and that the man may, as he proceeds, have a fairer and noble view of what he is trying to express; but after all the mind of the sculptor is more beautiful than the marble which he has sculptured; and the mind of the painter is a more beautiful thing than the work of art which he has painted; and the mind of the musician is better and higher and nobler than the most exquisite symphony which he has composed and reduced to writing; and the mind of the poet is better than his most beautiful piece of poetry. And so we must rise from all the fragments of beauty which God has scattered so widely over His world, to say with Milton—

'Thine this universal frame,
Thus wondrous fair; thyself how wondrous then!'"

E. H. BICKERSTETH.

* * *

Immortality is not demonstrated scientifically. Human wisdom is utterly at fault in spiritual mysteries. These things can only be spiritually discerned, and God has hidden these things from the wise and prudent, and revealed them unto babes.

It may appear very commendable for a great daily newspaper to set forth divers opinions of clever men, professedly religious and otherwise, on this enthralling topic; but "Except a man be born again he cannot see the Kingdom of God."

The speculative thought of many minds uncontrolled by the Word of Truth can only lead to utter confusion.

Take your ground simply on the Word of God, which liveth and abideth for ever, and immortality is assured.

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

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE remind our readers of the gathering in Kew Gardens for Saturday next—August 25th, at 3 p.m., inside the Lion Gate. It is hoped that many of our friends will join us. Tea will be served at 4.30 p.m. in Christ Church Hall, just outside the Lion Gate, and this will be followed by a public meeting in the same Hall, when the Revs. W. H. Stuart-Fox, M.A. and Kenneth Dodds, and Messrs. John Leech, K.C. and Herbert Garrison are expected to give addresses.

Buses 27, 65 and 127 pass the Lion Gate.

* * *

The B.-I. Convention at Glastonbury last week proved a very happy and successful event. Meetings were held daily from Monday to Friday inclusive, and they were well attended. Many came from long distances, by train and motor. Special parties came from Bath, Bristol and Salisbury. Helpful expositions and addresses were given by the Revs. Dr. J. Mountain, Joseph Gay, R. G. F. Waddington, Messrs. Morey, Ozzard, Sleeman, Garrison and others. Pleasant excursions were made to Wells, Cheddar, Pilton, and other places. Our Hostel, Abbots Leigh, had, of course, a full complement of guests.

Mr. W. Ozzard most kindly rendered valuable and greatly appreciated services in taking parties over the wonderful Abbey Ruins and explaining them. His excellent report of the proceedings in the *Central Somerset Gazette* extends to three columns, and the whole issue was quickly sold out. The second part of the report is to appear in the issue for 17th inst. The general arrangements for the Convention were ably carried out by Mr. J. J. Morey as usual.

* * *

The Ilkley and Ben Rhydding Branch held two successful meetings last month. Mr. J. A. Yoxall spoke on July 11th on "Prophecy Fulfilled and Soon to be Fulfilled"; Mr. J. Foster Beaver presided, and effectively replied to an article which had appeared in a local Parish Magazine. On July 25th the Rev. R. G. F. Waddington, M.A., gave a fine address, in which he dealt with the main objections put forth against British-Israel. Keen interest has been aroused by the letters which have appeared and are still appearing in a local paper between the Vicar and Mr. Beaver.

* * *

The many friends of Professor Odlum, M.A., of Vancouver, are delighted to hear of his definite promise to the Secretary-General to attend the coming Congress. Those who heard his addresses at the Congress in 1921 will look forward keenly to hearing him this year.

* * *

The Rev. Pascoe Goard is booked for a number of meetings on his way Eastward across Canada. He sails (D.V.) for England on September 14th, and should be with us about September 23rd. We shall rejoice to see him again and to hear him deliver his wonderful messages.

Among others coming from Canada for the Congress are the Rev. E. J. Springett, of Winnipeg, a champion of B.-I. in that city; Mr. Blackaller, of Victoria, B.C.; and Mr. Frame, of Toronto, Vice-President of the Canadian B.-I. Confederation. With those named, and with the Rev. Dr. McConnell and the Rev. G. Arnold Hodgson, M.A., of U.S.A., and our well-known speakers in the Homeland, we may consider the platform next October as a specially strong one, if not indeed the strongest we have yet had.

* * *

We are busy at Headquarters with arrangements for the Congress, and in a few days we shall all be at high pressure completing the organization. Those who wish for reserved seat tickets are urged to make application as early as possible to avoid congestion during the last week of September. Tickets also for the Lantern Lecture on October 3rd should be secured quickly to avoid disappointment; these are 3s. first reserved; 2s. second reserved; 1s. unreserved. No free tickets. The whole of the proceeds without any deduction whatever are for the B.-I. funds. It is requested that applications for railway vouchers entitling to reduced fares should be made early.

* * *

E. J. A. writes from Australia: "I simply *cannot do without* your journal. I am getting a liberal education through it, and the Bible becomes more precious to me every day."

* * *

The holiday season is bringing us visitors at H.Q. from many parts of the world. On Monday last before 11 a.m. we had at the same moment visitors from U.S.A., Australia and South Africa, in addition to others from various parts of the Homeland. All received a hearty welcome.

* * *

Encouraging meetings continue to be held in various Parks. Messrs. Pilcher, Barrow, Tester and others are doing good work in this way.

* * *

The Rev. Commander Roberts goes to Teignmouth on August 23rd, thence on to Bath. Particulars of meetings will be given later.

ENGAGEMENTS FOR NEXT WEEK.

HOUNSLOW, Brotherhood, Council House, Sunday, 26th, at 3. Rev. Joseph Gay.

HULL, Church Institute, Albion Street, Tuesday, 21st, at 7.30. Prayer Meeting.

LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 23rd, at 7.45. Mr. Wm. Whitton.

MUSWELL HILL, Athenæum, Friday, 24th, at 8. Mr. D. Farmer.

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CONTENTS.

	Page
Hours with the Prophets.—VII. By the Rev. W. Pascoe Goard, F.R.G.S.	529
The Kingdom of God over Israel. Lecture given at Bath by the Rev. Commander L. G. A. Roberts, R.N.	532
Cycle of Sevens.—III. By W. J. Foster	534
The Shortening of the Time. By Dr. W. Gornold	536
Notes and Quotations in Relation to Britain-Israel—No. 21. By Professor Edward Odlum, M.A., B.Sc., &c.	536
Correspondence. Nebuchadnezzar's Dream. By "Astel"	537
Man and Earth: A Co-ordinated Creation and Interdependent.—Part V. By Ben Israel	538
Review. By P. W. Thompson	540
Jerusalem. New Y.M.C.A. Building—Corner-Stone laid by Lord Plumer	541
The Secretary-General's News and Notes.	542

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.

HOURS WITH THE PROPHETS.—VII.

ISAIAH (*continued*).

By the Rev. W. Pascoe Goard, F.R.G.S

In the last issue we considered the geography of Isaiah as indicated in the first part of the Isaiah literature. We found this to cover Western Asia and Africa.

Connected with the geography we considered the ethnology of the nations of Western Asia.

We did not take space to consider the Oriental civilization then developing into its final phase in those ancient territories. Perhaps we shall be justified in assuming the familiarity of our readers with the two forms of Asiatic civilization then in existence, the one in the Israel nation on the Mediterranean, and the other in Assyrian Babylonian nations in the Euphrates Valley.

Biblical expositors have busied themselves with making clear the details of Eastern civilization.

We are now to turn from the Asiatic civilization which was tottering to its fall to European civilization, then in process of being born.

We quote again the striking words of Isaiah who, with tears mingled with laughter, sings at once the song of the fall of the civilization of the East and the birth of the civilization of the West. Thus he says:

> "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea. From the uttermost part of the earth have we heard songs, even glory to the righteous."

To what direction is the prophet now pointing, geographically speaking?

Let us call attention to the fact that although the geography of the nations included in the first part of Isaiah is well known, it is not because of any metes and bounds indicated in the Isaiah literature; the knowledge of the geography of Western Asia and Egypt is assumed.

Only when the prophet overleaps the boundaries of general knowledge, and points to the unknown wilderness of Africa, does he give, in the first part of the book, specific indication. In that particular case he indicates the land addressed as living "beyond the rivers of Ethiopia."

A good deal of knowledge is assumed in regard to the second portion of Isaiah, but not such complete knowledge as is assumed in regard to Western Asia.

Thus at the very introduction of the rise of Western civilization, at the very period of the fall of the Eastern, we are told that the latter is "In the midst of the land," and in contrast with that the new civilization is arising

From the sea;
From the isles of the sea;
From the uttermost parts of the earth.

Let us note well these geographical indications. The first

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indication, "the sea," might be shouts of gladness from those who had escaped from the invading hosts in shipping, as doubtless many did.

The "isles of the sea" might indicate the Grecian isles or other isles of the Mediterranean to which the people might retire in order to escape the land forces of Assyria and Babylon; but when the three are conjoined—"the sea," the "isles of the sea" and "the uttermost parts of the earth"—then we must of necessity extend our geographical pointer to the British Isles, which were, as a matter of fact, thus designated in classical literature.

Again we take a geographical indication from the story as it progresses: Isaiah xlix, verses 11, 12:

"And I will make all my mountains a way, and my highways shall be exalted.

Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim."

We cannot quote more of these indications, but they will be found clearly enough stated in the Isaiah literature from chapter xl to the end.

We have then "the sea," the "isles of the sea," "in the uttermost parts of the earth" in regard to their planting, and we have the indication that returning they shall come from the North-West, or from the North and from the West, whichever is the proper reading of that passage.

Let us now for a moment take our stand at Jerusalem on the East shore of the Mediterranean Sea. Let us run a line Northward, and it will take us into the Crimea, Southern Russia, and the rivers which run into the Black Sea from the North, which undoubtedly, for a long period, was a dwelling-place of Israel during the ages of its captivity.

Let us return to Jerusalem, and from thence run a line Westward, and it will bring us to Gibraltar, the ancient pillars of Hercules.

Now let us fill out the square, and we shall find that we include the British Isles.

Without labouring the point of the details of the geography of the second part of Isaiah, we are on sure and safe ground when we say that the centre of the new civilization, which is the subject of the second portion of the Isaiah literature, is not in the East, but is in the West; is not Oriental, but is Occidental; is not Asiatic, but is European. Thus when we read the message in the 41st chapter of Isaiah, "Keep silence before me, O islands, and let the people renew their strength," we are reading of islands set in the sea at the uttermost parts of the earth, as they were then esteemed, North and West from Jerusalem.

That these things are so we believe every student of the geography of Isaiah will agree; to do otherwise would be to impose the picture of a rising civilization upon the ground occupied by the decaying civilization of Asia, and neither prophetic literature nor historic fulfilment will warrant that procedure.

What we have just stated we believe to be a self-evident fact to everyone whose attention has been called to the subject.

But what is a self-evident fact when once attention has been called to the subject has been strangely overlooked by the generality of students and expositors of the Isaiah literature.

The things that we have said call for a re-reading of the whole of the Isaiah literature, and a re-stating of the last chapters of Isaiah from the standpoint of European civilization.

We cannot too much emphasize this point, for we have all gone astray together in this regard.

The writer has concluded fifty years of more or less intense study of this and kindred literature, and in the major portion of that period he followed the general leadership in esteeming the last 26 chapters of Isaiah to have an Oriental setting.

Needless to say, the unveiling of the geography of Isaiah has had a profound effect upon his understanding of the prophetic Scriptures in their relationship to the Israel-British type of Western civilization.

With open and sincere minds let us read these wonderful Scriptures with this in view.

We conclude then at this point that the second part of Isaiah refers to Europe, not Asia; to the Occident, not the Orient; and, under the terms "Israel in the isles," to the Anglo-Saxon continuance of the Israel people, and under the term "Babylon" as carried forward through the prophets and through the Apocalypse as the continuation of the Euphratean civilization; these two continuing in conflict together to the end of the age.

Zion and Jerusalem in the Isles.

As we see the rise of the Israel civilization in the West, destined to be the ultimate prevailing type, not only of Western civilization but as the prophets declare of world civilization, we are met with the difficulty of the use of the two names, Zion and Jerusalem, in the beginning of the Isaiah literature which deals with the new order in chapter xl. We must get this clearly before our minds, or we shall find confusion at the outset.

Let us make a positive statement, which the reader can verify at leisure, that, as there is a York in Britain, and a New York in America, as there is a London on the Thames in Britain, and a London on the Thames in Canada, and so on—so there was a Zion and Jerusalem in Palestine, and Zion and Jerusalem in the isles. The term "Zion" is an official name designating the place of the throne and the centre of the government carried on by the House of David. It is the name of "The city of the great king." The term "Jerusalem" is also an official name designating the centre of worship in the midst of Israel, hard by the place of the throne.

Again and again those names will be found in this great Isaiah message; the one always referring to kingly and governmental authority; the other always referring to Divine worship and the preaching of the Gospel.

Let us take two passages of Scripture indicative of the transfer of the official names "Zion" and "Jerusalem" from the geographical position in Palestine.

The one referring to Zion which we shall quote is the following: "My people shall see eye to eye when I bring again Zion"; manifestly that cannot be "brought again" which had not first been taken away.

The quotation we shall present concerning Jerusalem is that striking promise contained in the 12th chapter of Zechariah: "Jerusalem shall be inhabited again in its own place, even in Jerusalem."

In connection with the use of these terms there is the promise

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of a kingdom which should girdle the earth. These are the words :

" It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." This circle has been incorporated in our national Coat of Arms, and is indicated by the official Belt of the Earl and Garter of the Knights.

Having these considerations in mind, let us now turn to the 41st chapter and read the call : " Keep silence before me, O islands, and let the people renew their strength."

To this passage we are justified in applying the threefold geographical indication of chapter xxiv, namely, " the sea "; " the islands of the sea " and the " uttermost parts of the earth." These are manifestly the islands referred to in the 41st chapter and again later on.

In view of these considerations, and as we have seen the indication the North and the West, which gives a quadrant of the compassed circle in the centre of the circumference of which lie the British Isles, are we not justified in saying that the geographical indications point to the British Isles?

The strength of the people had been exhausted in the struggles of the East, finally to be broken by Assyria and by Babylon. Now in the isles, let the people keep silence before the Lord that they might renew their strength.

Thus we are introduced to the early Israel colony in the isles of the sea at the uttermost parts of the earth from Jerusalem.

It is interesting to note that when the people are thus silent before the Lord, He calls them to His feet in worship that they might receive from Him instruction. The very first lesson introduced is that of their Abrahamic connection indicated in the following words :

> " 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."

It will be distinctly remembered that the isles of the sea at the uttermost parts of the earth are introduced to us at the very period that ten-tribed Israel in Palestine was falling before the power of Assyria, and being led away North-Eastward inland into captivity.

It is no fanciful statement to say that from Jerusalem we have here two geographical lines, one pointing to the isles of the sea at the ends of the earth, and the other pointing North-Eastward to the banks of the Euphrates.

However the scholarly reader may be inclined to put away this statement as being contrary to recognized authorities, he will hesitate to do so when he sees that the geographical indications of the Isaiah literature clearly indicate such to be the case.

At the end of these pointing lines, one in the isles of the sea and the other inland on the banks of the Euphrates, there were to be found, during the period of the captivity, an Israel people.

The one is termed " the islands " and " the isles " ; the other is termed " the captivity." The " isles " consisted of a colony established by free migration ; the " captivity " was established by the mandate backed by the power of conquering Assyria.

Having this division of the Israel people in mind we shall now understand that from chapter xl to the end of chapter xliv the prophet is dealing with Israel in the isles alone. The last verse of chapter xliv introduces the name of Cyrus, and the prophet now swings his vision to Israel in the captivity.

He speaks of the fact that Cyrus should be his messenger to end the captivity of Jacob. This excursion of the prophetic vision carries on to the end of chapter xlviii, where the following marching orders to Israel to leave the place of their captivity are given, and a warning is included to those who wickedly disobey their marching orders and remain behind in the land ; here are the striking words :

> " Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth ; say ye, The Lord hath redeemed his servant Jacob. And they thirsted not when he led them through the deserts : he caused the waters to flow out of the rock for them ; he clave the rock also, and the waters gushed out. There is no peace, saith the Lord, unto the wicked."

It was with no little astonishment, and with some amusement, that the writer heard a brother minister, who worthily carries the honours M.A., D.D., and one or two other degrees, reading this passage to his congregation, solemnly assure them as follows : " This passage refers to the march of the Jews out of Egypt into Palestine at the time of the Exodus." In the first place it was Israel including the Jews as one-twelfth of Israel who marched out of Egypt, thus eleven-twelfths and the national name by which the whole were called, namely, Israel, was ignored, and the geographical information consisted of meaningless terms for our brother theologian.

Babylon and Chaldea are geographical terms referring to a location on the Euphrates, North and East, and not on the Nile in the South.

Without question the marching orders were to Israel in the captivity, and now, in the very next verse, we find the prophet swings his vision back to the isles, making a new call to the people inhabiting them, and this is that call : " Listen, O isles, unto me . . . and hearken ye people from far."

It is manifest that the people from far had now been added to the people of the isles, and that they were those who in the preceding paragraph were ordered to march out from Babylon with singing " even to the ends of the earth."

Thus were the two branches of the people prophetically brought together in the isles, and, following this conjunction, there comes the wonderful story of their reunion with God, their redemption by the Holy One of Israel, and their great colonizing and Christianizing mission to the ends of the earth.

That story will be found told in outline in a booklet by the author entitled : " Isaiah—an Outline Study." But as we are now dealing with the geography of Isaiah, and have traced the Israel people into the isles of the sea at the ends of the earth from Jerusalem, we must close this hour with the prophet Isaiah.

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THE KINGDOM OF GOD OVER ISRAEL.

LECTURE GIVEN AT BATH BY THE REV. COMMANDER L. G. A. ROBERTS, R.N.

THERE may be some here who do not realize that David's throne over Israel is the throne set up by the God of Heaven in the British Islands to-day. This plan runs throughout the whole Bible from Genesis to Revelation. It is an earthly Kingdom, whose King is the Lord (Jesus Christ) Jehovah, just as Moses was King in Jeshurun, whereas the Lord their God was truly their King. "Until He come Whose right it is, and I will give it Him" (Ezek. xxi, 27), there is always an earthly representative. The promise to the Virgin Mary uttered by Gabriel sent from God was concerning her Son of the line of David. "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end." (Luke i, 32, 33; Isa. ix, 6, 7, 8.)

The first mention of this earthly sceptre is in Gen. xlix, 8-10: "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come (Ezek. xxi, 27); and unto him shall the gathering of the people be." Apparently it was a long time (633 years) before David was set over the throne of Israel, and these words received corroboration. But there was also another view, from the apparent, already taking place.

Judah it must be recalled had (besides Er and Onan, whom God slew) three sons, Shelah, Zarah and Pharez. We all know the story of the birth of these two (Gen. xxxviii, 28-30). Zarah with the scarlet thread.

These truths are anti-typical, that is, they are written with an intent of making history. It is not our intention of making much of Irish legends, but we cannot get over the fact that Zarah's sons, Ethan, Heman, Chalcol and Darda, never went into Egypt, whereas Pharez' sons did. They are not mentioned in Gen. xlvi, 12, whereas the sons of Pharez are. Achan, the troubler of Israel, was the son of Carmi or Zimri (Josh. vii, 18).

When Solomon succeeded David his father, for the first time we have mention of Ethan, Heman, Chalcol and Darda, sons of Zarah, as being so wise that Solomon's wisdom exceeded theirs. Again we find these names in the list of sons of Zerah, the son of Judah (1 Chron. ii, 6). We accept therefore the very early record that these young Zarahites got away and founded cities such as Dardanus in Asia, Zaragossa in Spain. Chalcol and Cecrops are said to be the same, who founded Athens, and Darda Ilion or Troy. If the name Zimri can be changed to Carmi, as 1 Chron. ii, 6, 7, I see no reason why the Cymri should not be descendants of Zimri! We are told the early Kings of Ireland were Zarahites of the scarlet hand. (See Royal House of Britain, p. 36).

Judah, Zerah, Darda, Erichthonius, Tros, Assaracus, Capys, Auchises, Æneas, Brutus. Ilus, Laomedon, Priam . . . Odin.

This we need not labour, except to say that Heremon, who subsequently married Tea Tephi (of Zedekiah of David of Pharez) was in the Royal line of Judah from Zarah; and in him and Tea Tephi the sceptre of Judah is intact.

It is after the Exodus we first find mention of the throne of Jehovah. Here in Exod. xvii, 16, *margin*, "Because the hand of Amalek is against the throne of the Lord," the Lord will have war with Amalek from generation to generation. In Exod. xix, 6, Israel is constituted a Kingdom of priests, a holy nation. It is not, however, founded in any early King, as other nations; though Moses is said to be King in Jeshurun (Deut. xxxiii, 5), he was not King in the sense of David or Solomon. The Lord God was their King (1 Sam. viii, 7; 1 Sam. xii, 12).

But we are told positively that Solomon sat in the throne of the Kingdom of the Lord as King over Israel (1 Chron. xxviii, 5). "Then Solomon sat on the throne of the Lord" (1 Chron. xxix, 23); 2 Chron. ix, 8: "Blessed be the Lord thy God, which delighted in thee to set thee on His throne, to be King for the Lord thy God." Here then we see the intention of the Lord our God as to the earthly throne.

The sin of Solomon brought about the disruption eighty years after David was first set upon the throne of Judah, then over Israel. Israel was cast out of the land. Judah only remained, but under Zedekiah lost the Kingdom.

We must retrace our steps to the time of "that Ahaz." "This is that King Ahaz." We are told in 2 Chron. xxviii, 19, that "the Lord brought Judah low, because of Ahaz, King of Israel, for he made Judah naked and transgressed sore against the Lord; and Tilgath-pilneser, King of Assyria, came unto him, and distressed him, but strengthened him not . . . and in the time of his distress did he trespass yet more against the Lord; this is that King Ahaz. For he sacrificed unto the gods of Damascus, which smote him; and he said, because the gods of the Kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him and of all Israel." When we come to see what Isa. vii tells us of Ahaz, we gather the character of a weak-minded, unfaithful king, who forsook the ways of both his father and grandfather, following the bad advice of some of his courtiers. From what is told us in Isa. xxii, there appears to have been an alien as the treasurer at the Court when Hezekiah, the son of Ahaz, came to the throne. Shebna, described as a foreigner from the fact that his name is un-Hebrew. The curse pronounced against him marks him out. Isa. xxii, 15: "Thus saith the Lord God of Hosts, Go, get thee unto *this treasurer*, even unto Shebna, which is over the house and say, What hast thou here? And whom hast thou here that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? Behold the Lord will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down." What follows, taken with Isa. vii, 10: "Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God, ask it either in the depth

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or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord." In fact, he refused to have anything to do with Israel's God. Coupling these things together, we think we see the influence this foreigner must have had on Ahaz. Then follows, in Isa. xxii, a prophecy concerning the transference of the sceptre of David, called here "the key of the House of David" (read 20-25). Now this could not be said to have happened in Judæa. We propose that subsequent events with the sequence of the narrative lead us to the unravelling of the story. The key of the House of David is an expression very much the same as in Rev. iii, 7: "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth." (Isa. xxii, 22.)

The sure place could not be Palestine, it must be "the place appointed" (2 Sam. vii, 10). This is metaphorically represented in "Eliakim, the son of Hilkiah," "whom God establishes"—"Jehovah is my portion." Anti-typically, "the government shall be upon His shoulder." (Isa. ix, 6; xxii, 22; Rev. iii, 7.)

The 23rd chapter, immediately following this transference of the key of the House of David, gives us the history of Tarshish, with the burden of Tyre. Here it is the ships of Tarshish that are to be so much concerned at the fall of Tyre. The chapter tells us that Tyre is "the daughter of Tarshish" (v. 10), and also that Tarshish is a daughter of Zidon (some *com.* say this is probably Zion). We can understand from Josephus that Tyre was built 240 years before the Temple of Solomon; this may be the building upon the rock, not the mainland city; for in the time of Joshua it was then "the Strong City of Tyre" (Josh. xix, 29). Great Zidon in the verse before. Great Zidon is previously mentioned (Josh. xi, 8), but we never hear of either of these two having been besieged, nor in the conquests stated as a city taken. We infer that the old Canaanites, Zidonians (Gen. xi, 5-19), were not the same, but had probably made way for the Shepherd Kings, the Hyksos, who built Jerusalem and conquered the country to a certain extent; from these came the Phœnicians, they spoke the same language as the Hebrews, but had some Canaanite mixture in them. There is no doubt that Dan, Asher, Naphtali, over against them Tyre and Sidon and contiguous, greatly assisted or were the backbone of the trading element. Josephus, and also the Word of God (Jos. Ant. viii, iii, 4; 1 Kings vii, 13; 2 Chron. ii, 14), give us to understand that the father of Hiram, Ur, was an Israelite, "a man of Tyre"; his mother of Dan and Naphtali. The makers of the benches for Tyrian ships were Asherites (Ezek. xxvii, 6). Dan and Asher we know had shipping in 1296 B.C. (Judges iv, 17). The ships of Solomon were called "the ships of Tarshish," and the seamen of Tyre helped them in their Navy, both at Ezion-geber, the Arabian coast, and also in the Mediterranean. We are informed by Sir Edward Creasy, "History of England," that the tin from Britain furnished the alloy to the gold of Solomon's Temple. In the reign of Solomon there were Hebrew colonists in Spain, and at Segontium (modern Murviedro), near the river Iber, there were Hebrew epitaphs and other inscriptions, two of these relating to the time of Solomon: one an epitaph to Adoniram, the collector of Solomon's tribute (see Villanpanto's Ezekiel). We also have a connecting link to Britain. Seguntium occurs twice or three times, in the province of the Segontiaci, and in Wales. In the Ulster King-at-Arms', Dublin, "Etruria-Celtica," we are told the language of the ancient Irish was Hebrew, and the colonization of Ireland from Etruria is given as prior to 700 B.C.

The Rev. Charles Forster, in "A New Key to the Discovery of the Ten Tribes," also tells us of the colonization of Spain by Simeon, Judah, Benjamin and Levi at the time of Nebuchadnezzar, and gives us from tablets in Holland to-day the story of four cities in Spain bearing the same names (or Hebrew names of cities) in Palestine: Makkeda, Lusitania, Ashkelon, and Toledo; in the latter place is the most ancient Jewish foundation of that era (583 B.C.). Now all Irish tradition, "History of Four Masters," etc., etc., give the coming into Ireland of these Hebrews from Spain, bringing with them the Laws of Moses.

In F. R. A. Glover's "England the Remnant of Judah and the Israel of Ephraim," we have the most graphic account of Tea Tephi and Jeremiah coming to Ireland about the year 583 B.C.

Now Isaiah xxiii gives us the lament of Tarshish (Israel) at the fall of Tyre, and gives us some excellent accounts of what became of the wealth of Tyre. First, the Bible says, Tyre left nothing for Nebuchadnezzar to take. "Her own feet shall carry her afar off," i.e., by her own ships. All her merchandise came to Britain, where Israel had already come before. The 24th chapter, first part, tells us of the devastation of the land of Israel, and that when it is overthrown some of them shall come into the Isles of the West. "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done, they shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore, glorify ye the Lord in the fires, even the Name of the Lord God of Israel in the Isles of the sea. From the uttermost part of the earth have we heard songs, even glory to the righteous."

The transplanting of Tea Tephi is graphically told in Ezek. xvii, 22-24, and the exact date is when Nebuchadnezzar took Tyre (Ezek. xxix, 21).

Jeremiah also tells us a good deal about this. First of all, his commission was "to root out, to pull down, to destroy, to build, and to plant." Where did he build and plant? He refers in xvii, 12, to "A glorious high throne from the beginning is the place of our sanctuary; O Lord, the hope of Israel, all that forsake Thee shall be ashamed, and they that depart from me shall be written *in the earth*, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved, for Thou art my praise." "The earth" means the Babylonian earth, afterwards Rome. Not written amongst Israel.

In xv, 11, Jeremiah is told: "The Lord said, Verily it shall be well with thy remnant; Verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction. Shall iron break the northern iron and the steel? . . . And I will make thee to pass with thine enemies into a land which thou knowest not. . . . Thy words were found, and I

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did eat them," etc. The iron is Rome, the northern iron and steel is Britain. Ezek. xvii, 22-24, shows it is God's work. " I will take," " I will set," " I will crop off," " I will plant," etc., etc. The story of Jeremiah's shipwreck and his finally finding himself where he did to the North of Ireland.

Here we leave the story. However, let us call to mind Our Lord's injunction, " Seek ye first the Kingdom of God, and His righteousness." Surely these words mean what they say. This is a Kingdom set up by the God of Heaven. There is a Kingdom (Luke ix, 27) of God, even then to be discerned, before all standing about Jesus had passed away (Mark ix, 1). Whoever came to Britain with Joseph of Arimathea saw it here set up in Christ over Israel. St. Paul must have known of it, and most likely himself came to Britain. Aristobulus also saw it.

We are privileged to see God's work in building up this Kingdom. Is it not an appeal to all in justification of God's promise to David? That here Jesus, Who knew all men and would not commit Himself to the Jews, yet committed Himself to Israel, as the Epistle to the Hebrews, St. James and St. Peter testify. Therefore He commissioned His disciples to go to the uttermost part of the earth (Acts i, 8; Isa. xxiv, 16), and there they should find His Kingdom.

CYCLE OF SEVENS.—III.

By W. J. Foster.

Seven times of Revelation xi.

The *Seven* times of this prophecy are divided into two, three and a half times.

Second verse reads :—" But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the Holy City shall they tread under foot forty and two months" (42 months).

Forty-two months, on the prophetic basis of 30 days to the months, would be $30 \times 42 = 1,260$, and on the one year to the day would be 1,260 years.

The treading-down of the Holy City began by Nebuchadnezzar in the year 597 B.C. (Historians' History of the World); 1,260 years from 597 B.C. ends in the year A.D. 663. At the close of A.D. 663, a conference was organized by British (Covenant Man) and Anglo-Saxons (English Sons of Isaac) to discuss the question of Pagan aggression and Papal abominations; the conference lasted until A.D. 666, when the decision arrived at was: we as a Church and people would never more acknowledge or tolerate Paganism or Papacy.

I think we may reasonably presume that the treading-down process applied to a people equally as much as a land; that being so, it must have been a Covenant people, and, at the expiration of the period indicated, that people must in consequence make a stand against the unholy element involved in the treading-down, not of land only, but of that particular people. The Gentiles therefore must meet with opposition at the end of 1,260 years, to break the oppression by which Israel's spiritual and temporal aspirations were held in check.

We find in history that the action of British and Anglo-Saxons from A.D. 663 to 666 was against the very powers that crucified their Lord, and that was Pagan Rome.

The decision of A.D. 666 was sufficient to prove a connection in history of the fulfilment of the period in question; it coincides with the 666 of Rev. xiii, 18, which foretold and identified this particular apostasy. This same year, A.D. 666, is recorded as the Lateinos and Romiith, the Greek and Latin numerical equivalents of which is 666; the words also signify that same oppressive Gentile Pagan Rome.

This definite stand by God's Covenant people brought about the establishment of the National Christian Church of British-Israel. We now get the second half of "*Seven* Times": third verse:—" And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days clothed in sackcloth."

We now take our starting-point for this second period of 1,260 prophetical days, which are years, from the end of A.D. 666, or the beginning of A.D. 664, that is:—663 + 1,260 = A.D. 1923-4. This period, too, concerns the trodden-down and homeless people of God, but a great change has taken place, for whereas they were previous to A.D. 663-4 under the despotic heel of Rome, they now have to witness, but even that witnessing must be done while being clothed in sackcloth.

The period through which sackcloth was worn was a period of repentance and suffering, following an offence to Almighty God. We therefore may understand that the 1,260 years of witnessing must be a period of great suffering and persecution. If we read history throughout this period, we find that Christianity was only established through much persecution from the declining Gentile despotic Power.

In spite of "Smithfield Fires" and the "Executioner's Block," besides thousands of other terrible persecutions, the Lord's people persevered in their witness, as recorded, and established the Church of Christ. The proof of the British people being the testimony bearers, the witnesses of God, are given in Rev. xii, 6. " And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there 1,260 days" (years). This is the period of witness, and the British (Covenant Man) are the people implied.

This period of witness being ended, we read what is to follow (Rev. xi, 7, 8, 9): " And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually (not geographically) is called Sodom and Egypt, where also Our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves." This, too, must be considered on the same prophetic basis as the other days, and would mean $3\frac{1}{2}$ years (*half Seven Times*), beginning A.D. 1923-4. By examining closely this prophecy, we notice in the eighth verse: " Which spiritually," a definite expression certifying that it could not be the geographical position of the earth's surface where Our Lord was crucified. It therefore must have a spiritual application.

Again, we read in the ninth verse: " And they of the people and kindreds and tongues and nations shall see their dead bodies," etc. This again proves the spiritual application,

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for even a schoolboy would understand the impossibility of all people, of all nations, being able to see dead bodies lying in one small area of the earth's surface. We again are those people, and, beginning with the year 1923-4 up to the end of that specified 3½ years, were very largely spiritually dead as a nation and people. Consider for a moment our Established Church. At the beginning of 1924 there began a definite open move on the part of our Bishops and Clergy, in conjunction with the English Church Union and the Confraternity of the Blessed Sacrament, for a return to and incorporation with that very Power by which the spiritual life of our ancestors was trodden down and crushed.

All peoples and kindreds and nations (Gentile) have (10th verse) "Rejoiced and made merry," and even gloated over the fact of our spiritual decadence, knowing well that when Britain forsakes her God she becomes a weakened Power, but "they shall not suffer their dead bodies to be put in graves." They shall not be able to take such steps that would permanently destroy the spiritual power which to a large extent is dormant.

Moses foretold this period of spiritual decadence (Deut. xxxi, 26-29). God had instructed Moses to write a book of law for guidance to the children of Israel, and when it was finished Moses said: "Take this book of the law, and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?" This command was to the Priests.

"Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you: and evil will befall you *in the latter days;* because ye will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands."

Moses speaks of the "latter days," not the early days. This evidently means the days approaching Our Lord's Second Coming, and, in keeping with Revelation, must be in our day. Can we see anything of this in the Established Church? Moses spoke first to the Priests, and then called the nation of Israel to witness. On those grounds the onus rested upon the Priests.

To-day ("the latter days") the onus rests upon the ecclesiastical order of Levitical Priesthood. What were they doing in the period of 3½ years of spiritual darkness? They were organizing to set up, in conjunction with the "Treading-down Power," new gods newly made, "the work of their hands," to do evil in the sight of the Lord. Transubstantiation? Yes; from A.D. 1923-4 they have worked to get transubstantiation statuary—the worship of bread and wine. They want Israel to believe that the blessing by mortal flesh (the priest), the physical properties of both bread and wine can be changed, and become the actual flesh and blood of Our dear Lord. Moses called the elders, the officers, and heaven and earth to witness, and also to make a stand. Our Bishops and Clergy want Paganism; the nation through Parliament says "No," but still they (the Clergy) do evil in the sight of God.

God says: "Call no man Father," "for I only am Father of all," yet they call each other Father, and demand their Church members to call them "Father" in open defiance to God's command. The conduct of the Clergy has resulted in making the Church appear in the sight of the people very little more than a secular organization.

Throughout the whole of the 3½ years ending July, 1927, very little opposition was shown to the erroneous doctrines of the Clergy, which fact strengthened their efforts to carry out the wish of Lord Halifax: that a union with Rome be effected before his death. *Thank God* there were a few trustworthy ministers of God who kept the faith: yes, just a little wholesome leaven. Now read the eleventh verse: "And after 3½ days the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them." Have we seen anything which would confirm this verse at the end of that 3½ years?

Yes, most assuredly we have: when the House of Lords passed the revised Prayer Book on July 6, 1927, the Clergy (that ecclesiastical Levitical order of English Church Union) believed the carpet was laid to the Vatican.

Moses said: "Go call the elders and the officers of the tribes." Yes, "the tribes," not only Levites, but the twelve tribes; they shall be warned; they shall be prepared to oppose these new gods. And so it was with us: did not the elders and officers of the tribes, those who represent the tribes in the House of Commons, witness against the Priests? Certainly they did, and great fear fell on all sane-minded men and women, and upon the Clergy; as proof of that, we find even in the Church Assembly the votes against doctrinal abominations have grown. The spirit of life from God is entering in, and is causing terrible fear among the Bishops and Clergy, who have not yet received the spirit of life from God; they are fearful of the future, and, I believe, hope that the representatives of the tribes will again reject the Book. Another sign can be found in community singing; 93,000 people at Wembley uniting to sing God's praises, with millions joining in by wireless. Again, Communism, Bolshevism, the direct enemy of Almighty God, which gained ground during the 3½ years of spiritual chaos, is being cleared out by the representatives of the tribes, by the very people who have to witness against the Levitical Priesthood. Why had not the Established Church taken the lead in this? How could they, when their time was entirely absorbed in framing and scheming for idol worship? Why are the Commandments removed from the once conspicuous place in the Church, and relegated to an almost obscure position; are they not conscious that it would be contrary to their desired, and even engaged in, idol worship? "Thou shalt not make unto thee any graven image, or the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth. Thou shalt not bow down to them, nor serve them."

The nation must condemn such practices, and must show these Clergy that they must give up such Pagan practices, or be moved from office.

It is an awful thing for the people to be compelled to pray Our Heavenly Father's mercy upon those who are self-

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righteous, and who occupy the position of teachers. God grant them the light of His Spirit on His Holy Word. In these enlightened days of prophetical fulfilment, it is a sad and sorry position for the Clergy to be in; one that brings to mind Our Lord's own words in Luke x, 31: "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side." This is just what they are doing to-day: passing by on the wrong side.

THE SHORTENING OF THE TIME.

By Dr. W. Gornold.

In view of the remarkably original interpretation of specific prophecy made by M. Van Lennep in The National Message of 11th August, it may be wise to pause and enquire if this interpretation is well founded. The statement made is, in brief, that whereas it is popularly believed that the first siege of Jerusalem by Babylonia occurred in the year 603 B.C., according to the A.V. marginal dating, and whereas the "seven times" which had to pass over Israel would on this basis extend to the year A.D. 1917, the first of these dates is not historically to be associated with the invasion of Jerusalem, but that the true date of the first siege was 551 B.C., and therefore the seven times are due to expire only in A.D. 1970, and since they are held to have expired in effect by the cessation of the "treading down by the Gentiles" in 1917, there has been a Divine "shortening of the times" by some 53 years. That is the general impression which is conveyed to the reader in the article referred to.

But is it a fact that the "seven times" appointed for the "times of the Gentiles" was ever prophetically spoken of as being possibly shortened? Scripture history tells me by its unerring calendarics and successive unbroken genealogies that King Josiah died in the year -604, that he was succeeded by Jehoahaz for three months, and he again by Jehoiakim, whose first year was -604. Now the statement in the Book is that "In the third year of the reign of Jehoiakim the king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it." This gives us the date -602 for the first siege of Jerusalem. Ptolemy's Canon gives the last of Nabopollaser and the first of Nebuchadnezzar 604 B.C., which is -603. It is therefore clear that profane and sacred history are in close accord as to the date of this event, and it is further proved by Ezekiel's "thirty years" which had expired in the year -592/3, which was the date of the second siege. "Seven times" from -602/3 will indicate the date A.D. 1917/18. Darius the Mede took the kingdom of Babylonia from Belshazzar in the year -533 and was succeeded by Cyrus, and he by Cambyses (Ahasuerus), in whose second year the "seventy years" were accomplished, having begun in the year -593, in the ninth year of Nebuchadnezzar. But the departure of the Shekinah (Gr. Parousia) was in the sixth year of the Captivity and is therefore dated -588, and the period of "seven times," equally with that of *sheboim shanah* (seventy cycles), will therefore expire in A.D. 1932. It is not generally known that the word *shanah* means merely a repetitive period, and though usually applied to the period of 354 or 365 days to indicate a lunar or solar year respectively, yet it may be and is definitely applied in prophecy to the successive planetary periods which give their names to the days of the week, and are thirty-six years (one-tenth of 360) in duration. The seventy shanah therefore indicate a period of 70 × 36, or 2,520 years, equal to "seven times."

The statement that the first siege of Jerusalem was in -550 is historically and scripturally inaccurate, and to say that this year was the first of Darius, son of Ahasuerus, is a further inaccuracy which ought not to be allowed to pass into circulation. The first year of Darius (Dan. ix, 1) was undoubtedly -516, but there is nothing in the text which should conduce to the idea that the desolations of Jerusalem began then, and indeed we know that there were two Captivities of Judah, the first being -602 to -532, and the greater deportation which took place in -593 and ended in -523. In the seventh year of Artaxerxes Longimanus (-456) we have the commencement of the "seven weeks and threescore and two weeks" of Daniel's Messianic prophecy. In this same year Ezra went up to Jerusalem. The "seven weeks" or forty-nine years expired in -407, and the "three score and two weeks" or 434 years would therefore end in A.D. 27, the year of the beginning of the ministry of Jesus, which extended for two and a half years, and was finished in A.D. 30 at sunrise on Sunday, the fifteenth day of the seventh month (Nisan) in His glorious Resurrection.

It will be apparent, therefore, to anybody who will take the historical calendar in hand and study it in terms of the Hebrew record, that the only epoch from which it can be said the "seven times" expired in 1917 is that first year of Nebuchadnezzar and the third year of King Jehoiakim which fell in the year -603. There is no Scripture authority for the "shortening" of this period, and reference to Matt.. xxiv will show conclusively that the Lord's prophecy of the "shortening" applies solely and specifically to "that time" of tribulation which is coming upon "all the world." May the consolation of the prophets be ours also in the days to come.

NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.

THE AFGHANS—SONS OF ISRAEL.
KING AMANULLAH.

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. 21.

Portions of the Israel exiles, as Sak-Geloths from Sakland on the Araxis River, established themselves in Arya, and parts of Turania, as Saghs and Sughudu. There they inaugurated the worship of Asha, Asa or righteousness. Thus, then, the land of Asha, Asa or Asia, a name later given to the whole continent.

This colonial empire of the Sakland Asen began to develop about 705 B.C., when they were fully liberated from Assyrian bondage, and had become a free and independent people.

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The ancient country of Bactria seems to have been the central land of their home and power.

These Sack-Galuths established several colonies, self-governing while under paternal care and protection.

Of the north-west Asiatic colonies and centres, the city of Van was chief and the actual capital.

These Saxon exiles or Sack-Galuths became so powerful as to defeat the Assyrians, capture and destroy their great capital Nineveh, and so break the Assyrian power that at an early date Cyaxares of Persia and Nabopolassar of Babylon finished the work. Thus Assyria was punished by the hand of Israel as predicted by the prophets.

Speaking of this event, Hannay says: "In 619 B.C. the Sak-Geloths swept down like a blizzard on Nineveh, destroyed the city, and broke the power of Assyria."

These Israelitish Sak-Geloths were now masters of *all Asia* as *then known*. For twenty years they remained in Sak-land, retaining their military ascendancy over other nations. During that period they founded several powerful colonies in Ariana, and established their own form of civilization wherever they went.

Many of the descendants of these people were in Bactria and adjoining regions in the time of Alexander the Great. He found these hardy, high-spirited Northern Highlanders to be a restless, ungovernable people, and sent a portion of his highly-trained army to subdue them.

Like Darius with the Scythians, he was unable to catch them, for as a people they moved eastward, invaded North China and settled there for a period of three generations. About 159 B.C. they returned from China as Yu-chi, took possession of Bactria and their fathers' old homes, and, in the wars connected therewith, forced a portion of their own stock southward.

Those whom the Yu-chi dispossessed and drove south were known as the Tahia or Daciae and Tokhari. Being forced southward by the Yu-chi, they came into collision with the Parthians, who made war upon them, and under their King Mithradates II defeated and drove them into the regions now called Afghanistan and North India.

In these highest highlands of Asia the Israelite ancestors of Amanullah and his subjects established themselves as the nucleus of a people who are yet to write their greatest history in mighty and heroic acts, that will astonish the world and co-ordinate them with the other Israel nations and peoples of this earth.

This year 1928 shows these Afghans their danger of being invaded from the north. They see and know full well that Russia is determined to invade India by way of Afghanistan at an early date.

That Russia so intends, and has so intended for a long while, is amply proved by the openly declared statement set forth in the will of Peter the Great. This declaration has been repeated hundreds of times since then, in the most public manner.

Just as the Prussians sang to the day—Der Tag—the day when Britain would be crushed by Prussian brute strength, so Russia has boasted for long years of the day when Britain would be driven out of Asia, and the great uncivilized Bear become dominant therein as civilized Britain's successor.

The reading, understanding world, during and before the Great War of 1914-1918, knew that Germany's war plans were undertaken, perfected and launched with brutal force upon the world for the purpose of destroying Britain and taking her place in the world.

So it is to-day. The reading world knows Russia has long aimed at, and is now planning, the conquest of Britain in Asia and North-east Africa. Just as numbers of British people are deeply conscious of the impending struggle, so the enlightened Afghans see a mighty war menace on their northern horizon.

When the struggle will come we cannot tell, but it will come without any declaration of war, and like a cloud-burst upon the astonished world. And the honest peace prophets will be astounded at their long-cherished peace delusion.

In the meantime the world peace manipulators will rejoice, imagining that they have successfully fooled the good of all nations of our Great Commonwealth into a perfect state of unpreparedness.

However, the God of peace is also the God of war, and holds the nations in leash. His is the plan; His the method; His the power; His the control; and His the perfected outcome through the refining process of Divine training for the good of all peoples.

CORRESPONDENCE.

NEBUCHADNEZZAR'S DREAM.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,—The interpretation of Nebuchadnezzar's dream that the feet and toes represent a fifth empire which is Turkey, as set forth by "Eynsford," is the most reasonable that I have read. The old solution created a hiatus between the end of the Roman Empire and the Great War, which has never been satisfactorily explained. The solution usually given cannot be accepted as satisfactory, as it introduces two great religious systems instead of military powers as expressed by the image; the whole period of the image was 2,520 years which, if you carry your identity only as far as the Roman Empire, leaves a gap unfilled by any great military power. If the military power of Turkey is included in the 2,520 years, then also the Turkish power should be represented in the image, and this is correctly shown by the mixture of iron and clay in the feet and toes.

This interpretation seems to be more in accord with the prophecies than the one with the two "little horns" or the ecclesiastical systems of Rome and Mahomet, as a study of history clearly shows that the little horn of Dan. viii was fulfilled in the time of Antiochus Epiphanes, and it can be equally as clearly shown that the little horn of Dan. vii has been fulfilled in its proper time and order by the late Kaiser, ex-Emperor of Germany and King of Prussia.

This new solution of Nebuchadnezzar's dream means the recasting of the whole of the prophecies of Daniel, and the severing of the connections that have hitherto bound the image of the second chapter to the fourfold vision of beasts in the seventh chapter.

A solution of the fourfold vision of beasts has been shown to me which is quite in accord with this new solution of the image of Nebuchadnezzar, and I welcome the article by "Eynsford" on that account.

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If you closely study the vision of the seventh chapter of Daniel and compare it with the vision of John in the thirteenth of Revelation, it will be seen to be the same vision, only Daniel saw four beasts and John saw one great beast comprising the four of Daniel, and then if you take the description of these beasts as given by Daniel, taking them word by word and sentence by sentence, you will find that they exactly describe the four great powers that fought against us in the Great War.

Now why did John see these four beasts as one great beast? I believe the answer to be that when the four beasts should arise they would do so altogether as one great organization or alliance of powers, bound together with one common impulse, and that being the destruction of the "saints of the Most High" (or the British Empire) as we know them to-day.

I will briefly identify them from the marks as given by Daniel.

"The first was like a lion and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man; and a man's heart was given to it."—Dan. vii, 4.

This beast represents Turkey, with empire spreading over three continents. This great empire was gradually reduced by the breaking away of various countries over which she ruled; this is signified by the wings being plucked. After the Balkan War the despotic rule of the Sultan was broken and a new system instituted, a new constitution was given to it.

The second beast was like a bear and it was raised up on one side, and three ribs were in his mouth between his teeth: and they said thus to it, Arise, devour much flesh.—Dan. vii, 5.

Bulgaria the treacherous, seen here lying down, after being severely mauled by her three allies upon whom she had turned, after the Balkan War, and the emblem of her treachery, the three ribs in her mouth. Then came the Great War and Germany called upon her for help, signified by the words, "Arise, devour much flesh."

The third beast was like a leopard, which had on the back of it four wings of a fowl; the beast also had four heads; and dominion was given to it.—Dan. vii, 6.

Hungary is here depicted, the four wings signifying states into which the country was divided, viz., Hungary proper, Transylvania, Crotia and Slavonia. By heads dynasties are signified. Hungary has had four. They were Arpad, Anjou, Hunyardi and Hapsburg. "And dominion was given to it." In these few words the whole history of the addition of the Austrian states to Hungary is given.

The fourth was terrible and powerful and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces and stamped the residue with his feet and it was diverse from all the other beasts that were before it and it had ten horns.—Dan. vii, 7.

It needs little description of mine to identify modern Prussia with this beast. Her history has been one long chapter of ferocity and barbarous treatment towards her enemies, a treatment which had its complete example in her occupation of Belgium during the Great War which fully justified the description "it devoured and brake in pieces and stamped the residue with his feet."

The ten horns signify kingdoms. The empire as ruled over by the Kaiser and which was developed by the Great War comprised ten kingdoms, besides many smaller states and principalities. They were Prussia, Saxony, Bavaria, Wurtemburg, Austria-Hungary, Bulgaria, Serbia, Montenegro and Belgium, and we are told that the "little horn" plucked up and rooted out three of them, and we know that the war had not been on long before Belgium, Serbia and Montenegro were completely plucked up and rooted out; so the natural sequence is that the ex-Kaiser represented the "little horn." Was he not known as the great blasphemer of Europe, and did he not say many bold things and generally act to the life the description given by Daniel of the "little horn"? Power was given him to continue forty-two months, and if you calculate from the time that Bulgaria joined the alliance, March, 1915, when the fourfold beast became manifest, until she was forced to capitulate, September, 1918, you will find that the number of months that the beast held together was exactly forty-two. It then suddenly fell to pieces, culminating in November, 1918.

Much more detail could be given, but it would unduly lengthen this article. Suffice it to say that it becomes necessary for us to look again into those old prophecies of Daniel, and see that by the failure of our forefathers to see a fifth kingdom in the image of Daniel in the feet and toes has led to many erroneous ideas.

Yours, etc.,
"ASTEL."

MAN AND EARTH: A CO-ORDINATED CREATION AND INTERDEPENDENT.—PART V.

BY BEN ISRAEL.

SUFFICIENT evidence is presented thus far to prove the assumptions of this argument, though the treatise would be incomplete without an answer to the final question of the last chapter. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."—Rev. xxi, 1. Turning from Peter's prophecy to the twenty-first chapter of the Apocalypse, we have the marvellous fulfilment both of 2 Peter iii, 5-13, and Isaiah xxxiv, 4. Physical details do not concern us so much now as the amazing fact that the earth, in the final reconstruction, is assigned her place as the representative of universal matter. Even more overwhelming is the added knowledge that the new earth, eternal, is the Throne of the Everlasting Father, Almighty God!

How far short do our concepts fall when we presume to set standards and explain the way with respect to the economy of the Kingdom of God! How forcibly the announcement of Jehovah strikes home! "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah lv, 8-9. Please mark the significance of these numbers. In the holy light of the marvellous Revelation, we learn that in the new earth, He, Theos, the Father, will found His capital city of the new Jerusalem. Its fortunate inhabitants, for ever blessed, are the multitudes of the saved who washed their robes and made them white in the blood of the Lamb. They

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overcame in this present world, not by culture, but by acceptance of the atoning, sacrificial blood, and the resurrection power of Jesus. In the old world, men in unbelief seek rest in the possession and exploration of matter. In the new earth, the employment, joy, rest, of the glorified multitudes appear expressed in praise and glory and honour to Him Who was dead, but liveth for evermore, falling down continually before Him in adoration of His Divine majesty, of His ineffable love and glory. We are not impugning human endeavours by contrast, but would call to mind that, subsequent to 6,000 years ago, man lost a considerable portion of his God-given knowledge by rejecting the God of truth and taking unto himself the gods of error. Certain ancient documents prove this, and the Great Pyramid stands to witness. One of the sad results is the occasion of several thousands of years of laborious research to regain, by human means, scientific facts, many of which we now know were understood in the beginning as revealed knowledge. Ancient Hebrew astronomy is evidence in proof of the latter. The Book of Enoch, prophet and scribe, is quite illuminating as to how we might have attained unto secular knowledge and wisdom under the direct favour and tutorage of "The Head of Days." But to return to the Apocalyptic scene before us; there is now no discord among the terrestrial notes, since they have been perfected into the harmonies of the heavenly. Human voices blend with celestial harps, and even nature, at last, is at peace with her Maker: for the voice of the cruel, remorseless sea is for ever hushed, and the sun's blazing photosphere no longer parches the desert, nor nurtures the dreaded cyclone in the heart of oceanic solitudes to devastate that happy, glorified, country. For they have no need of the sun by day nor the moon by might: for there shall be no night there, "and the glory of God did lighten it and the Lamb is the light thereof." Listen to the further testimony of the eye-witness in Patmos. "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."—Rev. xxi, 3-4.

In conclusion, we have in mind a sublime passage from the Psalms which has a bearing in the direction of modern research. "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end."—Psalm cii, 25-27.

This is one of the most comprehensive references in Scripture to the material creation, and definitely establishes metamorphosis of matter as the time policy of the Creator. The datum of the age of the earth is with respect to its foundation; the writer, evidently, having in consideration the fact that it had already experienced change since the founding.

God's creation of the heavens and the earth is reiterated and emphasized in Scripture, as if He has the egotistical scepticism of man constantly before Him. Many students, in conformity with the evolutionary theory, regard the earth as now diversified as at her best, having passed through a long series of changes into the higher, organized state of the current period. That changes have occurred is evident. That such, if due to evolutionary development, would require an incomprehensible lapse of time may appear rational, and may be satisfactory to them who cannot receive the vital truth of Scripture; but we are compelled to substitute their postulated millions of years with the catastrophic theory which agrees in all particulars with the sacred record. Indeed, it is the only explanation harmonizing with the known facts of geology and earliest historical data. It is the only adequate answer as to the cause of drift, and the manifold confusion in the stratigraphy of the earth's surface. There has not been since man's advent in the earth a co-ordination of natural forces of a character sufficient to engulf the hemispheres, form the coal measures, accumulate subterranean lakes of oil, burying the flora and fauna of the world—at once, so deeply, so quickly, and in such a way, that their remains are brought to the surface now in the form of fossils, concerning which thinking men are so much in disagreement. Fossils, far from proving a long succession of evolutionary ages, are, on the contrary, mute evidences of the awful catastrophe that overtook this planet when in a highly organized state as pertaining to plant and animal life, the overthrow and ruin of which we glimpse in Gen. i, 2, and in the partial recovery from which we see in the physical and geological features around us. As regards the so-called "Geological Ages," we respectfully refer the reader to the argument of Professor George McCready Price, "New Geology," *in extenso*. Past changes are enough in evidence, but the Psalmist informs us the foundation was laid of old.

If the evolutionist can get comfort out of that, he is welcome to it; it is for him as well as us. It is fundamental truth. Geology, so far, has to do with surface rocks, not over a mile and a quarter toward the interior, and tells us many interesting things of the diversification of the stratified formations, and but little with respect to primary rocks. They may be much older than the most enterprising of evolutionists aver. They may excel in age some of the distant luminaries in the heavens that have already burned up. Speaking about the stars, the Psalmist impresses us with their really ephemeral nature. To be sure, he is drawing a comparison between matter and Creator, but reveals thus His settled policy of change with respect to matter, manifestations of which have been witnessed in the "stellæ novæ" and nearer conflagrations in our immediate universe. In contrast with the finite, changing creation, attention is fixed upon the changeless, infinite God, Creator. The physicist has discovered and demonstrated many laws governing matter; and, if he sets Revelation aside, it has occurred that natural laws are "fixed," unchangeable. This would be true if matter were eternal. Since all forms of matter with which we are acquainted are temporal, we conclude that natural law proceeds as far as the subject governed. We have become accustomed to observe the phenomena of natural laws in the revolving systems around us until we have formed the habit. Some of these things we are at a loss to explain in spite of our habit. We have never seen a planet or star at rest. Some rotate so slowly upon their axes that we can comprehend, possibly, an absence of diurnal rotation. That a body could remain fixed and motionless in mid-space is entirely beyond

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our experience. Acquired science says, "Impossible"; the Bible replies, "All things are possible with God."

What we know of the operation of physical laws is confined to the region dominated by the telescope, and to our limited experience within the limits. The range seems enormous. What is beyond we have no knowledge. We are plainly told that the heavens will wax old like a garment, and, like a scroll, be rolled up and vanish away. We are assured that God will set up His throne in this earth after He has purged, changed, and removed it to another place; and that He will dwell among men.

We cannot conceive of God's throne revolving around some other centre. Our theology compels us to the belief in God as the centre of all motion, the origin of all law. In Psalm ciii, 19, David makes this statement, "The Lord hath prepared his throne in the heavens." This preparation, we believe, began with the dawn of time and is still in process. At the mighty rolling up of the heavens and the consolidation of the spheres and the founding of the THRONE and CAPITAL of GOD in that consolidation which St. John assures us is a "new earth," the latter must be centric, and, like the King, established for evermore. Those of us who are so happy as to be awarded a place in that marvellous, celestial, terrestrial "House of many mansions" will, doubtless, experience laws, constitutions, functionings, demonstrations of energy, undreamed here; for, are we not assured: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."

REVIEW.

THE TIMES OF THE GENTILES.*

BY BASIL STEWART.

MR. BASIL STEWART is a writer on the Pyramid, and he is an investigator of Prophecy from the standpoint of the Historical School.

Much space is given in this work to combating the claims of the Futurists. Mr. Stewart caustically reminds these gentlemen that their school is founded upon the prophetical investigations of the Jesuits, and he regards such foundation as probably unstable. Nevertheless, despite Mr. Stewart, this mode of thought will continue, and for two reasons.

The first reason is, that there may be just an atom of truth in their conjectures. For instance, though Mr. Stewart disagrees with them *in toto* on the point of Antichrist being a person—he points out that Antichrist is a system—nevertheless he at length admits (p. 112) what is virtually their main contention, that there may be and perhaps will be in the future an atheist ruler possessing enormous power for a space of three and a half years. Again, he foretells a direful overthrow for the Church of Rome, and that in times near at hand. But so did Cardinal Manning. To Manning "the apostasy of the City of Rome from the Vicar of Christ and its destruction by Antichrist" was certain. "Malvenda," wrote Manning, "states as the opinion of Ribera, Gaspar Melus, Viegas, Suarez, Bellarmine, and Bosius, that Rome shall apostatize from the faith." So really it seems as though Mr. Stewart, the Futurists, and the ghost of Cardinal Manning have nothing to do but to shake hands over the coming Roman debacle, gleefully or otherwise.

The second reason is this—that there is, in the minds of many Christian men, a deep-rooted distrust of British-Israel teaching, such distrust being in some cases traceable to the perusal, in earlier life, of the works of the late Mr. David Baron. Mr. Baron, unfortunately, only saw one half his subject, and saw that half wrongly, and his writings have done harm. Now, you cannot be a Historicist without having the fact staring you in the face that if the punishment of Judah terminates at three definite points, 1917 (capture of Jerusalem), 1923 (abolition of the Caliphate), and 1936, then the punishment of Israel has also terminated at three definite points, which we personally take to have been 1780, 1800, and 1845. The Historicists admit the Judah cycle. They are compelled to. They are logically compelled therefore to admit the Israel cycle. But this pins them down to the British-Israel position, because no other nation inherited the promises—as Britain most certainly did—between 1780 and 1845. As we have elsewhere expressed it, "If you are a Guinnessite, then you are a British-Israelite." Sooner than honestly face this fact, multitudes will weakly transfer their allegiance from the Historicist to the Futurist camp. Frankly, the Futurists are welcome to them.

One of the most interesting questions dealt with in this very thought-provoking volume is the interpretation to be placed respectively upon the "little horns" of Daniel vii, 8, and Daniel viii, 9. The former Mr. Stewart considers representative of the Roman Church, the latter of the Greek. Concerning the former we have no quarrel with him. Concerning the latter we should like to quarrel but can't.

We confess to a certain respect for the Greek Church, at any rate as compared with the Roman. The late Rev. Dr. Alexander Whyte, of Edinburgh, stated that on the matters of the being and attributes of God, no writers were worthy to compare with the Fathers of the Greek Church. Mr. Stewart, on the authority of another writer, charges this Church with the error of transubstantiation. This charge is erroneous. Between the transubstantiation of the Romans and the consubstantiation of the Greeks there is a difference so vast that some loyal Anglicans and some loyal Wesleyans could hold the latter view. At any rate Mandel Creighton and Hugh Price Hughes seem to have leaned that way. The Romans, as our author proves, have sedulously kept the Bible from the laity. But the Greek Orthodox priests, as Stephen Graham proves, urged the Russian peasantry to the study of the Gospels.

At the same time it has to be admitted that all is not well with that Church. Dean Stanley thought more hopelessly of it even than the Roman. Its final Nemesis may come. In the mind of Mr. Basil Stewart there is no doubt about the matter. Neither is there any doubt, in our own mind, as to the ability which he has displayed in dealing with this thorny subject.

The "Times of the Gentiles," Mr. Stewart believes, will have their termination in 1936. He has supplied us with a valuable prophetic chart, which greatly aids in the clarifying of the problems at issue. And in the said chart there is a

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section—explained at full length in the text—devoted to this year. The proof is fourfold. His starting-points are the final captivity of Judah (585 B.C.), the battle of Issus (333 B.C.), and the setting up of the Mosque of Omar (A.D. 639), the latter event leading him along two lines of interpretation. All these prophetic sequences bring him to one and the self-same year, 1936, which he alludes to as the " final year of the Times of the Gentiles and close of the present dispensation."

British-Israel teaching has, thank God, transformed hundreds of atheists into God-fearers, thousands of nominal Christians into vital Christians, Reader Harris the agnostic into Reader Harris the founder of the Pentecostal League. Said a retired clergyman recently to the present writer : " I should be glad to study any literature you have on the question of British-Israel, for during an experience of fifty years in the active ministry I have found that, in whatever parish I laboured, the most believing, most praying, most spiritually-minded members of my congregation were British-Israelites."

We commend this work. It is thoughtful, compact with information, the result of prolonged investigation. It is optimistic. It does not pander to the sensation-monger. It is for the serious student. We hope its circulation will be in accordance with its merits.

P. W. THOMPSON.

JERUSALEM.

NEW Y.M.C.A. BUILDING—CORNER-STONE LAID BY LORD PLUMER.

A MOST impressive ceremony marked, on Monday afternoon, the laying of the corner-stone of the huge new Young Men's Christian Association Centre, which is being erected at Nikephoria, on the right hand of St. Julian's Way going down towards the railway station.

A large crowd of notables, religious and lay heads of community, Government officials and foreign consuls, a full attendance of members of the Y.M.C.A. and inhabitants watched His Excellency the High Commissioner formally laying the stone. The preceding and subsequent ceremonies, which were brief and simple, were very impressive, and added to the solemnity of the occasion.

The ceremony commenced at about five o'clock, with an Invocation spoken by His Beatitude the Greek Orthodox Patriarch, and was followed by a statement made by the Vice-President of the Jerusalem Y.M.C.A., Mr. D. G. Salameh, who stressed that their intention was to create a cultural and social centre for the youth of all creeds. He thanked the anonymous donors and all those who assisted in the matter, particularly Dr. Harte, the General Secretary, the indefatigable worker of the Jerusalem Y.M.C.A., who is more than anybody else associated with the building project.

Mr. Salameh, in conclusion, extended the best wishes of the Association to Their Excellencies on the occasion of their forthcoming departure from the country and presented Lord Plumer with a life membership of the Jerusalem Y.M.C.A.

His Grace the Armenian Bishop followed with a reading (in the melodious Armenian tongue) from the Prophets, reading the first to third and tenth to twelfth verses in chapter lxii of Isaiah. Pastor Rev. W. H. Hertzberg then read Psalm xxiv, " The earth is Jehovah's and the fulness thereof," in Hebrew.

The congregation stood to hear spoken in Aramaic by the Syrian Metropolitan of Jerusalem verses 24 to 29 of chapter vii of St. Matthew. The next item in the ceremony was a reading in English from Corinthians, chapter iii, verses 9 to 23, by the Rev. C. T. Bridgeman. An Arabic prayer by the Rev. Saleh Saba, and a hymn sung by all (" O God, our help in ages past "), terminated the first part of the proceedings.

After a short interval, a case containing the documents relating to the building was placed in the corner-stone, and the trowel presented to His Excellency by Mr. Manassah Hannush, the Recording Secretary. After having laid the stone, the High Commissioner delivered a short address. The new building, he said, will stand as one of the most distinctive features of the modern Jerusalem. The youth will come here for studies and recreation, and learn here a spirit of brotherhood. If this spirit prevails, Palestine problems can be solved and success is certain. His Excellency expressed on behalf of all those present his sincerest thanks to the Board of Directors who dealt with the building, and especially to Dr. Harte.

Following the laying of the stone, all members of the Y.M.C.A. present said a short prayer, and all joined in with the Lord's Prayer.

A Benediction by the Rev. Canon Hanauer and the singing of the British National Anthem ended the proceedings.

The new building will be an imposing one, and its site commands an excellent view of Old and New Jerusalem and the outlying suburbs, with an excellent perspective over the Moab and Judean ranges.

The site is eight and a half acres in size, and it is hoped that the whole building will be ready for occupation at Easter, 1930. It is understood that the funds for the sites—considerably over £100,000—were secured from America and Australasia, that the building is being constructed from anonymous funds donated through the Central Union Trust Company of New York, and that £10,000 have been secured in Great Britain through the English National Council of the Association. Workers of all creeds are employed on the building, and their number ranges from 225 to 300. When completed, it will be the largest Y.M.C.A. building in all Asia.

Provision is being made in the building for a commercial school, industrial trade classes, a small school for the training of Y.M.C.A. workers, and a mid-winter school for Christian workers in other countries. A large auditorium, to seat almost 900, will also be a feature of the Centre.—*Palestine Weekly, July 27th*, 1928.

" Place not thy amendment only in increasing thy Devotion, but in bettering thy life. This is the hypocrisy of this age ; that it slights good morality, and spends its zeal in matters of ceremony, and a form of godliness without the power of it."—FULLER.

* * *

" Know, without star or angel for their guide, who worship God shall find Him. Humble love, and not proud reason, keeps the door of Heaven ; Love finds admission where proud science fails."—YOUNG.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are glad to hear of a goodly number who propose to join the party for Kew Gardens this (Saturday) afternoon at 3, inside the Lion Gate, and for tea at 4.30 at Christ Church Hall, and the public meeting thereafter. As we said in our last issue, if the weather should prove too wet for the Gardens, the party will please meet at the Hall.

* * *

In response to enquiries, we would say that the vouchers for cheap railway fares for the Congress are now ready, and we shall be pleased to supply any number required. They are signed by the Secretary-General, as stipulated by the railway authorities. The recipients must fill them up; they may then present them to the booking office at any railway station (outside the London area) in England, Scotland and Wales, when tickets will be issued on payment of the reduced fare to the booking clerk. It must be distinctly understood that reduced fares cannot be obtained without the vouchers, and that *we cannot issue railway tickets*; only the booking clerks at the stations can do that. No money therefore for railway tickets should be sent to us. Travellers can, if desired, begin their journey to London on Saturday, September 29th, or any day thereafter up to October 13th, and may return any day up to October 15th. Travellers may have reduced fares for as many journeys as they wish between the dates named, provided they secure from us vouchers for each journey, and this privilege is, of course, of special advantage to those who are unable to stay in London for the whole period of the Congress, but are able to attend certain meetings, return to their homes and come back for others, which those residing within easy distance of London can do daily if they wish.

* * *

Posters and leaflets for the Congress and for the Lantern Lecture are now ready, and may be had in any quantities by those who can use them. We earnestly ask that all who can help by the display of posters and the circulation of leaflets will please do so. We want to fill the great Hall at every meeting, so that the greatest possible numbers may hear the wonderful messages the speakers will deliver. No British-Israelite should miss these meetings, and all should endeavour to bring as many as they can who are not B.-I.'s. The tickets for reserved seats are selling well, and those who wish to secure seats should apply without delay. All can be sure that experienced speakers will address every meeting.

* * *

Our Branch officers are requested to inform us of the names and addresses of their delegates to the Congress. Morning sessions for delegates and members will be held at Headquarters as usual from Tuesday, October 2nd, to Saturday, October 6th, inclusive, at 11.15.

The adjourned Annual Meeting of members for the election of the Council of the Federation will be held on Thursday, October 4th, at 5.45.

* * *

Branches are invited to join Headquarters in holding Prayer Meetings for the Divine blessing on the Congress.

* * *

We appeal to our readers for liberal donations for the expenses of the Congress. Publicity is an expensive item, but money is well spent thereon. We think we can venture to say that long experience has taught us this, and that our friends can trust us to use what they are kind enough to give to the best possible advantage, and the amount of publicity we can undertake must depend upon the donations we receive. We beg that no effort may be spared to make sure that great numbers shall hear the exponents of the Israel Bible Truth. We need help quickly.

* * *

Erratum:—In our issue of August 11th, page 505, second column, last paragraph, third line, "Ye are Israel" should read "*We* are Israel."

* * *

The South London Branch will resume meetings on the first Tuesday in September, at 8 p.m., in the Y.W.C.A. Hall, 195, Lavender Hill, S.W.

* * *

Good meetings have been held in Brockwell and Barking Parks by our open-air speakers, and names were handed in for B.-I. literature.

* * *

A successful Garden Meeting has been held at Leamington, by kind invitation of the Misses Dartnell. Miss Beck gave a deeply spiritual address. A rally for the Midland Area is to be held in Leamington at the end of this month.

* * *

The Rev. Pascoe Goard and Professor Edward Odlum are to address a series of meetings in Toronto, from September 5th to 11th, on their way from Vancouver to London for our Congress.

ENGAGEMENTS FOR NEXT WEEK.

BATH, 5, Argyle Place, Thursday, August 30th, at 3 p.m.
Do. do. Sunday, Sept. 2nd, at 3 p.m.
Do. do. Tuesday, Sept. 4th, at 7.30 p.m.
} Rev. Commander Roberts.

CARDIFF, Central Y.M.C.A., Tuesday, 28th, at 7.30.

CLAPHAM COMMON, Open-Air, Sunday, 26th, at 3.30 and 7.30.

HULL, Church Institute, Albion Street, Monday, 27th, at 7.30.

RHYMNEY, British-Israel Hall, Tuesday, 28th, at 7.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 29th, at 7.30. Mr. J. Foster Beaver.

TEIGNMOUTH, DEVON, Temperance Hall, Tuesday, 28th, at 3 p.m. The Rev. Commander Roberts, R.N.

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CONTENTS.

	Page
Hours with the Prophets.—VIII. By the Rev. W. Pascoe Goard, F.R.G.S.	545
Egypt. By Dr. T. G. Wakeling, O.B.E.	547
Cycle of Sevens.—IV. By W. J. Foster	549
England. By the late Dean Farrar, M.A., D.D.	550
Nebuchadnezzar's Dream... By C. H. A. B.	551
Address. By the Rev. Maxwell Carnson, F.R.G.S., F.R.S.A.	552
Let the Bible Speak for Itself? By the late Rev. Prebendary H. W. Webb-Peploe, M.A.	554
Questions and Answers. By the Rev. G. H. Lancaster, M.A.	557
Correspondence	557
The Secretary-General's News and Notes	558

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.

HOURS WITH THE PROPHETS.—VIII.

JEREMIAH.

By the Rev. W. Pascoe Goard, F.R.G.S.

The Book of Jeremiah is a contribution to the great prophetic story. Taken by itself it is a fragment without beginning and without ending as far as the great drama with which it deals is concerned.

The Pentateuch and all the succeeding Books form the preface to the Book of Jeremiah; especially does the Book of Isaiah form the foreword of the Book of Jeremiah.

In the Pentateuch the whole Israel story is told in prophecy which overleaps the ages to the end of time.

Of that great story of prophecy from the call of Abraham upwards of 500 years were translated into history during the period which the Pentateuch covers.

About 1,100 years of the prophetic story had been translated into history at the time of Jeremiah, and yet there were thousands of years of the prophetic story to run.

As we saw in the hour with Isaiah at the period of the Isaiah writings, Judah, Israel and Syria; Ammon, Moab, Edom and other nations were in existence, and Isaiah pre-wrote their fall.

Now at the time of Jeremiah, Israel and Syria had fallen before the power of Assyria; Judah had been much weakened, and the position of the other nations rendered precarious.

The march of the history of the preceding century and a quarter indicates the distinct periods covered by Isaiah and by Jeremiah.

The last several kings of David's line to rule over Judah at Jerusalem swiftly succeeded each other in Jeremiah's day, ending with Zedekiah. In the meantime Assyria had fallen under the impact of Babylon, and the Nebuchadnezzar line of the kings of Babylon had incorporated all Assyria into what from thenceforth has been known as "Babylon," or "the Babylonian Empire."

The epoch in world history is well marked as the beginning of the great period and the great succession of world Empires.

Jeremiah gives to us a graphic eye-witness story of one personally active in the experiences of Jerusalem at that critical time.

Jeremiah was the ambassador of Jehovah at the court of the kings of the House of David, endeavouring to wake them to the consciousness of their responsibility as God's representative in the earth, and endeavouring to turn them back from that rebellious and idolatrous course which had already involved Israel in ruin and was bringing about destruction for the city, the temple, and the kingdom of Judah.

As at the present time, the kings and people of Judah accepted the Kingship of Jehovah as a doctrine to be professed and taught, but had ceased to consider it as a matter of "practical politics."

They rendered lip service in the temple, but refused actual service in the national life.

Jeremiah's commission from the Almighty was as follows:—

"Then the word of the Lord came unto me, saying,
Before I formed thee in the belly I knew thee; and before

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thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations.

Then said I, Ah, Lord God! behold, I cannot speak: for I *am* a child.

But the Lord said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Be not afraid of their faces: for I *am* with thee to deliver thee, saith the Lord.

Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.

See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." (Jeremiah i, 4-10.)

It was under this commission that Jeremiah faced the kings of Judah and his Cabinet, and it was armed with this commission that he sent letters to Edom, Moab, the Ammonites, Tyre and Zidon.

The conflict which went on between Jeremiah and the government at Jerusalem is striking. Especially did he come into collision with the priests of Jerusalem, who promptly demanded his death, and who, but for the interference of the king and the princes, would have proceeded to put him to death. There is no intolerance stamped upon the pages of history like the intolerance of the priestly class.

The nobles themselves were enraged again and again to the point of putting him first into the court of the prison, and then into the deepest dungeon of the prison, but when their rage had exhausted itself, either the king or the nobles always took him out again.

It seemed to the king and his nobles that they were heroically fighting to save Judah and Jerusalem; and that Jeremiah was marring their effort. In reality their course was sealing the doom of Judah and Jerusalem, and Jeremiah was fighting a losing fight to save both it and them. No wonder the conflict has come down to us in such graphic form.

Jeremiah's commission in this regard was to call the attention of the king and government, the priests and prophets of Jerusalem to the fact that they were still carrying on under the national covenant, made with Israel at Sinai, the text of which is given in the 26th chapter of Leviticus.

Because Israel had disregarded this covenant, under the punitive clauses thereof she had been dashed in pieces and had gone into captivity. Because Judah was disregarding this covenant, she was in process of falling before the power of the king of Babylon.

Jeremiah proclaimed to the king and government that if they would restore the Divine Law and observe the national covenant, kings and princes of David's line should go in and out of the city of Jerusalem endlessly; but if they continued to disregard the covenant Judah and Jerusalem should immediately fall.

So important was this matter then; so important is it to Israel-Britain to-day, that we shall make a somewhat long quotation:—

"The word that came to Jeremiah from the Lord, saying,

Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

And say thou unto them, Thus saith the Lord God of Israel; Cursed *be* the man that obeyeth not the words of this covenant,

Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O Lord.

Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them." (Jer. xi, 1-11.)

Will the reader take these words as though they were written in the largest type? For there hung upon the decision—the final decision—of the nation, not only the destruction of Jerusalem and the kingdom of Judah, but the 2,520 years of punishment provided for in that covenant which has continued to the present day, and the ending of which, coming in 1934, bears such a probability of world disturbance in its train.

The armies of Nebuchadnezzar appeared before the city of Jerusalem, and of other fenced cities of Judah. The government prepared for a desperate defence, and in the meantime made application to Egypt for aid. The armies of Egypt were mobilized and took the route toward Judea. Before this menace the armies of Babylon retired from before Jerusalem, and the government and inhabitants rejoiced.

Jeremiah warned them that it was a false hope; there was no aid for them in the "League of Nations" but only in Jehovah, to Whom they refused to turn.

The armies of Egypt retired within their own boundaries; the armies of Nebuchadnezzar resumed the siege of Jerusalem and captured the city.

Zedekiah, the king, fled from the city by night, crossed the Mount of Olives, descended into the Jordan Valley, and was captured in the Plains of Jericho.

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He was brought, according to the prediction of Jeremiah, before the king of Babylon, and there transactions occurred which have affected history down to the present time.

The sons of Zedekiah were brought before the king of Babylon and Zedekiah, and there they were slain before the eyes of their father.

Evidently the king of Babylon was under the impression that he had thus ended the succession of Zedekiah's House, and that Zedekiah had looked upon the destruction of his line as the last object upon which his eyes would gaze; for then the eyes of Zedekiah were put out.

The king of Babylon was unacquainted with the fact that as the law stood in Israel, "under the judgment of the Lord" given in the case of the daughters of Zelophehad, the death of the male heirs transferred the succession to the eldest daughter, who, from thenceforth, should "inherit among the brethren."

Thus, Tea Tephi, the daughter of Zedekiah, became heir-apparent to the throne of David.

The dramatic record goes on to show that Jeremiah and the king's daughters were given their liberties by the king of Assyria.

The record goes on further to show that they were carried by force with other refugees into Egypt, against the warnings and pleadings of Jeremiah.

In Egypt this group of refugees resorted to Madonna worship, or the worship of the Queen of Heaven. To them Jeremiah gave warning upon warning, and was met, first, by the answer of the women, and then of the men, that they would in no case cease burning incense, pouring libations, and offering cakes to the Queen of Heaven. Then this tremendous sentence was passed upon them, that not only should the major part of the men be slain by the sword, pestilence and famine when Nebuchadnezzar extended his conquest to Egypt, but that the Name of Jehovah should never again be used or called upon by them.

From thenceforth, conscious of their origin, and conscious of their punishment, they should wander, a marked fragment of a race, to the end of time. Here, in all probability, is the origin of the gypsies.

Is it not astonishing that the worship of the Queen of Heaven, burning incense to her, and offering cakes or wafers, is still in progress and still a stumbling-block in Israel?

Thus the prophet Jeremiah completed his mission of "pulling down"; for he lived to see Syria, Israel and Judah utterly swept away; the city burned and the temple destroyed, and the House of David removed from Jerusalem, to which it was never to be restored, either personally or by representative until A.D. 1917.

The constructive part of Jeremiah's mission, the planting and the building, were doubtless accomplished according to Divine appointment, but we must look for the fulfilment of that in the prophetic Scriptures and in the secular history of ancient Britain.

This is an outline of the contribution of Jeremiah to the great prophetic story.

Certain documents of vital importance are included in the Jeremiah literature, but we must reserve the consideration of those until the next issue.

EGYPT.

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

THE refusal of the Egyptians to accept a most generous treaty, and their act in practically flinging it back into the face of Great Britain, naturally brought on another crisis, in which they received a serious warning and, being yet obdurate, their Cabinet fell, their Parliament was dissolved for at least three years, a Dictatorship was formed, and the position between Great Britain and Egypt "reverts to the Declaration of 1922, in which Great Britain, being responsible for the safety of foreigners, embodies the conditions subject to which independence was accorded to Egypt, a responsibility which His Majesty's Government will not permit to be either modified or disregarded."

The position of the Egyptians is best stated in their own words: "We want Britain to protect us with her Army and Navy, but otherwise leave us alone."

Those who know the Egyptians will realize how impossible it is to grant them such terms; born masters of intrigue, it would not be long before our Forces would be called upon to wage war to protect them from the consequences of their own folly.

It is interesting to look back over the last twenty-five years and recall the number of attempts on the part of British statesmen to leave Egypt. Even that great Bible student, W. E. Gladstone, aware of the fact that "the land from the river of Egypt unto the great river, the Euphrates" had been promised to a people, but ignorant, apparently, that the British people were the descendants of those to whom the promise had been made, frequently stated his intention to leave Egypt, but his Cabinet fell before he could with safety carry out his plan. After him, Minister after Minister spoke of the intention to leave the country. A French official stated: "Yes, certainly you ought to go, but every wise man would leave with his money in the ship before your soldiers. The unwise would leave in the ship after without their money."

I look back with pleasure to the happy relationship that existed years ago between the British, the Arabs and Egyptians. Egypt was then hopefully toiling up out of the morass of debt left by Ismail Pasha. The people enjoyed a freedom such as we do not know in England, their crops were their own, their taxes were very light, and that only for the water; the English inspectors saw to it that there was no injustice in the distribution of water, and that the poorest Fellah got his fair share. These inspectors were young men from home who gave their best, and during my long association with Egypt I never heard of one of them against whom a finger could be pointed. This was the acid test of honour, for in Egypt it was always easy for a disappointed man to hint at wrongdoings and, once started, a story lost nothing in the telling. The relationship between them and the Egyptians was most cordial; between an old man and the young inspector it was almost that of father and son, and often the old Omdeh would use the term, "Oh, my son."

Between the English people and the Egyptians the same cordiality existed, for the former seemed by some curious intuition to understand the psychology of the Egyptians. They knew that they were a people quickly swayed, liable to

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tumult when carried away by religious or other excitement, and made allowance. This was quickly seen by the Egyptians and appreciated by them, for they are certainly conscious of their own failings, and in their way they showed their gratitude by invitations to feasts, to shooting over their land, and to their powder plays. The Arabs who, although racially distinct, are for the purpose of this article included in the term Egyptians, claimed even a closer friendship with the English. "We are of the same father," they said. "You have forgotten, but we have not. We have the same family characteristics. We are both thieves. We take small things, but you take continents and cities." This happy condition lasted for some years. The people were steered through epidemics of cholera and plague, and many an Englishman paid for his devotion with his life. It was a difficult task, for in the face of such a trouble the people were as children. During an outbreak a pump was put down in a man's yard, and when the water flowed clear and bright, different from the foul water of the village pond, the cry went up that it was magic, for how could water come out of such dry sand? Nor would the owner drink of it, but sent his fowls to drink first, then his goats and sheep, and watched to see if any died. Then he sent his cows and horses, and waited for the result; as none of them died, he sent his wives and children to drink first, and after drank of it himself and all his house. This was his own story. How difficult the task of protecting the people may be gathered from the following story of a sharp outbreak of cholera. On the return from the pilgrimage to Mecca, a man secreted a bottle of water from a holy well and brought it home with him; he gave a few drops to his friends, and, in order that the whole village might acquire merit, emptied the remainder of the water down the village well; a severe outbreak occurred, and in a few hours a large number of the villagers were dead.

The well was disinfected with Condy's fluid (permanganate of potash); at once the cry went up that the well was poisoned. Carefully explained, the incident passed over and harmony was restored.

Egypt's wealth increased; the people were getting rich and, as was inevitable, there were those who saw a prospect of extorting money in the old way. It was unfortunate that at that time there was a move made to place the Egyptian upon a pedestal, a position for which he was and is totally unfitted. This opened the way to agitators. Then there came Radical members of the British Parliament to fan the unrest. These were followed by Socialists, whose doctrines were not understood by the people. A chief once asked, "What is a Socialist?" He could not understand the explanation. Then he mused for a moment. "There is one in Cairo," he said, "I will speak with him." "These people are without God or grace" was his verdict later. Then followed the land campaign in England. This was known and keenly debated. A desert Arab asked for an explanation. At the end he said, "England looks to us like a beautiful fruit, but when it is cut open it is found to be rotten at the core."

It will be readily understood that these acts on the part of responsible statesmen at home weakened our influence in Egypt. All the time there were coming members of the House of Commons who added fuel to the fire by deliberately running their own country down and advising to revolt. Nothing was done at home to prevent this. Statesmen refused to listen, or would not believe, and repeated the assertion that "We are going to leave Egypt." "If you have something pleasant to tell, let us hear it; if it is unpleasant, keep it to yourself," was another saying of responsible officials that made the hearer check himself and keep his knowledge to himself. It was always so, but let an agitator, a traitor, begin to talk, and whatever his tale, he was sure of a sympathetic hearing. It is incredible, but it is true. It seems, now, like a rebellion of our Governments against a decree of the Almighty. As though He had hardened their hearts so that they should not understand that His will and purpose might be made more clear.

Then came the Egyptian Parliament, forced by us upon the country against the pleadings of those who knew best, and now the Parliament is dissolved for at least three years. Meanwhile Egypt and its people are slipping back into a state that makes the best friends of the country sad. Drug-taking is rife, and from the Egyptian Prime Minister's statement it is clear that corruption and bribery are rampant.

"It is not like the old days," mourned a Greek to me, "now you don't know where you are."

A spirit of bitter hatred fills the hearts of the majority of the Pasha and Effendi class against Britain. Murder of British officials has ceased for the moment, but the campaign of insult and vilification against everything British will certainly bring its fruits. This is a direct result of a policy of weakness, if not of sheer cowardice on the part of our Governments. Could anyone imagine France, Italy or Germany acting in the way we have done?

"It is not good the way you have treated us," declared an old man. "You have given children fire to play with." Egypt was once part of the Roman Empire, and Italy is watching keenly for signs of weakness on our part, and is credited with "having a man ready to fill every post in Egypt." This France would never tolerate; the result would be a devastating war between the two countries, into which we should undoubtedly be drawn. Now another great war would mean the end of civilization in Europe and the triumph of the most bestial form of Bolshevism, a fate too dreadful for Christian people to consider, and yet it must be faced, for the fate of Europe hangs upon Britain standing between two nations which both desire the same thing. Italy on account of Egypt having once formed a part of the Imperial Roman Empire, and France from the fact that she constructed the Suez Canal.

Can we not see the will of God, to whom all things are known, in this? Long ago He knew what would happen and placed a sacred trust upon us. With this our politicians have played. We have had our warnings: the murder of the Sirdar was one; the failure of the Egyptian Parliament is another. Do we know the Egyptians better than the Almighty? Our politicians seem to think that they do. We were given Egypt to have and to hold; it could not have been by accident that we went there. God has shown, I think, an affection for Egypt, "The work of My hands," and, knowing what should come to pass, committed it to our care. Can we look up and say that we have done well? or that we have not become weary in well doing? It has recently been stated that "there was a strong disposition to exaggerate the im-

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portance of our interests in Egypt. The circumstances in which we should want to control the Suez Canal were very rare, and, if there were war, we should go to the East round the Cape." This is deliberate and a gross mis-statement. Let anyone consider the difference in time, which is of the utmost importance in these days, of a voyage to India via the Canal or round the Cape. Even were it so, Egypt is the half-way house by air to the East and to Africa. It may be objected, "But the rights of small nations?" The answer to this is "Would you give matches to children to play with among straw?" These are facts which cannot be gainsaid; let anyone take a map and consider the situation; then think of the responsibility placed upon our shoulders and the disaster to the whole world that a failure on our part to carry out faithfully our duty will involve, and let each one ask himself, "How will you answer for your share?"

God in His infinite wisdom knew what would happen, and selected His people to bear the burden. Not the people, but the politicians, who seem to repudiate the responsibility.

CYCLE OF SEVENS.—IV.

By W. J. FOSTER.

Seven Heads and ten horns, and *seven* crowns upon his heads. (Rev. xii, 1, 2). In the first and second verses of this chapter we read:—"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered." The third verse brings us to the cycle by which the woman is very seriously affected. Without doubt the "woman" here referred to is Israel, for we read in the fifth and sixth verses: "And she brought forth a man child who was to rule all nations with a rod of iron: and her child was caught up unto God and to His Throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." The red dragon with the *seven* heads knew distinctly the purpose of the "Child," Who was to rule the nations with a rod of iron. He knew that the influence exerted by himself among the nations (you will please notice that the fifth verse distinctly states "nations," which mean Gentile nations, over which the dragon, (Satan) with his *seven* organizations, or powers (heads), rules in distinct opposition to Almighty God) would be ultimately abrogated. He therefore employed the powers at his command to seize the "Child" (Christ) immediately He was born. Joseph and Mary had to take Jesus beyond the confines of the dragon powers in order to preserve His life. And even after the Crucifixion the dragon powers endeavoured to bind Our Lord to earth, but He burst the bonds, and after giving tangible proof of His divinity was caught up, ascended, to Heaven, to His Holy Father God. Following this disappointment the dragon turns to arrest the "woman" (Israel), who is commissioned to complete the abrogation of Satanic power, but God provides an island (known to the Roman Powers as the wilderness) where Israel could be safe, and where God could feed, strengthen, multiply, and restore them to healthy spiritual life, for the accomplishment of His great purpose for mankind against their seducer the Devil. The *seven* heads may be considered in conjunction with the *seven* crowns, *seven* hills; or mountains, *seven* kings, and also the ten horns. These represent the bestial powers of Satan, which were to exert themselves to the uttermost to defeat the promise made to mankind by God: "The seed of the woman shall bruise the serpent's (dragon, devil's) head." Satan also knows that he has very little more time to accomplish his purpose, so is making his gambler's last throw. Satan has used the powers involved one by one, until at last he finds himself in the Saturday night of his expiring time, so now in a wild effort he is combining the residue of his forces—"Communism," which involves every abomination of all time, to undermine the spiritual aspirations of mankind, all law and order, and to prevent the establishment of God's Kingdom on earth.

"*Seven Vials*" of the wrath of God (Rev. xvi, 1):

"And I heard a great voice out of the temple saying to the *seven* angels: Go your ways, and pour out the vials of the wrath of God upon the earth." These "vials" of God's wrath are definitely purposed upon those who have the mark of the "Beast," so if you will please read the following verses of this chapter you will find how Almighty God has dealt with His enemies, through the periods indicated by the vials.

It is generally believed that we are in the period of the sixth vial. If it is correct to interpret Euphrates as the Ottoman Turkish Power, then the drying-up as mentioned in verse 12 has already taken place by the removal of the Caliphate.

The Turkish Power is no longer the House of Esau, but is the Assyrian Japhetic Angolian stock who, in concert with the Ezekiel Powers mentioned in chapter xxxviii, are under the sway of the dragon, and would complete that prophetic fulfilment of verse 12, Rev. xvi.

"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." (The House of Othman has been dried up.)

Rev. xvi, 13, 14: "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, 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."

We have evident proof of this prophecy being fulfilled at the present time; are not the spirits of devils at work throughout the whole world? The Soviet of Russia are spreading their poisonous literature, and their Communistic abominations, among the working classes in every country, inciting them against law and order, with a view to even mutinous conduct by both Army and Navy: the destruction of defensive system, and the bankruptcy of industrial organization. There is also the anti-Christian propaganda to poison the minds of little children and make them believe in the non-existence of God. We also have the false prophet who, "having the form of godliness denies the power thereof"; he is saying: "Look to the bread and wine, I have blessed it, and it has become the very being of Christ; eat it, all of it, and it becomes Christ within you." Christ Our Lord said: "If I be lifted up, I will

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draw all men unto me." He was lifted up, and that was sufficient. He did not say: Lift up the bread (Host)—called procession of the Host—and it shall draw all men unto it; no, the false prophets are saying, when standing before the altar blessing the bread and wine, this is Christ. Yes, and they want people to believe that they can take Him with them in their bags into the sick chamber.

These are the spirits of the devils which are going forth through the whole earth to gather all the unwary and the Satanic elements to the battle of God.

God says (Rev. xviii, 4): "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities."

The *seventh* Angel will soon pour out the *seventh* vial, which will be the end of Satanic influence: this the fierceness of the wrath of God Almighty upon His enemies: thunders, lightnings, a great earthquake such as was not since men were upon the earth; the cities of the Satanic nations will fall; and the wicked will come in remembrance before God, and shall drink the cup of the fierceness of His wrath; great hail shall fall upon them large enough to crush the life out of them, and terrible plague upon man and beast.

Rev. xix, 19, 20: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

Reviewing the prophecies herein mentioned on the basis of the perfect number *seven* with their historical and chronological fulfilment, we may very reasonably assume that the events given through the Scriptures up to this 19th chapter of Revelation will precede the Millennium.

That being the case, we may well and truly state that the *seventh* day (of a thousand years per day) will be the period of Our Lord's reign on earth.

As previously stated: God alone set this greatest of all cycles (*seven* days), and if it embodies—as it is reasonably believed—a thousand years per day, we may calculate the time on the basis of God's Creation.

"In six days God created the heaven and the earth," etc., and His command to man: "Six days shalt thou labour and do all thou hast to do." Then we read: "And God rested on the *seventh* day, and sanctified it." God says to man: "The *seventh* day is the Sabbath of the Lord thy God."

Of a truth the *seventh* day or *seventh* period has been, and will be, God's. We are now living in the year A.D. 1928: this number of years added to the number of years B.C., viz., 4,004, would show us to be living in the year 5,932; taking six days of a thousand years per day, or 6,000 years to usher in the Millennium, there can only remain barely sixty-eight years to complete the "Tribulation," Rapture, Armageddon, the cleansing of the sanctuary, and the final preparations for the Coming of Our Lord, the King of kings, to reign from Jerusalem.

None of us are sure that even this short period will not be shortened, for time is God's and He will decide.

1 Thess. v, 1-6: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, for when they (God's enemies) shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 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. Therefore let us not sleep, as do others, but let us watch and be sober."

When Our Lord takes control of the *seventh* day (Millennium), what then?

Rev. xx, 4-6: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years."

"But the rest of the dead (those who died in sin) lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with Him a thousand years."

ENGLAND.

BY THE LATE DEAN FARRAR, M.A., D.D.

NATIONAL *blessings* involve national *responsibilities;* the greatness of England is entrusted to her that she may work the work of Christ; God will not accept external *decencies* for true service; the duty of a nation means the duty of each and all of her individual sons; the Prophets are no dead moralists, but—

"In them is plainest taught and easiest learnt
What makes a nation happy and keeps it so,
What ruins kingdoms, and lays cities flat."

The England of to-day! What majesty, what exultation there should be in the sound! A great land is ours, a cause magnificent and awful, a splendid heritage, an immense responsibility. *England!* Is there one of you with soul so dead as not to find inspiration and ennoblement in her very name?

"This royal throne of kings, this sceptred isle,
This other Eden, demi-Paradise;
This precious stone set in the silver sea."

England, whose daughter colonies are mighty empires great as that of Rome; England, on whose dominions the great sun never sets; *England*, for whose infancy *Alfred* laboured; for whose youth *Edward* fought; whose *manhood* Elizabeth

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ruled; *England*, on whose banners are woven the names of Waterloo and Inkermann, side by side with those of Crecy and Agincourt; England, whose battle-brunt the passionate genius of *Chatham* inspired, and who, when the nations seemed to be gathered against her, "roused herself like a strong man out of sleep, and shook her invincible locks." For England how many great explorers, from Raleigh down to Livingstone, traversed all earth, from the sultriest depth of Africa to the eternal silences of Arctic snows! It was for England that *Chaucer* became the morning-star of song, and *Shakespeare* flung wide the gates of laughter and unlocked the fountain of sacred tears, and *Milton* trod the azure floors of Heaven. For England, in her victories of peace no less renowned than those of war, how many sages have outwatched the stars; and for her sins the uplifted eyes of how many a saint have been wet with tears! To England the Puritans bequeathed the lofty ideals of their righteousness, and from her white cliffs the Pilgrim Fathers sailed forth to found the great Republic of the Western World. *England!* She is our home, our heritage, and it is for us to make her a source of light, a centre of peace—mistress of learning and of the arts—faithful guardian of great memories in the midst of irreverent and ephemeral visions.

We, then—the *children* of this mighty kingdom, the *heirs* of these unparalleled traditions—we to whom is entrusted this splendid supremacy, we "the heirs of all the ages, in the foremost files of time"—how are we best and most faithfully to maintain the honours of this ancient and God-fearing commonwealth? England—what are the true sources of her strength? Whereon must rest the granite bases of her stability?

First and foremost I would say that the true glory of a country is in *her sons*. You may say that what constitutes her greatness is the *inviolate* sea which compasses her shores, which she has turned from an estranging barrier into the *sapphire marriage-ring* of the nations; or the deep rivers—*Thames*, and *Severn*, and *Mersey*, and *Humber*—which are the avenues to her palace front; or the temperate climate, and the fertile soil, and the mineral resources, and the material skill in shipbuilding and manufacture. But all these would be valueless without the courage and character of her people.

"*Vain* mightiest fleets of iron framed,
Vain those all-conquering guns,
Unless proud England keep untamed
The true heart of her sons."

The great thinker, confined in prison in 1793, and awaiting the death which any moment might bring him in the red terror of the French Revolution, said, "Even at *this* incomprehensible moment, when morality, enlightenment, love of country, all of them only made death at the prison door or the scaffold more certain—yes, on the fatal tumbril itself, with nothing free but my voice, I could still cry '*Take care!*' to a child that should come too near the wheel. Perhaps I may save his life, perhaps he may one day save his country." Yes! every child born in a Christian country should be a potential source of her grandeur and happiness. "*These are our wings*," said a statesman, pointing to the assembled children.

NEBUCHADNEZZAR'S DREAM.

WITH regard to the item on page 390 of the N.M. and B. for June 23rd, under the above heading, I for one quite agree with the suggestion thrown out by "Eynsford" that the Stone Kingdom, referred to in Daniel ii, is the sixth, and not the fifth, Kingdom, as is generally supposed.

My reason for thinking so is based on the number seven. All Bible students agree, I think, that the number seven in Scripture means completeness.

Now I contend that the Kingdom over which Our Lord will rule at the end of this age will be the seventh in order from Babylon, and that the Stone Kingdom will be the sixth.

We are all agreed, I think, that the first four Kingdoms represent, respectively, Babylon, Media-Persia, Greece and Rome. Now what Power does the fifth represent?

For an answer I would ask you to note the Power in possession of the Holy Land when General Allenby entered with his men in December, 1917.

We find the Turk in possession; therefore I contend that Turkey is the fifth Kingdom.

If my readers will turn to Daniel ii, verses 32, 33, 34 and 35, they will see that the image is divided into *five*, not four, parts—viz., (1) head; (2) breast and arms; (3) belly and thighs; (4) legs; (5) feet. We read that the head was of fine gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet, part iron and part clay, pointing to instability of government. We read on and see that a stone, cut out of the mountain without hands, struck the *feet* of the image and broke them to pieces, thus causing the collapse of the whole structure, as was only natural. Verses 35 and 45 mention *five* divisions of the image, though not in chronological order. Ezekiel xxv, 14, reads: "I will lay my vengeance upon Edom (Turkey) by the hand of my people Israel," and, as the British drove out the Turk from Palestine, Britain must be Israel. We are all aware, I presume, that Great Britain at one time formed part of the Continent of Europe, but Jehovah, in order to protect His people Israel from their enemies, formed the English Channel to come between us and the Continent of Europe, so as to fulfil His promise to David in 2 Sam. vii, 10, where He says: "I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime."

I don't know why the Stone Kingdom is always referred to as the fifth, we have no Scriptural authority for it. We have no more right to include the feet of the image as part of the legs than the thighs, but you will see from Daniel ii, verse 32, that the thighs are included with the lower part of the body. Five Gentile Powers have held sway in Palestine since Nebuchadnezzar's day, viz.—Babylon, Media-Persia, Greece, Rome and Turkey, and to-day Britain, the sixth Power, is in possession.

I, along with "Eynsford," would like the views of some of our leaders on this question.

There is this basic fact to remember, the Kingdom over which Christ will reign in the Millennium will be the seventh in order from Babylon.

C. H. A. B.

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ADDRESS

BY THE REV. MAXWELL CARNSON, F.R.G.S., F.R.S.A.

MR. GARRISON has told us about volcanoes and earthquakes. He has experienced both in his travels, and he knows that you cannot have the re-casting and renovating of the fabric of the earth without enormous upheavals. With all their awe-inspiring terrors, with that sense of human minuteness and impotence which they bring, earthquakes and volcanoes are a manifestation of the re-creative wisdom of Almighty God at work in the sphere of the material. When earthquakes cease, Mr. Garrison tells us, the earth will become as dead as the moon. The same is true in the mental and spiritual world. When earthquakes cease upon this earth, then the earth will fall into a deadness as the deadness of the moon. That is true of a good many organizations—that we have become so content to go on in the same round, repeating the same line of truth, that we have fallen into a sleep from which there is sometimes little hope of awakening. When there is no upheaval of thought, there is the calm placidity of sleep or of death. The study of the British-Israel Truth does, in the mental sphere, what earthquakes and volcanoes do in the material. You come into a mental sphere ; you experience one of those earthquakes which are the beneficent operations of God. It re-forms, it re-creates, it lets in air and light, and eventually new forms of life spring up to replace those which have disappeared in the cataclysm. You have God's world re-made in material, and mental, and spiritual things ; the re-making of the material universe in preparation for the great outpouring of His Spirit before the eyes of the nations. Now to take up the study of the British-Israel Truth means that you have got to revise your estimate of the scholars whose writings have formed your thinking in the formative years. It means that you are entering into a new world. It is as true now as when our King declared it, " Except a man be born again, he cannot see the Kingdom of God."

I want to quote some recently printed words of one of the great leaders of Christian thought to-day, a man whose works you well know ; a man of great reputation in the Church, who allies himself with what he calls the moderate critics, as opposed to the critics of the extreme school. In a little pamphlet recently published, this writer says that " moderate criticism admits the same principles as the extremer critics, and reaches many of the same conclusions, such as the following : (1) That the early chapters of Genesis are based on folk-lore, and cannot be treated as history ; (2) That even the more historical tradition cannot always be relied upon as accurate ; (3) That the codes of law in the Pentateuch date from different epochs down to the return from captivity : though they were all ascribed to Moses, and critics differ as to how much was actually Mosaic ; (4) That the development of the ceremonial law and the centralization of worship at one only shrine of Jehovah, and the threefold ministry of high priests, priests and Levites was the result of a gradual process which has left its marks on the records ; (5) That the Book of Chronicles gives us history not strictly as it was, but as it ought to have been in the view of the priestly writer ; (6) That considerable portions of the Books of the Prophets were not the work of the Prophets whose names they bear ; (7) That the Book of Daniel, as we have it, dates from the years of the persecution of Antiochus Epiphanes." I felt that I must either drop the pilot, or drop the Bible. I want to ask, what about the Book of Esdras ? It seems that neither Genesis, nor Daniel, nor Chronicles can be relied upon according to the moderate critics ; and if that is the view of moderate critics, then where do the extreme critics come in ? As a matter of fact, the whole question of the relation between the Old Testament and the New Testament is a bigger one than the critics seem to have realized. It is not a question of dates and authorship, of emendations and accretions. We were taught to believe that the New Testament followed on the Old Testament. It does not merely do that. The revelation of God is interwoven into the warp and woof of the Scriptures, Old and New, and we cannot separate the New from the Old. The union is a deeper and more far-reaching one than human minds can grasp. The union, indeed, is so close, that you have not got two Books ; you have got a library of Books, and yet it is only one Word and one revelation of one God, the Father of Our Lord Jesus Christ. And if Mr. Goard has proved anything at all to us it is that very fact.

In drawing your attention to one item only of the revelation of the Old Testament, namely, " the Branch of Jehovah," as given to us in Isaiah, Jeremiah and Zechariah, I am aware that I incur the danger of those who " rush in where angels fear to tread," but my treatment is quite elementary and merely suggestive for the further pursuit of the subject. It is a subject that we do not often talk about because it is only given to us in broken passages, and in verses that easily escape our attention. It is not my intention to enter into the question of the place which the doctrine of the Branch holds in other religions, where we find relics, albeit vitiated, of the pure Hebrew ideas of our prophetic Scriptures. For instance, " the man whose name is the Branch " was worshipped in Babylon under the name of El-Bar. He was the Son of God, celebrated not only as the Branch of Cush, but as the Branch of God. In the Assyrian and Babylonian religion there was a threefold Godhead—the Father God, the Mother God, and the God Who was a descendant of both. Where did they get it from ? God the Son, the Branch of God. You can take one of two points. Either the Hebrews took it from Babylon, or the Babylonians came under Hebrew influence quite early in their career. This is the esoteric meaning of Virgil's Golden Branch, and of the mistletoe branch of the Druids, and of the wide extent of the worship of a sacred branch in the religions of Africa, Egypt and India.

What I propose to do now is to take four outstanding passages relating to the Branch, in which He is spoken of successively as King, as Servant, as Man, and as God ; and while remembering that in nearly all cases the statements of the Prophets have a primary as well as an ultimate fulfilment, to see how the four Gospels of the New Testament give each its own interpretation of one of the four presentations of the Branch in the Old Testament.

First, the Branch as King in Jeremiah xxiii, 5, 6 : " Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and judgment in the earth . . . And this is His name whereby He shall be called, THE LORD OUR

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RIGHTEOUSNESS." Is it a mere coincidence that Matthew commences his Gospel with the Royal Genealogy, tracing the descent of the Branch of David, and showing Christ as King? I am a little afraid that our modern love for the Man Christ Jesus has tended to make us over-emphasize the humanity of Jesus Christ, that humanistic interpretation which has sometimes overlooked His Kingly power and dignity. How often, for instance, do we hear Him spoken of as the Carpenter of Nazareth, whereas the phrase only occurs once in the New Testament, and that is in St. Mark's Gospel. In the parallel passage in Matthew He is spoken of as the Carpenter's Son; and in both cases the people of Nazareth seem to have known very little about Him at the time of His first public appearance. Do you realize that Jesus, in all His illustrations, was continually using commonplace things; drawing His illustrations from the market place and the streets, the hillside and the flowers and the birds; and not from that which is so often unduly emphasized as His normal trade? The people of His own village knew His mother and knew His brethren quite intimately, but this new Star Who had arisen—who was He? They were in considerable doubt as to who He might be. In the silence of those years of waiting, until the time of His manifestation to Israel, we have as much right to think of our King as engaged in study and travel and survey of the conditions of the time as others have to envisage Him as working at the carpenter's bench, making stools and tables and doors for the villagers of Nazareth. In any case, it was as King that He was announced to the world; it was as King He was received; it was as King that His disciples expected Him to manifest Himself, and He never corrected their supposed misapprehension. It was as King that He rode into Jerusalem, and as King He died upon the Cross; and we believe that He will also come again in glory as King. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. ix, 9. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." In association with this Kingly presentation, we have the nation, the Royal Throne of David, established in the Isles; we have the Kingly dignity of Israel in the latter days; we are to be made unto our God Kings and Priests, "and we shall reign on the earth."—(Rev. v, 10.) The first appeal of the Branch is the appeal of Kingship—the challenge to the Bolshevism of the human heart which refuses all authority and desires to be a law unto itself. With what boldness shall we who serve the King advance the claims of Christ with the certainty of His ultimate victory and the crown of our high calling.

Secondly, the Branch as Servant. "Behold, I will bring forth My servant the Branch." (Zech. iii, 8.) Mark gives no genealogy. Christ comes straight forward as the suffering Messiah, as Servant of all, as Isaiah had pictured the Servant, an interpretation of their Messiah which the Jew did not believe or desire. But they will have to accept the fact that their Messiah was One Who could suffer and die. Nor is it always acceptable to remind believers in this great truth of the National inheritance, that if we are called to Kingly dignity, we are only called in order that we might serve. While we are rightly proud of the position we hold, we remind ourselves that we are set to be the servants of all nations, as we have been in the past, and shall be in the future. This is what Britain has been doing throughout her history. Giving ourselves, and always being taken advantage of, it seems, but, nevertheless, serving the world with our resources. You, who have come to realize that we share the Kingly dignity of the Kingdom of Israel, are not going to serve the less because of that, but rather the more. We find in the centre of our national life that Red Cross of sacrifice, as on our flag. The call of our Federation is to service. The challenge of our Federation is to those idlers who can never give a good account of themselves. Our aim is to send forth, with increasing zeal, the Truth of God in helping other nations.

Thirdly, the Branch as the Man. "Behold, the Man whose name is the Branch." (Zech. vi, 12.) The genealogy of Luke gives us the descent of the Man, Christ Jesus. There is grave need of a new emphasis on the manliness, the virility of our King. I do not know whether you saw "I.N.R.I." In that film, and in so many other presentations of the same kind, you have an emasculated, weak, pale Galilean, submissive and pacific to the last degree. The Christianity which follows such a leader is as pale and washed-out as its false ideal—without a voice, without conviction, pacifist, weak-kneed, and submissive to any who can bully it into quiescence. We need the champion who will re-limn for us the virility of Christ, His essential manliness, the moral indignation which could take a whip of cords to lead the attack on vested interests, on cant and humbug, on religious officialism, and on disbelief. Jesus Christ is the strength of the weak, the support of the friendless, the champion of the oppressed. "And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." (Isaiah xxxii, 2.) The symbol of the first Gospel was the Crown; and the symbol of the second was the Cross; and the symbol of the third was the Rock, Christ Jesus, upon which you and I are built. So also must His Kingdom be; we who follow such a King shall be, not a company of cranks, but a company strong and unmoved by all the shocks of fortune or of opposition, putting backbone into the national life, and confidence into individual waverers.

"Oh, strengthen me, that while I stand
Firm on the Rock, and strong in Thee
I may stretch out a loving hand
To wrestlers with the troubled sea."

Who, as we, can bring comfort to the weary; who, as we, shall be wise to build upon a rock, and not upon the sand; wise to understand the man whose name is the Branch; wise to win souls into the Kingdom.

Finally, the Branch as Jehovah. "In that day shall the Branch of the Lord be beautiful and glorious." (Isaiah iv, 2.) Need we stay to emphasize that this Branch of Jehovah, whom Matthew has pictured as King, Mark as Servant, Luke as the Man, is painted by John in colours which make Him indistinguishable from God Himself. "In the beginning was the Word, and the Word was with God, and the Word was

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God." "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." Would it be right to say that if the Crown is the symbol of the First Gospel, and the Cross of the Second, and the Rock of the Third, the Fourth Gospel is a symbol more human, yet more Divine, more understandable by mortal minds, yet more supernal than any, in the Father God Himself? You and I believe in the essential deity, nay, in the everlasting deity of Our Lord Jesus Christ. You and I are to be as a rock that shall establish the fearful and the wavering. We shall be perfectly certain that whatever happens in the future, we are in God's hand, and no harm can come to us. Browning found comfort in singing, "God's in His Heaven, All's right with the world"—

"And behind the Dim Unknown
Standeth God within the shadow
Keeping watch upon His own."

But we have a better message even than that. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!" (Isaiah xl, 9.) So stands the Branch of Jehovah, Royal, Sacrificial, Unshakable, Eternal God; so, too, stands the Israel we love, of Royal lineage; sacrificial service, founded upon a rock, borne by Jehovah God upon eagles' wings. Milton, in his Areopagitica, has given us a picture of what he saw. "Methinks I see a noble and puissant nation, rousing herself, and shaking her invincible locks. Methinks I see her as an eagle renewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam—while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means."

LET THE BIBLE SPEAK FOR ITSELF?

BY THE LATE REV. PREBENDARY H. W. WEBB-PEPLOE, M.A.

"SEARCH the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." We all know the words; the question is, of course, whether we carry out the duties, and take the high privilege accorded to us as the Lord Jesus Christ would have us to do.

With regard to the Bible as a whole, what is it that we stand for? Surely we do not stand to have proofs given to us as to the source, origin, or purpose of the Bible; we stand absolutely before all men to say, "I know—I *know* Whom I have believed, and what I have believed, and I know experimentally that that Book cannot possibly have been formed by men, however clever or learned or thoughtful they may have been, by any power that they possessed in themselves." That is the first line we should adopt in dealing with the teaching of the present day, whether the direct blasphemous teaching of the atheist and sceptic, or that of the higher critic within the Church. The Bible speaks for itself, and a humble student of Scripture, from Genesis to Revelation, if he is faithful to his study, and honest in his own convictions and desires, is driven, I think at last, to the conclusion, as so many of the most learned philosophers and scientists of later days have been driven, that the Book shows him a God Whom he could not otherwise have known, and proves that it comes direct from Him and must be accepted as the Divine revelation.

Have you contemplated the Book as a whole and learned what kind of a picture it is you may take from the succession of books as they follow each other, sixty-six in number—thirty-nine in the Old Testament and twenty-seven in the New? If you look at the Book as a whole in this way you will, I am sure, be driven to the conclusion that that Book could not have proceeded from any human fancy, passion, desire, hope, or intellect, and that it took something superior to man to put together such a course of teaching as that Book gives—a Book which took fifteen hundred years or more before it reached its completion, and at the same time shows perfect consistency from beginning to end. People are now criticising the details of the Book, but let us rather begin with the whole, and let me take it as a fact that you have studied the whole, and studied it again and again, and have then asked yourselves, "What conclusion may I draw from this general study?" Surely no human being could ever have thought out, and put together, such a line of teaching—a line of teaching which is absolutely consistent, which does not interrupt itself at any point, but goes on from, and to, exactly what one instinctively feels to be necessary.

Let us begin at the beginning: There is a God; then He is sure to reveal Himself. What would He necessarily make known? The origin of the human being, the purpose for which he was created, the intentions of the Divine Originator, and the methods by which He would guide the creature of His making into a better, and, if possible, an everlasting enjoyment of Himself. Is that not what we find in the Bible? It begins at first with the act of creation; and the commending words after each act are, as you know, "Very good"; "and God saw that it was good." Then having made known why and how creation exists, the Creator proceeds to tell us how He formed man as an intelligent being who could apprehend Him. Then He shows us the fall of man and his turning away from the Divine. All is wrapped up in the one idea that man was intended to "enjoy God," as the Scotch catechism puts it, but he falls away from the Deity because he listens to another who advocates the idea that man can elevate himself to a position of equality with the Deity Who created him. It seems an essential method of temptation. It is just as we would expect, that we are told exactly how the failure on man's part came, and the whole thing stands to reason as so perfectly natural that we cannot conceive anything invented by any creature equalling the realities put before us.

From that time forward you see necessarily the proving of the creature under different circumstances. What will the creature, now weakened by the fall and turning to another instead of to God, do under the different circumstances that can arise? And we come to this conclusion: that the human has been tested in every possible way; everything we can imagine is brought before us step by step as a method of testing the creature to see whether he can be induced by these means to turn back to the Deity. Step by step we are taken through promises, law, history, and prophecy, and all of them are seen to fail, more or less; but stage by stage we run right through the Book, and we see how the story is carried

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on in a manner beyond anything that the most clever and thoughtful and earnest man could invent or conceive. At length we have a pause. Why that pause of three or four hundred years takes place we none of us know. And after that we have a new method altogether, in the New Testament. There we are shown the birth of an Infant, Who is revealed as God manifest in the flesh, and who exactly carries out all that we could wish, or conceive, or aspire to, a story infinitely more beautiful than man could have made by any wit or cleverness of his own, the revelation of the Divine in the human. Then the offering of salvation through Him is made universal, if only men will fulfil their high calling and duty. In all this I think we must recognize a scheme so wonderful as to be beyond the imagination of man or the possibility of invention —a scheme so carried out stage by stage as to produce the impressions that it is perfect in conception and intention.

Now, there is more in that Book to my mind than a great many people say they see. And I would only mention two or three things that have come to me in the later years of my life as proofs of its Divine origin—quite small and incidental, but most definite—things which could not have found place without Divine revelation. I will mention two of them. First of all, in the New Testament, the manner of speaking of the Lord Jesus Christ. We have perhaps failed to see the remarkable distinction that in one passage there will be one formation of the name of Jesus Christ, and in another passage very close to the first, a different formation. I ask you to account for that fact. Take such an instance as the first verse in the Epistle to the Philippians: "Paul and Timotheus, servants of *Jesus Christ*, to all the saints in *Christ Jesus*. . . ." There the two forms are brought close together in two lines—"Jesus Christ" and "Christ Jesus." It suddenly struck me one day to enquire what can be the meaning of the transfer from one form to another, and that within two lines of a single verse, a single utterance of the breath? I began to search right through and to try to discover the meaning of it: why Paul, and not only Paul but the other writers also, will say "Jesus Christ" in one light of the name and "Christ Jesus" in another. My humble conclusion—and of this I feel quite certain—is this: that the writer says, or rather, the Holy Ghost says, "Jesus Christ" in every single passage when the thought is of the human going out towards the Divine, and that the other form "Christ Jesus," is used when the movement is from the Divine to the human.

Always we have that order at every point in the New Testament. May we not challenge those clever, learned, and thoughtful men in their own line who resist revelation and ask them "Could you ever have thought of that? Would you ever have done it yourselves in writings of your own?" But this transfer is made by the Apostles everywhere. It must have a solemn purpose; and I take it with all humility that that solemn purpose is exhibited in what I have just indicated. When Paul says, "The servant of Jesus Christ," he puts the human first and rises towards the Divine; but when He says, "The saints in Christ Jesus," he indicates the Divine origin of the saintship, how it comes from God to man, and brings the blessing of salvation to them that take it. So at least I have a reason, and I think a sufficient reason, for the change that is unceasingly made Is it possible that can be an invention of the human mind? Are we not driven to the conclusion that there is something superior to the ordinary way of the thought of man in such a usage as this?

Then take another instance. All the way through the New Testament, whenever the Holy Ghost is mentioned, invariably the article will precede the words, in the Greek, *the* Spirit, or *the* Holy Spirit, *to Pneuma*, when the writer is speaking of the Person as He comes from glory; but when he is speaking of the effect, the word "Spirit" is used without the article. Now, we are dealing here with from ten to thirteen writers. Imagine any such number of authors conforming to such a rule of grammar or thought without knowledge, purpose or concert. It is impossible for human beings of themselves to have done it in the three hundred and eighty-five cases in which the Holy Spirit is mentioned in the New Testament. In all these hundreds of cases there is never a single variation from this striking rule, that if the purpose of the writer is to mention the Person he introduces the article to *Pneuma*, and if he wishes to mention the effect or the experience of a man the article is omitted. This holds true even with regard to the experience of the Lord Jesus Christ Himself. He was "filled with Spirit." The one sense is objective, as we should say, and the other is subjective. That never fails in a single instance from the beginning to the end of the New Testament. I challenge the most learned man among the critics to carry out such a rule as that, and to engage several authors writing independently to do it with him, so that the rule shall prevail throughout so many books and portions.

We may go a step further in taking this Book as a whole. It is a Book which took hundreds of years to frame, and had a multiplicity of authors; and yet there is never once a contradiction in its pages, never once an opposition of theory or principle, but always it proceeds on the same lines, always with the same object manifest to the thoughtful reader. The matter of the Book never once even appears to an earnest student to contradict itself as between one part of the volume and another. It is consistent throughout, and so consistent as to astound the honest reader and make him ask how it is that this agreement has come about. In view of the number of authors involved and the time involved in the formation of the Book, it becomes impossible to allow the theory that it was invented by man, and made by intellects as weak as ours are.

Now, a step further. This Book must be taken not from the human point of view of argument, but as a thing that stands to prove itself. I mean that it is not on a basis of ordinary argument that such a revelation can be properly tested. But does it meet every point of reason when required? Does it consistently show itself as written by one Divine Author, and does it so testify to what men require as to commend itself to the heart and mind of every honest and thoughtful student? We may safely affirm that whatever the intelligent higher critic, as he calls himself, or the more thoughtful scientist, has to say, the Book lends itself by proof with enjoyment and blessing only to those who study it closely and humbly. It is not by argument that man is brought to know and realize the Divine. And the Divine as revealed to us here is unquestionably very much beyond the sphere of man's mere mental existence or powers. To have taken fifteen hundred years to produce and yet be perfectly steady and consistent in its

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presentation of its theme and reasonable, in the highest degree of the word "reason," is a fact of profound and far-reaching significance.

I come back to the words I took at the beginning: "Search the Scriptures." Dig down to the bottom. "For in them ye think"—and think rightly, he says—"that ye have eternal life." I suppose that the most godless critic or scientist would allow that Jesus Christ was a very beautiful character, and being that—if we may say so with reverence—He was not mistaken in His thought and teaching. The One Who could say such wonderful things as He says must be regarded as superior to any ordinary being called man; and when He says "Search"—get to the bottom of—"the Scriptures," it is implied that they are writings of no ordinary character. Nobody can have doubted what the so-called Peasant of Galilee meant when He spoke of the Scriptures. The Jews had one body of writings entitled "The Scriptures"—the writings we have in the thirty-nine books of the Old Testament. Jesus says of these, "Search the Scriptures." Dig deep into them. And at the bottom you shall find they speak to you of eternal life, and that life is come from God. Go back to the ultimate idea presented to you by the thirty-nine books of the Old Testament, and you see at first simply history, or, as the critic says to-day, stories made up to appear as history. Take that as the first phase, and as you get deeper you will find that there is one consistent revelation. From the first chapter of Genesis, from the very words, "In the beginning," we find the presentation of one consistent reality—the presentation of a Person, either there at the moment, as God, or about to appear in the days to come. Step by step the whole coming is revealed, and I do not think for a moment we need to admit the idea which men are putting forward that the Old Testament is in part an invention, made up by man in later days. We know enough of the Book to be sure that the very last pages of it stand back hundreds of years before the coming of Jesus. We have these many writers of thirty-nine books consistently bringing before us a coming phase of humanity and of world-history that was totally contrary to experience of mankind as they knew it, that was unexpected altogether so far as nature was concerned: and yet that very set of circumstances which they traced out did in fact come to pass, step by step, even as they foreshadowed it. And when this is the case, are you not driven to the conclusion that they must either have been able to see things beforehand by a miraculous action in their own being, or must have had it revealed to them by God? And so we come to the conclusion that it could not have been invented, that it is utterly false and foolish to talk of it as made up of traditions, or, of something added after the events by man. Nobody can honestly reach that view by a close, humble study of the writings themselves. And so we are driven to this conclusion: that it took "the only wise God"—the God Whom we worship—unseen, omnipotent, and omniscient, to bring into being and to bring together the items that make up the Holy Scriptures, and teach us the way of life.

We may thank God that many of the most powerful and thoughtful sceptics have been convinced against their own inclinations, tastes, and preconceived ideas, and against their own habits of study, that the Bible is a Divine revelation. It comes to this: no man or woman has given himself or herself to an honest, deep, faithful, or prolonged study of the Book as it is—letting it speak for itself from the beginning to the end—without having reached this conclusion: that it cannot be merely human, that it transcends all the experience and unaided thought of man, and that it opens out to the searching mind an assurance of everlasting bliss for them that take the Divine gift as revealed to them in it.

My God, it is Thine! I have stood before that Book, and I have asked myself: How would you sum up the whole of the Old Testament? Psalm xlvi, 10, supplies the answer: "Be still, and know that I am God." And the New Testament—how would you sum up that? The answer is in Philippians i, 21: "To me to live is Christ, and to die is gain." And the two put together reveal to me all that I want, all that I can take, and all that speaks to me of certainty and assurance and hope. The Old Testament tells me to be still and know the righteousness, the holiness, the judgment, the power of the Deity, and I see God! God! God! Then I turn to the New Testament, and when the Lord asks me what I want I reply, "What I want, Lord, is life and hope for the future." And He says to me: "To live is Christ." And the Person is revealed, the Deity coming down to humanity. For me to live is Christ. That is life. And to die means going straight to Him, to be "for ever with the Lord."

"Amen, so let it be;
Life from the dead is in that word,
'Tis immortality:
Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home."

I am not afraid when I take Him. He is "All, and in all," as St. Paul says in Col. iii, 11 (which is another text which sums up the New Testament). "Christ is all, and in all." The Gospel brings the fulness of the blessing of Christ to every one who really takes Christ as his LIFE.

So we just say, "Thanks be unto God for His unspeakable gift!" And when the critic scoffs and taunts we can confidently counsel him to "read, mark, learn, and inwardly digest" the inspired writings. Let the Bible speak for itself, from book to book, right through from Genesis to Revelation. Those who do that will soon come to the conclusion, which, God knows, has been pressed in upon me more deeply year by year, that man could never have invented the Book at all, but that from Genesis i to Revelation xxii, if I can get at the original, I shall find that every single word is inspired of God.

I have been brought to this: I am not afraid now of the term "verbal inspiration"; but taking the original—getting at the Hebrew and the Greek as originally given to the several writers—I am humbly convinced, and affirm with certainty, that every single word emanates from God, and is God's revelation to man, that men may become partakers of the life of God, receiving the gift of Eternal life in Jesus Christ Our Lord.—*By courtesy of the Secretary, Bible Crusade.*

"Certainly is it Heaven upon earth to have a man's mind move in Charity, rest in Providence, and turn upon the poles of Truth."—BACON.

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QUESTIONS AND ANSWERS.

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

QUESTION.—Will you please tell me if anything of importance happened on May 29th last, according to the alleged predictions regarding that date? I cannot trace any incident of importance, and I should be glad to know your opinion on the subject.

ANON.

ANSWER.—I have received a large number of enquiries similar to the above question, and many of them I have answered personally. I will submit the following answer here.

While I have studied prophetic chronology very carefully for many years past, it was not I who suggested that anything definite would happen on May 29th, 1928. Whether rightly or wrongly the Press took the matter up, sometimes with humour, and sometimes with caustic sarcasm, which led to a great many alarmist ideas in certain directions. Witness, for example, the unfounded rumour that Weymouth was going to be destroyed by a tidal wave! Dame Rumour is a funny lady, and her "wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." Nothing happened on May 29th of a spectacular nature, but, assuming that there was reason for the prediction of that date, it is too early days yet to state definitely that the prediction was wrong, for great events spring from small or almost invisible causes, and sometimes years may pass before the cause of any given effect may have been noted. Who would think that a little rivulet pouring out from a mighty glacier, for example, would evolve into a mighty river? Yet the world's greatest rivers (cf. the Danube, Rhone, Rhine, Nile, Amazon, etc.) spring from glaciers and ice-fields high up in the mountains.

Again, thinking backwards just over fourteen years ago, who would have thought that the murder of the Archduke Ferdinand at Serajevo on June 28th, 1914, would bring about the greatest war in human history? Murders are common things, alas! while "uneasy is the head that wears a crown." Yet that one shot, just that one murder, was the incidental cause which fanned the spark of war into a mighty flame.

Yet, I am not perfectly certain that something did not take place on May 29th. For the placards of the evening Press had in bold type "Italy's ultimatum to Jugo-Slavia" on that day. For a long time past there has been great tension on both sides of the Adriatic Sea, nor have things settled down yet. Perhaps in days to come this date may arise in connection with the international Adriatic or Near Eastern tension that may recall or point to movements in certain political circles which may now be apparently slumbering or quiescent. Who knows?

On the other hand, since the end of May this year we have had most wonderful weather in Britain. Possibly this is a sign of God's blessing upon Parliament for finally rejecting the proposed Prayer Book, which sought to change the doctrine of the Church of England. Further, and as I explained somewhat fully in THE NATIONAL MESSAGE AND BANNER of March 10th, 1928, this year is a year of maximum sun-spots, which seem to harmonize with prophetic movements. There is no limit to the way in which God works, for as Cowper says:—

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

And better still:—

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

If only the scales of blind unbelief might fall from people's eyes, how wonderful would God's purposes through Israel redeemed appear to be, and how marvellous the fulfilments of prophecy!

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,—If, as Mr. Davidson has outlined, the four grooves with chiselled edge indicates the withdrawal of the Spiritual Forces as foretold in 2 Thess. ii, 7: "Only he who now letteth will let, until he be taken out of the way," then it would seem to me in the light of the following Scripture there might not be any visible manifestation of the beginning of the Tribulation period:

Luke xxi, 34–36: "And take heed to yourselves," etc.

"For as a *snare* shall it come on all them that dwell on the face of the whole earth," etc.

Jesus was talking here to believers, not to the worldly-minded, and was warning them as also in Luke xii, 45: "But and if that servant *say in his heart*, My lord delayeth his coming," etc., "the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware," etc., as well also noted in other Scripture.

Now in this connection take Ezek xxviii, 12, with reference to Satan: "Thou sealest up the sum, full of wisdom, and perfect in beauty." The subtlety of Satan is often spoken of, and this, coupled with his being "full of wisdom," would preclude, it seems to me, any outstanding visible manifestation of the works of darkness, for that would be too self-evident and destroy in a large measure his efforts to seduce the world; for "multitudes in the valley of decision" would otherwise be converted. This is certainly the time of the "valley of decision," and we are told that "the Day of the Lord is near in the valley of decision."

The Tribulation has some years to run, and if there were a visible manifestation of great moment, "that day" would not come on all the world as a "snare."

So the fact that there is no *outstanding manifestation* of the beginning of the Tribulation on May 29th, 1928, does not, to my mind, preclude or hold for naught the fact that the Tribulation period actually begins on that day, according to the Pyramid, all in the light of the above and other Scripture.

Yours very truly,

D. G. WHITE.

DEAR SIR,—The First Low Passage of the Great Pyramid (representing the Great War period, August 4th–5th, 1914, to November 10th–11th, 1918) is in limestone and signified

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a period of chaotic conditions of a *physical* nature. The Second Low Passage (May 29th–30th, 1928, to September 15th-16th, 1936) is in granite and signifies a Tribulation of a different nature (apparently *spiritual*), with burdensome conditions due to chaotic factors emerging and continuing over a prolonged period. It is essential, therefore, for the development and significance of the Pyramid's Message to be appreciated, to watch the progressive penetration of the (*spiritual*) forces of chaos into man's environment as manifested in the gradual unfolding of events at home and abroad from May 29th onwards. Since that date, events have already occurred and are occurring which are causing concern to serious-minded people. It should be remembered that Isaiah defines the final stage of *travail* as "the earth languishing and fading away" and being "moved exceedingly" before the *regeneration*. Before this goal is reached *many will look back with understanding* to) the sequence of now apparently unrelated events in physical phenomena, trade, commerce, finance, economics and international relations, and will then realize the Truth of the Pyramid's Message.

D. DAVIDSON.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

We are now within a month of the opening of our Ninth Annual British-Israel Congress, and those of us who are busily engaged in organisation and publicity will find the days speed past all too quickly. We are glad to say that there is a continuous demand for tickets, and we urge that all who wish for reserved seats should lose no time in sending in their applications, thus helping us to avoid congestion in the last week of September.

* * *

It should be remembered that in order to secure the cheap railway fares we have had to guarantee a certain number of travellers; it is therefore necessary that we should have the support of our readers by way of applications for vouchers in large numbers—many we are pleased to say have already applied. Particulars were carefully given in our last issue.

* * *

A happy time was spent by a large number of members and friends under ideal weather conditions at Kew Gardens on August 25th, followed by tea and a public meeting in Christ Church Hall, Kew Road. The tea was kindly arranged by the Honorary Secretary, Miss Gyllencreutz, and members of the Richmond Branch, aided by members of the Kingston Branch, and they were kept very busy. The hall was filled for the evening meeting. The Rev. Kenneth Dodds, the Vicar, presided. In the unavoidable absence of the Secretary-General and the Commissioner-General, addresses were given by Messrs. Daniel Farmer, Nicholson, and Wakeford. An organ recital was kindly given in the Church by the organist, Mr. L. D. Ashworth, and sacred musical items were rendered by a lady member of the choir and by the Vicar and Mr. Lynam Knight. On the motion of Mr. Wakeford, seconded by Miss Alexander, a vote of thanks was unanimously accorded to the Vicar for kindly lending the hall, and to all the helpers.

* * *

The Hon. Secretary of the Hounslow and District Branch, writes:—

"It is with extreme regret we learn of the Rev. Joseph Gay's transfer to South Wales. Our branch was formed in January last, and has met with remarkable success. This is in no small degree due to Mr. Gay's untiring efforts to help us in every way. He visited us on every possible occasion, giving of his best at each meeting, thereby becoming very popular in the district, and drawing large crowds to every public lecture.

"He will be a great loss to us, but we are sure that he will be just as popular in South Wales, helping the Cause in his usual way, and bringing many believers to the REAL TRUTH."

* * *

The Crouch Hill British Israel Study Circle will commence its autumn session (D.V.) on Thursday, September 6th, at 8 p.m., in the Jubilee Hall, Hanley Road, Crouch Hill, and will continue throughout the autumn and winter on the first Thursday in each month.

* * *

The Leicester Branch, on August 14th, enjoyed a fine lecture "The Development of Joseph's Birthright in Modern Times," given by Mr. H. Phipps. The chair was taken by Mr. A. E. Biggs.

* * *

A splendid meeting was held by our open-air speakers in Victoria Park on Sunday evening, August 19th, many Jews in the audience showing a very keen interest in our facts of history. Several expressed a wish for further meetings.

* * *

The open air meetings to be held in Hyde Park on Sunday, September 2nd, at 3.30 and 7.30, are the last arranged for a time, and it is hoped that a large number of friends will be there to support the speakers.

* * *

An inspiring lecture was given by Rev. Guy Waddington at Harrogate on August 13th, when numerous questions were asked. This branch is extremely optimistic for the coming winter session.

ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, Y.W.C.A., 195, Lavender Hill, Tuesday, at 8. Miss Hamilton Hunter.

HARROGATE, Y.M.C.A., Victoria Avenue, Tuesday, at 7.30. Mr. J. Foster Beaver.

HULL, Church Institute, Albion Street, Tuesday, at 7.30. Mr. W. H. Jackson.

LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, at 3 and 7.30. Rev. R. G. F. Waddington. Tea at 5.

NOTTINGHAM, Friar Lane Schools, Thursday, at 7.30.

PORTSMOUTH, Edinboro Road Church, Tuesday, at 3 and 8. Mr. J. J. Morey.

PRESTON, St. John's Ambulance Hall, Chapel Walks, Thursday and Friday, at 7.30. Rev. R. G. F. Waddington, M.A.

RHYMNEY, British Israel Hall, Tuesday, at 7.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday, at 7.30.

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CONTENTS.

	Page
Hours with the Prophets.—IX. By the Rev. W. Pascoe Goard, F.R.G.S.	561
The Kingdom of God. By Rev. Commander L. G. A. Roberts, R.N.	563
What is the Vital Point of Conversion ?—IV. By Henry D. Houghton	565
Heaven and Earth. By Henry Proctor, F.R.S.L., A.V.I.	567
Some Hard Sayings of Jesus. By Joseph Gay	568
The Purpose of the Heavens. By Ben Israel	570
Correspondence	571
Obituary—Mr. James Simpson. With Portrait	573
Review. By L. G. A. R.	573
The Secretary-General's News and Notes	574

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.

HOURS WITH THE PROPHETS.—IX.

JEREMIAH—*continued.*

By the Rev. W. Pascoe Goard, F.R.G.S.

In the last issue we presented an historic outline of the book of Jeremiah and shewed how it formed an integral part of Israel history and of world history.

In this issue we shall devote the space to what, for a better word, we shall term "the doctrinal elements of the book." We wish to guard the reader from immediately relating this to articles of abstract faith and to urge him on the contrary to view it as it is presented in the Bible as basic elements of national righteousness.

As a matter of fact Israel and Judah had broken away from the Jehovah administration of the Divine law—that is to say, the "common law" in Israel.

The prophet opens his address by a general call to the "House of Jacob and all the families of the House of Israel."

This general address is to be found in the second chapter, verses 1-8. From this point onwards the prophet deals with Israel as contrasted with Judah. It is a terrible indictment, presenting a picture of utter pollution and of separation from God.

These passages, including the 2nd, 3rd and 4th chapters of Jeremiah, should be read as a part of this article.

In order that it may be seen that we are justified in saying that this word is addressed to Israel as distinct from Judah, the separation having existed in Jeremiah's time for upwards of four centuries, we quote as follows:—

> "And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord. And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah."

Thus the two kingdoms are set over against each other and compared.

Now the prophet, carrying on his ministry in Jerusalem, is instructed "Go and proclaim these words toward the north . . ." Four centuries before had this instruction been given, our minds would have rested in the land of Israel; but over a century before this instruction *was* given, Israel had been moved farther north still, to the head waters of the Euphrates. So with quite logical, geographical indication of the resting-place of Israel in captivity, the prophet Jeremiah is instructed "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord."

"Turn, O backsliding children, saith the Lord; for I am married unto you: And I will take you one of a city, and two of a family, and I will bring you to Zion:"

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"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

These words are quoted from the 3rd chapter, verses 10-15.

We now come to a predictive verse which should be written in letters of gold; it is the 18th verse of the 3rd chapter, a part of the same address:—

"In those days the house of Judah shall walk with (to) the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

He closes this address to Israel in the following words:—

"If thou wilt return, O Israel, saith the Lord, return unto me: And if thou wilt put away thine abominations out of my sight, then shalt thou not remove."

"And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory."

Now the prophet proceeds to address the men of Judah and of Jerusalem. This passage should be read from Jer. IV, commencing with the 3rd verse. It also carries a terrible denunciation, and declares that national destruction is imminent upon Judah and Jerusalem. The first verse of the 5th chapter carries this marvellous challenge:—

"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."

That is to say, the iniquity of Jerusalem should be pardoned if one man, wholly given to righteousness and truth, could be found therein.

The chapter concludes with another remarkable statement: this is it:—

"A wonderful and horrible thing is committed in the land;
The prophets prophesy falsely,
And the priests bear rule by their means:
And my people love to have it so:
And what will ye do in the end thereof?"

There are two sets of prophets to-day which have the ear of the people, and the priests are bearing rule by their means.

1. The Romanizing prophets, who substitute the voice of the church for "The word of God written," which is the Bible, and

2. The extra Biblical modernist class, who substitute the voice of "scholarship" instead of the Word of God written, which is the Bible. And I think all will agree that the priests rule by their means, and the people love to have it so.

Well may the Lord ask the question: "And what will ye do in the end thereof?" The manifest end in this case being the removal of the Bible, the Word of God.

The 6th chapter opens with a specific call to the children of Benjamin. It will be remembered that at the beginning of the separation of the tribes of Israel into two kingdoms, the one kingdom consisted of the tribe of Judah, over which alone David ruled for seven and a half years; and the other kingdom consisted of eleven tribes under the rule of Saul of Benjamin.

When the kingdom was re-divided under Rehoboam and Jeroboam, Benjamin was lent to Judah; now the loan is to be recalled.

This is the call to Benjamin: "O, ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-Haccerem: for evil appeareth out of the north, and great destruction."

It is agreed that this call had reference to the final destruction of the Roman army under Titus, at which time, remembering this prophecy, the Benjaminites withdrew from Jerusalem and finally separated themselves from the Jews.

Let us remember that the march of Nebuchadnezzar against Jerusalem was imminent. Yet, as a last appeal, the Lord addressed such messages as are to be found in Jeremiah VII, which gives the promise that upon repentance and the restoration of the Divine administration; "Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever."

There was no safety for Judah in military opposition to Nebuchadnezzar, but there was safety and protection in a return to the Lord. Let Britain learn this lesson by the experience of Judah rather than by bitter experience of her own.

Judah selected her pathway. The king of the House of David would have, in all probability, yielded to the pleadings of Jeremiah; but the vivid living picture of the great national drama, presented to us by Jeremiah, indicates that the stiff-necked princes of Judah forced his hand, and prevented his obeying the voice of the Lord through the prophet.

Let it be clearly borne in mind that as a driver of a four-horse team carefully separates the reins in his hands, so does Jeremiah the prophet carefully separate Judah from Israel and recognize Benjamin as distinct from Judah.

We now come to the 31st chapter of Jeremiah, and in that 31st chapter to the new covenant recorded verbatim therein.

It is a covenant made with the House of Israel, separate from the House of Judah.

Let us visualise the conditions.

Israel had gone into captivity more than a century before, and at that time were dwelling on the upper waters of the Euphrates.

Judah was now in process of being uprooted, and carried away captive under the hand of Nebuchadnezzar.

The House of David was also in process of being "overturned" from Jerusalem. It is at this time that the new covenant is recorded which shall later go into effect in Israel as soon as the former covenant has expired.

Reaching up towards the proclamation of the new covenant we have the promise "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."

This is evidently a reference to the terrific conflict between Israel and the Assyrian power. Those who escaped from the sword of that conflict found grace in the wilderness to which they were deported. The striking statement is "I went to cause him to rest."

The prophet goes on: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: Therefore with loving-kindness have I drawn thee .... For there shall be a day, that the watchmen upon the

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Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord: sing with gladness for Jacob, and shout among the chief of the nations: Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel .... 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. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord ...."

It will be necessary to read all these beautiful chapters, xxxi, xxxii and xxxiii to get the scope of this wonderful message to Israel dealing with the latter days.

The new covenant itself made with the House of Israel is contained in Jeremiah xxxi, verses 31-40. It consists of a preamble and three clauses. Clause 1, verses 33 and 34. Covenant for the restoration of the Divine law in Israel, and of the reunion of Israel with God. Clause 2, covenant; that while sun, moon and stars continue in their courses, the seed of Israel shall continue to be a nation before Him for ever. Clause 3 provides for the re-building of the city of Jerusalem for the Name of Jehovah under the new covenant.

We come now to the consideration of Judah, and we find a covenant made with them as included with Israel in, for instance, the following quotation, the context of which should also be read. Jer. xxxiii, verses 7-9.

> 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.
>
> 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.

And now we come to God's dealing with the House of David, which at that time was being uprooted from Jerusalem. We must quote at least the following verses:—

> For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel;
>
> Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.
>
> And the word of the Lord came unto Jeremiah, saying.
>
> Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;
>
> *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.
>
> As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.
>
> Moreover, the word of the Lord came to Jeremiah, saying,
>
> Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.
>
> Thus saith the Lord; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth:
>
> Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Thus was the rule of the House of David solemnly transferred from the House of Judah to the House of Israel.

One passage to which we must refer before we leave the consideration of the prophecies of Jeremiah, namely, chapters l and li.

In this remarkable passage it will be found that two great kingdoms are presented as marching across the stage of history contemporaneously and as waging an endless conflict the one against the other. The one of these is "Babylon," and evidently includes all of Babylon that Daniel saw, and presented so graphically in the 2nd chapter of Daniel; and that St. John saw and presented, also so graphically in the Apocalypse—the book of Revelation.

The other is Israel, at the time of writing a captive nation in Babylonia, soon to be freed by Cyrus, to march through the ages distinct from, and antagonistic to, the Babylonian system, to join forces finally with Israel in the isles, and there, as the kingdom of Great Britain and Ireland, the British Empire plus the United States of America, who finally, upon the waters of the sea, from the Persian Gulf to the North Atlantic, and upon land from the North Sea to the Persian Gulf, should utterly break the whole Babylonian system, and visit it with utter destruction.

These two chapters form a complete book incorporated in the book of Jeremiah.

Thus the far-flung vision of the prophet follows Israel and Judah down to the end of the 2,520 years' sentence imposed under the first covenant, and its introduction into the final glories of the kingdom of God at this our date, developing under the freedom and glories of the new covenant made with the House of Israel and of the renewed covenant made with the House of David.

Thus the prophet Jeremiah makes his contribution to the great prophetic story which other prophets in the Old Testament and the New take up and carry forward to the triumphant end.

THE KINGDOM OF GOD.

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

We must distinguish between the parables of St. Matthew, which speak of "the Kingdom of heaven," and St. Mark and St. Luke, which speak of "the Kingdom of God." It may be that our Lord's words are intended to convey more in them than we have been in the habit of thinking.

If we might suggest, we see in the expression the Kingdom of God a more perfect condition than that of the Kingdom of

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heaven. "Flesh and blood cannot inherit the Kingdom of God." Those who are in the Kingdom of heaven are in a material condition, and are subject yet to be cast away like those in the draw net or the tares. Those in the Kingdom of God must go on to perfection. "The Kingdom of God is righteousness, peace and joy in the Holy Ghost."

St. John says, "Except a man be born again (i.e., from above) he cannot see the Kingdom of God." "Except a man be born of water and of the Spirit [*or spiritual water* (regeneration)] he cannot enter into the Kingdom of God." But we believe the Kingdom of heaven is a preparation for the Kingdom of God, as, at the end of the world (Matt, xiii, 41), "The son of Man shall send forth His angels and shall gather out of His Kingdom all things that offend, and them which do iniquity." . . . "Then shall the righteous shine in the Kingdom of their Father."

It is true St. Matthew tells the Jew, "*the Kingdom of God* shall be taken from you and given to a nation bringing forth the fruits thereof." (Matt. xxi, 43.)

The Kingdom of heaven may be looked upon as an earthly sphere, or shall we say it is "the Kingdom set up by the God of heaven." (Dan. ii, 44.) It must therefore be the Kingdom of Israel, whereupon the throne of David is established. But this is not necessarily the Kingdom of God, for this Kingdom of God is universal, and all who receive the Lord Jesus Christ and are born not of blood nor of the will of the flesh *merely*, but of God, to them He gives power to become the Sons of God.

When our Lord bids us to seek first the Kingdom of God, He bids us to come to Him as our King, and if He rules in our hearts then are we in the Kingdom of God.

The formation of the Kingdom of heaven was first signified in Exod. xix, 6. Speaking to Israel through Moses, "Ye shall be unto me a kingdom of priests, and an holy nation; 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." The constitution of this Kingdom is seen in Exod. xii, 41, 42, to be composed of the stranger also, who is willing to keep the Passover and God's covenant, and he is to be admitted into the family of Israel as one born in the house. We also see from Exod. xvii, 14-16, that because Amalek had his hand upon the throne of the Lord, the Lord will utterly destroy Amalek.

This Kingdom of Israel was in abeyance for very many years, until Daniel was chosen of God to reign over Israel, and then it is said of Solomon: "Then Solomon sat on the throne of the Lord as king instead of David his father; and prospered." (1 Chron. xxix, 23; xxviii, 5; 2 Chron. ix, 8.) This earthly throne was transferred into Britain when Zedekiah was taken captive to Babylon and his sons slain before his eyes. The method of its transplanting is told us (Ezek. xvii, 22, 23, 24; xxi, 26, 27.)

And yet at this very time Jeremiah xvii, 12 had said: "A glorious high throne from the beginning is the place of our sanctuary. O Lord, the Hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth." Where then did Jeremiah go?

Jer. xv, 11: "The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction." So Nebuzaradan was kind to Jeremiah and the King's daughters, and Baruch and Eben-melek. This remnant clinging to God's Word was preserved in Egypt, and returning with Jeremiah to Palestine, they then escaped into the north and the west, into the mountain of the height of Israel.

Here the young Kingdom grew, "set up by the God of heaven" (Dan. ii, 44). Jeremiah is then given an assurance, "Shall iron break the northern iron and steel"? In the "Book of Invasions" (early copy) and other ancient documents, it is stated "that it was the Mosaic law which first came into Erinn, brought by Cae Cain Breathach, who was himself an Israelite." Jeremiah must have restored the Mosaic law. So we are led to understand by Irish tradition. When our Blessed Lord came He preached the Kingdom of God, but the Jews refused Him. And yet He told them, "Seek ye first the Kingdom of God, and His righteousness." And what did He mean when at the transfiguration He told His disciples, "Verily, I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in His Kingdom." (Matt. xvi, 28.) Or, "I say unto you that there be some of them that stand here which shall not taste of death till they have seen the Kingdom of God come with power." (Mark ix, 1.) Or, "But I tell you of a truth, there be some standing here which shall not taste of death till they see the Kingdom of God." (Luke ix, 27.)

I think we may infer that some of the Apostles would see before their death the Kingdom of God given to Britain, never to be taken away. Or, what is the meaning of "Come with power"? It certainly came into these islands before St. Paul or St. Peter died, and long before the death of St. John, and it has never been taken away from Britain. The growth of this Kingdom here, compared to any other country, has been the act of God. It may not be known to some of you that the Laws of God's Kingdom were set up in these islands under Mulmutius about 500-400 B.C., not for the first time, but reconstructed, as afterwards also Alfred the Great did the same. We have but to compare these with the Bible and we see whence their principles were derived.

I have purposely omitted the prophecy of the coming Kingdom of God, as told us in Isa. ix, 1-8, because here we have more than the merely temporal aspect of the Kingdom. It is expressly here stated to have come to the Northern Kingdom. The Southern Kingdom had already had its trial, and Israel had justified itself more than treacherous Judah. We find in Isa. vii, how that KING AHAZ (2 Chron. xxviii, 22) "in the time of his distress did he trespass yet more against the Lord . . . for he sacrificed unto the gods of Damascus which smote him; and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel." We have in Isa. vii how Isaiah did his best to bring Ahaz to his senses, but he turned with scorn against him and said, "I will not tempt the Lord." Or, I will not make trial of the Lord. It was then that the virgin-birth of the Lord Jesus was announced to him, but he scorned it. Then (in Ch. ix) the fuller revelation is made which transfers the promise of the Messiah to Galilee of the Nations, to the people who had just been afflicted in the land of Zebulun and in the land of Naphtali, that dwelt in Galilee of the Nations, upon

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them would this glorious Light shine! After giving the nature of the conflict as one of enthusiasm, a "burning and fuel of fire," the prophet announces to these northern regions of Palestine, "For unto us a child is born, unto us a Son is given, 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 Lord sent a word into Jacob, and it hath lighted upon Israel, and all the people shall know, even Ephraim and the inhabitant of Samaria." Since you Ahaz refuse your God, lo! we must turn to Ephraim and they will hear!

So it is that the Lord Jesus, despised of the Jew, selected His ten servants to occupy in His Kingdom, till He come (Luke xix, 11-13.)

The Gospels now set forth both the Kingdom of heaven and also the Kingdom of God. In the Kingdom of heaven we have the visible in which there may be tares or bad fish, so Matthew presents it thus as a visible Kingdom, but "the Kingdom of God cometh not by observation," it is the inner man of the heart which accepting Jesus Christ as King is not necessarily merely material but also spiritual. (Rev. xiv, 17.)

This Kingdom of God, therefore, at present is unknown, but the Lord knoweth who are His, when He comes He will sever "between him that serveth God and him that serveth Him not." (Mal. iii, 18.)

In the meantime, the Kingdom of God is within us, "in our midst," and it depends very much upon whether we are willing to do His Will whether we are to see this Kingdom of God or to enter into it. If we are satisfied with a mere outward religion, such as any man or woman who enters a Christian community may obtain, *i.e.*, if we have not the desire to serve God, to obtain the Holy Spirit as our Teacher and to follow Him in His Word, we may belong to the Kingdom of heaven, but we are certainly not in the Kingdom of God. The test is righteousness, peace and joy in the Holy Ghost. And unless we have this Spirit of Christ, we are none of His. The Spirit, however, beareth witness with our Spirits that we are the children of God. (Rom. viii, 14-16.)

Now, let us continue the promise, "the Kingdom of God shall be taken from you (Jews) and given to a nation bringing forth the fruit thereof."

It is true that the earliest messengers of the Gospel came to Britain in the person of Joseph of Arimathea within a very few years of the Resurrection. That within a very short time there were very many in these islands, as Dr. Pryce (late Vicar of Bangor), in the Prize Essay on "The Ancient British Church," says: "In the scattering abroad of the disciples in the persecution which arose upon the death of S. Stephen, Joseph, with Lazarus, Martha and Mary . . . set sail from Judah, trusting themselves to the mercy of the sea. Providentially, carried to Southern Gaul, they are received by the Apostle S. Philip, who was already there, christianising the country. From thence the Apostle sends S. Joseph with twelve companions to convey the Word of Life to Britain." Cardinal Baronius gives this story stating it as taking place in the year A.D. 35. Gildas, the British historian, tells us Christianity came here at the end of the reign of Tiberius Cæsar, *i.e.*, A.D. 37, for then Caligula succeeded him. Dr. Lingard, a Roman Catholic writer, says that Pomponia Grecina, the wife of Aulus Plautius, was a British Princess, and a Christian in A.D. 43. This is confirmed by both Tacitus and Dion Cassius. We are further told that the Druid Religion was a preparation for the reception of the Gospel. *Dr. Pryce*: A people "was being prepared ready for the Lord," p. 26. Dr. Wylie's "History of Scotland," bears out this idea. Quaint old Bishop Fuller, in his "History of the British Church," gives us the establishment of Christianity in Britain as our National Religion during the second century. So we claim that to be the meaning of our Lord's words in Matt. xvi, 28; Mark ix, 1; Luke ix, 27. Bishop Burgess, late of Salisbury, proves that St. Paul himself came to Britain.

WHAT IS THE VITAL POINT OF CONVERSION?—IV.

By Henry D. Houghton.

THE Advent Witness, in speaking of Darwin's theories, says —"In two of his principal works he announces his conclusions in these words: '*We may fairly presume.*' And in those two works he uses those words over 400 times!" And the Advent Witness goes on to say: "*They are* 400 *guesses.*" AND THIS IS THE MAN WE ARE INVITED TO FOLLOW! *Why, he did not know himself, he only presumed!*

Now if there is any guessing to be done, we had much better do our own!

But mark the contrast with THE BOOK. We may search it from one end to the other, and we shall not find one "*We may fairly presume.*"

On the contrary, the Book speaks of certainties.

"*We know* that we have passed from death unto Life." (1 John iii, 14.)

"*We know* that He abideth in us." (iii, 24.)

"Hereby *know we* that we dwell in Him, and He in us." (1 John iv, 13.)

"And *we know* that the Son of God is come, and hath given us an understanding, *that we may know Him that is true*, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." (1 John v, 20.)

Man essaying to teach Divine things says: "*We may fairly presume*"! *He does not know himself, then how can he teach others?*

On the contrary, notice how decided was Our Lord in all His teaching. "HE SPAKE WITH AUTHORITY, AND NOT AS THE SCRIBES." He said: "Verily, verily, I say unto you."

Christ does not say: "I think," "I presume," "I imagine," "I guess." Oh no! And men in search of Eternal Life do not want any presuming or guessing: *they want certainty: and Christ alone gives it!*

"HE THAT BELIEVETH ON ME HATH EVERLASTING LIFE." That is not guesswork; it is positive declaration.

"And this is the will of Him that sent Me, *that every one which seeth the Son, and believeth on Him, may have everlasting life*: and I will raise him up at the last day." (John vi, 40.)

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These are not guesses, nor empty promises, for remember that all judgment is committed to Him; and, as one of the disciples said, "Thou hast the words of everlasting life."

The story of the conversion of Saul of Tarsus is very instructive, and is always regarded as a very clear and typical case. "For a tupos or pattern." *See* I Tim. I 16.

Now surely if the theory that has been propounded is correct then it will be confirmed in this well-known instance.

Saul, proceeding to Damascus with letters from the High Priest authorizing him to arrest all who followed the New Way, is struck down by a light from heaven, and hears a voice: "*Saul, Saul, why persecutest thou Me?*"

Notice very particularly the form of the questions and answers, all direct to proving the Divinity, the Messiahship of Christ.

"And he (Saul) said, *Who art Thou, Lord?*" "And the Lord said, *I am Jesus whom thou persecutest:* it is hard for thee to kick against the pricks."

Then there comes the altered attitude of Saul. "*Lord, what wilt Thou have me to do?*" Thus there was a miraculous intervention on purpose to prove to Saul the Divinity of Jesus: and the acceptance of Jesus as the Son of God became the testing-point, the turning-point in the great Apostle's career, the vital point of his conversion.

The acceptance of it culminated in the obligation to preach it. And so we read: "*And straightway he preached Christ in the synagogues, that He is the Son of God!*" (Acts ix, 20.) *The vital point of his conversion became the chief point and purpose of his preaching.*

And in verse 22 it confirms it all: "But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, *proving that this is very Christ.*"

Peter standing up at Pentecost boldly declared the condition of Salvation; and note how simple it is:—

"*And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*" (Acts ii, 21.)

Simply "*call*"! That is the Scripture.

And St. Paul in Romans not only repeats this word for word, but endorses it.

"*For whosoever shall call upon the name of the Lord shall be saved.*" (Romans x, 13.)

And previously, in verses 8-9, he had brought the conditions of Salvation within the reach of everybody.

"The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

But where does the change of heart come in? To that we reply, "*That is God's work!*"

To every believer there must come the being born of God, and by God.

Birth must always come from the parent, never from the child! Of necessity it must be so! And so it is here. St. John makes it very plain. For he is as positive and decisive as he is clear.

"But as many as received Him, *to them gave He power*" (notice this word, it is much more than the privilege or the right; it is THE 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!"

Now let us pause a moment and ask, "*But what about repentance?*"

There is nothing in that word "Repentance" to hinder anyone from coming and taking hold of Christ by believing in Him straightaway *without a probation period of a single hour!*

Thousands of earnest souls have stumbled at that word "Repent." [METANOIA=A change of mind].

The Devil has taken that word, and, feigning himself as an angel of light, has kept thousands out of the knowledge of salvation by telling them they have not repented enough.

It is not a call to the seeker to halt and beware lest he go too fast!

It is a call to the indifferent, the despiser, the careless to hurry up; *a clarion call to awaken out of sleep and call upon God.*

Repented enough? No! And we never shall though we continue so to do till our dying day. God does not bargain with us for so much salvation in exchange for so much repentance. Repentance is simply a turning right round, and then proceeding in the opposite direction.

One of the best descriptions of repentance in the Scriptures is that word of the Psalmist, "*I thought on my ways, and turned my feet unto Thy testimonies.*" A similar one is found in that trumpet-call of God to Israel, "*Turn ye, Turn ye,* for why will ye die, O house of Israel?"

To wicked, unrepentant, persistent sinners who have neither purpose nor desire to serve God the words ring out with startling applicability:—"*Repent and be converted that your sins may be blotted out.*" Which means, "Arouse ye, and seek the Lord."

"God commandeth all men everywhere to repent." This is a trumpet-call to all men everywhere, for they have all gone astray.

But the moment there is any turning, even if it is only a wistful desiring look, the command is not to repent at all; *that stage is passed,* the command is "*Believe.*"

When the Children of Israel in the Wilderness were bitten by the fiery serpents and the poor dying people lay on every hand, the command was not to Repent, but TO LOOK! *And looking, everyone was healed.*

And Christ said, "As Moses lifted up the serpent in the wilderness, SO."

Christ Our Lord did not say to the blind man, "Wait till you have repented enough." Oh, no! He said, "*Dost thou believe on the Son of God?*"

Philip did not thrust this between the eunuch and salvation. Oh, no! "If thou believest with all thy heart, thou mayest."

Even St. Paul did not command the jailer to wait, nor even question him on these grounds; but in an instant gave the jailer the true answer, "Believe on the Lord Jesus Christ, and thou shalt be saved."

No true seeker need tremble and hesitate lest he has not repented enough.

The command to-day is the same as that to the jailer, "*Believe on the Lord Jesus Christ, and thou shalt be saved.*" Repentance

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will be there present, and will last as long as the man shall live.

The cry of the Apostles was "Believe," and most surely no man can truly believe unless there comes also with that belief a hatred of and a turning from sin.

So far as repentance is a turning, it comes very early in the career and life of the Christian.

But so far as it is a sorrow for sin, it never, never ceases, but acquires more power and force every day that the man lives, and never dies till life is over.

The Evangelical Churches say that repentance comes *before* conversion. Spurgeon used to say that it comes *after*. In so far as it is a turning, it must come before. So far as it is a sorrow for sin, it *may* come before, *but it certainly comes after, and that continually, and is everlasting.*

I may be wrong, but I know of no case in Scripture where a true seeker after salvation was pointed to repentance, *but always straight to the great Healer Himself!*

Even to the persecuting Saul of Tarsus having in his pocket letters authorizing him to imprison believers, there was no interruption of his conversion by questions about his repentance! No! But Ananias said, "Arise, and be baptized, and wash away thy sins, calling on the Name of the Lord." —Acts xxii, 16.

While we are looking at repentance, it will not be amiss to notice that misunderstood but tremendous passage in Acts v, 31: "Him hath God exalted with His right hand to be a Prince and a Saviour, *for to give repentance to Israel, and forgiveness of sins.*"

It does not mean to give repentance to a new and spiritual Israel, to make them into and supplanters of old Israel. That would be a strange reversal of things. Any spiritual Israel must previously have repented, or they could not have become such Israel.

It is rather a prediction that Christ will give repentance to wicked, unrepentant, divorced Israel; and bring forgiveness for her sins.

There we have Christ becoming Israel's sponsor to give to the whole nation repentance and forgiveness.

That is exactly what Isaiah, Jeremiah and Ezekiel all foretold. That is what St. Paul himself boldly declares, "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.*"—Rom. xi, 26.

But in all these the essential and vital thing is the acknowledging of Christ as the Son of God.

Now how does this affect the various theories and isms of to-day?

Where will the Modernists stand who deny Christ's Divinity? The Jews who reject it? And on the contrary the many sects who, though despised and misunderstood, *but yet who accept this one vital elementary saving truth?* What about these?

This is the one vital saving truth upon which He will build, nay, is building His Church; and this applied to the isms of to-day will make a great clearing of rubbish, and will mark out as for or against Him every section of the so-called Church, and every grade and station of all mankind.

Looking carefully into these things, we must be convinced that in the past we have restricted and minimized the free Grace of God.

It has been harnessed around, strangled with the trappings of human theories and human ideas.

THE GRACE OF GOD IS INFINITELY FREER THAN THE THEOLOGY OF ANY OF THE CHURCHES. "BUT THE WORD OF GOD IS NOT BOUND."

We have thought that it was, preached that it was, and thus it has been strangled at birth.

The only true conditions of salvation are the conditions stated in the Book.

"What shall we do that we might work the works of God?" . . . . "*This is the work of God*" (one work, not a hundred), "THAT YE BELIEVE ON HIM WHOM HE HATH SENT."—John vi, 28-29.

Those are Our Lord's own words, the words of Him *Who knew, and could not lie!*

HEAVEN AND EARTH.

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

IT is very necessary that British-Israel believers should be clear in regard to what is involved in the terms: "Heaven and Earth." We have had for centuries teachings about Heaven, which excluded entirely the Scriptural idea of the earth being inhabited in the "ages to come" by "the nations of them that are saved." It is clear, however, that there will be nations on the earth throughout the Millennium, for we read that Satan shall "go out to deceive the nations" (Rev. xx, 8) after the thousand years are finished.

And in Rev. xxi, 24, we read: "The nations of them which are saved shall walk in the light of it (the Heavenly city): and the kings of the earth do bring their glory and honour into it." But we must not lose sight of the fact that, according to the Scriptures, Heaven is a *place* quite distinct from the earth, or otherwise how could the Heavenly Jerusalem be seen "coming down from God *out of heaven*"? *

"Heaven" in this place, and in many others of Holy Writ, is referred to as a definite locality into which Our Lord Jesus ascended (Acts i, 9-11). The Apostle Paul also was "caught up to the third heaven" (2 Cor. xii, 2), and John saw it as a *place* in which a "door was opened" and into which he went. He saw the Throne of God and those of the twenty-four Elders, and many angels round about the Thrones (Rev. iv, 1-6), and an innumerable multitude out of every nation standing before the Throne. In the face of these facts we do not see how it is possible to assert, as many do, that there is no heaven for the saints, but that their destiny is connected entirely with this earth.

There is certainly to be a new earth as well as a new heaven, for the present heaven and earth are said to pass away, but as Alford says: "The expression does not necessarily suppose the annihilation of the old creation, but only its passing away as to its outward and recognisable form, and its renewal to a fresh and more glorious one." Peter speaks of the earth having been destroyed by the Noachic Flood, and just as the

* κατα βαινονσαν εκ τοῦ οὐρανου ἀπὸ τοῦ Θεοῦ.'

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earth did not pass away but was purified then by water, so it will be hereafter purified by fire. But of annihilation there is here no trace, the Flood did not annihilate the earth, but changed it, and as the new earth was the consequence of the Flood so the final new heavens and new earth shall be of the fire †.

And the earthly kingdom is a literal kingdom; the fifth in a series of earthly monarchies. But we must banish the notion that the reign of Christ and His saints *over* the earth (επι της γης) necessarily implies a perpetual presence of the rulers among the ruled, or exclusion from the place which the Lord Jesus has gone to prepare for us. The glorified saints will not be *confined* to this earth because they reign over it, any more than George V is confined to England or India or any other of his dominions because he happens to rule over them. They will have a special home of their own, for wherever their Lord is that is where they must be in fulfilment of His prayer: "That they may be with me where I am." They will not be limited to any one of the Father's mansions, which are as numerous as the stars of heaven, but will probably be able to visit them all.

We see, therefore, that there must be a heavenly phase of the kingdom as well as an earthly, the one represented by the Heavenly Jerusalem, which, during the Millennium, is above the earth and the other by "the camp of the saints, the beloved city" which the hosts of Gog and Magog are to invade at the close of the Millennium. Nothing tends to show the destination more than this fact, for it is not possible that the Heavenly Jerusalem should be invaded by earthly armies (Rev. xx, 9).

It is not likely that the New Jerusalem will *then* be on the earth—a city which has no need of the sun, nor yet of the moon, for these twain will yet continue to shed light upon the earth, for Jehovah's covenant with day and night cannot be broken. The earthly phase is to continue "for ever" as well as the heavenly, for unto Israel He saith:—

"They shall dwell in the *land* that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince *for ever*" (Ezek. xxxvii, 25). "It shall be an *everlasting* treaty." (v. 26—F.F.).

† Alford's Greek New Testament.

SOME HARD SAYINGS OF JESUS.

By JOSEPH GAY.

No. 4.

"If therefore the light that is in thee be darkness, how great is that darkness!" (St. Matthew vi, 23.)

"The light of the body is the eye," and there is no other light. Through these two windows the soul looks out upon the world, and the world looks in upon the soul. How entirely dependent the body is upon the eye for its light! If by any means the eye should be so injured that the light could no more enter through it, then the body would be all darkness and nothing on earth could repair the damage. But here Christ suggests a darkness which is not due to blindness. He says, "If thine eye be single, thy whole body shall be full of light, but if thine eye be double," not blind, "DOUBLE," "thy whole body shall be full of darkness." What does He mean? Let the physical speak to us for a moment. There are two eyes in the body, but only one vision. There are two ears in the body, but only one sound. There are also two hands and two feet. These may act separately without much confusion; but let the eyes act separately, or the ears act separately, what then? Let me see one thing with one eye, and another totally different thing with the other eye. Let me hear one sound or one voice with one ear, and another sound or voice quite different with the other ear, and what confusion would ensue. It were better that I should be utterly blind and deaf than that I should thus see and hear. Life would be unsupportable under such conditions. The darkness consequent upon such confusion would be unspeakably oppressive. The brain would give way under the pressure of it, and the whole body would speedily become a total wreck. I have never met, and I pray God I never may, anyone so afflicted; but I have seen this very thing temporarily in a man made drunk by alcohol. I have seen such a condition prolonged in what is called "delirium-tremens," and I cannot imagine a deeper or darker hell. He sees two of everything, and hears strange, conflicting sounds. You shudder to think, what if he were always like that without hope of recovery! You put him to bed with the comforting thought that he will be all right in the morning when he has slept off the effects of the alcohol which has poisoned his blood. But supposing with the morning light he still sees two of everything, and still hears strange, conflicting sounds? You could only cry in your utter helplessness, Poor wretch, thou art consigned to a doom more terrible than a thousand deaths. "If therefore the light that is in thee be darkness, how great is that darkness!"

The heart is the eye of life. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy *heart* that God raised Him from the dead, thou shalt be saved. For with the *heart* man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. x, 9, 10—R.V.)

If a man will only keep his heart pure, and true, and sincere he cannot lose his way, he cannot stumble as a blind man along the highway of life. We have in the heart three things at least. I shall content myself in speaking of them.

(1) Knowledge. (2) Experience. (3) Motive.

(1) KNOWLEDGE.

In the heart and through the heart we have knowledge. The Apostle Paul writes, "I know whom I have believed." (2 Tim. i, 12.) If with the heart man believeth, with the heart also he comes to know that which he believes. Some may demur and contend that it is with the mind man gets to know. Others may say that it is a question of physical science, and that it is by the use of his brain man gets to know.

Let us not confuse the issue. The brain is the instrument of knowledge, a man therefore must use his brain; the mind is the filter-bed, as it were, for through the crucible of his mind he passes the impressions which his brain registers; but the heart receives the residuum which is left after the

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process of separation and purification has taken place. What the heart receives therefore is knowledge indeed, knowledge which settles down into a solid conviction not to be shaken or uprooted.

St. John says of Our Lord: "There was the true light, even the light which lighteth every man coming into the world." (St. John i, 9—R.V.)

Christ is the true light. Well, where is Christ? Christ as a Person is in the heavens, which must contain, and retain, Him until the day of His return; but He is, by the glorious ministry of the Holy Ghost, "in you the hope of glory." (Col. i, 27.)

The place of Christ by His Spirit is in the heart of man. "For God, who commanded the light to shine out of darkness, hath shined *in our hearts*, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. iv, 6.)

"IN OUR HEARTS." When once that knowledge is there, what then? You may do one of two things; you may either receive it and live by it, in which case your eye will be single and therefore full of light; or you may compromise it, and strike out in paths which are neither wholly of the world nor yet wholly of God, in which case your eye will be double and your whole being will be full of darkness. If you compromise the truth, to the degree in which you compromise it you will dwell in darkness. The light which is in you will be darkness, all the greater because it is light which you have compromised. Our Lord follows His metaphor up with direct speech which can brook no misunderstanding. "No man can serve two masters . . ." (St. Matthew vi, 24.)

(2) EXPERIENCE.

Experience is a matter of the heart. Man can only confess truly with his mouth what he believes in his heart, and the knowledge upon which such a belief is based is experimental. We sometimes forget that our holy religion is not a philosophy, nor a theology, nor a formulated creed, it is not even a church; it is a profound experience from beginning to end.

"And hereby we do know that *we know* Him, if we keep His commandments." (1 St. John ii, 3.)

"But whoso keepeth His word, in Him verily is the love of God perfected; hereby *know we* that we are in Him." (1 St. John ii, 5.)

"Hereby *know we* that we dwell in Him, and He in us, because He hath given us of His Spirit." (1 St. John iv, 13.)

And so we might go on quoting. This definite knowledge, as you will see, is all experimental, and experimental not by the searching out of our own unaided wisdom, but by the revelation of God.

Experience, I repeat, is a matter of the heart. Here, as in the knowledge of which I have written, both the mind and the brain, that is to say, both the moral nature and the physical are operative, but it is the heart which feels and the heart therefore which experiences. A man may in his heart have a very definite experience of the grace of God; O! yes, he may. That experience is of the very essence of light. It is illuminative and illuminating. But what if his soul should refuse to steer its course according to the direction of that experience? The darkness which would ensue would be far greater than if he had never had such an experience. We speak of the gross darkness of heathendom, do we not? But if Christ be correct, because of the experience of Christendom consequent upon the grace of God which has been shed abroad, the darkness of Christendom is greater than the darkness of heathendom.

The darkness of heathenism is the darkness of ignorance; the darkness of Christendom is the darkness consequent upon a refusal to follow the light of experience, even the experience of the grace of God, which Our Lord has made known.

A man doesn't know, and he stumbles. A man *does* know, and he stumbles. The fall is greater in the latter than in the former; or, to retain Christ's metaphor, the light of the one who knows and yet stumbles is greater darkness than the darkness of the man who doesn't know and yet stumbles. Our Lord put the whole matter clearly before us when He said:—"And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more." (St. Luke xii, 47, 48—R.V.)

Heart experience carries with it heart responsibility. If we say we see and then go on as if we did not see, then our sight is hopeless blindness. None in Christ's day possessed more light than the Pharisees and scribes, and yet Christ said of them, "Ye blind guides." (St. Matt. xxiii, 16.) Wherein were the Pharisees and scribes blind?

In that they refused to embrace the conclusions of their own experimental reasoning. "Ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?" etc. (Matt. xxiii, 16, 17.)

According to the woes of Christ pronounced against these people, in much detail, in that 23rd chapter of St. Matthew, the whole trouble lay in the fact that expediency waited upon conviction and nullified it. Spring back from experience and blindness must inevitably ensue. Motive is impugned where experience is not followed in a sincere and honest heart.

(3) MOTIVE.

But what is our motive? What is our purpose? Dare we, my brethren, throw back the screen and show the motive in heaven's light? We dare not. Why? Because we have doubled back on reservations, and ambiguities, and uncertainties. Our inner life has become a hesitation, a compromise, a trick in expediency, or even something more definitely negative towards God, and we are in consequence blinded in the very centre and source of light. If our supreme manhood is debased, how utter is the degradation! If a man goes down in his motive, he goes down altogether. His professions may be all that can be desired, his zeal may leave nothing to wish for, his good works in the Church of Christ may be full and complete, he may be among the ablest of the able exponents of British-Israel Truth, a veritable champion

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of the Word of God, but if, in the midst of it all, his motive be wrong, then all is wrong.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." (Matt. vii, 21.)

"Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils, and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." (Matt. vii, 22, 23.)

Why didn't He know them? Because Christ can only know the soul with the pure motive.

If we have heart knowledge, and heart experience, and heart motive, then we cannot be weak; we cannot be the subjects of long-continued depression and fear. Give God thine heart and, though your mistakes may be many and your failures not a few, they will only prove thee mortal and evermore needing the guidance of the Holy Ghost. You may even come to that tragic hour in St. Peter's experience when, before the cock shall crow, herald of the new dawn, you shall have denied your Lord thrice, yet if you can look up into His resurrected face and exclaim, "Thou knowest that I love Thee," all will be well. There is no real darkness where love is. There can be no night there. Why is the Cross of Christ the centre of all light? Because it is the expression of infinite love. Fall down at that Cross in heartfelt repentance and tears, then walk in the light of the love of that Cross and you can never again know darkness.

"If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (1 John i, 7.)

"Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." (Eph. v, 2.)

"For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light." (Eph. v, 8.)

"Walk in the light—and thou shalt own
Thy darkness passed away,
Because on thee the light has shone
In which is perfect day."

THE PURPOSE OF THE HEAVENS.

By Ben Israel.

"בלאש'ת, (In beginning), Elohim created the heavens and the earth." "Εν αχρη (In 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."—John i, 1-3. "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."—Heb. i, 1-2.

Under the head of the first proposition above quoted, God states that He Himself, together with the Divine Hierarchy, created all material things which we see around us; in the second and third quotations, that these were created by and for the Son, of which things He is the heir: by Whom, in these last days, He hath spoken unto us whom, we infer, to be the sequence and cause of His having made or ordained the ages.

The creation of the heavens and the earth, therefore, thus far, involves three established facts, viz., the glorification of His only begotten Son, His glorious inheritance, and His mysterious manifestation to humanity "in these last days."

"The heavens declare the glory of אל, (Omnipotence), and the firmament sheweth his handywork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth. — Psalm xix, 1-4. Physically considered, the stars are the power-plants of the universe. The dynamo, mighty in itself, is a means not to be compared with the object for which it works. The latter is more important. In the solar system, the earth at present is the most highly organized among the worlds upon which the *quam*, line of the sun, operates. Man is the crowning climax of Creation in the earth, and over it he has been given the dominion under the law of obedience to Divine command. We discover in the system around us a vast aggregation of matter which seems to be waiting, having been halted in its progress by the interjection of foreign factors and elements which prevent fruition as long as their malign influences remain. The Kingdom of God is preparing, not finished, because of the fact of evil, and the affairs of the former are in the hands of the Lord Jesus, Who sits at the right hand of the Father, "expecting until" He, the Father, shall have made His enemies His foot-stool. Meanwhile, the Kingdom preparation is actively going on in the hearts and lives of His discipleship in the Church, and in the polity of the elect nation, Israel, which is to survive the putting under foot of the enemies.

The fact that enemies exist, on account of which our Lord has to wait, has everything to do with the Cosmos—past, present, and future.

The crisis which occurred in this mighty universe when sin was first manifested is scarcely within the reach of human comprehension. It was found in Lucifer, Archangel of light, in the Holy Mountain of God, where he had walked up and down in the midst of the stones of fire.

From that time forth he is the father of lies, author of sin, and transmitter of sin and death to earth. Because Man was seduced to believe a lie, the earth was cursed for his sake, but not then destroyed. As the consequence of Man's developed enmity, his world was overthrown, himself destroyed, and the earth cleansed, passing through her baptism in water, but is now reserved unto fire against the day of final judgment and perdition of ungodly men.

We have already pointed out the unique position our world occupies in the economy of Creation in our thesis entitled, "Man and Earth: A Co-ordinated Creation and Interdependent."

The reaction on the physical universe of Lucifer's rebellion was far-reaching. Its marks, indelibly impressed upon the earth, justify the conclusion that it overthrew in this planet the first organic structure raised upon the original foundation. The same principle is evidenced in the disobedience and fall of Man, though the reaction is tentative, owing to the redemptive plan being operative during the period in which

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the force of the reaction is being withheld. A very serious consideration confronts us here. As determined opposition to God crystallizes in the world, the tension becomes more and more intense, until the breaking-point, ending in far greater cataclysmic results than occurred at the conclusion of Lucifer's recency. This is reasonable in view of the fact that his rebellion has been actively continued and only partially punished, his doom to be complete at the restoration and re-establishment of the original perfect order. This we are told is "A New Heavens and a New Earth wherein dwelleth righteousness."

We are not exceeding Scriptural authority in our emphasis of the importance of Man in the Divine scheme of Creation. Its startling truth is demonstrated in the climax of human history, the vicarious offering and atonement, death and resurrection of the Jehovistic-human manifestation of God in Jesus Christ, the God-Man; and in the ascension into the heavenlies of that Divine Person Who is our advocate at the right hand of the Father, where He sits, "expecting," until His enemies be made His foot-stool; in other words, until the power of the adversary is put under subjection. Nearly 2,000 years have elapsed since the Ascension; yet they are less than two days by Divine reckoning, and in the third Our Lord will raise us up, when He returns a second time to reign in power and glory, during the final preparation of the Kingdom of God as Man is related to it in the earth. We wish to stress the point that the Millennial reign of Christ is for the specific purpose of bringing back the human race into perfect reconciliation to God, before the accomplishment of which God can do nothing in the way of creating "New Heavens and a New Earth," because it is His avowed purpose to people that wonderful region from the multitudes of the "chosen seed," Israel. Here is the Scripture in support: "Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head: and sorrow and mourning shall flee away. I, even I, am he that comforteth you. Who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass, and forgettest the Lord, thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor as if he were ready to destroy? And where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea whose waves roared: the Lord of hosts is His name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I MAY PLANT THE HEAVENS, AND LAY THE FOUNDATIONS OF THE EARTH, AND SAY UNTO ZION 'THOU ART MY PEOPLE.'"

These are the "chosen seed" of the Exodus, the posterity of Abraham, that should be as the sand of the sea shore and as the stars of heaven for multitude. They are the Zion nation, the most valuable asset of El Shaddai in His nursery preparation. They were captives once in Egypt, and were then in Assyria, but their captivity would be of short duration. (The Ten Tribes remained captive in Assyria from the year 721 B.C. until the joint expedition of Cyaxares and Cyrus against the Assyrians, when the Cadusians and Sacæ (Sons of Isaac) espoused the Medo-Persian side of the controversy, the latter furnishing Cyrus with a division of 10,000 archers on foot and 2,000 horsemen wielding bows. The Cadusians mustered 4,000 horse and 20,000 targeteers. Gad-ates, whom we recognize as a mighty man of Gad, but whom the Greeks knew as an Assyrian, was one of Cyrus's foremost generals who did yeoman service for the Medes, because of his hatred of the Assyrians. (*Vide* Xenophon, Cyropædia, Lib. V. Cap. ii, sec. 12, and Cap. iii, sec. 12). Babylon was taken in the year 538 B.C. This ended the Assyrian Empire and, incidentally, the Israelitish captivity. It had not lasted over 183 years.) Because the Lord of Sabaoth is directing the destiny of Israel, He has put His words in their mouth, and covered them in the shadow of His hand; and for what? That He may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people. This Scripture proves the necessity of the Israel nation in the future economy of the universe.

It is glorious to obtain the universal kingdom and inheritance in Earth. It is marvellous to multiply as the sands by the sea shore for multitude. But this is only the initial preparation. Israel, as the espoused wife of Jehovah, is being perfected unto the higher destiny of populating the heavens. Here must the seed of Abraham be reckoned as the stars for multitude; for their countless retinue of worlds must be planted, according to the promise, from the "chosen seed" which El Shaddai has nourished at such cost in the old earth, one foundation.

Of the foundations of this earth which we know, two are passed, one is now functioning. The buildings upon the former foundations have been destroyed to the extent that they are known only as relics and in history. The third building in which we are participating is proceeding in two ways: one for good, the other for evil. Under the Millennial sceptre of Immanuel, the good will have been perfected, and the Earth will have lived out its usefulness as to its superstructure, Man. The earth must then pass into the fire and crucible of the Divine Alchemist for His use and service in another form. Meanwhile, the ransomed of the Lord shall pass over; He shall cover them in the shadow of His hand, and the Lord shall plant them in the heavens, that house of many mansions of which the Saviour advised His disciples, saying "I go to prepare a place for you, that where I am there ye may be also."

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,—"Astel," in his letter which appeared in your issue of the 25th August, 1928, is ingenious, but we submit is not convincing or apparently correct.

He makes the statement that "As a study of history clearly shows that the little horn of Daniel viii was fulfilled in the time of Antiochus Epiphanes, etc."

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Now does history clearly show this? It is not accepted universally as correct. Let us examine it.

Bishop Newton says: "This little horn has been supposed to mean Antiochus Epiphanes, King of Syria, who was a great enemy and persecutor of the Jews. And at first sight does in some features very much resemble the "little horn"; but on a nearer view it appears, that in other parts there is no similitude or correspondence between them. Sir Isaac Newton with that sagacity which is peculiar to him, and with which he penetrated into Scripture as well as into Nature, perceived plainly that the little horn could not be drawn for Antiochus Epiphanes, but must be designed for some other subject."

Dr. Hales, D.D., says: "The description of it throughout is exactly applicable in all its parts to the Roman temporal power; and this application is sanctioned also by the prevailing opinion of the generality of commentators."

Now let us examine some characteristics of this "little horn" "which waxed exceeding great towards the south, and toward the east and toward the pleasant land."

Sir Isaac Newton remarks on this:

"This horn therefore was to rise in the north-west parts of those nations, which composed the body of the goat, and from thence to extend his kingdom towards Egypt, Syria and Judea."

Bishop Newton says: "The actions of the little horn here described well accord with the Romans. He "waxed exceeding great"; and so did the Roman Empire, even within the territory of the goat. "Toward the south": the Romans made Egypt a province of their Empire, and kept possession of it for several centuries. "Towards the East," the Romans grew very powerful in this direction, conquering and making a province of Syria, which was the eastern kingdom of the goat. "And toward the pleasant land" that is Judea. (See Psalm cvi, 24; Jeremiah iii, 19; and Daniel xi, 16, 41.) The Romans effectually conquered and subdued the Jews, first made a province of their country, then destroyed their city and temple, and dispersed the people, so that after so fatal a fall they have never been able to rise again."

Then, again, in Daniel viii, 11:

"Yea, he magnified himself even to (marginal reading "against") the prince of the host" the Messiah, the prince of the Jews, whom he put to death. Sir Isaac Newton. "And by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." The Romans took away the daily sacrifice of the Jews, and utterly destroyed their temple. Bishop Newton.

It is submitted with reference to the above that the little horn corresponds exactly with the Roman temporal power and not with Antiochus Epiphanes.

"Astel" endeavours to place the four beasts of Daniel's vision as Turkey, Bulgaria, Hungary and Prussia. Now these beasts are called "Four great beasts," chapter vii, verse 3. When has Bulgaria, for example, ever been classified as "great," any more than Williams Deacon's Bank has been classified as one of the "Big Five Banks" of Great Britain? Consequently we would ask does the cap fit?

Daniel vii, 24 reads:

"And the ten horns out of this kingdom are ten kings that shall arise." This refers to the fourth kingdom. See verse 23.

The ten horns "Astel" enumerates as under: Prussia, Saxony, Bavaria, Wurtemburg, Austria-Hungary, Bulgaria, Serbia, Montenegro and Belgium, but did all these kingdoms arise out of one kingdom? If not, they do not coincide with Daniel's prophecy.

Further, they were not even all joined by alliance or treaty in the Great War against the Allies. What about Serbia?

Was not Serajevo, in Serbian territory, the scene of the murder of the Archduke Ferdinand and his wife? And in consequence Austria first declared war on Serbia.

Continue the verse. "Another shall rise after them, and he shall be diverse from the first." Who is this according to Astel?

Time is implied in this verse, at the beginning there were only ten, than another came into being unlike, we are told, the others and absorbed three.

See our article in the NATIONAL MESSAGE AND BANNER of the 21st July, 1928.

We would suggest to "Astel" that he should read "Six verbatim lectures on the Book of Revelation," by the Rev. W. Pascoe Goard, and are of opinion that the reading of that book, if he has not already done so, will enable him to bridge over the hiatus between the end of the Roman Empire and the Great War. The opening words of these lectures are: "The Book of Revelation is the sequel in prophecy to the Book of Daniel. The Book of Revelation is historically a continuation of the Gospels."

We also suggest that "Astel" should read the Rev. W. Pascoe Goard's speech at the Albert Hall meeting in the NATIONAL MESSAGE AND BANNER of 12th March, 1927.

We do not agree that the prophecies of Daniel require recasting, and would remark that Daniel is only one of the prophets of the Bible, and any other book which is referred to in Daniel would be affected, so where would one end? And we further contend that it is absolutely unnecessary to sever the connection between Nebuchadnezzar's dream and Daniel's vision, and moreover maintain that they are so intimately connected with each other that it is quite impossible to disconnect them in any way.—Yours, etc., CHELA.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,—I trust some step will be taken to publish openly and decidedly our feelings of horror at the proposals to bring out a shortened Bible, which to our National shame have been proposed and supported by some of the clergy of the land and some of the laymen. Is it not enough to bring God's judgment upon us, this attempt to mutilate His Holy Word, by claiming to decide what is necessary to retain for use and what is not required. As we believe that *all* Holy Scripture is written for our learning, and that the Bible is given us in its entirety by God for our use and guidance, surely we should show our detestation of this latest move (inspired undoubtedly by Satan) to upset the knowledge and love of the Bible which, thank God, is still one of "The Covenant People's" great characteristics.

Cannot our leading clerics, of all denominations, be asked to express their opinions in our journal, of the proposed outrage.

Yours Very truly,

EDWARD F. GOSSET, (Colonel).

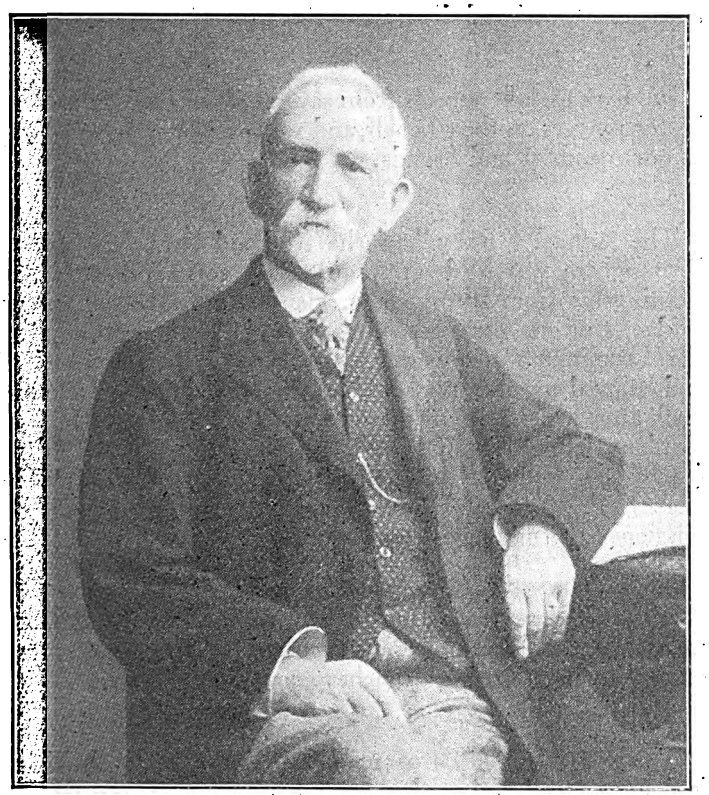
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OBITUARY.

MR. JAMES SIMPSON.

MR. JAMES SIMPSON, born 1842, was the youngest son of Mr. John Simpson, a merchant, of Edinburgh, and was early given a post in the Commercial Bank of Scotland. He graduated through the different departments of the Head Office and for many years was engaged in the Foreign Correspondence Office of the Bank, where his knowledge of languages was of great service.

But for a most retiring disposition he would have been appointed General Manager of the Bank, his qualifications being such that he could have well filled the position. He remained at his desk, preferring the life in his office to that of



manager, and he continued in this capacity until his retirement. Although he had many opportunities of interesting himself in such games as golf, cricket, etc., he much preferred the study of astronomy, the Great Pyramid of Egypt, and Ancient History. His knowledge of these subjects was considerable, and in the case of the Pyramid his calculations were both interesting and valuable. He was also a strong British-Israelite, and held decided views on this question, although he never advanced his opinions in an arbitrary manner. He wrote many short but interesting papers on the occupation of Britain by the Romans, and his knowledge of the various Roman remains throughout Britain was considerable. He married late in life, and died at the age of eighty-four, being survived by his widow but a short time. He was a staunch Christian man, upright and just, and was well known and beloved by the poor of Edinburgh, his native city.

REVIEW.

THE HERITAGE OF THE ANGLO-SAXON RACE.†

BY M. H. GAYER, O.B.E.

THIS very valuable work has with it a most excellent map giving the peregrinations of the British, Anglo-Saxon race from Egypt, Palestine, Media, East and West of the Caspian by several routes. The stories of these migrations starting from Egypt, again from Palestine, begin with section vii (there occurs a printer's error: 1700 should be 17, *par.* 4). These sections as arranged in the book are illustrated on a beautiful chart, quite original in its design, each number on the map corresponding to the same numbered section in the book.

By this means the reader can follow up the history of the people from first to last.

Section xv, *par.* 4, contains a remark which from Scripture it would be hard to prove, for it makes out that Jeremiah of Libnah (2 Kings xxiii, 31) is the same as Jeremiah of Anathoth, a mere youth in the thirteenth year of Josiah; whereas their pedigrees are different.

The arrangement of these sections gives a very comprehensive history, the first six have to do with the promises unconditionally made to Abraham. The next twenty are historical fulfilment of the prophecies, and then follows God's present-day mission to our race. Sections on Heraldry, "Signs of the Times," and the Return of Our Lord, with answers to "What is the good of it?" make a most interesting and instructive book, which we can heartily recommend to all.

L. G. A. R.

SOME ENGAGEMENTS FOR NEXT WEEK.

BLACKHEATH, Y.W.C.A., Montpelier Road, Thursday, at 8. Mrs. Bloxam
CARDIFF, Central Y.M.C.A., Tuesday, at 7.30.
CROYDON, Y.M.C.A. Hall, Friday, at 3 and 8. Mrs. Bloxam. (Evening: "The Journeys of Christ," with lantern pictures.)
DORKING, Oddfellows Hall, Wednesday, at 3 and 8. Mr. J. J. Morey.
HERNE BAY, Wesleyan Hall, High St., Monday, at 3 p.m. Colonel Smythe.
HERNE BAY, Parochial Institute, at 8 p.m. Colonel Smythe.
HULL, Church Institute, Albion Street, Tuesday, at 7.30. Mr. W. Clark.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, at 7.45. Mr. G. R. Gair.
NOTTINGHAM, Friar Lane Schools, Thursday, at 7.30.
RHYMNEY, British-Israel Hall, Tuesday, at 7.
RYE, The Monastery, Monday, at 8. Mr. J. J. Morey.
ST. LEONARDS, Masonic Hall, Tuesday, at 3 and 7.30. Mr. J. J. Morey.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, at 7.30.
STRATFORD, E., St. Mark's Church, Windmill Lane, Monday, at 8. Miss Hamilton Hunter.
WIGAN, Miners' Hall, Millgate, Wednesday, at 7.30. Mr. G. R. Gair.

"There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence, and this takes the deepest root, and is most discoverable in the greatest geniuses and most exalted souls."—CICERO.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

DAILY teas are resumed at Headquarters, and are available from 4 to 5.30, except Saturdays and Sundays.

* * *

A Secretary-General's Round Table Conference will be held at H.Q. on Wednesday next, September 12th, beginning with tea at 4 p.m. Members, Associates and supporters are invited to bring suggestions and to contribute to a discussion for promoting publicity and general organization in connection with the coming Congress.

* * *

Weekly Prayer Meetings for the Divine blessing on the Congress will be held on Thursday evenings during this month, commencing on Thursday next, at 7.30.

* * *

Special attention is directed to an announcement in our advertising columns of the meeting to be held on Wednesday evening, September 26th, in the large Central Hall, Westminster, when the Rev. Dr. McConnell is to give his address on "Who was Jesus?" This address has been blest to the conversion of hundreds of infidels, and we ask for the earnest efforts of our friends to secure a very large attendance of young men especially. We will gladly supply thousands of leaflets to all who will help in the distribution thereof.

* * *

We hear a great deal about empty churches, but it is a fact that people will flock to hear a man with a message, provided that man has a knowledge of the Bible, is obviously sincere, tremendously in earnest, and has the power to carry conviction to the hearts and minds of his hearers.

* * *

An outstanding example of this is to be found in the crowded congregations attending the ministrations of the Rev. Dr. Campbell Morgan, at Westminster Church, Buckingham Gate. So eager have people been to hear him that we are informed from 500 to nearly 1,000 have been turned away on Sunday evenings; while the Friday night gatherings have also crowded the church, which holds nearly 3,000, and overflow meetings have been held in two halls attached to the church, and this in the month of August.

Two of Dr. Morgan's addresses have been published in pamphlet form: "The Romance of the Bible," and "Christ and the Bible"; they are on sale in our Book Room.

* * *

At a meeting of clergy and ministers held at our Headquarters in May last it was decided to ask for a Ministerial Day of Witness to B.-I. Truth at our next Congress. The day appointed is Tuesday, October 2nd. We shall be glad to hear from all clergymen and ministers who will accept this invitation to assemble for a Conference from 11 a.m. to 12.45 p.m. at H.Q. on that day, and who can attend the afternoon and evening meetings in the Central Hall, Westminster. There are hundreds of ministerial readers of this journal, and we earnestly hope that a goodly number of them will be able to accept this invitation. Railway vouchers for cheap fares will gladly be sent to all who desire them.

* * *

We have already sent out hundreds of posters and scores of thousands of circulars concerning the Congress, and we want to distribute many thousands more. We are very grateful for donations received for expenses, and we require much further help towards cost of same and for Press advertising. Will all who can undertake to get circulars distributed, and posters exhibited, kindly communicate with us as early as possible? We want to cover the whole of the London area as well as towns and districts of the Home Counties.

* * *

We have earnest appeals from several of our readers, who are ill, for prayers on their behalf, and we commend these appeals to our members and friends.

* * *

The Annual "Rally" of the Midland Branches around Birmingham was held on August 25th at Leamington Spa. Contingents from Birmingham, Handsworth, Walsall, Stourbridge, Burton, Coventry, Oxford, and Northampton joined the Leamington members at the lovely Jephson Gardens, and enjoyed social converse. Tea was served in the Urquhart Hall, after which a service was held in the Pavilion of Jephson Gardens, kindly lent by the Mayor. The Revs. J. W. Adams (Lichfield), Gilbert Davies (Burton), J. T. Childs (Handsworth), T. H. Going (Rugby), and T. H. Whitehouse, Commissioner (Birmingham) took part.

* * *

The Rev. Joseph Gay has made a successful start as Commissioner for Wales. He has visited several centres and expects to have six new branches going very shortly.

* * *

The Rev. Maxwell Carnson, our Missioner, in South Africa, is doing a wonderful work. He is having a strenuous time in that land of magnificent distances, making long journeys and addressing many meetings hundreds of miles apart.

* * *

The Hon. Secretary of our Nottingham Branch writes:—"We have sustained a sad loss in the death of Mr. R. F. Brister, of West Bridgford. He joined us in 1923, and became a keen student of B.-I. teaching. He was a Vice-President and an active member of our committee, as well as a zealous worker for his church. He filled his preaching appointments on Sunday, August 18th, was taken ill on the following day, and removed to the hospital, where on August 21st he passed peacefully away. Verily, in the midst of life we are in death. We shall long retain happy memories of his useful work amongst us, and we tender our sincere sympathy to his widow and family."

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THE NATIONAL

MESSAGE & BANNER

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CONTENTS.

	Page
Hours with the Prophets.—X. By the Rev. W. Pascoe Goard, F.R.G.S.	577
The Book of Life. By Henry Proctor, F.R.S.L.	580
Daniel IX, 25, 26, 27. By F. S. Dobbs	580
The Place and Value of the Atonement. By Henry D. Houghton	583
Kingdom Gospel—The Law. By H. E. Turner	585
An Answer to "Historicus," writer of an Article appearing in the Public Press. By Geo. Robert Gair	586
Meditation. By Dr. T. G. Wakeling, O.B.E.	587
The Shortening of the Times. By C. C. Ogilvy Van Lennep	588
A Personal Testimony to the Value of British-Israel Teaching. By H. L. G.	589
The Secretary-General's News and Notes	590

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.

HOURS WITH THE PROPHETS.—X.

EZEKIEL.

By the Rev. W. Pascoe Goard, F.R.G.S.

In approaching the study of the prophecies of Ezekiel it is necessary first to relate them to the general prophetic plan; for, as with the other prophets who succeeded Moses, Ezekiel has made a contribution to the general story of prophecy, but his work is only fragmentary, intended to fit into the mosaic of the great story.

The preceding Books of the Bible form the preface to Ezekiel; as with Jeremiah, the Book of Isaiah is the foreword to Ezekiel.

At that period three great prophets of Jehovah were each making their contribution to that stage of history and prophecy which covered their particular period.

That period relates itself to world history in the rise of the Babylonian Empire, the overthrow of the Kingdom of Judah, and the overturn of the Throne of David.

The great movements involved covered Western Asia and the newly-organized Babylonian Empire.

Jeremiah was prophesying in the city of Jerusalem, and was telling that part of the story in process of being worked out by Judah.

Ezekiel, as we shall see, was appointed God's prophet among the captivity of the House of Israel, and told the story from the standpoint of Israel.

Daniel was appointed God's prophet at Babylon, and told the story from the standpoint of the Babylon system of Empires.

Studied separately, each of these prophets contributes a fragment dealing with a different branch of people, such branch having a prophetic destiny different from the others.

Studied as a threefold contribution the united body of prophecy thus contributed throws light upon the great plan of world development and progress through the age then starting which should nationally continue for 2,520 years, the full seven times of prophecy.

Taking in hand the prophecies of Isaiah, Jeremiah and Ezekiel, and viewing the bold outline of their procedure, we find that each and all concern themselves first, with the approaching overthrow of the Mediterranean nations of Western Asia, and after that of Egypt and Babylon, thus showing that Asiatic civilization was rapidly approaching its end.

Isaiah then turns to the development of Israel in the Isles, and the wonderful progress in world affairs which should be made by that European continuation of Israel or Mediterranean civilization.

Ezekiel tells the same story concerning Israel, and the transformation Israel should undergo at the end of the period of punishment when the Continental Empires had been swept away.

Unlike the other prophets, Ezekiel carries the story forward on a practical national plane to the re-establishment of twelve-tribed Israel. Judah having been reunited at the end of the age, coupled with the re-establishment of the House and Throne of David in the re-established city of Jerusalem in

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Palestine. To this re-established Israel the Lord shall come to reign, and into the new Temple then to be built the glory of God shall return again.

Isaiah, Jeremiah and Ezekiel follow the Israel line to the end of the age.

The contribution of Daniel fills in the story of the rise, progress, succession and final destruction of the Continental Empires constituting the Babylon system. This we shall see when we spend an hour with the prophet Daniel.

It becomes manifest that when these contributions are fitted together we have in our hands a chart of world history, including that of Judah; of Israel; of the House of David; and of the Babylon succession of Empires to the end of the age which is now upon us.

We now take up the study of the outline of Ezekiel's contribution.

Take in hand the Book of Isaiah and turn to the 6th chapter, there to read the marvellous unveiling of the ever-present Jehovah granted to the young prophet at the beginning of his ministry. There, at the foot of the Throne of Jehovah, he received his commission directly from the hand of God.

With what irresistible confidence and strength was Isaiah furnished by this personal contact with Jehovah, Whose person he saw and Whose voice he heard.

Turn now to the 1st chapter of Ezekiel, and see that a similar experience was granted to the young prophet at the commencement of his ministry.

Remark carefully that the manifestation of Jehovah thus granted to Ezekiel was not in Jerusalem, nor at the Temple, but out in the midst of the captivity of Israel. It was the Throne of God "on circuit."

With what confidence and baptism of the Spirit did this personal contact with Jehovah clothe the prophet Ezekiel!

As with Isaiah, so with Ezekiel; the commission of the prophet and the indication of his field of labour were given to him directly from the voice and the hand of God, then visibly present.

The commission is contained in the 2nd and 3rd chapters of Ezekiel. Isaiah was commissioned in connection with the burden of Judah and Jerusalem "to go and tell this people."

Ezekiel, on the other hand, was definitely and specifically sent to the House of Israel.

Let these chapters, constituting the commission of Ezekiel, be read as a part of this article. Yet so important are they that we feel constrained to quote the following verses:—

> "And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.
>
> For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.
>
> And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.
>
> And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.
>
> And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.
>
> But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.
>
> And when I looked, behold, an hand was sent unto me: and, lo, a roll of a book was therein;
>
> And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe." (Ezek. ii, 3-10.)
>
> "Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.
>
> So I opened my mouth, and he caused me to eat that roll.
>
> And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.
>
> And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.
>
> For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel;
>
> Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.
>
> But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted." (Ezek. iii, 1-7.)

The prophet now enters upon his ministry, and the first part of his message, given as a sign to the House of Israel, is the coming destruction of that city which, although no longer the national capital of Israel, remained nevertheless the centre of their worship, where the priesthood still ministered, for all the tribes of Israel as one congregation. It must be remembered that while in order to carry out the purposes of God "sanctuary" on the one hand, and the purposes of "His dominion" on the other hand, the congregation and the worship remained, and must always remain in the sight of God one and undivided.

To make clear that the national division for the whole prophetic period was an actuality, the prophet is instructed, first, to lie upon his left side 390 days, thus to bear the iniquity of Israel; and afterwards to lie upon his right side 40 days, thus to bear the iniquity of Judah.

The national separation and the separateness of the Divine handling is thus once again made clear, as it had already been in Isaiah and again in Jeremiah.

The number of days indicated were days in which Israel on the one hand, and Judah on the other, should suffer oppression as captives, driven to hard labour, and receiving in return coarse fare in limited quantities, even their water being doled out to them by measure.

After the period of 390 days, or years, for Israel, and 40 days, or years, for Judah, their condition should be ameliorated,

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leading up to freedom of action to remain or depart in or from the land of their captivity. History verifies this process.

The captivity of Israel began in 740-721 B.C. Let this continue for three hundred and ninety days, and we get the date 350-331. During this period it seems the captivity of Israel should continue onerous and active. There could be no moving away on the part of Israel during this period it would seem.

The captivity of Judah began 604-587. Let this continue onerous for forty years, and as we know let it restrain the freedom of the people for seventy years, and Judah would be freed to remain or return to the land of Judah in 564-527 by adding forty years (to add forty years of history in the B.C. period substract the number from the date), or in 534-497, by adding seventy years, the full period of the captivity of Judah.

Thus Judah would be free to go in 534-497. Israel would not be free to go until 350-331. This is the era of Alexander the Great.

History seems to substantiate these matters.

The sign to the House of Israel that the days of their "iniquity" should be 390 and 40 respectively is bound up with the judgment executed against Jerusalem, in which both Israel and Judah were still interested.

It will be apropos here to point out that Jerusalem is not assigned as a possession to any one tribe in the sacred Scriptures. From 975 B.C. to A.D. 70 Jerusalem is coupled with Judah; thus "Judah and Jerusalem." Thereafter in the prophecies she is generally coupled with Israel. But then and now Jerusalem is the centre of the worship of all Israel. Jerusalem occupied exactly the same relationship to the tribes of Israel politically as Washington, D.C., the Capital of America, does to the States of America. It is the Capital of all the States: it is a part of no State. It is directly administered by the Federal Government. It was therefore a matter of interest, of supreme interest, to Israel in captivity that Jerusalem, the centre of their worship, was about to be destroyed. It seemed to be a danger that, with the destruction of the Temple, the removal of the priests, the cessation of the sacrifices and the worship in the Temple, the faith of Israel might be shaken and she might be given an impulse to relapse into Baal worship, from which she had been saved at Mount Carmel by the ministrations of Elijah. Therefore it was necessary that it should be made clear that the captivity of Judah should be short, that the services should be restored at a given time, and for this reason the shortened captivity of Judah should not compare with the longer captivity of Israel, although it was judged that treacherous Judah had justified herself less than Israel. This would steady the faith of Israel and even heighten it by the facts that the event followed the course of the prediction.

Moreover, it was necessary that the House of Israel should know, and that beyond the shadow of a doubt, why such judgment was to be executed upon Jerusalem, the centre of worship; so the reason is given. This is it:—

"Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

"And SHE HATH CHANGED MY JUDGMENTS into wickedness more than the nations, AND MY STATUTES more than the countries that are round about her: for they have REFUSED MY JUDGMENTS AND MY STATUTES, they have not walked in them.

"Therefore thus saith the Lord God; because ye multiplied more than the nations that are round about you, and HAVE NOT WALKED IN MY STATUTES, NEITHER HAVE KEPT MY JUDGMENTS, neither have done according to the judgments of the nations that are round about you;

"THEREFORE thus saith the Lord God; Behold I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations . . ."

Thus was the rightness of the judgments on Jerusalem made clear in the sight of all Israel.

The putting away of the Commandments, Statutes and Judgments of the Lord always has been, and always will be, a fruitful cause of disaster to the people and nations of the Lord. Let the present-day statesman and ruler take note of this. It should be the basic consideration of the statesman from day to day.

The mountains of Israel are now dealt with.

It will be remembered that the House of Israel had been removed from Palestine a century and a quarter before this time. It will also be remembered that the present prophecy is stated in the future tense. The reference to the dwellings of Israel that are far and that are near at hand shows that the vision of the prophet is taking in all the dwelling-places of Israel, even among the nations. Listen to the refrain, "Altars; images; idols; high places; altars; idols." "I am broken with their whorish heart, which hath departed from me, and with their eyes which go a-whoring after their idols."

> "Thus saith the Lord God; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.
>
> He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.
>
> Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.
>
> So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the Lord." (Ezek. vi, 11-14.)

Read also chapter vii, which is part of the same heart-broken denunciation.

Listen to the shepherds of Israel in this land to-day. "Altars, altar tables, reservation, adoration." God help the people. The leaders are following in the same old path, and the fact that the law of the Lord concerning the Passover Supper, which is the law of the Communion Supper, with the bread and the wine substituted for the Lamb, absolutely prohibits reservation. God knew the needs of His people better than the Bishops do; and knowing, He made that law. "Altars,

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idols, images " brought Jerusalem and the Temple to captivity at first and the priests to captivity; and finally brought the destruction of the Temple and the taking away of the Aaronic priesthood.

Let the men of the British Parliament know that they must still bear the responsibility of this decision before the people and before God. The Bishops cannot relieve them of it. Idolatry has caused our fathers ages of suffering. Why should the nation be thus brought to suffer any more? It is a question which will never be finally settled; it is a victory which will not be finally settled until Our Lord shall come. Let us stand in the breach and defend the nation from disaster in this our day.

Because of sincere men who are trying to bring about the legalizing of reservation we write this with pain. But the writing must be done nevertheless, lest responsibility be found in part to lie with us.

The terrible picture of chapter vii apparently deals with the experience of the land of Israel during the period of the prophetic times.

When one reads the story of that land; the marching of armies; of he fighting of battles; of the sieges of cities; of inter-racial and inter-tribal warfare among the polyglot inhabitants in the meantime, right down to 1917, surely the terrible prophecy was but a forecast of history!

Babylonian armies; Egyptian armies; Persian armies; Grecian armies; Roman armies; Saracen armies; Turkish armies, have all in turn trodden down the land.

Not until the British Army of liberation marched from Basrah—Isaiah's Bosrah—and from Egypt, sweeping before them the Turkish hordes, did the land get even a foreshadowing of peace again.

THE BOOK OF LIFE.

By Henry Proctor, F.R.S.L.

A good title for the Bible would be—" The Book of Life." It begins and ends with Life. In the first chapter of Genesis God is seen creating Life—vegetable, animal, human and spiritual. In the second chapter is seen the Tree of Life, in the midst of Paradise, and in the last chapter of the whole Bible (Rev. xxii), the whole earth has

Become the Paradise of God,

for, as John says:—

" The Angel showed me a river of the Water of Life, as clear as crystal, issuing from the Throne of God, and of the Lamb, in the middle of the street of the City, even of

The Holy City Jerusalem." (Rev. xxii, 1.)

The New Earth has now become the Garden of Eden of God, for " The Tabernacle of God is set up among men." (Rev. xxi, 3—20 Cent.)

Again, therefore, we see not only the River that went out of Eden to water the Garden, but also—" On each side of the river was a Tree of Life which bore twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations." (Rev. xxii, 2.)

And not only does the Bible begin and end with Life, but its whole theme is Life—Life given, Life lost, and Life restored. For the promise of the Law, the Prophets, the Psalms and the Gospel is all one, and that is of Life. And with the promise of Life is included every blessing that heart can wish for.

The word itself denotes, in the originals, every kind of enjoyment and satisfaction.

To the first Adam this Life was granted as a free gift, when God breathed into his nostrils the

Breath of Lives (Nishmath-Khayyim).

He was destined to live for ever, for even to his body this Life was imparted. In one way only could it be forfeited, and that was by eating of the Tree of Knowledge.

In this way Eve and Adam sinned and forfeited their right to Life, as it was said to them: " In the day that thou eatest thereof thou shalt surely die."

The Zoe, or spiritual life, was immediately forfeited, and the natural life (psuche) alone remained to them. But as there is a time coming of the " Restitution of all things," or the " Days of Universal Restoration " (Acts iii, 21, R.V.—20 Cent.), so every blessing that Adam had will be restored to all mankind: " For if by reason of the offence of the one man the whole race died, far more were the loving-kindness of God, and the Gift given in the loving-kindness of the One Man—Christ Jesus, lavished upon the whole race." (Rom. v, 15—20 Cent. N.T.)

The Lord Himself sums up His mission in one pregnant sentence: " I am come that they might have Life, and that they might have it more abundantly." He said:

" I am the Bread of Life which cometh down from Heaven, and giveth Life to the world." " I am the resurrection, and the Life." " The Way, the Truth, and the Life."

He is the Source of All Life—Natural and Spiritual. " That which came into being in Him was Life." (John i, 4—20 Cent.)

All the time of His earthly ministry was spent in imparting Life to Spirit and Soul and Body. And finally: " He gave His Life a ransom for all." " By the Grace of God, He tasted death for every man. He bore our sins in His own body on the tree. But He also bore our sicknesses and carried away our pains." (Isa. liii, 4—Heb.) " Himself took our infirmities, and bare our diseases " (Matt. viii, 17) in order that we might not have to bear them. And when on earth He healed every disease and every sickness, that this promise might be fulfilled.

On the Cross He became a curse for us, for it is written:—" Cursed is everyone that hangs on a tree."

The curse of the law included every kind of sickness, but Christ has redeemed us from the curse of the law. Plainly, therefore, He has redeemed us from every kind of sickness.

DANIEL IX, 25, 26, 27.

By F. S. Dobbs.

(1) Know therefore and discern, that from the going forth of the commandment to restore and build Jerusalem unto the anointing of the Prince shall be seven weeks, and three score and two weeks.

(2) And after three score and two weeks shall the Anointed one be cut off.

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(3) After that the people of the Prince that shall come will destroy the city and the sanctuary.

(4) And he shall make a firm covenant with many for one week.

(5) And in the midst of the week he shall cause the sacrifice and oblation to cease.

(6) And he shall desolate to the extreme.

(7) And at the last shall wrath be poured out upon the Desolation.

Probably no passage in the Bible is less understood than that from which the above sentences are taken. Let us consider them one by one and try to show how this pronouncement of Gabriel was actually and literally fulfilled in every detail.

(1) " From the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the Prince, shall be seven weeks; and three score and two weeks, it shall be built again."

The original edict of Cyrus issued in the first year of his reign, 3468 A.M., authorizing the Jews to return from Babylon and rebuild Jerusalem became abortive owing to local opposition and the work ceased. The building was, however, at length accomplished in accordance with the decree granted to Ezra by Artaxerxes on the fourteenth of Nisan, 3543 A.M. The above words therefore refer to this " commandment." Seven plus sixty-two, that is sixty-nine weeks are mentioned, $69 \times 7 = 483$ solar years $= 483 \times 365 = 24225 = 176412$ days. By adding this number to fourteenth Nisan, 3543 A.M., we arrive at the twenty-second of Tebeth, 4026 A.M., or 8th of January A.D. 28 as the day on which the coming Prince was to be anointed. This anointing " with the Holy Ghost " (Acts x, 38) actually took place on that day as foretold by Gabriel, immediately after Jesus was baptized by John, when He was thirty years and fifteen days old.

(2) " And after three score and two weeks shall the Anointed one be cut off." Up to this point a long period is dealt with and a large unit used, but when the Messiah had actually come an everyday unit is substituted, and these sixty-two weeks are now of seven days instead of years as before. They refer to the $62 \times 7 = 434$ days, extending from Christ's Anointing at 3 P.M. on Thursday, 8th of January, A.D. 28 to 3 P.M. on Thursday, 17th March, A.D. 29, the hour at which He announced " It is finished."

(3) After that " the people of the Prince that shall come shall destroy the city and the sanctuary."

These words refer to the Romans under Titus, who in fulfilment of Christ's words " there shall not be left here one stone upon another, which shall not be thrown down " (Mark xiii, 2), utterly destroyed Jerusalem.

(4) " And he shall make a firm covenant with many for one week." The " week " here referred to was primarily that of the seven years Jewish war itself, which lasted from 4063 A.M. to 4070 A.M. Josephus placed the events that were the immediate cause of this war in the year 4063 A.M., that is, A.D. 64-65.

The situation in Judea was daily becoming more and more strained till the Jews treacherously slew the unarmed Roman garrison at Masada after they had capitulated, on the Sabbath day (Sat., Aug. 10th, A.D. 65). Josephus also relates that " on the very same day, and hour, which one would think must have come to pass by the direction of Providence, in one hour's time above 20,000 Jews were killed in Cæsarea and the place emptied of its Jewish inhabitants " (Jos. W. II, xviii, 1). Thus reprisals and counter-reprisals continued with increasing frequency, till in the beginning of the next year, 4064 A.M., Cestius Gallus, Governor of Syria, marched to Jerusalem and encamped at Scopus; he refrained from assault, however, for five days, and then " after several ineffectual attacks on the Temple he got everything ready for setting fire to its gates, when suddenly without any reason in the world he withdrew his soldiers from the place and retired from the city on the 7th of Bul, 4064 A.M. (II., xx, 4-6). The retreating army of Cestius was pursued by the Jews as far as Bethhoron and completely routed. Thus was the Lord's " promise to many " fulfilled. The sign had been given, the desolating beast had stood in the holy place, and now a whole week was granted, from Sunday the 9th to Friday the 14th of Bul, both inclusive, in which to make their escape, while the Jewish army was away reaping the fruits of their unexpected victory. Might not this be the " week " of which Gabriel spoke? But be this as it may, obedient to Jeremiah vi, 1, the sons of Benjamin at once took advantage of the opportunity thus given them and prepared for instant flight, and in accordance with the Saviour's warning the Christians made haste to escape to the mountains (Matt. xxiv, 15-16), or, as Josephus puts it, "after this calamity had befallen Cestius, many of the most important of the Jews swam away from the city as from a ship when it is going to sink " (II, xx, i). The fate of Cestius, now a ruined soldier, is somewhat of a mystery, Tacitus tells us (Tac. Hist. B. V. cx). Nero at once appointed Vespasian to carry on the war in his place, and the latter, together with his son Titus, forthwith began a systematic invasion of Palest ne. " Jotapata (where Josephus was in command) was taken by storm on Thursday the 1st day of the month of Panemus, May 15th (Tamuz) in the thirteenth year of the reign of Nero " (Jos. III, vii, 33-36). Josephus himself surrendered on the Sabbath, two days later, and was taken before Vespasian and Titus; hearing he was to be sent to Nero he *foretold* the Imperial elevation of them both. Thereupon they kept him instead, as a hostage and guarantee for the truth of his words, according him at the same time a certain amount of honour (III, viii, 1-9). This remarkable man was a Jew, a general, a priest, a prophet and a historian of such minute accuracy as to suggest that he was indeed " called of God " quite as much as Ezra or Nehemiah. He was also a celebrated writer. Whiston says that " Josephus, 'Against Apion' is to be regarded as one of the most learned, excellent and useful books of all antiquity" and, from the tone of the memoirs of his own life, which he wrote as an appendix to the " Antiquities," presumably he had become a Christian. The war continued with varying success to the Roman arms for the next three years, till in 4067 A.M. Vespasian handed over to Titus the greater part of his forces to enable him to finally destroy Jerusalem (Jos. W. B. IV, c, xi-5). This army is estimated to have numbered at least 100,000 men, as the minimum required to surround the city with a continuous line of works from six to seven miles in length. This vast undertaking was completed in the incredibly short interval of three days. The approaches to the city were, however,

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left open, and as the Passover was drawing near, Jerusalem was fast filling with pilgrims coming up for the feast, undeterred by the surrounding armies. From the number of lambs (256,000) chosen on the 10th of Nisan, as recorded by Josephus (B. VI, c. ix, § 3), it is not extravagant to suppose that on this occasion there were at least 1,000,000 male strangers within the city. The 14th of Nisan fell that year on the 26th of March, and this enormous addition to the population must have increased tenfold the appalling suffering caused by famine during the siege which actually began on the 3rd of April. And yet in God's mercy a period of three and a half years' grace had been granted since the "sign" was given, at any time during which the "wise" might have escaped from the doomed city, and probably many of them did.

(5) "And in the midst of the week he shall cause the sacrifice and oblation to cease."

The "daily sacrifice" actually did come to an end "in the midst of the week" in accordance with these words of Gabriel, on the 25th of June, A.D. 69, 4067 A.M. as related by Josephus, "for lack of men to offer it as well as there being nothing left to be offered" (VI, iii).

(6) "And he shall desolate to the extreme."

After inconceivable horrors the city at length fell on the 14th of August, A.D. 69. It was then given over to the fury of the soldiers, or rather they "took it" in every sense of the word, for Titus lost all control of his men, and it was sacked as probably no other place had been or ever shall be. They brought the victorious Eagles into the Temple and sacrificed to them, little dreaming that the God of that place, as indeed of all other places, had delivered it into their hands as a judgment on it for the rejection and crucifixion of its King, His Son. After three days of conflagration Jerusalem was little better than a heap of smouldering ashes. And "now as soon as the army had no more people to slay or to plunder, because there remained nothing alive, Titus gave orders that they should demolish the entire city and Temple." A certain part of the wall was, however, spared, together with its towers, "in order to demonstrate to posterity what kind of a city it was and how well fortified, which the Roman valour had subdued; but for the rest of the wall it was so thoroughly laid even with the ground by those that dug up its foundations that there was nothing left to make those that came thither believe it had ever been inhabited (W.B. VII, ci.). Thus were the Lord's words fulfilled to the letter (Matt. xxiv, 1-2).

Nero had committed suicide upon Tuesday the 9th of June A.D. 67 (Tamuz 8th) and Galba succeeded him, but he was slain on the 15th of January, A.D. 68. He was then succeeded by Otho on the following day. The Legions, however, revolted and made Vitellius Emperor, and Otho committed suicide on April 17th. When news of these events reached Judea about the end of June, Vespasian, Titus and their own hardened veterans were filled with just indignation. (Jos. IV, xi.) The latter at once hailed Vespasian as Emperor in accordance with the word of Josephus, whom he immediately released. Vitellius and Vespasian continued as joint rulers until the death of the former in a drunken brawl on December 21st, A.D. 68, when Vespasian became sole Emperor. Masada was the last stronghold in Judea to resist the conquerors; but when all hope was gone, preferring death to falling into the hands of the Romans, in the spring of A.D. 72, 4070 A.M., the male population first killed their wives and children and then themselves. Thus ended the Jewish war, seven years after the first attack on Jerusalem by Cestius and three and a half after the city was taken by Titus.

Vespasian died on the 23rd of June, A.D. 78, and as foretold by Josephus was succeeded by Titus, the actual "Desolator" of Jerusalem.

(7) "And at the last shall wrath be poured out upon the Desolator." And so it came to pass, for, as a matter of fact, his reign, which only lasted a few months, was phenomenal for disaster and he himself perished, it is thought, by poison the following year.

There are very many incidents of intense interest recorded by Josephus in his account of what was one of the most terrible episodes in the history of the world, which it is impossible for me to touch upon, but there is one I cannot omit to mention:

The Idumeans and Zealots were in power in Jerusalem during the year 4065 A.M. After officially slaying Annas the High Priest they set up a mock Sanhedrin for the trial of "Zacharias the son of Baruch, one of the most eminent of the citizens." "His hatred of wickedness is what provoked their animosity against him." Zacharias pleaded his own cause so well that the seventy judges "brought in their verdict that the person accused was not guilty, choosing rather to die with him than to have his death laid at their door." "Then a great clamour arose among the zealots upon his acquittal, and two of the boldest of them fell upon Zacharias and slew him in the middle of the Temple, and threw his body into the valley beneath. Moreover, they struck the judges with the backs of their swords and thrust them out of the Court of the Temple" (Jos. IV, v, 4). That Moses, Daniel and particularly the Saviour foretold the coming of the Romans, the destruction of Jerusalem and the scattering of Judah is an accepted fact, but there is another prophecy of the Saviour, a most explicit one and the bulk of which is cast in the future tense, which is not generally recognized. I refer to that given to us in Matt. xxiii, 31-36. Many commentators, however, and especially Benjamin Wilson, as set forth in the Emphatic Diaglott, from which I quote below, maintain that Jesus Christ foretold the death of this very Zacharias the son of Baruch (Heb. the Blessed or Barachias the Greek form of the Hebrew Barachia, Blessed of Jah) in so many words and which came to pass as related above. "Ye also will fill up the measure of your fathers. Serpents, progeny of vipers, how can ye escape the judgment of Gehenna? On this account I send you Prophets, and Wise Men and Instructors; and some of them *you will* kill and crucify, and others *you will* scourge in your synagogues and persecute from city to city: *So that all the innocent blood being shed in the land may come upon you from the blood of Abel the Just, to the blood of Zacharias, son of Barachias, whom you will murder between the Sanctuary* (entrance of the Temple (F. Fenton)) *and the altar.* Indeed I say to you that all these things *will come* upon this generation." Mr. Wilson says that "in agreement with the context and with recorded facts he has thrown ἐ φονεύσατε, a word in

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the first aorist tense, into the future instead of the past" as usually translated. "Thus Abel was the *first* just person and this Zacharias the *last* whose blood should be required of that generation." This particular prophecy as to the slaying of Zacharias the son of Barachias nearly forty years later is one of the most remarkable to be found in the Scriptures, in that a definite name is mentioned.

THE PLACE AND VALUE OF THE ATONEMENT.

By HENRY D. HOUGHTON.

IN recent articles ("What is the Vital Point of Conversion?"), the Atonement has been scarcely touched; let us now look at that marvellous work.

Atonement and conversion are two separate and distinct things. Let us not confuse them.

Atonement is a punishment received or price paid by an innocent one on purpose to free the guilty. *Conversion* is a work done in man himself.

Atonement is something done *for* man, conversion something done *in* him.

Atonement is something undergone by another, conversion something undergone by man himself.

The ground of the sinner's acceptance with God is the one all-prevailing sacrifice of Christ, accomplished, finished, completed long ago on Calvary, and available for all men of every colour and race; *but that is not conversion!*

All are atoned for; but all are not converted! All have the price paid for them, and freedom offered; but all will not accept it!

But all may: indeed they may; but how?

What is the point or process of accepting?

By taking Christ as Lord, believing and confessing His Name!

But now as to the Atonement.

We are told that "Without shedding of blood is no remission." But there had been of old a long-continued daily shedding of blood which we are told "could never take away sin." Why? Why? *The sacrifices were not good enough!*

Our children's hymn is absolutely true to Scripture:—

"There was no other good enough
To pay the price of sin:
He only could unlock the gate
Of heaven and let us in."

"For it is not possible that the blood of bulls and of goats should take away sins." (Heb. x, 4.)

And Christ Himself would not have been good enough if He had been only man!

No *man* can offer a ransom for his fellow, much less become a sacrifice for all the world.

The Divine Sonship of our ever-adored Lord alone has made this possible. He is "The Lamb of God, which taketh away the sin of the world."

The prophets, as they looked down the ages and saw the coming of the One Sacrifice for sins, did they see the thief on the right of those three hanging on Calvary, as the Sin-bearer? Oh, no! Or the thief on the left, as the Sin-bearer? Oh, no! *It was the One in the centre!* Why? Why? Where was the difference? Note the similarity of their position. All three were crucified on the same day: all nailed to the cross by the brutal soldiers of Rome: all nailed to a similar cross: all reared up together on the hill Calvary: all alike a spectacle to angels, devils and men: all taunted and jeered at by an unfeeling crowd!

Where was the difference?

The difference lay in WHO HE WAS!

St. Peter says: "Who His own self bare our sins in His own body on the tree." But who is he speaking of? The thief on the right? The one on the left? Oh, no! *There must be a better and nobler One than either of those to bear the world's guilt!* They were not good enough!

But why the Man in the centre? The only answer is this, "*He was more than man!*"

Take the case of the dying thief on the cross, of whom we sing:

"The dying thief rejoiced to see
That fountain in his day."

Though saved by Christ at the last hour of life, it is only by poetic imagination that it could be said that he *saw* the fountain.

He never did see it. It had never been shown to him, he knew nothing at all about it. But he did know that the strange figure who hung beside him *was no mere man!*

He had never heard of the Atonement, though he was present at the awful tragedy. Nevertheless, by the gracious compassion of God, its full benefits were all to be his.

But note, the saving portion of the cry he utters lies in the very first word, "*Lord!*" "LORD, remember me when Thou comest into Thy Kingdom."

St. Matthew says that both thieves at first railed on Jesus. But through the awful happenings of those hours upon the Cross there had come to one of them the conviction that Christ was Lord, not man. And thus the great Sacrifice (though not yet quite complete) became available for him in all its fulness!

And if the other thief had but said the same worshipful words to the same Divine Being, there would have been two saved thieves; though neither of them knew the why and wherefore of that Cross of agony, nor *why* Christ (like they) hung dying upon it.

The one thief, feeling in his heart that Christ was the Son of God, exactly as did the Roman centurion, cried out, "*Lord, remember me.*" And that simplest of all prayers was heard!

Now there are thousands to-day who have uttered (more than once) a cry exactly similar to that of the dying thief, and to the same (but now exalted) Lord, *what about these?*

This strange simplicity of the Gospel plan is current right at the end of the Age, for in Acts ii, 21, we read: "And it shall come to pass, *that whosoever shall call on the name of the Lord shall be saved.*"

Oh, there is a great army going to march into Heaven under that banner! Saved? Yes! But how? Of course by the Sacrifice of the Cross: there is no other way. But the calling on the Name of the Lord shall make its virtue theirs, exactly as it did to the dying thief.

But some may say, "If salvation comes by belief, what about the devils? They believe and tremble."

Indeed they do, and with full cause. There are three insuperable reasons why devils cannot be saved.

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(1) They were the wicked authors of the revolt against Jehovah! Man was only a deceived dupe of theirs.

(2) Devils are not included in the scope of the Atonement! It was "FOR US MEN." "Jesus Christ, by the grace of God, tasted death FOR EVERY MAN."

(3) They are, and for ever will be, unrepentant!

Let it be said that if man can break down the Deity of Our Lord, then His atoning Sacrifice falls to the ground.

On the contrary, let that Deity be established as it is by the life, miracles, death and resurrection of Our Lord, then the full force of the atoning work on Calvary comes into operation, and is seen to be a living, vital, renewing thing, with all the force and power of the Godhead behind it.

But what next? Is there something more? Great and even glorious as the discovery and acknowledgment of Christ as the Son of God is, yet that is not all. The new life having been given, the new calling begun, there is with it a new responsibility.

And only those who acknowledge Him as Lord, and so receive through Him eternal life, can consciously begin to live that new life, engage in its finer and diviner work, and shoulder its sweet responsibilities.

The life, however, having been begun, it must be lived. The new Spirit put within the man *must now take control.* And this is not mere religiousness. It is the new nature growing and expanding, so that every evil habit of the old nature shall be swallowed up in a sterner and more unyielding impulse. "CHRIST IN YOU the hope of glory."

But what about the words, "Ye must be born again"?

Let us never forget that all birth, whether animal, human, or Divine, *must proceed from the parent.*

No offspring ever created itself! Only as the parent gives life to the child can any child be born! Exactly so with God.

We cannot "born" ourselves of God! He alone can do that!

Man cannot even born himself into a higher family on earth. *He must be born in the family to be of the family!*

Further, man can only reproduce man! By no process of education or improvement can he ever make himself Divine!

The impulse of the Divine must come from the Divine!

Man, left alone, must ever remain what he is; simply man! Nothing more!

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John iii, 6.)

Though Christ declared to Nicodemus the fact that he must be born again, He does not tell him that he can climb up into that New Birth!

Indeed, He showed him very clearly that the Divine impulse must come from without.

"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.*" (John iii, 8.)

The wind lights upon our faces, wherefrom we know not; we feel its reviving yet unseen influence, and we know not who it passes on to next: the Divine blessing seeming as erratic and uncertain as the wind, yet as surely coming from God.

Perhaps one may then ask, "*Then how can we be blamed if we do not possess it?*"

Now though man cannot call down upon himself that Divine influence or seize upon or claim the Divine nature, *it is the privilege of all to possess it.* God gives it, and gives it to all who comply with the condition—believe and confess Christ. "*To as many as received Him*" (Christ the Lord) "*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.*"

Notice that word "POWER." This is not merely the privilege, great as that would be, it is the "POWER TO BECOME."

It is not merely the right to the estate, it is the entering into possession.

Thus the believing on the Name of Jesus, the accepting and confessing Him as the Son of God, makes the believer also a son. That is clearly the meaning and promise of the word in John i just quoted.

St. John, in his Epistle (1 John v, 1), sums it up very briefly, but with tremendous force and power:—"*Whosoever believeth that Jesus is the Christ is born of God.*"

And this comes to "*Whosoever*"; there does not seem one single exception.

The giving of the new nature, the generation, is directly from God! Man's part is to believe on and accept Jesus Christ as the Son of God, and so by believing have life through His Name.

Then there follows the practical part.

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John v, 5.) There is the outcome of the faith! Believing that Jesus is the Son of God WE ARE MADE OVERCOMERS!

St. John, in his Epistles, is very definite and forceful. "Beloved . . . try the spirits whether they are of God." Then there follow instructions *how* to try them.

"Hereby know ye the spirit of God: *Every spirit that confesseth that Jesus Christ is come in the flesh is of God.* And every spirit that confesseth not that Jesus Christ is come in the flesh *is not of God*: and this is that spirit of antichrist whereof ye have heard that it should come." (1 John iv, 1-3.)

"*Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.*" (v. 15.)

This is the true Scriptural test for all faiths, for all theories, and for all professions.

It would be well for all men to try their beliefs and theories here.

What about all those of many professions and many isms who deny Our Lord's divinity? How will these stand?

It seems very startling to be told that all who refuse to confess Jesus as the Christ *are not of God*; and form the spirit of Antichrist. But that is evidently what it says. And no good can come of hiding the truth.

Methinks if these sweeping passages are true, they will make some sad and unexpected changes when the testing comes.

WAS JESUS CHRIST THE SON OF GOD?

That seems the cleaving, dividing thing! Do we so believe in Him? Is that our confidence and our hope, even as it was that of all the Apostles?

If not, St. John says that we are displaying the spirit of Antichrist, and *we are not of God!* A most terrible conclusion!

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Now we do know that the great Antichrist is to appear, and certain people are to side with him. Will all who display the spirit of Antichrist follow their leader in the great day of testing? Most probably they will!

But St. John indicates *that they are siding with him now!* "And this is that spirit of antichrist, whereof ye have heard that it should come, *and even now already is it in the world.*" (v. 3.) So then the Antichrist's agents are doing his work before he appears in person!

If the teachings of Christ were only the teachings of a man, however sincere and upright He might be, then their force and power in our lives will be much diminished, and His Sacrifice of no avail.

But if He was the Son of God, the knowledge of this truth being treasured in our hearts will have a vital and energizing effect on our lives and conduct; and the great scheme of Redemption through Christ, the Crucified One, will become to us an accomplished fact.

"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him."

"He that saith he abideth in Him ought himself also so to walk, even as He walked." (I John ii, 4-6.)

"He that hath the Son hath life; and he that hath not the Son of God hath not life." (v. 12.) So then, as none can have life but those who have the Son of God, *and none can have the Son of God except they believe in Him as the Son of God, the whole world stands to be tried by those simple but far-reaching words of Our Lord,* "DOST THOU BELIEVE ON THE SON OF GOD." (John ix, 35.)

Happy indeed are we if we can take up with our hearts those words of Peter, and say:—"Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ, the Son of the living God." (John vi, 69.)

Dear readers, let us try the spirits: let us try our own, let us be sure that Christ is to us not merely a man, a good man, a super-man, *but nothing less than God manifest in the flesh, the one complete Sacrifice and Atonement for the world's guilt, an offering once for all, never, never to need repeating.* AND EVERY MAN MAY SHARE IN IT BY BELIEVING AND CONFESSING CHRIST AS THE SON OF GOD.

The writer is encouraged to hope that through this simple testimony, and while these words are being read, and similar intense words of recognition and confession uttered like to those of the dying thief, "*Lord, remember me,*" or, perhaps, "*Lord, save me,*" there shall come to many more, like him, the healing and help and blessing they so earnestly desire. It may be so: for Jesus Our Lord is still the same to-day.

KINGDOM GOSPEL—THE LAW.

BY H. E. TURNER.

IT may have been observed throughout this series of articles on "Kingdom Gospel" that they were *resumes* of the Rev. Pascoe Goard's subjects, sketches in brief of the more important points; this article likewise is the result of a study, mere gleamings, from Mr. Pascoe Goard's masterly work on "The Law of the Lord, or the Common Law."

The law in its inception was enacted by Almighty God; at Sinai it was delivered by the Lord to the children of Israel, decreed for their use. The law is composed of the ecclesiastical law consisting of Ordinances, and the national law, the first or law of sacrifice, which ceased with the Aaronic ministry in A.D. 70 at the destruction of the Temple, does not come within our subject.

The National Law of the Lord, consisting of Commandments, Statutes and Judgments, pre-eminent for the use of man, continues its procedure, and remains in force to Israel, but outside the pale of Israel its adoption is by free choice as its name "Common Law" betokens, free to all people. The law in Great Britain consists of the "Law of the Lord," or the Common Law and Parliamentary Law; fundamentally it is the "Common Law," and legislatively it is a departure from the Common Law "unchangeably fixed in the Bible, which is the authoritative expression of that Law," whose statutes are distinct and concise, but adequately comprehensive and wise, immeasurably superior to Parliamentary Law, which is so often abstruse and wordy, imperfect and defective. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether." (Psalm xix, 7, 8.)

The Common Law is the Law of the Kingdom of God, and is interwoven in the Gospel of the Kingdom. King of kings the "Lord is our Lawgiver"; "and His Kingdom ruleth over all"; as Monarch on the throne of David, King George V. is our ruler and lawful authority; by the Common Law, Great Britain, her Empire and the United States inherit exceptional freedom, "in the perfect law of liberty"; under the Common Law the covenant people possess a regal constitution, combining Church and State established on the foundation of omnipotence; the disestablishment of other Churches has confirmed the perpetual establishment of the Church of England, the mother Church, so that anticipated consideration of the disestablishment of that Church is puerile and a waste of time, for the gates of hell will not prevail against it.

Parliamentary legislation, having produced an overwhelming flood of statutes, in which the brain of an attorney-general is out of its depth, is an ineffectual burden on the nation; difficult of administration, costly to the individual, cumbrous and uncertain in action, it must, before long, give way before the restoration of the Law of the Lord in its perfection and integrity. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. v, 18.)

The law was made necessary by the coming of sin into the world through *disobedience*; but for this, the perfection of an essentially good creation would have remained unimpaired, and then would not have been needful the tremendous sacrifice of the Son of God for the sins of the whole world, nor the occasion for the selection of a nation (Israel) to be God's servants and witnesses, necessary to convey, to all the families of the earth, the blessings of Abraham, awarded for his *obedience*, and to impart to all people the Gospel of Salvation,

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through Our Lord and Saviour Jesus Christ our King, by Whom, in the "times of the restitution of all things" the Kingdom of God will have become boundless, the felicity of the Garden of Eden will again gladden mankind, and the will of the Father "be done in earth as in heaven," for "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." (Psalm xxiv, 1.)

AN ANSWER TO "HISTORICUS,"

WRITER OF AN ARTICLE APPEARING IN THE PUBLIC PRESS.

By Geo. Robert Gair.

"Historicus" makes many ambiguous and inaccurate statements, none of which have any foundation in the historical sciences or logical deduction. An example of this is given when he says: "The Rev. Pascoe Goard in his recent lecture on Armageddon . . . brushes aside the proved fact of our mixed race." The statement so emphatically made by this writer is contrary to known historical science. Prof. Huxley has said, "The invasion of the Saxons, the Goths, the Danes, and the Normans changed the language of Britain, but added no new physical element. Therefore we should not talk any more of Celts and Saxons, for they are all one. I never lose an opportunity of rooting up the false idea that the Celts and Saxons are different races." ("Race Origins.") Further, the same authority has stated: "I miss no opportunity of uprooting the notion that the people who form the British Nation are descended from various races. All the detachments who flowed into Britain are branches of the self-same stock." (See Huxley's Address at St. George's Hall, London, in "Unorthodox London," by the Rev. C. M. Davis.)

Freeman informs us that the Angles, Saxons, Jutes, Frisians, Danes and Normans and the peoples that swarmed across the sea into Britain were of the same stock. He says: "Thus grew up the English nation—a nation formed by the union of various tribes of the same stock. The Dane hardly needed assimilation, he was another kindred tribe, coming later than the others. Even the Norman was a kinsman." ("The Origin of the English Nation.") Whilst Jas. Bonwick, F.R.G.S., writes in "Who are the Irish": "The argument about the difference between the Anglo-Saxons and the Celts is a mere sham and delusion." L. A. Waddell, LL.D., C.B., C.I.E., says: "The Britons and Saxons are of the same race." In like manner Sir F. Palgrave ("English Commonwealth," Vol. I, p. 35) remarks: "Britons, Anglo-Saxons, Danes and Normans were all relations; however hostile, they were all kinsmen, shedding kindred blood."

Nicholson, likewise, supports the opinions already expressed by our foregoing authorities when he says: "A comparison of the various languages spoken in Britain, Ireland and Gaul in the time of Cæsar, in so far as these elements are now ascertainable, leads infallibly to the conclusion that those tribes and 'nations' who spoke them, though torn asunder by dissension, and widely separated by locality, constituted substantially but one people." ("Pedigree of the English People Investigated," p. 28.) Again he writes: "The researches of modern historians unequivocally favour the opinion that under the names of κελται, Γαλαται, Gauls, Gaels, Gwyddils, Celts, Cimmerii, Cimbri, Cymry, Brython, Lloegrians, Scots and Picts, only one race, under different tribe or clan divisions, political organizations and periods of existence, is spoken of . . . Still no such diversity prevailed as would materially affect their unity and integrity, and hence their classification as one people." (p. 36.) One might make one further very pointed quotation from the same writer: "The fundamental rule of science, whether in history or elsewhere, is not what has been believed, but what is true. The inquiry into what is true on the present subject discovers a strong link of relationship between the Cymry and the English."

An examination of the skulls of Scots and English clearly proves the purity of stock of the British Nation. This not only proves that contention alone, but also clearly evinces one paramount fact of ethnology in connection with the present matter, and that is, the British and Continentals are not of one stock. One writer has said: "The more we dig into the physical character of the English, Scottish, Welsh and Irish peoples, the more do anthropologists become convinced that all four nationalities are compounded out of exactly the same racial stocks of mankind." ("The British Medical Journal.")

We see that the purity of descent of the British race is not a matter of mere hypothesis, but is an established fact of science. The result therefore clearly shows that "Historicus" has built his first salient point upon inaccurate history.

The article in question goes on to say: "Our ancestors in these islands consisted mainly of Anglo-Saxons, a low German-speaking race." By this statement one concludes that he takes the evidence of philology alone as a positive proof of ethnic relativity—for he quotes no other evidence. Upon this authority therefore he goes on to say: "the Low-Germans, ... are the same blood as the Anglo-Saxons, and so are the Dutch, the Danes, the Norwegians and Normans."

Evidence of descent based entirely upon philology is not always authentic. To prove how futile such an hypothesis is, one need only quote the following example. In the Southern States of U.S.A. there is a large English-speaking population, but of ethnic negroid type. Upon the evidence of philology alone, without consulting the other sciences bearing upon this subject, one would classify these ethnic negroids as Aryan British. One, by this and other examples which could be mentioned, sees how ludicrous the position is when built simply upon the evidence of language. In the present question it is equally false to classify the Anglo-Saxons as Low-Germans because they spoke a Germanic tongue. The bare statement that the Anglo-Saxons are a people akin to these Low-German races is not sufficient when the only basis for such a theory is and has only been comparative philology.

The weakness of the whole of this position is easily seen from the statements of well-known anthropologists. Prof. Sir Arthur Keith, F.R.C.S., F.R.S., says: "It is undeniable, from an anthropologist's point of view, that the British and Germans belong to opposite European types." Prof. Sir Walter Raleigh, of Oxford University, has said: "The alleged kinship of England and Germany is based on bad history and doubtful theory." Raleigh further says: "The British hat will not fit a German head," which remark clearly shows the difference in craniological type.

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The theory of relationship between the Germanic (or Teutonic) races and the British is further destroyed by other well-known ethnologists and historians. Dr. Latham has said: "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. There is not a man, woman or child who can say, 'I have pure Angle blood in my veins.'" ("Ethnology of the British Islands," p. 217.) Prof. W. J. Ripley speaks of the head as being the best available test of race known, and states that the British people are remarkable in the uniformity of the head shape. He says: "This ethnological comparison proves that the Anglo-Saxon peoples must be of an entirely different stock from the present German race, and that they therefore do not belong to the Teuton stock." ("Races of Europe.") J. R. Green, the historian, has written: "The whole of the Engle people forsook their earliest seats for the shores of Britain." ("The Making of England," Vol. I, p. 56.)

These statements are all supported by certain of our ancient chronicles. The "Anglo-Saxon Chronicle" says that all the Saxons left the Continent of Europe for Britain, whilst Roger of Wendover's "Flores Historiarum"—"Flowers of History"—gives the impression that in process of time the Angles and Saxons gradually emigrated from the Continent altogether, for he says, speaking of the old home of the Angles, that it "is said to have remained desert from that time to this day."

A scrupulous examination of history and ethnology lucidly reveals the fact that the British people are not a heterogeneous mass descended from various races and peoples, but are one people of one stock, and that the Anglo-Saxon portion of the British people is in no wise related to the Continental peoples known as Low-German or Teutonic.

Another factor to be taken into consideration in trying to establish this futile argument of relationship is the invasion of Saxony by Karl the Great (Charlemagne). History informs us that the remnant of the Saxons in the country in those days were deported to Flanders, and appear in British history in connection with William the Conqueror (A.D. 1066) and his settlement, and later as the Flemings. In their stead non-Saxons were placed in Saxony, who took the honours and names of their predecessors, and were ruled by an Elector of the true Saxon line; thus they became foisted upon the world as "Saxons," whereas they are Teutons.

"Historicus" falls into another grievous error when he classifies the Danes, Norwegians and Dutch as of the same stock as ourselves. These peoples are admittedly nearly related to the present Germanic races. It follows logically, therefore, that they cannot be connected ethnically with the British, seeing that this race is not related to the German. Therefore we must conclude that the Danes and Norwegians, of modern times, are nationally not related to the Danes and Norsemen who invaded these islands of ours. From historical evidence it has been found that the peoples forming the present British race were continually superseded in their ancient Continental homes by races who adopted their names, although of totally different stocks. From an ethnological standpoint, the Danes of the present time are largely Teutonic, whilst the dark Teutonic strain can be traced throughout the whole of the modern Danish race, which is entirely the antithesis of the ancient fair Aryan type of Dane or Vi-King. The same applies largely to the Swedes and Norwegians. In these nationalities, however, there are large admixtures, not only of Teutonic blood, but also of Finnish and Slavonic. The Swedes, in fact, now generally recognize themselves that they are not the descendants of the ancient Goths who once inhabited Scandinavia, but are descended from the invading races following upon the evacuation of the Gothic tribes.

This opponent also speaks of the Welsh, Irish and Highlanders of Scotland as being totally distinct from the other British races which he mentions. This position, as we have already demonstrated, is entirely wrong. These peoples are entirely identical with the Gothic or Sakian portion of the British race. In fact, upon good authority one can say definitely that "Ibhrian" (Keltic) and "Sakian" (Gothic) are of one and the same origin and race. The very fact that "Historicus" quotes Mr. Weigall's statement that the "Anglo-Saxons inter-married with the ancient British in the parts settled by them" does not disprove our position, but assists in establishing it. The fact of rapid amalgamation demonstrates the nearness of relationship between the Briton and Saxon.

The statement that the "French Bretons . . . are of the same blood as the Welsh" is likewise untenable. The Bretons, according to M. Paul Broca, so far from being of the Aryan physical type, are a short, dark-complexioned and round-headed race. Davis and Thurnan, in their "Crania Britannica" and Dr. Beddoe's papers, disclose conclusively that the Welsh people are a long-headed people and, therefore, of a markedly different racial type to the Bretons. The Bretons are a race of people who came into contact with the original Galli (ancestors of the Britons). In fact, the Bretons were conquered by the Galli and derived their Armoric language and culture from that race. Hence, although linguistically having affinity, these races, according to ethnology, are of opposite types.

Hence one clearly sees that the British race from history, ethnology, craniology and philology are undoubtedly pure in race; whilst, on equally good authority, no relationship of a national or semi-national character exists between them and the Continental races. The result is that the pioneer work which this Society has undertaken from this view-point is amply justified and authenticated.

MEDITATION.

BY DR. T. G. WAKELING, O.B.E.

ONE of the great drawbacks to the present-day life is the want of time and opportunity to meditate, to think over things and get their right perspective, to let our minds run smoothly on until there comes stealing almost subconsciously the solution to problems that have troubled us. This, amid the din and turmoil of life to-day, is almost, if not quite, impossible, whereby we lose our sense of proportion. We take hasty decisions and pass hasty judgment, many of which we later find to be wrong. Life to-day, compared to that of half a century ago, is much more strenuous, our body and brain works at a much higher speed, and questions, which had they come to us when calm and collected would have been easy of

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solution, now vex and assume an importance far beyond the reality; thoughts crowd us of things left undone and with them comes a feeling of distress of inability to cope with matters that press us. We force ourselves to deal with them and the work leaves behind it a feeling of thankfulness that it is over, combined with a feeling of irritation that the effort had been necessary, and we look forward with a longing to the time when a rest can be taken. For the young this partakes more of the character of a change of air and scene, with new things to see and fresh experiences to encounter.

To the more elderly the craving is for bodily and mental rest, when the thoughts can turn to matters that seem to become more important as the years pass by, but which in the struggle of life, though always present, tend to be pressed to one side; regretfully this is permitted, and somewhere in the future, it is hoped that an opportunity may be given for quiet consideration of questions that haunt and will not be repelled.

In a lesser degree our forefathers felt this, although in their day bodily and mental strain was not nearly so severe.

In religious history there are many examples, striking in their results to mankind, where withdrawal from the world with its daily worries has enabled messages of the highest importance to be given.

We do not know what inspires our thoughts nor whence they come, but we do know that when rested and at peace beautiful thoughts come to us; faith is strengthened and hope renewed, and charity, not the mere giving of alms, to our brothers is not so difficult; for this was commanded of us, and in obeying we have felt a sense of relief, our sense of proportion comes back to us and we see things in a different light; the world becomes again a beautiful place, and our duty less distasteful.

Where can we go? The atmosphere must be friendly, not repellent. The associations must be fitting, not entertaining. We must be left alone with our thoughts to arrange them, to put them in order, to look back over the years, and then to look forward, to remember and give thanks for the Divine guidance that has been ours, that now we have the time to think is so plain to us that we wonder we had thought so little of it, and a feeling of shame creeps over us combined with a determination that we will not err in so doing again, but will give thanks for the watchfulness, for which we had not asked, that has guided our footsteps and controlled our actions.

At Glastonbury, in the quiet season, we may find, there in the cradle of our faith in Britain, the atmosphere that we crave. There we can step back into the past and think of what that sacred spot has seen, if it could speak and tell us of those who came after the Crucifixion of Our Lord; of the Spirit that led them there and comforted them with the presence of their kinsmen. Of the wondrous rays of light that spread out from that place over our land an confirmed to the British their birthright of which they knew so little; of what it has meant to the world, not only to ourselves. A sense of awe will creep over us and wonder that our God has been so patient and long-suffering with all our faults; truly we have suffered, but not as we deserved, for humility has not been our characteristic. We are as our forefathers were then, "a stiff-necked generation," but He has fulfilled with a generous hand all the promises made to our forefathers. And the least we can do is to come apart, sometimes, and in some quiet place meditate upon the goodness and mercy that have been shown to us, and to those whose hearts are sore at the loss of dearly-loved ones. There will come the assurance that all is well, otherwise why Glastonbury at all? The very place proclaims the Saviour's words: "In My Father's House are many mansions, I go to prepare a place for you."

THE SHORTENING OF THE TIMES.

By C. C. Ogilvy Van Lennep.

My previous article on this subject has recently been questioned, in The National Message and Banner, as seriously as its importance deserves by no less an authority than Dr. W. Gornold. But as Dr. Gornold considers that I had made at least one unpardonable blunder in my article, I venture to reply that he seems to have missed one of my main points, from which the date that I did give was a natural consequence. What I wanted to make quite clear was: (*a*) That the Angel Gabriel's words to Daniel, taken in conjunction with the context of the whole of that prophet's 9th chapter read in the light of simple common sense, tell us that it was 483 years *from the first year of Darius the Mede* "unto the Messiah the Prince"; and (*b*) That it was not quite seventy years from Nebuchadnezzar's first siege of Jerusalem to the first year of Darius the Mede.

Naturally I am aware that influences other than the context above mentioned have "concealed" these facts, but facts they are, none the less—self-evident facts, as Mr. Goard calls another range of equally unrecognized facts in the same issue of The National Message and Banner. Daniel's words are so clear that it is astounding that anyone should ever have imagined that Artaxerxes Longimanus, who reigned about eighty years after this "Commandment" went forth, should have had anything to do with the matter.

These are the days of specialization, and I have specialized for nearly a decade in the study of Bible chronology as set forth in its own words. By that I mean that I have followed the very words of the Bible whithersoever they have led me, whether in agreement with Ptolemy and other sources of ancient chronology or not. Such specialization has forced upon me the opinion (amounting to certainty) that a great deal of the usually accepted dating of later Old Testament events is untrue; moreover, it has forced upon me the belief that certain other mighty truths have been thereby obscured. To explain would demand far too much space, so I can only refer Dr. Gornold to the result of my long years of study, which is to be published this autumn in a book called "The Measured Times of The Bible," a copy of which I should be happy to be allowed to present to him.

Of course Dr. Gornold is entirely right when he speaks, in delightful phrase, of the "unerring calendarics" of Scripture. But those "calendarics" have proved a stumbling-block to most chronologers, for it is notorious that no two—except perhaps Ussher and his imitator Lloyd—are agreed about them. Human error enters largely into the matter, and obviously they must be interpreted aright in order to be of value. Naturally I do not say that I have never made a mistake, but I do affirm that

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I have reverently and faithfully, I might almost say blindly, accepted the words of the Bible as my only guide, sometimes even against my own preconceived inclination; with quite remarkable results.

As an instance of a specific date, my studies have forced upon me the belief that Hezekiah was besieged by Sennacherib's army in A.A. 3336, or, as Dr. Gornold would call it (in a wholly desirable and unmistakable manner) in *minus* 664. This unexpected date is *proved* by the Bible itself in a very remarkable and wonderful way; therefore I ask him to withhold his own, possibly shocked, incredulity until he has seen the proof.

A PERSONAL TESTIMONY TO THE VALUE OF BRITISH-ISRAEL TEACHING.

As a son of a Nonconformist minister, I was naturally brought up in a religious atmosphere. Both my parents sought to lead their three children from the cradle in the ways of righteousness, and my mother often used to devote Sunday evening to giving her children Biblical teaching. I happened to be the only boy and, being of a studious temperament, my father's library was my happy hunting-ground. Those who know what a Nonconformist library would be likely to consist of twenty years ago will have a fair idea of what was taking root in a fertile mind. However, in this century no amount of home training and seclusion can utterly keep out the deceptive yet very virile seeds of modern thought, broadcast as they are from Press and platform. Prior to the outbreak of war and my going to France, I had succeeded in battling against the current to this extent: I really desired to do right and serve Christ. Instinct told me modern thought was tantamount to respectable atheism. On the other hand, that system of spiritualizing the prophecies which, of course, impregnated all the religious literature that came my way, really jarred against my mathematically exact instincts, but knowing no better, I made myself believe, yet never felt totally at ease.

Then came France and its struggles. I fought and fought and fought to retain faith; all to no effect. For truth I pined, but could never bring religious teaching sufficiently to earth to feel anything like a firm foundation. In all the agony of mind of one who felt there lay only the choice of complete religious indifference or something worse, I definitely prayed, "Give me understanding, oh God, give me understanding." Just at that time, my father, who had no idea of my state of mind, came into contact with one who had conscious knowledge of our racial origin, and who passed him on some literature. This in a purely casual manner was sent on to me. I instantly recognized the truth when I saw it. I wrote to the publishers for various works advertised, and got into contact with the donor, who kept me supplied. How wonderful it was that I could look upon the fulfilment of the prophecies in a literal manner, and then when I found Biblical chronology confirmed mathematically in the Great Pyramid, I could have danced with delight.

I got sufficiently interested to be thrilled when I saw Jerusalem captured by Lord Allenby in the 1335th Mohammedan year; and to look forward to June, 1919, seven times from the first year of Nebuchadnezzar, and see the Treaty of Versailles signed at that exact time.

But it brought a sword too. Open confession inevitably must, and all those who value the teaching have felt it in a greater or lesser degree. Shortly after my return from France, in a turmoil of conflict, I read the second book of Esdras again and again, and how open and unsealed it is to a British-Israelite.

But whatever conflicts have been experienced since, the greatest conflict was fought and won in France. There I obtained a bed-rock, which, according to promise, no powers have succeeded in shifting. It used to be, "I tried to believe and could not." But now, so surely have I traced the works of the God of Israel, it is just the reverse. "If I tried to disbelieve I could not," no more than could an Israelite who had witnessed the plagues on Egypt and passed through the Red Sea.

I have been spared much in that my own family have received it, and my elder sister, who is responsible for two little ones, is wide awake to the fact that her children will need teaching like this to keep them in the way of truth.

H. L. G.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Cafe, Friday 21st, at 8. Mr. J. J. Morey.

BATTERSEA, 195, Lavender Hill, Tuesday 18th, at 8. Mr. McKelvey.

BIRMINGHAM, St. Michael's Institute, 182, Soho Hill, Monday 17th, at 7.45. Rev. J. T. Childs.

BRADFORD, Friends' Meeting House, Fountain Street, Friday 21st, at 7.30. Rev. Guy Waddington.

CHUDLEIGH, Monday and Tuesday, 17th and 18th. Rev. T. H. Whitehouse.

CHUDLEIGH-KNIGHTON, Church, Sunday 16th. Rev. T. H. Whitehouse.

EASTBOURNE, Saffron Rooms, Tuesday 18th, at 3 and 8. Mr. J. J. Morey.

EXETER, Wednesday 19th, at 3 and 7.30. Rev. T. H. Whitehouse.

HORSHAM, Town Hall, Wednesday 19th, at 3 and 7.15. Mr. J. J. Morey.

HULL, Church Institute, Albion Street, Wednesday 19th, at 7.30. Prayer Meeting.

KINGSTON, Hall of Remembrance, Eden Street, Thursday 20th, at 8. Mr. J. J. Morey.

MERTHYR, Y.M.C.A., Thursday 20th, at 7.30. Rev. Joseph Gay.

NEW TREDEGAR, New Tredegar Cafe, Wednesday 19th, at 7. Rev. Joseph Gay.

RHYMNEY, British-Israel Hall, Tuesday 18th, at 7. Rev. Joseph Gay.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday 19th, at 7.30.

SUTTON, Adult School, Benhill Avenue, Tuesday 18th, at 3 and 8. Rev. Kenneth Dodds.

* * *

Open-air meetings have been held at Clapham Common and Leytonstone Road, and on Sunday, the 2nd, in Hyde Park, afternoon and evening. After the street-corner meeting in the East End, many went along to our book-room in Leytonstone Road for literature. The Hyde Park meetings were splendid, and considered by the speakers to be the most successful, and a delightful ending to the series for this season.

* * *

During August Mr. Wm. Whitton addressed twenty open-air meetings—twelve at Bridlington, six at Beverley, and one each at Sheffield and Barnsley; these in addition to the usual indoor meetings.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

TIME flies. We are now almost within a fortnight of the Congress, to which thousands have been looking forward with eager expectation. Applications for tickets and railway vouchers are pouring in daily from all parts, including places as far apart as West Cornwall and Inverness; the Isle of Man and Jersey and Guernsey; Ireland and East Anglia. Here we would remark that the cheap fares include the sea passages from the Irish ports. Our Branches advise us of the coming of many of their members. Canada is sending a strong contingent, America also; while Africa, Australia, New Zealand, India and the East will be represented. All will be cordially welcomed. No British-Israelites should miss these gatherings. If any are hesitating, we earnestly beg them to come to a quick decision, and not allow any obstacles—save insurmountable ones—to stand in their way. We want this Congress to be the greatest yet held and to have the widest possible influence. Will every reader please help in some way or another; a blessing awaits everyone who will. There is a great hall to be filled daily. There are people who might come if YOU invited them or sent them a leaflet, and who might *not* if you failed. Please remember, though Headquarters' staff works night and day, success cannot be attained without the co-operation and active support of the readers of this journal. Posters and leaflets are available in any quantities for those who will make use of them. The latter we are posting in thousands. You can surely post a dozen or two to people whose names and addresses you have, and we have not. Think of the good that may accrue from perhaps even one leaflet reaching a particular person.

* * *

Our very best and warmest thanks are hereby tendered to all who have so kindly responded to our appeal for funds for the heavy expenses of the Congress—publicity especially. Like Oliver Twist, our cry is for more, please. In a Cause like ours little can be done without publicity, and it is a heavy item, as we feel sure our readers will recognize. Again, "He gives twice who gives quickly" is the old saying; and as a clergyman said at one of the meetings not long since: "If our Movement is of any importance, it is of PRIME IMPORTANCE!"

* * *

In response to enquiries, we would say that the programme will, as before, be ready for the first day of the Congress, and we can assure all enquirers that they may expect experienced speakers at each meeting. The Rev. Pascoe Goard, the Rev. Dr. McConnell, and Professor Odlum will (D.V.) speak at the opening meeting, Monday afternoon, October 1st, and at several subsequent meetings.

Morning sessions for delegates and members will be held daily at 11 o'clock at H.Q. from Tuesday, October 2nd, to Saturday, October 6th.

* * *

The adjourned Annual Meeting of members for the election of the Council will be held at H.Q. on Thursday, October 4th, at 5.45 p.m.

* * *

Meetings will be held at H.Q. each Wednesday afternoon and Thursday evening during this month. All are invited.

* * *

On August 20th and 21st the British-Israel Association in Vancouver, B.C., held two meetings in Wesley Church, at which Rev. W. Pascoe Goard and Prof. E. Odlum gave their farewell addresses prior to leaving on their lecture tours across Canada and the United States, *en route* to England.

In June Mr. Goard kindly gave three lectures in the same large church, a thousand people being present each evening, and later on he addressed a meeting in St. Paul's Parish Hall. His presence among his Vancouver friends and the reports he gave of the growth of the Movement, as well as concerning Empire affairs from the standpoint of the centre of the Empire, lent a great stimulus to the Vancouver Association.

Mr. Goard has been addressing meetings in U.S.A. and Professor Odlum in Canada; they and Mr. W. H. Blackaller are leading speakers at the Toronto Conference proceeding as we go to press. They sail from Montreal for London on 14th inst., also Rev. E. J. Springett, Mr. S. J. Frame and others.

* * *

Our promising Branch at Harrogate held a successful meeting at the Y.M.C.A. on September 4th, when Dr. Rutherford presided, and Mr. J. Foster Beaver gave an excellent address, which was received with much applause. There was a good sale of literature.

* * *

The Rev. Commander Roberts reports on a successful visit to the West. He addressed a number of meetings in Teignmouth and Bath, and had many conversations with clergymen and others, and he finds that opposition is giving way to enquiry.

* * *

We regret to hear of the death of Mr. W. H. E. W. Roberts, a brother of Commander Roberts. He had attained the ripe age of 86. He accepted Israel Truth in early life, and was a regular reader of our journals. He passed peacefully away on September 4th. We tender our sympathy to our beloved Commander and his family.

* * *

ERRATA.—Page 564 of last issue, first column, third par. from foot, "Daniel" should read "David."

Page 565, first column, third par. from top, "Rev." should be "Rom."

Page 573, footnote, "4/2" should read "4/11."

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FRONTISPIECE. Historic photograph of H.M. King George V. with the Premiers of the British Empire, taken November, 1926.

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CONTENTS.

	Page
Hours with the Prophets.—XI. By the Rev. W. Pascoe Goard, F.R.G.S.	593
An Address by the Rev. Dr. Mountain at the Glastonbury Convention	597
What we Saw at Windsor Castle. By Bishop J. H. Allen	597
The Historical Links between Joseph and the Norman-English. By Major B. de W. Weldon	600
Rest. By Dr. T. G. Wakeling, O.B.E.	603
The Promise of Angelic Companionship. By L. A. Banks, D.D.	604
Review. By B. Stewart.	605
The Secretary-General's News and Notes	606

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.

HOURS WITH THE PROPHETS.—XI.

EZEKIEL—*continued.*

By the Rev. W. Pascoe Goard, F.R.G.S.

The Elders of Judah.

We now come to a dated occasion for which the year, month and day are given. The sixth year; the sixth month; the fifth day of the month in Ezekiel's house. Before him sat the elders of Judah.

Let us take particular note of this, for the preceding part of the message has been given to the elders of Israel.

In a later part of the prophecy the elders of Israel again appear before Ezekiel.

The difference between the two sets of persons coming from the two branches of the people would be similar to the difference to-day between an Anglo-Saxon congregation and a Jewish congregation, each assembling at different times to hear the same preacher.

Ezekiel, the minister to the Israel captivity, was on this occasion called to speak to a congregation of the elders of Judah.

It will be remembered that, as the Apostle declared, to Judah was committed the oracles of God. From the beginning the Bible declared "Judah was his sanctuary and Israel his dominion."

The character of the message to the elders of Judah was different from that to the elders of Israel; and the above may stand as the explanation why.

Let us read carefully the 8th chapter of Ezekiel. The prophet is taken in the spirit to Jerusalem, and there is caused to see the false worship and the abominations carried on in secret and in public in the Temple of God. (Ezek. viii, 3, 4.)

In the third and fourth verses we read:—

"And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.

And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain."

"Strange statement is made that in the Temple was both "the image of jealousy which provoketh to jealousy" and also "the glory of the God of Israel was there." (Ezek. viii, 5, 6.)

"Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations."

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This matter was open to the light of day.

Now for the secret hidden thing. (Verses 7-12.)

"And he brought me to the door of the court; and when I looked, behold a hole in the wall.

Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

And he said unto me, Go in, and behold the wicked abominations that they do here.

So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth."

This secret chamber of imagery manifestly refers to the impure imaginations of the spiritual leaders of the people, which were substituted for the pure Word of God. (Verses 13, 14.)

"He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

Then he brought me to the door of the gate of the Lord's house which *was* toward the north; and, behold, there sat women weeping for Tammuz."

This was the ancient worship, still perpetuated in the worship of the Madonna and Child. (Verses 15, 16.)

"Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."

Here we have Natural Science in the ascendant; the handiwork of the Creator usurping the place of the Creator Himself in the worship of the people. (Verses 17, 18.)

"Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them."

Now we are given to see in chapter ix a bit of the ceaseless activities which are carried on in the Superior Administration; that is to say, the direct Administration of Jehovah in Judah. It is not a frequent procedure; it is ONE OUTSTANDING ACT OF DIVINE JUSTICE AND PURIFICATION which has been finally taken after ages of warning.

It is a terrible thing when the High Court of Eternal Justice pronounces sentence, and orders the execution of the sentence, upon a nation! Read carefully and prayerfully chapter ix.

Mark how in the midst of the administration of justice verse 4 declares, "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Thus in the midst of general disaster those who bear the seal of God in their forehead walk safely.

Read now verse 10 and see that fire was taken from the altar and scattered over the city, evidently by way of making an atonement.

Read also with reverence the marvellous chapters x and xi. Note that one of the rebellious princes of the people fell down and died as Ezekiel prophesied. Immediately Ezekiel prayed for the remnant of Israel.

THE FALSE ASSUMPTION OF THE INHABITANTS OF JERUSALEM.

There is now pre-written that attitude of mind assumed by the Jews, the inhabitants of Jerusalem, when Israel had been removed from the land, namely, that from that time forth Israel was cast out, and they were inheritors of Israel's land and rights. This attitude of mind continues among them at the present day, and in this attitude of mind that part of the Christian Church which is interested in missions to the Jews is mistakenly doing their best to fortify them.

Because this is a standing statement, as true to-day as it was when uttered, we must quote it in full. (Ezekiel xi, 14-21.)

"Again the word of the Lord came unto me, saying,

Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession.

Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

Therefore say, 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.

But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God."

THE DEPARTURE OF THE GLORY OF GOD.

We come to one of the very great days in history.

We know of the time, and the significance of the time, when Our Lord withdrew from the Temple at Jerusalem. He had

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tried in vain to secure the co-operation and conversion of the Aaronic priesthood. He had tried in vain to cause the Temple at Jerusalem to continue to be the centre of Christian faith and activity; and He had failed!

We say He had endeavoured to induce the priesthood to continue to be the ministers, and the Temple the centre of Christian faith. It should be remembered that up to the time of the rejection of Our Lord the priests, the faith centring in the Temple, and the Temple itself, were essentially CHRISTIAN.

It is true that they were Christian in the sense that their faith looked forward to Christ Who should come. They were believers in the prophetic Christ. This is proved by the fact that when the three wise men arrived at Jerusalem, and made their enquiry of Herod the king, he in turn called the Sanhedrin together and "demanded of them where the Christ should be born." They answered immediately "In Bethlehem of Judea, for thus it is written by the prophet . . ."

They had been believers in the prophetic Christ; they rejected the contemporary Christ, and deny still the historic Christ.

When that rejection was made in the Temple, Our Lord said, "Behold your house is left unto you desolate, for henceforth ye shall see me no more until ye shall say Blessed is he that cometh in the name of the Lord."

This, on the natural plane, was the repetition of that which had been enacted in the spiritual plane centuries before. From the time of the dedication of Solomon's Temple to the year, month and day indicated by Ezekiel, the glory of the God of Israel had dwelt in the holiest place.

But now the time of His departure had come. He could not continue to dwell in a House defiled by idolatry and the practice of abominations. Therefore we read (Ezekiel xi, 22-25)—

"Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

And the glory of the Lord went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

Then I spake unto them of the captivity all the things that the Lord had shewed me."

It is difficult to decide whether to leave this quotation without comment, but we fear that in doing so the importance of this dated testimony would be overlooked. Evidently by Divine constraint, on that very day *the elders of Judah* came before Ezekiel in his own house, waited before him as the wonderful vision of what was transpiring in the spiritual realm was made clear to him, and when they separated from his house, if indeed they believed his word, they knew that the once glorious Temple of Solomon was left desolate.

ZEDEKIAH: THE LAST OF THE KINGS OF JUDAH.

"This burden concerneth the prince in Jerusalem." Here is the definite statement that Zedekiah, the king, shall be brought "to Babylon, the land of the Chaldeans; yet he shall not see it though he shall die there."

This had literal fulfilment in the fact that after the sons of Zedekiah had been slain before his eyes, his eyes were put out and he went to Babylon, lived the remainder of his life, and died there but did not see the land. Chapter after chapter proceeds with warning after warning of that which is happening at Jerusalem, and shall happen to the people.

In chapter xiv the congregation is changed from the elders of Judah, and we read "Then came certain of the elders of Israel unto me and sat before me." We quote this to show how clear is the distinction between the two peoples, Israel and Judah, and between the elders of them.

What a beautiful picture is the love song contained in the 16th chapter. What infinite patience God has had with Jerusalem! And what a wonderful ending. (Ezekiel xvi, 60-63.)

"Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

And I will establish my covenant with thee; and thou shalt know that I *am* the Lord:

That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

We must ask the reader to read the intervening chapters as a part of this article.

We now come to the fortunes of the House of David.

This important matter of the continuation of the House of David will be found clearly set forth in the 17th chapter of Ezekiel.

First Eagle. (Ezekiel xvii, 1-4.)

"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;

And say, Thus saith the Lord God; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:

He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

These verses evidently refer to the Royal House. The next verses (5 and 6) quite as evidently refer to the people of the land. "The seed of the land."

"He took also of the seed of the land, and planted it in a fruitful field; he placed *it* by great waters, *and* set it *as* a willow tree.

And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs."

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Second Eagle. (Verses 7-10.)

"There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

Say thou, Thus saith the Lord God; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

Yea, behold, *being* planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew."

The explanation of all this is given in verses 11-21.

Thus is the connection of Zedekiah and Judah with Babylon and with Egypt set forth.

Still dealing with the matter of the king and princes of Judah, the record goes on. (Ezekiel xvii, 22-24.)

"Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent:

In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done *it*."

Let us read carefully now. The whole of this prophecy has been dealing with very real persons and events in Jerusalem, in Judah, and in the captivity of Israel. We are reading of what was then *contemporary national and international movements.* Particularly are we now reading of *the disposition of the family of Zedekiah*, and of the princes of Judah. What warrant is there for suddenly leaving the national and personal, and for jumping to the Messianic? The king of Babylon tried to dispose of the line of the House of David and failed. He killed the sons of king Zedekiah, put out the eyes of the king, and took him in chains to Babylon. By so doing the king of Babylon unwittingly made the eldest daughter of king Zedekiah the heir apparent to the throne of David. This took place by virtue of the judgment rendered in the case of the daughters of Zelophehad, in the time of Moses. Not knowing of this law, and like the Euphratean Oriental that he was, despising women, he allowed the daughters of the king to go free. This we are clearly told by the prophet Jeremiah.

The daughters of the king were taken to Egypt with Jeremiah. This also is historic, as we see in Jeremiah. So the first eagle took the king to Babylon. To Egypt, the place of the second eagle, the king's daughter was taken. History accompanies her no further. But this very chapter declares that the Lord Himself would take the tender twig and plant it "in a high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs," etc.

Now it is held by some to be Jesus who is referred to as the tender one of the House of Zedekiah, the king of Judah. But was Jesus descended from Zedekiah? We believe that such descent will not be found in either genealogical table of Our Lord. Joseph, supposed by the Jews to be the father of Jesus, was descended from Jechonias, who was one time king of Judah. He, however, was the nephew of Zedekiah, and for the purposes of the kingly inheritance was disinherited, and written childless. From him the line was transferred to his father's brother, Zedekiah, as though he were without children. This change was made with Divine authority. Therefore the Zedekiah line does not thus run to Jesus. Now the other genealogical table, which is believed with good reason to be that of Mary, is in another line from David down, namely, from Nathan. That is to say, the line of Joseph is from Solomon. The descent of Joseph, "who was the husband of Mary," and who as son-in-law is thus entered in the Mary line of descent, is from Nathan, the brother of Solomon. *In neither case does the line of Zedekiah descend to Jesus.* Now the Lord clearly declares that He is dealing with the line of the king of Jerusalem, Zedekiah.

Take now the map of the geography of the prophets, and see where the Divine pointer is directing attention. The scene is primarily in Jerusalem. One pointer goes straight to Babylon. The second pointer goes straight to Egypt. The third pointer goes to "the mountain of the height of Israel," in some other country than either of the three named. Where is Israel? The throne, and the king-right, did not go to Israel in captivity. That is most certain. Where did it go? The alternative is to Isaiah's Israel in the Isles. Where is this? Isaiah makes answer: "In the sea," "In the Isles of the sea," "From the uttermost parts of the earth," and, further, that we must look for these in that quadrant of the compass circle which lies between the north and the west from Jerusalem.

Without quibbling, we say that the "Israel in the Isles" are, by many a test, seen to be the British Isles. The "High Mountain and eminent" we know to have been, by the outworking of history for ages, Tarah in Ireland.

The planting; the bringing forth of boughs; the bearing of fruit of the kingdom; the becoming a goodly cedar, "and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell"; all these have been literally fulfilled in Israel-Britain, and in no other land or nation.

We have reason, logic, and every constructive reason for thus understanding the geography of this great chapter of the transfer of the House of David from the throne of Judah to the throne of Israel. When one seeks for a reason for not accepting this reading he is met with emptiness, and the lack of all evident reason. Prejudice is the only barrier for readily accepting this evident truth.

ERRATA.—Issue September 15th, page 581, first column, line 27: "483 × 365 = 24225 = 176412" should read "483 × 365.24225 = 176412 days." Second column, line 47, "Josephus, 'Against Apion,'" etc., should read "Josephus' 'Against Apion,'" etc.

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AN ADDRESS

BY THE REV. DR. MOUNTAIN AT THE GLASTONBURY CONVENTION

"DR. MOUNTAIN dealt with the weaknesses of the various commentators on the Bible. No Church, he showed, could speak with full authority, though many claimed to do so; they contradicted each other. Nor could professors and others do better. The only real authority was the Word of God itself, and it repaid careful study and comparison of its different Books. He urged the necessity for such study, as against the mere formal reading. Proceeding, he showed how many proofs there were of the fulfilment of God's covenant with Abraham, Isaac and Jacob, renewed by Him to Joseph. He quoted various distinguished leaders of religious thought in their acceptance of the view that God's promises and covenants towards Israel must be fulfilled, and their endorsement of the ultimate identification of the various portions of that people. As had been said so well by Mr. Leech, British-Israel teaching was founded on the Bible, the whole Bible and nothing but the Bible. They welcomed the support of archæology, ethnology, history and other sciences, but their teaching was founded on the Bible alone. They were not out to form a new religion, or for the self-glorification of the race, but to prove that God never failed to redeem His promises, and that He was doing so in the case of the children of Israel, the chosen race. They desired to promote simplicity of life and truth with all humility. British-Israel teaching and study followed the right method of Bible study. Every Book of the sixty-six in the Volume had its right place in the citadel of truth. Studied as ordinary literature the Bible was the finest specimen ever compiled. It stood out as the greatest Book that had ever been made. But it did not stop there. It needed to be studied with prayer and with spiritual quickening, in the Divine light and holiness. It adopted the proper method of interpretation, the acceptance of the words of the Book in the natural way in which they were written. There were portions which must be interpreted spiritually, but for the rest they must be interpreted in the reasonable and natural sense. Dr. Ryle spoke out boldly and fearlessly on this subject to his brother bishops, and admitted that in many of their interpretations they had been wrong in not taking the Bible literally; they had made great mistakes in not doing so, and, he said, it was high time that they faced that fact. Zion, Jerusalem, Israel, Judah meant just what they said in the Bible; they did not mean the Church, but the places and the peoples, and that would be proved correct. God's promises were to the people, not in a spiritual sense, but literally. He contended, and quoted reasons for doing so, that the descendants of Israel still existed, that they were to be found in the positions and in the conditions foretold, and that the British peoples alone fulfilled the conditions. They were to be found as a nation and a company of nations. The Jews ha never been a nation since the days of Hezekiah. British-Israel teaching alone explained the British Empire. He had visited that Empire in all quarters of the globe. He knew it from his own experiences. It fulfilled the promises in regard to Israel that God had made. He showed the vast territory it occupied, which was continually being ad ed to without attempts to secure new territory, till the British were occupying nearly all the waste places of the earth as it was said Israel should do. There was a big waste place, for instance, which Germany had the chance to acquire; they had the first chance, but they declined it. France then had the opportunity, but it was not taken. It was not God's will. Then came John Bull's turn; he did not particularly want it, but he took it, and now they realized what that waste place, Australia, was really worth to them. Other parts of the world came to them in like manner till now 450,000,000 of people were under the rule of the British King of the House of David, and governed under the laws of the Israelites. He asked them again to try to realize the truth of God's promises, and to attempt to carry out more earnestly their commission under those promises."—"*Central Somerset Gazette.*"

WHAT WE SAW AT WINDSOR CASTLE.

BY BISHOP J. H. ALLEN.

EARLY in the year 1920 I received official notice that I had been selected to deliver an address on July 5th at the opening of the first World Congress of believers in the identity of the Saxons and Anglo-Saxons with the one-time lost or unidentified house of Israel, the ten-tribed kingdom, whose territorial home was formerly Samaria; at which session certain distinguished persons were to grace the Congress with their presence.

My address was delivered and published in the official report of the Congress.

All of the American delegates were given a warm greeting and greatly appreciative applause before the Congress ended.

After which we were invited here and there and given many treats, and had experiences which gave us opportunity to vindicate and corroborate many facts concerning our racial identity with the lost house of Israel, the political head of which is Joseph, the holder of the national birthright of the seed of Abraham. Which birthright carries with it the promise of the "Many nations" promised to Abraham in Gen. xvii, 4. The final disposition of which was given to Joseph in his two "sons" according to 1 Chron. v, 1-2. Which sons according to Gen. xlviii are Manasseh and Ephraim. One of which—Manasseh—was to develop into "A great people"—a great nation, and the other, Ephraim, was *in the last days* to develop into "A company of nations." Such are the U.S.A. and the British Empire.

One of the most important vindications we were permitted to make while in the British Isles was made on our never-to-be-forgotten visit to the Royal Library in Windsor Castle.

But before we can tell you what we found we must tell what had led up to that visit and its special purpose. During the seven years in which we were compiling facts and writing the book, "Judah's Sceptre and Joseph's Birthright," what was declared to be the genealogical record of the family line of Queen Victoria was placed in our hands, showing that she was descended from King David the Psalmist, and which carried her genealogy on past this famous king of Israel to Adam, showing that she was the 150th generation from Adam.

We were wondrously pleased and delighted, because if it were true, it would furnish proof positive in regard to one of the most important truths of the book, namely: That David should never want (lack) a man to sit on his throne so

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long as the sun and the moon remained in the celestial heavens. "If it were true." Ah! there's the rub! For as we pursued the endorsements which accompanied the record we found the following: "The descent of our Royal Family from the royal line of Judah is, however, no new discovery. The Saxon Kings traced themselves back to Odin, who traced back his descent to David, as may be seen in a very ancient MS. in the Heralds College, London, and in Sharon Turner" ("History of the Anglo-Saxons," Vol. I). The full and complete genealogy of Victoria from David does not appear ever to have been printed; and it has, therefore, been thought that it would be useful, as well as interesting, to put it on record, both for reference and testimony. In its compilation reliable works of reference have been used—such as Anderson ("Royal Genealogies," London, 1732), Keating ("History of Ireland," Dublin, 1733), Lavoisne ("Genealogical and Historical Atlas," London, 1814), and others. "Perfect accuracy is hardly to be expected in such an attempt; but it is believed that the genealogy is as correct as our present knowledge of this obscure and intricate subject will permit." This last compound sentence dampened our zeal, and made us feel that we had not reached security on this matter. Another worker in our cause, and an endorser of the published genealogy in our possession, says: "From the tables we are able to furnish a complete list of the royal line from David and Zedekiah (the last king of David's line to reign over the Jews) to Queen Victoria. We believe the account here given is very nearly correct," etc. This was another damper, because we wished so very much to be able to put the entire genealogical record, endorsements and all, in the text of the book then in process of making, namely: "Judah's Sceptre and Joseph's Birthright." But we felt that we could not put anything in the general text of the book that was not absolutely correct. And yet we wanted the people to know how very nearly we were able to prove our chief point, so we compromised the thing and put it in as an appendix, because we feared it might possibly be proven as untrue.

But while that first World Congress of Anglo-Israel believers was in session (it lasted six days) a genealogist of repute—the Rev. W. M. H. Milner, M.A.—gave an address on the genealogy of the Royal Family, in which he told how he had searched the records of the Royal Family, for which task he was furnished with every possible help, and at which task he worked long and faithfully, the accomplishment of which resulted in perfect victory, for he found that it was absolutely true that the Royal Family were descendants of the Judo-Davidic line, the royal family of Israel. He wound up his climax of declared absolute vindication by saying: "And," with a wave of his hand at us and a victorious sweep in our direction, "I have vindicated the absolute truthfulness of the genealogy of our Royal Family as prepared by the Rev. F. R. A. Glover as published in Bishop Allen's book."

How glad we were, and our first thought was I wish I had put that genealogy in the general text of the book instead of as an appendix. But the very next thing to be done was to go to the Royal Library and verify the fact of that Genealogical Chart. It was soon accomplished through mine host, Herbert Garrison, F.R.G.S., Secretary-General of the B.-I.-W.F., who together with my adopted daughter accompanied us on this wonderful mission.

Consequently, as soon as that parchment, with its marvellous facts, was spread out before us, they were down on their knees pointing and tracing with their index fingers; and I with my dislocated hip managed to hunker down on one knee, and when I could not use my finger, I could and did use one of my crutches to point out this line and that branch and where this and that family came into the record by marriage or on the death of some certain one, until we had actually traced Queen Victoria back step by step, generation by generation, and found her genealogical line went back through the house of Eliezer the High Priest, of the house of the tribe of Levi, on to David, Jesse and Judah and on to Adam, according to Luke, the third chapter: which shows that the priestly line of Israel's race was merged into the kingly line, thus forming a kingly priesthood with its line of kingly priests for the Gospel-Church age; the final victors of which are to be "*Kings and priests unto the Lord our God.*"

All of which is in fulfilment of the following: "For thus saith the LORD, David shall never want (lack) a man to sit upon the throne of Israel (not Judah—the Jews). Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, *then* may also my covenant be broken with David, my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David, my servant, and the Levites that minister unto me.

"Moreover, the word of the LORD came to Jeremiah, saying: Considerest thou not what this people have spoken, saying, The two families (the two houses, Israel, the ten tribes, and Judah) which the LORD hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation (a political commonwealth. Israel is such to-day. Judah, the Jews, is not. They are scattered among the nations) before them." In reputation of which the Lord further declares, "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth (which in their revolutions thus produce day and night); then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return, and have mercy on them." (Jer. xxxiii, 17, 20-26).

Rev. S. B. Conway, B.A., in his homily on this Scripture (Jer. xxxiii, 17-18), asks, "Do the prophets prophesy falsely?" He answers his question as follows: "If the statements of these verses be taken literally it would seem as if they did. The house of Israel never, since its exile, has had a throne at all, nor has any descendant of David been acknowledged as its prince. Yet these verses say, 'David shall never want a man to sit upon the throne of the house of Israel' (not the house of Judah), etc. And literally, it never came to pass, for in the lapse and confusion of the ages their genealogical tables have been utterly lost, so that none can certainly say who is of the house of David or who is of the house of Levi. The Asmonean princes who occupied the throne of Judah were of the tribe of Levi, and Herod was no Jew at all (Herod belonged to the house of Esau). Now, the promise of these verses is one that is repeated (2 Sam. vii, 16; 1 Kings ii, 4; Psa. lxxxix, 4-29,

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THE CENTRAL HALL, WESTMINSTER.

36 ; Num. xxv, 12, etc.). How, then, are they to be understood, since events have most surely falsified them if understood in any literal way? And so the prophet Hosea cheered the ten tribes of Israel—those of whom we speak now as the lost ten tribes—by promises of their restoration ; and Jeremiah oes the same. But in spite of all these prophecies, the ten tribes never were restored and never, as a whole, received any favours from God after they went into captivity. Our own belief is that, in regard to this world, these promises were illusions, but in regard to the world to come, they shall in substance and in reality be fulfilled there. Meanwhile let us have faith in God, Who, in ways better than we think, will fulfil that which now sometimes seems as if it will be never fulfilled at all."

It is a marvel that this man has any faith at all, and yet he not only has faith in God but exhorts others to have faith also ; even though the case seems hopeless. This is as it should be, and it gives us a measure of joy. But if he, and thousands of bewildere believers like him, could but know the great truths that we bring in our published works they would be giants in faith. For we know, and these eyes have seen the absolute proof that " *The* genealogical tables " have *not* been utterly lost, and that God has not left Himself without witnesses to the inviolate integrity to name and word. Which still further declares : " My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me." (Psa. lxxxix, 34-36.)

The sun still shines, we still have day and night, the throne

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of David still exists on the earth, on which a seed of the Royal Family of Israel, the ten-tribed kingdom, is reigning; out of which has come the foretold great nation, the U.S.A., which as a nation was born in one day, whose natal day was July 4, 1776, which, as the years roll on, is celebrated by her teeming millions of prosperous, happy and law-abiding subjects, while the mother nation has since developed into her prophetically foretold "company of nations."

THE HISTORICAL LINKS BETWEEN JOSEPH AND THE NORMAN-ENGLISH.

By Major B. de W. Weldon

(Author of "The Evolution of Israel" and "The Origin of the English").

One of the earliest recollections I possess is of a big family prayer-book in which all the references to "our forefather Abraham" were heavily underlined in blue pencil, with notes of exclamation following all the more telling passages in the Church ritual which had reference to the people of Israel.

As hereditary beliefs are not, at present, taxable assets, I cannot remember if I would have been inclined to file an inherited faith in British-Israel at Somerset House.

The vast majority of people, where they are interested at all in the subject, approach the question of a British-Israel up the grand staircase of Faith. They believe, or they reject, according to what their own accepted religious belief might be—not troubling to consider that this is, perhaps, the one question which is capable of being examined in the cold, impartial light of historical evidence. If the people of Israel have settled in these Western isles, how do they get there? By what roads did they come? What historical traces did they leave behind them on these roads?

A large army cannot transport itself from one geographical point to another without leaving signs discernible to the trained eye along the route by which it passed. A great nation cannot march through the history of two thousand years without leaving some impression behind, or history. Israel, so the faithful contend, became the British people. Very well, then. Israel disappeared in the seventh century B.C., the English appeared in the fifth century A.D. What was this great nation doing in the intervening periods of time? Did it take up its abode at the North Pole, or was it miraculously wafted away to heaven and miraculously wafted back again to earth at the appointed time?

If the people followed the ordinary vicissitudes that befall human races, it must have had a history. And history has a knack of getting itself recorded somehow or other. The history of Israel ought to be exceptionally easy to follow, since many of the books of the Old Testament profess to contain forecasts of the future of this people. And a belief in the inspiration of these books is still retained as part of the official religion of this country—a fact which is sometimes forgotten by men who are paid to remember it.

It was not up the grand staircase of Faith, but through the backstairs of history that, three years ago, I came to inquire closely into this history of Israel. I was not seeking the lost tribes; I was merely endeavouring to trace the curious circumstances which surrounded the disappearance of a people called the Ostrogoths, who vanished from Italy and from history in the month of March, in the year 553 A.D. The Ostrogoths themselves claimed to have been a people called the Getae, who, in their time, had played a prominent part in the barbarian world, and had likewise disappeared in a somewhat mysterious manner from their country on the Danube in 106 A.D. Studying the historical evidence available I came to the conclusion, on military grounds, that the Ostrogoths might very well be correct in their assumption that they were indeed the descendants of those Getae who had been driven across the Danube by the armies of Trajan. The Getae themselves possessed a history stretching back beyond the time of Herodotus, who incidentally mentions that they were former colonists with the Medes. A thousand years at least of consecutive history, therefore, lay behind the Ostrogoths at the time when they vanished. Now, the only native Gothic historian was Jordanis, who wrote at the very time when the Ostrogothic nation was disappearing. The Ostrogoths, according to his account, were of the same race, not only of the Getae, but of the Massagetae—another people of whom Herodotus left us an account. The Massagetae once dwelt on the east of the Caspian—not far from the country of Media, whence the Getae claimed to have issued—the country, be it noted, to which the people of Israel had been exiled between the years 741 B.C. and 676 B.C.

A very curious suggestion occurs in one passage of Jordanis. Closing his account of the Ostrogoth disasters of the year 540 A.D., the writer uses the following words:—

"And thus a most valiant race and a most famous kingdom, which had long held sway, was destroyed in *almost the two thousandth and thirtieth year of its existence*, by that conqueror of many nations, the Emperor Justinian, and his most faithful Consul, Belisaruius."

The Goths, so Jordanis believed, became a nation circa 1490 B.C.

The coincidence in dates is somewhat remarkable, since 1491 B.C. is the date of the Exodus, when Israel also became a nation, born in a single night. A prophecy in Daniel concerning a certain Greek king, by whom the power of the holy people was to be destroyed, reads almost as a paraphrase of the words quoted from Jordanis, and as though this prophet was actually foreseeing the events of this age of Justinian.

The history of the Ostrogoths does not end in 540 A.D.—it continues until 553 A.D., when, completely crushed and absolutely defeated, the remnants of the race sought permission to depart from Italy and find fresh homes in the lands of their distant kinsmen. Who were these "kinsmen"? I suggest the Angles, the ancestors of the English, and that it was to the North German country, then being evacuated by these tribes, that the former people of the Getae passed the Median exiles of the days before Herodotus, passed—or desired to pass. Was the migration successful? I think so, for the following reasons:—

Analysing the existing military situation of the time, it was not difficult to arrive at the conclusion that such a migration *en masse* would have completely solved a most perplexing problem that confronted, not the Ostrogoths themselves, but the general who was opposed to them. In following the

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in 553 A.D. to attempt the hazardous march from Cesena across the Brenner into Bavaria, the country of the Allemanni. Beyond Bavaria lay the country of the Warni, beyond this lay a whole district absolutely denuded of inhabitants. It was the country of the Angles, who, in 553 A.D., would have almost completely migrated to Britain.

The objective of the Ostrogoths, as stated by themselves, was some land of their distant kinsmen. Could the Angles be described as such?

Well, in this connection some very curious facts may be noticed. The earliest Angle literature which has come down to us shows an intimate early connection between themselves and the Goths. Further, the name Angle itself is merely a Getae translation, not only of the name Goth, but of the name Asar—the mysterious "semi-mythical" followers of Odin from Asgard.

Gott happens to be the name of God in the German tongue; *An* is the name of God in Getic; *As* is the name of God in Scandinavian.

Curiously enough, considering the claim of the Ostrogoths that they were the Getae, and the claim of the Getae that they were "former colonists of the Medes," the name of God also entered into the national name, Israel (in its Hebrew form of EL)—and Israel's "last known address" was likewise Media. The coincidences that arise here are so remarkable that they are worth while bringing to the notice of the reader.

(*a*) The national names, "Goth," "Angle," "Asar," and "Israel," all contain the name of God in different languages.

(*b*) The name Getae, in all its various forms, as "Scutai" (Scythian), "Gutai," People of Guta; People of Guti does *not* contain this Holy Name.

(*c*) "Goth" and "Angle" are both found mentioned first by Tacitus in the 1st century A.D. "Asar" can be traced to the Eddas of a much later date than this.

(*d*) Of Israel, Hosea says that they are not the people of God, and He is not their God; but that eventually they are to be called His People, and He is to be their God.

(*e*) The 65th chapter of Isaiah is addressed to "a nation that is not called by My name."

(*f*) The 63rd chapter of Isaiah has "Doubtless Thou art ou Father, though Abraham be ignorant of us, and Israel acknowledge us not . . . Return for Thy servants' sake, the tribes of thine inheritance. The people of Thy holiness have possessed it but a little while; our adversaries have trodden down Thy sanctuary.

"We are thine; Thou never barest rule over them; *they were not called by Thy name.*"

(*g*) Ezekiel, chapter xx, has: "As for you, O House of Israel, go ye, serve ye every one his idols, and hereafter also, but pollute ye My Holy Name no more."

The date of this declaration is 593 B.C.

(*h*) 1st Epistle Peter, chapter ii, has: "Which in times past were not a people, but are now the People of God."

The date of this Epistle is A.D. 61; it is addressed to "Strangers scattered abroad" in countries south of the Black Sea at a time when the Getae dwelt to the north of that sea.

The coincidences are these: (1) Israel was not to be the God, and Israel was to be the People of God. not to be called by God's name, and Israel was to be called by God's name. The date when Israel was to cease polluting the Holy Name was 590 B.C.; the date when Israel was to become the People of God was 61 A.D.

(2) The name of People of Guti occurs first in Babylonian history, *i.e.*, subsequent to 605 B.C. This name, in its various forms, does not contain the name of God. The names "Angle" and "Goth" are first found in Tacitus, *i.e.*, immediately after the Epistle of Peter was written. Peter writes of those who in times past were not a people. There was one tribe of Israel alone of whom it was written that, at a certain fixed date, they were not to be a People. This tribe was not Judah, but Ephraim. The reference is Isaiah, chapter vi.

Psalm lxxviii also speaks of Ephraim as rejected, and Judah as the chosen. Isaiah lxv says of "the people who are not called by My name," that they are to leave their name as a *curse to the chosen*. The name of Israel has, in truth, been a curse to the Jews.

All these coincidences are very remarkable, even if we view them merely as coincidences.

The 15th chapter of Jeremiah also contains a reference to certain enemies (presumably of Israel) who "were not called by Thy name"—the inference being that Israel, at the period when their particular prophecy was fulfilled, would be found bearing the name of God.

It was the purely accidental "discovery" of this particular chapter that first made me seriously consider whether there might not be some connection between prophecy and Gothic history. I had not opened a Bible for years, but seeking to verify a particular quotation (the verse about Israel being "sown through all nations like corn in a sieve, and not the least grain escaping"), I was turning over the pages when suddenly my attention was attracted by these passages in Jeremiah. I had just been writing about a people who had been destroyed by the sword and by famine, whose remnants had escaped side by side with their enemies into a land they knew not of, who had had to abandon their national treasure "without price."

The Kingdom of Iron, so I had always understood, was Rome. The verse about "Shall the iron break the Northern iron and the steel?" seemed almost naturally to permit itself to be paraphrased with "Shall Rome break the North Goths and the Ostrogoth?" The Franks had appeared also on the scene as the foes of these persecuted Goths, and remembering later French and English history, there seemed to be something particularly apposite about the concluding verses of the chapter: "And I will make thee unto this people a fenced brasen wall; and they shall fight against thee, but they shall not prevail against thee . . ."

The question: "What really did become of these Ostrogoths? Did they really succeed in the march they were planning; did they eventually reach these lands of their distant barbarian kinsmen where they hoped to find sanctuary?" was a tantalizing one. Obviously the Ostrogoths did not join in the immediate settlement of Britain; for that country was already divided up by the different sections of the Angles.

Northern history, it must be remembered, is an absolute blank for the next two centuries after 550 A.D. Not until the middle of the 8th century does the curtain rise. It is most

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interesting to find, in the story of Ragnar Lodbrok and similar poems, frequent mention of "the Goths" as fighting as organized and disciplined bodies of mercenaries in the armies of the time. The Gothic name soon dies away, and does not reappear again until the Middle Ages, when it is appropriated by the Swedes. But, about 812 A.D., a famous people begin to appear in history. They call themselves the Northmen, or Normans, and they issued from Norway, "where dwelt Goths and Huns and Getae." And it is certainly a most remarkable fact that all the earlier Norman histories begin by claiming the Getae, ancestors also of the Ostrogoths, as the progenitors of the Normans. Scythia, the ancient home of the Getae, and the countries of the Black Sea, is the real home of this Norman people, and not Norway. At least so the earlier Norman chroniclers relate, and they mention places, such as the Caucasus and the Caspian, and the river Araxes—places familiar enough in the pages of Herodotus and Jordanis, but exceedingly remote from the Baltic and Scandinavia. If the Normans were the descendants of those remnants of the Ostrogoths who had fled from Italy in 550 A.D.; if the Ostrogoths in their turn were the descendants of the Getae who fled from the Danube in 106 A.D.; if the Goths really fought in a great battle against the Egyptians at a time when "they were friends of Sornus, King of the Medes," as stated soberly by Jordanis, then Normans and some of the tribes of Israel are somewhat closely connected. For the battle against the Egyptians would be Carchemish, fought 608 B.C. by the Medes and Babylonians under Nebuchadnezzar against Pharaoh-Necho.

It was after this battle, so we learn from Jeremiah, chapter 46, that "Israel was to be saved from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid."

A full end was to be made of all the nations whither Israel was to be driven, but a full end was not to be made of Israel yet, the people were not to be left wholly unpunished.

From the year 606 B.C., Ephraim (the people which had been "broken" in 676 B.C.) was to be sent forth in wanderings, and Israel henceforward was to be a "nation for ever," as long as sun, moon and stars existed. (Jeremiah xxxi.)

Further, in the days of these kings, beginning with Nebuchadnezzar, the victor at Carchemish, God had called into being a kingdom which never had been destroyed, and which eventually was to fill the whole earth.

The complete story of this Kingdom of Israel, which became the Massagetae and the Angles, and of this people of Joseph, which became the Getae, Ostrogoths, and Normans, and the marvellous adventures which Joseph passed through whilst separate from his brethren, and before, in 1066 A.D., he came to rule over his brethren, is a fascinating one.

(*Northern B.-I. Review.*)

REST.

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

THERE are few who can honestly say that there has never crept into their subconscious minds a doubt, or that the spirit of unrest has never troubled them.

We read the arguments of the atheist, and a feeling of anger arises within us that anyone should be so blind, so perverse, as to deny the presence of a living Creator. To claim that all things, so wonderful in this world of ours, happened by chance, that the beauty of the countryside, the flowers, the fruit, all that is necessary for our comfort and well-being, came by the purest chance out of chaos. We look at the order of crops, of day and night, and we know that without a guiding hand there could be no order. The certainty of this brings mental rest; but there comes a statement from an eminent scientist, given with all the assurance of conviction, that we are descended from primeval apes; another assures us that "some time, æons ago, a primitive protoplasm split in two, one branch becoming the human race, the other the apes; in any case both branches had a common origin." We are asked to accept this as truth in place of the Bible statement that "God made man in His own image."

The mental unrest caused by these statements hardly subsides before we are confronted with the Higher Criticism —the denial of the divinity of Christ, the denial of the Virgin birth, made again on the authority of those claiming to be scholars.

The common man may be forgiven if doubts arise and inward searchings trouble him.

The voices of the scientists are strident.

The faith of his forefathers calls to him with "a still small voice." In his perplexity he may turn to his Church and find few words of comfort there, but an elaborate ritual and a sermon on an abstract idea, that conveys no help and leaves him a prey to unrest.

As when, on the outbreak of the Great War, a service was held in our National Church, the place was crowded with people longing for words of comfort and reliance upon our God. The disappointment was keen; as a musical effort the service was superb, as an oration the sermon reached a high level of culture, but there was no clarion-call to the people to fall to their knees before their God in the National Crisis.

There was no rest for their troubled spirits.

Life is a continuous battle till death claims us. The strain on body and mind becomes greater as the conditions of our daily life change.

Our God knew that it would be so, and in His Commandments to us ordered that the seventh day should be one of rest for the body, the brain, and a refreshment, if we will, of our faith.

How little we realize the wisdom and forethought of "Our Father in Heaven," Who, knowing beforehand the strain that would be placed upon us, commanded the day of rest.

Our bodies are exceedingly complex machines, delicately poised and beautifully made.

The least alteration in the balance causes trouble to arise, which at the beginning a day's rest may rectify. A gracious boon was given to us, for we are directly named; others might do as they chose until they understood, but "My people" were commanded to obey.

How reasonable this is, and how in moments of spiritual unrest the thought of it may bring peace.

No wise man would work a horse seven days a week. No engineer would run a locomotive without one day's rest in

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seven. How much more then do we who are made of weaker material require a rest?

Should we disobey, then our work is not well done, and somewhere in body or brain the strain is felt.

Voltaire said: "It is the English Sabbath that has made England great."

So in our land there is a hush of the noise of machinery. The horses are taken off the land. The great cities are empty of the bustling life of the weekdays, while the people rest and renew their strength.

That Sunday is misused is no fault but our own. What a man does must be left to his own conscience; but whatever he does, surely thanks should be given to our God, Who has given us what He knew to be necessary for our well-being, and we should not think that as it was given so many years ago there is no need to be grateful for it now. We are very apt to think in terms of days, weeks and years, forgetting that time does not exist for our Almighty Father.

We may be sure that the gift and the beneficial effect of it upon our nation has not escaped the attention of those that hate us; and we may be sure that every endeavour will be made to destroy the British Sabbath.

Let those of alien birth do as they choose, but let those of our race remember the command to rest on the seventh day.

THE PROMISE OF ANGELIC COMPANIONSHIP.

BY L. A. BANKS, D.D.

"He shall give His angels charge over thee, to keep thee in all thy ways."—PSALM XCI, 11.

THERE are so many windows into the soul from the world of physical phenomena surrounding us that we are constantly in danger of becoming materialists and thinking of life as only a place for eating and drinking and making sure of our physical comfort. When we thus permit ourselves to be deceived we are great losers. It is the glory of our humanity that this world is only the vestibule of our existence. The human body is only one of our houses. It is the first one, and it is not strange that we feel kindly toward it, that we patch it up the best we can, and keep it as long as we can. But when we are tempted to act as though it were our only house, and that when it falls to pieces and goes down, beaten to rack and ruin by the storms of the years, we are homeless, we are cheated beyond all our power to conceive.

We are spiritual beings living in this material world, clothed for a time with this physical body, so marvellously constructed that it is obedient to the control of the spiritual personality which occupies it. There are other spiritual beings in the world, at least who visit our world and have duties connected with it, who are not clothed with physical bodies which may be discerned by the natural eye or by the touch of a human hand. In the Bible they are called angels. They are pure and holy beings who have never sinned against God, who have always been dominated by the spirit of perfect love, and who give themselves with complete surrender to the Divine purposes of God in the salvation of men. We are assured that God sends them on missions of mercy to men and women on the earth. If we examine the Divine record we note many different classes of missions where angels have served the purposes of God.

Sometimes God sends them in warning. When Lot moved into Sodom, and settled down to do business in that wicked city, God did not forget him. Although he had not lived as he should have lived, God did not give him up without an effort. Oh, the infinite mercy of God to His children! Some of you know what that means. You have been cold and lukewarm in your service of the Lord, and faulty in the doing of your duty, and you have pitched your tent toward Sodom; and yet God has followed after you with warning angels, to turn you back to righteousness.

At last Sodom waxed so very bad that God determined on its destruction. But He would not destroy it without giving Lot a chance of escape. And He sent two angels to him to warn him and give him an opportunity to save his family if he could. But, alas! they had been drawn away into such wicked associations that many of them would not leave. And the angels, tugging at Lot's hand, hastened the old man with two of his children out of the city as the judgment of God fell upon it.

In the case of Balaam you may see another very conspicuous instance where God used angels to warn of temptation to sin. Balaam's love for money was drawing him rapidly on the road to ruin. He was on his way to take a bribe from the enemies of God. But God gave him another chance. At a narrow place in the path on his journey the Angel of God stood with a drawn sword, warning him of his danger. Balaam understood the warning, but did not heed it, and the end of the man was dark and desperate. Are God's angels warning you? Have they come to you in the quiet of the evening, and spoken to you of the danger of your course? Have they come to you with drawn sword and revealed to you the impending ruin if you did not change your course? It may be even now that they are tugging at your hand, as they tugged at the hand of Lot, to pull you out of your Sodom. Heed God's angels and hearken to their warning!

We are assured that angels are greatly interested in the conversion of sinners. Christ says that there is joy among the angels of God over every sinner that repenteth, and Paul declares that one of the things the angels are very curious about, the mystery of which they are constantly desiring to look into, is the plan of salvation. Angels have always followed the plan of salvation from the very beginning with loving interest. It was an angel who announced the birth of Jesus to the shepherds on the plains of Bethlehem. It was a choir of angels who sang the first Christian anthem. Angels came to comfort Jesus in the wilderness after He had been forty days tempted of the devil. In the garden of Gethsemane, in the hour of Christ's agony, angels came and comforted Him. On the first Easter morning it was an angel which descended from heaven and rolled back the stone from the sepulchre, and angel guards remained about the empty tomb to speak messages of loving comfort to the disciples. At the ascension of Jesus angels remained behind to say to His astonished friends that He would come again in glory. So, throughout the whole earthly history of Jesus Christ and His loving sacrifice

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for men, angels watched with tender interest and helpfulness. Every time a sinner listens to the Gospel, and turns his feet toward the Cross of Christ, angels fill heaven with joy at the good news. Our Saviour has declared that the angels shall be witnesses to His confession of us before the throne of God. One of His sweetest promises is that if we confess Him here before men, He will confess us before His Father and the holy angels.

Angels watch the pathway of those who trust God and do His will, in their defence. The Psalmist says that "The angel of the Lord encampeth round about them." How splendid is that figure! The thought is that of an army which goes into camp to defend against any enemy that may come. So God's angels camp between His children and their foes.

One of the most beautiful illustrations showing how God sends His angels to encamp about those who trust Him is in the story of Elisha. The king of Syria, finding that Elisha was the chief counsellor of the king of Israel, conceived the brilliant plan of capturing the prophet. So he sent a large army and surrounded the town of Dothan, where his scouts had informed him Elisha and his secretary were staying overnight. In the morning, when his young man arose and went out to see what kind of a day it was to be, he was astonished and horrified to see a great army of Syrian soldiers entirely surrounding the town. To him it could mean only one thing: they were after his master, and would certainly take him prisoner. He hurried back, and at the door he met Elisha coming forth, and he cried out to him, "Alas, my master! How shall we do?" But Elisha placidly responded, "Fear not: for they that be with us are more than they that be with them." And Elisha prayed, and said, "Lord, I pray Thee, open his eyes, that he may see." And the Lord answered that prayer, and the young man's eyes never had opened so wide as when he saw that the mountain about the town was full of horses and chariots of fire round about Elisha. God's angelic armies were encamped about His prophet, and they threw the hosts of Syria into confusion, and Elisha went forth unharmed. Let us not fail to realize the comfort of this beautiful picture. Are you doing God's work with unselfish devotion? Then you may trust Him to send more soldiers to guard over you than can possibly be brought against you. Be sure you are doing right, then you may have absolute rest, because angels will see to your defence.

God sends His angels to minister to His children in their sorrow and trouble. The writer of the Epistle to the Hebrews, speaking of angels, says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" And it is not only some aristocrats of righteousness, like Abraham and Isaac and Jacob among the patriarchs, or like Paul or Peter or John among the apostles; but the humblest and poorest and meanest of those who have loved the Name of God, though they have blundered and sinned until they scarcely dare lift their faces out of the sand in their humiliation, are ministered to by God's angels, who come to comfort them in the deep sorrows and troubles of life.

Angels conduct Christians home to heaven at death. Jesus made this very clear in His story of Dives and Lazarus. The Master says that Lazarus was carried by angels to Abraham's bosom. If we take into our heart all these illustrations of angelic ministry and love, it must protect our ideas of life from loneliness. God sends His angels to warn us when we are tempted to sin. His angels watch over us with rejoicing when we give our hearts to Him. Angels defend us when the armies of Satan come against us with wicked intent. Angels minister to us in every emergency of sorrow and trial, and when at last the time shall come for us to lay aside this earthly tabernacle and go to dwell in the "house not made with hands, eternal in the heavens," the house which Jesus our Saviour has been preparing for us, the angels who have been ministering to us all the way will bear us home.—*From "The Great Promises of the Bible."*

REVIEW.

"ISRAEL IN PROPHECY AND HISTORY."

BY P. W. THOMPSON, M.A.

THOSE who disparage the British-Israel Movement are sometimes found asserting that there is no real scholarship in it, thereby passing judgment before hearing, which, as Solomon reminds us, is the sign of a fool. A perusal of only a few of the books issued by the Covenant Publishing Co., Ltd., which acts as publishers for the Federation, will make obvious that on this score it has little to fear in comparison with the output of larger and much older publishing houses: in fact, if its youthfulness be taken into account, its record is one which might well be envied, and proves that the Federation numbers in its ranks scholars of high standing.

Amongst the several volumes recently issued from 6, Buckingham Gate of exceptional standing, Mr. Thompson's *Israel in Prophecy and History* deserves special mention. It not only asserts a great Truth, but asserts it in such a fashion as to hold the reader's attention—particularly if the subject be new to him—right to the end. History as usually purveyed is generally dry and uninteresting, often because the average historian has not the true key to it. Mr. Thompson has the key and has used it well. His particular key is the "Third day" of Hosea, the promised revival therein foretold being found in the great religious revival of the Wesley period.

Few writers have drawn attention to the "three days" of Hosea in connection with British-Israel history, and our author expands in greater detail the arguments of Weldon and Thomas, and in doing so has given us an original and most entertaining work, frequently enlivened with flashes of dry humour. With apt argument and illustration is combined sound logic, clearness of expression and the highest literary standard. His final pages, which set forth an urgent advocacy of the "whole tithe" as a means of advancing the spiritual and economic advancement of the nation, deserve close consideration. In the course of his pages, Mr. Thompson advances an original suggestion to account for the 360-day year of prophecy which is certainly ingenious but, at the same time, highly debatable from the scientific point of view.

We sum this book up as one of the best we have yet read on the subject of British-Israel Truth, and it should convince the most hardened sceptic. B. STEWART.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE have the pleasure to announce a very important address at Headquarters on Wednesday next, September 26th, at 3 p.m., by the Rev. Morris Morris, Master of Science, on "The Story of Man's origin and fall in Genesis considered from the standpoint of the Doctrine of Descent as distinguished from Evolution." A number of the Congress speakers are expected to be present, including the Rev. Pascoe Goard, the Rev. Dr. McConnell, the Rev. E. J. Springett, Professor Odlum, and Mr. W. H. Blackaller. We hope to see our rooms quite full. In the evening of the same day we anticipate a great audience for Dr. McConnell's address in the Central Hall, Westminster. on "Who was Jesus?"

There will be a Prayer Meeting on Thursday evening.

* * *

We are very grateful for the response to our appeal for donations for the expenses of the Congress, and for the offers of help in distribution of circulars and display of posters. We have a number of requests for tickets for the Lantern Lecture on Wednesday evening, October 3rd, from those who cannot afford to pay for them. If any of our friends care to help us by subscribing for tickets for such ones, we shall be glad to place them. Every penny of the receipts are for the British-Israel Cause.

* * *

The first meeting of the session for our Harrow Branch was attended by a large audience on September 13th. The Rev. Commander Roberts, R.N., was the speaker, and his subject, "The Kingdom of God," was eagerly listened to. Mr. D.S. Burges presided.

* * *

The Rev. R. G. F. Waddington, M.A., has addressed good meetings at Preston, Leicester and other places.

* * *

We gratefully acknowledge the following donations: Anon., £1 3s.; M.H., £2; B.I., $3.00; M.G., £2; A.F.S., £1; W.C.C., $25.00; S.G.F., $20.00; R.B.C., £5; D.T., £2; V.M., 8s.; L.E.L., £2; D.T., £2; F. de P.S., £5 10s.; M.W.W., £5; E.M., £1 18s. 7d.; P.D.W., £1; H.B.A., £15; Fleet, 5s.; H.J.K., 16s.; C.D.B., £1 14s. 6d.; M.E., 10s.; J.M.H., 10s.; P.W.B., £3; S.D., 16s. 7d.; D.L., 15s.; E.B., 2s.; A Brother in Prayer, $29.40; E.C.H.H., £5; Mrs. O., £3; E. & N.W., 10s.; F.E.B., £5; C.G., £4 4s.; Anon., £3; W.D.L., 10s.; Anon., £5; Miss T., 8s. 6d.; M.M.J., £1 1s.; C.J., £27 2s.; F.I.F., 19s.; W.C.B., £5; E.R., £10; G.T.. £1; Mr. and Mrs. J.H., £2 2s.; Wellwisher, £5; S.D., $5.00; E.M.B., £10; Anon., £1; C.R., 2s.; C.K.B., £1; E.C.H.H., £2; A.J. and E.F.H., £1 10s.; G.D., £1; W.C.B., £5; Mrs. E., 5s. 4d.; C.J., £3; H.N., £2 6s. 1d.; A.J.P., £12; A Visitor, 2s.; Wellwisher, £5; F.H., 5s.; Anon., £4 13s. 6d.; A.F., 6s.; E.B.F., £1 12s.; S.A.C., 5s.; E.H.D., 10s.; G.R.F.T.. £2 10s.; Anon., £4; M.B.McC., £10; C.J.P., £3 12s. 6d.; A.M.McL., £1; F., 10s.; H.M.S., 5s.; E.F., £3; E.C., 15s. 3d.; J.H.A., $5.00; C.H.W., £5; Anon., 16s.; Anon., 1s.; F.E.S., £1; J.C., £3; E.G., £1; C.E.A., 10s.; G.E.T., £5 5s.; W.C.B., £5; K.R., 5s.; C.M.B., £5; Mr. and Mrs. P.N.B., £2 18s.; E.A.S., 5s.; Mrs. F.E.S., £5; Mr. and Mrs. P.W.B., £10; W.C.C., $30.00; E.C.H.H., £1 1s.; F. de P.S., £17; P.A., £5; H.S., £12 10s.; A.E., £4 8s.; Mr. and Mrs. H.B.P., $50.00; M.H., £1; W.J.G., £1; F.M.M., £5; G. and M.B., £1; G.H.E., £5 19s.; E.C.H.H., £1 1s.; E.M.B., £1; H.J.K., £10; M.E.A., 4s.; H.C.R., £19 18s.; Anon., £5; N.B., Vancouver, $12.00; P.W.T., £2 2s.; M.J.S., 14s.; R.A., £1; M.H., £7 11s 6d; H.W., £10; J.S., £1 10s.; Mrs. A.A.C. and R.S., £50; A.M.A., 10s.; Anon., £50.

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ENGAGEMENTS FOR NEXT WEEK.

BARRY, Seamen's Institute, Thomson Street, Monday, 24th, at 7.30. Rev. Joseph Gay.
BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, 27th, at 8. Mr. J. J. Morey.
BRISTOL, Rotary House, Colston Street, Monday, 24th, at 7.30, and Tuesday, 25th, at 3 and 7.30. Rev. R. G. F. Waddington.
CARDIFF, Central Y.M.C.A., Tuesday, 25th, at 7.30. Rev. Joseph Gay.
CHICHESTER, Council Chamber, Friday, 28th, at 3 and 8. Rev. G. E. Johnston and Mr. J. J. Morey.
EARLSFIELD, 120, Earlsfield Road, Tuesday, 25th, at 2.45. Mr. J. J. Morey.
HARROGATE, Y.M.C.A. (Belvedere), Victoria Avenue, Monday, 24th, Mr. G. R. Gair.
HULL, Church Institute, Albion Street, Tuesday, 25th, at 7.30. Col. Robert Hall.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 27th, at 7.45. Rev. W. H. Stuart-Fox.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 25th, at 7.45.
NEWPORT, Thursday, 27th. Rev. Joseph Gay.
NOTTINGHAM, Friar Lane Schools, Thursday, 27th, at 3.30, and at Albert Hall Institute, at 7.30, and Friday, 28th, at 7.30. Rev. T. H. Whitehouse.
SHEFFIELD, St. James' Church, Special Three Days' Mission from Monday, 24th, at 3 and 7.30. Rev. T. H. Whitehouse.
SOUTHAMPTON, Baptist Lecture Hall, Shirley, Wednesday, 26th, at 3 and 8. Mr. J. J. Morey.
SOUTHPORT, St. John's Hall, Wright Street, Friday, 28th, at 7.30. Rev. W. H. Stuart-Fox.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, 24th, at 8 p.m. Rev. Kenneth Dodds.
WATFORD, Kingham Hall, Monday, 24th, at 7.45. Rev. Com. L. G. A. Roberts.
WIGAN, Miners' Hall, Millgate, Wednesday, 26th, at 7.30. Rev. W. H. Stuart-Fox.

* * *

Harrogate Branch enjoyed a very inspiring lecture given on the 4th by Mr. John Foster Beaver, who was given great applause by the audience. Dr. Rutherford took the chair.

* * *

The Nottingham Branch are opening their winter session with special meetings on September 27th and 28th, the addresses to be given by Rev. T. H. Whitehouse. Tea will be provided.

* * *

A special three days' mission, conducted by Rev. T. H. Whitehouse, is to be held by the Sheffield Branch on the 24th, 25th and 26th, in St. James' Church, at 3 and 7.30 each day. Will all in the district please make a special effort to attend?

* * *

A real impetus has been given to the work of our Bath Branch by a course of four lectures by the Rev. Commander Roberts, R.N., on "Israel in the New Testament"; "The Kingdom of God"; "The Kingdom of Heaven"; "Present Day Topics." Great interest was manifested in the exposition of B.-I. Truth based upon the Word of God.

* * *

Mr. Tester has given an interesting address for our Barking Branch on "The Early History of the Anglo-Saxon Race and London."

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1. To receive and consider the report of the Directors, the Balance Sheet, and the Auditors' report thereon.
2. To declare a dividend.
3. To elect or re-elect Directors and Auditors and to transact the ordinary business of the Company.

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WILLIAM SLEEMAN, Secretary.

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THE NATIONAL

MESSAGE & BANNER

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CONTENTS.

	Page
Hours with the Prophets.—XII. By the Rev. W. Pascoe Goard, F.R.G.S.	609
What Daniel Meant. By Dr. W. Gornold	611
"Preach the Word." By Henry D. Houghton	612
Notes and Quotations in Relation to Britain-Israel.—No. 22. By Professor Edward Odlum, M.A., B.Sc., &c.	615
Parable of the Fig Tree. By John H. Tench	616
Christ, the Image and Glory of God. By Henry Proctor, F.R.S.L.	619
Distortion in the Pyramid. By Rev. Commander Roberts, R.N.	620
Correspondence	620
The Great Pyramid Base. By the Rev. F. S. Ralph, M.A.	621
"More Like Thee" (Words and Music)	621
The Secretary-General's News and Notes	622

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.

HOURS WITH THE PROPHETS.—XII.

EZEKIEL—*continued.*

By the Rev. W. Pascoe Goard, F.R.G.S.

In chapter xviii the Lord defends the equality of His ways. The statement is one of wonderful clearness and brevity. Such a statement of fact woven into such a defence will not be found in all modern literature. Let the chapter, which speaks for itself, be read as part of this article.

The chapter concerning Israel,

The Lioness,

is of the greatest interest. The chapter refers to the mother-nation Israel, formerly of Palestine, now, at the time of the writing of the lamentation, Israel of the Captivity. It leaves her bereft, and planted in the wilderness.

We shall meet the lioness again later on, in the twenty-eighth and ninth chapters, under the name "The merchants of Tarshish; and all the young lions thereof." At that time she will be found in ultimate and deadly conflict with Rosch, of Meshech and Tubal, or, in modern terms, with Russia, of Moscow and Tobolsk.

"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."

It was a congregation of Israel this time.

The occasion was a solemn one and the sermon marvellous. It constituted a solemn refusal on the part of the Lord to be enquired of by them. It seems a pity that this remarkable chapter is too long to reproduce here. Let the reader take it and read it as part of this article. It is chapter xx.

The chapter recapitulates God's dealings with Israel from the time of the Exodus forward. He brings them to the terms of the national covenant, the text of which will be found in the twenty-sixth chapter of Leviticus, and now he charges them with the deliberate breach of that covenant.

In Leviticus we read:—

"But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

"I also will do this unto you:

"I will even appoint over you terror, consumption, etc.

"And if ye will not yet for all this hearken unto me, then

In Ezekiel xx we read:—

"And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

"But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live

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Leviticus—*continued.*

I will punish you seven times more for your sins, etc.

"And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, etc.

"And if ye will not be reformed by me by these things, but will walk contrary unto me;

"Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

"And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins."

Ezekiel xx—*continued.*

in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them . . .

"Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

"But I said unto their children in the wilderness . . .

"I am the Lord your God; walk in my statutes, and keep my judgments, and do them;

"And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

"Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths.

"Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols."

There can remain no doubt under what covenant Israel was undergoing punishment; there can also be no doubt that that punishment, subject to the repentance of Israel, should continue for seven times.

And now we come to the terrible statement made to the Elders of Israel on that fateful morning. The Lord had declared to them that in the latter days He would bring the people back to Himself; but for the "now," the terrible "now" of the time and date indicated, the Lord said to Israel: "As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

"For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings and the firstfruits of your oblations, with all your holy things.

"I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

"And ye shall know that I am the Lord when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

"And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God."

Three stages of Israel's prophetic history are here mentioned. As to the period of their captivity it is said to them: "Go ye, serve every one his idols, and hereafter, if ye will not hearken unto me, but pollute ye not my holy name . . ."

The second stage is this: "For in mine holy mountain, in the mountain of the height of Israel . . ."

Turn back now to the seventeenth chapter of Ezekiel and read concerning the planting of the "tender one" of the House of Zedekiah: "I will . . . plant it upon a high mountain and eminent: In the mountain of the height of Israel will I plant it."

As we have seen, the mountain of the "height of Israel" was not in Palestine; was not in the Babylon Empire; was not in Egypt, but most certainly was in the place termed by Isaiah "the Isles," and in the seventh chapter of the second Book of Samuel is called "the appointed place."

During the wanderings of Israel on the Continent they should be given to idol worship.

Coming into the mountain of the "height of Israel," namely, the British Isles, they should "serve me," and later on still should be returned to the land promised to the fathers.

As Our Lord said to the Jews at a later date: "The kingdom of God is taken from you and given to a nation bringing forth the fruits thereof," so in this earlier time in effect the Lord said to Israel in the Captivity, "Go and serve idols if ye will not hear my voice until ye are brought to the mountain of the height of Israel."

So these wonderful chapters go on giving to us an insight into the psychological and spiritual struggles of Israel, Judah and Jerusalem.

We simply call attention to the fact that now the prophet Ezekiel proceeds to give judgment against the nations which still remain which had been previously covered by the prophecies of Isaiah.

Turn to the map already presented in connection with the Isaiah prophecies and see that he prophesies concerning the Ammonites, Moab, Edom, the Philistines.

Then comes a remarkable judgment upon Tyre, which should fall by the hand of Nebuchadnezzar. There is a wonderful story contained in chapters xxvi, xxvii and xxviii of Ezekiel in this most remarkable of judgments upon Tyre. It is told more fully in Ezekiel than in any of the other prophets. It opens up the vision of a commercial and colonial commonwealth which was active in Western Asia, whose caravans penetrated to India, whose fleet circumnavigated Africa, and whose colonial expansion probably covered the Southern Hemisphere. But we may not pause to consider this story, which would take a series of articles to cover.

The prophet goes on with a judgment upon Egypt; depicts

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the glory and fall of Assyria ; laments over the fearful fall of Egypt.

In chapter xxxiii God once more shows the justice of His ways.

In chapter xxxiv we have a tremendous indictment of the shepherds of Israel, which everyone should read.

And now this part of the Book which has dealt with the overthrow of the nations of Western Asia and the crumbling of Asiatic civilization brings in a belated statement of God's judgment upon Mount Seir.

Why should this be kept until the very last of the judgments, and why should the chapter dealing with God's justice and the chapter dealing with his indictment of the shepherds cut this particular judgment off from those that have gone before? The answer is clear. Because the final judgment on Mount Seir was delayed for a whole dispensation. The former nations were in process of falling at the time Ezekiel was writing, or approached their fall at the end of that particular dispensation.

Esau, Edom, Mount Seir, Turkey, as this people have variously been called, preserved their power and position during the Christian dispensation, and only began to fall under the hand of Britain about A.D. 1840. The final phase of their fall began when they entered the Great War against us, and their expulsion from the Holy Land took place in 1917.

Still one final phase of judgment remains to be laid upon Edom by the hand of "My people Israel."

Thus ends the first part of the Book of Ezekiel, or, if the same judgment be applied to Ezekiel as is supplied to Isaiah, we should be constrained to say, "Thus ends the first Book of Ezekiel," for the literature of Ezekiel divides itself in exactly the same way as does that of Isaiah ; the former part dealing with the crumbling of Western Asiatic civilization, and the latter dealing with the upspringing of the new civilization in "the mountain of the height of Israel."

Reviewing the ground over which we have come, several things stand out clearly before our eyes.

We have been carried by the spirit of the Ezekiel literature, up to the end of chapter xxxv, out from Jerusalem, into the Captivity of Israel, and we have been the guests of the prophet, abiding in his own house.

Before us have appeared in succession groups of the Elders of Israel and groups of the Elders of Judah. These gatherings seem not to have been intermixed.

To these groups certain very definite messages have been given, as we have seen in outline ; and as we shall see more clearly still if with these thoughts in mind we study the Ezekiel literature.

In connection with the giving of these messages we are privileged to see behind the veil which holds our eyes to semi-blindness, there to see the present Personality of Jehovah, and to witness His judgments on the nations Israel and Judah, and even to witness that which is at all times and fully visible to glorified men and angels ; namely, Divine activity in carrying forward His overlordship in Israel.

There is an intense spirituality manifest in the literature of Ezekiel, as there is in the literature of the other prophets. But we look in vain for the spirit or the activity of such spirituality in connection with the worship. The worship was void of any such thing, as the Word of the Lord testifies in no uncertain sound. But the spirit and the activity of the Lord is manifest in connection with the things of the nation.

In this day things have been reversed. He would be an unfair judge who should say that the Church has been void of spirituality, or the worship lifeless. But he will be very fair who declares that during the last generation or two national life has been divorced in our thought and practice from spirituality and activity. We have erred grievously in regard to this matter.

The day is coming when the Church and the Nation equally will be filled with the true spirituality, and will be energized into activity by the infused life and personal presence of the Lord.

May that day speedily come to us, both in Church and in State.

WHAT DANIEL MEANT.

By Dr. W. Gornold.

In the Dream-Image of Nebuchadnezzar, the Hebrew prophet foresaw the existence of Babylonia as the first of four great World-Powers, to which three others would succeed. These Powers were defined by four main divisions of the Image, in which the head of gold stood for Babylonia—"Thou art that head" ; the breast and arms of silver, denoting the dual Power of Medo-Persia, which in the person of Darius the Mede succeeded to Babylon (Dan. v, 31) ; the belly and thighs of brass (or copper) indicating the Macedonian Empire which established its power in Babylonia by the defeat of Darius III at the hand of Alexander the Great ; and the legs of iron, indicating the Roman Empire, The feet of iron and clay which are denoted as an extension of the Roman Empire into ten principalities or powers obviously refers to the latter-day condition of the fourth World-Power, for it is said: "The kingdom shall be divided, and there shall be in it the strength of iron, forasmuch as thou sawest the iron mixed with miry clay, and as the toes of the feet were partly iron and partly clay, so the kingdom (Roman) shall be partly strong and partly frail ; and whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave together, even as iron is not mixed with clay." Here we see the disintegration of the great Roman Empire fully portrayed. Four distinct kingdoms have been defined, and a graphic description of the rise of the third Power, the Macedonian Empire, is given by Daniel in the 8th chapter, where the Ram is assailed by the Goat, "and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him . . . therefore the goat waxed very great, and when he was strong, the great horn was broken, and instead of it there came up four notable ones toward the four winds of heaven, and out of one of them came forth a little horn which waxed exceeding great towards the south, and towards the east, and towards the pleasant land (Palestine)." It was in -334 that Alexander crossed the Hellespont and began to assail the Power of Persia, then under the rule of Darius Condomanus, who began to reign in Persia in the same year that Alexander began his reign in Macedonia. He did not finally reduce the Persians until -327 at Arbela.

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At his death the Macedonian Empire was greatly weakened, and when at length the country was conquered by Rome -167, it was split into four districts, having Pella, Pelagonia, Thessalonica and Amphipolis as their respective capitals. Thus arose the four " notable horns towards the four winds of heaven " from the great horn of the Goat, and one of these four horns produced a little horn which " waxed exceeding great." This was undoubtedly Seleucus, the Syrian kingdom, by far the most extensive and powerful of those that were formed out of the dominions of Alexander, and in direct descent from this " little horn " was Antiochus Epiphanes, who sought to overthrow the Jewish religion and establish pagan ritual in Palestine, and according to some historians even to exterminate the Hebrew race. (See " History of the Jews," by Dr. Milman, D.D.) " By him the daily sacrifice was taken away," as predicted by Daniel (chapter viii, verse 11).

Thus there are four distinct World-Powers or Empires spoken of by Daniel, but note the contemporary founding and development of a collateral Fifth Kingdom, which is the Stone Kingdom, destined eventually to subdue all these, and itself to endure for ever. The words are very explicit. " And in the days of these kings (the four Empires with their successive rulers) shall the God of Heaven set up a kingdom which shall never be destroyed, and the kingdom thereof shall not be left to other people, but it shall break in pieces all these kingdoms, and it shall stand for ever." Here is a picture of a veritable kingdom which has been in building since the days of the Babylonian Empire. The Secret Builder has been preparing a kingdom and a people for that everlasting dominion which in Dan. vii, 13-14, is given to one like the Son of Man, who came in the clouds of heaven to the Ancient of Days, " and there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." From this we learn that the kingdom is a real terrestrial kingdom in succession to those others which Daniel found to be represented by the Dream-Image of Nebuchadnezzar, which has been in process of building up ever since, and which eventually will be given to the Son of Man for an everlasting possession.

Now the extension of the Roman Empire in its later development included the countries of France and Germany. The latter country has been a great Empire in succession to the Roman tradition, having passed through seven dynasties, and being subdivided into ten principalities which are described in the Apocalypse as " seven heads and ten horns," and the ten horns gave their power to " the Beast " when Bismarck brought them under the supreme rule of the dominant Hohenzollern dynasty. In 1815 France was a Republic (miry clay), and at that time the iron-handed rulers of Germany did not cleave together with them. In the 100 years between Waterloo and Valenciennes the Stone Kingdom fell upon the feet of the Image and the dream of Nebuchadnezzar came to an end. The feet of the Image cannot by any means be identified with the Mohammedan rule, for they are a natural extension of the Roman legs of iron, and are both dynastic and republican, iron mixed with clay, that do not agree together as history attests, although Napoleon tried the experiment of uniting them by his marriage with Marie of Austria; and because Daniel defined only four kingdoms ruling in succession as World-Powers, we speak of that Stone Kingdom which the God of Heaven set up as the Fifth Kingdom, and thus it is portrayed in the constructional number 5 throughout the Great Pyramid, which is the " Witness in Stone " of this same Stone Kingdom of the Lord, for the downfall of which the enemies of Christ are now working mightily. We rest in the assurance of this same prophet Daniel that the Kingdom will stand and that the last of its earthly enemies will be broken without hand. Without an intimate knowledge of Cosmic Symbolism and the Cyclic Law it is impossible to understand either the imagery or the chronology of the prophets, and Daniel gives us the lead off in the second verse of his 9th chapter where he says : " In the first year of the reign of Darius, son of Ahasuerus (Cambyses), I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem." Here the words *sheboim shanah* indicate seventy cycles, ten of which make an *od* or " time " of 360 years, and they are never prophetically used to signify years, the word " yomim " (days) being always employed in that connection. Hence when Daniel speaks of " seventy weeks " we know that he means 490 days, which " days " are years of our time. Seventy *shanaim* therefore will be a period of 70 times 36, or 2,520 years, and the desolations of Jerusalem having begun under Nebuchadnezzar in -592, the Shekinah having been taken away in -588, and the Temple having been burned in -583, we are led to the years 1928, 1932 and 1937 as years of fulfilling in connection with this prophecy, and in this computation we have to remember that the prophetic year begins at the Vernal equinox, or at that new moon whose Full comes next after the equinox, as the case may be, so that the year now current is 1927 (plus) and is not complete as 1928 until the Spring of 1929. Time did not start with the year 1, but a whole year had to pass before the date denoting completion could be affixed to it. A child is not born a year old, but after it has passed the age of twelve months we are able to say it is one year old. But in dealing with the great issues of Scripture prophecy a year more or less can hardly signify. A far more important consideration is that causes are not attended by their effects, but are followed by them. But in these times of paragraphic hustle and multifarious distraction the " patience and faith of the saints " is easily worn out. " They see an egg and expect to have broiled duck for supper," as the great apostle of Quietism has said. What inspiring and encouraging chapters are those " Hours with the Prophets," now appearing in THE NATIONAL MESSAGE; not only prophetic but reminiscent, and good to sit down with when one wants a real " think." What Daniel meant will be the better understood from reading them.

" PREACH THE WORD."

BY HENRY D. HOUGHTON.

ST. PAUL brought before Nero the second time, and conscious that his days were numbered, leaves these words as the principal charge to his young friend and successor, Timothy.

Full of years, experience, and full of wisdom, the very best and highest this world could give, endowed with a mind and intelligence and oratorical gifts far exceeding those of any

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known contemporary, he voluntarily leaves and subordinates all these in giving parting advice to his beloved Timothy, and urges, nay, charges him to "PREACH THE WORD."

But more than to Timothy, for The Preacher, the greatest of all human preachers, here preaches to preachers.

The greatest of the Apostles, through Timothy, gives command to all preachers of either that or any succeeding age, as to the sum and substance of their message, "PREACH THE WORD."

But what is meant by "*The Word*"? Most assuredly the New Testament, as we have got it, was then only partly written, for these very words, and the Epistle to which they belong, could not then be part of it.

If we take it to mean simply "the Gospel Message," leaving that message undefined, it would allow great liberty, and perhaps licence to the speaker, and might lead to considerable error.

There was at that time a "Word of God." A written Word: St. Paul often quoted from it. A greater than St. Paul did too.

He said, "*Thy Word is Truth.*" (John xvii, 17.) And at that time the only written Word of God *was the Old Testament Word!*

One thousand years before that, the Psalmist wrote, "Thy righteousness is an everlasting righteousness, *and Thy law is the Truth.*" (Psalm cxix, 142.)

And again, "Wherewithal shall a young man cleanse his way? By taking heed thereto "*according to Thy Word.*" There is the test, there is the incentive, there is the power, and there the truth.

It is never safe to leave the written Word. Scores of preachers do, and thus lead us into intricate ways, and sometimes questionings of God that are unsettling and disastrous.

Instead of preaching *The Word*, they preach Shakespeare, Tennyson, Browning, and such subjects as education, politics, science, economics, ritualism, forms, ceremonies and human theories.

Their own thoughts and ideas take the place of the written Word.

Is there any wonder that their word lacks certainty and conviction?

Only recently a Methodist class leader, a good Christian lady, said to the writer:—"We come to chapel, and we get nothing to feed us; *we go home hungry as we came.* We do not want to know what the preacher thinks: we want the Word of God explained, we want to know what God Himself has to say."

That cry is repeated throughout our land. *There is a great hunger for the Word of God, as distinct from the word of man.*

WHAT DOES GOD SAY? THAT IS THE THING!

All over the country there is a great unrest, people leaving their respective churches and chapels that they may find elsewhere more definitely the Words of God!

Even in these degenerate days, though there is a great falling away, yet the hunger for God's Word still abides with a faithful few, and wherever that Word is truly and earnestly preached, people are to be found who will travel long distances to hear it.

We do not want to hear the wisdom of this world. We get that six days per week, and year after year. *On the seventh we want to hear heavenly wisdom.* Besides, "Hath not God made foolish the wisdom of this world?" (1 Cor. i, 20.) And again, "The wisdom of this world is foolishness with God." (1 Cor. iii, 19.)

We do not want to know men's thoughts, we want certainties, and only in one Book can they be found.

Some time ago a minister was examining a class of scholars, and he said to the boys, "Now which of you can tell me *why a minister takes a text?* Hands up those who can."

One boy held his hand up, and the minister told him to jump on the form so that all could see him, and tell them all why a minister takes a text. The boy climbed the form, and then said:—"Please, sir, a minister takes a text to make it a peg to hang on it something he wants to say." At which answer the minister was so delighted he said, "*Excellent.*"

That story, with the minister's answer, is in itself a great condemnation of the practice.

The man that takes God's Word in order that he may preach something he wants to say, some theory of his own, is not a true servant, to say the least.

There is a vast amount of this second-hand ulterior kind of preaching, viz., foisting some words of man upon us as the sacred Word.

Instead of taking the words of Scripture and explaining them in order to bring the people to light and to obedience, they take a text in order that they may have a peg *on which to hang something they wish to say!*

On the contrary, the true servant of God looks to Him to see *what He has to say*; not to find a text that he may spin out some theory of his own!

Pegs? Pegs? Pegs? They are everywhere, and used to further the most ridiculous and antagonistic theories. For preachers, both lay and ministerial, *are preaching theories of their own, and using Scripture texts to help them to do it!*

Something they want to say, indeed! Then let them go into the fields and into the mountains and say it as loud and as long as they like. But let them not use the sacred, incorruptible Word of God for so private and sinister a purpose.

We ought to be most careful lest we attribute to God something He has not said, and make His pure Word minister to, and bolster up, *what are only the vain imaginings* of men. Jeremiah v, 30-31, is very searching:—"A wonderful and horrible thing is committed in the land; *The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so:* and what will ye do in the end thereof?"

So then the time-serving teachers and preachers of to-day had their counterparts in olden times. Look at Jeremiah xxiii, 16:—

"Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: *they speak a vision of their own heart, and not out of the mouth of the Lord.*"

"I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." (v. 21.)

Here we have so-called prophets speaking words out of their own hearts, and calling them God's!

But God says of them, in verse 25, "I have heard what

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the prophets said, that prophesy lies in My name, saying, I have dreamed, I have dreamed."

Then God calls upon those prophets who have dreamed to tell it as a dream, and not as His Word.

"The prophet that hath a dream, let him tell a dream: *and he that hath My Word let him speak My Word faithfully.* What is the chaff to the wheat? saith the Lord." (v. 28.)

Then there comes the announcement of the marvellous effect of God's Word when faithfully proclaimed.

"Is not My Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (v. 29.)

Now what is God's attitude to these men? Verses 31 and 34 tell us very plainly.

"Behold, I am against the prophets, saith the Lord, that use their tongues, AND SAY, HE SAITH."

"And as for the prophet, and the priest, and the people that shall say, The burden" (the message) "of the Lord, *I will even punish that man and his house.*"

We have the same thing in Ezekiel xiii, 2, "Son of man, prophesy against the prophets of Israel *that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the Word of the Lord.*"

The old false prophets there spoke words of their own and foisted them on men as God's.

"They have seen vanity and lying divination, saying, The Lord saith: *and the Lord hath not sent them*: and they have made others to hope. . . . Have ye not seen a vain vision, and have ye not spoken a lying divination; whereas ye say, the Lord saith it; *albeit I have not spoken?*" (vv. 6 and 7.) A terrible charge indeed.

Taking a text to hang on it something they wish to say is surely a most reprehensible practice.

If such men were strictly honest they would be warned by the words of Balaam.

"If Balak were to give me his house full of silver and gold *I cannot go beyond the words of the Lord.*"

What does that word "cannot" mean? Does it mean a physical impossibility? *It might mean even that!* For the impulse of God upon a man might be so great as to compel him to say the words of God.

The restraint of God's Spirit upon a man might be so great as to free him from error when speaking in His Name: but such could only be possible to Spirit-filled men.

But mark the contrast: Men now take the words of God on purpose that they may tack on to them *something they wish to say!* Thus using God and His sacred Word for the purpose of giving authority to words of their own!

Some months ago a clergyman of an important church in one of our large cities in his search for a text to fit a chosen subject made a most inappropriate choice.

His sermon was upon the necessity of joining together the two forces of Religion and Education.

In his search for an appropriate text, and one that would lend itself to his object, he fixed on that singular passage in Ezekiel xxxvii, *which predicts the joining together of the two sticks of Israel and Judah!*

My informant did not say which Israel represented and which Judah: indeed, the minister did not say that that was the meaning of the text, but he did use the text to hang on it something he had to say.

No wonder that one of his audience, who was better informed, as the sermon progressed and the preacher floundered, said to himself, "Ah, my dear fellow, you may well hesitate." Such unauthorized perversions of God's Word only serve to bring it into contempt.

God's message to the prophet Jonah was, "Arise, go unto Nineveh, that great city, *and preach unto it the preaching that I bid thee.*"

Such is God's message to-day, and this always has been His message.

Men do not like it! Some preachers do not. They want to preach a message of their own and call it God's.

Thousands of them take some words of God which may be made to fit their purpose, and tack them on to some words of their own, and then deliver it as God's message!

That is fraud, and of the very worst and most insidious kind.

Would the king of Nineveh have repented if Jonah had preached like that? NEVER!

"*Preach the preaching that I bid thee.*" *That is the only safe thing, and the only effective thing.*

What a difference it would make if all our preachers at once began to drop the messages men have given them, the theories learnt at their colleges, *and began to preach the messages of God undefiled by any admixture of men!*

The man who adheres most strictly to God's holy Book is the man who is giving God's message.

Jonah, in running away from God, acted the honourable part as compared with some preachers to-day, *who deliberately alter the message.* They foist another message upon the people and call it God's! *Jonah did not descend to such depths.* He simply ran away!

That man takes upon himself a great responsibility who dares to alter God's written Word.

If Jonah when he eventually went to Nineveh had preached his own words, or had tampered with God's words, *the people of Nineveh could not have been saved!*

Their only hope was in receiving the Divine warning exactly as God had given it. Bad as Jonah was in running away, he did eventually obey the command, and gave to the people of Nineveh *the exact words of God!* AND THOSE WORDS SAVED THEM!

Even St. Paul tells us that "The Lord knoweth the thoughts of the wise that they are vain." (1 Cor. iii, 20.)

And long before that a very wise man said:—"*I hate vain thoughts: but Thy law do I love.*" (Ps. cxix, 113.) And again:—

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." (Ps. xix, 7.)

But which law? Remember that there was no New Testament law written then, nor for 1,000 years afterwards. And yet "*The law of the Lord,*" it says, "IS PERFECT, CONVERTING THE SOUL!"

Now whatever authority the New Testament may have acquired in later years, *it can never cancel or supersede that law of the Lord which is perfect!*

And Our Lord coming straight from the Father expressly repudiated any intention to repeal the law or the prophets;

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but gave to them His emphatic approval down to the very last jot and tittle.

THE BIBLE IS THE WORD OF GOD TO US. WE HAVE NO OTHER!

And mark you, its authority does not diminish as we turn its pages backward, and we get to the beginning of the Old Testament.

No! Its authority begins with the very first word of the very first Book: "*In the beginning God.*"

Its authority does not end till its very last word has been said:—"Surely I come quickly. Even so, come, Lord Jesus." (Rev. xxii, 20.)

And there is no part of it in all the pages between where it surrenders that authority and gives place to that of man.

These words ring out innumerable times in the Old Book "*Thus saith the Lord.*" And in the very last Book of the Old Testament we find the unchangeableness of Jehovah very clearly declared:—

"*I am the Lord, I change not.*"

If God has spoken, let us know what He has said, be it praise or blame, instruction or warning; and let no man presume to alter in the least the message given, for therein lies our safety and our hope.

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. 22.

"AREUS, King of Sparta, wrote Onias, High Priest of Jerusalem: "It is found in writing that the Lacedemonians and the Jews are brethren, and that they are the stock of Abraham."

Herodotus says the Skuthoi were "*one of the chief peoples of the earth.*"

Himilco, 480 B.C., says of our ancestors, the people of Tarshish in Spain and France: "They were a numerous race, endowed with spirit, with no little expertness, and all were busy with the cares of trade." They seem to have been a "nation of shopkeepers" then, as in the days of Napoleon.

The Belgæ were similar to the Brythons and akin to the Senones and Lœgrys. They entered Britain from Spain between 100 and 200 B.C.

We quote from Hannay as follows: "At last came the memorable year 619 B.C., when the Sakhi or Sak-Geloths in their quiet accumulated might from Sakland in the northern highlands, having first, in the neighbourhood of Ararat, not only overwhelmed the Vanites, but also crushingly defeated the forces of Media under Kyaxares (who had been investing Nineveh, but hearing of the advance of the Sakhi, had marched north to intercept them) descended like a tempest upon Nineveh, took and sacked it, scattered its armies, and practically destroyed for ever the power of Assyria or Asshur."

"The Sak-Geloths were now masters of all Asia, as then known, though not called Asia. For twenty years they remained in Sakland, retaining their military ascendancy over other nations; and during that period they not only founded many powerful and flourishing colonies throughout Arya, but they also established their own form of civilization wherever they went."

"The Arardhan revolt took place 710–705 B.C. against Assyria, led by Arza, king of Van, or Biania. This revolt led to the escape of the Sak-Geloths, or the Beth-Sak or Bit-Khumri from Media. They moved to and settled among the hills north of the Araxes or Aras."

"When the Sagh-Geloths (Isaac exiles) arrived in Europe along the shores of the Baltic, they forced southward the Vandals and Goths, who then proceeded to do the work of God's 'Battleaxe,' and gradually wear down and destroy the fourth world empire of Nebuchadnezzar's dream, as interpreted by Daniel. They destroyed Rome, not knowing they were doing the Divinely-given work."

"The Dahæ, as the Skolotoi or Scythæ, of South-east Russia, overwhelmed the armies of Persia with confusion and disgrace, and compelled the all-highest Darius himself to seek refuge in breathless and ignominious flight.

"In 390 B.C., these Scyths, Saghs, Dahæ, as Senones, under Brennus, overwhelmed the legions of Rome on the banks of the Allia, and reduced Rome to ashes; one step in the direction of wearing and grinding the Tiberian city and dream empire to chaff. These people under the name of Kimbri from 115 B.C. onwards, at Noreia, Arausis and elsewhere, ANNIHILATED, ONE AFTER ANOTHER, NO LESS THAN FIVE ROMAN ARMIES.

"It was these people who from 115 B.C. onwards, as Parthians and Arsaces, under the 'Sun of Syria,' triumphed over the eagles of the eternal city many times.

"Under the name Cherusci, these people destroyed the Roman legions and forced Imperial Rome, stricken and cowed, to relinquish for ever the territories she had seized north of the Rhine.

"It was the same race, under the name Asen, that drove the Goth nations, one after another, out of the Germanic regions, out of their seats in the north of Europe, and hurled them southward upon the frontiers of the Roman Empire with a force so terrible that the Empire never recovered from the shock.

"How much more dazzling becomes that glory, how much more splendid become those annals, when it is also known that it was in very deed the same British Race who from 715 B.C. onwards, under the name of Sak-Geloths, and Sakhs, colonized and reclaimed the desolate heritages of Trans-Caspia and Central Asia, and caused them to 'blossom as the rose'; breathed into the chaotic life of the undeveloped races dwelling around them the spirit of a lofty civilization; humbled in the dust the haughty pride of Media; and in 628–619 B.C. shattered for ever the ancient and mighty power of Assyria."

Herodotus, 450 B.C., says the Persians called all the Skuthai or Scythians, Saki. His words are "These, though they are Aryrgian Skuthai, are called Sakai."

Here follows a Hebrew epitaph taken from a CEMETERY IN THE CRIMEA:

"I am Jehudi the son of Moses, the son of Jehudi the

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Mighty, a man of the tribe of Naphtali WHICH WAS CARRIED CAPTIVE WITH THE TRIBE OF SIMEON and other tribes of Israel, by the Prince Shalmaneser, from Samaria during the reign of Hoshea, King of Israel. They were carried captive to Halah, to Habor, which is Cabul, to Gozan and to the Chersonesus which is the Crimea."

This shows that some of the stock of Israel lived and died in the Crimea.

PARABLE OF THE FIG TREE.

BY JOHN H. TENCH.

"HE spake also this parable; a certain man had a fig tree planted in His vineyard; and He came and sought fruit thereon, and found none. Then said He unto the dresser of His vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto Him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that Thou shalt cut it down." (Luke xiii, 6-9.)

At the present time there are special signs of Our Lord's speedy Advent, such as a marked movement among the Jews. We know that in 1897 the Zionist movement started, that in 1918 we saw Britain's Proclamation to the Jews concerning a Jewish National Home in Palestine, and we know about their present prominent position and widespread activities. Is this the "budding of the fig tree"? which name is always the Scriptural emblem of the Jewish people, and the "putting forth leaves" the sign which would show His Second Coming to be *nigh*, "even at the doors; verily I say unto you, this generation shall not pass till all these things be done."

The parable of the Barren Fig Tree follows closely upon Our Lord's rebuke of those who told Him of the cruel judgments concerning those that perished. Jesus said:—"Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?" He does not deny that they were sinners, justly obnoxious to this or any other severe visitation from God, but only the blood bath in which they perished marked them out as sinners *above* all their fellow-countrymen; and then He leads His hearers, as was His wont, to take their eyes off from others, and to fix them upon themselves:—"I tell you, Nay; but, except ye repent, ye shall all likewise perish"—not these Galilæans alone; but all of them as well. This is the meaning for ourselves of the calamities which befall others; they are loud and earnest calls to repentance. Instead of exalting ourselves above and against the sufferers, as though we were more righteous than they, and therefore exempt from like tribulations, we shall rather acknowledge that whatever befalls another might justly have befallen ourselves.

This event must have occurred at Jerusalem, which was the only place where sacrifices were offered; they were men "whose blood Pilate had mingled with their sacrifices"; thus blood was mingled with blood, their own with that of the slain beasts which they offered; the narrators possibly urging this as evidence of the peculiar anger of God against those who perished.

Our blessed Lord, more fully to illustrate the truth He has in hand, Himself brings forward another instance of a swift destruction overtaking many persons at once:—"Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem?" While none might attribute a pre-eminence in guilt to those who were crushed by that falling tower, yet here also, in sudden and strange catastrophes like this, all were to recognize a call to repentance. For all discords of outward nature, of fire and flood, of earthquake and storm, all fearful accidents like that of the falling tower, all speak to sinners in the same warning language, "Except ye repent, ye shall all likewise perish."

Archbishop Trench says:—"The near resemblance between these two calamities just instanced, and the doom which actually did overtake the rebellious Jews, the nation which refused to obey this bidding and to repent, can scarcely be accidental, and demands that we shall give to that '*likewise*' of the Lord all its force. It was indeed '*likewise*' that they perished; for the very same forms of violent death overtook them. As the tower in Siloam fell and crushed eighteen of the dwellers in Jerusalem, exactly so multitudes of its inhabitants in that last siege and assault were crushed beneath the ruins of their temple and city; numbers also were pierced through by the Roman missiles—or more miserably yet, by the swords of their own frantic factions—in the courts of the temple, in the very act of preparing their sacrifices, so that literally their blood, like that of these Galilæans, was 'mingled with their sacrifices,' one blood with another."

Olshausen says:—"The discourse of Jesus, severe and full of rebuke, is closed by a parable in which the merciful Son of Man again brings the side of grace prominently forward. He appears as the Intercessor for men, before the righteousness of the heavenly Father, as He Who obtains for them space for repentance. This idea of the deferring of the judgment of God, so to leave men opportunity to turn, runs through all Scripture; before the Deluge a period of a hundred and twenty years was fixed; Abraham prayed for Sodom; the destruction of Jerusalem did not follow till forty years after the Ascension of Our Lord; and the coming again of Christ is put off through the patience of God." (2 Peter iii, 9.)

We have here then a parable concerning the long-suffering and the severity of God. "He spake also this parable, A certain man had a fig tree planted in His vineyard." Stanley, in his book, "Sinai and Palestine," p. 413, says:—"The peculiarity of the image—that of a fig tree in a vineyard—however unlike to the European notion of a mass of unbroken vine-clad hills, is natural in Palestine, where, whether in cornfields or vineyards, fig trees, thorn trees, apple trees are allowed to grow freely wherever they can get soil to support them."

In this vineyard the Jews were set in the midst of the world that they should bear much fruit, so that they should bring much glory to God, Who commanded His people by His servant Moses:—"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

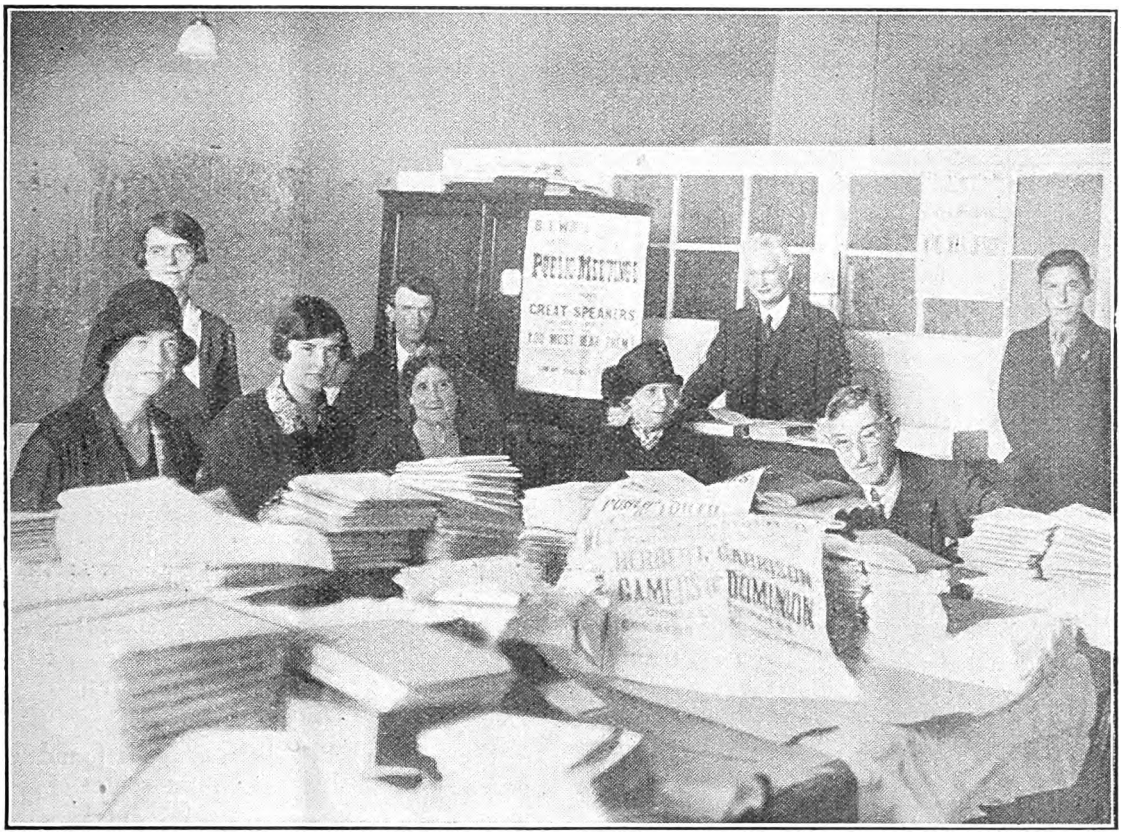
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Instead of keeping God's laws and commandments this is what Christ Himself says of the Jews :—" And when the time of the fruit drew near, He sent His servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took His servants, and beat one, and killed another, and stoned another. But last of all He sent unto them His Son, saying, They will reverence My Son. But when the husbandmen saw the Son, they said among themselves, This is the heir ; come, let us kill Him and let us seize on His inheritance. And they caught Him, and cast Him out of the vineyard and slew Him."

So the Lord said to them, " I say unto you the Kingdom of God shall be taken from you and given to *a nation* bringing forth the fruits thereof. This nation is Israel of the Lost Ten Tribes, lost no longer, but visible as the British nation, bringing forth the fruits thereof both in a spiritual and material manner.

" And He came and sought fruit thereon, and found none." There is a wonderful fitness in the simple image running through all Scripture, which compares men to trees, and their work to fruit—the fruit of a tree, like the works of a man, being the outcome of the inner life, not something attached or fastened on from without. The Psalmist says of a good man : —" He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not wither, and whatsoever he doeth shall prosper." Our Lord says, in His parable of the True Vine :—" Every branch in Me that beareth not fruit He taketh away ; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in Me."

The three kinds of works whereof Scripture speaks are, first, *good* works, when the tree, having been made good, bears fruit after its own kind ; then *dead* works, such as have a fair outward appearance, but are not the genuine outgrowth of the renewed man—fruit, as it were, fastened on externally, alms given that they may be gloried in, prayers made that they may be seen ; and lastly, *wicked* works, when the corrupt tree bears fruit manifestly after its own kind. Both the two last kinds of fruit the Jewish fig tree only too abundantly bore.



A CORNER OF ONE OF THE STAFF ROOMS AT HEADQUARTERS.

What is here related as a parable was on another occasion done in a typical way, for in the last days of His ministry, " seeing a fig tree afar off having leaves, He came, if haply He might find any thing thereon." (Mark xi, 13.) But He then, as the Master of the vineyard now, " found none." Long since the prophets had upbraided their people, that, having been ordained to bring forth much fruit to the glory of God, they had fallen short of the purpose for which they were set in the world ; bringing forth either bad fruit or none. As Isaiah said to the inhabitants of Jerusalem and men of Judah, " When I looked that it should bring forth grapes, brought it

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forth wild grapes. . . . He looked for judgment, but behold oppression; for righteousness but behold a cry."

"Then said He unto the dresser of His vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none." Theophylact says:—"Christ came thrice, by Moses, by the prophets, and thirdly in His own person; He comes, when application of the parable is made to the individual—in childhood, in manhood, in old age."

"Cut it down; why *also* cumbereth it the ground" (R.V.). The word *also* helps to explain the sentence passed upon the tree. The Authorized translation has missed this word, but not so the Revised. Why should the tree remain, when beside being itself barren, it "*also*" injured the soil in which it stood? for that "Why cumbereth it the ground implies something more than that it occupied the room which might have been filled by another and a fruit-bearing tree. The barren tree *mischiefed* the land, "troubled" it, as Bishop Andrewes renders the word, spreading injurious shade, and drawing off to itself the fatness and fertility which should have gone to trees rendering a return. It was thus with the Jewish Church, which not merely did not itself bring forth fruits of righteousness, but through it the Name of God was blasphemed among the Gentiles. (Rom. ii, 24.) The Jews hindered in many ways the spread of the Gospel among other nations through the mischievous influences of their pride and hypocrisy.

On that "cut it down" St. Basil bids us note the love which breathes even in the threatenings of God:—"This is peculiar to the clemency of God toward men, that He does not bring in punishments silently or secretly, but by His threatenings first proclaims them to be at hand, thus inviting sinners to repentance." Before the hewing down begins, John the Baptist says:—"Now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire."

"Lord, let it alone this year also, till I shall dig about it, and dung it." The vine-dresser, who pleads for the tree, and would fain avert its doom, is the Son Himself, the Intercessor for men. The writer to the Hebrews says of Christ:—"This man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

This great Intercessor pleads for men, yet not that they may always continue unpunished in their sins, but only that their sentence may for a while be suspended so to prove whether they will return and repent; just asking for it one more year of grace:—"If it bear fruit, well; and if not, then after that thou shalt cut it down." During this year He will dig about it and dung it; will hollow out the earth from around the stem, filling up the space about the roots with manure, as one may now see done to the orange-trees in the south of Italy. By these appliances is signified that multiplication of the means of grace, which is so often granted to men and nations in the last period of their probation, and just before those means are withdrawn from them for ever.

Thus before the Flood they had Noah, a "preacher of righteousness"; before the great catastrophes of the Hebrew people, some of their most eminent prophets. Thus the Northern Kingdom of Israel had prophets sent to them like Hosea and Amos; before the great catastrophe of the Southern Kingdom of Judah—the capture of Jerusalem by the Chaldæans the prophet Jeremiah was sent—and before its final doom they enjoyed the ministry of Christ and of His Apostles.

The words of Our Saviour are brought to our mind when He lamented over it, and said:—"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate."

Theophylact says:—"Though they (Jews) were not made better by the laws and the prophets, nor yielded fruit for repentance, yet will I (Jesus) water them by My doctrines and passion; it may be they will then yield fruits of obedience."

Such a time of visitation to the Jewish people was the Lord's and His Apostles' ministry; then was the last digging about and manuring of the tree which had continued barren so long. But it abode in barrenness; its day of grace came therefore to an end; and, as here it is threatened, it was inexorably cut down.

In another of Jesus' parables He said, "Nevertheless when the Son of man cometh shall He find *the faith* (margin) on the earth?" People living in the end of the age have been warned of His Coming to take vengeance on a wicked world by the prophets, by the Great Pyramid, by Our Lord Himself—a threefold cord—yet men mock at these foretellings. "The Son of man cometh." Though Our Lord uttered these words, is it not strange that ministers of the Gospel, teachers and students do not believe it? They tell us that it merely means the coming of death. But when you die, the Son of man does not come to you, you go to the Son of man. In the Acts of the Apostles it states that the return of the Saviour will be "in like manner." As He went away visibly, so He will return visibly. As the last place on which His feet trod was the Mount of Olives, so the first place on which His feet will alight will be the Mount of Olives. (Acts i, 11; Zech. xiv, 4.)

The belief of British-Israelites is founded on the light of prophecy fulfilled, or now in the course of fulfilment, as given to us in the Scriptures of the Old and New Testaments, which are the only infallible Word of God and the final Court of Appeal as taught by the Thirty-Nine Articles of the Church of England.

There is a terrible falling away in *the faith* at this end of the age, and the day of vengeance of our God will come as a snare on the whole world, for "As it was in the days of Noe, so shall it be also in the days of the Son of man."

In the year A.D. 325 persecutions of the Christians ceased and a Council of over 300 Bishops and Church officials was held at Nicæa, and the doctrines of the Christian faith were settled. In the Nicene Creed the Lord Jesus was called "God of God." The Modernist of to-day refuses to believe it. "When the Son of man cometh shall He find *the faith*?" No!

"He shall come again with glory to judge the quick and the dead." Our teachers of these last days tell us this merely

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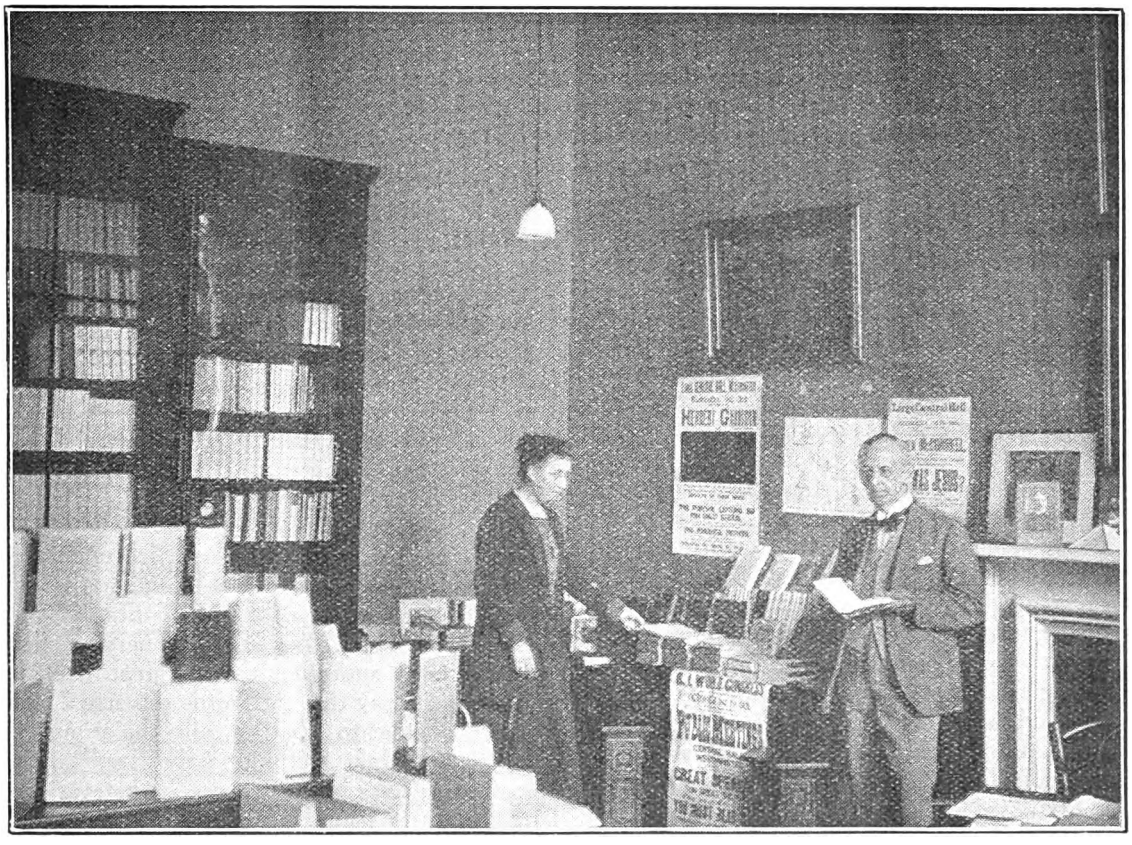
means the coming of death. "When the Son of man cometh shall He find *the faith?*" No!

"Whose kingdom shall have no end." The Kingdom of Israel was made a nation at Mount Sinai, the Lord came down on that Mount to be their King—the King of Israel—and gave them those just laws called "The Ten Commandments." The King of Whom the angel Gabriel said, "God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Our clergy and ministers state this means the Church, thus contradicting the Lord Himself and His blessed Word. "When the Son of man cometh shall He find *the faith?*" No!

CHRIST, THE IMAGE AND GLORY OF GOD.

By HENRY PROCTOR, F.R.S.L.

CHRIST is the Image of the Invisible God, the firstborn of all creation, or: "Born first before all creation." When, therefore, God created man in His own image He created him in Christ, who *is* the image of God: "For by Him were *all* things created, that are in heaven and that are in earth" (Col. i, v. 16). So that Our Lord did not first become Man when He was born in Bethlehem, but He was the archetypal or pattern Man although, subsisting from the beginning (hūparchon) "in the form of God." (Phil. ii, 6.) This duality of natures explains how He could be, at the same time, "The *only* begotten Son of God," and as Son of Man the Firstborn *among many* brothers. For before He came down to earth He was the Son of Man in heaven. (John iii, 13.) When He ascended up on high He ascended "where He was before." (John vi, 62.) And now "He fills the universe with Himself." (Eph. i, 23, Weymouth.) But the glory He shares with every member of His Body, for they together constitute the plērōma, or "fulness of Him who filleth all in all"—for the Church which is His Body is filled by Him who fills the universe entirely. (Eph. i, 23, Moffat.) The word "plerōma" as applied to the Body signifies that the Christ is not complete until "the whole structure is welded together and rises into a sacred temple in the Lord." (Eph. ii, 21.)



A CORNER OF THE BOOK-SALES ROOM AT HEADQUARTERS.

"Who spake by the prophets." Do our teachers believe this? No! They look upon the prophets as back numbers, in fact some of them go so far as to say these prophecies cannot be fulfilled. "When the Son of man cometh shall He find *the faith?*" No!

Those of us who hold to *the faith* once delivered to the saints have now to bear ridicule and abuse; such names as "Bogey," "Blasphemy," "Side-tracked by the devil," "Degrading prophecy," etc., etc., are applied to *the faith* of British-Israelites. "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily."

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For this purpose He granted some to be apostles, some to be prophets, some pastors and teachers . . . for the upbuilding of the Body of Christ, till we all attain to the unity of the faith, unto a full-grown or perfect man—"the one Man in Christ Jesus, for the Christ is not *one* member but many." (Eph. iv, 11-13; 1 Cor. xii, 12.) "We cannot know too much of the glory of our unity and identity with Him." For "He reflecting God's bright glory and stamped with God's own character, sustains the universe by the word of His power." (Heb. i, 3, Moffat), and we also "Reflecting as bright mirrors the glory of the Lord, with face unveiled, are being transformed into the same likeness as Himself; passing from one glory to another—for this comes of the Lord the Spirit." (2 Cor. iii, 18.) So that "when we see Him we shall be like Him," not only in spirit, but in body. (Phil. iii, 20-21.) For all the time, as we walk in Him, and He in us, the glory is being reflected upon the face of our inward man, transforming it into the same image from glory to glory, and the effect is sometimes seen upon the face of the outward man although the glory is hidden by the veil of the flesh, yet it shines through as a kind of transfiguration, in times of spiritual exultation or upliftment. This work will be fully completed when He comes, for "All of us are to be changed—changed in a moment; in the twinkling of an eye." (Cor. xv, 52, Moffat.) This is the perfecting of a work already going on in our inward (new) man, "which is being renewed unto full-knowledge (epignosis) after the image of Him that created him." (Col. iii, 10, Greek.) As we continue to grow up in all things unto Him, He is being formed and growing up in us. For He, Christ, is the Head, and under Him as the entire body is welded together and compacted by every joint with which it is supplied, the due activity of every part enables the body to grow and build itself up in Love. (Eph. iv, 15-16.)

"God hath highly exalted Him, and given Him the Name which is above every name." He is "God over all, blessed for ever." But through it all He is *the Man*, our "Friend who sticketh closer than a brother." Except through Him we had not known the Father; for no man cometh to the Father except by Him, and *no one* has seen God at any time, but all the manifestations of God have been by means of the Son of Man. He was the Man who talked with Abraham (Gen. xviii, 1-22). He was in the Pillar of Cloud which talked with Moses. (Exod. xxxii, 9-11.) Isaiah saw Him sitting upon the Throne. He is distinguished from the Father (Jehovah) by another name (Adonai). Isaiah says: "I saw Adonai." (Chap. vi, 1.) And quoting this chapter John says: "These things said Isaiah, when he saw His glory and spake of Him." (John xii, 41.) Ezekiel also in his "visions of God" saw Him on the Throne: "Like the appearance of a Man sitting upon it." (Ezek. i, xxvi.) He has always been the Saviour, and we who are members of His Body were chosen in Him, before the founding of a world, that we should be holy and without blame before Him in Love. (Eph. i, 4.)

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DISTORTION IN THE PYRAMID.

By Rev. Commander Roberts, R.N.

In "The Covenant People," July 15th, 1921, Mr. Davidson pointed out a series of distortions taking effect in the Antechamber and extending into the King's Chamber. This effect is remarkable from the Great Step right into the Southern wall of the King's Chamber, but more particularly where the granite floor commences. Mr. Davidson leaves the reader to his own deductions. Mine are these. The Pyramid, as originally constructed, must have been perfect, as a Divinely inspired, though humanly constructed, revelation for the latter day. An earthquake has at one time caused this distortion. Are we to understand that the Almighty was not in this earthquake? Did He not direct even its limitation? To me it appears as if He meant to assert that His date is perfect, but we know not what is taking place subtly, underhand, and apparently unsettling God's order. Let us hold fast our faith, especially to God's Word: "Of that day and of that hour knoweth no man." Though He tarry, wait for Him; He will come. His Elect must be completed in a little while. On looking back we shall see May 29th-30th, and even August 22nd seeds were sown by the Evil one, by God's permission only, which will eventuate into the chaotic convulsion taking full effect upon the earth, whilst God's people shall be called into their chambers of safety, hid until this tyranny be overpast.

CORRESPONDENCE.

To the Editor of The National Message and Banner.

Daniel IX, 25, 26, 27.

Dear Sir,—Mr. Dobbs in his article under the above heading, like many others before him, seems to have failed to observe that "At the beginning of thy supplications the Commandment *came* forth . . ." (verse 23). Therefore neither Mr. Dobbs nor his chief authority, the marginal note in the A.V., have any right to say that the words of verse 25 refer to any later time; whether to what he calls the original decree of Cyrus, which he thinks became "abortive," or to "the decree granted to Ezra by Artaxerxes," whatever king he may mean by the latter name.

No! there should be no doubt in the mind of anyone who reads the whole of Daniel ix carefully. We are told exactly when the Commandment came forth. It was at the beginning of Daniel's supplications. He made those supplications in the first year of Darius the Mede. See verses 1-3, 21-23. Therefore "from the going forth of the Commandment" (verse 25) was from the first year of Darius the Mede; consequently the 483 years of verse 25 began at that year.

Once a fallacious opinion is started, especially so highly esteemed an one as a note in the A.V. margin, it lives long and dies hard. But this is *not* a matter of opinion, however high. It is a matter of the Bible's own words, which, moreover, are so clear and definite that there is no room for mere opinion. Anyone who can read is definitely informed by the words themselves.

Yours very truly,

C. C. Ogilvy Van Lennep.

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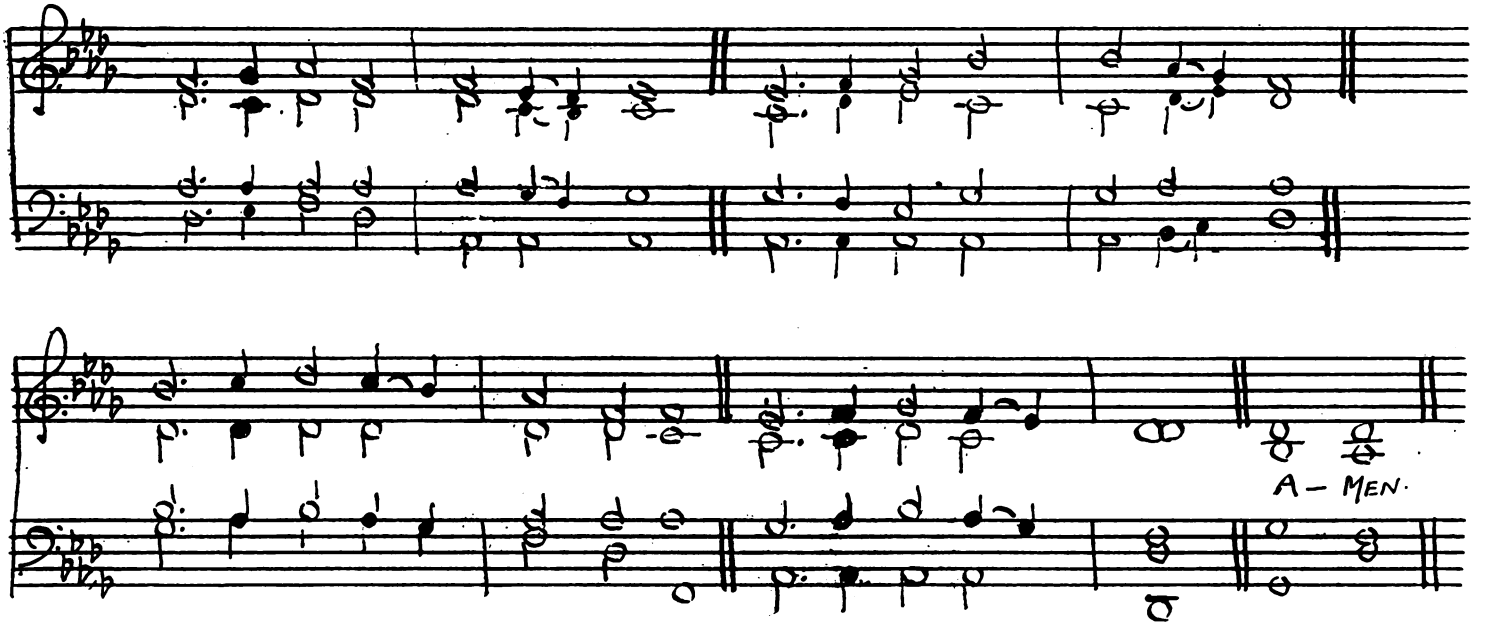
THE GREAT PYRAMID BASE.

BY THE REV. F. S. RALPH, M.A.

WHILE in Egypt this year, I purchased a copy of Survey of Egypt Paper No. 39, being "The determination of the exact size and orientation of the Great Pyramid of Giza," which is published by the Government Publications Office, Cairo. This careful survey was undertaken by J. H. Cole, B.A. (Cantab.), F.R.G.S., Inspector of the Computation Office, in 1925, and the results published the same year; and it is valuable to all British-Israelites inasmuch that the survey yields wonderful data in British measures. Mr. Cole states that the four sides of the Pyramid at the casing stone edge are absolutely straight and the total lengths amount to exactly 36277·8 British inches at the platform level. But when the socket edges are taken into account the total lengths from corner to corner is 36532·694 British inches, if we admit that the non-existent south-west socket was approximately the same as the other three. This is so very nearly 36525*** or the days in a solar year multiplied by 100 that Professor Piazzi Smyth's contention that the Great Pyramid enshrined the year length in inches in its base seems borne out, but instead of "Pyramid inches" it is British inches: a very wonderful thing. Another equally remarkable result is brought out by Mr. Cole's valuable survey; he states that the platform on which the casing stones rest is not the same distance out from the casing stone at all four sides. The north side is given in round figures as 42 centimetres, or, say, 16·5 inches. The east side is 48 centimetres, or, say, 18·8 inches. The south side is 40 centimetres, or, say, 15·7 inches; and the west side is 38 centimetres, or, say, 14·9 inches. If we subtract the various breadths from each other it would appear that some value of the pi-ratio is revealed in British inches. For instance: North 16·5 minus west 14·9 would give, when we add on the fractions to the left of the decimal point, 1·5708 inches. East is 18·8*** minus south 15·7*** equals 3·1416 inches; so that east is really 18·8496 British inches and the south 15·708 British inches, or, say, 6 pi and 5 pi expressed in the measures of modern British-Israel. The west side breadth of 14·9*** seems to be really 15·708 minus ·7854 equals 14·9226, or 5 pi minus pi over 4. There may be other meanings that I have not observed, but these are so remarkable that I hasten to draw attention to them at once. The survey by Mr. Cole can be had from Cairo by sending the equivalent of PT. 10, plus postage. Although all measurements are given in metres, centimetres and millimetres, yet they are easily converted into British measures. Have the French measures obscured the pi-ratio results from British eyes?

Words by HARRISON HILL. **"MORE LIKE THEE."** 7775. *Tune by* ROSAMOND GARRISON.

(74 in B.-I. Hymn Book.)



1. Jesu, Light and Life and Love,
King Triumphant, Kings above;
Thus we pray on bended knee,
Make us more like Thee.

2. We, Thine heritage, Thine own,
Come before Thy heavenly Throne,
Pleading Thine own Name that we
May be more like Thee.

3. More like Thee in heart and mind
Gentler, humbler, and more kind,
In Thy perfect Charity,
Make us more like Thee.

4. So, when Thou shalt come again,
In great love and power to reign,
Us, and ours O grant to be,
Jesu, more like Thee.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

IN this the last issue of our journal before the opening of our Ninth Congress we would emphasize the importance of the meetings next week and appeal to our readers to make every effort to attend each day if possible. The Headquarters' staff has worked assiduously at the organization for weeks past, and we are grateful for the cordial assistance of our supporters throughout the country in the circulation of leaflets, etc., and for their generous response to our appeal for funds. Scores of thousands of leaflets have been sent out in all directions. Announcements have been made in a large number of newspapers. Many hundreds of railway vouchers for cheap fares have been applied for. We have not spared either effort or wise expenditure to secure publicity. Only those with wide experience can appreciate the difficulty of arresting public attention in the midst of the numerous attractions and the multitude of distractions of modern life, and frankly the strain both mental and physical upon some of us has been considerable. But we are rewarded in the spiritual blessing received and in the joy of service in a Cause we hold so dear. We know that prayers have daily ascended to the Throne of Grace from thousands of true-hearted friends, and we know they will continue to pray for an outpouring of the Holy Spirit upon the whole of the Congress proceedings.

* * *

We rejoice to record the safe arrival of the Rev. Pascoe Goard, Professor Odlum, the Rev. Dr. McConnell and his party, the Rev. E. J. Springett, Mr. W. H. Blackaller and others from Canada and U.S.A. in excellent health and spirits, all eager for the work ahead.

* * *

The Rev. Pascoe Goard, Dr. McConnell and Professor Odlum will speak at the opening meeting of Congress and several times thereafter. Mr. David Davidson, M.C., will make a very important statement concerning the Pyramid at one of the meetings. Programmes will be available on Monday afternoon. Mr. Harrison Hill and Mr. Ashby will be at the great organ during the week. As the Central Hall is booked for a concert on Saturday evening, October 6th, our meeting that night will be held in the Great Hall of the Church House, Great Smith Street.

* * *

Delegates and members are reminded that morning sessions will be held at H.Q. from Tuesday next to Saturday inclusive, at 11 o'clock, and that interesting addresses will be delivered each day.

* * *

An important article by Mr. D. Davidson on "The Truth about the Great Pyramid's Prophecy and its Fulfilment" will appear in this journal next week.

* * *

The Rev. Pascoe Goard and Professor Odlum gave between them over thirty addresses from Victoria to Toronto before sailing from Montreal for London. At Waukegan, in Illinois, Mr. Goard spoke to a combination of nine Churches under the leadership of the President of the Ministerial Association. We hope to receive some particulars presently of the Conference in Toronto, which was held from September 5th to 11th. In the meantime we are able to say it was successful in spite of the Toronto Exhibition which was on at the time and attracted some two million visitors. The Rev. Pascoe Goard, Professor Odlum, Chancellor Du Bois, Mr. Howard Rand and Mr. Blackaller were the speakers. Mr. Brown, formerly soloist and musical conductor for Gipsy Smith, led the musical portion of the services, and several soloists of exceptional ability rendered selections.

* * *

The Secretary-General's Round Table Conference at H.Q. on September 12th proved useful in discussion on Congress publicity. A cordial welcome was extended to the Rev. E. J. Springett, who had just arrived from Winnipeg and who gave a short address. A goodly number sat down to tea, and a happy time of social converse was enjoyed.

* * *

Miss Hamilton Hunter and Miss Gladys Modin have given excellent addresses on Wednesday afternoons. Prayer meetings have been held on Thursday evenings.

* * *

We have been favoured with visits from several members from South Africa, including Mrs. Cameron Swan. All speak in terms of praise of the work being carried on there by our Missioner, the Rev. Maxwell Carnson, F.R.G.S., F.R.S.A.

* * *

The Women's Bible Class will be resumed at H.Q. on the third Saturday in October, at 3 p.m.

* * *

Congress Continuation Meetings will be held at H.Q. from October 8th to 13th, at 2.45 and 7.30.

* * *

A new Branch has been formed in the West end of Belfast, and the winter's work will be commenced on October 19th in the West Belfast Orange Hall, when a large attendance is expected. Other meetings are to be held in the Unionist Hall, Tennant Street.

SOME ENGAGEMENTS FOR NEXT WEEK.

BIRMINGHAM, Erdington Folk-house, Monday, October 1st, at 7.30. Rev. T. H. Whitehouse.

CROUCH HILL, Jubilee Hall, Hanley Road, Thursday, October 4th, at 8. Mr. W. Gray.

DURHAM, Shakespeare Hall, North Road, Friday, October 5th, at 7.30. Rev. R. G. F. Waddington, M.A.

LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, October 2nd. Annual Meeting.

RHYMNEY, British-Israel Hall, Tuesday, October 2nd, at 7.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday, October 3rd, at 7.30.

STOKE-ON-TRENT, Town Hall, Wednesday, October 3rd, at 7.30. Rev. T. H. Whitehouse.

STOURBRIDGE, Tuesday, October 2nd, at 7.30. Rev. T. H. Whitehouse.

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CONTENTS.

	Page
Hours with the Prophets.—XIII. By the Rev. W. Pascoe Goard, F.R.G.S.	625
Israel in the New Testament. By the Rev. Commander L. G. A. Roberts, R.N.	628
Magna Est Veritas. By Henry Proctor, F.R.S.L.	630
The Spirit's Expulsion of False Shame. By the Rev. George Matheson, M.A., D.D.	632
Questions and Answers. By the Rev. G. H. Lancaster, M.A.	633
The Truth about the Great Pyramid's Prophecy and its Fulfilment. By D. Davidson. (Illustrated)	633
The Secretary-General's News and Notes...	638

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.

HOURS WITH THE PROPHETS.—XIII.

EZEKIEL—*continued.*

By the Rev. W. Pascoe Goard, F.R.G.S.

We have done with the first part of Ezekiel, which deals with persistent rebellion and idolatry, self-induced punishment, Divine judgment, and the consequent fall of nations and disintegration of a whole civilization.

We now come to the restoration of Israel.

The great prophetic movement sweeps with amazing vigour over the preparatory movements towards re-establishment. The literature touching this period is contained in chapters xxxvi and xxxvii.

The Land of Israel.

In order to show the contrast between the "then" of Israel prophecy at the beginning of the prophetic period and the "now" of Israel prophecy at the end of the prophetic period, we shall place side by side in parallel columns parts of the two messages:—

Ezekiel vi, 1-7.

"And the word of the Lord came unto me, saying,

Son of man, set thy face toward the mountains of Israel, and prophesy against them,

And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places.

And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.

And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.

In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

Ezekiel xxxvi, 6-15.

"Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

Ezekiel vi, 1-7—*cont.*

Ezekiel xxxvi, 6-15—*cont.*

Therefore thus saith the Lord God: I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your begin-

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Ezekiel vi, 1-7—*cont.*

And the slain shall fall in the midst of you, and ye shall know that I am the Lord."

Ezekiel xxxvi, 6-15—*cont.*

nings; and ye shall know that I am the Lord.

Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

Thus saith the Lord God; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;

Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.

Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God."

Let the reader turn to his Bible and read from the first verse of chapter xxxvi.

THE PURIFICATION OF ISRAEL.

(Ezekiel xxxvi, 21-38.)

"But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.

Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord."

ISRAEL REVIVED.

(Ezekiel xxxvii, 1-14.)

"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones,

And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

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So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

JUDAH AND ISRAEL REUNITED.

(Ezekiel xxxvii, 18-28.)

"And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

And the sticks whereon thou writest shall be in thine hand before their eyes.

And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be their prince for ever.

Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

Thus we have in rapid succession the following undertakings to be carried out in "the mountain of the height of Israel," that is to say, in Britain and the Overseas daughter nations, and in the nations of kindred stock on the Continent.

1. The restoration of Israel to Palestine. This restoration includes Judah in Israel as one of the twelve tribes. To talk of the restoration of the Jews to Palestine, except under those circumstances, as though such an event were prophesied in the Scriptures, is to fall into a fundamental error, which has cost already, and is likely to cost, Great Britain dearly.

2. The purification of Israel. Let it be noted that this is not by the substitution of the Gospel for the Divine law, but by restoring in the hearts of Israel the commandments, statutes and judgments of the Lord. He who preaches a Gospel divorced from the commandments, statutes and judgments which constitute the Israel constitution will find himself out of harmony with the Scriptures and strangely lacking in power in his ministry.

THE RESURRECTION OF ALL ISRAEL AS TYPIFIED BY THE VALLEY OF DRY BONES.

3. As a matter of fact, although in Israel there is some life stirring in regard to the Gospel of Salvation, shall we hazard the estimate of that life as being twenty per cent. efficient and eighty per cent. withered and dead in regard to the Gospel of Salvation? It will be agreed by all that in regard to the Gospel of the Kingdom Israel has been a valley of dry bones indeed, bleached skeletons, possessing the vertebrate form indeed of national organization, but dead and dry.

The wind of God is breathing upon the dry bones, as the Gospel of the Kingdom, like a breath from heaven, sweeps over them, and there is a shaking and a reconstruction among the hitherto lifeless multitude.

4. The reunion of Israel and Judah by the joining of the two sticks reverses the action of Our Lord breaking the staff "bands and beauty," spoken of in connection with the Crucifixion of Our Lord, by which action it is specifically declared "that I might break the brotherhood between Judah and Israel" (see Ezek. xi, 7).

By the breaking of the staff, Judah and Israel ceased to be brothers in the old time; now, by the joining of the two sticks, Israel and Judah are to be reunited in the brotherhood of Israel.

Thus step by step is taken in rapid order in preparation for the complete restoration of the spiritual life of Israel in Church and State.

THE FINAL CONFLICT.

Now, at the end of the seven times of prophecy, when Israel is arising in the restoration process, comes the menace from Rosh, of Meshech and Tubal, or, in modern terms, Russia, of Moscow and Tobolsk.

The conflict is unexpected and tremendous. Our organization as Israel is thus indicated "Sheba and Dedan, the merchants of Tarshish and all the young lions thereof."

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The tremendous organization of Russia is thus listed :—

" Rosh, of Meshech and Tubal.
Persia, Ethiopia and Libya.
Gomer and all his bands.
The house of Togarmah of the north quarters and all his bands : and many people with thee."

The conflict is so tremendous, and the description so majestic, that we must ask the reader to read it in the Book itself, Ezekiel xxxviii and xxxix.

This constitutes the last of Israel's wars. Unlike all the others, it is taken over, and the overwhelming victory gained by the Lord Himself on behalf of Israel, by the use of natural phenomena.

The result of this conflict is that, from that time forward, all rivalry and all opposition to the government of the Lord in the earth administered through the House of Israel will cease for ever.

It seems as though that ultimate and terrible conflict—terrible, that is to say, for the enemies of the Lord, is already overshadowing the very decade in which we live.

Well may the Lord say " Behold, it is come and it is done, saith the Lord."

Let us as Israel remember that Our Lord makes one stipulation in order that He thus might fight our battles in this coming conflict. " Nevertheless I will be enquired of by the house of Israel to do it for them." Let us be instant in prayer that God will indeed take upon Himself this conflict and save Israel from threatened disaster.

PART III OF THE BOOK OF EZEKIEL.

Unlike the other prophets, and because of the fact that Ezekiel is pre-writing the history of that nation which alone as a Kingdom will survive and go on into the millennium, the prophet does not halt his stride at the end of the prophetic period. He sweeps right forward into the millennial reign of Our Lord, and pre-figures the activities to be carried out in the reorganization of the national life and social and religious structure of the world.

The chapters are so graphic and plain as to speak for themselves.

We must therefore invite the reader to take his Bible and turn to chapter xl, and from that forward read the wonderful story of the reorganization of Israel and of the world preparatory to the millennial reign of Our Lord.

Thus Ezekiel makes his contribution to the great prophetic story. It is the contribution of the prophet to the Captivity concerning the then future history and the ultimate destiny of Israel.

ISRAEL IN THE NEW TESTAMENT.

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

To one who has had the Word of God as his guide without prejudice, and is uninfluenced by public opinion or theological dogma, the wonder is that people can be so blind as not to see the continuity of the Old Testament in the New. Has God changed? This we are told in the very last Book of the Old Testament is impossible : " I, the Lord, change not, therefore ye sons of Jacob are not consumed " (Mal. iii, 6). Again, " Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord : And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse " (Mal. iv, 5-6) ; and we are commanded to " Remember the Law of Moses which I commanded in Horeb for ALL Israel, with the Statutes and the Judgments."

Then passing on to the New Testament (Matt. i, 21) : " Thou shalt call His Name Jesus, for He shall save *His people* from their sins."

Is not Israel included? What do we find on the very threshold of the Gospel when Herod slew all the little children of two years old and under, in Bethlehem? " Then was fulfilled that which was spoken by Jeremy the prophet, saying : In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Who were these but children of Benjamin, from Galilee of the Gentiles? It is to them especially that Jesus was sent, that it might be fulfilled which was spoken by the prophets, " He shall be called a Nazarene " (Matt. ii, 18, 22, 23). Where do we find that Jesus shall be called a Nazarene? Gen. xlix, 26 : " Let the blessing come upon the head of Joseph and on the crown of the head of him that was the Nazarene (separate) from his brethren." Look back at v. 24. Of Joseph, " from thence, or, *that time* he was the shepherd (keeper), the Stone of Israel." Then in Deut. xxxiii, 16 : " Let the blessing come upon the head of Joseph, and upon the top of the head of him that was Nazarene (separated) from his brethren."

It is so we understand the words in John i, 45 : " We have found Him, of Whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Bethlehem-Ephrath is especially connected with Rachel (Gen. xxxv, 19), and with Ruth, the wife of Boaz, the ancestor of David (Mic. v, 2) in the vicinity of the portion of Benjamin. We can understand the peculiar affection both tribes of Rachel would have for their mother's burial-place and especially Benjamin, for the place wherein he was born. Anyhow Matt. ii, 18, connects the " innocents " with Rachel, and Moses connects Joseph with Our Lord.

Our Lord's first mission as set forth was in Galilee, the land of Zebulun and Naphtali, in fulfilment of Isa. ix, 1-6 : " Jesus began to preach and to say, Repent, for the Kingdom of Heaven is at hand " (Matt. iv, 17).*

What did He mean? We know of " the Kingdom set up by the God of Heaven," mentioned in Dan. ii, 44. Now, here was its King, offering Himself to those about Him. We are told in John iv, 45, the Galileans *received* Him ; the word signifies received him gladly.† But as for the Jews, He came to His own (kin) of Judah, and the Jews received Him not, as the whole of St. John tells you plainly (i, 11). Jesus told these

* Mark i, 14 : " Preaching the Gospel of the Kingdom of God, and saying, the time is fulfilled, and the Kingdom of God is at hand ; repent ye, and believe the Gospel." The Kingdom of Heaven is never alluded to in Mark, Luke or John, nor is the word Church alluded to in any of the other Gospels. The fact is evident, the Kingdom was offered to the Jews, and it was not until they had refused Him (Matt. xv, 1-9 ; 12-14. xv, v. 22-28) as Son of David that He turns to a Syro-Phœnician. Is it worth considering who this woman typified? For Israel in the Islands had come through Tyre and Sidon on their way into Britain (Isa. xxiii ; xxiv, 15-16a).

† John iv, 45 : εδεξαντο αυτον gladly received Him.

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Jews, "Ye are not My sheep," "My sheep hear My voice and follow Me" (John x, 26, 27). But to as many as received Him, to them He gave power to become the sons of God. *Born of God.* Yes, out of Galilee came all His disciples! So He, on choosing His disciples, Matt. x, 6 (though one was a Jew, Judas Iscariot), said, "Go not into the way of the Gentiles, nor into any of the cities of the Samaritans enter ye not, but go rather to the lost sheep of the House of Israel; and as ye go, preach, saying, the Kingdom of Heaven is at hand" (Matt. x, 5-7); and as if to show that this preaching is to Israel throughout this dispensation, He says in v. 23, "Verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come." "I am not sent but unto the lost sheep of the House of Israel" (Matt. xv, 24).

After laying down the blessings of the Kingdom, Jesus says (Matt. v, 17-20), "Think not that I have 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." St. Paul (Rom. xv, 8) says: "Now I say, Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for His mercy." For had He not said to Abraham, "In thee and in thy seed shall all the families of the earth be blessed."‡

In St. Matthew's Gospel especially He talks of the Kingdom of Heaven. All His parables are concerning this Kingdom, and every one of these parables which concern the Kingdom relate to Israel as well as Judah.

In Matt xiii, He set forth the seed of the Kingdom sown broadcast through the whole world, but the world is composed of the wayside, the stony ground, the thorny ground, and the good ground hearers. It is only in the good ground that the seed bears fruit. This is the parable of the sower.

The second is a parable of "the good seed" and the tares; the good seed are the children of the Kingdom, the tares sown by the devil are the children of the wicked one; both these grow together till the harvest, and at the time of harvest the Son of Man sends forth His angels and gathers out the tares. It is possible, however, that the devil has overstepped himself, and some of his tares may eventually become wheat, impossible naturally; but with God all things are possible. So we must not take upon ourselves to judge before the Lord comes. Now every subsequent parable as told is also a parable concerning "the Kingdom of God"; except the seventh, or the last, which is the parable of the draw-net, and concerns the Kingdom of Heaven only, where good and bad



A Corner of the Reception Room: Mr. P. W. Barnes filling orders for Congress Tickets.

‡ Luke i, 68, says: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up a 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."

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are gathered in, in our last great missionary effort. The discrimination takes place at the end; the good are put into vessels, whilst the bad are cast away. This parable is not concerning the Kingdom of God.§

Now we pass on to the establishment of the community or assembly, forming what has been termed "The Church." In the first place we notice (Matt. xvi, 13) there were only His disciples present, and Dean Farrar tells us they were all from Galilee, except Judas Iscariot. It was the confession of Peter on behalf of all the Apostles, "Thou art the Christ, the Son of the Living God," which gave Our Lord the opportunity of saying at Cæsarea Philippi, at the very source of the Jordan under Mount Hermon, "Thou art πετρος and upon this πετρα I will build My Church, and the gates of hell shall not prevail against it." How significant as we look round and see the number of small stones or rocks, and then compare these to the solid Rock, all so firm and rigid. Peter was but a little stone, but the foundation of His Kingdom was the massive Rock, which typified the faith in Peter's confession.

Let us notice that this is the only time Jesus mentions His εκκλεσια as a whole or universal; the subsequent mention of the word in Matt. xviii refers to the local community only. Our Lord's references are all to the Kingdom. By this I would infer that the Kingdom of Heaven is the material or earthly kingdom, but those who are the ideal are the Kingdom of God. This ideal is the goal of all. The treasure hid in the field is Israel, the Kingdom of Heaven materially. The pearl of great price is the ideal Israel, the Kingdom of God.

In Matt. xxi, 30, as the Jews refused to work (see parable)¶ in the vineyard, when Jesus had set forth the righteousness of the Kingdom, He told them, "Verily I say unto you, the publicans and harlots go into *the Kingdom of God* before you"; finally, in v. 43, He shows that Israel is the nation unto whom the Kingdom of God is given, and they will bring forth the fruits of it. His last parable (Matt. xxii), in the marriage of the King's Son, they that were bidden (the Jews) would not come, and the Lord is wroth and sent forth His armies and destroyed their city (Jerusalem). He then sent forth His servants (Benjamin), to Israel especially, but into all the world, and gathered in all as many as they could find. The offer to each as he came was the wedding garment, the righteousness of Christ. And so ends this wonderful Gospel of the Kingdom of Heaven. We may call it the Gospel of the Son of David; it was really the offer of the Kingdom of God to the Jew, but as he refused it Israel and the individual Gentiles received it. This is confirmed throughout the other Gospels.

The high expectation of the disciples, as seen in Acts i, 6, and as we see in Luke xxiv, 21, was that Christ would have redeemed Israel. This we see was really the fact, from Luke i, 68-75, which, remember, was written afterward by St. Luke. We can now critically analyse this Song of Zacharias, and see that the mission of John the Baptist has been to make ready a people for the Lord. But his work is not done, and one might suggest that the Spirit and power of Elias will yet come upon Israel redeemed; and when the nation realizes its responsibility and its privilege, it will yet, and that very soon, "Ask ye of the Lord rain in the time of the latter rain" (Zech. x, i), "I will be enquired of by the House of Israel to do it for them." The descent of the Holy Spirit upon us, to fit us for the last struggle before Armageddon, is promised. Look at Joel ii, 28-32; Acts ii, 16-21; iii, 19-21, before the great and terrible day of the Lord come. It is our prerogative to ward off much of the curse which will otherwise descend upon the earth. This can only be done by doing our utmost to bring Judah into the Gospel, for "what shall the receiving of them be, but life from the dead?" (Rom. xi, 15).

Every Epistle is written to the Saints (Israel, Deut. xxxiii, 2-3; Ps. cxlviii, 14; cxlix) and faithful in Christ Jesus, both their Lord and ours, if in Christ (Gal. iii, 16, 29).

The Book of Revelation is Israel in spiritual combat against the world powers. For with God there is no variableness, neither shadow made by turning. Of His own Will begat He us (twelve tribes) with the Word of Truth, that we should be the first-fruits of His creatures (Jas. i, 17, 18; 1 Pet. i, 1-5; ii, 9-12; Hebrews).

§The parable of the tares and the wheat is concerning the Kingdom of Heaven, for there is not bad and good in the Kingdom of God (see v. 37-42). At the time of the harvest, the Son of Man sends forth His angels and gathers out of His Kingdom all that offend and do iniquity . . . . . then shall the righteous shine in the Kingdom of their Father. This parable is not in Mark or Luke, which only speak of the Kingdom of God.

¶In this parable the two sons are Israel and Judah. Israel refused at first, but afterwards repented (Jer. iii, 7, 12-14, 19-22). So Israel repents (xxxi, 18-22). With Judah we have it backsliding Israel hath justified herself more than treacherous Judah.

MAGNA EST VERITAS.

By Henry Proctor, F.R.S.L.

The Rev. D. M. Panton, in a series of articles called "Panton Papers," has in one of them raised a series of objections to British-Israel Truth. He expects, as in the case of the Jews, the Ten Tribes would have carried with them throughout their migrations such characteristics as the following:—

(1) Customs and Religion (Synagogues).
(2) Language.
(3) Physiognomy.
(4) Unchanged Mode of Writing.
(5) Memory; and
(6) Records.

Customs and Religion.

(1) From the time of Jeroboam I, Israel had no opportunity for the worship of Jehovah, being cut off from the Temple-worship and probably from the synagogue also. For there could be no reading of the Torah. The worship of Baal and Ashtaroth would further tend to destroy the very memory of the Mosaic institutions, and so dead had the worship of Jehovah become that, in the time of Ahab, Elijah believed himself to be the only one remaining faithful. There were indeed 7,000 left somewhere, but known only to God, because the open worship of Jehovah meant death, and they were probably living as hermits like the hundred prophets that Obadiah hid away in a cave. How then could they carry the customs and religion with th_m which for centuries they had abandoned?

Language.

(2) As to language, we can give a list of hundreds of words, identical in sound and meaning with Hebrew, which are

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imbedded in our language, and the language of some of the earliest inhabitants of this country was Hebrew, for Dr. Margoliouth affirms that the old Cornish was a dialect of Hebrew.

PHYSIOGNOMY.

(3) The physiognomy of the British and Anglo-Saxon peoples is just what we would expect that of the Ten Tribes to be, for Professor A. H. Sayce, D.D., LL.D., tells us that "even in Biblical times the Jewish race was by no means a pure one. David we are told was blond and red-haired; *(1) and that even *after* the revolt of the Ten Tribes, the bulk of the population in Southern Judah continued to be Amorite in race though not in name"; (2) and "it is plain that the Amorite belonged to the blond race. His blue eyes and light hair prove this incontestably. So also does the colour of his skin"; (3) Even Abraham was confederate with three Amorite brothers, and when Jacob took Shechem "out of the hand of the Amorite" all the women and children were taken captive and formed part of the camp of Israel and would furnish wives to the ten sons of Jacob, the ancestors of the Ten Tribes. The city of Shechem was bequested to Joseph (Gen. xlviii, 15-22), and Joshua in dividing the land recognized the claims of the children of Joseph to this particular spot, though they did not succeed in driving out the Amorites, but intermarried with them.

* "Races of the Old Testament." (1) p. 115.
(2) p. 116.
(3) p. 167.

MODE OF WRITING.

(4) That which he regards as "one of the most extraordinary phantasies that ever entered the mind of man," viz.: "That a race which once wrote from right to left should silently, unanimously and with no conceivable motive . . . that an entire race should thus revolutionize its penmanship by now writing from left to right."

This has actually happened to the Greeks, for the oldest Greek inscriptions found at Thera and Athens read from right to left,† and there are later inscriptions in the British Museum which mark such a transition by writing alternate lines from right to left and from left to right.



Mr. Wm. Sleeman, Secretary, Covenant Publishing Co., Ltd., and his stenographer, Miss Hinton. Mr. Morey on the left.

MEMORY AND RECORDS.

(5) and (6) In Malacca there are two or three thousand Portuguese descendants of the conquerors of Malaysia who were companions of Vasco di Gama and Albuquerque, of whom Dr. Yvan says that "Religion, morals, tradition and written transmission of thought are effaced from their remembrance. They had no idea of time, and neither knew who they were, nor whence they came."

"In Ecuador there are barbarous Spaniards of entirely

† Chambers's Encl., Vol. i, p. 189. Art Alph.

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unmixed blood who have lost every trace of historic tradition." (Brace "Manual of Ethnology," pp. 369-371.)

In the face of these facts why should it be deemed incredible that similar things have happened in the case of the Ten Tribes, which have happened in comparatively recent times, and in a much shorter period, to descendants of cultured European peoples. How otherwise could God's Word be fulfilled that Ephraim should be lost, "cast out of His sight" as Lo-ammi, but restored again as Ammi—My people—"My firstborn," "for *all Israel* shall be saved," not alone the Jews, of whom the Chief Rabbi in London says that they consist only of Judah, Benjamin and a certain number of Levites, and "as far as is known there is no admixture of any other tribes. We look forward to the gathering of the other tribes at some future day." And this is generally believed among the Jews to-day. We have had among us, as devout believers in British-Israel Truth, eminent *Jewish* scholars such as Marcus Bergmann and Eliezer Bassin who knew this. Men eminent for holiness, such as Mark Guy Pearse and Reader Harris, have also been our supporters. Mark Guy Pearse's dictum is as follows:

"Ephraim is my Firstborn" (Jeremiah xxxi, 9). "If England is Ephraim, then I can see this whole book of prophecies living to-day and being fulfilled in our midst. If England is not Ephraim, there is no nation answering to this description, nor as yet has there been one, nor is there at present any promise of such a nation appearing."

There are many other objections which must be dealt with by abler hands. But these facts are undeniable, and seemingly conclusive. We breathe no word of reproach, however, against our brother, but merely leave them to his consideration and that of his sympathizers, for: "The servant of the Lord must not strive; but be gentle towards all, apt to teach, forbearing; in meekness instructing them that oppose themselves." All of us are liable to error, and there is a call for patient consideration and examination of each other's views, rather than recrimination. So we wish to deal so very gently with our opponents that we may one day hear them say: "Almost thou persuadest me to be a British-Israelite." Very soon, many now living will see the day, when all doubts on this matter will be dissolved, for He will come Whose right it is to reign as King of kings and Lord of lords. Then shall we all see "Eye to eye when the Lord returneth to Zion." (Isaiah lii, 8.) For:

"There shall come out of Zion the Deliverer;
He shall turn away ungodliness from Jacob;
And they shall see the fulfilment of My Covenant,
When I have taken away their sins."
"And so all Israel shall be saved."

ERRATA.—September 29, 1928. Editorial, page 609, col. 1, lines 12 and 13: "twenty-eighth and ninth" should read "thirty-eighth and ninth."

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THE SPIRIT'S EXPULSION OF FALSE SHAME.

BY THE REV. GEORGE MATHESON, M.A., D.D.

"*And hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*"—ROMANS v, 5.

THE great difficulty with which early Christianity had to fight was a false shame. It was on the unpopular side, and youth does not like to be unpopular. The rising generation was in the minority; it was ashamed of its own hopes. How was the Christian hope to be lifted out of this shame? Paul says it could only be done in one way—by the coming into the heart of the spirit of love. And truly Paul is right. Love is the only conqueror of shame. A conviction may penetrate my intellect and yet I may shrink from avowing it. But when it is "shed abroad in my heart" all shame vanishes. When love comes I lift up my head before the world. The unpopularity of the cause becomes to me its glory. Love longs for sacrifice and the unpopularity presents the sacrifice. Love struggles to pour out its treasures, and the poverty of its object supplies its need. It glories in its chain, it rejoices in its tribulation, it exults in its humility. It would not give up its cross for the crown of a king or the robe of a seraph. It would not resign its burden of another's care though it were offered in exchange the wings of an eagle to mount and not be weary. It finds its highest pride in flying downwards; it "maketh not ashamed."

Spirit Divine, shed abroad in my heart the love of Jesus. Create within me that perfect love which maketh not ashamed. Inspire me with the power to follow Him into these lowly places where He delights to dwell. Impel me to go down with Him into the regions that sit in darkness, to accompany Him into the valley of the shadow of death. Help me to lift His Cross in the face of the universe, to carry His burden in the sight of all mankind. Enable me to see the majesty of His crown of thorns. Let me feel the glory of being with Him in the solitude of Gethsemane, of watching when others sleep, of standing when others flee. Let me learn the privilege of pouring the costly ointment on that wounded head that was wreathed with the sorrows of humanity. When thou hast shed abroad the love of Him in my soul I shall not be ashamed to hope for the outcasts whom He bore.

From "Voices of the Spirit."

Mrs. Josephine Butler, in her "Life of Saint Catherine," relates how Catherine told a friend that the anguish which she experienced in the realization of the sufferings of Christ was the greatest at the moment when she was pleading for the salvation of others. "Promise me that thou wilt save them!" she cried, and, stretching forth her right hand to Jesus, she again implored, in agony, "Promise me, dear Lord, that thou wilt save them! Oh, give me a token that thou wilt!" Then her Lord seemed to clasp her outstretched hand in His, and to give her the promise, and she felt a piercing pain, as though a nail had been driven through the palm.

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QUESTIONS AND ANSWERS.

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

QUESTIONS.—Are we right in the use of the Sunday as the Lord's Day? The Lord Jesus kept the seventh day of the week as the Sabbath, and there is no Scriptural authority for the change.

Is Infant Baptism really necessary, or is it merely a pretty ceremony?

In reference to Malachi iv, 5. Does this mean that Elijah may be expected to come to the world again before the Second Coming of Christ?

F. H. (Tasmania).

ANSWER.—Yes, most certainly we are right in keeping Sunday as the Lord's Day, and would to God that it were more faithfully observed! The Christian Sunday originated with the Resurrection of the Lord, which took place on the first day of the week (the day which followed the Sabbath), a day which was again emphasized by the appearing of Christ on the following Sunday (the eighth day) to the disciples, including St. Thomas (John xx, 26). The day of Pentecost fell, of course, on Sunday (not on the Sabbath), while the Epistle of Barnabas says, "For which cause we observe the eighth day with gladness, in which Jesus rose from the dead, and having manifested himself to the disciples, ascended into heaven" (xiii, 10), which looks as if Sunday was such an important day in the early sub-apostolic period that they tried to fix Ascension Day on the first day of the week, which would obviously be an impossibility, as it is contrary to tradition and Christian observance.

For a long time the early Christians conducted their worship daily in the Temple (Acts ii, 46), observing at the same time the Jewish Sabbath ritual on the seventh day. But they also began to make a gradual and distinctive observance of the "first day of the week" (Acts xx, 7), thus keeping both Sabbath and Sunday. Apostolic custom and command, however, accentuated the importance of the "first day of the week" (1 Cor. xvi, 2), since it marked the Lord's Resurrection, so that before the end of the first Christian century Sunday was recognized as "the Lord's Day" (Rev. i, 10).

It is exemplary to note that the early fathers laid great stress upon the "Lord's Day observance." Thus we find Ignatius (who was known as "Theophorus," or "God-clad"), Bishop of Antioch, who wrote his Epistles A.D. 110-117, exhorting the Christians to be "no longer Sabbatizing, but living in observance of the Lord's Day, on which also our life sprang up again" (*To the Magnesians*, ix). In the same Epistle Ignatius says: "It is monstrous to talk of Jesus Christ and to practise Judaism, for Christianity did not believe in Judaism, but Judaism in Christianity," Melito of Sardis (A.D. 170) taught the same as Ignatius, as also did Eusebius (circ. A.D. 260-340).

The word "Sunday" was first used by Justin Martyr (A.D. 114-165). He says, "And on the day called Sunday τῇ τοῦ Ἡλίου λεγομένῃ ἡμέρα all who live in cities or in the country gather together to one place, and the memoirs of the prophets, or the writings of the Apostles, are read . . . then the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and . . . bread and wine and water are brought, and the president in like manner offers prayers and thanksgiving, according to his ability, and the people assent, saying Amen; and there is a distribution to each . . . and to those who are absent a portion is sent by the deacons. And they who are well-to-do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows . . . and those who are in want, and . . . takes care of those who are in need. But Sunday is the day on which we all hold our common assembly . . . and Jesus Christ on the same day rose from the dead." (Apol. i, 67.)

Thus, after the Resurrection of Christ the seventh day and the first day were kept in each week. Gradually the importance of the first day of the week (the Lord's Day) overshadowed that of the Sabbath Day (although the Ebionites long continued to use both days), until Sunday began to take precedence, and the Sabbath Day worship fell into abeyance amongst the Christians.

Finally, in A.D. 321, the Emperor Constantine, in his famous *Constitution*, as a "legal duty," ordered "all courts of justice, inhabitants of towns and workshops, to rest on Sunday (*venerabili die solis*)," when Sunday observance became the law of the land. It is a "sign" between God and Israel (Exod. xxxi, 13; Isa. lviii, 13, 14), while it also serves as our national witness to the world.

(2) We cannot here enter into a discussion about Infant Baptism. Your best plan is to refer to some of the numerous books which deal with the subject.

(3) Mal. iv, 5. This verse had reference to the work of John the Baptist, who prepared for the Coming of Christ, and who came in the spirit and power of Elijah. This interpretation was confirmed by Our Lord on two occasions (Matt. xi, 14; Mark ix, 11-12).

THE TRUTH ABOUT THE GREAT PYRAMID'S PROPHECY AND ITS FULFILMENT.

BY D. DAVIDSON.

THE day of technical demonstrations that prove the Great Pyramid's prophecy is past. Such demonstrations were formerly necessary, but now that the day of fulfilment is come the issue is simple. The issue resolves itself into two simple questions:

(1) What in essence is the Great Pyramid's prophecy? and
(2) Has the prophecy been fulfilled?

These questions, of course, relate primarily to the inch-month scale of Pyramid prophecy, and readers of THE NATIONAL MESSAGE know that I have adopted a severely critical attitude in regard to this scale during the past seven years. This attitude has governed all my investigations, and any demonstrations that I have published confirming the scale and its prophecy have had to pass through a sieve of rigorous criticism. I have, in consequence, too frequently allowed my mental attitude on this question to weight my judgment against the evidence for the inch-month prophecy. This compelled me—probably unwisely and certainly with unnecessary dogmatism—to declare, in THE NATIONAL MESSAGE, 14th April, 1928, that "If the average normal man does not realize that the British Race is in a period of Tribulation during the early

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days of June, then THE INCH-MONTH SCALE INTERPRETATION OF THE PROPHETIC ALLEGORY FROM THE GREAT STEP INTO THE KING'S CHAMBER is proved to be erroneous." It would have been wiser to have realized—what indeed many suggested both in THE NATIONAL MESSAGE and in private correspondence—that we might as a nation be in dire tribulation without realizing our position for some time. In the same article I referred to this attitude and criticized it adversely. The facts considered in the present article prove conclusively that precisely what was suggested has happened and is now happening. We did enter a period of Tribulation on 29th-30th May, 1928, but, as a nation, we did not realize the symptoms and did not immediately submit our trouble for diagnosis. It is a trouble that immediately affected the most important section of our community but not immediately the majority. It is a trouble that strikes at the very roots of national stability and prosperity. What therefore matters in relation to Pyramid prophecy is not whether any personal OPINION has been confirmed but whether my DEMONSTRATIONS of the Pyramid's prophecy interpretation have been confirmed in detail by recent events.

I would emphasize, however, that the Tribulation need not necessarily proceed by the present phase of trouble becoming accentuated. The present phase may yet assume a less threatening aspect and may give place IN IMPORTANCE to another phase of attrition. I would therefore ask those who are interested in the question of Pyramid prophecy to maintain a WATCHFUL attitude, and not to jump hastily to conclusions, but to wait until each phase successively develops so that the facts of current history can be compared with the related facts of the Pyramid's prophecy interpretation. In this article I have dealt with only one phase of the Tribulation. Those acquainted with my work know that other phases are specified by the Great Pyramid's prophecy.

THE PROPHECY.

The prophecy of the Great Pyramid—enshrined in structural and geometrical form and allegory nearly 5,000 years ago—is essentially a Divine Revelation delivered to modern civilization in the current terms of modern science. Thus the Great Pyramid confirms the teaching of the Bible by means of the principles and discoveries of modern science, and proves to be a veritable "Witness unto the Lord of Hosts." This has been conclusively demonstrated in my various publications during the past seven years.

The demonstrations have shown that the object of the Scientific Revelation is to establish, independently of any other Revelation or experience, that Jesus Christ is the Truth and the Light of men, and the Saviour of humanity; that He, "by whom all things were created," existed "before all things"; and that He is "the stone rejected by the builders" in the Scriptural Pyramid allegory of "the Stone Kingdom," in which Jesus Christ is "the head and chief Corner Stone."

The Revelation furthermore portrays that the passage system of the Great Pyramid represents a prophetical record of history for a period of 6,000 years, beginning in 4,000 B.C. and, *inter alia*, that this record contains a Message of warning and instruction concerning the Final Tribulation. The Message is addressed to the whole of humanity, but its warning and instruction are primarily addressed to a particular race that should bear the initial burden of the Tribulation, and be moulded by the experience as clay in the hands of the Divine Potter.

The Message of warning and instruction is primarily addressed to a nation that should undergo a period of intensive trouble from 4th-5th August, 1914, to 10th-11th November, 1918, and that should be in possession of the inch-unit of measurement of the Adamic (or Aryan) agricultural race at the period of time specified. The dated period of trouble corresponds with Britain's participation in the Great War, and is symbolized, in the Great Pyramid, by a low narrow passage in limestone. The details mentioned thus identify the British race as the race to which the Message is addressed, and specify the British race as the race that must undergo the initial experience of the Final Tribulation. This Tribulation is symbolized by a second low narrow passage as extending from 29th-30th May, 1928, to 15th-16th September, 1936. This passage is built in granite, and, as I had pointed out previously, the use of "granite here signifies conditions altogether different from those that held during the period of the First (Limestone) Tribulation Passage"—defining the Great War period.

In articles and publications in which I have given the precise dates of the Final Tribulation during the past seven years I have endeavoured to the best of my ability to direct public attention to the troublous times ahead of our nation. But although much interest has been aroused, this has been overweighed, in its influence, by the all-pervading atmosphere of scepticism peculiar to our life and times. The consequence is that those who have possessed the necessary ability to enlighten the public generally as to the accuracy and truth of the Pyramid's Revelation have been "found wanting." The force of facts, the logical sequence of the pressure of events and the attendant suffering will, however, in the course of time, awaken mankind to the actuality of the Revelation.

In "The Great Pyramid: Its Divine Message"—published in July, 1924—the Pyramid prophecy was interpreted on pages 398-400 as indicating a revolutionary change, between 12th December, 1919, and 29th May, 1928, in industrial conditions due to "mass production on a large scale by *unskilled and semi-skilled labour*," the change being portrayed as "*reaching the climax* of its symbolical intention at the doorway to the second Low Passage, *the passage of Chaos resumed*—dating 29th May, 1928." "The Pyramid defines its Message and the period of Chaos as relating to the British race." (p. 412.)

THE FULFILMENT.

Four months have passed since we entered the period of the Final Tribulation passage. Within this short time the serious position of our basic industries has been revealed to the public, and this, together with many significant happenings at home and abroad since the Tribulation period began, is giving deep concern to serious-minded people, producing perplexity and an increasing burden of anxiety concerning the future prospects of our country and Empire. These, however, are of too general a nature to reveal the overwhelming Truth of the Pyramid's prophecy. The definitive indications that prove the incidence of a National Tribulation at 29th-30th May, 1928,

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and the intensification of the Tribulation since that date are the Ministry of Labour statistics relating to unemployment in the basic industries of the country. These statistics are the barometer that indicates the general condition of the basic industries upon which depends the prosperity or adversity of our national life.

"EVER SINCE THE END OF MAY," says the leading article of *The Daily Telegraph*, 10th August, 1928, "the unemployment figures, which had dropped considerably, have been bounding up at the rate of more than 20,000 a week . . . Unemployment normally tends to increase in the winter months, and it looks as though we may have to look forward to the worst winter that we have had since 1879. Then the cause was a succession of hard winters and sunless wet summers; now Nature has done her best for us and the fault cannot be laid at her door. There is no sovereign specific for the present troubles, and the politician or creed that pretends to have one is guilty of a cruel imposture on the sufferers. . . . 'The problem of unemployment in the depressed industries,' says the recent Report of the Industrial Transference Board, 'is one which can only be solved IF THE WHOLE COMMUNITY REALIZES ITS EXISTENCE AND CONSCIOUSLY RESOLVES TO GRAPPLE WITH IT.' But there is no such general realization of our trouble. . . . The South of England knows nothing of it; it is acute only in the North and in THE GREAT STAPLE AND COMPETITIVE INDUSTRIES WHICH ARE TO OUR GENERAL TRADE WHAT THE FIGHTING FRONT WAS TO THE HOME FRONT DURING THE WAR."

Mr. Benjamin Talbot, President of the National Federation of Iron and Steel Manufacturers, states (*The Daily Mail*, 24th July, 1928) that "increasing unemployment and continued depression of our basic industries constitute A CRISIS, which in its possible influence on the future of this country is COMPARABLE WITH THE GREAT WAR ITSELF."

I have quoted my interpretation in 1924 as indicating that the revolutionary change in British industrial conditions would be due to "mass-production on a large scale by UNSKILLED AND SEMI-SKILLED labour," and that this revolutionary change would reach its climax in the period beginning 29th-30th May, 1928. The date has been confirmed, and, as the following quotations will show, the prophecy interpretation is now being confirmed in detail.

The Special Commissioner of *The Times Trade and Engineering Supplement* (1st September, 1928) states:—

"After seven years of severe depression (in the basic industries) a dangerous situation has arisen. . . ."

"Probably more than half the unemployed are UNSKILLED OR SEMI-SKILLED WORKERS. . . . For any other work they must be trained *de novo*, and all sorts of obstacles in the form of Trade Union rules reinforce the purely technical and economic difficulties of a change of occupation."

"A TURN FOR THE WORSE SINCE MAY."

"No secret need be made of the fact," says *The Daily News* (13th August, 1928) "that the banking element of the city is DEEPLY CONCERNED ABOUT THE TURN TRADE TOOK ABOUT MAY, A TURN FOR THE WORSE WHICH HAS BEEN ACCENTUATED. The great banks all thought and predicted at the annual meetings in February last that the longed-for revival of trade was genuinely on the way this year."

INDUSTRIAL DECLINE.

To explain what has happened and what is now taking place it is necessary to resort to a simple illustration. Leakage from a reservoir to an adjacent lower reservoir is generally first indicated by the fall of water level in the higher reservoir and the rise of water level in the lower. An observant engineer, however, might be able to foresee a leakage from certain warning indications in the embankment or wall between the two reservoirs. Analogously financial experts saw the warning signs of economic instability as Whitsuntide of this year approached. The reservoir of employment emptied for the Whitsuntide holidays and A DANGEROUS LEAKAGE DEVELOPED ON 29TH-30TH MAY—THE PYRAMID'S PROPHETIC DATING—WHEN THE RESERVOIR OF EMPLOYMENT REFILLED AS INDUSTRY WAS RESUMED. The level in the reservoir of UNEMPLOYMENT rapidly rose in consequence of the failure in economic stability. There were no signs even of incipient failure during the early part of the year. For the first three months of 1928 the relative levels of employment and unemployment were the best of any year since the post-war "boom" ended. With the financial systems of Europe largely stabilized and the promise of early financial stabilization in France, the omens were interpreted as indicating a return to normal trade conditions during 1928. The general downward trend of the annual curve of unemployment from 1922 to 1927 inclusive—except for the General Strike and Coal Strike of 1926—indicated a steady return to normal conditions. This general downward trend in the unemployment figures was maintained for the early months of 1928.

UNEMPLOYMENT 53 PER CENT. ABOVE EXPECTATIONS.

Comparison of the first seven week-endings in 1927 with the first seven week-endings in 1928 showed an average unemployment decrease from 1927 to 1928 of 163,000. Had this average decrease been maintained the unemployment figure for 13th August, 1928, would have been as low as 859,150. Such was the outlook when, as *The Daily News* of 13th August, 1928, states: "The great banks all thought and predicted at the annual meetings in February last that the longed-for revival of trade was genuinely on the way at last." Instead, however, of UNEMPLOYMENT being as low as 859,150 on 13th August, the figures rose to 1,314,159 on that date, representing an excess of 455,000, or 53 PER CENT. ABOVE EXPECTATIONS. In place of the bright prospects of February, *The Sunday Times* of 12th August has nothing brighter to offer than "that the winter ahead of us will be one of the gloomiest on record."

The outlook presented is no blacker than are the conclusions of the series of articles entitled "Our Regional Survey" in *The Times Trade and Engineering Supplement*. "We could wish that they (the conclusions) were of a more cheerful nature," states the leading article in the issue of 1st September, 1928, "but obviously it would be absurd to send a carefully chosen observer out and then to restrict his expression of opinion. No good purpose is to be served by bidding reporters go forth in search of trade prosperity and printing only the favourable points and omitting the less satisfactory news. That kind of

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thing pleases none but the extremely short-sighted and misguided gentlemen who think that trade 'booms' can be called into being by announcing their existence . . . OPTIMISM AT HOME HAS LITTLE INFLUENCE ON BUYERS ABROAD . . ."

". . . the world has changed very rapidly, and if this country is to keep its rightful place its rulers, its leaders, and its general population must be prepared to BREAK WITH THE PAST AND TO ADOPT AN ENTIRELY NEW ATTITUDE TO MEET THE NEW CONDITIONS."

"THE WAY OF ECONOMIC SALVATION."

In this connection the leading article in *The Morning Post*, 11th August, 1928, states that ". . . What Mr. Baldwin's appeal (to employers) does is to emphasize forcibly THE VERY SERIOUS PLIGHT INTO WHICH WE, AS AN INDUSTRIAL NATION, HAVE FALLEN. IT IS NO LONGER POSSIBLE TO PRETEND THAT THE EXISTING TRADE DEPRESSION IS A TRANSIENT PHENOMENON. CLEARLY ITS CAUSES ARE DEEP ROOTED, AND IT HAS COME TO STAY, UNLESS VERY RESOLUTE METHODS ARE TAKEN TO ABATE OR REMOVE THE CAUSES. IT WILL NOT CURE ITSELF. That much is certain; and we are wasting time and opportunity if we allow ourselves 'to look for health from seeds that have been sown in sickness.' . . . We must face the realities . . . if this country is to contrive to support its present population somebody has to tell the people the truth—which is that THE WAY OF ECONOMIC SALVATION IS BY SACRIFICE AND NOT BY CONCESSION."

"The bankers . . ." says the leading article in *The Morning Post*, 21st July, 1928, "know very well that THE PLIGHT OF THE HEAVY INDUSTRIES DOMINATES THE ECONOMIC SITUATION. . . . Iron and steel are essential to the coal trade; the coal trade is necessary to the railways—here is a simple chain of causes and consequences on which the whole question hangs."

The brilliant French publicist, M. Andre Siegfried, thinks that the present crisis indicates "THE PASSING OF ENGLAND'S ECONOMIC HEGEMONY." THE GREAT PYRAMID'S PROPHECY PORTRAYS THE CRISIS AS THE DARKNESS PRECEDING THE DAWN OF A NEW AND BRIGHTER AGE, NOT ONLY FOR THE BRITISH RACE, BUT FOR ALL SUFFERING HUMANITY.

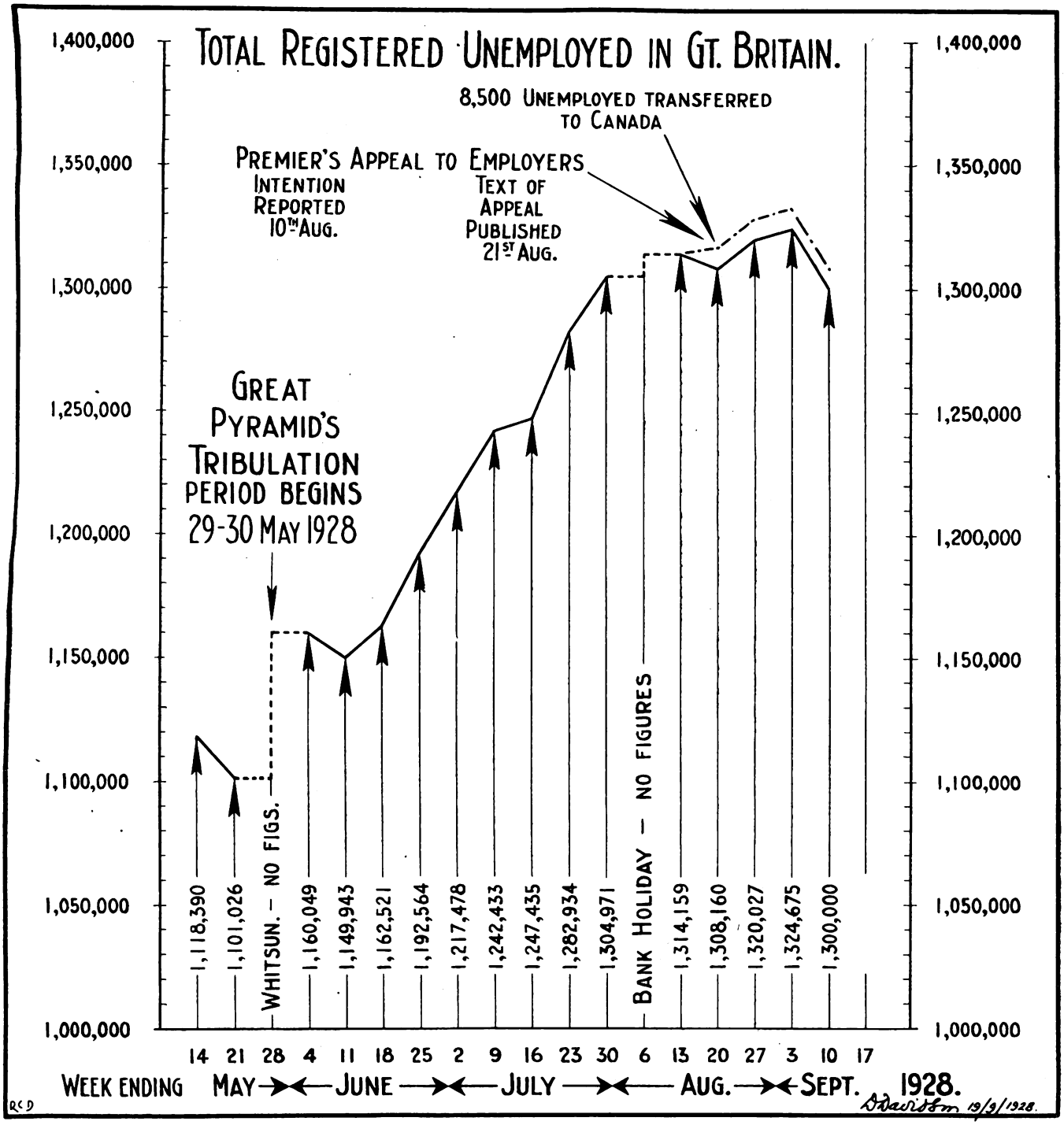
HOW EVENTS ARE SHAPING.

The Tribulation began—on the date the Great Pyramid's prophecy indicated it would begin—on the resumption of work in the basic industries of Great Britain, on 29th-30th May, 1928, after the Whitsuntide holidays. The number of registered unemployed at the official week-end following the Whitsuntide holidays immediately increased by 59,023 on the total for the week-end preceding the holidays; and in ten weeks, by the official week-end preceding August Bank Holiday, increased by 203,945—an average rate of increase of over 20,000 per week. Coincidently with this revelation, the critical financial state of the railways, and the plight of British agriculture were disclosed, together with the dearth of orders in the shipbuilding industry. Realization of a common danger brought employers and employed into temporary sympathy with their respective grievances—and, let it be said, in most cases legitimate grievances; threatened strikes, lock-outs, suspensions, and extensions of part-time employment in the basic industries were avoided or cancelled, orders were accelerated, and attempts were made, in certain quarters, to create an artificial "prosperity wave" to give a fillip to the basic industries. At the same time, the Government promised to accelerate the derating policy as applied to the basic industries, and, following this, the Premier appealed to employers to retain or absorb as many workers as their resources would permit.

The result of all the sympathetic factors operating is seen in the flattening of the unemployment curve from 30th July onwards. This beginning is hopeful, in that it indicates an early understanding of the humanitarian aspects of the crisis. The Great Pyramid's Message clearly indicates that sympathetic understanding and conciliatory measures are of infinitely greater value, in the current crisis, than either financial stability or the future of the basic industries. For we are entering a new age in which the spirit of things is everything, and in which financial stability and the basic industries—AS WE HAVE KNOWN THESE—will matter not at all. No particular party is to blame for what is happening, unless all are to be condemned in part for the trend of modern civilization, and for the consequences of its evils. The Premier's appeal is an honest beginning and it would be well for all parties, all employers, and all employees to realize this. It is not the last word but it is a good first endeavour, as it was meant to be. Many phases of conciliation and good endeavour will have to be experienced before the Tribulation is ended. The higher the ideals of conciliation and good endeavour the sooner will civilization regain its true focus and attain its true stabilization. For the focus from which modern civilization derived its urge, and from which modern civilization is now DISPLACED is the spiritual focus that is centred in Jesus Christ, the Great Conciliator, in Whom all divergent forces must become reconciled. He is the focus of the civilization of the New Age, and the Spirit of the new humanitarianism. He it is who will prove to be the Redeemer of the British Race in its current crisis, and the Saviour of humanity. The Message of the Great Pyramid's Prophecy is that the British Race must pass through its travail of redemption first, and that the travail has already commenced. This Message proclaims that the latest date for the Tribulation ending is 15th-16th September, 1936, but that the burden upon the British Race will be removed as soon as the race appeals collectively to God, in sincerity of spirit and in national repentance, to "do it for them."

There are, however, several phases of attrition in the Tribulation period, and no phase is necessarily continuous, although the Tribulation itself is continuous. Economic instability and industrial decline mark the initial stage of attrition. This phase may yet assume a less threatening aspect and may give place *in importance* to another phase of attrition. Other phases seem already to be developing, as, for example, in the rapid deterioration of the personal factor in every phase of modern responsibility. The essential matter to realize now is that every phase of Tribulation is for the ultimate good of the British Race and for all humanity. They lead to the time concerning which Our Lord spoke when He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke xxi, 28.)

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THE FIRST FIFTEEN WEEKS OF THE TRIBULATION.

All trade predictions were falsified by the sudden jump up in the figures of unemployment when work was resumed in the basic industries on 29th-30th May, 1928, after the Whitsuntide holidays. THE OMINOUS FEATURE OF UNEMPLOYMENT this summer and autumn is the steadily persistent increase in persons WHOLLY unemployed. In the Ministry of Labour weekly returns of the number of registered persons unemployed in Great Britain, the total number of unemployed—as given on the above diagram—is made up of "persons wholly unemployed," "persons temporarily stopped," and "persons normally in casual employment." Since the official week-end preceding Whitsuntide the number of "totally unemployed" has increased by nearly 120,000; and at 10th September totalled 877,100. At 10th September, 1928, the figures were 59 per cent. above expectations for this date on 9th January, 1928; and although the figures for the *total* number of unemployed indicated a fall of 24,675 on the previous week, the number of persons *wholly* unemployed increased by 5,800.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

CONGRESS Continuation Meetings are to be held at Headquarters next week, from Monday to Saturday inclusive, at 2.45 and 7.30. Among those expected to take part are Major J. Knowles, President, the Rev. Canon Aspinall, Miss Alexander, Mr. W. H. Blackaller, the Rev. Chas. Cooper, F.G.S., the Rev. P. H. Davies, Mr. Daniel Farmer, the Rev. W. H. Stuart-Fox, M.A., Mr. G. R. Gair, Mr. Herbert Garrison, the Rev. Joseph Gay, the Rev. Pascoe Goard, Mr. H. D. Houghton, Miss Hamilton Hunter, Mr. John Leech, K.C., Mr. H. A. Marchant (on Friday evening), Miss Gladys Modin, Mr. J. J. Morey, Mr. H. B. Norton, Professor Odlum, M.A., Mr. W. J. Pilcher, the Rev. Commander Roberts, the Rev. J. H. Satchell, B.A., Mr. H. Tester, Captain Young, Mr. J. A. Yoxall, and others.

* * *

Among donations just received, we beg to gratefully acknowledge £10 from V. F.

* * *

Some engagements for next week :—

BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 8th, at 7.45. Rev. T. H. Whitehouse.
BRADFORD, Mechanics' Institute, Monday, 8th, at 7.30. Rev. R. G. F. Waddington.
COVENTRY, Women's Unionist Club, Broadgate, Tuesday, 9th, at 7.45. Rev. T. H. Whitehouse.
CROYDON, Y.M.C.A. (Horniman Hall), West Croydon, Friday, 12th, at 3 and 8. Mr. J. J. Morey.
DERBY, Cavendish Café, Cornmarket, Thursday, 11th, at 7.30. Rev. T. H. Whitehouse.
DOVER, Dover Institute, Thursday, 11th, at 3. Rev. G. H. Lancaster. At 8, Lt.-Col. Smythe.
DUNCHURCH, Mrs. Powell's Residence, Friday, 12th, at 3. Rev. T. H. Whitehouse.
EDINBURGH, Royal Society of Arts Hall, 117, George Street, Wednesday, 10th, at 3 and 8. Mr. B. Stewart.
GLASGOW, Hillhead, Burgh Hall, Tuesday, 9th, at 8. Mr. B. Stewart.
GLASGOW, Y.M.C.A., Eglinton Toll, Thursday, 11th, at 8. Mr. B. Stewart.
HARROW, Gayton Rooms, Station Road, Thursday, 11th, at 7.45. Rev. T. Sparshott Johnson.
HERNE BAY, Wesleyan School Room, High Street, Monday, 8th, at 3, and Parochial Institute, Underdown Road. Mr. J. J. Morey.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 11th, at 7.45. Mr. J. H. Tench.
NOTTINGHAM, Friar Lane School, Thursday, 11th, at 7.30.
RHYMNEY, British-Israel Hall, Tuesday, 9th, at 7.
RUGBY, Hobley's Cafe, Friday, 12th, at 7.30. Rev. T. H. Whitehouse.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 10th, at 7.30.
SOUTHPORT, St. John Hall, Wright Street, Friday, 12th, at 7.30.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, 8th, at 8. Mr. L. W. Nock.
WIGAN, Miners' Hall, Millgate, Wednesday, 10th, at 7.30.

* * *

The opening lecture of the season at the Watford Branch, given by Rev. Commander Roberts on September 24th, was splendid. "The Vindication of the Bible and the Great Pyramid" was the subject dealt with by able exposition. Colonel C. W. Brazier-Creagh kindly assisted in the position of Chairman.

* * *

The Harrogate Branch enjoyed an excellent lecture on September 24th, by Mr. G. R. Gair, entitled "The Ethnological Origin of the British Race." The speaker received marked attention throughout.

The Bradford Branch opened the season on September 21st with a lecture by Rev. R. G. F. Waddington, who dealt with pamphlets and books written against British-Israel teaching, analysing and comparing them with Scripture and history. It was a fine address. A lively discussion followed. Dr. J. C. Sykes was in the chair.

THE BIBLE, CHRIST AND MODERNISM. By T. J. McCrossan, B.A, B.D. 3s. 6d. net, 3s. 9d. by post. London : The Covenant Publishing Co., 6, Buckingham Gate, S.W.1.

There is nothing like plain speaking if you wish to convince your readers or hearers. Some people may object to this, but so serious is the subject under examination that we must *nolens volens* declare the truth.

We are exceedingly glad to recommend an author who takes care to measure his language in accordance with the importance of the theme under discussion. To mince matters is simply to play into the hands of the opponent.

We have in this most interesting volume of 22 pages five reasons given why the Bible is inspired of God. Not one single prophecy that has ever appeared in its pages but what has received fulfilment, so far as we have yet gone in our world's history. Science has never yet been able to disprove anything that the Bible has ever stated. Many recent discoveries of science are seen to have been anticipated, and to be so spoken of, thousands of years before science had found them out, as to be clearly understood immediately experts came to an agreement. Even the archæologist, with his spade and shovel, in every instance, shows the Bible to be more trustworthy than any historicist.

Our Lord's authority for everything He spoke was God Himself. The present-day "experts" who dare to question Our Lord's words are exposed by their own writers, and are proved to be ignorant and intellectual fools. This may be strong language, but it is Scripture phraseology.

The teachings of Modernism are set forth as denying the essential fundamentals of the Christian faith. All these are exposed and dealt with in a most convincing style. The original Greek is set out as it stands, and its literal rendering is so dealt with as to leave no doubt in the mind of a sincere seeker after Truth as to who is right.

The advice to parents, as to their action towards children who are nowadays being misled by their school teachers, is most salutary.

Cleverly written, with an earnest desire to counteract the terrible schism of corrupting the Word of God and dishonouring Our Lord Jesus Christ, this book should be found in every household.

We can but say we have read many works debating "evolution," "the Virgin birth," "the humanity and Deity of Our Lord," and His solemn warnings, but we do not call to mind one which goes so straight to the point of proving the Bible to be true, and that "Christ is very God and very man," God Himself upon earth, as this admirable work of our Greek and Hebrew examiner, Dr. McCrossan.

Most opportune for the present age of the devil's last struggle. L.G.A.R.

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GOOD ADVICE

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THE NATIONAL

MESSAGE & BANNER

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

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

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CONTENTS.

	Page
HOURS WITH THE PROPHETS.—XIV. By the Rev. W. Pascoe Goard, F.R.G.S.	641
WATCH THE 153 GREAT FISHES. By Bishop J. H Allen	643
CONGRESS NOTES. By the Commissioners (Illustrated) :—	
Monday Afternoon	645
Monday Evening	646
CONGRESS NOTES—*continued* :—	
Tuesday Afternoon	647
Tuesday Evening	650
Wednesday Afternoon	651
Thursday Afternoon	652
Thursday Evening	653
THE SECRETARY-GENERAL'S NEWS AND NOTES	654

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.

HOURS WITH THE PROPHETS.—XIV.

DANIEL.

By the Rev. W. Pascoe Goard, F.R.G.S.

As is the case with the rest of the prophets, the literature of Daniel makes a fragmentary contribution to the great whole.

With Jeremiah and Ezekiel he wrote at a most tremendous period of world history. There had been a balance of power in Western Asiatic civilization, having on the one hand Judah, Israel and Syria on the Mediterranean, together with a number of minor States; and Assyria, later merging into Babylon, on the Euphrates. While Israel was united under David and Solomon they held the balance of power. When Israel divided, and the lesser nations failed to coalesce, while at the same time Euphratean organization of peoples became united in Assyria and, later, Babylon, the divided nations of the West, one by one, fell before the concentrated power and authority of Assyria and, later, Babylon.

Thus Israel and Syria fell before the impact of Assyria.

Judah and the remaining Western nations fell before the impact of Babylon.

At the beginning of this period Isaiah wrote his wonderful literature, [illegible] at all events, that is the period the Isaiah literature covered.

Towards the end of this period of disturbance Jeremiah prophesied, covering the period and events which prophetically depended thereon from the standpoint of Judah and Jerusalem.

Ezekiel, dwelling amongst the Israel captivity, prophesied, covering the period and the events depending therefrom from the standpoint of Israel.

Daniel, carried captive to Babylon and there attaining eminence and authority, prophesied, covering the period and the events depending therefrom from the standpoint of the non-Israel Babylon succession of Empires.

The field covered by Daniel's prophecies is unique, being the field of the Gentile Empires.

The form of Daniel's prophecies is also unique, being a presentation of a succession of pictures. The other prophets expressed their message plainly in words and figures, with here and there an illustration carried out often by the action of the prophet; but the Daniel message consists of pictures of statuary and of living creatures illustrating the message prophetically given to Nebuchadnezzar and his successors.

Now, why should the form of the Daniel message differ from that of all the other prophets? Because of the fact that it does so differ, and so takes on the form of pictures, men of affairs are apt to say, "This is very interesting for children and people of leisure, but men of affairs desire a more direct form of communication." Therefore the prophecies of Daniel are lightly esteemed.

The answer to the question seems to be self-evident when once one's attention is drawn to the matter.

Isaiah, Jeremiah and Ezekiel took up and carried forward a prophetic story that was ages old, adding a new chapter to a well-known story.

They were sent to branches of a people who had been trained

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for generations upon generations to a knowledge of the great story contained in history and prophecy. So the groundwork of the story and the terms in which it was expressed was familiar to the Israel people and the Judah people from childhood for many generations. Pictorial representations were therefore unnecessary for them.

But the story was entirely new for Babylon; no prior teaching; no age-long groundwork of antecedent knowledge had prepared their minds for the reception of the truth; their language did not contain suitable terms for the expression of the message of the Jehovah kingdom; neither were there concepts already in their minds to which to make appeal.

Therefore the story was not told in words and figures, done into sentences, paragraphs and logical arguments, but in that universal mode of expression, namely, graphic pictures which carry the information through the eye.

Thinking the matter over carefully from this standpoint, the form of the Daniel literature, intended for a heathen king and his heathen people, was just such as one would expect it to be.

It is not our intention in this article to go into a detailed examination of the prophecies of Daniel, nor to show how they apply in detail to the seven times of Gentile dominance; it is simply our intention to show how the prophecies of Daniel relate themselves and are necessary to the great prophetic story.

Let us now commence with chapter ii, the great dream-image seen by Nebuchadnezzar in his dream. It will be noticed that the picture was double-panelled, having two major figures in the foreground. The first of these was a military image in the form of a man. The composition of the image was metallic throughout, showing that it was not directly the product of the handiwork of the Creator, but that it was composed of metals artificially produced and moulded by the hand of man.

The head of the image was gold.

The shoulders of silver.

The loins and thighs were of brass.

The legs of iron.

This presents to us a fourfold imperial succession, and as they were worked out in history we know them to stand for, and to have fulfilment in, Babylon, Medo-Persia, Greece and Rome.

We have said it was a succession of Empires.

Medo-Persia succeeded Babylon by the overthrow of the Nebuchadnezzar dynasty.

Greece succeeded Medo-Persia by the overthrow of Medo-Persian authority.

Rome in turn absorbed and subjugated Greece.

We now turn to the second panel of the picture. On this panel is shown a stone; it is not the product of the handiwork of man; there is nothing artificial about it. It is the product of the Divine creative activity.

In connection with this stone four things are said, as follows:

"In the days of these kings shall the God of heaven set up a kingdom which

1. Shall never be destroyed.
2. Which shall not be left to other people.
3. Which shall break in pieces and consume all these kingdoms.
4. And which shall stand for ever."

It may be necessary to say in regard to the term "these kings" that the kings are numbered in this 2nd chapter before us as follows:—

1. "Thou art this head of gold."
2. "After thee shall arise another kingdom inferior to thee."
3. "And another third kingdom of brass . . ."
4. "And the fourth kingdom shall be strong as iron; . . ."

It is in the days of these kings that the God of Heaven shall set up a kingdom.

The vision now takes on the aspects of a moving picture which can only be briefly noted by a quotation. (Dan. ii, 34-35.)

> "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.
>
> Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

Where was this second kingdom set up? It was no part of Daniel's message to declare, for the kingdom was to be "as a treasure hidden" . . . But if we will go to the Israel in the Isles' message of Isaiah, to the "mountain of the height of Israel" to which the tender one of Hezekiah's line was taken as in the 17th Ezekiel, we shall be compelled to the conclusion that the kingdom set up by the God of Heaven was set up there, and that the person in whom it was so set up was the daughter of Zedekiah, who became the heir apparent to the throne of David when Nebuchadnezzar slew the sons of Zedekiah.

We must now pass on to chapter iii and see the great pageant the unveiling of "the image of gold" set up upon the plains of Dura. Let us be careful not to read this as a golden image, but as the image of gold. Nebuchadnezzar had become a believer in the God of Daniel and had made the following declaration:—

"Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." But this did not break Nebuchadnezzar from idol worship.

While he permitted Daniel and his followers to worship their God, he nevertheless demanded that they should worship the image of gold which he had set up. This pageant seems to have been the setting-up of an established religion for the Empire of Babylon, as has been the spirit of the Babylon organization, especially in ecclesiastical matters, down to the present day; the proclamation was made to worship the image or suffer in the fiery furnace.

In the 2nd chapter of Daniel the national imperial organization is set up.

In the 3rd chapter of Daniel the ecclesiastical system was inaugurated and established.

Wherever thereafter we cross-sect the history of the Babylon succession down to the fall of the Cæsars, and even down to the loss of the temporal power by the Papacy in 1870, and still

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on down to the destruction of the Empires in 1918, we find two branches of authority, the national and temporal, the ecclesiastical and spiritual.

It will be noted, however, that the image of gold was set up upon the plains of Dura after the imperial image had been revealed to Nebuchadnezzar by the Most High.

If we could count aright the years between the dream-image and the setting-up of the image on the plains of Dura, then counting from the fall of the Empires in 1918 forward the same number of years, we should be able to estimate the time of the ending of the established religion of the imperial succession.

Perhaps not the ending of the faith, but the ending of the ecclesiastical organization, which is a very different matter.

Coming now to chapter iv, we find the prophet dealing with the dynasty of Nebuchadnezzar. In his own person Nebuchadnezzar experienced in miniature the full seven times of Gentile rule. It was a period of madness, when the imperial king herded with the beasts of the field and ate grass like oxen. This was the type of the low sensuality which should be the basis and the manifestation of the madness of the imperial succession.

At the end of the Babylonian period the tree representing the dynasty of Nebuchadnezzar was hewn down by the command of "the watchers." Its stump was left in the field and it was bound about by bands of iron and brass, indicating that it should be preserved as a family in lowly circumstances during the brass and iron period. Then it was declared that it should sprout again at the end of the seven times.

If at any time it is permissible to allow fulfilment to explain prediction, then we should say in connection with European history the meteor-like rise of the House of Hohenzollern from the rank of Margrave to the rank of King, bitterly contested and hardly allowed by the crowned heads of Europe, onward still to an established position among the crowned heads of Europe; through the tremendous efforts of Frederick the Great in the Seven Years' War; on again to the imperial crown of an united Germany; and on still higher to the absolute command of all the territories and all the nations included in ancient Babylon, with the exception of the Latin peoples; then we should say fulfilment points to the Hohenzollern as the House of Nebuchadnezzar *redivivus*.

Recollect Daniel is dealing with the Gentile or Continental Empires, and it would be the strangest possible thing if a prophetic message so far-reaching and accurate in outline and detail should overlook the final tremendous development or the personality under whom it took place.

Each of these prophecies overleap the full seven times of prophecy and cover the period of Gentile domination.

There follow now in rapid succession contributions to Daniel's prophecy concerning the Empire, bringing into bold relief great outstanding events which mark the course of the fulfilment of the general scheme of Daniel prophecy.

We shall deal with these at large on another occasion.

Towards the end of this Book of Daniel are a series of prophecies which had a preliminary fulfilment in part during the first half of the seven times. But of such a nature are they that the answer of past history has been insufficient to completely fulfil these prophecies.

It is becoming more and more manifest that the larger and complete fulfilment is now going on before our eyes. The prophecies of Daniel carry forward the succession of Empires to their end. They then show the kingdom and the dominion being given to the saints of the Most High; they foreshow that kingdom becoming universal in the earth, and that it shall stand unassailable and indestructible to the end of time under the beneficent reign of the coming King of Israel.

WATCH THE 153 GREAT FISHES.

By Bishop J. H. Allen.

In our article entitled "What we saw at Windsor Castle" we gave an account of how we were permitted to verify the fact of the descent of the Royal Family of Great Britain from David, the ancient King of Israel, with whom our covenant-keeping God made a covenant that his house, his throne, his kingdom and his seed should endure as long as the light of day should remain in the astronomic heavens.

In a further pursuit of this subject we find the following: "And of all my sons (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the Kingdom of the Lord over Israel." (I Chronicles xxviii, 5.) In consequence of which we have the following: "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." (I Chronicles xxix, 23.)

In the study of this subject it is absolutely necessary to keep in mind the fact that it is "The Kingdom of the Lord"—Jehovah—and that it is also "The throne of the Lord," that was turned over to David, and that it is someone of his posterity—of his "*seed*" only—that must for ever succeed him as the ruler of that Theocratic Kingdom. In verification of which we will take time at present to give only the following: "Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob." (Jeremiah xxxiii, 25-26.)

It is such a well-known fact that Zedekiah, of the royal line of Israel's race, is the last King of the Judo-David-Pharez line that has ever reigned over the Jews, that we need only to mention the fact to have the approval of all interested. But it is not so well known that the prophet Jeremiah was commanded by the Lord to pull down, root out, throw down, afflict, and destroy the reign of this royal line over the Kingdom of Judah, over the Jews, and then build and plant the Kingdom anew in the Kingdom of Israel, the ten tribes—which command was backed by the following promise: "And it shall come to pass, that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord." (Jeremiah xxxi, 28.)

Neither is it well known that after Zedekiah's sons—all the royal princes—had been slain before his eyes, his eyes put out, and he taken to Babylon where he died, that Jeremiah had "The King's daughters" left with which to place on the removed, rebuilded and replanted throne of David. (Jeremiah

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xliii, 6-8.) These King's daughters were as much the seed of David as was their father or their royal brothers,

It should be known to Bible students that Pharez the son of Judah and ancestor of David had a twin brother, Zarah, who was just as much a legal son of this royal father as was Pharez. Zarah was also as lawful an heir to the sceptre as was Pharez; although at that time he and his heirs belonged to the non-ruling line. Consequently, at the time of the dethronement of Zedekiah, we find the following related prophecy from Ezekiel, who lived contemporaneously with Jeremiah: "Thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be (on) the same: exalt him that is low (the non-ruling line of Zarah, the twin brother of Pharez, the progenitor of the Judo-Davidic line) and abase him that is high (Zedekiah). I will overturn (it), overturn (it), overturn it; and it shall be (overturned) no more until he come whose right it is; and I will give it him." (Ezekiel xxi, 26-27.)

In this prophecy, in connection with the fact that the "high" or ruling line was to be abased or dethroned while the low or non-ruling line was to be exalted, we have the fact that eventually this exalted and ruling line, although legal, lawful heirs of the racial royal line, must be dispossessed, and abdicate in favour of Him whose RIGHT IT IS when He comes. Remember "Solomon sat on the throne of the Lord instead of his father David," and that to David was given "the throne of the kingdom of the Lord over Israel."

All of which is inevitably connected with the great and never disputed Messianic prophecy as given by Isaiah, which is as follows: "For unto us (the chosen race) a child is born, unto us a (royal) 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." (Isaiah ix, 6-7.) The phrase "from henceforth" means from that time on, that is, from the time when the "Child," the "Son" of David who is also "the Mighty God," "the Lord from Heaven," takes again the throne of His Kingdom over Israel. Which event, together with its related facts, are found in the New Testament prophecy concerning them as given by the angel Gabriel: "Fear not Mary, for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke i, 30-33.)

Herein, we must note first, that there are eight individual features to this prophecy:

(1) Thou shalt conceive,
(2) And bring forth a son,
(3) And shalt call His name Jesus,
(4) He shall be great,
(5) And shall be called the Son of the Highest,
(6) The Lord God shall give unto Him the throne of His father David,
(7) He shall reign over the house of Jacob for ever,
(8) Of His Kingdom there shall be no end.

The first five of these individual features were not only fulfilled at Our Lord's First Coming, but they became the foundation facts upon which the entire structure of Christianity has been builded. To destroy these, or any one of them, is to destroy Christianity. To attempt it is an attempt to destroy Christianity. Don't try it, you'll get hurt. The last three of these features are yet to be fulfilled. Jesus came the first time as the Babe of Bethlehem, He is coming as the Lion of the Tribe of Judah. He came to suffer—He is coming to reign. He came in humility—He is coming in power.

Now, in order to connect all these foregoing facts with the specific point made in our former article entitled "What we saw at Windsor Castle" in its relation to the Royal Family of Great Britain as the present occupants of the throne of David, the earthly inheritor of the throne of the Kingdom of the Lord over Israel, we need to call to memory the fact that in the thirteenth chapter of Matthew Our Lord put forth seven parables concerning the Kingdom of Heaven, six of which are prepared with "The Kingdom of Heaven is like unto —," the last of which seven is as follows: "Again, the Kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world," that is, "this present evil world"—or age.

It is also a significant fact of related truth to this Kingdom of Heaven parable that the only miracle which Our Lord performed after His Crucifixion and Resurrection was that of a net cast into the sea which was filled full to its utmost capacity; which, at the command of the Lord Himself, was cast on the right side of the ship, in which, when they were counted, there were just one hundred and fifty-three great fishes, which in themselves are significant evidence of a meaning beyond the mere fact of a local successful haul of fish. And it is only by a comparison of related facts that we may find a reason why this event took place, or be made to comprehend its possible prophetic significance, if there be any. *And we are sure there is.* Therefore, the first related facts to which we wish to call your attention are, that in the parable in which the Kingdom of Heaven is likened unto a net cast into the sea, the net was not drawn to the shore until *it was full.* Correspondingly, this net is declared to be "SO FULL they were not able to draw it for the multitude of fishes," that is, both nets had reached the utmost limit of their possible capacity.

Second, the Lord promised to make a new covenant both with the House of Israel, the ten-tribed Kingdom, and with "the House of Judah," of which latter House are the Jews, whose House—because they received Him not (they would not), is left desolate during the Gospel age, but who are to be again grafted into *their own* Olive tree—who meanwhile are the enemies of the Gospel, but as a portion of the elect race are beloved of God for the sake of their forefathers, with whom, according to Romans xi, 27, the Lord will yet make His promised covenant.

Consequently, when they still persisted, and "would not," Our Lord made a special visit to this earth, met Paul, a wrathful Jew, on the way to Damascus—and sent him specifically "*To the Children and Kings of Israel.*" (Acts ix, 15.) Do not for one moment get the idea that Israel, as herein used, means the Jews, for none of the Kings of Israel were then ruling over them, nor had they been for over five hundred years. Prior to the

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Lord's call to Paul, He had instructed His Apostles, saying "Go not in the way of the Gentiles, but go to the lost sheep of the house of Israel." That is, the ten tribes, or as Luke puts it, "*His Ten Servants*," to whom were given the *ten pounds* and to whom the Lord gave command, "Occupy till I come." (Luke xix, 13.) Which selfsame ten-tribed Kingdom, as foretold by the prophet, was to "Increase as the fishes increase." Fish was an early and the earliest symbol of Christianity.

Third related fact: Sir Robert Anderson, the author of "Daniel in the Critic's Den," who is a strong opponent of the Anglo-Israel Truth, needed to use the text Acts ix, 15, to make a certain point, and because he was writing to scholars was compelled to make a perfectly correct translation of the same. Consequently, his translation is as follows: "But the Lord said unto him (Ananias), go thy way, he (Paul) is a chosen vessel unto me, to bear my name before the nations, even the kings and children of Israel." These are the "many nations" and the "Kings" of these nations which the Lord promised to Abraham and Sarah, and pertain to the ten tribes whose territorial home was formerly Samaria. Of which people, Jeremiah, as the mouthpiece of the Lord says: "I will cast you out of this land into a land that ye know not, neither ye nor your fathers." (Jeremiah xvi, 13.) Three of the major prophets, namely, Jeremiah, Ezekiel, Isaiah, locate this unknown land as the "Island of the Sea," which Isaiah declares is north-west of Palestine. Concerning these dispersed ten tribes, the Lord further declares: "Behold, I will send for many FISHERS, saith the Lord, and they shall FISH them." (Jeremiah xvi, 16.) The Apostles were made "Fishers of men," but Our Lord Himself sent Paul to fish among "the nations, even the kings and children of Israel." Twenty-seven years later he returned, saying, "I was not disobedient to the heavenly vision."

The fourth related truth is, that Christ, as the second Adam, is "The Lord from Heaven," who, as the Virgin-born child, is Emmanuel, "God with us," and to whom, as the Son of David according to the flesh, is to be given the throne of His father David, which selfsame throne is, and ever shall be, by the right of priority, the throne of the Lord—Jehovah—over the Theocratic Kingdom of Israel, which throne is now occupied by the Royal Family of Great Britain, who are of the Judo-Davidic royal line of Israel.

Hence the fifth related fact is, that there will come a day, a glorious day, when someone of this present ruling line of royal heirs must either abdicate or be deposed in favour of Our Lord. And it is on record that Queen Victoria declared again and again how thankful, how gladly, she would lay that Sceptre down at the feet of Jesus Christ, her Lord. In fact, all the Family know what to expect on that line. And since, as we have shown in the book "Judah's Sceptre and Joseph's Birthright," it is absolutely true that Queen Victoria was the 150th generation from Adam, it follows that her son, King Edward VII, was the 151st, that King George V is the 152nd, and that his son, the present Prince of Wales, the heir apparent to the throne, is the 153rd.

The sixth related fact is, that since there are 153 generations among the people to whom the Gospel was sent, and that the 153 fishes in this miraculous draught were all "Great Fishes," it shows an intended meaning that is deeper than the mere fact of a successful haul of fish; especially, since there are 153 generations of royalty along the line of the chosen race. "Sarai's" name was changed to "Sarah," which means "Princess," because the Lord had declared "Kings of people—nations—shall be of her." Only a Princess may become the mother of Kings. Adam was made a King when His Creator said "Have dominion." This is the reason why Luke gives the Genealogy of the Royal mother of David's Son—the Princess Mary—on past David back to Adam, the son of God; "he thereby being a Prince of the King Eternal."

Finally, the symbolic facts are :—

(1) The night *is* past,
(2) The morning had now come,
(3) The last fishing cruise was over,
(4) The last haul was made,
(5) The Lord stood on the shore,
(6) They were not far from land,
(7) There were just 153 Great Fishes,
(8) No possible chance for more,
(9) The end of fishing—of work—had come,
(10) The Lord had prepared a feast and given the invitation :

COME AND DINE!!!

Finally, connect these facts with the fact that the two Low Passages of the Great Pyramid measure 153 inches, and that they are on a level with, and at, the entrance of the King's Chamber, which is declared to usher us into the immediate presence of the King; and we have another most tremendous fact that the Coming of Our Lord to take the throne of His father David is at the door.

CONGRESS NOTES.

BY THE COMMISSIONERS.

THE Ninth Annual Congress of the British-Israel-World Federation opened on Monday, October 1st, in the large Central Hall, Westminster. A large gathering assembled from all parts of the British Isles, and representatives from Canada, Australia, the United States of America and South Africa were also present.

Under the Chairmanship of the President, Major James Knowles, O.B.E., the afternoon meeting opened at 2.45 with the singing of "O God, our help in ages past." Scripture was read by the Rev. J. Lumley Davies, L.D. The Chairman then asked the meeting to send a telegram of loyalty to His Majesty the King, and this was unanimously assented to. Major Knowles then introduced Prof. Odlum, Dr. Lincoln McConnell, Mr. W. H. Blackaller, the Rev. E. J. Springett, Mr. Frame, special speakers from Overseas, not forgetting the Rev. W. Pascoe Goard, who has returned from Canada. The Chairman then proceeded to address the meeting, and referred to the consequences which naturally follow the truth of our identity with Israel. He instanced the prophecies referring to the Israel of the latter days. These must, of necessity, apply to the British people, and can have no other logical interpretation. God's promises to Abraham and David have been literally fulfilled in our Empire, and he urged all our people to claim them as their own.

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The Rev. W. Pascoe Goard then addressed the Congress. He referred to the remarkable centre of world-life in which we met, and to the critical days in which we live. We were in the midst of world-wide movements, and amongst them all the great movement of modern Israel is the key to the international position. He outlined the story of the division of Israel into two nations, Israel and Judah, and showed that the Jews belong only to the latter.

Following the prophecies relating to the Northern House of Israel, he traced them to the Isles of the West, and fearlessly stated that all such prophecies are being fulfilled in the Celto-Anglo-Saxon race.

He reminded us of the great revival of Josiah's reign, of the appointment of Judges to enforce the law of God, and showed that to-day the great movement among the nations towards the adoption of the British Common Law was a return to the law of God, and the greatest revival since the day of Pentecost. In all our Empire and in the U.S.A. the law of God is administered.

Referring to Modernism, he declared that we believe in the supernatural and the miraculous, and we act accordingly every time we pray. Mr. Goard urged all to use that power for our great nation at this critical period in her history.

* * *

Dr. Lincoln McConnell was then called upon, and expressed his pleasure at being present. One phrase was uppermost in his mind, viz.: "The greatest story in the world." This Congress was a six-day pleading with the British people as a jury for a great verdict on a great question. There is no romance in all history to compare with it, and no dramatic plot ever staged can touch it for thrill and movement. God had a definite plan for this planet, and chose the best people in the world to carry it out. With considerable legal experience he had never found any case so easily proved as British-Israel Truth; and he believed any *honest-minded* jury would have no difficulty in finding that the evidence for our case is absolutely overwhelming. There is more than mere accident in the power and influence of the British race. Are you willing for it to be true? That is the first necessary condition. And just there is the initial difficulty with many critics. Many speakers will present the case to the Congress, and he asked for a willing ear to their statements and appeals.

* * *

After the singing of a hymn and the taking of the collection, Professor Odlum, of Vancouver, took the platform, and addressed the audience as Israelites, "whether they liked it or not!"

He asked for a sympathetic mind and an attitude of prayer as essentials to successful gatherings. Prayer is universal, for everything is reaching out for something it does not now possess. Many people came ostensibly to learn, but are not unbiassed and open to be convinced. He urged patience and tolerance with clergy and others who do not see our Truth, for we ourselves have in time past been in their position. When a man has proved and mastered a proposition in Euclid he knows for ever that it is true. So with British-Israel Truth; you must first study and prove it, and you will know it is Truth for ever. He dealt with the argument of Design in the Universe, in general and in detail, and showed that the Great Designer must have some plan and purpose for the human race, and must make it known. The Bible is the revelation of God's design for mankind, and must harmonize with all God's creation and with God Himself. The speaker dealt with the question of control and predestination in relation to the Bible. We recognize in every realm that man possesses free will, and from the days of Adam until now God has acted upon the ground of man's free choice. He has not developed His purpose in opposition to that principle. God has dealt with His human children with discrimination, as a wise parent does. He has treated different races according to their special qualifications, and has chosen Israel in His wisdom to do certain great work in the world, for the reason that He saw they were the best fitted to the task.

Further, all stock-breeders and wise farmers try to upbreed their stock, and it is really important for a man to know that he comes from the finest branch of the human race. God is no respecter of persons, but He has undoubted respect to the man or the race who will do right and work righteousness. The man who accepts God's will is not on the same plane as the man who refuses it.

Again, the mind or soul can do better work if it can work through a healthy body, and for this and many reasons God chose the seed of Abraham, because He wanted the best human medium possible for the working-out of His great world purposes.

That people were called to be servants, God's servants, and they should realize the tremendous responsibility of such a great choice.

MONDAY EVENING.

Prof. Odlum, M.A., B.Sc., in the chair. Prayer was offered by the Rev. Osborn Goodchild, and Scripture read by the Rev. E. J. Springett, of Winnipeg.

The Chairman addressed us on the word "British." He explained that the word was made up of the two Hebrew words "Brith" a covenant, and "ish" a man—a covenant man. Abraham was British because he was the "covenant man." All true Israelites were British. Americans who dislike the word are British if they are of the Israel covenant stock. Anglo-Saxons are "John Bull" Saxons, for "Anglo" means "a bull."

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Dr. Lincoln McConnell then spoke, and addressed us on the menace of Modernism. He thought that Modernism was an intellectual phase of Antichrist. He could not imagine the devil conceiving anything more destructive to Christianity than the Modernism of to-day. He learned from a visit to Hyde Park on Sunday last that the English mind is really tolerant, and does allow the other man to have his say. The Modernists are not sufficiently tolerant; they would bind us all down to the findings of scholarship, as they understand it, and throw over all the old beliefs in the Bible and fundamental Christianity. They do not believe in the miraculous and supernatural, and reject the Resurrection, Ascension and Second Coming of Christ. They accept the philosophy of evolution and reject the doctrine of the fall of

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man. They ridicule the idea of the Flood, and thereby reject the authority of God as revealed in Scripture and confirmed by Jesus Christ. He showed the Flood to be literally possible by levelling up the land and ocean surface of the globe. Perverted scholarship is capturing the minds of people who are led easily away from the straight path. He has never yet found a scholar who would face up to a few straight questions on the facts of nature and their relationship to the Bible. He contrasted the reasonable, logical beliefs of the Fundamentalist with the hazy speculations of the Modernist. We believe in a personal, imminent God, not an absentee God. The speaker gave most striking examples of ministers, deacons and others who have ceased to believe in Scripture and its presentations of truth, and the results are chaotic for all the great Churches in the world. He liked British-Israelites because they remained true to the Word of God.

* * *

The Rev. E. J. Springett took the platform and said he felt like the thin layer in the sandwich, between the two thick solid portions represented by the other speakers, having been called upon to speak at a moment's notice. He said he came from Winnipeg to gather inspiration for his work in his prairie town. Referring to Dr. Moffatt's visit to Winnipeg, he attended the Doctor's lectures, expecting to learn much upon Bible exposition. St. James wrote addressing the twelve tribes scattered abroad, but in dealing with this text Dr. Moffatt assured his audience that St. James' letter had nothing to do with that movement which concerned itself with the lost tribes of Israel. Such expositions only confuse the reader and make the Book the more difficult to understand! The speaker bore his testimony to the danger of modern teaching, and emphasized the value of clear exposition on British-Israel lines of Scripture which the scholars fail to explain. Because they cannot explain them they are endeavouring to put them away. There are signs, however, of a great awakening and a real return to the Word of God.

* * *

Mr. Herbert Garrison, in making announcements, assured the audience that our Movement is making more rapid progress than ever before. In Canada and U.S.A., as well as in South Africa and the other Dominions, British-Israel teaching is spreading like a flame. He stated officially that we were not Modernists, but were true to all the fundamentals of Christianity. He spoke of the methods of our critics as most unreasonable, because they condemned the Movement before studying it, a practice quite opposed to the British spirit of fair play.

* * *

The Rev. W. Pascoe Goard then addressed the Congress. He faced the positive side of the question. The one great Voice is that of Our Lord, and all who have followed should simply pass on His great word. Any minister who fails to do that is untrue to his ordination.

We rest on facts. Some want facts without faith; others want faith without facts; but we take both, and there are no forces that can bar our progress. In the wonderful chapters beginning with John xiv we get illuminating statements of Christ. Because we believe in God we are not to be troubled. We do believe in God. The Modernist rejects the God of the Old Testament, but Christ preached Him and Him alone. He is Israel's God, and if Israel has failed then God has failed. If we do not believe in Israel we do not believe God. "Ye believe in God," Christ said, "believe also in Me." Peter said, "Thou art the Christ, the Son of the living God." If we do not believe that, we do not believe in God. We are forced to believe in the supernatural if we believe in Christ. We can know, as Peter knew, by the revelation from Our Father in Heaven. The Modernist is denying us the privilege of the experience Peter had. The scientist refuses to accept our testimony as real knowledge of God and Christ. "No man can say that Jesus is the Lord but by the Holy Ghost." The Modernist refuses to accept such testimony. We would lead all to the light which the Holy Spirit gives, and thus confound the Modernist on higher ground. Was Jesus Christ an impostor? Is all this wrong? Impossible. "I go to prepare a place for you," Jesus said. They believed it, and looked for His return. For ages His birth had been foretold and expected, and at last He came, and thus fulfilled many prophecies. Then He said "I go." No *man* could say that. "To prepare a place." What kind of place? We do not know, but it will suit our needs. We know what He has already prepared, a garden, a beautiful world, and He will be able to do all that is necessary for our supreme happiness. He tells us that He had appointed a place for His people Israel, and Isaiah found it in the Isles.

Jesus said, "I will come again and receive you unto Myself." He has fulfilled everything up to this. Will He break this promise now? Modernists say He is not coming, and will not fulfil that word. British-Israelites show that God has kept His word, and thus it inspires our faith in God to-day. He foretold His own Resurrection and Ascension, and the events proved the truth of His word. Modernists say He did not rise, and did not ascend into Heaven. Then God is not true, and Christ is not true. Impossible! With such tremendous evidences Mr. Goard confounded the Modernists and expounded and defended the Word of God. "Let not your hearts be troubled."

We went away comforted and strengthened.

TUESDAY AFTERNOON.

The Rev. W. Pascoe Goard presided and was supported on the platform by about twenty clergy and ministers, who were to give their testimony to-day as to the value of British-Israel teaching to them in their ministry. After the hymn "Crown Him with many crowns" had been sung, the Rev. T. Childs, of Birmingham, offered prayer, and the 91st Psalm was read by the Rev. Capt. T. E. Grout, of Southwark.

* * *

The Chairman commented upon the Scripture which had been read. He thought that "the secret place of the Most High" was the place where God had hidden His treasure, and throughout the Bible God's treasure was His people Israel. In our own great Empire that treasure is hidden to-day. He believed we were now in the secret place of the Most High, and doubtless were abiding under the shadow of the Almighty.

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Dr. Lincoln McConnell responde to the Chairman's call,

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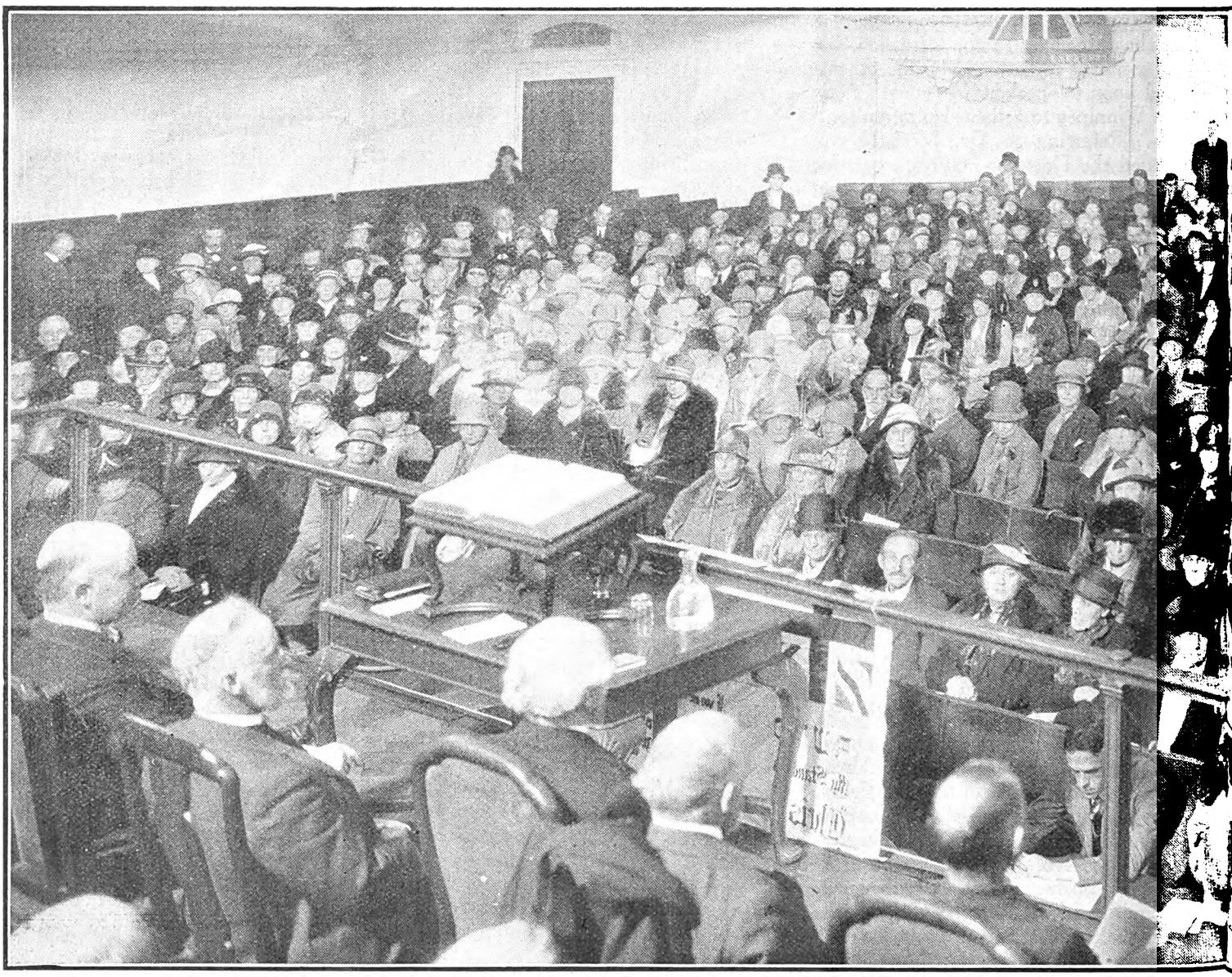
and spoke to us in his usual delightful manner upon the Lord's Prayer. He thought that this was not merely a recitation, but a statement of great principles of the Christian life. He more especially selected the clause, "Lead us not into temptation, but deliver us from evil, for Thine is the kingdom, the power and the glory." Are we willing to be led, not simply from temptation, but actively into an experience of God's kingdom, His power in our lives, and a realization of His glory. He commented upon the term "temptation," and showed that the temptations of Our Lord illustrated the three great points upon which we are ourselves tempted. He thought the prayer was one to be led wherever the Lord wills. "Lead me anywhere out of the way of sin and evil, but right into the great experiences of Thy kingdom." Are we willing to be led into kingdom truth? Many men stipulate where they must be led; they limit God's power, and are not willing to be taught the whole truth of God's kingdom on earth.

The men who are willing to be led of God are the men who are the safest guides in the religious life of to-day.

* * *

The Rev. W. H. Stuart-Fox, M.A., who spoke next, declared that we cannot get away from the truth, and the truth has a habit of sticking to us. An enquiring mind finds it alive still all around him. Critics think that if they can inoculate one with prejudice and higher criticism they will render one immune from our Truth, but we find the Movement growing everywhere in spite of all enemy action. Truth is pointed, penetrating, explosive, and will blow to atoms all the delusions of the devil.

Prophecies are God's finger-prints, not only duplicated but multiplied, and prove conclusively His purpose and His truth. We are unpacking God's treasure-chest, and the evidences will convince the most exacting Bible critic of to-day.



PART OF THE GREAT AUDIENCE AT THE OPENING MEETING

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The Rev. Canon Hollis followed, and expressed his desire to see the clergy and ministers of our time open their minds to our teaching.

So many of them are afraid to entertain any subject which is unpopular.

In this difficult age the speaker said he would be a pessimist were it not for our Truth. The Bible needs rediscovery, and our Movement is meeting that need. He criticized the modernized statements of to-day. We are now told that a new Bible, containing selected extracts from other great religions, is wanted. Our work is to restore the old paths, preaching the old, old truths, and reviving the old Word of God. He referred to the revival of Josiah's day as an example of what we need to-day. At the Reformation England got back to the Bible, and the need is again pressing. We must get back to the Book, and preserve it from disaster.

Our venerable and esteemed Dr. James Mountain then rose to address the gathering.

He first expressed his delight at the size and importance of the Congress meetings, and was sure that immense possibilities were behind it. He has been bearing his testimony for forty years to the truth of our teaching, sometimes at great cost, but he is convinced of the soundness of our position. He proceeded to state that British-Israel teaching had strengthened and perfected his faith in the Bible. In his early days he began to suffer from an attack of German measles, but after a serious illness he was brought back to simple truth. He visited Heidelberg University and studied there for six months, but he had met with British-Israel Truth, and it had won. No rationalistic teaching could stand against it. He is now a member of various Bible Unions doing splendid work for the Bible, but he considers that our Movement is doing better work than any of them. He included all, and went still further. British-Israel



THE CONGRESS ON MONDAY AFTERNOON, OCTOBER 1st, 1928.

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teaching had also given him an illuminated Bible. Dark pages are now lit up, and obscure passages made plain. He stirred the audience by his statement that in his eighty-sixth year he was determined to devote the remainder of his life to British-Israel work.

* * *

The Rev. Sparshott Johnson, a returned C.M.S. missionary from China, and a newly-appointed Commissioner for our Federation, was then called to speak.

He said he was to-day commencing a new phase of his career. The position of the Church of England clergy was most unenviable, with mediævalism on one hand and modernism on the other. He recommended them to take on a British-Israel pilot, remarking that B.-I. were the first two letters of the Bible. There are two pillars of the Temple of Truth which the Samson of modernism has laid unholy hands upon, viz.: The Word of God and the Christ of God, the Incarnate Word, but all such attacks must come to naught. He had read in his youth the books of the Rev. Grattan Guinness, and his mind was opened to God's great purposes in history. When he went to Ceylon he very soon met with British-Israel Truth and his Bible problems were solved. Ever since then he had preached with this new light in his soul.

He spoke of his interesting experiences in Ceylon, more especially during the war, and in 1917 when he expected the deliverance of the Holy City and the entrance into Palestine of the Israel people. Nineteen hundred years ago three crosses were erected outside Jerusalem, and now the flag of the Cross flies over that sacred spot. The Master's own words have come true, for Jerusalem is no longer trodden down of the Gentiles.

* * *

The Rev. J. E. Springett, of Winnipeg, responded to the Chairman's call. As a clergyman of the Church of England he was not in either of the extreme camps mentioned by a previous speaker, and he believed that our National Church had an exceptional opportunity to-day to lead the people into truth.

He referred to the great success of our Movement in Winnipeg, and bore testimony to the fine spirit there displayed. He traced the growth of the Branch from small beginnings, and of his own growth in the knowledge of our Truth. This knowledge had greatly helped him in his ministry, for he found everywhere a great hunger for the truth of the Word of God.

TUESDAY EVENING.

Chairman, the Rev. Canon Hollis, of Worthing.

Prayer was offered by the Chairman, and the Rev. Kenneth Dodds read the Scripture passage. The Chairman remarked that our great outstanding belief is that the Bible is true from beginning to end. We believe in God's faithfulness concerning His promises to the Israel nation as well as concerning His love to all men. The Chairman outlined many of those national promises. We believe in the identity of Britain with the Israel of old. Here we part company with many other Christian people. We believe in the twofold Gospel—of the Kingdom and of Salvation, and in these concise terms the Chairman summarized the tenets of our British-Israel faith.

Dr. Lincoln McConnell addressed the Congress for the last time this session. He expressed the great pleasure he had had in meeting such hard-headed, well-balanced, enthusiastic friends as those he had met at this Congress. He humorously described Mr. Pascoe Goard as he had mentally pictured him, and he was surprised to find him such a strong, well-balanced man. Similarly he described Prof. Odlum and Mr. Garrison as he had imagined them. He was carrying home most delightful impressions of his visit. He had thought much lately about God's leading of the British people. It was surely the Providence of God which kept America waiting until Englishmen had come to freedom in religion and were ready and fit to found that new Republic over the seas. There are three great ideas underlying the American Constitution, which was one of the greatest documents in the world:

Firstly, God. A personal God, to whom all men could approach, a concept the Pilgrim Fathers took from England.

Secondly, Individualism. The world was bound by fetters which the Pilgrim Fathers had broken when they went out to establish a free country.

Thirdly, Democracy. Not a political democracy, but a nation ruled by law. England is coming to the same point of experience. Genuine democracy means genuine submission to the Common Law of Great Britain. America got these great principles from Israel in the homeland from which the Pilgrim Fathers went. Kindred ideas betoken kindred origin. Each of these great ideas is now being assaulted. The modern menace of modern scepticism has come from a people which have ever been the enemies of God. German theologians represent old Assyria. From the same racial source, via Russia, there comes the great challenge to the reign of law. All the great modern movements have their roots in Bible history. He then gave us some amusing instances of the use of the number 13 in various phases of American (Manasseh) social and political life. It cropped up everywhere, in names and dates of many notable characters and events. Dr. McConnell's racy and energetic addresses found a warm response in all our hearts. We wished him and his wife and friends God-speed as they returned to their important work in America.

After his forceful address the meeting rose to express their gratitude and love to him, and Dr. McConnell suitably responded.

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Mr. Garrison read a reply from His Majesty the King, expressing the thanks of His Majesty and that of the Queen for our telegram of loyalty sent from the Congress on Monday.

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The Rev. Chas. Cooper, F.C.S., Vicar of Canonbury, bore his testimony to the value of British-Israel teaching in his experience. He had always longed to understand the Bible fully, and not until he met the Rev. Pascoe Goard did he find a teacher who could satisfy that longing.

Bishops and other clergy had told him they knew nothing about the subject of the Lord's Coming, and confessed they could not help him. The Church was in a hopeless state of ignorance on many important subjects. He found the light he wanted in British-Israel teaching, and had often told his brethren that where they were forced to stop he was now

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able to go on. There are very few original thinkers in ordinary Church circles, and they fail to clear up Bible difficulties.

He wished our Movement every success.

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The Rev. Joseph Gay, A.T.S., our Commissioner for Wales, spoke upon "British-Israel, a working hypothesis." Large numbers, for various reasons, fail to study our subject closely. If they will start with British-Israel as a workable scheme, and then read the Bible, they will find proof and evidence of truth. Take the key and proceed to use it.

You must take God for granted, you cannot argue with Him. Do the same with British-Israel. Start with the hypothesis that the Israel kingdom, as distinct from that of Judah, now functions in the British race. Take that for granted and you will find the Bible is clear.

Others say that the Church is the key, while some say the Jew is the key.

These working hypotheses do not explain anything, and fail.

Our key unlocks the Book, the rest do not. If the key fits, it must be the right one. The speaker dealt with specific texts, and showed that in each case our key turns in the lock, while the others refuse to turn. Judge your examination by results. If it really does explain the Bible and the British Empire, and if the two fit perfectly, the key must be right. Taking Matthew xxi, 43, Mr. Gay showed that the kingdom which was to be given to a nation has not been given to either the Church or the Jew, but to Britain, because we are the only nation bringing forth the fruits thereof.

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The Rev. W. Turpitt, B.A., B.D., as a recent convert, testified to the strength and value of our work. Like Samson, it will soon carry away the gates of Gaza of error. The one thing which appealed to him was the Bible argument, and he could see as a result there would be a re-enthronement of the Word of God and of God Himself.

The movement away from the Bible has led to lawlessness, and he looked for the return which our teaching must bring. It was a tragedy that our theological colleges were destroying the Book they professed to teach, and instanced many modernist theories which he was taught as a student. The subject of prophecy is entirely ignored, and there is no wonder that the Church is in chaos. He urged wealthy believers to supply our clergy and ministers with our valuable books. Such gifts would be a wise investment. At present the old world has its lights put out, and we are called to relight them for the nation and the world.

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The Rev. J. Lumley Davies, of Plumstead, said he had found real friendship amongst the British-Israel people. He had joined our Movement because of the help our teaching had brought to him in his study of the Word. Formerly a modernist, he found it difficult at first to agree with some of our claims, but he now had no difficulty in doing so. He urged all parents to be careful in the teaching of their children. He found modernism busy amongst Sunday School teachers, and he was concerned about the young entrusted to them. He was seriously thinking of preparing himself a series of lessons for use in his large Sunday School of 600 scholars. It was important for the nation that our children should now be taught the truth. The Word of God must eventually wear out and overcome all the criticism brought against it to-day.

WEDNESDAY AFTERNOON.

General Coventry Williams presided. Prayer was offered by the Rev. W. Turpitt, B.A., and Scripture was read by Mr. J. J. Morey.

The Chairman referred to the meetings of the Church Congress and the published opinions of leading modernists.

He thought it unfair that the Press should give prominence to the propaganda of one section of Christian workers and ignore or mis-state the work of this Federation, which stands for the authority and integrity of the Word of God. If the Bible is our foundation, why should we be ignored? It is a deplorable fact that the enemies of truth can always secure prominence in the Press while those who are loyal to truth are kept in the background.

The Chairman traced the growth of the Movement since its early days, and complimented our President and indefatigable Secretary-General and his staff upon the great progress achieved.

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Prof. Odlum, M.A., who next spoke, remarked that the Press which is now antagonistic will soon be glad to give us all the space we need.

Long ago God was looking for a man with whom He could work, and found him in Ur of Chaldea. Abraham answered the Lord's call and received from Him the great promises of an everlasting covenant. The covenant embraced the promise of the land of Palestine to Abraham and his seed for ever. Later God promised David that his seed should rule over the Israel people for ever.

The speaker then traced the people into captivity, the northern kingdom to Assyria and the southern kingdom to Babylon. Ezekiel is sent to Israel while in captivity, and amongst other things he told them that the two nations would at some future date be reunited under one king in the land of their fathers. After that they should possess the land of Palestine as one united kingdom for ever.

Prof. Odlum then referred to the dream-image of Nebuchadnezzar, and pointed out that God would set up a kingdom which should cover the same period as the four Gentile kingdoms, but should survive them, consume them, and should never be destroyed. This fifth kingdom must, therefore, be the same united kingdom of Israel and Judah as Ezekiel wrote about. Daniel wrote about the same "for ever" kingdom in chapter vii of his Book.

Psalm cxlviii promises the kingdom to the saints of the Most High, "even the children of Israel, a people near unto Him."

Jesus Christ told His disciples who had given up everything to follow Him, that when He should sit upon the throne of His glory, they should sit upon twelve thrones, ruling the twelve tribes of Israel. The twelve tribes and the throne of Christ must be in the world to-day awaiting that grand consummation.

* * *

Mr. John Leech, K.C., was called, and he spoke upon the Third Commandment. This Commandment was given to Israel.

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God had put His Name upon Israel, and they were not to be guilty of misrepresenting it or abusing the honour of bearing it. He called Israel out from the other nations to be a peculiar people. When a woman marries she bears the name of her husband, and can either honour it or disgrace it. At Mount Sinai God married Israel and gave her His Name. "They shall put My Name upon the children of Israel, and I will bless them."

"All people shall see that thou art called by the Name of Jehovah."

The letters EL in the name IS-RA-EL stands for the Name of God.

Do we bear that Name in vain? Wonderful results followed the marriage of Israel to God, and if they had been true they would have enjoyed the many blessings of which God's Name was the guarantee. The Name gives us the right to be forgiven and restored. It is a pledge of the love of God. He is going to restore all "who are called by the Name of Jehovah." He calls Palestine His land, His inheritance, and His wife and children are to return to God's land in the approaching millennium. We hold Palestine to-day, not because of a mandate from the League of Nations, but because God gave it to us long ago, and because we bear His Name.

* * *

The Rev. E. J. Springett, of Winnipeg, commenced a brief address by saying "I believe God." Many believe "in God" but do not really believe HIM. We must not simply give an intellectual assent to the nature of God, we must believe implicitly the word God has spoken. God's promises abound. They were spoken first at the Fall concerning man's redemption, and we believe Christ to be the Divine Son of God Who came to complete that redemption.

Then the promises to Abraham, notably that given on Mount Moriah. Isaac consecrated himself and the Israel seed following to the redemptive work of mankind. Christ fulfilled that promise, and we believe what God has said concerning the way of salvation.

We believe what Christ said about His return to earth and His reign upon David's throne. Because we believe God, we believe all the promises which have not yet been fulfilled.

* * *

Mr. W. H. Blackaller, President of the British-Israel Confederation of Canada, said that surely God knew what He was doing when He chose Israel. He took a race in hand and trained them for their task.

Read carefully their history. Formerly a race of slaves, they were called to free the slaves of the world. Once oppressed, they were to be the example of mercy and kindness to all nations. They were to shed their blood in the interests of righteousness.

The character of modern Israel will be a proof of their identity.

Israel's first treaty is recorded in the 9th chapter of Joshua. A nation supposedly in great need came to Israel and sought union with them, but Israel did not enquire of Jehovah and entered into a treaty. They soon found they had been deceived. Some of them sought to annul the treaty, but it had been made in the Name of Jehovah and must stand.

Later they suffered because they sought to break that treaty. Israel must keep her word, and none of her engagements must be treated as "scraps of paper."

If God was so insistent upon Israel keeping her bond, we can surely rely that God will keep His own promises and engagements.

THURSDAY AFTERNOON.

General Sir Arthur Phayre, K.C.B., presided.

Prayer was offered by Commander Roberts, and a portion of Scripture read by the Rev. Kenneth Dodds.

The Chairman at once called upon the Rev. Pascoe Goard to speak. Mr. Goard remarked that the Congress was really a wonderful event and many wonderful things were being said. Concerning the Great Pyramid, the Federation simply called attention to the word of Isaiah, viz., that it is "a witness to the Lord of Hosts in the land of Egypt." It contained a system of chronology stretching over 6,000 years, marking the outstanding events in Israel's history. Mr. Goard briefly described the Pyramid's interior passage system leading to the Great War and the Armistice. Most of this chronology has been translated into history, and we believe the small portion remaining will also bear its witness to God's prophetic Word.

We do not complain that the scholars of to-day are challenging our position; we rely for our foundation upon the Bible.

Take the Book of Isaiah. The critics refuse to accept the Book upon the plan laid down in the Book itself.

Mr. Goard proceeded to describe the geography of Isaiah, and the national territories occupied by the races of whom the prophet wrote. He covers the Middle East, Western Asia, all of Africa, and then goes on to write to Israel in the Isles.

He writes of a civilization just being born in the Isles of the north-west, at the uttermost parts of the earth.

A logical study of Isaiah's geography will bring you to Britain; not to the Orient, but to the Occident; not to the dying civilizations of Asia, but to the new civilization then rising in these Islands. In the realm of scholarship we meet fact with fact, and we welcome all investigation. In the realm of law also we have evidence which proves our case.

Mr. Goard spoke of various law systems of Europe and Asia and compared them with the Common Law of Britain. Our great jurists tell us that the Common Law did not come from Roman law.

In 1800 only Britain administered the Common Law, and authorities prove that our ancient British fathers administered the same Common Law 1,000 years B.C. They were not savages, but the most civilized people in Europe.

There has been a conspiracy to bury all reliable British facts that do not agree with Roman influences in Britain. In 1100 B.C. Brutus from Troy laid the foundations of London and codified the Common Law.

Now our law system is being studied in every nation, and is spreading over the world before the near return of Our Lord and King, Who will administer that law when He governs all nations. We are not in controversy in regard to the Bible itself. We read in it one great national story, and its early history, its prophecy, its Gospel, the Kingdom of Christ on earth, are all parts of its great Israel narrative. The teaching

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of the Bible as to God is now being challenged, for critics say they have no use for the God of the Old Testament. They do not understand Him. Christ spoke of Him, and He it is Who sent His Son to save mankind.

When they find Israel they will find Israel's God. "O come, let us worship and bow down; let us kneel before Jehovah our Maker, for He is our God . . . ." We must come again to realize that Jehovah is our God to-day.

* * *

Mr. Herbert Garrison expressed the thanks of the Council to all who have so generously and consistently supported our work during the past nine years. He paid tribute to the devotion of an able staff, and outlined some of the provincial, Dominion and international organizations now at work. He emphasized the importance of our Movement at this critical time, when the faith of our people is being undermined by the menace of Modernism. We are a Fundamentalist organization. We shall go forward, knowing that God will support us. Mr. Garrison appealed for at least £10,000 for the work of the coming year.

* * *

Prof. Odlum took up his story and addressed us as the "sons and daughters of Isaac."

He spoke upon the subject of "Prophecy Fulfilled." Our fathers used to speak of the covenant-keeping God, and that is true in a real sense. The speaker dealt with God's covenant with Abraham as to land, which was literally fulfilled. Later, the Israel people left Palestine, but in 1917 the promise was again made good and is in force to-day. Taking Isaiah, chapter xix, Prof. Odlum spoke of the Great Pyramid as a sign to the Egyptians. They were to look upon it, and remember what God had said about punishments for their wrongdoing, and about their deliverance.

It was a sign that He would send them a great deliverer. Up to 1882 the promise had never been fulfilled, but in that year Great Britain liberated Egypt and the prophecy came true. Further, the promise to Abraham that his seed should possess the land from the Euphrates to the river of Egypt came true also, and his seed hold it to-day. Egypt has not returned to the Lord, so there remains a fulfilment yet to come. The speaker referred to the highway mentioned in verse 23, and this began to be fulfilled during the last war by British troops. Isaiah's highway exists to-day, and the speaker has travelled comfortably along it.

The whole land of promise is under the rule of Britain-Israel to-day.

The last verse says, "Blessed be Egypt my people," and the speaker told us that this refers to the original Egyptians, before the Hamitic period in Egypt; they were God's people, and the land is dear to Him.

Egypt will therefore be restored and saved.

* * *

The Rev. W. H. Stuart-Fox, M.A., took us back to the night of Belshazzar's feast, when the mystic writing on the wall was seen. Our Lord rebuked the Church because they neglected to read the writing on the wall, and the Church to day is similarly guilty. Some great systems are now condemned by that great finger, notably Romanism, Spiritism, Bolshevism, etc.

The speaker referred to the recent attempts of spiritualists to secure legislation to permit their mediumistic practices. Our Israel constitution cannot be so amended if we remain true to God's commands. The speaker referred to the recent attempt to introduce monkey glands into the human physique and strongly condemned it.

It is time Britain stood firmly against the Church of Rome. She is permitted to make progress in our Empire while she is losing ground in all other nations. We are under the shadow of Babylon, and must return to our Israel God and His eternal law. God's Kingdom must come, and the wicked systems now so powerful must of necessity be overthrown.

Let them read the writing on the wall.

THURSDAY EVENING.

Chairman, the Rev. G. H. Lancaster, M.A. Prayer was offered by the Rev. E. J. Springett and Scripture read by the Rev. J. T. Childs.

The Chairman substituted for Col. Gosset, who was ill, and the meeting joined the Chairman in expressing our sympathy with Col. and Mrs. Gosset. Remarking upon the 67th Psalm, the Chairman said the Psalm was full of British-Israel teaching. In Germany this summer the Chairman saw a placard stating "Germany's Grip of the World." Britain is to grip the world for Jesus Christ, and, as the Psalm states, "God will bless us, and all the ends of the earth shall fear Him." We are not to mind the opposition, for it is simply an expression of the ignorance which exists as to God's revealed Word.

* * *

Mr. David Davidson, of Great Pyramid fame, said he was not here to make a defence, for the Pyramid needed no defence. Those who had misrepresented the Pyramid teaching were really on their defence. All the Pyramid prophecies had been demonstrated up to the present moment. He accepted responsibility for fixing the date, May 29th, but he had not stated what events would transpire. Others had made him appear to have said many absurd things.

Mr. Davidson quoted from various leading newspapers, showing that the writers saw that Britain had entered a great tribulation at the end of May last.

He had never prophesied Armageddon to begin on May 29th, for he had carefully avoided such a statement.

The speaker explained what he understood the Antechamber to indicate—a hand of restraint holding back the coming trouble until May 29th. The speaker referred to the foolish ridicule and intolerance which we meet continually. Truth will in the end prove itself and win through.

He went on to speak of the purpose of the Great Pyramid, and dealt with some of its general features. It is not a tomb; it was not built to enshrine knowledge which had been acquired by its builders; it was built and designed to enshrine a Divine revelation, a message of warning to modern times and one of hope. Its essential message is that Jesus Christ is the real source and guide of the life of man, delivered in terms of modern scholarship. Its message was revealed surely to its

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builders by its Divine Architect. The speaker quoted from his book a warning he wrote four and a half years ago which has been ignored and overlooked by those who have misrepresented his statements. He argued that no prophecy interferes with man's free will, but shows God's foreknowledge as to how man will use his free will. God indicates His foreknowledge to man, and generally the full meaning of the prophecy is not understood until the event has taken place. The speaker then showed that real trouble exists, principally in the industrial districts, and all agree that a critical phase of such trouble was entered upon at the end of May last. He thought we were to learn the worthlessness of gold unless a man can work, and we were going to experience serious differences in the economic and financial spheres. The basic industries were suffering severely. He thought the Government responsibility was very great, and the question should be above all Party politics. Every Party knew the seriousness of the situation. It was a national crisis comparable with the Great War itself. Four and a half years ago he had prophesied a critical stage in industry, and the events proved the truth of that prophecy.

All financial experts believed 1928 would see a great improvement in our trade and a turning-point in industry, but, instead, there had been a great lapse since the end of May.

We are bearing the burden of the world's troubles.

Our physical man-power will fail unless spiritual man-power is put behind it.

Jesus Christ is coming to put us right, and we shall then be through the Low Passage indicating tribulation.

We shall come through, a purified race, ready for the age of the Kingdom of Christ on earth.

The Rev. Pascoe Goard, who followed, rightly interpreted our thought when he said Mr. Davidson had given us a wonderful address from two documents, the Bible and the Great Pyramid. Any man who refused to believe in the miraculous and the supernatural put himself outside the understanding of God's great plan. The Pyramid teaches that the Celto-Saxon race is the Israel of prophecy; also that from 1914 to 1936 this race would pass through a period of tribulation which would end in their redemption and deliverance.

The speaker then led us to the Mount of Transfiguration, which shows the scale on which the earth shall be governed—by Our Lord and His Israel servants.

Elias did not restore anything when he came as John the Baptist, so he will return and restore all things as Our Lord said. Mr. Goard showed a striking parallel between Elijah's experience with Ahab and the tribulation of to-day. In order to bring Israel back to God both Moses and Elijah will return, and the experience of Mount Carmel will be repeated.

The tribulation is foretold by many of the prophets, and they see the trouble end when Israel returns to God, and calls upon Him. Some apt passages were quoted. Britain must lead the way in the renewing of the earth. Mr. Goard reviewed the conditions of the world:—the Jew amassing wealth; the German conquering the markets of the world; the British enquiring their way back to truth and God. The trouble will increase, must increase, until we open our eyes. Britain must face her new task, the reformation of the world. Her people are destined for greater work than digging coal. God is surely going to compel our people to go out into the larger Empire which He has given us, to develop and build a new world.

And there they must not only develop the land but establish Christian communities. We are being led through the last stage to victory, and the Divine purpose will be fulfilled. The great cause of our darkness is the fact that some of the shepherds of Israel have not preached the Word of God, but the traditions of men. The teachers of to-day could, if they would, rapidly lead the nation back to God, but if they fail God will raise up other shepherds to take their places.

J. J. M.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE have the pleasure to announce that the Rev. Pascoe Goard and Professor Edward Odlum will each deliver four important addresses at the Great Hall of the Church House, Great Smith Street, Westminster, on Thursday and Friday next, October 18th and 19th, afternoons at 2.45, and evenings at 8 o'clock. We beg that our readers will do their very best to make these meetings widely known. Please note advertisement on page ii of cover.

* * *

We greatly regret the absence from the Congress of the Revs. Arthur Pritchard, M.A., R. G. F. Waddington, M.A., and Col. Edward Gosset, owing to illness.

* * *

The Bible Class for Women will be resumed by Mrs. Bell and Miss Alexander on Saturday afternoon, October 20th, at 3 p.m.

* * *

Our Nottingham Branch inaugurated their winter session with special meetings addressed by the Rev. T. H. Whitehouse, on September 27th and 28th. There was an excellent attendance at each of the four meetings, at one of which the Vicar of All Saints' Church was present. The Nottingham meetings are held at Friar Lane Schools on the second and fourth Thursdays, at 7.30.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARRY, The Sailors' Rest, Thompson Street, Monday, 15th, at 7.30. Rev. Joseph Gay, A.T.S.
BATTERSEA, 195, Lavender Hill, Tuesday, 16th, at 8. Mr. Proctor, F.R.S.L.
BRIGHTON, Athenæum Hall, North Street, Friday, 19th, at 3 and 8. Mr. J. J. Morey.
CHATHAM, Royal Navy House, Thursday, 18th, at 3 and 8. Mr. John Leech, K.C., and Mr. J. J. Morey.
DARLINGTON, Mechanics' Institute, Wednesday, 17th, at 7.30. Rev. R. G. F. Waddington, M.A.
DURHAM, Windsor Cafe, Market Place, Thursday, 18th, at 7.30. Rev. R. G. F. Waddington, M.A.
EASTBOURNE, Saffron Rooms, Monday, 15th, at 3 and 8. Mr. J. J. Morey.
GLASGOW, Christian Institute, Sunday, 21st, at 6.30. Mr. Thomas Dykes.
MERTHYR, The Mission Room, 54, Castle Street, Wednesday, 17th, at 7.30. Rev. Joseph Gay, A.T.S.
RHYMNEY, British-Israel Hall, Tuesday, 16th, at 7.
RYE, The Monastery, Monday, 15th, at 7.30. Rev. G. H. Lancaster, M.A.
ST. LEONARDS-ON-SEA, Masonic Hall, Tuesday, 16th. Rev. G. H. Lancaster, M.A.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 17th, at 7.30.
TEIGNMOUTH, Town Hall, Tuesday, 16th, at 7.30. Rev. Canon Savage, M.A.

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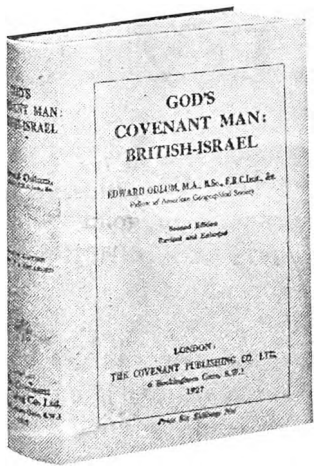
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THE NATIONAL

MESSAGE & BANNER

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

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

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CONTENTS.

	PAGE
THE CONGRESS—1928. By the Rev. W. Pascoe Goard, F.R.G.S.	657
THE BRITISH-ISRAEL CONGRESS. Opening Meeting, Monday Afternoon, October 1st :—	
ADDRESS BY MAJOR J. KNOWLES, O.B.E.	659
ADDRESS BY THE REV. W. PASCOE GOARD	660
ADDRESS BY THE REV. DR. LINCOLN MCCONNELL	661
ADDRESS BY PROFESSOR E. ODLUM	662
CONGRESS NOTES. By the Commissioners :—	
WEDNESDAY EVENING	666
FRIDAY AFTERNOON	666
FRIDAY EVENING	666
SATURDAY AFTERNOON	667
SATURDAY EVENING	668
THE SECRETARY-GENERAL'S NEWS AND NOTES	670

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 CONGRESS—1928.

BY THE REV. W. PASCOE GOARD, F.R.G.S.

ONCE again in Westminster there have gathered from all over the Anglo-Saxon world enthusiastic delegates and visitors to the Annual Congress. It is with delight we have greeted friends from South Africa, New Zealand, Australia, Canada, America, Anglo-Indians, and delegates and visitors from all the provinces of Britain, and distinguished visitors from the United States of America, with a sprinkling from other countries. What wonderful fellowship has been enjoyed in the between-times of the Congress as these visitors have mingled together, lunched together, and had good fellowship during the days of the Congress week !

Two years ago and last year the outstanding executive feature of the Congress was the organization of the work in the Dominion of South Africa. For this purpose the Rev. Maxwell Carnson volunteered, and with his wife and family, accompanied by Mr. and Mrs. Burton—the parents of Mrs. Carnson—as a pioneer band they said " Good-bye " and went to Africa to organize that great field. Whole-heartedly the Council contributed a considerable sum to enable them to get started in that great field, with the assurance from some of South Africa's strong men that they would thereafter sustain the work. Reports from time to time show the progress that undertaking is making. May God bless, and the people support, the work in South Africa.

The present year has been marked by the movement towards complete organization of the work in Canada.

Preliminary steps have been taken to perfect a Dominion organization. This is in the provisional stage at present.

The effort this winter in the Dominion will be to perfect provincial organizations, and it is hoped that provincial organization will be so far advanced as to appoint delegates to a Dominion Conference to be called for May next, so that the provisional organization may be put upon a permanent basis. In view of this great movement in the Dominion of Canada, there came to this Congress an important delegation, consisting of Professor Odlum, who must be looked upon as among the chief of the fathers of the work in the Dominion of Canada ; Mr. and Mrs. Blackaller, from the western gate of the Empire, the capital city of Victoria in British Columbia : Mr. Blackaller is provisional President of the Dominion organization ; Mr. and Mrs. Frame, with their two daughters, from the capital city of Toronto : Mr. Frame being provisional Vice-President of the Dominion organization. The Rev. E. J. Springett, from the capital city of Winnipeg, came as the President of the Manitoba provincial organization ; he is Rector of an important church in the city of Winnipeg.

The writer had the privilege of accompanying this delegation on his return from his home city, Vancouver, B.C.

These delegates entered with zest and pleasure into the activities of the Congress, gathering information and enthusiasm on every hand, and contributing materially by their fellowship and by their inspiring addresses to the success of the Congress.

A luncheon with the President, the Secretary-General and the Canadian delegation was rich with wise consultation, and it is hoped that when the provinces send their delegates to

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the Dominion organization meeting in May, one of the general officers of the parent body will visit the Dominion and attend the Conference.

Next in importance to this, and promising to be of prime importance, was an important group of visitors from the United States, chief among whom, from the B.-I. standpoint, was the Rev. Lincoln McConnell, of Florida, U.S.A. Dr. McConnell's personality and characteristic addresses stood with easy prominence among the many home and overseas visitors. His breezy, genial messages, filled with the power of the full Gospel, greatly impressed and cheered the whole gathering; and his inimitable conversations instructed and enlightened every group into which from time to time he mingled.

Dr. McConnell is a friend and associate of Dr. Fowler Ham, who was such a welcome visitor two years ago. Dr. McConnell is a stalwart, uncompromising preacher of the Gospel of the Kingdom and of Grace; a fundamental British-Israelite, he is an host in himself, or, as we should say in the West, a whole team and the dog under the wagon. He is one of a group among many groups who are introducing and upholding British-Israel Truth in the United States. It is eminently desirable that all these groups should be brought together. It must be remembered that the United States is as large as Europe, and as diversified; but, unlike Europe, it is bound together by the English tongue, by the Common Law, and by common literature. Perhaps no centre can so easily bring these groups together as our Headquarters in London, through our correspondence with all these groups, and the agency of THE NATIONAL MESSAGE. To this end Mr. Howard Rand, LL.B., of Haverhill, Mass., U.S.A., came to us a year ago and spent six months in getting into step with our organization and methods of working, with a view to devoting his time and energy to the work of bringing together the organizations and forming new Branches in the United States of America. He has returned full of zeal, and entered upon his task, having already secured the hearty goodwill of the Anglo-Israelites of New England and of Ontario.

Great Britain will not attempt any organization in the United States, but the good offices of Headquarters are available to the leaders in the United States to help them in initial meetings, which after their organization will be carried forward with a driving power second to none. We hope this may be the outstanding feature of executive work for the coming year as Canadian organization is this year.

At home the outstanding feature of this year's Congress was the emergence of the clerical and ministerial forces, who, with firm hand and certain voice, supported the Congress all through, and assumed complete responsibility for the second day of the great Congress. The galaxy of clergymen and ministers which appeared upon our platform on that day numbered far more than those whose voice could be heard because of time limitation. The testimonies given during the time available will be duly reported in the pages of THE NATIONAL MESSAGE; but the presence and silent witness, as far as the platform is concerned, and the hearty strong lead in the conversations of the between-time hours, given by the many clerical men present, added a body and sense of stability to the work of the Congress above what has been experienced before.

By actual information at hand we are led to the conclusion that for every Commissioner the Federation has been enabled to put into the field to devote his full time to our work and evangel, ten clergymen and ministers have taken up and are fearlessly proclaiming the Gospel of the Kingdom. This is as it should be; the great facts of British-Israel Truth are being introduced as a stream of living water into the pulpits of the country and into the church work.

The work of the Commissioners, led by Mr. John Leech, K.C., during the last year, has been wonderfully fruitful, and the effects have been manifested in the Congress this year. The story of their activities and experiences, if written by a master of narrative, would make very fascinating reading. Reports of their activities will be found in other columns of THE NATIONAL MESSAGE, from time to time.

Turning now to the written message, we have to thank God indeed for the great success which has attended this part of the Movement. The Covenant Publishing Company has fought its way in the face of the greatest possible difficulties to a place among the publishing houses of this great city of London. It is now firmly established as a permanent, going concern, which has justified the faith of those who contributed or invested the initial capital which has made the work of that department possible. The Covenant Publishing Company has sent out something like ten million items of literature in book and pamphlet form, and yet has assets sufficient to cover the initial investment of the shareholders. The energy and devotion of the President and Directors, of the Secretary and staff, which has made this possible, are to be highly appreciated. It needs only the loyal co-operation and support of our British-Israel constituency in buying and distributing the literature produced by the Covenant Publishing Company to multiply the powerful influence of this wing of our organization. Remember that great Societies who misunderstand our Truth are using monies contributed for the spreading of the truths of the Gospel to obstruct and hinder this work; not until their somewhat lazy minds take the trouble to find out the work we are really doing, instead of depending upon their grotesque imaginations of things we are *not* doing, will they understand that they are using monies contributed for the spread of the Gospel to hinder the preaching of the Gospel. When they wake up to this fact, being honest although prejudiced men, their repentance will, no doubt, be sincere; but in the meantime we have to proceed against the current of their opposition.

We write this in the hope that it will meet the eye of some who are responsible for misapprehending and therefore misrepresenting our work; and even though it should first stir them to anger, no doubt it will cause them, being honest, to come to Headquarters for actual information and knowledge of facts. When they do this, they will become our friends and supporters, as we are the friends and supporters of everyone who in any degree preaches the Gospel of Our Lord.

We thank God for the stream of testimony to the fact that THE NATIONAL MESSAGE AND BANNER is carrying a stream of

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light and comfort to the ends of the earth. For instance—and we speak this with sincere gratitude—there came to us in the Church House on Saturday night a gentleman who said something as follows: "I have come a journey of 500 miles for the one purpose of meeting you to bear the greetings and thanks of an aged relative, now 85 years old, for the comfort that has come through the pages of THE NATIONAL MESSAGE, and to say that, although it will not be possible for her to meet us face to face here, she will be waiting on the other side to meet and convey her thanks in person." Through these pages we respond to that greeting and accept that appointment, never doubting that there will be much happy conversation over the childhood of eternal life spent in this earthly sphere when the beginnings of things eternal are experienced. How could one but have a heart full of gratitude for such a message carried at such a cost!

The publication has cost much labour and somewhat more in money for printers' bills than has come in for subscriptions and advertising. This amount would have been made up, and more, if we felt free to open our advertising pages to a wider range of advertisement, but the character of the paper and its message leads us to debar very wide fields of advertising from our columns. Therefore we ask our friends to push the circulation, and if there is anything in the way of currency of the realm likely to be rusted through non-use, send it forward as a contribution and we will guarantee its productive investment in the Kingdom.

Under the leadership of President Major James Knowles, O.B.E., and Secretary-General Herbert Garrison, F.R.G.S., F.R.C.I., the work has gone forward. The Council are aware that their success has depended upon the devoted administration and activities of these two officers of the Federation; especially has Mr. Garrison given up his life absolutely, and most successfully, to the administration of the work of the Federation. That his energies have not been spent in vain, the present standing of the work is a demonstration.

The work of the President, Secretary-General and Council, embracing the whole responsibility during the last year, has been onerous, and the responsibility heavy. Outside the work of the Covenant Publishing Company and NATIONAL MESSAGE, somewhat over £10,000 have been expended in pushing our work at home and abroad. For this we have to thank a comparatively small group of liberal contributors; never did they invest money to such great purpose; they have made possible all that has been achieved, for, in spite of personal devotion and devoted energy, the world is so commercialized as to lay a financial barrier to be surmounted in the pathway of every enterprise, sacred as well as secular. It has been the function of the Council and Executive, made up of large contributors, to translate the amounts so furnished into the intellectual and spiritual force of the Movement. We are safe in saying what many practical men have assured us, that no other such organization has accomplished such great results with such limited means.

We are facing the future with faith in God and faith in you, that the £10,000 required for the year's work will be forthcoming.

Secretary-General Garrison, with rare courage personally undertook to raise this amount, trusting in God's help and the generosity of our people to enable him to do so. Our slogan again this year is

"HALLELUJAH, FOR THE LORD GOD OMNIPOTENT REIGNETH,"

and, so reigning, He has honoured us with a place among the ministers of His Kingdom and of His Grace. This applies to the most humble follower of His, and worker in His vineyard.

May God make the Congress year upon which we have entered tenfold more fruitful than the last.

THE BRITISH-ISRAEL CONGRESS.

OPENING MEETING,

MONDAY AFTERNOON, OCTOBER 1ST.

MAJOR J. KNOWLES, O.B.E. (President of the B.-I.-W.F.), said: Ladies and Gentlemen,—There is one thing I am sure you would like us to do before we proceed any further with this meeting, and that is to send a telegram of loyal, respectful greeting to His Majesty the King and to Her Majesty the Queen. (Applause.)

To-day we are commencing our Ninth Conference. We are particularly fortunate this year in having a number of speakers whom many of you here to-day have not had the opportunity of hearing. Among them I would mention Professor E. Odlum, of Vancouver, who delighted us all with his addresses at our Congress of 1921, and with whose writings many of you are familiar. Then I would mention Dr. Lincoln McConnell, who gave us such an eloquent address here last week, and who has postponed his return to the United States in order to be with us to-day and to-morrow. Next I should like to mention Mr. W. H. Blackaller, President of the Canadian British-Israel Federation; the Rev. E. J. Springett, President of our Winnipeg Branch; and Mr. S. J. Frame, Vice-President of the Canadian British-Israel Federation. Then, of course, there is the Rev. Pascoe Goard. He is our great teacher and writer in THE NATIONAL MESSAGE, who has just returned from Canada, and whom we are always delighted to see amongst us. We are sorry that Mrs. Goard was unable to accompany him this year.

Now I expect there are some in the audience who are new to this teaching, and who may have come to find out just what it is. Unfortunately it is not possible to say all there is to say on such a vast subject in one short address, and most of our speakers necessarily assume that the majority of their hearers are familiar with the Truths on which our teaching is based. For example, we do not, as a rule, during Congress week devote much time to proving that Britain and America are the modern representatives of the Israel of the Bible. We maintain that that thesis has been proved to the satisfaction of all, or nearly all, of those present. Any who are not yet satisfied on this point are recommended to study the literature which can be obtained at the bookstall. What we are mainly concerned with now are the consequences of that identity. One of the consequences which is of vital importance is that all the promises made by God to His people Israel have been, or are in course of being, fulfilled. We are, therefore, justified in believing that the writers of the Books of the Bible were inspired by God, and foretold events of which they could, otherwise, have had no

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knowledge. By showing how and when the prophecies of the Bible have been fulfilled, we are able to meet the critics who deny that there is anything in the Bible beyond a record of myths and legends. Many critics of the Bible are found amongst so-called scientists; and I was delighted to read a sermon preached by Sir Oliver Lodge, one of the greatest living scientists, during the visit of the British Association to Glasgow last August, in which he said, "To say anything else than truth is blasphemy to the spirit of science. But the great man of science never pretends that he is denying the other side of things. Modern discoveries do not throw away or discredit this accumulated witness of humanity." He went on to say, "When we detect rational arrangement under a complete system of law and order in the inorganic world, the world of atoms, planets, and suns, when we perceive that the laws of mind and spirit are followed throughout the whole extent of the universe, most of us are led to postulate the existence of some great Mind which governs and understands it all." That is Sir Oliver Lodge's testimony to the Bible. In other words, the universe is governed by definite laws which must have originated from God Himself. Now God made certain definite promises to Abraham, Jacob, David and their descendants, which we can show have been literally fulfilled in our race. We are, therefore, justified in claiming that the Bible is inspired, and we can feel confidence that its critics will, in due course, be forced to admit their error.

The Rev. Wm. Pascoe Goard.

Mr. President, Fathers and Brethren of the Movement, Fellow Citizens of the Great Commonwealth of Israel. I am sure that it is with delight that we gather after a wonderful year of experience and activity to meet again in our Congress week in this remarkable geographical centre, from which radiate activities and interests such as do not radiate from any other centre on this earth of ours. That wonderful Scripture that has been so beautifully read in our hearing this afternoon might strike the keynote of our Congress: "The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, night unto night showeth knowledge." And surely in all the recorded history of the earth no days utter more profound speech in clearer language than the days in which we are living now.

We have been busy during the last years, and are busy still, in presenting anew a forgotten fact to the company of nations that form the Anglo-Saxon community of nations, and to the rest of the nations of mankind; and that fact is this—*the Celto-Saxon of to-day, pivoting upon Great Britain and the Empire, constitutes the Israel of prophecy.*

I am quite aware that many will put a question note, at first, to that statement, and will say, "If that be the case, where does the Jew come in?" Well, from this particular standpoint, and just at this particular time, the Jew does not come in! Why? Because the Jew forms the basis of another national organization. That is historic. Every scholar, and especially every professor and minister, should know it. In fact, every theological professor and minister does know that in 975 B.C. two nations were organized. The one was *the Kingdom of Judah*; the other was *the Kingdom of Israel.* Everyone knows the fact, whether he has related it, or not, that in the Kingdom of Israel, so constituted, *there was not a Tribe of Judah, and never has been since.* Now that is fact. Let all the dust possible be raised, but you can no more stir that fact than you can stir the Rock of Gibraltar. In the Kingdom of Israel established in 975 B.C. there were Ten Tribes, amongst which was not the Tribe of Judah. *The Tribe of Judah was the basis of another of God's national organizations.*

To that nation Israel prophets were sent with a national message, a wonderful message. Part of it was given to them in their dwelling-place in Palestine. Part of it followed them, for instance, by the prophetic missionary journeys of Ezekiel, to the land of their captivity in Asia. Part of it fore-ran them into "the Isles," north and west from Jerusalem, which history and prophecy unite in telling was the dwelling-place in which we are gathered to-day.

Keeping the line of prophecy clearly along the track of God's Ten Tribe Kingdom Israel, we are able to take secular history as one column, and sacred prophecy as the other column, and demonstrate that in outline and detail every covenant, every promise, every prophecy made to Israel has been fulfilled, or is in process of fulfilment in Celto-Saxon history. The critic may talk, without these elements being taken into consideration, until he goes down into the grave in darkness, believing in his soul that there is nothing in the history and the prophecies of this Book that is vital to us—but that will not affect the fact one iota. The fact is that ours is a Covenant-keeping God and He makes good His word in every case.

Religious Revivals in Israel and Judah.

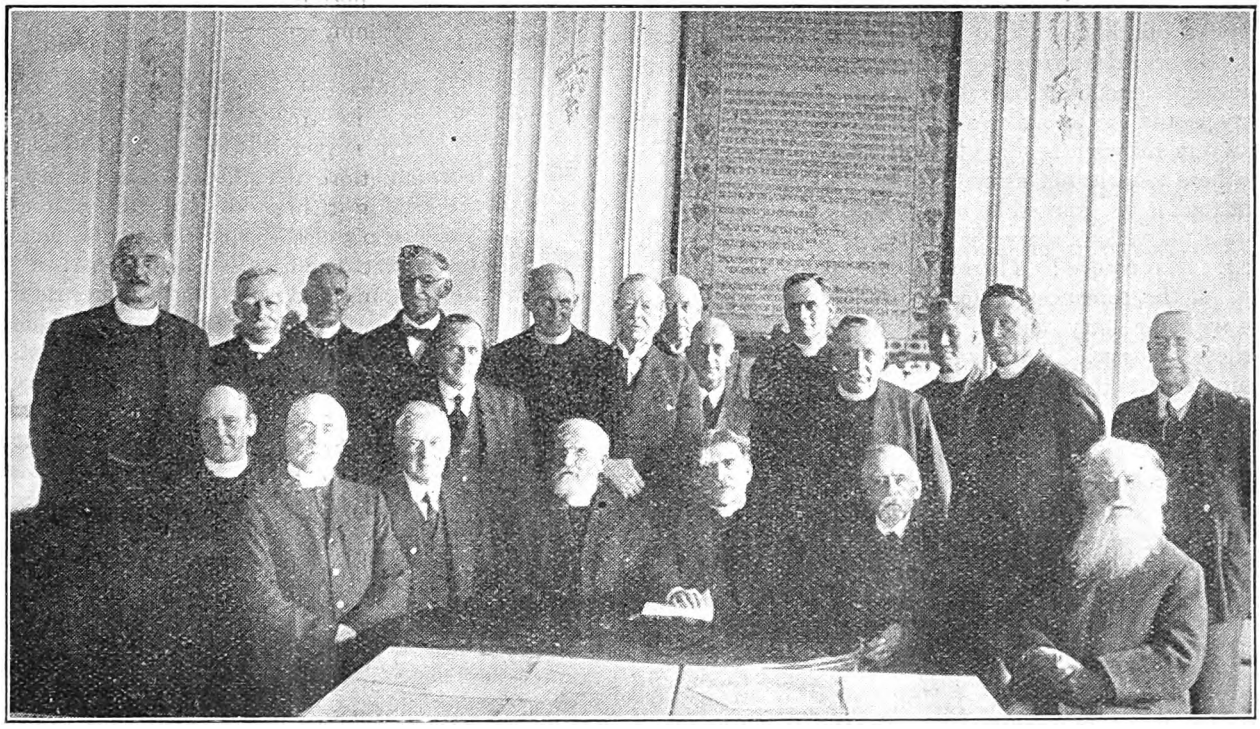
We turn to the Word of God, and read of wonderful revivals in the times of the prophets. For instance, there was a wonderful revival in the time of the good King Josiah. It may be that we shall take up a consideration of that. It was a revival of the knowledge of God and of the worship of God. It was a revival of the consciousness of the Spirit of God in the midst of the nations. But what was the course the revival took? It was this—that the good King Josiah leading that revival in Judah established in every city two judges. Not two preachers. He commissioned these as Supreme Court judges, acting in his name, to judge between blood and blood. That is to say, if one man had slain his brother, and the avenger of blood was after him, the judges intervened, weighed the situation, and gave judgment, which involved capital punishment. But there was a greater matter than this, viz., to judge *between the law* and *the commandments, statutes and judgments of Jehovah.* Take in the consequence of that. The great revival called the law of the land before the bar of God, and here judgments were rendered *between the law and the commandments, statutes and judgments of the Lord.* Think you, friends, that in these days it is not necessary to have some governing principle that shall defend the rights of God's people in the courts of justice, and the administration of law? Think you, is it not necessary that this authority shall control irresponsible statute-making organizations and Parliament?

There is again a tremendous revival sweeping over the world. Nothing has been like it since the Day of Pentecost. What is it? The revival of the law of the Lord, the spreading of that law among the nations of mankind. In 1800 Anglo-Saxons alone held the Common Law. The Jews had it in their

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synagogues as a sacred thing to be preserved in their books. But because they were subject to the laws of every country, and had not the power to administer, they kept it as a sacred trust, not administered by them. But in the Anglo-Saxon countries it has existed from the beginning, for the law of the Lord was administered upon this very site one thousand years before Christ. In 1800, just yesterday, 128 years ago to be exact, some sixteen millions held to the Common Law of the Lord. What to-day? Those sixteen millions have become 160 millions administering that law in every court of justice, and by their influence they have spread it among the nations of the earth until to-day 650 millions take the Book in hand, and call upon God to help them to speak the truth, the whole truth, and nothing but the truth.

The remaining nations of the world to-day are holding



CLERGY AND MINISTERS AT THE CLERICAL AND MINISTERIAL CONFERENCE AT HEADQUARTERS ON OCTOBER 2nd.

Photo by Rev. Joseph Gay. *(Several members were absent owing to illness.)*

counsel together with a view to making the Common Law of Britain the universal law in the earth.

And then let us consider the absolute matter-of-fact presence still of Jehovah, the God and King of Israel. Friends, there has been a great Church gathering in this land, and their conclusions have gone into the public Press, in which they have denied the supernatural and the miraculous. We affirm and believe in the supernatural and the miraculous. But if that is all we can do, then God help us. If that is all we can do, we are in a worse position than those who deny the supernatural and the miraculous.

What, then, is our position? In the Name of Almighty God we undertake *to administer the living power of the supernatural and the miraculous*, and God has called His ministers of the Gospel to nothing less. A loved one is sick; for that loved one we kneel to pray. What do we mean? We mean that by faith we lay hold upon the superhuman God to make bare His arm in the restoration and healing of the sick one. Do we make that prayer and, making it, deny the supernatural? Then ask the question of your own heart—what kind of persons are we? for such an action coupled with such a denial would appear to be hypocrisy. May God help us this week to kneel before the Lord our God with the prayer that He will endue us with that Christian heritage which makes prayer, for instance, a living reality; a reality which moves the arm of Almighty God, and administers the power of the supernatural. Also, in connection with the nation, let us pray our way through dangers, pray our way in the midst of enemies, and, in the Name of Almighty God, "run through a troop, and leap over a wall." Thank God, something of the reality of the Gospe of the Old Testament and the New Testament has come back to us again. May we breathe that reality until our spirits are renewed and filled with the consciousness of the Divine presence and power.

The Rev. Dr. LINCOLN MCCONNELL.

I have looked forward with keen anticipation to attending this Congress. I do not know just what I am going to say, for these men have stolen my thunder. I am reminded of a Georgian farmer who advertised for summer boarders. He had a big place, but he did not have much money, so he opened his home, and some people came. And, among others, a scholarly gentleman, who was always reading Plato. This old farmer saw this man continuously engrossed

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in a book, and one day when the gentleman laid the book down and went for a walk, the farmer sat down and began to read it. When the gentleman came back he said, "How did you like that book?" "Well," the farmer replied, "I like it fine. I did not know of that fellow Plato before. But he has got hold of some of my ideas somehow and somewhere." And I think Mr. Goard must have got hold of some of my ideas; or shall I put it the other way round?

There is just one phrase that is prominently in my mind which I would like to be the basis of what I am going to say. The greatest story in the world is the subject in my mind. A compatriot of mine wrote of "The Greatest Romance of all History." I had experience in my earlier manhood in the law business. I have attended the trials of a great many important cases—I mean just as a spectator. Those I participated in were not so important. And I could not but think of this Congress as a pleading to Great Britain as a jury, and of these admirably-equipped attorneys for the case day by day presenting their arguments and their facts to you. All I would hope to do to-day would be to make a little preliminary statement, as the lawyers are wont to do. It is just possible that there is someone here who is not as well informed as your splendid President took it for granted he or she was.

This is a marvellous story that I myself never get tired of reviewing. A romance! There is no romance like it in all history. All the romances of history rolled into one do not compare with the story that you will hear from this platform during these six days. Nothing has ever come to the mind of man comparable to it. No human mind ever invented such a story. No man was dramatist enough to conceive of such a plot. No man was intellectual enough, capable enough, highly-informed enough, to put into words and to conceive the action that is found in this marvellous drama that we know to-day as the recovery of the identity of the Lost Tribes. It starts far back in the mind of God Himself. We can look back and see that the great God not only had planned for every planet as well as ours, but that He had a definite plan for the conduct of mankind on this planet; and He took out the best possible of the whole human family, and selected them, and said, "I am going to bless the earth through you." Follow this story. I am speaking from the standpoint of at least one who claims to know the rules of evidence. I happen to have had a good many years' experience in formulating cases, and presenting them for trial, but I have never, in the many years I have been connected with courts, seen any case so easily proved as is the case for British-Israel. I could take a jury of twelve Modernists of the ripest kind, and, if they were honest, they would step into the jury box, and would say, I have no bias or prejudice resting on my mind for or against, and I am willing to know, and anxious to give my verdict in harmony with the evidence adduced as it shall be such by the principles of the law applied. There is no such thing as an absolutely honest, unbiased mind considering the data concerning the identity of British peoples and not see that the case is made overwhelmingly clear, that despite their submergence in the days behind, despite the many blunders they have made, and the black stains they have upon their British history, yet they are, after all, those very people whom God destined to be an ultimate blessing to the families of the earth. No case could be so easily proved as that is.

I am assuming you know the ordinary principles of the Common Law. I am not going to accentuate it by restating them. It was this that convinced me, a sceptic and an agnostic, that there is more than mere accident in this thing. Many years ago I got hold of Professor Totten's book, "The Romance of History." People said to me, "You do not think there is anything in that, do you?" My reply was, "Don't say there is not until you have investigated it, unless you would convince yourself of being an ignoramus or a fool." All you need is just simply to be willing for it to be true. I want to take that as a little touchstone. Are you willing for this to be true? That is the first point in honest mentality. No one can ever hope to see anything clearly unless he is willing that it might be true. How many are there here who would be willing for the statements and the arguments concerning British-Israel to be true? That is the first thing.

I am glad indeed to have a place sitting alongside these great men here; it will be a keen delight to me to listen to them.

Professor E. ODLUM, M.A., B.Sc.

Mr. Chairman and Israelites from many parts of the world,—We may be many things that we do not know we are, and there are many Israelites in the British Empire and in the United States, and in other parts of the world, who do not know it, and who refuse to believe it when they are told. But I address you as Israelites, whether you know it or not, and whether you like it or not.

Now as I have to speak many times during this Congress, I have planned to begin at the foundation, and go slowly from step to step. I have been speaking on this subject for nearly forty years, and my people over on the other side know that I have never got to the end of any one speech yet, so you need not expect me to finish up any address over here! The first thing I want to bring before you is this: I have learned long since that the attitude of the audience is even more important than the attitude and condition of the speaker. Now I want that attitude to be right, and there is only one way of getting it right, and that is by meeting in an attitude of prayer. We cannot accomplish anything great on this earth without prayer in some form or another. Prayer is universal. There is no sane being on earth that does not pray; for asking for the thing that we do not now possess is prayer. Why, the birds pray; the animals pray; and if you were observing botanists you would know that the plants pray daily, reaching out with their leaves, with their roots, after something to nourish their body and to nourish their fruit. Oh, yes, prayer is universal. The scientists readily admit, if they understand language—and they do—that they pray. When a man goes into the realm of chemistry or zoology, or any of the other sciences, and begins to search for some truth, that man, that woman, is praying. There is nothing more universal amongst men, and in the realm of organic life, than prayer. So I ask you now in your hearts to give me your prayers that I may give to you the best that is in me.

The next thing I would ask you to do—and I hold myself to a certain line this afternoon—is this—empty your heads. Don't come and listen to me, making up your minds all the time that you know everything, because you don't, and I don't. If you conclude at the beginning that you know this whole

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proposition, then you should not have come here. So, for the time being, don't come and listen, having your heads already filled, and having no room in them for what I say. If I had a glass of water, which was full, and I started to put some more in, you can easily see that there would be some spilling around.

The third step brings me a little closer to the particular subject. I see clergymen and ministers on the platform and in the audience, and I meet them constantly in my travels, and I co-operate with them in my own city and province and country. And all the Protestant denominations in Canada open their churches and, most of them, their pulpits to me; and I have been talking in these churches and pulpits for sixty-two years. That is some time! The ministers of my own land know that I do not say anything to hurt them directly or indirectly. I have a tremendous reverence in my heart for the ministers of the world in general. For nineteen hundred years the ministers of the Gospel have stood out as the vanguard for the uplift of humanity and the spiritualization of millions. I say, God bless our ministerial representatives in every part of the Empire, and in every part of the world. God bless our ministers wherever they are. So I want you to know at the beginning that while I know, and you know, that there are a good many ministers at the present time who are bitterly opposed to British-Israel Truth, they are not any further away than I was when a large book was handed to me by a British-Israel teacher. I said to that great, big, Irish Methodist preacher, when he handed me that book, and gave me a little inkling as to what it meant, I said, "You will hear from me a little later." I meant, "You will catch from me something that will trim you down a little." Well, I took it away, and began examining the statements on their own merits. Why should I want to show that a thing was a lie from the beginning? I said, "I will read this, and see how it tallies with the Scripture on the one side, and how it tallies with history on the other." I got about half-way through the book, and came to the conclusion that that man knew more about the subject than I did. And I have been following the subject ever since. It, to me, is one of the biggest propositions I ever touched. It was made clear before my mind, and I have never had a shadow of doubt about it since. One marvellous thing in connection with it at the present time is this—I see it as clearly as I see the argument concerning the first proposition in Euclid or Geometry. Given a straight line it is required to construct on that straight line an equilateral triangle. The majority of you have been over that little proposition. We do a little drawing, and when we are finished we know that the thing is true, and never in all our lifetime have we any further doubt about it. So with any proposition in Geometry or in Algebra, or in the higher realms of mathematics, we know that the thing is true. But the other fellow who does not study it does not know and cannot know till he does study it. And you will be sure to find when you are studying this matter that you are not studying a little subject, but that you are studying something based on the rock of Eternal Truth. Now I could go on for an hour on that line, but I must not stay.

The next matter before me is under the word "design." We know that there is design in the world. The man or woman who denies design denies the object of putting on his or her shoes, or taking food. Look at the little desk on the top of this table. We know without arguing about it that it has been put there, that it has been made a certain shape and a certain size for a purpose. The design is manifest; we do not have to argue about it. And when we look out upon the world of humanity, and upon the world of beasts and birds, and into the celestial regions above us, we know that there is design; it is everywhere manifest. If there be design there in that little desk, there is design too in the universe. Don't you see, it is there. And there must have been a Designer behind it; and there must be a Designer behind all this marvellous work of the universe and the things pertaining to this earth on which we live. If there be a Designer who planned out this earth in connection with the solar system, and gave it its movement round its own axis, and round the sun as the centre, giving us day and night, and the seasons; if there be such a Person, and we admit and believe there is, then, surely, in His designing He would have some plan concerning this portion of His creation, namely, the human family. If He had any design concerning the human family, it would be most natural for Him to make a revelation of His own design or plan concerning that family. And we know that He did give an account of His plan, an outline of His plan concerning the human family from the beginning down to the present time.

Well, when we get to that place we begin to find it easy, we who are teaching on this platform and writing to the Press. We take this Bible to be true, and a revelation to us by the great Architect of the universe. When we look outside of this Bible we look outside to the big Bible produced by the same God; and this Bible must harmonize with the big Bible outside as revealed in the sun, the moon, the stars, the earth, the mountains, the rivers, the valleys, the plants, the animals, and mankind—they must harmonize, because they came from the one great Architect. You see how natural that is. He would not produce something contradictory to Himself; so that He is giving to us a clear notion of what He is doing, and will do in the future. And it is laid down here. I have received a letter from my own home, and I have in that letter an account of the development of the work in my office since I left it. The writer knew that I would understand, and I understand English well enough to have a peep into my own office at Vancouver six thousand miles away from here. Do I doubt that revelation given me in that letter? Our great Heavenly Father has given us a revelation of His will concerning humanity, and it does not contradict anything in the big Bible outside.

The next point I come to is this, and we cannot lay too much emphasis upon it. Men and women constantly, and good men and women too, friends of our Movement, and opponents of our Movement—and one may be as honest as the other—they have said to me again and again, "Why, if what you are teaching is true, God is doing the whole business, and we have nothing to do with it. It is a form of predestination. If He made a people away back yonder, and purposed to do a certain work through that people, then He is going to go straight ahead, and they have no voice, and other people have no voice in the matter, and it is just unconditioned predestination. So far as I read in this Book, so far as I read

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history, so far as I understand the movement of our people in the Empire, in the United States, and in other parts of the world, I recognize one thing, that the people who make legislative enactments for the nations, those who are working in Town Councils, and making by-laws in their cities and towns, the judges on the Bench, and the jurymen sitting listening to the evidence, all proceed on the ground that each man has a free will. We are judged on that ground. Legislation proceeds on that ground. This Book indicates free will at every turn. "Choose ye this day whom ye will serve." At the very beginning of the Old Book it is made clear to Adam and Eve: "Do this and live. Do that and die." Is not that the choice of a free will? From the beginning of the Book you build on that. The nations are building on that. Fathers and mothers deal with their children on that line. Teachers in the Colleges, in the lower and the higher grades of education, proceed on that line. Our Heavenly Father makes it very clear to us that whether we are nations or individuals or communities we must proceed on the ground of *a free choice for ourselves*.

The first feeling in my heart thirty-nine years ago was that God deals with all alike; that He has no selected people, no pets, as some people put it. Well, now, we shall look into that and see. First of all, let us look at ourselves. Does the father or mother in the home deal exactly in the same way with all their children, or do they deal with their children on different lines according to their nature? I taught all grades of children, boys and girls, and those of higher ages. And when I started first I remember well the mistake that I made—I began to deal with the boys and girls as though they all were thinking and living on the same plane. I soon changed that whole plan and adopted the method of dealing with Mary and Johnnie and Tommy and Jack on the ground that there were four different individuals. You see, we are dealing with them as different persons, differing in intellectual value, differing in spiritual value, and differing in physical worth. If we want a certain thing to be done, we find Johnnie or Mary the best we can put our hands on at the time. Now, then, you have some person called the Lord Mayor in this city. I wonder if he got into that position just by chance, or if there was a process of elimination by which one was put on one side, and another, till at last there was one man brought up to stand higher than all the rest in an official capacity. We do not believe in the principle that all are equal; they are not. Our elections, whether they are for cities, or for kingdoms, for empires or for republics, are based on the principle that one man is better than another man under certain conditions and circumstances. I am dealing with the foundation of this whole principle. If you and I are determined to select one man for one work, and another man for another work, if we are determined to do that, then, surely, we would let God do the same thing, and not condemn Him for selecting one person or one nation as against another person or nation *for a particular work!* We try first to select by careful comparison, and having put our finger on that man, or woman, by the same process we elect a man or woman to a particular work and lay the responsibility upon him or her, according to the conditions at the time.

I want to bring before you another difficulty, and it is a big one in the minds of some. I remember a lady saying to me after I had given an address, "Why, what odds to me where I came from? What odds to me who were my ancestors." Well, now, let us look at that a little. The big, wise men among the farming community of the world all try to up-breed their stock. They try to have better animals than their parents had twenty or thirty years ago, and all over the world the wise men and women pride themselves on having animals that have been up-bred, and thus they produce the prized pedigree. There was a line of uplifting instead of a process of down-dropping. You can see what I am at. We take pride in cultivating our grain fields in order to get better grain this year than in the preceding years. In Canada we have followed that business to such an extent that we have done a wonderful thing, we have pushed back northward our grain fields, going farther north now than they did twenty-five years ago. Evolution under the control of the will guided by the mind is a pretty high kind of evolution.

Now we come to another thing. Every little while I see some of those who oppose British-Israel teaching use this kind of statement. Just before I came away, when in the city of Toronto, there was a professor, a minister of the Gospel. He wrote three articles to one of the papers in Toronto attacking our teaching. I had cause to take it up on the platform two or three times. I am only referring to it for one purpose. In one of his articles he quoted a portion from Acts x, 34, where Peter says: "Of a truth I perceive that God is no respecter of persons." Now you know that sounds very good. Peter must have been writing truly if he was speaking under inspiration; but he did not stay there. He said: "Of a truth I perceive that God is no respecter of persons; *but* in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Now do you see what that *but* introduces? God is no respecter of persons. The first thing by itself is not true. It takes the whole statement to convey the truth that Peter was inspired to make. It is all perfectly right when put into its proper environment. It is the same with the words of Christ: "Come unto Me, all ye that are weary and heavy laden." There is no respecter of persons there—all may come. "Let him that is athirst come. And whosoever will, let him take the water of life freely." All are treated alike there. But if they say, "I will not come," what then? That is where the "but" comes in. God then is a respecter of persons; He cannot be otherwise. And the man who says, "No, Lord" is in a different relation to the man who says, "Yes, Lord." They are in two different relations. God is a respecter of one, as against the other. So when you quote such a phrase then be sure and quote the whole statement that is in the mind of the Holy Spirit when given to us through some particular prophet or other person.

Again. I am going to bring before you rather a subtle and difficult proposition. It would be more easy to bring it before a college class than a meeting where there are large numbers that have not specially studied those deep and subtle things pertaining to the effect of the mind upon the body. But you all know enough to get this idea, that according to the prevailing condition of the mind, according to the prevailing condition of the spirit, the body changes and is affected.

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The body must be made a better body if the mind be a better mind. And if the mind is rightly related to God, there must be uplift; it cannot be otherwise. Now we teach that God has called a people out on this earth to go amongst the other peoples of the earth to serve and to uplift, and to give spiritual insight and spiritual power and spiritual life. This, then, brings me to this wonderful subject. There was a time, long ago, when a few men and women and children went from the old Land of Canaan down into Egypt, less than a hundred of them, and their descendants occupied Egypt, and for hundreds of years they lived there until it was time to come out. Abraham's descendants were under promise, under covenant. They went down into Egypt and they lived there, and the time came when God called them out. We must tie up two things here together. God had said to Abraham, "In thee, and in thy seed shall all the families of the earth be blessed." Don't you see when He said that all the families of the earth should be blessed in Abraham and in his seed that it necessarily ties up this thought that Abraham through his seed should be in active communion and relationship *down through the whole ages of human existence*. How could it be otherwise? "In thee, and in thy seed shall all the families of the earth be blessed." And all the way down through the human family Abraham and his seed must be present, and must run parallel with the families of the earth in order to bless them. They were down yonder in servitude, and that is why God sent them down yonder. But in due time He says to Moses, "Bring them out," and they were a big population. Some of our sneering critics say they were just a few tribal peoples who built up a tribal God. They had 600,000 fighting men. The Lord said to Moses, "Go and bring them out." Moses went, and you know all about the story. How that Pharaoh and his courtiers would not let them out. And the Lord says to Moses, "Go and tell them that Israel, My son—that was the whole nation—must come out to serve Me. They are serving you there. I want them out as free people to serve Me." God had said to Abraham, "In thee, and in thy seed shall all the families of the earth be blessed," therefore He had to bring these people out of that kind of service where they could not serve humanity, where they could not get into the big realm of service. Now get that clear in your mind or else you will not understand me. God said, "These people I have selected for Myself, to be My servants." Are they going to be very much puffed up in themselves when they know they are called to be His servants? I have held many responsible positions. Do those positions cause me to become proud? God, my Father, knows that when responsibility came to me I ran away, and hid myself in my little prayer chamber, and talked to Him, and asked Him for help. What man had greater responsibility and higher honour than Moses? He was one of the mightiest men in the history of humanity, yet he was one of the meekest men. I am meeting an argument, because again and again we are told that if we realize our destiny, that we are going to be a proud, high-spirited, vain people. God selected Isaiah, Ezekiel and Paul to do a work for Him. Did it puff them up, or did it bring them down to their knees before their God? These people were being called out for service. Now do you remember the terrific struggle that took place yonder in Egypt? God said to Moses, "Go back once more, and say to Pharaoh, Let My son Israel go free. Let My first-born son go free. If My first-born son be not freed by Pharaoh and his people, Pharaoh's first-born son, and the first-born of his people, and even of his animals, must die."

I want to deal with the word *first-born*. I have emphasized that so as to give you a peep into that strange struggle of the first-born in Egypt. God's first-born son was held in bondage. Pharaoh said, "I won't let him go free." God said, "You will. Your first-born will die, then you will let them go." "*First-born*"—I want to deal with that. I wonder if you can see anything in the history preceding that will indicate the first-born of that people. Was this a people in any sense "first-born"? Have you a picture of these people down in Egypt? Go back to the time of Abraham, and from Abraham to Isaac, and from Isaac to Jacob. Jacob runs away from Esau. And in the course of twenty to twenty-five years he comes back to his own land. His father is still living, and on his way back he gets to the little brook in the mountain, called a ford, or a rivulet, Jabbok. And he learned that down yonder, in the Jordan Valley, his brother, Esau, with four hundred armed men, was near at hand. Esau had learned that Jacob was coming back, and was immensely wealthy. Jacob had good reason to be terrified up yonder in the mountains of Moab. And he did what you and I have done many a time in trouble and fear, he ran away to his Heavenly Father, and he sought His help. He had a terrible night up there in the mountains all alone with his Lord. Oh, how he prayed and struggled, because the lives of his wives and children were dear to him, his property, and his own life, all were at stake; and he told the Lord all about it. At that time he was Jacob the deceiver. Jacob the supplanter. Jacob the keen, hard, cold business man. But as the night passed he got nearer and nearer to the realities of life. He got to understand the deeper principles of living. He got nearer to the heart of the Eternal God his Father, as you and I sometimes have in our best hours. And at last he said, "Father, I cannot let Thee go, I will not let Thee go, unless Thou bless me." Then what a great blessing came to him! He passed from death unto life. He became a new man. He was born again. He was God's first-born son. And so the nation was called God's son because up yonder at the ford Jabbok their ancestor, Jacob, had passed into a new condition of life; he became a new man, and was *God's first-born son*. Then the Lord said to him: "I cannot call you Jacob any longer. You will not be Jacob to Me any longer. You are *Israel* from this time. You are going to rule with Me from henceforth." That is the work of Israel in the earth to-day. Side by side with the Saviour, as the servant of humanity, ruling in the spiritual world; side by side with God, for the purpose of uplifting, but not proud or uplifted in spirit, not puffed up, but very lowly at the feet of the Father. And that is where we should all be this evening.

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CONGRESS NOTES.

BY THE COMMISSIONERS.

WEDNESDAY EVENING.

THE outstanding event at each Congress for many years past has been the public lecture given by Mr. Herbert Garrison, our Secretary-General, on some Empire subject. This year was no exception, and large numbers gathered to hear Mr. Garrison speak upon "Cameos of Dominion." With a double lantern and two screens the pictures were shown in pairs, generally depicting Empire scenes in early and modern times, and thus showing the great progress made. Mr. Garrison took us to Canada, Australia, New Zealand, South Africa and other Empire possessions, and in his accustomed graphic and charming descriptions entertained us while he instructed our minds. Lectures of this nature are most valuable as evidences of the purpose and power of God in the world, and no one could fail to realize that the British Empire was established and developed by God for a great Divine and world-wide purpose.

Our thanks are due to Mr. Garrison for this and other outstanding efforts he is continually making in the interests of our Movement, and for the enlightenment of the British people.

FRIDAY AFTERNOON.

The Rev. Commander Roberts occupied the chair at the afternoon session on the Friday, and made an earnest plea for a sympathetic attitude towards the Jew, especially towards those Associations which are doing such splendid work in seeking the conversion of the Jew throughout Christendom. He pointed out that the Jews, if his source of information was correct, and he had no reason to question that, are coming into the Kingdom by thousands. He gave figures to show that in Poland and elsewhere the Jews are acknowledging Christ as their Saviour and Redeemer. Judah was in this way being prepared "to walk with the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." (Jer. iii, 18.) "We want," said he, with great earnestness, "sympathy with them and for them. If they had only known the Lord of Glory they would never have crucified Him. Many of the children of those who, in ignorance, put Our Lord to death are now seeking Him and acknowledging Him, and in that we do greatly rejoice."

* * *

The Rev. G. H. Lancaster, M.A., took the place of the Rev. Arthur Pritchard, M.A., who was prevented by illness from attending, and gave the first address of the afternoon. He pointed out that Jacob's trouble is not Armageddon, but is before it. Jacob's trouble began in 1914, and would go on until 1934 unless the nation Israel turned to God in true repentance and prayer, in which case the trouble might be considerably shortened. "The foundations of God standeth sure." What God says can never fail. Three points he stressed with great emphasis:

1. God's Word, which was sure and would ever abide.
2. The Empire's witness to that sure Word of God.
3. The work of the Empire, and everyone in the Empire, to establish that sure Word of God in all the nations of the world.

Mr. J. J. Morey, our Southern Commissioner, was the second speaker. He said that he was very often asked all kinds of questions, and suggested that some people might have come to the meeting that afternoon with some of those very questions in their minds and upon their hearts. He dealt with two such questions:—

1. "We cannot understand your materialistic kingdom, for the Kingdom of Christ is spiritual." When these good people speak of the Kingdom of God and the Kingdom of Heaven being spiritual, what did they mean? Did they mean something in the realm of thought without any material expression? Mr. Morey proceeded to show, with his usual clarity, that it was quite impossible to have a spiritual Kingdom without a materialistic expression. He referred to the beautiful material world all round about us, and said that this materialistic world was the means by which God is expressing Himself. The curse of sin is indeed upon the world, but it is going to be lifted one day. The world of nature will come into its place in the spiritual Kingdom of Christ. "A nation, a race, a kingdom; the day is coming when it will be filled with the Spirit. It will then be a Spirit-filled nation, race, kingdom."

"I cannot think of any realm of unclothed spirits. Some body they must have. There must be an outward expression. That is the Kingdom."

"God's method of building His Kingdom in the world is set forth in the Bible. First the king, then the law, then the nation."

Another question with which Mr. Morey dealt was the Second Coming of Our Lord. What do we believe about the rapture of the saints? There is much confusion among many good Christians on this matter. Some hold that Christ comes and takes away His Church from the tribulation. This is not to be found in the Bible. The tribulation began in 1914, and still the Church is here. He went on to show that the purpose of the tribulation was to lead Israel to repentance and faith in her God. After that, Armageddon, the day of God Almighty. "That is what you are going to be saved from," said he. "This is plain enough."

He used the parallel of Israel in Egypt and the Passover night with telling effect, and quoted in that connection Isaiah xxvi, 20-21. This was, doubtless, to many a new quoting and application of that passage, at the same time quite convincing.

* * *

The Rev. Pascoe Goard followed with a very telling address based upon the opening verses of St. John xiv. He enlarged, in his inimitable way, three points:—(1) The testimony of Jesus Christ to Himself; (2) The testimony of Christ to the Holy Ghost; and (3) The testimony of the Holy Ghost to sin, righteousness, and judgment to come.

A very profitable session was brought to a close by the singing of the Doxology and the National Anthem.

FRIDAY EVENING.

Major Richard Rigg, O.B.E., presided. Prayer was offered by the Rev. W. H. Stuart-Fox, M.A., and Scripture read by the Rev. David Oake.

The Chairman was a firm believer in the British Empire, and paid a tribute to Mr. Garrison's Empire Lectures of the last twenty-five years. B.-I. teaching had strengthened his

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belief. Evidences abound that Britain is Israel, to do Israel's work, to remain a nation for ever, and never to be moved. We possess the precious Israel stone ; we are proud to have the House of David on our throne ; we have the Israel heraldry ; we hold the gateways of the world ; we control the seas ; we hold the symbol of Ephraim, the birthright tribe. The Covenant promises are being fulfilled in our land. The first Christian Church was built here, and the British Church became the Mother-Church of the world. As in Israel of old, our Church is national, and the Bible is our national Book. Our people have lost their Israel ideals, are being led into scepticism, communism and modernism, and the nation needs to be called to prayer.

In British-Israel Truth there lies the remedy for our national ills ; it will bring us back to God, and we must stand firm in our faith until our nation is aroused to its heritage and responsibility. He looked forward with assurance to the return of Our Lord, when the Israel race will come to its true place in the life of the world.

* * *

Prof. Odlum, M.A., took the rostrum and addressed us on the subject of the wanderings of Israel from Palestine to Britain.

A historian writing British history 2,000 years hence would find in his researches Londoners, Cornwallians, Lancastrians, Yorkshiremen, Vancouverites, Winnipeggers, etc., etc., and might wonder who all these sections or races were. Precisely similar conditions existed 2,000 years ago, when Israel and Judah were divided into sections upon emerging from their captive lands. As the British people to-day are known by many names, so were the Israelites of long ago.

The speaker showed that some of the Israel people were known as Kumri, others as Sacæ, Scythians, Goths and Getæ. Herodotus, Huxley, Rawlinson and other historians were quoted to prove that all these were known to be one and the same race. This list brings Israel into Europe down to A.D. 1100.

When Israel went into captivity they went to Assyria, Media, Armenia, and some of that region became known as Saacland or Sakland. The name of Isaac or Saac is found in many forms in that early period, from 720 B.C. onward. " In Isaac shall thy seed be called."

In 705 B.C. they got their liberty and began to spread out westward. They were a powerful, fighting race ; they fought many battles, and in 619 B.C. conquered and destroyed Nineveh. Israel was breaking the Assyrian Power about the same time as Nebuchadnezzar was attacking the Kingdom of Judah.

They were known as the Sak Goloths at that time. They trekked westward, and in Europe came into contact with other sections of Israel, and the speaker showed how they again sub-divided into sections which bore names well known to modern historians. Some were known as the Hill Saxons, the Highlanders of their day. Here probably is the origin of the term. Prof. Odlum traced some of the Saac peoples eastward, and showed that ancient Parthia was built by them and was, therefore, an Israel kingdom. Others fled before Alexander's army to Siberia, but later they returned through China and formed the kingdom of Afghanistan. The speaker believed that it is no accident that an Israel race is adjacent to India, and that the Afghans will doubtless join with Britain in the coming world struggle. Others were traced into the Western Roman Empire, led by Theodoric, the Goth, and eventually conquered Rome. The Visi Goths obtained power in Spain and Portugal, and others came over into the British Isles. Various sections of these people came into Britain as Anglo-Saxons, Danes, Jutes and Normans.

The Professor gave us a most exhaustive and learned statement, which was followed closely and greatly enjoyed by all.

* * *

The Rev. Joseph Gay followed, and spoke upon " The place of Jesus in British-Israel teaching."

Some of our opponents say we obscure Christ or give Him a secondary position. They ask, " where does Christ come in ? " No school of thought places Him so high as we do. He has been both Alpha and Omega from the beginning. " Before Abraham was, I am," said He.

We must therefore expect to find Him in the Old Testament as well as the New.

Abraham was called that God might create a seed through him. Isaac was miraculously born, and Israel was created before he was called. God found in Isaac a seed capable of bearing a race which could produce a Saviour and Redeemer. The speaker saw Christ also in the stranger who spoke with Abraham at his tent door. He was evidently the Controller of Israel's destiny. In Exodus, 33rd chapter, we read, " The Lord spake with Moses as a man to his friend." Who can this be but Christ, still the Controller of Israel through Moses. Again, the " Captain of the host of the Lord " met and declared Himself to Joshua. He used the same words to Joshua as God in the burning bush used to Moses.

Isaiah saw Him as the Redeemer of Israel in his 53rd chapter, and as a Conqueror in chapter 63.

If down the ages our Divine Leader appears in the Israel story, how is it we are charged with neglecting Him or misrepresenting Him ? He is the chief character in all our story. You will find the same great character in British history, in our national religion, transferring in the first century the centre of His Christian Church from Palestine to Britain.

In the outstanding events of British history, events which have influenced the world were surely under the control of our Divine Captain. Our great men of the past were men who had great visions of Christ—missionaries, statesmen, explorers, reformers, men who built our Empire and the Christian Church, controlled by Israel's Divine Captain and Leader.

SATURDAY AFTERNOON.

Chairman, the Rev. Canon Savage, M.A. We were led in prayer by the Rev. Gregory Bestall, and Scripture was read by the Rev. Kenneth Dodds.

The Chairman announced himself as a convinced British-Israelite, and the President of a new Branch of the Federation at Bexhill. He congratulated the Secretary-General on the very successful Congress meetings held during the week. The high tone of the speeches had pleased him ; they were full of information, and were marked by a consecrated spirit. He hoped many blind eyes had been opened. He thought Mr. Davidson's address ranked among the finest he had ever

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heard. The names "British" and "Israel" are synonymous terms. He compared the certainty of our Congress message with the vagueness of another Congress held this week in the West of England.

* * *

The Rev. Dr. James Mountain commenced by referring to the Federation as a great Bible Society—there is none greater. From Genesis to Revelation there is a thin red line pointing to the Messiah and to His people Israel. The speaker quoted Isaiah, chapter ix, "For unto us a child is born," etc. He saw in this passage the advent, mission and qualifications of the Messiah. Speaking upon the mission of the Messiah, Dr. Mountain said Christ came to be both Saviour and King. His Kingdom was of God, had come down from Heaven, and was therefore a Divine Kingdom. It was also a visible Kingdom. Christ's words, "The Kingdom of Heaven is within you," really should be read, "The Kingdom of Heaven is in your midst." It is a national Kingdom. Israel was a Kingdom as well as a nation, for Jehovah so established it. "Ye shall be unto me a kingdom of priests, and an holy nation."

Many other texts were read showing that Israel was the Kingdom of God in a literal sense.

It is an everlasting Kingdom. Psalm lxxxix declares it so to be. The angel's message to Mary stated it (Luke i, 33). John the Baptist announced it, and Jesus Christ confirmed it.

The disciples were sent out to preach the coming of the Kingdom to the "lost sheep of the House of Israel." and St. Paul expounded it to the early Christians. There is a spiritual aspect to it, and only those who are born again will have a place in it when the King comes.

Where is it to-day? There are no signs that any nation but Britain is fulfilling the conditions of the Kingdom, but in our great Empire the fruits of the Kingdom are being brought forth.

The speaker concluded with a telling reference to the words of Handel's "Hallelujah Chorus." "The kingdoms of this world are become the Kingdoms of Our Lord and of His Christ. Hallelujah! and He shall reign for ever and ever."

* * *

The Rev. W. Turpitt, B.A., said this had been one of the most remarkable weeks of his life.

He had found that the writings of our teachers were quite up to the level of the scholars of other schools. An old Welsh preacher once prayed at an Annual Convention: "Lord, bless the big guns from London, but don't forget the little pistols from Wales." So pray we, not only for our great men, but also for all our workers in the ranks.

A true British-Israelite believes in a big God, and he could see in the various names of God much light upon God's character and activity. Jehovah was God's chosen name for Israel, His covenant name, tied up with the new names given to Abram and Sarai. It means, "I am," during past, present and future—God's Now.

It implies God's personality, morality, unity, independence, eternity, unchangeableness, mystery, and upon these points the speaker enlarged upon the character of Jehovah as revealed to ancient Israel and to us to-day. The sovereignty of God, the wrath of God, which is the necessary companion to His love, were also dealt with. The speaker would not value a love which cannot be angry with wrong-doing. Not half has ever been told upon this great theme, and the speaker felt that God had probably concealed as much as He had revealed concerning Himself. Some people refuse to believe what they cannot understand, and perhaps that is why the great truths concerning God and Christ are being set aside. We know but little at the most, and God's secrets are more profound than we have ever known.

* * *

Prof. Odlum, M.A., then continued his wonderful story, and reminded us that God had made a covenant with Abraham, that in him and in his seed all the families of the earth should be blessed. Therefore the whole world came into that covenant, and are to receive blessing at the hand of Israel to-day. Further, Christ came in Old Testament times, and took all the old Hebrew teachings and carried them forward with new light and power into our age.

Further, all the sons of Isaac are Saxons, though they live in other lands and are known by other names. He instanced Denmark, where some of the tribe of Dan settled. They and others are therefore British, but do not know it. This may have far-reaching results in the near future.

He told us that the Indians of North America were originally North Europeans, and some of them belonged to Israel.

Then a few words concerning "the Stone Kingdom." It was to stand for ever, and therefore now exists. There is ample provision made whereby a man of any nation may become a citizen of the Israel Kingdom to-day as of old. The disciples were sent out to invite all men into the Kingdom, and the one condition was "Ye must be born again." All Christians of all nations belong to the Israel Kingdom. Reading Isaiah li, the speaker pointed out that some people have been hewn from a rock; these must be the "stone" people. The next clause limits them to children of Abraham and Sarah. Later, Isaiah speaks of them as a nation. Formerly the Church and the nation were one, and they will soon be so again. The speaker believed God would see that the Church will never be severed from the nation, but they would eventually be more closely united. He showed that no existing nation without a king can claim to be the actual Kingdom of Israel to-day. Even America must come back to the Union Jack before she can claim the full blessings of the Kingdom.

SATURDAY EVENING.

Mr. John Leech, K.C., presided. Prayer was offered by the Rev. Kenneth Dodds, and Scripture was read by the Rev. Gregory Bestall.

Mr. Leech made a few appropriate remarks concerning the very successful week's meetings, and was assured that the criticisms which come from all quarters will only strengthen the Movement and give it virility and power. Our parish is the world, and our Message is already travelling far and wide. We must open our arms and embrace all mankind.

* * *

Prof. Odlum then spoke, and made a few interesting introductory remarks in reply to questions concerning Edom and Amalek. To understand Edom we were exhorted to read of

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Esau and his descendants in the Old Testament, of Idumea in the New, and European history concerning the Esaurians, who are the ancesors of the Turks, or Ottomans, of to-day.

This nation, according to the prophet, is to be broken by modern Israel. Obadiah leads us to a specific statement as to the time when this will be accomplished.

During the last war large portions of the Turkish Empire came to Britain, and the prophecy was partially fulfilled. Israel and Judah actually combined in the conquest of Turkey, as prophesied. The speaker gave us interesting details relating to these operations, and said he had expected that before the war closed Britain would be fighting Russia, and this forecast came true. They have not been great lovers since. He went to Palestine, and in Jerusalem asked to be shown a Turk, but throughout the land not one was to be found. Obadiah said not one of Esau should be left in the land. The speaker then dealt with a plea which came to him from a Levite in Jerusalem. "We have lost our brother Israel," said he, "I want to find him before I die."

Prof. Odlum wrote to him and is awaiting his reply. The writer was one of the great priests of Judah, and his confession is valuable.

Referring to the present times, the speaker said there are many powerful, secret organizations striving to destroy Christianity and the British Empire. We need to know what God has said concerning these things, that we may help and comfort others when the dark days come. After sketching our organization in Canada, Prof. Odlum referred to Japan and its relation to our subject.

After years of travel and study, he came to the conclusion that the Japs had originated from Western Asia, and had reached Japan about 600 years B.C. He gave us references from ancient history indicating that portions of Reuben, Gad and Manasseh had gone as far east as China.

Examples of pictures and customs were given supporting this belief. He thought the Japs were no doubt to fulfil a great destiny.

* * *

Mr. J. J. Morey spoke upon the events which might be expected to transpire in our day according to Bible prophecy. (1) The fulfilment of the "times of the Gentiles." He claimed that this took place in 1917. (2) The emerging of a Christian Israel nation to prepare for the new age. The prophets speak of an Israel nation which is undoubtedly Christian in the latter days. The speaker referred to the many evidences of the finding of the lost House of Israel, especially since the Great War. (3) Old systems will become chaotic, and will pass away, giving place to the new. The house-breakers are smashing many things in order that the sons of God may build the new Kingdom. Thrones are falling, ancient religions are passing, international chaos exists, all marking the time of preparation for the Coming of Christ. (4) Jacob's trouble. This began in 1914 and is rapidly developing. (5) The cleansing of Israel. This is to be the result of our tribulation, and is clearly foreseen by the prophets and foretold by Christ Himself. (6) A permanent Kingdom will arise which will be used to build the new world. Concerning this Kingdom the speaker showed that it must be the nation which

(*a*) Fulfils the Abrahamic Covenant;

(*b*) Is administering the law of Jehovah;

(*c*) Breaks the Gentile Image of Daniel ii;

(*d*) Is ruled by the Throne of David;

(*e*) Controls the Promised Land, from the Euphrates to the Nile;

(*f*) Teaches the Gospel to the world;

(*g*) Is the home of the Christian Church.

Britain alone fulfils these conditions, and it is, therefore, our destiny to build the new world and to prepare the way of the Lord.

* * *

The Rev. Pascoe Goard began by complimenting Mr. Leech and Prof. Odlum upon their association with our Movement. He went on to say we had demonstrated the truth of Scripture from Genesis to Revelation. We had also co-ordinated the Scriptures, for many people only read scraps of the Bible. We show that the Book tells one story only, and tells it perfectly. You cannot destroy any part of it without breaking the chain which now perfectly binds the parts together. When the Christian world understands that Israel-British history demonstrates the truth of the Bible, it will come back to God's Word.

Turning to the Epistle to the Ephesians, Mr. Goard spoke of the redemption we have through the blood of Christ. Redemption is national, salvation is individual. "He hath made known unto us the mystery of His will . . . that in the dispensation of the fulness of times . . . being predestinated . . . according to the purpose of His will."

Predestination, fore-ordination of the onward marching of empires and nations—not to lose their souls, but concerning their right to rule the world.

When their times expired the Gentile nations fell. When Israel's period of punishment expired she emerged a great British nation. The "stone" became a great mountain and filled the earth.

That is to be completed, in spite of all human combinations against it. The speaker quoted the opening passages of the 103rd Psalm in this connection; "The Lord hath set His throne in the heavens, and His kingdom ruleth over all."

It is the predestination of a race and nation, and not of an individual. Free will for every man; and if Calvin had seen this, the false doctrine of so-called predestination of individual souls would never have been taught. Individually God invites each soul to "incline your ear, and come unto Me, hear and your soul shall live."

Mr. Goard went on to speak of Christ as the great King and Administrator in His Kingdom on earth. He is the Commander of the people, a military office, the Lord of Hosts, the great Captain Who has been fighting with His Israel hosts all down the years. Here is the secret of Waterloo, Trafalgar, the Spanish Armada, and the last Great War.

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The same will again be proved true when the last great opposition of the devil comes.

Christ must reign for ever and ever.

* * *

Mr. Herbert Garrison referred to the British square which had withstood all attacks, and he believed that the great British-Israel square will withstand all the attacks of Bolshevism, Modernism, and the powers of the enemy.

He believed we should do our work of renewing the world.

He invited all interested people to link up with the Federation, and join the forces of those who are endeavouring to educate our nation.

A message of sympathy was sent to the Rev. J. Lumley Davies, who was unable to come through illness. Regret was expressed at the absence of Rev. Guy Waddington, M.A., our Commissioner in Yorkshire, who was acting elsewhere on Federation business.

Thanks to the lady stewards and the ushers were warmly expressed. Everyone felt that the Congress had reached a very high level. The speeches had been marked by inspiration and power, and it is evident God's blessing is with us.

We have rejoiced in a warm, sincere fellowship; delegates from all parts of the Empire have enlarged their circle of friendships, and the morning gatherings which have been held at our Headquarters have been most profitable.

We dispersed with grateful hearts to Almighty God for the rich blessing He has bestowed. J. J. M.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE usual weekly meetings on Wednesday afternoons and Thursday evenings will be resumed at Headquarters next week.

* * *

The Annual Sale of Work and comestibles will be held on December 5th and 6th.

* * *

The Rev. T. Sparshott Johnson lectured for our Harrow Branch on October 11th, on "The Psalms in British History." A cordial welcome was given to him as the new Commissioner. Mr. J. Kirby presided.

* * *

Inaugural meetings in connection with the winter session of the Oxford Branch will be held on Thursday next, October 25th, in George Street Congregational Church. There will be a united service at 3.30 p.m., conducted by the Rev. T. Sparshott Johnson, when the Rev. Joseph Gay will be the preacher. Tea will be served at 4.45 in the Church Hall, after which addresses will be given by clergy and ministers. At 6 p.m. a public meeting will be held, when the Revs. T. E. Grout, Joseph Gay and T. Sparshott Johnson will be the speakers. A hearty invitation is extended to all who can possibly attend these gatherings. The support of all believers in the city and district is solicited for our great Cause in this important University centre.

* * *

Congress Continuation Meetings were held last week twice daily at Headquarters. Valuable addresses were given by Professor Odlum, the Rev. Pascoe Goard and several others. Particulars will be given later.

* * *

ERRATA.—Page 654. In report of Mr. Davidson's address, first column, first paragraph, last sentence, should be *indicated*, and *indication*, not prophesied and prophecy.

* * *

Southampton Branch greatly enjoyed two fine lectures given by Mr. J. J. Morey on September 26th. A number of those present at the afternoon meeting were strangers, not having been before, but they were there again in the evening.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARNSLEY, Measbro Dyke W.R. Church, Saturday 27th, at 7. Mr. Wm. Whitton.

BATH, Assembly Rooms, Wednesday, 24th, at 3 and 7.30. Rev. T. H. Whitehouse.

BRISTOL, Rotary House, Colston Street, Monday, 22nd, at 7.30, and Tuesday, 23rd, at 3 and 7.30. Rev. T. H. Whitehouse.

CARDIFF, Central Y.M.C.A., Tuesday, 23rd, at 7.30. Rev. Joseph Gay.

FOLKESTONE, Town Hall, Thursday and Friday, 25th and 26th, at 3 and 8. Prof. E. Odlum, M.A., B.Sc.

GLASGOW, Burgh Hall, Hillhead, Tuesday, 23rd, at 8. Mr. W. H. Cumming.

HERNE BAY, King's Hall, Thursday, 25th, at 8. Mr. Herbert Garrison.

HULL, Church Institute, Albion Street, Tuesday, 23rd, at 7.30. Mr. H. D. Houghton.

LIVERPOOL, Great George Street Congregational Church, Tuesday, 23rd, at 8. Rev. Pascoe Goard. Thursday, 25th, Common Hall, Hackins Hey, Dale Street, a 7.45. Mr. John Leech, M.A., K.C.

MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 23rd, at 7.45. Mr. John Leech, M.A., K.C.

NAILSEA, Thursday, 25th, at 3 and 7.30. Rev. T. H. Whitehouse.

NOTTINGHAM, Friends' School, Friars Lane, Thursday, 25th, at 7.30. Mr. A. Stanley Jacques.

OXFORD, Congregational Church, Thursday, 25th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.

RHYMNEY, British-Israel Hall, Tuesday, 23rd, at 7. Rev. Joseph Gay, A.T.S.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 24th, at 7.30.

SOUTHPORT, St. John's Hall, Wright Street, Friday, 26th, at 7.30. Mr. John Leech, M.A., K.C.

STRATFORD, St. Mark's Church, Windmill Lane, Monday, 22nd, at 8 p.m. Mrs. Zoe Bell.

SUTTON, Adult School, Wednesday, 24th, at 3 and 8. Mr. J. J. Morey.

TUNBRIDGE WELLS, Crabbe Memorial Hall, Victoria Road, Tuesday, 23rd, at 3 and 7.30. Mr. J. J. Morey.

WATFORD, Kingham Hall, Monday, 22nd, at 7.45. Rev. A. C. Chambers.

WIGAN, Miners' Hall, Millgate, Wednesday, 24th, at 7.30. Mr. John Leech, M.A., K.C.

WORTHING, Heene Parish Room, Wednesday, 24th, at 3. Rev. Commander Roberts.

WORTHING, Heene Parish Room, Wednesday, 24th, at 8. Rev. E. Streete.

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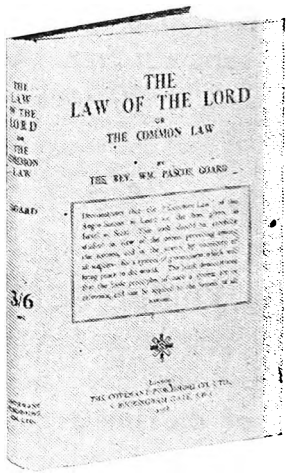
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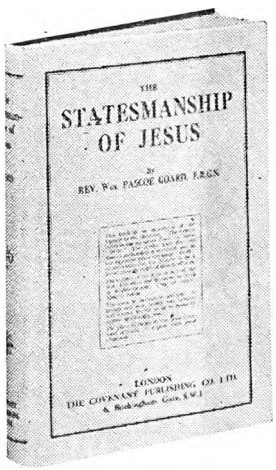
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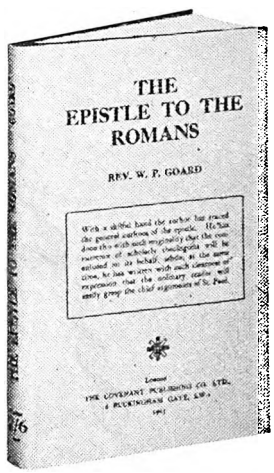


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CONTENTS.

	Page
The Low Passage of the Great Pyramid. By the Rev. W. Pascoe Goard, F.R.G.S.	673
Congress Addresses :—	
Monday Evening—	
Opening Remarks by Professor E. Odlum (Chairman) ..	677
Address by the Rev. Dr. Lincoln McConnell	677
Address by the Rev. W. Pascoe Goard	680
Tuesday Afternoon :—	
Opening Remarks by the Rev. W. Pascoe Goard (Chairman)	682
Address by the Rev. Dr. Lincoln McConnell	683
Correspondence	684
Questions and Answers. By the Rev. G. H. Lancaster, M.A.	685
Josephus on Israel's Future	685
The Secretary-General's News and Notes..	686

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 LOW PASSAGE OF THE GREAT PYRAMID.

By the Rev. W. Pascoe Goard, F.R.G.S.

I am not a Pyramid expert. It has been my privilege to listen to and to read Mr. Davidson and others, who are students of the Pyramid. Conviction has come to me that the chronology of world history has been built into the structure of the Great Pyramid, and that such chronology has kept pace with the mighty things of history for nearly six thousand years. For four thousand years or so this chronological scale has been in existence. Thus we see the downward progress of the race under the influence of the Dragon star until the Exodus. At that point we have the way opened for those who choose the ascending path. This continues, a "low passage" ascent, to the date of the first Advent of Our Lord. Still the ascending passage continues, but from this point the height of the Grand Gallery gives plenty of head room, until the night of the entering of Britain into the Great War. The ascent ended at the Great Step, and on level ground we move forward. From this time to the end of the Great War it is again a "low passage" forward movement, now on a horizontal plane. At the time of the signing of the Armistice there is another lift of the roof line, and we move forward with plenty of head room, but with a roof lower than that of the Grand Gallery until the date of May 29th, 1928.

Then begins another "low passage" progress for a hundred inches. There is nothing to indicate the twenty-ninth of May as being different from the thirtieth of May or any other date of the hundred inches which follow, which are calculated to indicate a hundred months. The present low passage is little, if any, lower than the passages which represented millenniums of history in the descending and ascending passages. The upthrust of the roof of the Grand Gallery indicated the first Advent of Our Lord, and all the blessings which followed His Coming. The upward thrust of the antechamber marked the era of cessation of the physical war. What else will history say that it marked? Perhaps it marked also the entrance of those ideals which presage the principles of the Millennial reign. For such ideals have been much in evidence, intermixed with other matters, during the period of the Armistice; such, for instance, as the banishment of war from the earth.

But while there have been such indications, and while the head room has been sufficient, and more, to enable men to walk upright, still the roof line has been lower than that of the Grand Gallery. It has been a period of lower spiritual ideals and of less spiritual achievements in the Christian world than was the period of the Grand Gallery. Education and culture of the natural man have progressed. Spiritual vision and achievement have retrograded. The Christian life of the antechamber has been less triumphant than that of the Grand Gallery. This we see clearly by the fact that the Grand Gallery commences *at the birth of Our Lord* and *in connection with His dispensation.*

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Let us look at the doctrinal field which has been occupied during the two periods, and mark the difference.

The Christian faith of Britain has become symbolic to a degree. Men have given through the symbol that veneration and adoration which in the former period were given to the Lord directly. So much for the ritualistic and ultra-sacramental wing of the Christian Church, and of the Israel nation.

The Christian faith has become materialistic in the hands of the Modernist ; and the triumphant faith of the former generations has very largely died out. Christianity in the last ten years has not achieved the height of faith and truth that it did through previous generations of the dispensation.

Enemy propaganda has been effective also. This has given to the period the obstacles of the "triple veil." There has been the concrete obstacle of the "granite leaf," and there has been the indication of similar obstacles. Day after day has been indicated in the antechamber as critical points in the progress through this pregnant period, and each and every day thus indicated has written its story on the pages of the last decade of history.

Now comes the last low passage. Christianity in Israel will not walk with head erect, and the nation will walk with bowed head and with difficult steps. There is just head room for the nation upon its knees.

What are the present facts connected with the period of Israel-British history which we have now entered upon ?

Let us be assured that *the Pyramid in no way affects or controls the progress of world history,* or national history. It but marks the passage of the ages and of the years and months. The things which are ahead during the next indicated years will be the natural sequence of the events through which we have been living, and the natural fruit of the works which the nations have been carrying forward during the years of the last decade. We shall see things move logically forward during the indicated period. May we look at things as they are to-day, and so be able to estimate what they will be to-morrow ?

We are still in a period of international struggle. He must be blind indeed who fails to see that fact. There is no promise of an immediate end of strife.

We simply point out that facts we find in the great field of world events will be found to be chronologically indicated in the Great Pyramid, provided we are able to rise above detail and take our stand upon the greatest outline of world events ; such an outline as marks the progress of dispensations.

* * *

We have often pointed out that *the method of warfare* changed with the Armistice. *Doctrine* took the place of the *sword. Propaganda* took the place of *military drill. Revolution,* brought about by propaganda, took the place of *organized international war.*

Consider these things ; for herein is the key to the facts of the period.

* * *

What Germany attempted to do by *physical power* the Bolshevik influence is attempting to do, and has largely done, *by doctrine.*

Germany sent forth *a military force.* The Bolshevik organization sent forth *an army of propagandists.*

Papal and *Moslem* propaganda have also been active in the field, and each has been carrying forward a contemporary campaign, looking each to a revolution in its own favour.

The Bible speaks of this latter as the going forth of "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, 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 form of warfare has been quite as manifest and quite as far-reaching as was the physical warfare of the Great War.

What is the aim of the present war of propaganda ?

1. Subversion of the Common Law.

2. Destruction of the administrative authority and organization, which the propagandists call "Imperialism" and "Capitalism," etc.

These are the chief aims of the present psychical attack.

Before the psychical attack by propagandists Russia fell. Its Czar was slain, and the law and its administration were both subverted. It should be noted, however, that the law so subverted was not the Anglo-Saxon or Common Law. Before the doctrinal attack by the propagandists the Empires of Russia, Germany, Austria and Turkey fell. The administrative machinery was removed, and a new administration provisionally set up in each of these Empires ; or, rather, in the room of each of these Empires.

Thus far the work of conquest by doctrinal weapons has progressed.

"Root and branch work" has been the order of the day. In Russia and in Turkey the classes in whose hearts and minds resided the law, and in whose hands had been for ages the administrative authority and power, were ruthlessly slain ; and in Germany and Austria they are firmly suppressed.

The same type of doctrinal propaganda is honeycombing the U.S.A. and the Overseas Dominions ; has caused the cleavage in Ireland ; and is producing uncertainty and unrest in England and Scotland. This is the state of affairs through which we have passed during the last decade.

THE ERA, NOW ENDING, HAS BEEN A NEGATIVE ERA.

It has been a *time of pulling down and clearing away the debris of Empires* ; and the destructive work has been thoroughly done in Continental lands. At the beginning of that era there were *six great Empires, six great administrations* having Imperial status ; administrating *four great systems of law.*

The Empires and Administrations were :—

Empires.	*Law Systems.*
China.	Confucian—Buddhistic law.
Turkey.	Moslem law.
Russia.	Autocratic law modified by the Greek Church Council of Grand Dukes.
Austria.	Civil law.
Germany.	Civil law.
Britain.	Common or Divine law.

Now mark what has happened. We represent this by striking out the Empires, administrations, and systems of law, which have suddenly passed away under the propagandist attack.

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Mark that not one of these things were removed through the agency of the Great War. The question of the form of government of the Central Powers did not even arise in the council of nations which ended the war. The governments fell before the propagandist attack.

Empires.	*Administrations.*	*Systems of Law.*
~~China.~~	~~China.~~	~~Confucian law.~~
~~Turkey.~~	~~Turkey.~~	~~Moslem law.~~
~~Russia.~~	~~Russia.~~	~~Autocratic law.~~
~~Austria.~~	~~Austria.~~	Civil law.
~~Germany.~~	~~Germany.~~	Civil law.
Britain.	Britain.	Common or Divine law.

One Empire—Britain—and two systems of law remain.

Is it possible for the minds of men to grasp the scope of the tremendous destruction indicated by the above diagram? Most certain it is that the post-war generation does not realize the magnitude of the destruction thus wrought, or the great vacuum thus left in the world situation. Things of such magnitude as to cover the earth, and of such antiquity as to cover the historic ages, are gone. Imperial dignity was swept away, with its holders. Imperial authority was rent from the hands of Emperors and governments, leaving the whole governmental services, military, naval and civil, going abegging. What a huge field for exploitation by ambitious men and organizations!

This represents the *domestic position* in each Continental country where an Empire has been.

THE INTERNATIONAL FIELD.

In the international field, the void left by the fall of Empires is just as clearly manifest. *Manchuria* looms out of the fog which covers the battlefield. The Southern forces of China have been driving towards it. The Soviet activities of Russia have been directed towards it; and now, in no uncertain tones, Japan has declared her active protectorate over it. Three nations in contest for Manchuria! How will the matter be settled?

Again: *In the eyes of Russia*, China, India, Afghanistan, Persia, Turkey, Mesopotamia and Palestine have seemed like ripe cherries to be plucked at will. They might remain but a dream but for the fact that Russia is under compulsion of circumstances to act abroad, or to fall at home. The Bible foretells Russia's ultimate action.

Again: *In the eyes of Prussia*, backed by Germany, it seems to be a foregone conclusion that the existing government of Russia will fall; and it has become the hope and purpose of Prussia, plus Germany, that she shall have the reorganizing of Russia, and an outlet for her population and enterprise there. But Poland is in the way sadly. What will Germany do?

In the eyes of Mussolini, the Mediterranean is an Italian lake, and the lands bordering thereon the natural sphere of Italian colonization and enterprise.

Thus nations are organizing for expansion on lines which must carry conflict of interests and of races.

One must not assume that because nations desire to expand that therefore they are yielding to a needless ambition. Germany is confined within limits which we should consider to be altogether too strait for the needs of our race: seventy millions of people within the compass of a country no larger than a Canadian Province. Italy with a rapidly increasing population is also confined within too narrow limits. Her children are saying to her "give place that we may dwell." In time past the United States received the overflow of these and other countries. But *the United States has now closed the door to the overflow of the nations.* Therefore they are seeking outlet elsewhere. And who shall blame them?

Thus there are real points of danger through the natural increase of people which must find an outlet for expansion.

Thus it is in the international situation. No amount of preaching and of peace propaganda can obviate these dangers. They must be met and overcome by some means. But, how shall it be done?

It is true that in the British Empire there is room enough and to spare. But against the free flow into the Empire there are two major obstacles. These are: *national patriotism* on the part of the people whose need is to migrate; and *the matter of faith*, or rather of creed, and of Church association.

COMPETING ORGANIZATIONS.

This brings us to another set of facts which enter vitally into the present situation. These facts are: not nations, but *racial and creedal organizations.*

There are two great organizations which are partly founded on race, and partly on creed, namely, the Roman Catholic Church and the Jew. The former, in its political aspect, may be classed as *a Latin organization* founded on the Latin race. The great ecclesiastical organization, the Papacy, has not as yet laid aside the thought of temporal power. The official journals which speak the mind of the Church makes that clear. The Continental field from which Imperial authority has been swept, as we have seen in the last ten years, offers a very attractive field for active striving after the temporal power which Emperors wielded until yesterday, and to which the Papacy might become heir to-day, as the Popes became heirs to the Cæsars some twelve hundred years ago. The preparation for a drive in the psychical world to this end is very widespread and powerful. It is a factor to be taken account of in the present condition of world affairs.

Again, founded partly on race, and chiefly on creed; nay, this time it will be safe to say, on faith; being a distinctive and non-Christian religion, is the activity of the international Jew. The time of the budding of the fig tree has come, and the Jew is forging to the front in the affairs of the world. In his mind is the hope, and in his heart the conviction that he will attain to the hegemony of the world, and *that* in the immediate future. To this end he is making use of the literary, scholastic, political and economic machinery of the nations, to create the condition and the attitude of mind generally which will enable him to step into the ruling position in the earth in the place of the Emperors and their governments which have so lately fallen.

These things are not dreams of what may be in the future. They are the things with which statesmen and governments have to reckon at the present time. And statesmen and governments are laying their plans and carrying them out to

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meet this condition of affairs. In these things are wrapped up explosive elements which will soon shake the world.

Such, then, is a glance at the facts of the present world condition as they are related to the non-British and American peoples, that is to say, the non-Israel peoples.

The last decade has been, in part, taken up with *the removal of the Continental Empires and all that they stood for.* Accordingly the Continental Empires which are not of Israel are gone. More and more the activity of the nations and of the organizations mentioned has been turned to preparation for the moment when each will aim at taking over the things which remain and which each has desired. Combinations—national, allied and institutional—have been carried forward to great lengths; *soon the time of preparation will give place to the time of action* in various lines. There will be negotiations, alliances, oppositions, and finally blows. Such is the only course that the movements now under way can be expected to take.

In the midst of all this flux and change one Empire has stood firm. Of course we refer to the only Empire remaining, namely that of Britain. It is unique in this, it is an Empire without an Emperor. It is *an Empire* which is united in loyalty to *the King.*

Now the King is declared to be the King of each separate Dominion and Commonwealth. Loyalty to an Emperor is not expressed. Why is this? It is because that by Divine appointment David and his successors are given the dignity of King, but not of Emperor. An Emperor is a King of KINGS. In the British Empire there is only ONE KING. Where, then, is the justification for calling the British "company of nations" an Empire? Its justification lies in the fact that *in the Empire there is, in deed and fact, the "King of kings."* He is the centre of authority and of government. He is the fountain of honour and of worship. "He is a great God and a great King." "He is our God, and we are the people of His pasture and the sheep of His hand."

This Empire has stood, and still stands, with all its administrative machinery, intact. It has stood contrary to the expectation of the world. But it has stood according to the revealed plan and purpose of Jehovah, the King of kings, in Israel-Britain.

While other nations have been passing through the crushing and grinding process, Britain, intact, has been carrying forward her administration within all the boundaries which were hers before the war, and over other lands and people which have come within the scope of her administration since the war. Thus by Britain and by the United States one-third of the human race has been made partakers of the freedom and equality of the Common Law. That this branch of the human family has preserved its organization and stability, and has extended its influence over all the oceans and over so much of the earth, is a fact which should attract and hold the attention of the people. The course of this expansion has in no way been stayed by the events of the time. What shall be the place and part of the Anglo-Saxon in the struggle for expansion and supremacy which is now imminent?

The Divinely-declared purpose is that the Kingdom of God, as manifest in, and administered by, the Celto-Saxon race according to the principles of the Common Law, *shall be extended to all the earth.* It is the declared purpose of God that each nation shall find its place within that Commonwealth of nations, that each shall be subject to His rule, and that each shall accept and obey the Common Law. This is inevitable. How soon, time only will tell. In the meantime we shall be daily moving towards that event. No one race shall rule over another race. But *God shall rule over all; the system of law which He requires to be obeyed and enforced must be the Common Law, and the administrative authority must be in the hand of His servant David.*

Now, then, the stage is set for the great act of the drama through which we are now living. In it nation after nation, combination after combination, and institution after institution, *will make attempts to gain the position dreamed of and desired by each.* The struggle does not so vitally affect Britain and America as it affects the other nations, for our Empire organization stands as firmly as ever it did, and occupies the position appointed for it of God. Its administration is seen to be easily the most desirable and efficient in the earth. This is the judgment of other nations, expressed again and again in general literature. The loyalty of the people is beyond question, as has been manifested again and again during the times of stress through which we have been called upon to pass. Therefore, the field of the Empire is not open to ambition nor to exploitation as is that of the other Empires which fell.

INTO THIS TIME OF STRUGGLE FOR POSSESSION WE HAVE NOW ENTERED.

This is not a prophecy, drawn from the Pyramid, nor from the prophecies; but *is a conclusion arrived at from the consideration of the facts of the case.* Preparations have been made, and are in progress, *of which we have certain information.* Plans have been formed and await the moment of opportunity, *of which the governments and their departments know. Strategic positions have been taken up* and are now occupied by rival forces, who watch each other over the boundaries. *Treaties have been entered into,* and their contents are well known to the responsible parties. What shall be the final upshot of all this?* It is stated in the following specific prophetic statement:—

"BUT THE JUDGMENT SHALL SIT, AND THEY SHALL TAKE AWAY HIS DOMINION, TO CONSUME AND TO DESTROY IT UNTO THE END.

AND THE KINGDOM AND DOMINION, AND THE GREATNESS OF

*There was such an extraordinary error in the present article in June 30th issue, which, on account of the absence of the author, was not detected, that the request has been made that the whole article should be re-published. The article ends with the climax of the Kingdom, expressed in Daniel, chapter vii, verses 26, 27, and part of 28:—

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Hitherto is the end of the matter."

What appeared in the former issue was as follows (Daniel viii, 27):—

"And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it."

We think our readers will agree that a more annoyingly ludicrous anti-climax was never pulled off the press!

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THE KINGDOM UNDER THE WHOLE HEAVEN, SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH, WHOSE KINGDOM IS AN EVERLASTING KINGDOM, AND ALL DOMINIONS SHALL SERVE AND OBEY HIM.

HITHERTO IS THE END OF THE MATTER."

This is the end to which we are coming.

Finally, to this Kingdom the Lord shall come, bringing Divine wisdom and authority to bear on the circumstances of the world, and under His reign the nations shall dwell in peace.

CONGRESS ADDRESSES.

MONDAY EVENING.

PROFESSOR E. ODLUM (Chairman) said: Most of you know, perhaps, that the word "British" comes from two Hebrew words—*Brit* (sometimes pronounced *Brith*) meaning covenant; and *ish*—a man; words which are used hundreds of times in the old Hebrew Bible of which *this* is a translation. It means, a Covenant man. The man of the Covenant pre-eminently was Abraham. And every man along the line from Abraham down to us here to-night, every man and woman of that stock was, and is, British. Now our good friend, Dr. Lincoln McConnell, comes from across the ocean, from a Republic, and the people over there in his land who are dealing with the question of what we call British-Israel Truth very frequently use the term "Anglo-Israel," because, in a sense, in that country they feel they are not British in the relationship of nationality. Now the word does not mean a nation; it means a covenant. And if our good friends south of the 49th parallel line of North America have come down the line of Abraham, Isaac, Jacob, and the patriarchs, if they are true descendants, they *are British, whether they like it or not.*

The next point I wish to deal with is the compound word "Anglo-Saxon." Anglo is a proper adjective used to modify and to qualify the word Saxon—a particular kind of Saxon, the Anglo-Saxon, the John Bull Saxon. And if our friends over yonder wish to call themselves Anglo-Saxons, instead of British-Israelites, they are still John Bull! I will show you now that the word "Anglo" is properly used by them in the United States. If they be Manasseh, as they are inclined to believe, then we know that Manasseh came from Joseph, and Joseph's crest was the Bull. The Bull was Engl, or Anglo, and when they call themselves the Anglo-Israel people, it is equivalent to Joseph-Israel people, equivalent to saying Manasseh, the first-born of Joseph. Manasseh was the Bull, just as truly as Ephraim became the Bull.

THE REV. DR. LINCOLN MCCONNELL.

I consider the greatest menace in the world to-day is the menace of Modernism. I am quite convinced that Anti-Christ has a threefold manifestation of activity. There is an intellectual phase to Anti-Christ activity, there is a political phase, and there is a religious phase. I cannot conceive of any device that could ever have been originated by the super-human mind of Satan—(for it is a superhuman mind certainly)—that would be quite as effective in this day in which we see the culmination of human egotism, the worship of mind. This egotism has been accentuated doubtless, and very largely stimulated, by the actual discoveries that have been made in such amazing fashion in the last few years in the realm of physical science. Have you ever preached a sermon on "What I should do if I were the devil"? Some of you ministers try preaching on that. What would you do? And you could not think of anything quite so powerful as the destructive weapon of what we speak of as Modernism. I want to speak to you who are scholars and perhaps not converts to British-Israel, I want to speak to you of that which is known as Fundamentalism, meaning by that a belief in those old fundamental truths that our fathers believed as to the inspiration of the Bible and the origin of man. We have quite a conflict on in America between the two parties—the minority party called the Fundamentalists, who are rather sneered at and derided—and one of whom I am; and that great majority of our ministerial brethren who are what they call Modernistic. I had heard a great deal of the open forum of Hyde Park, and as I listened to what was said there, I understood the Englishman better than I ever had before. I mean his tolerance, his willingness to let the other fellow have his say. I have been trying to see all I can of England during my stay here, as I have been trying to understand it intellectually and mentally for a long time. But I want to say to you fair-minded people that when we Fundamentalists—and they include the British-Israel folk—speak of Modernism, understand that we are not making any slurring allusion to science. We are not talking about science, about progress. We are not attacking real learning or actual discovery. The Fundamentalists with whom I am acquainted are fairly intelligent folk. They believe in knowledge, and appreciate scientific discovery, and understand quite as well as the average man the benefits that have come to mankind through the discoveries by man in the scientific world. We are enjoying all those things. But we are simply insisting on accurate definitions and the right use of words. I have heard the term "evolution" applied to all kinds of things. The evolution of automobiles, for instance, is talked about. The Ford cars have been greatly improved upon, but a Ford cannot evolve into a Rolls-Royce.

When I speak of the menace of Modernism, let me say what it is. I am talking about a philosophy of life that would explain conditions in the world. Modernism is a system of belief. Modernists have accepted things that are wholly different from the Bible teaching. The Modernist does not fully believe in the God of the Bible, or in the Bible of God. It is not possible, and I speak, I think, fairly, for a Modernist to believe fully either in the God of the Bible, or in the Bible of God. I am acquainted with many hundreds of Modernists. I have among them a great many intimate friends with whom I have associated for nearly thirty years who are sincere Modernists, and I do not know one who even claims to believe that God created man, as the Bible says He did. I do not know one who believes in the Fall of man, according to the Bible account of how man sinned and fell. I do not know one that believes sin entered into the world by virtue of the fall of a

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perfect man, and that the conditions of the world to-day are attributable to the sinful nature inherited from Adam, and because of the Adamic Fall. I do not know one single Modernist who believes in the Divine conception. They use the words "Our Divine Lord," but they are speaking of the same kind of divinity with which they believe man is invested. My Modernist friends do not believe in the miraculous, they do not believe in the supernatural. They do not believe, therefore, in the Resurrection of the Body of Jesus Christ from the dead. They do not believe in the Ascension of Jesus Christ into the heavens. They spurn the thought of a personal Return of the Lord Jesus Christ from the heavens to this earth. They simply do not believe in any of these things because Modernism makes it impossible for them to believe things absolutely contradictory to itself. You cannot believe these things and yet call yourself a Modernist at the same time. You cannot believe things that are diametrically, intellectually opposed to each other; the laws of your mind will not permit you to do that. The Modernists have imbibed the idea of Evolution. They acknowledge that there must have been some great Cause somewhere, that everything that now is is the result of the operation of laws that are operating consistently. They do not believe at all that anything of an extraordinary nature ever happened to this world. For instance, I had a friend, Dr. Smith—that will not convey much to you, for there are many people who are called by that name. He used to address the same audiences that I did in America. He was a fine fellow. The Methodists over in America refused to appoint a certain gentleman who insisted on preaching his doubts all the time rather than his beliefs, and the particular Bishop under whom he was operating simply declined to give him an appointment. A great many of our papers took it up, and it started quite a controversy. A tolerant liberality was insisted upon. I read that same word in one of your English papers. I wish that those who are for ever impressing upon us the need of tolerance would only be a little more tolerant themselves! They are insisting that we should be so tolerant that we should allow them to take away from us those churches and great institutions that our forefathers gave us with their blood—and that we should not even enter a protest. Oh, this specious plea for tolerance! Be broad-minded, or, in other words, keep silent. Let us do what we choose to do. That is what they are actually saying. Some of us have difficulty in keeping silent all the time. Well, my friend, Dr. Smith, who was a minister, but not of that particular denomination, saw an opportunity, and he preached a sermon in his church. The editor of one of our papers thought so highly of it that he gave a whole front page to Dr. Smith's wonderful address. Dr. Smith was mainly contending against the idea that there ever had been any such thing in this world as the Flood, and this and that. That was one of this preacher's chief contentions. All I am getting at is this, that then my friend entered the realm of ridicule. Why, anybody knows very well there could not have been a Flood. Possibly there was a big rain, quite a deal of water in a sparsely-settled region; they had the biggest fall of water they had ever known, and perhaps a few cattle were drowned, and dwelling-places were flooded, and so Noah thought the whole world was under water. And as Noah outlived all the other old men, there was no one to dispute him when he told the story. And the preacher said that the story of the Flood just grew into a legend. And then he went on, "But who would believe that in these enlightened days? Who would believe in the possibility of the world being submerged by a Flood? Who would believe that the Missouri could ever get over the hills here?" Well, it just hurt my feelings to think that a man should so prostitute his real talents. And I wrote two or three columns, presumably for the paper, and then I altered my mind, and went down and re-addressed what I had written to him, and I told him that he could publish it if he wanted to. But he never published it! I said, "Frank, for Heaven's sake, have you forgotten every physical fact you ever learned as a child about the world? You are ridiculing the people who believe in the Word of God. Jesus Christ stood for the fact of the Flood. And I say to you, it is a question of authority. That is all there is to it. You settle this in your mind—To whom shall I look as an authority? That is all. Either look to these speculative, scholarly gentlemen who say 'I think—I suppose—I conclude'; or else believe in Jesus Christ and in what He says." This friend of mine said that the world could not be inundated, that there was not enough water to cover the earth. As a matter of fact, there is three times as much water as land. And not only that, but the average depth of the sea is five times as great as the average height of the land that is above the sea. And there are four or five holes in the Pacific Ocean that are 31,000 to 32,000 feet deep. Then I took another illustration, quite a homely one. Suppose you take a vessel like a tub, and you put water in it, and then add a shovelful of earth, and allow that earth to stick up above the water. You will have there a pretty good illustration of the proportion of land to water—28 per cent. land, and 72 per cent. water. Then you begin shaking the water until all the earth in it is level. What will happen? Every bit of the earth will go under the water. There is enough water on this earth to drown Noah, or Smith, or anybody else when once God begins to shake it. A great majority of the scholars disbelieve in the supernatural. Now I am not posing as a scholar. I have visited nearly every University in America, and I have asked hundreds and hundreds of genuine scholars what about it, and I say to you that the vast number of them are not willing to commit themselves as having a single scientific fact that actually disproves the Bible. To be sure they disbelieve it because they have accepted the theory of Modernism, and Modernism will not allow them to believe this thing. It is a straight question which system you will accept. Why don't you call it a menace? It is a menace. I became an infidel for exactly the same reason. I was attending a splendid institution, a Presbyterian College, going to get my classical education, and I got hold of Haeckel's books, and a good many others of a similar sort, and I swallowed the whole thing. Why? The professors in our College simply did not know, and I found it was utterly impossible to believe those things and to believe that Book. About five years ago now I was asked by the Ministerial Alliance in the city in which I was Pastor to give them a lecture in the Ministerial Conference on Modernism and Fundamentalism. I told them the difference, but they said, "We want you to give a clear-cut presentation and statement concerning the

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thing in dispute as you see it from both sides from where you have been." And I told them what the Modernists believe and what the Fundamentalists believe, and I tried to be absolutely fair. That the Fundamentalist believes in the fact of a personal God Who created the heavens and the earth. That the Fundamentalist gives unlimited time between the first and second verses of the first chapter of Genesis. I do not know how long. No Fundamentalist with whom I am acquainted ever believes that the Bible insists that every creature on this earth was created in seven days as we understand that period of time. We are profoundly convinced that like begets like. The evolutionist believes that like begets like until it does not, and then it begets something else. The Fundamentalist believes in a Personal God Who personally superintends, not an absent God. Why, it takes as much wisdom to maintain and sustain as it did to create a universe. We believe in the imminence of God. A blind force has no plan and no purpose. I showed them at this Conference what the Modernists believed. As soon as I was through, the meeting was opened for discussion, and a minister jumped to his feet. The back of his neck was red! He said: "Mr. President, I resent the attitude of this cocksure Fundamentalist towards us Modernists. I am a Modernist, and proud of it. I used to be in that other ignorant category, but I thank God I have gotten over it. The speaker would have you believe, if he could, that Modernists are not honestly seeking the light. We are seeking the light as much as anyone. The only difference between them is that the Modernist knows where not to look for it, and the Fundamentalist has never found out that thing. The Modernist is searching for truth, but he is not expecting to find it in the Bible. The Bible is full of absurdities and contradictions, and no intelligent man believes it was ever Divinely inspired at all. It is erroneous in its scientific presentations, it is in error in its statements, and no really scientific man can believe it. The Modernist believes that Jesus of Nazareth did not have all the truth. Jesus misled His own disciples into believing that they would not die till He returned again from the heavens. Paul was an ignoramus who did not know anything about the truth. Paul misled the entire Christian Church, and for centuries it was looking for a catastrophe, of an imminent coming of something from the skies." And that man was a trusted elder of the Southern Methodist Church in that district. Some of you will be compelled to think that must have been some rank Unitarian of some kind. No. He was the head in one big district of the great Evangelical Southern Methodist denomination, as Evangelical and as soundly orthodox a Church and body of believers as our country has. What does it mean? The menace of Modernism. I have associated with ministers for many years by the hundreds in my lecture work. I have talked with them by the hour. I have met them by the score, men who have lost their faith in Jesus Christ. The Attorney-General of Oklahoma, who was a member of my congregation, said to me one day, "What is the matter with Dr. ——?" I said, "What do you mean, Judge?" "Why," he said, "last week I travelled nearly all day with him across the Oklahoma State, and he was discussing with me some of your so-called extreme Fundamentalist statements which you have broadcast over the radio, and Dr. —— told me that he was not sure at all that there was any Heaven or future life."

Friends, if there is any one thing that convinces me beyond anything else of the absolute soundness and truthfulness of this British-Israel Truth it is that I have found—and I have been watching them more closely than they know—that they believe every great cardinal doctrine in God's Book. They believe in Jesus Christ, in prayer, in the Holy Ghost, and in the return of the Son of God. They believe in future punishment, and in future rewards. Their doctrine has kept them close to the Book of God. Just what a Modernist minister can preach I do not know. Let me tell you of a thing that burned into my soul. In Oklahoma, about two o'clock in the morning, my telephone bell rang, and when I answered it I heard a tremulous girl's voice sobbing out this: "Pastor McConnell, could you come to our house?" "Where is your house?" She told me where it was; it was about a couple of miles away. I said, "When do you want me to come?" "Just as quickly as you can get here." "What is the matter?" "Mother is dying, and she is in an awful fix, and she has asked me about you a lot, for we hear you over the radio. She has never been to church, but she has just asked me whether I reckon you would come out here." I said, "I will be there just as soon as my car can take me." When I drove up to that poor little house, that little shivering girl was standing outside the front door, and, with the snow blowing, she ran out to the gate and said, "This is the place." I went in and saw an emaciated woman propped up in her bed, dying of cancer. She said, "Dr. McConnell, I am dying, and I know it. I am without God and without hope. I used to be a Christian, but I became worldly-minded, and I got reading those books there." And there were some cheap, trashy books that some publishers in America send out by the ton.

Many infidel books have been reproduced in America in a cheap form. Of course there is propaganda behind it. "I have been reading those books," she said, "I do not know what to do. And I am leaving my baby girl behind." I knelt by the side of the woman telling her what to do. And as I went out of that house I had the joy of seeing her face relax, and a look of great resignation and contentment and hope was there. I put her away later on, assuring her before she died that the spirit of Christ acting through genuine Christians would guarantee a Christian home to that girl. When I went away from that Ministers' meeting I wondered what my dear Modernist friend would have said to that dying woman. Oh, friends, we are travelling to Eternity, and anything is a deadly menace that robs you of faith in God, or that puts a barrier between you and the Saviour. I thank God for these British-Israel people who have been raised up. They offer to you, not merely theories, not merely opinions, not merely a testimony of their own heart's experience when they have accepted Jesus Christ as a personal Saviour—they do that. But you cannot escape the actual evidence of history corroborating the prophecies of God, and God has thrown this mighty white light of Truth across the pathway of the British Empire and the people of the world. And one day the question will be asked you by the King, "Why did you refuse to accept the testimony that I sent to you?"

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THE REV. W. PASCOE GOARD.

The course open for me to-night, after the strong, splendid things we have heard, is to give the positive side of the question. There is only one voice that should be heard, and that is the voice of THE APOSTLE OF OUR PROFESSION. Succeeding Him, there were twelve Apostles who repeated His words. Since that time there has been an ordained ministry, called, trained, ordained *to pass on the words of the Apostle of our profession.* In the ranks of the ministry we know, all of us without exception, that *the man who fails to pass on the word of the Apostle of our profession is untrue to his ordination.*

Our faith rests upon fact, thank God. There is one extreme wing of the Christian ministry, so termed to-day, who are determined to rest upon fact, exclusive of faith. There is another wing of the Christian ministry that is content to rest upon faith, not based entirely upon demonstrable fact. Standing in the middle ground, by the grace of God *we practise faith based upon fact*; and when the two, faith and fact, go hand in hand together, there are not forces enough in the spiritual, mental or physical field to bar the progress of the truth.

Now, to illustrate that our faith is built upon fact, let me point out some truths to you from the words of Our Lord. Turn to the 14th of St. John, and read rapidly those wonderful chapters, in which the very spirit of Jesus Christ is breathed. The passage is luminous with the personality of Jesus. This is the way He introduces this particular phase of His theme. "Let not your heart be troubled." Why? Because of the facts upon which your faith rests. What are they?

"Ye believe in God." There is the basis. Let us stop and think of that for a moment or two. What did Our Lord mean? There came a voice from the Cathedral at Johannesburg the other day, and that voice was repeated by the Press Association to the world—"I have no use for the God of the Old Testament." In that case we say: "*Let your heart be troubled,*" for you are not resting upon the basic fact that Jesus Christ introduced.

"*Let not your heart be troubled. Ye believe in God.*" What God? Jesus Christ knew only one and revealed only one. He is revealed to us under different names, but as one Person. *Elohim*, the Creator; *Elyon El*, to Whom all the human family approach; *El Shaddai*, the head of the Abrahamic family, which constitutes the household of God on earth; *Jehovah*, the God, the King of Israel. Many names, but one Person, and each name indicates a phase of activity.

I say to you all to-night, *it is impossible that you completely believe in God if you do not believe in God's Israel.* Let it be true that Israel has failed; then God has failed. Let it be true that Israel has merged into Judah, then God's plan has crashed. "In Him there is no variableness, neither shadow of a turning." The Divine Personality is not absent in Heaven, but present in Israel to-day, and is active in administering the affairs of His Kingdom. He is revealed in Moses, in the prophets, in the Psalms, in the life of Jesus Christ Our Lord. "Let not your hearts be troubled. Ye believe in God." That is the basis of your faith.

"*Believe also in Me.*" Now Jesus Christ is putting the second test side by side with the first. "Ye believe in God, believe also in Me." He said to the disciples: "*Whom do men say that I, the Son of man, am?*" They answered: "Elijah, one of the prophets; the mighty wonder worker; wonderful teacher; the greatest exponent of ethics that the world ever saw; the Son of man." Yes, He is all that.

"*But whom do ye say that I am?*" Simon Peter answered, "*Thou art the Christ, the Son of the Living God.*" Now, do you believe in the supernatural and the miraculous? If not, you do not believe that statement; you cannot. Why? "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven." All honour to the scientists that have led us forward in the physical world as we have been led forward in the last few generations. But do not ask of science a thing that it cannot compass. *Do not ask the scientist and the scholar to reveal to you that Jesus Christ is the Son of the Living God.* He simply cannot do it. It is no use to seek for that information in the University. That is not part of University education. It is of no use to ask that of the scientist. "The world by wisdom knew not God," nor Jesus Christ, the Son of God. How, then, shall I know as Simon Peter knew? Only by opening my mind and my heart to the miraculous revelation which comes from Him Whom Jesus termed "My Father, which is in Heaven." Have we received that? There are millions that would join me in testimony to the affirmative. The theologian is a peculiar person; I have been one myself for many years, and I know the type. The theologian is doing to-day what no scientist will do. What is that? Refusing to accept knowledge on the basis of testimony. That, of course, is absurd. Here is the testimony of millions to-day, many of them scholars as broad and as profound as walk this earth, who will tell you, "*By Divine revelation, I know Jesus Christ to be the Son of the Living God.*" Listen again. "*No man can say that Jesus is Lord, but by the Holy Ghost.*" This is why St. Paul, the greatest of the psychologists, said, "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." Jesus Himself said, "Except a man be born again he cannot see . . . he cannot enter into the Kingdom of God." If we will fulfil our ministry, that to which we are called, and for which we are ordained, we shall lead every individual to that personal contact with the supernatural and miraculous; and into the heart of such person, from the Person of God, will shine the light and knowledge which will enable him to join with St. Peter in declaring, "Thou art the Christ, the Son of the Living God."

"Ye believe in God, believe also in Me. *In My Father's House are many mansions, if it were not so I would have told you.*"

Was Jesus Christ an impostor? Did He claim too much in asserting a knowledge of all things positive and all things negative in all the universe? He herein claims to tell of positive facts, and to be Master of all negations: "If it were not so I would have told you." Nay, He is the Truth Himself. "In My Father's House are many mansions, if it were not so I would have told you. *I go.*" Oh, these wonderful Scriptures, and the wonderful men that live and move before us in these Scriptures! What had been the tone of their song through the preceding ages? Jesus Christ is coming! Jesus Christ

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is coming! And men questioned, "How is He coming?" "Coming in the spirit." "Coming in the flesh." Is it true in very deed? "*Behold, a Virgin shall conceive and bear a Son, and shall call His Name Immanuel. Butter and honey shall He eat. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.*" Is it true? They looked forward, they expected, they argued as to the manner of His coming.



MR. HERBERT GARRISON, F.R.G.S., Secretary-General of the British-Israel-World Federation, at his desk.

Then there came the morning of the Nativity. Angel voices sang, and the messenger of God proclaimed, "Behold, I bring you good tidings of great joy which shall be unto all people, for unto you is born this day in the city of David a Saviour which is Christ the Lord." What a day, the day of the Nativity! Jesus was come, and in His Person and Life were fulfilled hundreds of the Messianic prophecies.

AT LAST JESUS WAS COME!

Now Christ was there with His disciples; looking into their eyes, smiling upon them, and then He said, "I GO." A wonderful thing that Jesus should be in a position to say on earth, "I go." The whole thought had been of His coming. Now, "I go." For what, Lord? "*To prepare a place for you.*" One wonders, what kind of a place? When a lad, about eight summers old, I had very clear visions of these things, I used to wonder what kind of a place the Lord was going to prepare for me. Down yonder in Cornwall there was a beautiful meadow valley. The opposite slope was crowned at the top with a growth of evergreens, and standing in front of it stood a residence, white against the background of dark green. I spent many hours looking at that picture, and used to think, That is exactly the kind of home the Lord is going to give to me in the life that is coming! One's mind has changed a little since then. What kind of a place is He going to prepare for us? We do not know. Because we do not quite know what kind of people we are going to be, and what our need will be. For we read this, "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." We do not know what He is preparing, but we know something

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about what He has prepared. "In the beginning God created the heaven and the earth." In the earth God *planted a garden eastward in Eden.* In the garden He planted every tree that was good for food and pleasant to the sight; and there He put the man. There He set up the home life of humanity. It was a wonderful preparation. I have followed the horizon on and on towards the sunset, day after day, and day after day, and with Professor Odlum, and others, have examined the hills and the valleys; the wide sweeping plains; and the wonderful vistas of mountains; and every new horizon that has opened up has been an extension of the beauty of the glory of the garden that God made. A wonderful place! Wonderful beauty!

Then we read, coming away down in historic time, "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." He was speaking of these very Islands.

"*I go.*" What to do, Lord? "To prepare a place for you." I have entered for a homestead there. My American and Canadian friends know what I mean. Have you? Now, mark, up to the point when Our Lord said "I go," every statement of the Lord has been verified; fact answering to prophecy every time. There is only one thing remaining:—"*If I go, I will come again.*" Thousands of years of fulfilment! Is God going to begin to break His promises now? Dr. Driver sent out a wail from Oxford, and this was it, speaking of God's covenants and promises made to the northern Ten-Tribed Kingdom of Israel, "It must be manifest to all that many of these promises have never been fulfilled, and now conditions have so changed that they never can be fulfilled." No! No! Before men and angels it is demonstrable by British-Israel Truth, the facts of this glorious Bible answering to the facts of history, that *every covenant*, and *every promise*, and *every prophecy so far has been fulfilled in outline and in detail*, and the small margin of prophecy remaining is being fulfilled before our eyes. Is God going to begin to break His word now? Never!

"I go to prepare a place for you, and if I go to prepare a place for you, *I will come again.*" What for, Lord? "To receive you unto Myself," so that you may be lifted to the place I have prepared for you. And He is coming soon, thank God.

He said also, "A little while, and ye shall not see Me, and again a little while, and ye shall see Me, because I go unto My Father. And they said, 'What is this strange doctrine? A little while, and ye shall not see Me, and again a little while, and ye shall see Me, because I go unto the Father. We cannot tell what He saith.'" No, they could not tell, but the event did. What was it, "A little while, and they could not see Him"? He was in the rock-hewn tomb. A stone was rolled before the mouth of the sepulchre. The seal of Pilate was upon the stone, and they sorrowed, and they said, "We trusted that it had been He that should have redeemed Israel." "A little while, and ye shall not see Me." And then there came the glory of the Easter morning, and the word rang from one to the other, "He is risen." And that was the greatest morning for the earth since the morning of the creation of man. For forty busy days He came and went, teaching, instructing, completing their knowledge, and finally giving them their commission to go into all the world, and to preach the Gospel unto every creature: "He that believeth shall be saved." And then He went to the Father. Why? "To prepare a place for you."

He is coming again to receive us unto Himself, that where He is there we may be also. What is all that to the Modernist? Foolishness. What is that to the experimental Christian? Revelation from the Father Who is in Heaven shining into the heart. Believe in the miraculous? Why, friends, *we are living in it, moving in it, we have our being in it*; and we testify to these men that have voluntarily put out the eyes of their spirit, that they are shutting themselves out from the glorious light of Heaven which is ready to shine into their hearts. "Let not your hearts be troubled. Ye believe in God, believe also in Me. In My Father's House are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also." What a heritage! What an array of historic facts giving assurance of the final fulfilment of the outstanding prophecy—the coming again of Our Lord Jesus Christ!

TUESDAY AFTERNOON.

THE REV. W. PASCOE GOARD (Chairman).

THERE is present here an honoured member who was in the horrors of the siege of Paris in 1870. During the siege one of the household going abroad found a piece of paper in the street. On it was printed the 91st Psalm, which has just been read. The family took it, amidst the turmoil, the hunger and the pestilence, as a direct message from God, and so dwelt securely under the shadow of the Almighty.

By the way, where is the secret place of the Most High? You know, by the grace of God, we have been privileged to have one of the duplicate keys of the "safety deposit" place of the Most High. Do you know where it is? "The secret place of the Most High" is where His treasure is hidden. Our Lord said something about that. He said, "The Kingdom of Heaven is as a treasure hid in a field." That field is "the secret place," is it not? That is the abiding place. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." There was a people who, from the beginning, was overshadowed by a pillar of cloud by day, and a pillar of fire by night. They abode under the shadow of the Almighty.

It is a wonderfully precious Psalm. And then, further, "*to enter into the holiest, by a new and living way, even by the blood*" of the everlasting covenant. That will not be "a secret place." There will be no "hiding" there. The necessity for hiding will have gone for ever. What privileges are yours! What privileges are ours! In the spirit of that Psalm I am going to call on our brethren this afternoon.

This day marks a step forward in the progress of our Federation, and this is that which marks the progress. The *Executive has handed over to the clergy and ministers the responsibility for the activities of this day*, and these brethren of the Christian ministry are here to face and to bear that responsibility, and to seize that opportunity. I am not going to stand between you and them, but shall call upon them in the order in which they are placed on the programme for this afternoon.

In the United States there is a wonderful upspringing of knowledge and enthusiasm concerning British-Israel Truth.

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I received a call to go to a city some fifty to sixty miles west of Chicago ; almost a continuation of that great city on the shores of Lake Michigan. I was astounded to find in that place no less than 1,000 readers of THE NATIONAL MESSAGE; not a thousand *subscribers*, unfortunately, but *readers*, and they are feeding on that which our splendid staff of correspondents are giving to them from year to year.

There is amongst us on the platform one of that staff of writers whose voice has carried comfort and love—*Mr. Henry D. Houghton*. His messages have carried with them restoration of faith to not a few. With him there are two hundred devoted men and women who are giving of their best freely, and the Covenant Publishing Co. is scattering their messages to the ends of the earth.

THE REV. DR. LINCOLN MCCONNELL.

We quoted a prayer a while ago that has had a great deal of influence in my own thinking, and especially one particular passage in it. I am referring to the prayer known as the Lord's Prayer, or the Disciples' Prayer. In dealing with that great utterance I only want to say this—the disciples had unquestionably connected the power of Jesus with the prayer life of Jesus, and they went to Him, and asked Him, saying, " Lord, teach us to pray." And they went to the right source. For one to properly teach must not only know his lesson and know his scholar, but have the ability to communicate the lesson to the particular scholar before him. Jesus had all these, and many other qualifications. In order that there may be teaching, there must be not only the teacher and the lesson, but there must be the scholar as well. And a man must be open-hearted, and willing-hearted, and receptive. Too often I am convinced that we throughout the ages have been saying, " Lord, teach us to pray," and all the time we have been trying to show Him how well we could do it. We have done nothing but make an exhibition of ourselves. We have not gone to Him to learn. I consider that this utterance that we call the Lord's Prayer is not a recitation, but it is a declaration of great cardinal and fundamental principles. It is the platform upon which all belief must stand if we are to prevail with God. Prayer is prevailing with God, not a mere reverent utterance of so many words. The first great question is, Do you believe in God? Do you believe that God is your Father, not because of the universal Fatherhood of God, or the brotherhood of man, but because of the fact that you have been born again, and have the answer in your own soul—Father! Father! Father! You have got to believe, not only that, but to believe that there is a Kingdom.

Let us visualize this for a moment. I could not do you greater service than to present it to you as it came to me. I could not wish you greater blessing than that which came to me wi h this revelation. Here were the disciples saying, " Lord, teach us to pray." Yonder is the Great Teacher. The learner assumes the attitude of humility, the attitude of the learner. Now the Master says, " Do you believe in God? " " Yes." " Is God your Father? " " Yes." " Are you willing to forgive, even as you would be forgiven? " " Yes." Now, coming to the last clause, " Lead us not into temptation, but deliver us from evil, for Thine is the Kingdom and the power and the glory for ever and ever." Have you ever taken your place at the feet of Jesus, and said, " Lord, teach me to pray," and heard Him announce each of those great platform planks which, put together, will make a platform upon which you may stand in the finest atmosphere of God's presence? Have you ever done that? Apply each of the things He said to your own lives, and see whether you can say " Yes." Then you will come to the last clause.

Now Jesus said to these men who had asked Him, Are you willing to put your hand in My hand, in God's hand, and confessing your utter impotence, your utter ignorance, are you willing to say, Now, Father, you lead me not into temptation, for I desire to be delivered from all things that are evil. For I know that Thou hast the Kingdom in which there is power and knowledge, and in which there will be glory for ever. What is it? Let me treat you as though you were scholars this afternoon. What is temptation? Temptation is the suggestion, or the invitation to do something that promises pleasure or profit. I pause that you may digest that. I wondered for a long time after I was a preacher why I should pray to God not to lead me into temptation, for to my mind temptation was synonymous with sin. Was there any danger of God leading me into sin? But I had a misunderstanding of what temptation is. Temptation is the suggestion, or the invitation, coming from within, or from without, the suggestion that promises—though it does not always fulfil—pleasure or profit. You cannot tempt me to do that that does not promise me some pleasure. You cannot tempt me by asking me to have a drink of liquor, because I do not drink, and never did. There are folk, and if you were to ask them to take a glass of whisky it would be a pull, and would be to them a temptation. It would not be a temptation to me if you asked me to have a cigar, for I do not smoke. Now there are things that are presented to me that appeal, that have a pull. Temptation is threefold. " The tree was pleasant to the eye, it was pleasant to the taste, and to be desired to make one wise." The temptation in the Garden of Eden was a threefold one. It struck at each of the three points of human vulnerability. There are three avenues—one is the lust of the flesh, the other the lust of the eye, and the other, which is far more dangerous and subtle, the pride of life, intellectual pride, natural pride, the pride of intellectual achievements. That is where Satan has got so many folks to-day. The disciples said to Jesus, " Teach us to pray." " Very well," said Jesus in effect, " Do you really desire to have prevailing influence with God? " " Yes." " I have shown you," says Jesus, " that prevailing prayer must stand upon a platform of principles," and Our Lord's Prayer is simply the great platform of principles upon which human beings can stand and prevail with God. You have been ready to agree to each of the planks up till now. Are you willing to obey this last one? Are you willing to put your hand into God's hand, and to say, " Father, lead me "? I do not say the Lord's Prayer as you folks say it, and as it is printed. I intrude a comma after " Lead us." The original Book was not punctuated at all. I read it this way. " Lead us "—do you want to go into the way of pleasure and sin? " I have elected to go along the highway of intellectual achievement, please enlighten my mind that I may shine above my fellows. I have decided to live a social life," you say. Are you willing to put your hand into His hand, and to say

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" Lead me away, or around and past everything that may have any evil in it, that will interfere with my occupancy of and blessing in the Kingdom of God. I am so concerned to have a place in the Kingdom. For Thine is the Kingdom and the power and the glory for ever and ever I am willing temporarily to miss a great deal of the honour and the glory of the temporal kingdom life of the earth." You notice this fact. Every single one of them did that very thing. You have not got a single instance in your English or American history of a prevailing, prayerful person, save that of an individual who was willing to put himself into the hand of God, and run the risk of any kind of temporal loss, or pleasure, or profit, or honour, or intellectual acclaim that might lead him away from being and doing what God wanted him to be and to do.

What has that got to do with it? Just this. It is just a straight question as to which company you are going to walk with. I happen to know a great many ministers who would have to separate themselves from their brethren if they accepted the Kingdom truth as it is in the Book of God. But the reason that they do it, the reason that they are willing to say I will put my hand into God's hand that I may be instructed as to the teaching of the Book, is because they do not want to get out of harmony with the doctors of divinity, with the theological seminaries. And a lot of you are in just the same condition, and the result is that you are unwilling to put the last plank in the platform.

What is the personal application? Why just this. I am constructed in such a way that I do not know what fear is. I have had a delightful liberty when I have preached the whole truth anywhere and everywhere, and I have had this experience, and I say this to my ministerial brethren—you put your hand whole-heartedly, with full acceptance, into the hand of Jesus, and say, " Lord Jesus, lead me." Let the Author of the Book teach you the content of it. A farmer friend of mine, who was for forty-eight years a missionary, said to me, " They used to drive goats to my door, and milk them that we might be absolutely sure that we were getting the pure, unadulterated milk." The pure milk of the Word. One day he thought he would see if that was the kind he was giving out, and he decided to read the Bible again, and to forget every commentary, and every boundary that had been placed around his mind. And he said, " Lord, you wrote it, and you lead." And he was surprised to find that he did not come out in the neighbourhood where he had formerly supposed the whole truth to rest. I thank God for an increasing number of folk who are willing to let God's Book be the actual authority for their lives. " Lead us." There is nothing in the world so needed as absolute confidence in prayer. You do not have to strain when you know you have the ear of the Father, and you are praying in harmony with His will. " Lord, teach us to pray."

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,—At a meeting of the Modern Churchmen's Conference, Cambridge, Dean Inge is reported as saying," Although the ultimate doom of our planet is certain, it is highly probable that we have hundreds of thousands, or perhaps millions, of years in which to work out our salvation as a species. The notion that civilized man is a very new experiment of nature has hardly yet sunk into our minds." Assuming that the Dean means a continuation of world activity without a manifestation of Divine Intervention, let us consider the probability that " we have hundreds of thousands of years in which to work out our salvation as a species."

Such a postponement in the development of God's plan in relation to man as forecast in Holy Scripture would be out of scale with what we already know historically of the world's progress towards that development. God is a great Artist, and we may be sure that all His structural works are in perfect proportion. Even if we were to agree with the Modernist, which there is no sound reason for doing, in regarding pre-Abrahamic chronology as unreliable, we have indisputable chronological history from the time of Abraham on to the Birth and Sacrificial Death of Our Lord. Can we believe that the period of this Dispensation will bear no relation whatever to earlier construction? And is it not significant that Christ, Who is the centre of all our hopes, stands midway historically between Abraham and this present generation? Further, is it fanciful to imagine that as God created the universe and man in six " days," and rested on the Seventh Day, so, following immediately after six millenniums of man's probation will come a seventh millennium. The Millennium, under closer Divine direction, in which man, after being sifted, will go forward towards perfection. It seems to me that to talk of hundreds of thousands of years is to reject the Bible *en bloc*, for the New Testament is inseparably bound up with the Old, a connecting chain running throughout. The day, month, or year for the close of this Dispensation is not foretold, but undoubtedly a period is indicated, more or less definitely according as we have insight to interpret prophecy. And taking either a near view or a relatively distant view there is no question of hundreds of thousands of years.

Without looking so far ahead, let us try to imagine the state of the world much less than one thousand years hence, supposing the world is left to run its course. A well-known journalist in close touch with life as it is lived to-day reviews the outlook with despair. In the domain of politics he sees the attainment of Democracy, but that after centuries of travail Democracy has produced a Robot, lacking the breath of life. She is uninterested in her child, and listless. What next? Will a return of animation come in the form of fiery and uncontrollable fever? In the domain of science he sees gigantic strides; stored wealth of discovery in physical science, and physical science on the verge of further great discoveries; perhaps also discoveries in a domain beyond the physical. But with all this he sees civilized man with ill-regulated passions, and unfitted to control the forces in his hands. Failing some hitherto unmanifested restraining influence he sees him rushing to destruction. The best this writer can hope for is that mankind will stop short of entire self-extermination, and that after a clearing of the ground, Man, retaining the knowledge he has gained, may start again on a higher plane.*

We have reason to be more hopeful than that, for Holy Scripture promises us better things. Yet anyone with his

* Sir Philip Gibbs. " To-morrow, and the Day After."

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eyes open may see the signs of the times, and the rapid converging to a crisis both of material and of spiritual forces. If our clerical Modernists would study the Bible itself, and not only the exegesis of it, side by side with the daily newspaper, they would see much to which their eyes are now closed. They would find that Scriptural prophecy and the happenings of the present day are in accord. Prophecy is a true witness.

Another witness is the Witness in Stone—the Great Pyramid—which is also a true witness, though it has met with even more scepticism than other warnings. Perhaps the reason is that it is startling, to those who think that we have evolved ourselves, to be offered evidence that events pre-ordained of God in remote ages have taken place with meticulous exactness. With the same exactness we may be sure that future events are indicated. There may be errrors, of more or less importance, in the interpretation of symbolisms, but we may be sure that the datings indicated are unerringly correct. And the reading of the Pyramid is that we have entered a final stage of this Dispensation. Is it not inexcusable folly to disregard all signs and warnings, and to encourage the expectation that all things will continue as they were since the beginning of the world?

Yours, etc.,
O. B.

QUESTIONS AND ANSWERS.

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

QUESTION.—Will you please explain Rom. iv, 13, in connection with British-Israel Truth? Also in the same connection, what is the meaning of Gal. iii, 16? These verses have been quoted as affording reasons against this doctrine.

E. M.

ANSWER.—(1) There is no difficulty about the understanding of these verses, if they be interpreted in the light of dispensational truth. Dispensational truth is a very important subject, and an intelligent study of the Bible depends upon it. The whole secret of the call of Abraham, inclusive of the Covenant promises, lies in the fact that the law was not given until the Mosaic period, which was long after the time of Abraham. For this reason the Covenant promises (Gen. xii, 2, 3, etc.) were absolutely *unconditional*. The word "if" does not appear in them; God said, "I will" . . . "I will" . . . . "I will" . . . etc. The Covenant dispensation is older than the Law dispensation, and far greater than and superior to it. The law was necessary ("as our schoolmaster to bring us unto Christ," Gal. iii, 24) in order that Israel redeemed might be justified by that very faith which Abraham had in righteousness. But Christ came—not to destroy the law, but to fulfil it, and, above all, to confirm these very promises made unto the fathers (Rom. xv, 8). Thus Christ confirmed the Old Covenant dispensation through His blood, and reinstated it in the form of the New (Christian) Covenant (Heb. ix, 11-28; *cf.* Jer. xxxi, 31-37).

Hence the promise that Abraham should be heir of the world was made to him long before the law was given, and entirely independent of any influence which the law might have in later days, or of any rebellion or disobedience which Israel might and did practise in after days.

The above verse (Rom. iv, 13) brings out therefore the superiority of the call of Abraham through the righteousness of faith, over and above the weakness of "the law which made nothing perfect" (Heb. vii, 19). The whole secret lies in the fact that "Abraham believed God, and it was counted to him for righteousness" (Rom. iv, 3; Gen. xv, 6; Gal. iii, 6), and that Abraham thus became the "Friend of God" (2 Chron. xx, 7; Isa. xli, 8; James ii, 23).

(2) Gal. iii, 16. This verse must be understood in the light of its context, and in the general trend of the Covenant promises given to Abraham, Isaac, Jacob, and their seed for ever. The one seed promised to Abraham was the covenant-birthright-seed, which eliminated the seed of Abraham through Esau. But this one seed—the birthright-seed—only came into its inheritance through Christ. Hence, as the next verse explains, the Covenant was confirmed "before of God in Christ," so that the law which was given 430 years after had no power to cancel or disannul it. "For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise" (Gal. iii, 18).

Can we not see the wonderful fulfilment of this great Covenant promise before our very eyes to-day? Our British Empire, with its vast possessions in the world, a "fulness of nations"; America, the greatest democracy on the earth, together standing for God's righteousness, and invincible (Isa. liv, 17; Luke i, 71). The marvellous prestige of Anglo-Saxondom; the world-wide recognition of our historic Throne, with its Davidic dynasty; the moral and spiritual influence of British character and justice. Our inheritance of the Promised Land (*cf.*, our mandates in the Near East); our Protestant Faith—these are only some of the indications that the promises made to Abraham before the law was given are being fulfilled in Christ through Abraham's seed, so that even yet the day may not be far distant when Abraham's seed shall literally become "heir of the world," and not only a limited portion of it.

JOSEPHUS ON ISRAEL'S FUTURE.

"HAPPY is this people on whom God bestows the possession of innumerable good things and grants them His own providence to be their assistant and their guide; so that there is not any nation among mankind but you will be esteemed superior to them in virtue and in the earnest prosecution of the best rules of life, and of such as are pure from wickedness and will leave those rules to your excellent children, and this out of the regard that God bears to you, and the provision of such things for you as may render you happier than any other people under the sun. You shall retain that land to which He has sent you, and it shall ever be under the command of your children; and both all the earth, as well as the sea, shall be filled with your glory, and you shall be sufficiently numerous to supply the world in general and every region in particular with inhabitants out of your stock. However, oh blessed army, wonder that you are become so many from one father, and truly the land of Canaan can now hold you, as being yet comparatively few; but know ye that the whole world is proposed to be your place of habitation *for ever*. The multitude of your posterity also shall live as well in the *islands* as on the continent, and that more in number than are the stars of heaven. And when you are become so many God will not

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relinquish the care of you, but will afford you an abundance of all good things in times of peace, with victory and dominion in times of war. May the children of your enemies have an inclination to fight against you, and may be so hardy as to come to arms and to assault you in battle, for they will not return with victory nor will their return be agreeable to their children and wives; to so great a degree of valour will you be raised by the providence of God, who is able to diminish the affluence of some and to supply the wants of others. So did Balaam speak by inspiration as not being in his own power, but moved by the Divine Spirit."—*From "The History of Josephus."*

THE SECRETARY-GENERAL'S NEWS AND NOTES.

Meetings will be held at H.Q. each Wednesday afternoon at 3, and each Thursday evening at 7.30, until further notice. All are invited.

* * *

The four meetings held last week in the Great Hall, Church House, Westminster, were successful, we are glad to say. Many new enquirers attended. Valuable addresses were given by Professor Odlum and the Rev. Pascoe Goard, and they made a profound impression upon all. Major Knowles, President of the B.-I.-W.F., presided each afternoon. The Rev. J. Lumley Davies presided on Thursday evening, and Mr. John Leech on Friday evening.

* * *

We have engaged the beautiful Town Hall at Oxford for a meeting on Friday, November 2nd, at 8 p.m., for addresses by Professor Odlum and the Rev. Pascoe Goard. We ask all our readers in that city and the district around to attend, and to make the meeting known to their friends. Leaflets will gladly be sent to all who can use them.

* * *

On Thursday and Friday of this week Professor Odlum is at the Town Hall, Folkestone, for meetings at 3 and 8 each day. On Saturday he goes to Dublin for a series of meetings in the Diocesan Hall on Monday, Tuesday and Wednesday next week. On Sunday, November 4th, at 8 p.m., he will speak in the hall attached to St. Saviour's Church, Crouch Hill; also on Monday evening, November 5th, at 7.30, in the Jubilee Hall, Hanley Road, Crouch Hill.

* * *

Mr. John H. Tench, of Darlington, visited the Liverpool Branch on October 11th, and gave a very interesting lecture on the "Gates of Empire." He pointed out that most of these "Gates" had been obtained peaceably, and the fact that Great Britain is holding them supports our identity with Israel.

* * *

Our Dover Branch was favoured with an instructive lecture on the "Passover" by the Rev. G. H. Lancaster, M.A., on October 11th. At the second meeting Lt.-Col. Smythe lectured on "Who are the Celts?" This was also much enjoyed.

* * *

In the third Annual Report of the Hull Branch, recently issued, attention is called to the success of the weekly meetings which were inaugurated at the beginning of the year. Sincere thanks were expressed to all those who have so greatly helped by lecturing. The responsibility of opening Branches at Beverley and Hornsea has been undertaken, and it is expected the coming year of increased effort will give a result far surpassing that of the very successful one under report.

* * *

The Rev. R. G. F. Waddington, M.A., gave an instructive lecture on "Palestine," illustrated by magnificent slides, on October 8th, in the Mechanics' Institute, Bradford. Mr. J. Foster Beaver presided.

* * *

The many friends of Mr. H. A. Marchant will learn with sincere regret of his great bereavement in the loss of his devoted wife on the 18th inst. We tender to our good friend our deepest sympathy, and we pray God to comfort and sustain him.

* * *

SOME ENGAGEMENTS FOR NEXT WEEK.

BRADFORD, Yorks, Friends' Meeting House, Friday, Nov. 2nd, at 7.30. Rev. T. H. Whitehouse.

BRADFORD-ON-AVON, Baths Hall, Tuesday, Oct. 30th, at 3 and 8. Mr. J. J. Morey.

CROUCH HILL, Jubilee Hall, Hanley Road, Study Circle, Thursday, Nov. 1st, at 8. St. Saviour's Church, Sunday, Nov. 4th, lecture by Prof. Odlum after the Evening Service.

DUBLIN, Diocesan Hall, Upper Baggot Street, Monday, Tuesday, Wednesday, Oct. 29th, 30th, 31st, at 7.45. Prof. E. Odlum, M.A., B.Sc.

EALING, Y.M.C.A., Thursday, Nov. 1st, at 8.15. Mr. J. J. Morey.

EXETER, Y.M.C.A. Lounge, Wednesday, Oct. 31st, at 7.30. Mr. G. Swansborough.

GLASGOW, Christian Institute, Sunday, Nov. 4th, at 6.30. Mr. Lewis A. Mitchell.

HARROGATE, Y.M.C.A., "Belvedere," Victoria Avenue, Monday, Oct. 29th. Rev. T. H. Whitehouse.

HULL, Church Institute, Albion St., Tuesday, Oct. 30th, at 7.30. Miss M. M. Keer.

MONK FRYSTON, Mothers' Union Meeting, Wednesday, Oct. 31st, at 3. Mr. Wm. Whitton.

OXFORD, Town Hall, Friday, Nov. 2nd, at 8. Rev. Pascoe Goard, F.R.G.S., and Prof. E. Odlum, M.A., B.Sc.

PUTNEY, Ravenna Hall, Monday, Oct. 29th, at 8. Mr. J. J. Morey.

SELBY, Mothers' Union Meeting, Thursday, Nov. 1st, at 3. Mr. Wm. Whitton.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday, Oct. 31st, at 7.30.

SOUTHAMPTON, Watts Hall, Wednesday, Oct. 31st, at 7.30. Mr. J. J. Morey.

STOKE-ON-TRENT, Town Hall, Hanley, Monday, Oct. 29th, at 7.30. Mrs. M. Bloxam.

WALSALL, Co-operative Hall, Upper Bridge Street, Wednesday, Oct. 31st, at 7.30. Mrs. Bloxam.

WIGAN, Miners' Hall, Millgate, Thursday, Nov. 1st. Rev. W. Brown-Pollock, M.A.

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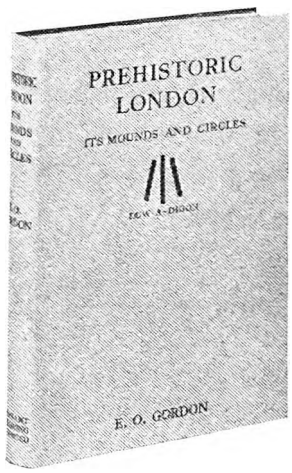
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CONTENTS.

	Page
The Kingdom Law of Divine Healing. By the Rev. W. Pascoe Goard, F.R.G.S.	689
A Prodigal Daughter's Return. By the Rev. Arthur Pritchard, M.A.	691
Congress Addresses :—	
By the Rev. W. H. Stuart-Fox, M.A.	695
By the Rev. Canon C. J. Hollis, M.A.	695
By the Rev. Dr. J. Mountain	696
By the Rev. T. Sparshott Johnson	697
By the Rev. E. J. Springett	698
By the Rev. Canon C. J. Hollis, M.A. (Chairman)	699
By the Rev. Dr. Lincoln McConnell	699
By Mr. Herbert Garrison (Secretary-General)	702
The Secretary-General's News and Notes	702

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 LAW OF DIVINE HEALING.

By the Rev. W. Pascoe Goard, F.R.G.S.

This particular series has been called for—I think I may safely say—not by our choice. There is a long story behind, telling of cumulative pressure, which ultimately resulted in the arranging of this series. Letters from, literally, all over the world asking for a step forward in study and in claiming the blessings of the Covenants for ourselves. To move *out of theory, into fact; out of doctrine, into experience.* That evidently is the desire in the minds and hearts of a very great number of our people.

And so we have come to get directly into touch with the God of our Fathers and of us, so that we may see the going forth of His power, so that we may experience the gracious touch of His hand, and realize something of what St. John realized when he said of our glorified Lord: "He laid His right hand upon me."

If we are to move safely, sanely, led by the Spirit of God, along these lines, the foundation of such movement must be *actual knowledge of truth.* It is possible for our experience far to outrun our knowledge. Everyone of us, from day to day, is enjoying experiences far beyond our understanding. That is true in the physical world, and it is true in the Christian life; yet if we are to build safely, if we are to advance securely along the lines that God has indicated, we must walk along the line of *actual constructive knowledge.*

We are going to speak of "*God in action,* in the matter of physical healing."

The conditions for Divine demonstration of healing power are constantly present. But what are the results of efforts to realize this fact? The results may be individual strengthening and healing and glory. But if so, the manifestation often brings confusion in the Christian community among Christian workers; and I believe it is because we do not go back and build from the beginning upon *the foundation of sure knowledge.*

Where shall we find that sure knowledge but in this Book—the Bible?

Pilate asked the question, "What is Truth?" Jesus had already given the answer—"Thy Word is Truth." So we will try and build our knowledge upon the Truth, which is the Word of God.

If we are to do that, where shall we find the beginning of the pathway in the sacred Scriptures? We shall find a fountain-head in the Book of Exodus. There we shall begin a study of the Divinely-given *ordinances* which are *the laws of the Church;* and of the Divinely-given *statutes* which are *the laws of the Kingdom.* This is a broad-based foundation, you see: of Truth *ecclesiastical,* and Truth *national.* Here we are led by the Spirit of Truth to a contact with three elements, which contribute to make up the Kingdom of God on earth, of which I have written again and again—*the nation; the King in the nation;* and *the law as promulgated to the nation,* and *through the nation to the world.*

Let us walk on the solid rock of Truth, taking Our Lord's definition, "Thy Word is Truth."

We do not concern ourselves with those who call it fable

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and folklore. We are going to follow the greatest Scholar of all the ages; that is to say, Our Lord Jesus Christ. "Thy Word is Truth." There are many things that are true, but only one that is Truth; that is the Word of God.

That Word will not teach you anything in regard to these things—God's handling of the physical life of His people; His instruction of the mentality of His people; His saving the souls of His people—*except along the line of Israel Truth.* "*Beloved for the Fathers' sake.*" What a wonderful expression that is. Who are the Fathers? We have a long line of distinguished ancestors commencing with Abraham, Isaac and Jacob, and in these ancestors we are "beloved for the Fathers' sake." It all leads there. "Look unto the rock whence ye are hewn; the hole of the pit whence ye are digged. Look unto Abraham your father, and Sarah which bare you."

Shall we put that in as the foundation-stone of our study?

Our predecessors put it in the Prayer Book. Shall we take it out? I think if that great foundation had been clear before the eyes of our leaders, they would not have moved to expunge the reference to Abraham and Sarah from the Marriage Service. Is it not a wonderful thing?—El Shaddai; Abraham and Sarah, constituting and instituting *the Divinely-established household of God* from which you and I have sprung. Let us keep the foundation there. Thank God, no power in the universe can take it out of the Bible nor out of the life of Israel. The Divine foundation stands.

We see God relating Himself to Israel, His people, and giving to them a revelation of the law: not creating a new law, however. Jesus said, "No new commandment give I you," and Jesus is Jehovah incarnate. He might have said exactly the same thing with absolute truth in connection with the Sinai code of law—"No new commandment give I you," *but only a re-statement of the old principles of righteousness which have been from the very beginning.* For the commandments, statutes and judgments of the Bible are the presentation of *the eternal law of righteousness, which was before man became,* and *which was before the material creation sprang into existence at the Word of God.*

Israel had gone down into Egypt 70 souls strong. In Egypt they had multiplied into their twelve tribes; and they had emerged from Egypt a strong nation. What wonderful things had happened in Egypt to bring them forth—how the waters of the Red Sea had separated; how the oozy quicksands of the sea bed had been "congealed to its very heart," so that they marched over on firm ground, dry-shod. But now the waters of the Red Sea had closed up behind them; the pursuing hosts of Pharaoh had been overthrown; the desert was open before them; and they moved off into the desert.

Have any of you been there to experience the dust, sand, blazing sun, scorching rock, mountains reflecting heat and light? Oh, the weariness of the burden! and of the march of the aged and youthful—men, women, children, infants, cattle. The march of an army of strong, trained men would be bad enough, but the march of a nation of refugees carrying their substance, leading their children by the hand, carrying their infants in their arms, driving their cattle all day, with toil, weariness, thirst, heat; then to find night settling down and no water! The next morning on again along the fearful pathway; struggling people, wailing children, moaning women, lowing cattle, murmuring of strong men who could not give refreshment to their children, until night came again, and no water! The third day, blindly stumbling forward; early morning, blazing noon, evening, and then came the cry, "Water!" Think of the rush, the scramble; but alas, they could not drink the bitter water. What now? Death? There could be no retracing of that pathway, no advancement further. There seemed nothing but death for Israel. Is it any wonder that the men rebelled and said to Moses, "Why hast thou brought us to perish in the wilderness?" And Moses cried to God.

Mark, friends, *God had brought them there.* He was responsible for that position, with its physical weariness, pain, suffering and agony. Why? *In order to bring about a mental conviction that could be brought about by no other means.* That situation did what a generation of teaching failed to do—it brought home to them the consciousness of the fact that the whole people were shut up to one of two alternatives: *Divine interference;* OR DEATH. You see it? Is it not dramatic?

> "So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.
>
> And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; there, the name of the place was called Marah.
>
> And the people murmured against Moses, saying, What shall we drink?
>
> And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet."

Let us reproduce that scene. Just a tree flung into the water, and I think the cattle understood first, and made a rush; then the children, and then halting, doubting, not believing their own senses, the men stooped and drank. Oh, the refreshment, and the removal of the deadly danger, and the wonder that the hand of God had so intervened.

> "There He made for them A STATUTE and AN ORDINANCE, and there He proved them."

He made a *statute.* What is that? We should call it an Act of Parliament, passed by the Commons, passed by the Lords, signed by the King. That is a statute. He made a statute for them. I think we should have erected a statue to commemorate such a wonderful occasion, but He did better than that, *He made a statute for them;* and, mark, *that was among the very first statutes on the books of the British-Israel nation;* for the Ten Commandments had not yet been uttered, and God had not yet manifested Himself in Israel at Sinai. It was *between the Red Sea and Sinai.* But the health of the people could not wait the three intervening months for the law and practice of Divine healing, therefore the Lord expedited matters as we have seen, and made that statute and ordinance for them.

A statute is *a national law and a national doctrine.*

An ordinance is *a law and a doctrine of the Church.*

The Magistrate would adminster the statute in the Court. *The Minister of Religion* would administer the ordinance in the Church; and the people, as citizens and as members of the congregation, would enjoy both the statute and the ordinance which the Lord thus set up.

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It was among the very first of the statutes in Israel, the Ten Commandments not yet having been given. It was among the very first ordinances. *The priesthood had not yet been ordained;* the *Tabernacle had not yet been constructed; the altar had not yet been erected; the first Mosaic sacrifice had not yet been offered.*

The statute and ordinance reads as follows :—

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am Jehovah that healeth thee."

That is the law of the land, and *that is the doctrine of the Church.*

A PRODIGAL DAUGHTER'S RETURN.

BY THE REV. ARTHUR PRITCHARD, M.A.
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THREE hundred years ago a human spirit was sent down into mundane conditions and given the name of John, meaning "the gracious gift of God" who, at the age of fifty years, passed on to the world another gracious gift of God known as the "Pilgrim's Progress," which has been published or partly published by the Religious Tract Society, not to mention other Societies, into 120 languages.

A few months ago my lady Churchwarden put into my hands one of the first 100,000 copies of the tercentenary edition "as John Bunyan wrote it," and my eye was at once arrested by a Bible text on the title-page: "I HAVE USED SIMILITUDES," a quotation from long-lived Hosea, in Chapter xii, 10; and the thought flashed into my mind, Why, there's your subject for the next B.-I. "Study," for if the book of Hosea is not exactly a "Pilgrim's Progress," it is yet a Prodigal Daughter's Progress with a happy ending.

"By the ministry of the prophets I have used similitudes" God said when He was using *Hosea*, whose name significantly enough means Salvation.

In the Hebrew it is the same as Joshua's original name and that of the last Palestinian King of the "Ten Tribes," known to us as Hoshea. And not one of these three Hoseas can reasonably be said to have been of the tribe of Judah. Most certainly Hosea, the prophet of the Northern Kingdom, traditionally declared to have been of the tribe of Issachar, belonged to that Kingdom, though he may have been in Judæa when God first spoke to him; but there are some Commentators of repute (*e.g.*, Wellhausen and G. A. Smith) who tell us that the dozen or more references to Judah in his writings are interpolations by an editor who felt the exclusive references of Hosea to the Northern Kingdom unsatisfactory.

Certainly the first three chapters, which form a sort of first book of Hosea in themselves, do seem somewhat mixed up, nevertheless they can be interpreted as we have them, and though as the experts also tell us, that "the text of Hosea is one of the most corrupt in the Old Testament, the number of passages which defy interpretation being extremely large," yet is the prophet's concluding thought intimated to us in these words: "A man who desires wisdom will study such things as these that are found in Hosea's prophecy."

For Hosea, "the Jeremiah of the Northern Kingdom," as Dean Stanley once termed him, being also "one of us"—a typical Israelite, complex, resolute and religious—and his book being almost wholly about us and our ancestors, cannot therefore be studied too much and too often by those of us who would be among the wise and sagacious.

SOME SIMILITUDES.

Now, the outstanding and most suggestive similitude or comparison God uses appears in the second verse of Hosea's prophecy, where the distasteful word "Whoredom" is used as a synonym for gross idolatry, the worship of idols being regarded as spiritual adultery, or unfaithfulness on the part of the Bride-Nation of Israel to her Heavenly Spouse, Jehovah.

And the similitude is apropos, for just as the breach of the tenth Commandment leads to a breach of the eighth Commandment, so a breach of the second much more surely, owing to unclean diabolical influences, leads to a breach of the seventh Commandment. And therefore the use of the word "jealous" in the second Commandment is APROPOS too. But of course the use of the term whoredom in Hosea, and even the word jealous in the second Commandment, is used figuratively. When therefore the young prophet, Hosea, was divinely directed to go and marry a wife of the kingdom and children of whoredom, he doubtless went to the respectable house of a fellow Israelite, Diblâim by name, and arranged to marry his maiden daughter, whose name, Gomer, let it be at once understood, is not an Asiatic or a Semitic but European cognomen, originally borne by the eldest son of Japheth. Bishop Titcomb, who found out for himself after years of close investigation that the British were really racial Israel, makes a good point of this in his twenty-sixth letter in "The Anglo-Israel Post-bag," and adds among other things that the similitude "Gomer" meant that, in God's good time, the Mother-Nation of Israel which Gomer was to symbolize would lose its Semitic nationality and be found as European. Which is certainly a good reason for God's choice of the name Gomer; but another is, that God foresaw that the great non-Hebrew nations like Egypt, Assyria and Greece, would employ and establish, by phonetic changes, the name of the founder of Israel's chief non-Davidic dynasty, whom *we* call 'Omri, but which, because the initial Hebrew letter had then a guttural sound, his subjects, the Beth-'Omri, would pronounce as Ghomri, and the nations write of as *Gomer*, 'Omri's subjects and their descendants being variously Gomerians, Gimura, Ghumri, Khumri and Cymru (pronounced Koomree) which the Welsh rightly and properly call themselves to-day. Now the typical Gomer's first *child* was significantly called "Jezreel, prophetic both of judgment and mercy," wrote Bishop Wordsworth in his commentary, "of judgment, because it means 'God will scatter,' and thus foreshadowed the dispersal of Israel; of mercy, because it also means 'God will sow,' and pre-announces that the dispersal of Israel would be a dissemination and a sowing of themselves in mercy, and also a sowing of God's truth in all lands."

"God will make to grow the people whom God will sow" is how the Speaker's Commentary prettily puts it.

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Gomer's subsequent children were a girl and a boy, the girl being divinely called Lo-ruhamah, which literally means "not-compassionated or pitied," the boy, Lo-ammi, meaning "not My people," that is for the time being, for in the mercy of God, "Lo" the negative particle, should ultimately be excised, and the children of Gomer, Mother Israel's female descendants, should at length be *Ruhamah*, "compassionated," and her male offspring, *Ammi*, "My People."

"Observe the climax in the names," Dr. Cheyne wrote: "'Jezreel' announces the judgment: 'Lo-Ruhamah,' the withdrawal of Jehovah's affection: 'Lo-Ammi,' the treatment of Israel as a foreign people."

It is at the ninth verse of Chapter i that, with dramatic suddenness, the door of hope is banged to against Gomer and her offspring; but, as if to take away all excuse for the blindness of future commentators and preachers who might declare it to be barred and bolted as well, the narrative is interrupted by a gracious prophecy which some day will be completely fulfilled.

Yet (when the Saviour-judgment or ameliorative discipline has done its beneficent work) Israel of the Ten Tribes shall be multitudinous as the sands and be recognized as "the sons of the living God"—*Christians* of course, for what else can it mean?—and eventually the Judahites or Jews will join them under the same Prince (possibly David by name) in their representative return from the land of their long exile to the land of their fathers, and "great shall be the day of Jezreel," that is the House of Israel which we believe and claim shall be Great Britain when God has made her "mightier yet."

"Truly God IS LOVING UNTO GOMER—Jezreel, Israel."

HOSEA'S "FIRST BOOK."

Just now I used the word dramatic, and I think it is justifiable, for really the three opening chapters of Hosea seem to be three Acts in a Drama, with two long intervals.

During the interval between the first and second Act we must understand that Gomer, representing the whoredom nation, has crowned her unfaithfulness to her loving husband by becoming somebody's slave-concubine, and also to have been divorced by Hosea, who yet remains the woman's "friend," ready to show undying love when opportunity serves, to his "desolate wife of youth"—a wife no longer, but still beloved by one who is husband no longer, though still a friend, all this being symbolical, as shown, of the God of Israel's dealings with His idolatrous nation; for His loving-kindness is such that when disciplinary trials somewhere out of Palestine have brought her to her senses and re-awakened her desire for betterment, she will find a "door of hope" in the "valley of troubling," and on returning to her Divine Spouse shall call Him "Ishi, my husband," who will eventually re-engage or re-betroth her unto Himself in faithfulness or "by faith" as Margoliuth suggests, and Heaven and the Israel earth shall answer to each other's calls.

So, in Chapter iii, which most B.-I.'s interpret, for good reasons, as referring to a *second* wife, but which practically all our learned commentators, for better reasons, I think, interpret as referring to the same woman, Gomer, we have not only a re-betrothal but, after many years of waiting, a re-marriage of the divorced wife, though Hosea finds her in such a destitute, slavish condition that he has to redeem her and to bring salvation to her as his name suggests, in fact, as the sequel shows, to save her from continuing in sin.

Now, the Bible translation at the beginning of the third Chapter is rather confusing, and various commentaries should certainly be consulted by those who cannot read the original. The translation I recommend is Fenton's, which like other translations gives this meaning: "Go yet (that is *again*, as in Zech. xi, 15) pointing back to a foregoing story that was interrupted at Hosea i, 9, love a woman, or rather, give thyself to the love of a woman although an adulteress, still loved of her old friend who was once her husband, love her as she is," may be said to be the command of the Lord to the prophet. And so he went and demonstrated his love by sacrifice, in providing first, enough money and rations to last her for many days, and second, in keeping her in safe seclusion, and himself from marital relations during those "many days" of testing and salutary discipline. How long these were we are shown later.

The *interpretation* of this similitude is at once shown at the end of Chapter iii, when we are told that the same "children of Israel," referred to at the end of Chapter i, shall abide many days—here I embody various versions—"without king, and without prince or leader, without sacrifice, without altar, idol, pillar, or a Capital, without a priesthood or an ephod, and without teraphim or manifestations." Which I suppose simply means, that in their slavish condition and subsequent tribal separations, they, AS A WHOLE, would necessarily have to be without Royalty and Ten-Tribed leadership as well as the old heathen worship and its accessories to which they had accustomed themselves.

And this, in truth, *was* the case for many century-days of the House of Israel. But it was no longer so when these "children of Israel" turned from idols to serve the living God in these "latter days" of the Christian dispensation, enjoying the goodness of the Lord under the Davidic dynasty which their fathers forsook in the Revolution of 975 B.C.

I cannot now multiply arguments to prove that this interpretation is the right one, but having carefully weighed all the arguments on both sides, I think, even from a B.-I. point of view, it is much better exegesis to have the outcast, the divorced and desolate Gomer of Europe redeemed, re-married and reinstated, rather than leave her to her fate and, at the same time, ignore the fact that she was divinely chosen to be a prophetic similitude of what the All-loving Father in Heaven would, and will yet do, for His national spouse, the Mother-Nation of Israel.

For, since the Divine Husband of the unfaithful mother-Israel had declared in Chapter ii that He would betroth her again, naturally *Hosea* would be called upon to do the same with the typical Gomer who, after a long interval of time, comes once more upon the scene in Chapter iii.

As Bishop Allen, when speaking on this subject at the Kensington Congress, declared: "God is going to take that divorced woman back"; and, thank God, He has done so or there might have been no "England's green and pleasant land" for Gomer to live in. And such exegesis, although the authors of our Handbook did not favour it, is an impregnable argument against many ministerial opponents who, following

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each other, teach that the *Israel* Bride has been finally rejected by the God of Israel, and that a *Gentile-Church* Bride has been chosen instead.

With great skill Archdeacon Hanan and Dr. Aldersmith, in Chapter iv of the Handbook, show that the Galatians were Gentilized Ephraim-Israel who once "were under the law" but had been redeemed from its curse. Then they add that the Galatians were part of the "outcast or divorced House of Israel," and that the quotation in Galatians iv, 27, from Isaiah liv, proves that the "desolate wife of youth" is no other than the outcast "House of Israel," and that the national redemption of this House was effected by the death of the Lord Jesus.

With this I cordially agree; but the logical conclusion, to my mind, is that the divorced House of Israel was redeemed by the Divine Spouse in order that He might re-marry her. And that, I strongly urge, is what Hosea wishes to teach us by writing of Gomer in his *third* as well as in his *first* chapter. The unnecessary introduction of a *second* woman (and she was an adulteress beloved by her paramour) whom Hosea, by divine command, was to steal away for himself is, in my opinion, alike derogatory to God as well as to our B.-I. claim.

OBJECTIONS CONSIDERED.

Now let me anticipate two possible objections against applying the whole of Hosea iii to Ephraim-Israel.

Of course I know that there was always to be an Israel Kingdom in the earth overruled by a descendant of David; but this was fully secured all through the turbulent centuries by the pioneering sea-faring Danites who had colonized Ulster, joined by Zedekiah's daughter, the Princess Royal—all of whom, in a wonderful providence, escaped captivity, passing on and down the Seed Royal and the Seed Racial which, together in unity, was to last as long as the sun and moon endure. Therefore the Unity exists to-day. Wherefore we British-Israelites praise the God from whom all our blessings flow.

And of course, too, I am aware that, according to the old world custom, the Deity was supposed to be married to any nation which worshipped Him, and that the inhabitants were frequently known and named as God's SONS. Even the *land* could be married, as Isaiah lxii shows, in that the land of Israel should be called Beulah, which *means* married. And so it is not surprising to find that Ezekiel, alike in Chapters xvi and xxiii, personifies the Twelve-Tribed nation as the mother of *two* daughters, Samaria and Jerusalem, both of whom were adulterous in the mystical sense.

But the similitude in the Ephraim-book of Hosea probably applies to Ephraim-Israel only; and for this cogent reason that Ephraim-Israel, unlike Judah, was not only to be mystically disowned, and divorced from her Divine Spouse, but to be redeemed, re-betrothed and re-married, the mystical union bringing reflex blessings alike on Judah-Israel and the world at large.

Therefore again, I affirm, the typical woman of Chapter iii is the same as in Chapter i, and is indicative of the glory that the Divine Spouse would effect in and through her.

GOMER'S FUTURE.

How terribly she had departed from her heavenly Husband is shown in Ezekiel xvi, yet He would remember the Covenant made with her in the days of her national youth. Now, what the Bridegroom's coming would do for Gomer is shown very forcibly in Isaiah liv—the chapter already alluded to, which, rightly understood, is also a message to our Gomer or Israel nation:—

"Sing, O barren, desolate wife, spread abroad in all directions, forget the name and reproach of thy youth and widowhood, thy Maker is thine Husband, The Holy One of Israel is thy Redeemer."

"For the Lord hath called thee as a wife forsaken—even a wife of youth when she is cast off. For a small moment have I forsaken thee. I hid My face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

Then follow the promise and prophecy of national blessings, heaps upon heaps, which shall be the heritage of Gomer after being bought back by the advent of the Bridegroom when, as Isaiah lxii shows, Gomer should become "Hephzi-bah" (my delight is in her), for as the bridegroom rejoiceth over the bride of his choice, so should God rejoice over His *Israel* bride.

Now, when the Redeemer *came*, He called Himself the Bridegroom, and His forerunner described himself as the "friend" of the Bridegroom, whose privileged work was getting ready, as a bride adorned for her husband, the racial representatives of the discovenanted, lost bride of the House of Israel whom her ancient Bridegroom, Whose love could never die, was coming to seek and to save, to redeem and restore, to re-marry and reinstate; and all this is plainly foreshown in the suggestive story of Gomer in Hosea i and resumed in Hosea iii.

Will therefore those who hitherto have been led to think otherwise, carefully weigh the strength of my contention and its reasonableness?

HOSEA'S "THIRD DAY."

But though the redemption of Gomer, the Israel bride, was an absolute certainty when the Lord God of Israel originally thought or purposed it, as the aged Zacharias seems to hint to us by using the prophetic past or completed tenses in the Benedictus, yet what was divinely purposed had to be wrought out in *time*, and the time *was* when He came to earth to seek and to save her, emptying Himself of His riches in glory to redeem her.

Moreover, the fact that He was raised on the third day after His supreme act of love was surely a proof that His bride's redemption was gloriously *effected*.

But her *restoration* had to be wrought out in time too, and that also was not to be until "the third day," as is Hosea's similitude for the third thousandth year from her downfall. Hosea, *after* his third Chapter, I know, drops the mother-Israel name of Gomer, meaning *completeness*, and uses instead, when writing very many years later, the name of Ephraim, and this about forty times, mostly indicating thereby, like the cognomen Gomer, Ten-Tribed Israel, which is just as suggestive.

For, as the early tribes of the Saxon Octarchy were called

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English after the leading tribe, the Angles, so was the Israel Decarchy, after the leading tribe, often referred to as *Ephraim*, around whom, when in Christ, the tribes of Israel would, as prophesied, find their "fullness" or "completion" in a commonwealth of kindred nations.

Thus we may take it that the mother-nation, whether called Gomer or Ephraim, having been redeemed, was to return and be restored on the third day of her long career.

This is so well worked out and explained by Dr. Thomas in his valuable book, "The Restoration of Israel," and so convincingly applied by P. W. Thompson, M.A., in "Israel in Prophecy and History," that I need say little more than what Hosea, "one of us," intimated :—

"After two days He will revive us :
In the third day He will raise us up and we shall live in His sight." (vi, 2.)

On which passage the Speaker's Commentary remarks that it must have been the Holy Spirit Who "suggested the designation of time."

"Torn" and "smitten" during 2,000 years of discipline and training, but the third thousand years would witness the Israel bride's resurrection to national life, even as the third literal day witnessed the resurrection of her blessed Redeemer to His Kingship.

Reckoning from the Captivity era of Israel in the seventh century B.C., her second thousand year-day would begin in the third century A.D., and the resuscitation, third thousand year-day period in which we now are, would begin in the thirteenth century, in an era starting in the year 1198 and ending in 1325—the year Wycliffe was born to be one of the foremost upholders of our national independence and of Bible truth.

It is in the thirteenth century when, according to Macaulay, "We must seek for the origin of our freedom, our prosperity and our glory," and when, as Hume words it, "Not only were the foundations laid, but much of the superstructure was reared of those liberties which are still the glory and the safety of the English Nation."

Historical Facts.

Now consider a few historical facts. King John began his reign in 1199, and, like James II, seems to have been destined to be, what Mr. Thompson terms, "a negative blessing" to the nation. For just as the misdeeds of James II resulted in the "Bill of Rights" of 1689, so did the folly of John issue in Magna Charta, in 1215.

By the way, I think I am right in saying that these two were the only English Sovereigns whose Coronation was not consummated by the New Covenant Feast.

In 1216, Henry III came to the throne, and his reign of fifty-six years was a marked epoch, alike for England and for Westminster Abbey.

Priding himself on his descent from Alfred through Matilda, "the heiress of the right Royal race of England," he was the first really English King, and his sons were the first of the English Princes who were called by Anglo-Saxon names.

His firstborn, born at Westminster, received his name from the Anglo-Saxon Patron of Westminster; and the name Edward, you will all agree, is still borne with distinction by a Prince among his descendants. Well, Henry III, like Edward the Confessor before him, built or rebuilt Westminster Abbey as a Royal gift, and, as he was determined that this new church should be incomparable for beauty, he started a new epoch in English architecture; and the result is still before our eyes.

Now for some more important dates.

In 1217, the hope of Louis of France of becoming King of England was finally frustrated in the English naval victory at Sandwich. In 1265, there was the first regular "Parliament," followed thirty years afterward by the first *complete* representative Parliament. In November, 1272, Henry III's body, minus its heart, was interred at Westminster, and Edward, his eldest son, was crowned there on his return from abroad, August, 1274.

Without doubt he was the best King since William of Normandy conquered Harold, who loved and was loved, and served his people with a high sense of duty.

In 1283, Wales was permanently united to England; in other words, the Khumri, Gomri or Gomer people of Wales became nationally interlinked with the Saxons or Isaac's sons of the Gomer Israelites of England, the Princes of Wales henceforward being eldest sons of the King of England.

In 1296, the unity of Scotland was begun, and Edward I transferred Jacob's Pillar-Stone—the Patriarchal title-deed to the Holy Land—from Scone to Westminster. On it, at Dunbar, Edward himself was crowned as King of the Scots; and over it everyone of his twenty-nine successors have sat, including Mary Tudor, but not Cromwell. And, if all goes well, as please God it will, Edward I's thirtieth Royal successor to be crowned over it will be, officially, Edward VIII, or maybe David the First.

Having this panorama of English History freshly before our minds when, as Macaulay states, the great English people was formed as well as their language, when our fathers became islanders in their politics, feelings and manners, when our sailors made the flag of England terrible in the seas, when our great national seats of learning were formed and the first dawn of our noble literature appeared, can we reasonably doubt that Hosea's "third day" was then beginning, and that the Divine Spouse was once more taking His National Israel bride to His heart, accompanying her and leading her on to her destiny as His Helpmeet, in bringing back the whole family of mankind to sanity and to God?

Surely those of us who know ourselves to be God's racial people Israel, and who therefore the better appreciate our Old Testament Prophets, having had our inner eyes open to see that their prophecies, all through the *centuries*, have been and are now, through the *decades*, being translated into veritable happenings, have grander ideas of the Bible and of the God of the Bible than any other school of thought; and therefore with the oil of readiness for use, in season and out of season, though always humbly and tactfully, we must endeavour to be *Israel-"lights" indeed*, amid the increasing mental and spiritual darkness and the consequent slumbering and sleeping that the Master forewarned us would precede His appearing, and herald

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the glorious "day for which Creation and all its tribes were made."

In conclusion, may I strongly urge all conscious B.-I.'s to read and re-read, study and master Hosea's short book of Israel-British History written beforehand—their own *special* book, most certainly written by one of themselves—always remembering that it teaches by *similitudes* and, learning its great concluding *lesson* that, whatever happens, the ways of the Lord of guiding, guarding and governing His people Israel are *right*, and that the *just*—nations or individuals—that keep to them, shall never fall therein.

CONGRESS ADDRESSES.

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

MY brethren, fellow Bible students. The great conviction that has come to me in this British-Israel teaching is that you cannot get away from the Truth; if you won't have the Truth, the Truth will have you. Now during last week I was ministering and doing a little for the Cause of the Kingdom in Lancashire, and I was struck with the extraordinary enthusiasm for this Truth in that county. It is not only deeply rooted in our cities and towns, but it has penetrated into our villages and outlying hamlets. It is leaping over the seas, and it has swept through our Dominions, and our great sister nation of America —as witness these grea stalwarts in scholarship and devotion and enthusiasm who are with us here to-day. Now this is the fact that I want to bring home to you, that, whatever barrier, whether it is of the devil, or of man, that is raised against this teaching, is ultimately bound to fall, because this is of God. It is Truth, and because it is Truth, it is binding, it is penetrating, and it will blow into smithereens, not only the lies of the devil, but the theories and the speculations of man. If only there be an open mind, and an honest and receptive heart, there is not one person need go away unconverted, unconvinced of this Truth. Down yonder in Scotland Yard they have books of the finger-prints of criminals. No two are alike. Let a criminal duplicate his crime, and he is sure to be found out. The prophecies of God's finger-prints are duplicated in history. You put the two together, and you have an infallible proof of identity.

I was standing on the docks recently at Liverpool with Mr. Steele, the energetic Secretary of our British-Israel Branch there, and we were watching the loading of one of our outgoing liners with the luggage of the passengers. It was a fascinating sight. There was a kind of carrier on which the luggage was placed, and carried over into the ship, and was caught by the deft hand of a porter as it dropped, and carried away to the several cabins. And it just set me thinking something like this. God has a rich cargo of precious truth He wants to store away in the vessels of our mind. Every prophecy chest is packed with historic truth. All we have to do is to present to God the carrier of an open mind, and God will lay upon it His prophetic truths, and we must fit them into their place in His prophetic plan. And there is not one, who is not a British-Israelite, who would fail to be convinced if only they accepted the Word of God as He presents it to them.

THE REV. CANON C. J. HOLLIS, M.A.

It has been a tremendous delight to listen to these stalwarts and experts who have preceded me, and a very great encouragement to me, and, I am quite sure, to those who will follow. I fully agree with the last speaker, and with Dr. McConnell, that what we long to see is a great access and increase in its ranks of the ministers and clergy of the Church of Christ. I was preaching at a church near to Worthing, and quite unexpectedly the Vicar of the church said to me, "I have been looking into this British-Israel teaching, and I think there is a great deal in it, and I am practically persuaded of its truth, and I want to have a meeting as soon as I can." I believe he has been asking Mr. Goard and Mr. Garrison to come and testify in his parish.

Now this is a day of unlimited pretensions, and unabashed worldliness, and forsaken ideals, and forgotten pledges, and forfeited promises, and sub-conscious fears. And if I were not a British-Israelite, I should be a pessimist; but I feel that we have a priceless possession, a store-house, a safeguard, and a stronghold in the Book. There we have God's law, God's love, God's revelation, God's message, God's prophecy; and I find there is one thing that strengthens my belief in this Truth—I find that British-Israelites stand on the Book, stand by the Book, and stand for the Book. We stand for the Book as a people and as a nation. It puts them in a very special place in the history of the world, and gives them a very special work to do for God. Now what I want to say is this—that the Book needs re-discovery, re-finding, and obeying. We find, on the one hand, Modernist claims. Some of you must have been aghast at the amazing utterance of some of the members of that Modernist Conference in Cambridge the other day; one man—and characteristically he was only ordained to the ministry a few months ago—dared to say that we needed to have the courage to create a new Bible, a Bible from which certain parts of the present cherished, venerated, inspired Word of God should be discounted. He would allow us to retain, as being beautiful and suggestive, certain parts; and then he capped the whole by saying, "Then we should bring in selected passages from the books of other religions." They told us a few months ago that we ought to have a new Bible; but now we are to have an adulterated Bible! We stand on the Book, the Word of God.

Also we stand for the Book as against Roman and ecclesiastical Roman claims, which bring in another authority ostensibly side by side with the Book, the teaching of the fathers of the Church, who assume a greater position of authority than the Book itself. We want to get back to the Book, to study and believe it, to proclaim the teaching of the Book, not only as to the salvation of souls, but as to the purpose which God had in view in calling out this special people for a special work of witness to the world. And we want to get back to the old paths, and not to new ones. We want to get inside the Book, and not outside it.

When selecting a text for a sermon a short time ago, I chose one, and then remembered that I had preached on that same text the previous year. But I decided to preach on the same text again because I realized that it needed tenfold more emphasis than it did the year before. "And Hilkiah the high

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priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord." You remember that the priest took it to King Josiah, and said, "I have found the book of the law," and he read it to the king. And the king said, "But we have not done it. We have not kept this law. What shall we do?" Then he said, "Summon the people." And he had a great concourse of people, rich and poor, young and old, and the king read in the ears of the people, and he said, "We must do it." And they stood in covenant to the Book, and then the king said, "We must sweep away the idols," and they swept them away. That was getting back to the Book. It was the same in Edward the Sixth's time. What was the Reformation? It was the same story over again—a getting back to the Book. You know what kind of services we had in the Church then. It was the priest, and the Mass, and the chancel, and the Latin tongue, and the hours of service which the people could not possibly attend. And then came the Reformation; and the people got back to the Bible, and the minister, and the Lord's Table, and the nave of the church where the people were, as well as the chancel where the priests used to be, and there were the services, morning and evening, held at times when the people could attend them. They got back to the Book. That is what we want—to get back to the Book. And that I believe is at the back of the twofold rejection of the Deposited Book by the House of Commons—that God wants us to get back to the Book. He does not want us to whittle away His Book until at last there is hardly a vestige of it contained in the service books of our Church. We have been getting away from the Book. That is one of the things that you will find to be your comfort in this Truth, that it will help you to get back to the Book, and then you will see what is God's will for this British-Israel people. This is our mission—to tell the world of the Gospel of Salvation through Jesus Christ, and of the Gospel of the Kingdom, that we may keep His laws.

THE REV. DR. J. MOUNTAIN.

It is a great pleasure to me to address this grand meeting. And as I look upon your happy faces, indicative of a surpassing intelligence and courage and devotion for the service of the Lord Jesus Christ, I feel that nobody can estimate tne spiritual power and influence that may go forth to the ends of the earth, if only each one of us will consecrate himself and herself entirely to the Lord Jesus Christ. All through the Bible from Genesis to Revelation there is one grand theme—the Messiah, and His Chosen People Israel; and I thank God that forty years ago I was led to make the full surrender to the power of the Truth of Israel that has been brought before us in the meeting to-day. I have been giving my testimony off and on in various parts ever since those forty years began, and if I could broadcast my voice at the close of this day I would utter this invitation to the extreme ends of our Commonwealth, and say, "Come and hear, all ye that fear God, and I will tell you what He hath done for my soul through the British-Israel Truth." It has been to me an untold blessing, though it has brought to me ridicule and sneers and jeers, and though it has closed many a door to usefulness, much to my regret. Prejudice, abuse, and higher criticism are very active at the present time. But let us have patience with one another. Let us exercise charity towards each other. Let us pray, and I have not the faintest doubt but that victory will crown the work in which we are engaged. As I understood, when the invitation was sent to me to address this meeting for about ten minutes, I was requested to speak to you on what the British-Israel Truth has done for me. In other words, how has British-Israel affected my life? Well, I could give you several facts which, I daresay, might be interesting, but you cannot say much in ten minutes; I could speak to you for an hour on the subject, and then begin all over again! However, I will mention just two things that British-Israel has done for me. I thank God it has strengthened and perfected my faith in the Bible as the Word of God, its full inspiration, its absolute integrity, its Divine authority. In the early days of my ministry, I am sorry to say, I began to suffer from an attack of German Rationalism. I got into Doubting Castle, and I remained in that Doubting Castle for a considerable time. I often feel very thankful to my Heavenly Father that He did not permit me to lead others astray. He laid me aside by a serious illness for three years and three months, and I never preached a sermon during that time. Do you know why? God was saying to me, "My child, I have silenced you that you may sit at My feet, and learn the Truth about which you are now hesitating." And I thank God for the silence, as I thank Him that ever He set me apart for this great work. I was living at that time on the Continent, where I lived for about three years, and when I began to recover from my illness, I thought, I have heard a great deal about Heidelberg University, about its learned men, and the Rationalism taught there, and, with the permission of my devoted wife, I decided to spend six months at Heidelberg University. I determined that I would see for myself the effect of their teaching upon their students, and I determined also that I would sit at the feet of the professors, and hear what they had to say. I was acquainted with German, and had been for some time, and so I gave myself over for six months absolutely to the study of Rationalism as it was taught at the Heidelberg University. Well, when I left I had the pleasure of telling the chief Theological Professor there that I was leaving the University much more Evangelical than I was when I came. Do you know what it was that cured me completely? It was British-Israel. For seventeen years I had been off and on studying it, and wherever I had gone on my tour round the world during seven years I had met with devoted men and women who believed in the British-Israel Truth, and at length, by the study of Bishop Titcomb's book and Mr. Aldersmith's book, I was led straight to the foundation—the Bible, and I surrendered completely; and that was the death of my higher criticism and my incipient Modernism. I have been for some time a member of various Bible Unions for the defence of the Bible. There is the Bible League. There is the Wesleyan Bible Union. There is the Bible Witness League. All these Unions, and others I might mention, are doing a splendid work for the Bible; but if you ask me what is the most efficient and the most effective defence of the Bible, I would say it is to be found on this platform, it is in this Federation. We stand upon the Bible, the whole Bible, and nothing but the Bible. We stand upon the great Apostles' Creed, and the Nicene Creed,

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and all the great fundamentals of the Christian faith. And if any of you have had any hesitation about receiving to your hearts and your intellects the teaching of these meetings, permit me to assure you that if you follow our example the Bible will become stronger, more virile, more powerful in your life, and you will say, as I say, in the second place, that this British-Israel Truth has given me, not only a stronger Bible, but it has given to me an illuminated edition of the Bible. The Bible is lit up to me now as it never had been before. I neither understood parts of its history, nor parts of its prophecy. I never could understand how Judah did not mean Judah, and Israel did not mean Israel, but that they both meant the Church in some period of its existence, and I came at last to see what the great Bishop Ryle saw, that Judah means Judah, and Israel means Israel, and that Zion means Zion, and Jerusalem means Jerusalem.

I passed through an experience very similar to that of a Dutch minister who attended the great Oxford Conference in 1874. That was a marvellous Conference. I daresay there are some ladies and gentlemen here to-day whose hearts warm as I mention the very name. For ten days clergy and ministers and prominent laymen assembled together at Oxford to wait upon God in prayer, and to study the grand old Book. Now this Dutch minister was suffering from German measles—higher criticism. And somehow or other he was invited to that Conference, and the Lord spoke to him day by day. And when the last day came, the day of testimony, he stood up and said, " I go to my Church and my people with an illuminated edition of the Bible." And then twelve months afterwards I was Secretary of a Committee in London for another Conference, and we invited this gentleman, and Pastor Monod of Paris, to be two of the speakers. I sat beside this Dutch gentleman while he told us what he did when he arrived at his home from the Oxford Conference. This is what he said, " When I got home, after greeting my wife and four boys, I went into my study, I shut the door behind me and locked it, and then I went to all my drawers and shelves and other places where my old sermons and essays were, and I gathered them all together, and I put them into the grate, and I set them on fire. My word, they did burn, for they were so dry. The only heat that ever came from those sermons was that which went up the chimney." Well, something of that experience was mine. I had to put aside a great many of my old sermons. I should call them cold porridge now. Well, they are gone, but I remain—a new man, with new light, new love, new grace, a new knowledge of this grand old Book, and in my 86th year I have definitely dedicated myself, with whatever energy God may favour me, whether I live long, or whether my career be short, it shall be laid upon that one altar of God and His Truth, Jesus Christ and Him crucified, and His Chosen People, represented by the great Commonwealth of Great Britain.

THE REV. T. SPARSHOTT JOHNSON.

My dear brethren of the clergy, brothers and sisters of the laity, and fellow British-Israelites. I begin now a new period of my life's history. The other day I was talking with the Secretary of the Church Missionary Society, and I said to him, " Well, I had twenty-six years at home, and I have now had twenty-six years in the Mission Field," and he replied, " And now you are going to begin another twenty-six years ! " Well, as I look upon the great stalwarts behind me, it is quite easy to imagine, if it is God's will, that I may have another twenty-six years, if not more, in the British-Israel Truth. I speak as a minister of the Church of England, and I think the position of the ministers of the Church of England to-day is a most unenviable one. As we are gathered here to-day I suppose the battle royal has commenced between the two great menaces of the present day—Mediævalism and Modernism, and they are going at one another as hard as they can go—Mediævalism and Modernism. The minister of the Church of England to-day has to try and steer the vessel of his personality between these two great menaces, and the safest way of achieving that desirable object, to my mind, is to take on board a British-Israel pilot. " B " and " I " are the two first letters of the word " Bible," and they stand for " Bible Inspiration " ; and that is what the British-Israel Truth does stand for.

A little over twenty-six years ago, when I was in a Theological College here in London, it fell to my lot to write an essay on Higher Criticism, and I got the name at college of the man who smashed up the Higher Critics. When I left college, before I started out for Ceylon, I had the great privilege of sitting at the feet of that prince of expositors, also from America, Dr. A. T. Pierson, and the memory of those three days' Bible Readings which he gave has been with me all those twenty-six years. He took a passage, and you will understand how exactly it fits in with the present day, " For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty." And when he began his first address he referred to a verse in the same chapter. There are two pillars of the temple of truth, which for the last fifty years modern intellectual Samsons have laid unholy hands upon, and are endeavouring to pull down, wilfully forgetting, in so doing, that they are bringing down the whole temple of truth. Those two pillars are the Word of God written and the Word of God incarnate, the two are inextricably bound up together, so that if one falls the other falls. And in that memorable passage in St. Peter you will find how they are inextricably bound up together. For twenty-six years I have been trying to preach that Gospel message in three or four languages in India. Canon Hollis just now spoke of that Modernist gathering at Cambridge, and of the young man suggesting the incorporating into the Bible of some quotations from the old religions. I might tell you of people away in India bringing together whole libraries of books dealing with their particular faith, and burning them, and taking up the Word of God because it had become to them the Light that shines in the darkness, or, as St. Peter says, a " Light shining in a dark place."

When I was quite a boy I studied with increasing interest the Word of prophecy, and I remember spending a fortnight away up in the hills of Derbyshire with that great exponent of prophecy, Dr. Grattan Guinness, and I remember reading with tremendous enthusiasm his " Divine Programme of World History," and it seemed to me a wonderful thing that in the Word of God there had been written down God's plan

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for the ages. And as I read on, and read of the history of Assyria and Persia and Greece and Rome, I said to myself—for I was a little Britisher—"Well, but where does the British Empire come in? Surely it is the biggest Empire that the world has ever seen." And I began to wonder whether I should find it some day. Then I went out to Ceylon, and I had not been in Ceylon very many months before I was brought into touch with British-Israel Truth, and I said, "Here is what I have been looking for; this is God's plan for the British Empire." And then I got into touch with my friend, Commander Roberts, and corresponded with him, and joined the Imperial British-Israel Association, and took in "The Covenant People," and I came home in 1910; and I remember meeting with the stalwarts of those days in a little tiny meeting in the Caxton Hall. Then I returned to Ceylon, and came home again in 1920, and was drawn into the great British-Israel-World Federation Movement, and attended great meetings then. And now I can say with St. Paul, "I come to you for the third time." As I look upon this great meeting, and think of those little gatherings, I am constrained to say, "What hath God wrought." Oh, great things have happened in those twenty-six years. Wonderful things in the history of the world, wonderful things in the history of the British Empire, and one of the greatest events which has happened in the history of the world in our time may be summed up in the words, "Jerusalem, 1917." I was out then in Ceylon reading the history of the War, and trying to do my little bit away there on the confines of Empire, and watching the career of the different armies, and particularly watching the work in Palestine, knowing that that was the year that Dr. Guinness had pointed out as being one of the greatest years in the history of Jerusalem, and knowing that it was to be the year when Jerusalem was to pass out of the hands of the Turks. I had the privilege of preaching sermons, and I pointed out to a C.M.S. Conference when the armies of Britain were entering Jerusalem, "They are entering upon the Promised Land, not only of Palestine, but the whole of the Promised Land from the River Nile to the River Euphrates." I suggested to them that the Race which was entering upon the possession of Palestine must be God's Israel. Near about that time when Allenby entered Jerusalem there was a great gathering here in St. Paul's Cathedral, and there were present our King, many rulers in high places, and representatives of the Army and Navy, and they sang words of wonderful prophetic import:

"Mine eyes hath seen the Coming of the Glory of the Lord,
He is tramping out the vintage where the grapes of wrath are stored,
He hath loosed the fatal lightning of His terrible swift sword.
His truth is marching on."

The words of the Bible. And thinking of it over and over again, I have drawn the attention of people to this wonderful fact of history. Nineteen hundred years ago outside Jerusalem three crosses were silhouetted against the sky; and on the centre Cross there hung the Son of man, and darkness was upon the world, and the enemies of Christ thought that all was over. Nineteen hundred years passed away, and to-day there flies over Jerusalem that flag, the banner of the greatest Empire that the world has ever seen, and that flag is the banner of the Cross; and these men of intellect are saying to-day that Jesus Christ has had His day, and it is done! No. There are two facts of history which are inextricably bound up, the Word of God written and the Word of God incarnate, and this is what St. Peter said, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses 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. 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." Suppose you take that challenge of St. Peter, will you have any doubt as to whether that Word of God is inspired? Will you have any doubt as to whether He Who has come to dwell in your hearts is King of kings and Lord of lords? I would like the higher critics to take that to their hearts. We look out upon history to-day, and we listen to the song sung by the King and his people in 1917 as it comes rolling down the years, and we read the Master's words as He says, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Then shall they see the Son of man coming in power and great glory." Surely you and I can sing to-day, as we gather together in the presence of God:

"He is coming like the glory of the morning on the wave,
He is wisdom to the mighty, He is succour to the brave;
So the world shall be His footstool, and the soul of time His slave;
Our God is marching on."

THE REV. E. J. SPRINGETT.

I am quite sure that those of us who come representing in person that great Dominion of Canada know—and you, too, realize it—that we are no longer one of the Colonies, but we are one of the great commonwealth of nations, and as one of the great commonwealth of nations of the British Empire shall soon learn to be, I trust, full of the knowledge of the fact that we are also one of the great company of nations honoured by the Eternal God.

We are supposed to testify this afternoon as to what the British-Israel Truth has meant to us and to our work. I am here also as a representative of the Church of England. With all her faults, and they have been many, the British Church is the mother of you all, and many a one will yet come in when the Church is found to be standing four-square upon the Bible, the whole Bible, and nothing but the Bible, with her doctrines illuminated by that which is the Light that lighteth every man coming into the world.

In the year 1916 I was in charge of a Church of England Mission in a small town of Manitoba, which included three other stations. I travelled Sunday by Sunday and week by week in the circuit; I used to drive forty miles in all weathers, and Mr. Goard knows what it means when the weather is a number of degrees below zero. But in the course of my work I met a man who last month passed his ninety-second birthday,

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and who all his life has been a stalwart exponent of British-Israel Truth. He heard me begin my ministry in his district, and before very long, calling upon him in the course of my pastoral work, I met him in his home, and he immediately asked me if I knew anything about British-Israel Truth, and I had to confess to him that I knew very little. He then gave me some copies of the old "Banner of Israel," and he put me upon the mailing list, and week by week the periodical used to come to me. Enlightenment came to me as a result of the study of God's Word afresh, and from the year 1916 I have gone on endeavouring to study, endeavouring to understand, and to realize more of this wonderful Truth as it is contained in God's Word; and enlightenment came to me through the never-failing help and inspiration of the Holy Spirit, and I have been able to go on from strength to strength in my ministry, and to give to people that for which they and the whole world is hungering—the Word of Life.

Someone has said that there are many clamorous voices shouting at us to-day and attacking us on all sides, because of the position we hold. Let me close with a simple illustration with regard to what should be our attitude towards these outside clamouring voices. There were met together in the city of Winnipeg in 1919 or 1920 the Synod of the Diocese of Rupertsland in Canada, and at that gathering there were, of course, all the clergy and lay delegates of the diocese, including some Indians who belonged to some of the Indian Missions connected with that diocese. Discussion went on during the days of the Synod. And then one of the Indian chieftains, who was there representing an Indian Mission, with his missionary, expressed a desire to address the Synod. The missionary asked the Archbishop if he might be allowed to speak. Permission was given to the old man, and this Indian chieftain came from the back of the hall to the platform, and stood to address the gathering, the missionary by his side to interpret. The sound of his voice was like that of the proverbial bull as he began to address the audience; and sentence by sentence his speech was interpreted. And what he had to say was to this effect, that he desired to thank those officials of the Church who had provided for his tribe the services of the missionary, and who had provided for them a school. Then he went on to say how many other sects had come to the Mission, endeavouring to get them to join up with them. And in a strong sentence this is how he finished, "We have heard their noise, and we have been true to our Church." Brethren of the British-Israel Movement, we shall continue to hear the voice of the clamorous parties which are attacking us, but we shall continue to remain true to our Cause, and remaining true to our Cause, we shall be sure of the ultimate triumph of that for which we stand, because we have the eternal, abiding promise of Our Lord and Master, the Captain of our salvation, Jesus Christ, the Incarnate Son of God, that no weapon that is formed against us, who are believers in His Truth, shall prosper.

THE REV. CANON C. J. HOLLIS, M.A. (Chairman).

If there should be any enquirers into British-Israel Truth here—and we very much hope that there may be some who do not know very much about it—and who may say, Well, we do understand a little more as to what it stands for, and why it came into existence, and what it is proposing to do, and what is God's message for it. Let me say that we British-Israelites—and it may sound a commonplace thing to say—believe in the Word of God from cover to cover. Then perhaps somebody will say, And so do a great many other people. I know they do, but not all religious people, not all good people. We have that in common with a great many good, religious people—we believe in the Word of God from beginning to end. I emphasize that, and I repeat it.

Next we believe in the faithfulness of God to His promises. Somebody says, You are not alone in that. There are countless numbers of people who believe that God answers prayer. Well, I would say that we believe in the faithfulness of God, with a difference, because we believe in the faithfulness of God concerning not only the prayers that we offer to Him, but we believe in the faithfulness of God in connection with His promises to nations, and we believe that far back in old times He did give certain wonderful promises to His Chosen People, and He did say that as the world went on nation after nation would crumble, and throne after throne would totter, but that His People should endure, and that they would inherit the waste places of the earth, and colonize this and that territory; that they would set the slaves free, that they would be a sea-faring people, dwelling in a place from which they would never be moved, that no weapon formed against them would prosper. We believe that when God made those promises He intended to carry them out to the letter, and we believe He has been faithful in this sense, that we of the British-Israel, the Anglo-Saxon people, are exactly filling the bill, and are exactly doing the things that He promised His people should do, and we believe in the identity of the Celto-Saxon race with Israel. Here we beg to part company with so many other good Christian people; here we stand alone on separate ground, and here we believe we have a message to the Church and to the world. We stand alone, but there is a growing number of other good people who are beginning to see the truth and the power and the inspiration and the glory and the privilege of this inheritance.

Then we believe in the twofold Gospel, we of the British-Israel persuasion. If anybody says, What is the twofold Gospel? It is the Gospel of Salvation, the Gospel of a Saviour; and the Gospel of the Kingdom, the Gospel of a King. A Gospel which tells us, not only that we are saved through the blood of Jesus Christ, but that, when saved, we are meant to keep the laws of the Kingdom. We are suffering to-day from a lack of obedience to look into and to carry out those laws. That is very briefly, and in a skeleton outline, something of what the British-Israel Truth stands for. May our faithfulness rise to meet the faithfulness of God. May we believe in our destiny, and be worthy of our trust.

THE REV. DR. LINCOLN MCCONNELL.

I am exceedingly glad that I have had the opportunity of staying these two days at this Congress, and I greatly regret that the pressure of my engagements, and the calls for my presence in Florida, my home, make it virtually impossible for me to delay sailing after to-morrow. I am a speaker at several Conventions in the States, and I cannot possibly defer my departure longer. If it had been a personal matter merely,

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or a matter concerning my own congregation—though I have been away for three months, and they are extremely loving folk—at the same time I might have put off my departure for another week. But before I say what I want to say, I want to express my high appreciation of the splendid spirit I have found among you beloved folk. Naturally I expected to find cordial people in England. I have known a great many of your illustrious platform and ministerial men, as well as quite a good many other public men who have come to the States in my long platform experience, and I naturally have met a great many of them. But I have been more than delighted to find that the heart and the brain and the faith of these British-Israel leaders at Headquarters are so nearly balanced that I hardly know which is the better. I have known and loved Mr. Goard for his clear vision, his logical power, his understanding of, and evident belief in, the Word of God, and the concise manner, and sweet manner, in which he presents the Truth without compromise. I had been looking forward with keen pleasure to meeting Mr. Goard. I have read Professor Odlum's splendid books, and naturally I had him classified among the senior men, and I find he fills the picture in every sense, except that he has a geniality and a sweet disposition of spirit and nature that is very delightful. It has been my observation in meeting many of the really big men of the world, that the really big folk do not have to put on much. Really great people are not afraid to lift up the blind, and to raise the curtain, and to let you see right into their simple souls, and you will admire what you do see there. I had correctly sized up Mr. Garrison, your Secretary-General, and I loved him before I met him. God Almighty has blessed the world through the long head. Those who have studied those things know that it is indicative of the general mentality, and it is an absolute index to the disposition as well. I have been delighted with the spirit of these splendid men. I have read Commander Roberts' vigorous articles again and again. And I had him as a square-shouldered military man of about forty-eight. Well, he may have lived a little longer! Therefore I am carrying home with me, if I am privileged to reach my home, most delightful impressions, and a keen sense of gratitude to God that I have been privileged to meet you good folk. You are quite nice folk. The people I like in America so much are of your stock. I do not know whether you are acquainted with it or not, but down in the Southern part of America we have a pure-blooded people of English, Scotch and Irish descent, and a great many of the words that are obsolete with you now are still in common use in those Southern mountains. And having myself descended from an old Scottish-Irish family, therefore I do not feel exactly strange among you. But I hope you will come to America, and I suspect you would have just as much to learn if you came down South in America as we do when we come over here.

I have been thinking a great deal, and naturally lately, as I have thought for many years in a cursory manner, of the marvellous providence of God in directing the affairs of our twin nations. No one can look at the British-Israel teaching without taking a long view of the plan of God for the race of man. It has been a matter of great interest to me to read British history. You have had so many kings, and we folks have to remember which did that and which did this. Therefore I do not claim to be very well versed in English history, only in just a very casual way. But I know something of your struggles. And some of us in America believe that it was the providence of God that kept the United States, our American Continent, from being colonized. It was not until this Bible was permitted to do its work that God permitted the people to successfully colonize in the United States. And God selected families who went there to found that new Republic that He had in His mind.

Now we who understand something of the American Constitutional law know this, that there are three great ideas underlying our Constitution. I was asked by several Bar Associations a few years ago to address them on something appertaining to the Constitution, and I chose for my subject, "Back of the Constitution." A good many people wondered why our fathers could get together and in a few weeks and months formulate doctrines that the greatest economists of England, and that means of the world, describe as one of the greatest documents from the hand of uninspired man. That has been the pronouncement of several of your greatest Englishmen in regard to that document known as the Constitution of the United States, that a people so primitive, without the background of a long Governmental history, could formulate a document like that, a structure that could be as abiding, and as well qualified as it has proved itself to be, of sustaining the weight of the gigantic United States, that has been built upon the foundation first laid for an infant nation. For when the Constitution was born there was only a population of 3 million; now there are 110 million, and it supports it to-day quite as well as it did then.

The first great cardinal principle underlying our Constitution was the belief on the part of our forefathers in a personal God, a God Who did care for men, and Who was the Father of men, a God to Whom all men had the right to approach without any intermediary. That was the concept of the forefathers in our country, and they kept that concept. If it had not been the belief in a personal God, deep down in the souls of our forefathers, our Constitution would never have had its first corner-stone. The second great cardinal principle was individualism. Our forefathers loved this land, but they left these shores for three primary reasons. First, the right to worship God according to the dictates of their own conscience. These men learned this in British history. Here is another fact. They wanted their children to grow and expand as their natural abilities would enable them to expand and grow. We believe that all men have the right to liberty, and to the pursuit of happiness, and they are given the opportunity to grow and expand as their natural abilities enable and qualify them to grow and expand. Well we started with that concept. England has arrived at that concept. Everybody who understands now knows that the child born in the cabin can go as high as his abilities will enable him to go. You have done away with all the artificial limitations that used to be so offensive to the father who looked at his child and understood the hopelessness of his life's opportunities. But there was a third great concept that made a trinity of doctrine; and it was this trinity of ideas that has made America stand so unshakable, despite the storms that we have had to encounter. The third of the great concepts was democracy, not in the terms of political terminology, but a democracy that meant the

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reign of law. You have been developed because you had the germ of the thing back yonder in the Common Law. Our forefathers believed that the highest intelligence possessed by people would be found in the majority of that people, and, therefore, the best laws that might be evolved would be those laws that emanated from the best brains selected from all sections of the country, and that would represent the highest intelligence of the democracy. There was a complete submission to the reign of law. Where did we get that idea? We got it from the grandest nation under God's sun, the nation that was born a people under the Common Law of Almighty God, the Law of Israel. That is how it happened. A good many of our younger men do not understand our kinship, but admire and appreciate the old English Common Law, and they know the draw and the pull, and how to proceed to get their case somehow.

The reason that I refer to these things is just this. I am absolutely sure that these things are not accidental. How do you account for the fact that a certain people are found in possession of certain principles, and a certain disposition, and certain habits? How do you account for that? The intelligent man knows very well that like begets like, that effects must have causes adequate to produce them, and he must be forced to the conclusion that people of kindred ideas must have had a kindred origin. Here and there we differ in our political opinions, but there are not any two people under the shining sun that ever were as completely in heart and soul the same as the people who make the real America and the people who make the real Great Britain as you understand it. We recognize in America a tremendous menace. Each of our three great fundamental stones upon which our Republic rests, each of them are being assaulted in the most deadly manner—and yours are too. From whence comes this atheistic antagonism to the fact of God? Where does it come from? It comes from a people who cannot trace their origin to any of the Biblical races whatever. It comes from a people who ancestrally were the enemies of Almighty God. I do not want to speak offensively of anybody here who may be of German extraction. But Germany that is anti-British is of Assyria. Germany and Russia, the one political, and the other intellectual, those are the people that are assaulting the fundamental stones upon which the foundations of Great Britain and America in their grandeur rest. Some of us know whence comes all this agitation against the law of God. It is a clear-cut exposition that we see before us to-day of the fulfilment of the prophecies of Almighty God, that the very people whom God had designated and separated and consecrated to do a certain work among the children of men are doing that work, and the very people who were the enemies of the ancestors of those people are the ones who are doing their utmost to prevent the doing of the very thing that God said His people would do and must do in the days to come. I have been reading in the evening paper that one of your Bishops has said some strong things as to the chaotic condition of this time, and I would suggest that you should get that paper, and read what he says. If ever a man truly describes the condition, that man certainly does. That clear-minded, brave man dared to interpret the condition of present society in burning language in which he photographed it, without retouching the photograph. But I did wish that that man might know that there was an explanation for these things, and that the conditions were not only actual, but the cause of them were understood by people right here in London. When men leave God out, when men leave part of God's plan out, when men try to build the structure of a Church, or a great civilization, cutting out the major part of the plans of the Architect of the building, they need not complain if the building that they erect is not as beautiful and as abiding as they would have hoped it to be. God Almighty had a plan for the building of Great Britain and America, and just in proportion as we folk harmonize with God's plan will the building be erected speedily, soundly, firmly and beautifully. There is no getting away from that. And the British-Israel Movement and its teaching is nothing more nor less than the flooding of Biblical light penetrating into the dark recesses of social and political and industrial conditions in both our countries, which will be a marvellous luminant, explaining these things to the people of our twin nations, if they will only be willing to see them as such. I am not surprised that we had thirteen colonies in place of fourteen. Massachusetts had a pine tree for its emblem and a rattle-snake, and the snake had thirteen rattles on its tail, and over the head of the pine tree was a motto with thirteen letters in the word; and down beneath the rattle-snake were the words, "Don't tread on me," and there are thirteen letters there. At the time of our so-called Civil War God would not allow America to break into two nations; and the Lord saw to it that the right side won. Though we were Southerners in our heredity and location, we were Union in our sympathies. So it goes on through our history. We are not surprised that Woodrow Wilson had thirteen letters in his name. We are not surprised that the first fleet of ships engaged in the War had thirteen ships, that it took them thirteen days to get across, and that they landed on the 13th day of the month. We are not surprised that General Pershing, our Commander, had thirteen letters in his name, that he was born on the 13th of the month, and on a Friday. And that when General Pershing turned his boys loose for the first time that the American Army operated in the War, that they won their first best victory on a Friday, the 13th. And when Mr. Woodrow Wilson came over to Paris the name of the ship that carried him contained thirteen letters, and he landed on a Friday, the 13th. When Mr. Lindberg flew across he landed on the 13th. We also have our next President, Mr. Herbert Hoover, with thirteen letters in his name. I am not surprised at these things. If you good folk are not going as deeply into British-Israel Truth as you might go, then let me urge you to go as deeply as you *can* go. Do not allow yourselves to be repelled. It is true, and your disbelieving of it will not affect its operation; it is going straight on. I want to be with God on this matter. I would rather believe too much about God's power than believe too little. It gives me a great deal of joy and comfort in my soul to believe in a personal God, One Who is personally interested in Lincoln McConnell. I was conducting a meeting one midnight in a Rescue Mission that I did something to help to start in Georgia. We were going to give a supper after midnight to the poor, and the rooms were packed, but we insisted that they should come not later than eight o'clock, and, sitting there by the big warm stoves, should listen to some preaching and testimony and singing, and that then they should have a big feed between twelve and one. Among those present I saw

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a man whose general appearance was miserable, and he had attracted my attention even in that miserable crowd. He looked very anæmic, and was clad very poorly, and was evidently consumptive; and driven there by hunger and the bitter cold. After a while that man got on his feet, and he said something like this: "Well, folks, there ain't none of you know me, I reckon. As I look round there ain't none of you know me, except my own folk here; and if you did know me you would not know much. I am illiterate; I ain't got no education, and I ain't got no money, and looks like I never shall have any. I have had no chance to do anything, and I reckon I never shall, and I shall never be of much account anyhow. And now I am sick, and know I am not going to live long. But there is one thing I do know—God loves me!" I have heard many statements made. I have conducted largely-attended meetings, but I never heard anything that shot such a thrill through my soul as the statement of that man who stood up there; no one knew him except those who happened to meet him there, and yet that man knew that God loved him. And as he said that, his form seemed to fill out, and his body straightened up, and his head went back, and there came into his face a great peace. "God loves me." He repeated it after a while. "I do not know why He does. But I have read in the Bible that He does, and down in the depth of my heart I just know that God loves me." Oh, friends, do you know that, that God cares? That not only does He watch the sparrows fall to the ground, but that He watches you, and that if you are willing He will keep you from falling. I thank God for the revelation of One Who cares, and not only a God Who cares for us individually, but a God Who has planned a mighty movement, not only of the planets, but of mankind on this planet. I thank God that there are a God-loving, and a Bible-believing, and a consecrated body of people in this great throbbing heart of the world who dare to teach that, and to preach that.

MR. HERBERT GARRISON (Secretary-General).

I think it is eminently fitting at this juncture—seeing that this is, unfortunately, the last occasion on which Dr. McConnell can address this Congress, he having to sail to-morrow for the United States—that we should unite in wishing him and his wife, and Capt. and Mrs. Ward, a good voyage, and that we should send, through them, greetings to the great congregation to which he ministers. He has a congregation that fills a building capable of holding nearly four thousand people. His sermons and addresses are also broadcast, so that he addresses millions of people over in America. He not only has a crowded church on Sundays, but he has audiences as large as this on week-nights. Now you have noticed that his name is Lincoln, obviously after the great Abraham Lincoln. And I think you will agree with me that Dr. McConnell possesses some of the characteristics of Abraham Lincoln. He is brave; he is courageous; he says what he thinks. He has the courage of his convictions, and he has the courage in America to stand up and proclaim the British-Israel Truth to his brother ministers. I say with all my heart, God bless Lincoln McConnell. He has been a blessing to us. How we have enjoyed his fine addresses and that American humour of his. I want to drop into his church some day. I want to hear what he has to say about the folks at home. I want to have a chance of telling his congregation what we think of him; and I hope to be spared to do it.

(The vast audience rose in response to Mr. Garrison's call and gave Dr. McConnell a great ovation.)

In responding, Dr. L. McConnell said: "I find it difficult to express my heart's appreciation of your splendid friendliness. All I can say is, God bless you fine folk, and may everyone of you be spared to see the Coming of the King Immanuel."

THE SECRETARY-GENERAL'S NEWS AND NOTES.

MRS. ZOE BELL and Miss Alexander conducted the meeting at Headquarters on Wednesday afternoon last week, and Miss Gladys Modin gave the address on Thursday evening. Meetings will continue each Wednesday afternoon and each Thursday evening, at 3 and 7.30 respectively. At the close of the meeting on October 24th a pleasing little ceremony took place. Major Knowles, President of the B.-I.-W.F., presented to Professor Odlum, M.A., a very beautiful watch of a novel kind as a token of esteem and affection, and an address signed by himself and the Secretary-General, expressing deep gratitude for the great service the Professor had rendered to the British-Israel Cause in Britain, Canada and elsewhere. A touching and delightful reply was made by Professor Odlum, who said he would never forget the kindness he had received, nor the many friends he had made. He would continue to devote himself to the work of spreading the Gospel of the Kingdom of God wherever he felt called to go.

* * *

A magnificent audience greeted Mr. Garrison in the King's Hall, Herne Bay, on October 25th, when he gave his Lantern Lecture on "New Zealand." Colonel Sir William Wayland, M.P., was Chairman, and he was supported by George Cursons, Esq., M.B.E., J.P., Chairman of the District Council. Both made charming speeches of appreciation. The proceedings were marked by the utmost enthusiasm. Our congratulations are offered to Miss Cook, Hon. Secretary of our Branch there, and the members on their most excellent organization.

* * *

The Inaugural Meetings of the Oxford Branch were held on Thursday, October 25th, in George Street Congregational Church. At 3.30 p.m. a service was conducted by the Rev. Joseph Gay, assisted by the Revs. T. Sparshott Johnson and T. Edwin Grout. Tea was served in the Church Hall at 4.45 p.m., after which the President, Lt.-Gen. Sir Arthur Phayre, K.C.B., expressed the deep appreciation of the members of the Branch to the work the Rev. Joseph Gay had done during his three years' Commissionership. Sir Arthur, on behalf of the members, presented Mr. Gay with a token of their esteem, and wished him all success in his new sphere of labour. Mr. Gay suitably responded and then introduced his successor, the Rev. T. Sparshott Johnson, M.A., who was given a hearty welcome. At 6 p.m. a public meeting was held, presided over by Mr. G. H. Edwards Palmer, in the unavoidable absence of the Rev. J. H. Mortimer, M.A., through illness. Three splendid addresses followed. Rev. Joseph Gay spoke on "The Houses of Israel, their Origin and Subsequent Development"; Rev. T. Sparshott

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Johnson on "The Present Truth"; and Captain Rev. T. E. Grout on "The Portents of the Future and the Shadows of To-day." The meetings were a great success.

* * *

On October 16th, Leamington Branch enjoyed a most interesting lecture given to a large audience by Mrs. Bloxam, and illustrated by slides of Palestine and Egypt. Alderman Mason, J.P., was in the chair. Preliminary to this and the winter session, a devotional meeting had been held by members and friends.

* * *

The Rev. Canon Sidney Savage has addressed our Branches at Chudleigh, Teignmouth, Paignton and Exeter; all excellent and encouraging meetings.

* * *

Professor Odlum addressed four meetings in the Town Hall, Folkestone, for our Branch there on October 25th and 26th. He was supported by Col. Smythe and Mr. Garrison on Friday afternoon, when by special request the latter gave a brief address. Col. Du Pres presided. Keen interest was manifested.

* * *

Our good friend, the Rev. Arthur Pritchard, M.A., a Vice-President and a Member of the Council of the B.-I.-W.F., underwent a severe operation on October 24th, in Bushwood Nursing Home, Birmingham. Many prayers were offered for him by our members, and these we rejoice to say have been answered. The daily reports are favourable, and we are thankful to know that our friend is going on well. His fine article in this issue was to have been given as his address at the Congress.

Our readers will continue to pray that he may be completely restored to health.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 195, Lavender Hill, Tuesday, 6th, at 8. Mr. H. Tester.
BRIDLINGTON, Parish Hall, Tuesday, 6th, at 7.30. Mr. John Leech, M.A.
BRIGHTON, The Athenæum Hall, 148, North Street, Thursday, 8th, at 3. Mr. H. A. Marchant. At 8, Dr. W. Gornold.
CHUDLEIGH, Friday, 9th, at 7.30. Mr. J. J. Morey.
CROUCH HILL, St. Saviour's Church, Sunday, 4th, address after Evening Service by Prof. E. Odlum, who will also lecture at Jubilee Hall, Hanley Road, on Monday, 5th, at 7.30.
CROYDON, Y.M.C.A., Horniman Hall, West Croydon, Friday, 9th, at 3 and 8: Rev. Sparshott Johnson.
EXETER, Barnfield Hall, Thursday, 8th, at 8. Mr. J. J. Morey.
GRAVESEND, Town Hall, Monday, 5th, at 8. Mr. J. J. Morey.
HARROW and WEALDSTONE, Gayton Rooms, Station Road, Thursday, 8th, at 7.45. Rev. A. C. Chambers.
HOUNSLOW, Council House, Tuesday, 6th, at 8. Rev. T. Sparshott Johnson.
HULL, Church Institute, Albion Street, Monday and Tuesday, 5th and 6th, at 7.30. Mr. John Leech, M.A., K.C.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 6th, at 7.45. Mr. D. D. Smith.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 8th, at 7.45. Rev. W. Brown Pollock, M.A.
MANCHESTER, Council Chamber, Houldsworth Hall, Deansgate, Tuesday, 6th, at 7.45. Annual General Meeting.
NOTTINGHAM, Friar Lane Schools, Thursday, 8th, at 7.30. Mr. Watkins.
PORTSMOUTH, Edinburgh Road Church, Tuesday, Wednesday and Thursday, 6th, 7th and 8th, at 3 and 7.30. Rev. Pascoe Goard, Prof. E. Odlum and Mr. J. J. Morey.
SHEFFIELD, Friends' Meeting House, Hartshead, Wednesday, Thursday and Friday, 7th, 8th and 9th, at 3 and 7.30. Mr. John Leech, M.A., K.C.
SOUTHEND, U.M.C. Church, Westcliff-on-Sea, Thursday, 8th, at 8. Rev. T. Sparshott Johnson, M.A.
SOUTHPORT, St. John Hall, Wright Street, Friday, 9th, at 7.30. Rev. H. A. James.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, 5th, at 8. Mr. Herbert Tester.
TEIGNMOUTH, Town Hall, Wednesday, 7th, at 7.30. Mr. J. J. Morey.
WATFORD, Study Circle at 20, St. Albans Road, Friday, 9th, at 7.45.

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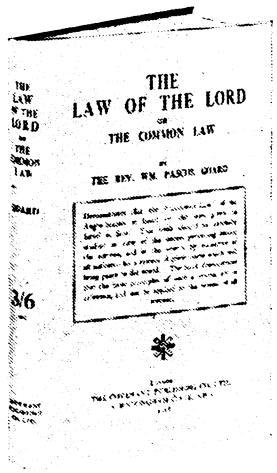
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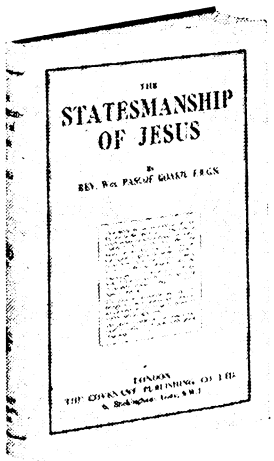
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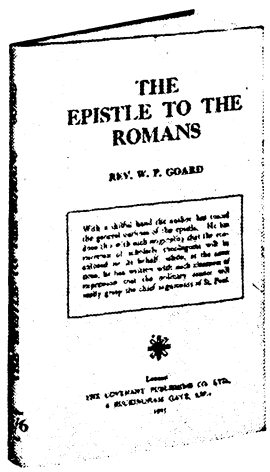


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CONTENTS

	Page
"Keep Silence before Me, O Islands"	705
The Kingdom Law of Divine Healing.—II. By the Rev. W. Pascoe Goard, F.R.G.S.	707
Congress Addresses:—	
By the Rev. Charles W. Cooper, F.G.S.	708
By the Rev. Joseph Gay, A.T.S.	709
By the Rev. W. Turpitt, B.A., B.D.	710
By the Rev. J. Lumley Davies	711
Congress Addresses—*continued*:—	
By General Coventry Williams, C.B. (Chairman)	712
By Professor E. Odlum, M.A.	712
By Mr. John Leech, K.C.	714
"God's Ventures."—I. By the Rev. W. A. Baker (U.S.A.)	715
Obituary—The late Canon W. D. Springett, D.D. (with Portrait). By T. B. W.	716
Questions and Answers. By the Rev. G. H. Lancaster, M.A.	717
The Secretary-General's News and Notes	718

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.

"KEEP SILENCE BEFORE ME, O ISLANDS."

Isaiah xli, verses 1–4.

"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."

Isaiah li, verses 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."

It is remarkable that the Lord should once and again have called upon Israel dwelling in the Islands to "keep silence" before Him and "to hearken" to His message.

Was it in line with this startling call, made by the ancient Hebrew prophet concerning these modern days, that the nation decided to commemorate the Armistice by keeping two minutes of absolute silence with bowed head and reverent mien before the God of our fathers?

Connected with that call to "keep silence" before Him is the exhortation once and again given to look back to the fountain-head of those great forces and movements which have been the controlling factor in world history for ages, and have furnished the driving force of history to the present day.

In the first call above presented in the inset on this page the question is asked, "Who called the righteous man from the east?" The answer to that question is given in the second quotation from the 51st chapter of Isaiah, when speaking of the righteous man from the east by name—that is to say, Abraham—the Lord says, "I called him alone."

In the call of Abraham then, and the establishment of his seed in Isaac and Jacob, their development into the nation Israel and their progress through the centuries, and the generations of family and national life, we have the unfolding of God's plan for the establishment and development of His Kingdom in the earth.

Concerning the Saxon race thus established, the Lord says in very striking terms:

"I THE LORD, THE FIRST,
AND
WITH THE LAST."

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Consider this for a moment. How is God the first of this particular race? The answer that would leap to one's mind is, as the Creator He is the first of all races, but this answer can scarcely suffice. He definitely declares in connection with the sons of Abraham, "I . . . . the first."

It is necessary to go to the 17th chapter of Genesis and there to consider "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," there to see the establishment of this particular household of God in the earth. There are brought together three persons as the founders of the household: the first is El Shaddai, translated in the English Bible "God Almighty"; Abraham and Sarah.

It is from the miraculous interference by an act of Divine quickening in the life of Abraham and Sarah that Isaac is born. Thus the whole seed of Abraham in all their generations look beyond Abraham to the immediate GOD FATHER of the race, and in so doing understand what He means when He declares, "I . . . . the first, and with the last."

In the great charter which is there given as the recorded foundation charter of the race we see that a multitudinous seed, organized into nations and ruled over by kings, possessing wide territories of land as a gift from God, are indicated.

Reading further in the 22nd chapter of Genesis we find that the seed of Abraham, as it comes in contact with other races and nations, is granted as a perpetual possession "the gates of his enemies," by which to control their comings-out and their goings-in, thus dominating the physical situation, and possessing the judicial and administrative authority which was always administered in "the gate."

Again the Lord asks the question, "Who hath wrought and done it, calling the generations from the beginning?"

Let us consider this for a moment.

We are quite well acquainted with "the call of Abraham." This is accepted by all Bible expositors as a starting-point from which the great story of the Scriptures depend.

But are we acquainted with the fact that the Lord calls just as distinctly each succeeding generation of the sons of Abraham? That is manifestly the meaning of this solemn exhortation to remember His "calling the generations from the beginning."

He called Isaac just as distinctly as He called Abraham.

He called Jacob just as distinctly as He called Abraham and Isaac.

He called His firstborn Israel out of Egypt just as distinctly as He called the patriarchs.

He has called each succeeding generation to play their part in carrying forward the establishment of the State and Church of the Kingdom of God in the earth as He called the early Fathers.

This leads us to the inevitable point that as we are the descendants of the Fathers, heirs of the promises "MADE UNTO OUR FOREFATHERS ABRAHAM, ISAAC AND JACOB," as we remind Him from Sabbath to Sabbath in our use of the Book of Common Prayer, He has called our generation with just as clear a voice to take up and carry on our part of the great task of establishing both State and Church of the Kingdom of God in the earth.

Let the leaders of the Church call to memory the fact that not only was the Church organized in the Wilderness, and its ordinances set forth in the Book of Leviticus, what time the nation met its God at Sinai; but at the same time, and just as much a part of the great spiritual organization, with God presiding, the national organization in outline and detail was by Him established, and its Statutes recorded in the Book of Numbers.

If the leaders of the Church intent upon ecclesiastical matters forget to instruct the nation that it forms God's Kingdom of priests in the earth, and that its national organization is equally Divinely established and equally vital to the interests of God's Kingdom, they will have failed in their duty and been recreant to their trust.

By the law of the land they have been constrained to lead the prayer of the nation in the set form of service as contained in the Book of Common Prayer, but they have disregarded the meaning both of the lessons they have read and the prayers they have offered to a terrible degree in this regard.

May the God of Israel lead them to repentance, and to a restoration of the verity and life of the lessons and service.

If the leaders of the nation forget that they are brought into national combination, as a nation, with Jehovah, their God, and with His constitutional law most clearly recorded in the Bible; if they assume that their authority springs from a majority of their elected representatives and not from God; if they assume the right to make basic statutes for Israel, and to put them in the place of the Commandments, Statutes and Judgments of the Lord, they also will have terribly failed in their task, and been recreant to the trust God has placed in their hands.

When we look back over the red years from 1914-1918, and the vital part Britain has been called upon to play in the disturbed years since the Armistice, we say surely no generation of the seed of Abraham was ever called to face a greater crisis, or to meet greater dangers to the Kingdom than has the generation now keeping two minutes of silence before the Lord. The dead who died have fallen in His service; the wounded have suffered in His service; the workers have laboured in His service, and still the word is "Carry on."

In this two minutes of silence let us bow our hearts as well as our heads before Jehovah the God of Israel, and recognize anew that we and our associated nations form the basis of His Kingdom; that His presence and throne are with us still, and we are supporting His government, and that His law is supreme in our land and in our hearts.

Thus we hear the Apostle say:—

> "Now we are labourers,
> Now we are labourers together,
> Now we are labourers together with God."

The call comes to the generation preparing to take up and carry on the task in succession to the present generation. Let them begin by consecration of life to the service of Jehovah, the King; in obedience to His law, remembering His declaration, "I . . . the first, and with the last."

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THE KINGDOM LAW OF DIVINE HEALING.—II.

BY THE REV. W. PASCOE GOARD, F.R.G.S.

HEALTH FOR THE NATION.

LET us now come to the 7th chapter of Deuteronomy, and see the LORD'S challenge to His whole nation:

"And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee."

This is an enlargement of the statute and ordinance we considered in our last. You say our God is a God of Truth. But has He taken away all sickness? No. Why? Let me take you to the 26th chapter of Leviticus:

"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am Jehovah your God."

Command 1.—Have we kept that commandment? If you examine the *archæology of the British Isles*, you will find, for instance, Stonehenge and many other stone productions, *but you will not find a carved stone.* It is said that our forefathers were fearful idolaters, offering human sacrifices to idol gods. Search your British Museums; you will not find an idol from ancient Britain. It is not there. Search this land from the 5th century, or thereabouts, and downwards, and you will find it *encumbered with images!*

"IF."

IF *ye do these things and keep my commandments and laws,* I WILL BLESS YOU.

"BUT."

"*But if ye will not* hearken unto me, AND WILL NOT do all these commandments;

And if ye shall despise my statutes, or if your soul abhor my judgments, so that YE WILL NOT DO all my commandments, BUT THAT YE BREAK MY COVENANT;

I also will do this unto you; I will 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 your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you.

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins."

There is no dodging that. This was a sentence of punishment that began on a certain date. It could not overrun the seven appointed times. Thank God, the seven times ended at the end of the 18th century. That is of infinite importance.

Therefore we accept the statement that it was by God's appointment the people suffered. Suffering was His means of bringing about the required mental condition in the nation when He shut them up to death in the wilderness at the waters of Marah.

In the history of the Christian Church many a person has been turned to the Saviour, and by Him been transformed from a sinner to a saint by the influence of suffering and approaching death. That was the means by which God reached the hearts and psychology of Israel the nation; but in the Name of God I say to you, the sentence has ended with the lapse of time; Israel has also been redeemed, and now the Lord waits to show Himself gracious.

I read the other day of a life prisoner in one of the great prisons of the United States. He had become "a trusty," a servant of the Governor of the prison, and was trusted to go and come. Then suddenly the Governor of the State issued a pardon, and he was set free. The next day he came back to the prison and begged to be taken back again. He had been away from the outside world so long that he could not adjust himself to the new conditions.

Don't you think we, as a people, are doing much the same thing? Our prison doors, as a nation, have been open for a century. Our Christian leaders should have proclaimed it from one end of the Empire to the other, and from one end of the United States to the other, and we should have been leading our people to claim immunity from sickness and so on under the covenant, and we have not, because we do not know the simple things, the Divine things, of God's dealing with His people. *We have gone on suffering when we should be free.* By REPENTANCE and by REDEEMING GRACE we come back into the relationship which Israel enjoyed at the feet of God at Sinai; and *we may take that statute and that ordinance as applicable for the nation, and as applicable for us individually in this our day,* if we will obey and claim it for ourselves.

So much for the law. Of the nation we know something, and of the law we know something; what about the Lord? What is His Will? "I am Jehovah; I change not: therefore, ye sons of Jacob are not consumed." Therefore our changeless Lord still appears in the statute books of Israel, as it is written: "I am Jehovah that healeth thee"; "I change not." Therefore in the doctrine and ordinance of the Church His declaration stands: "I am Jehovah that healeth thee"; "I change not."

We wish that it would be wise and convenient to ask who among us have claimed and received Divine healing. That time may come. We want to face the matter first from *the national standpoint,* because we have a first duty there. *First for all*; and *then for each.*

As surely as we believe on the Foundation upon which our soul's salvation rests, with just such assurance do we believe that we have entered into the period in which it is the privilege of God's people Israel to call upon Him to take away from the midst of us all sickness. A minister among whose congregation there had been some wonderful cases of healing said, It is not fair; those that are healed are rejoicing, and those that are not healed are feeling the bitterness of death! That is true; and it is not fair. But where is the unfairness? *The unfairness is with the leader that has not known, and so has not presented, the truth;* or with those persons who hear the truth, but will not whole-heartedly believe.

The leaders of Church and State can place the LORD God

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Almighty in a position where, in order to honour His Word, *He must of necessity* purge the people from their sickness. That is to say, they may place themselves right in obedience to His law ; then they may claim the fulfilment of His covenant for physical healing of the nation, and He has bound Himself then to heal. The trouble is this ; *we have put away thee Commandments, Statutes and Judgments of the Lord, and hav, insisted on making our own.* Just as long as we do that, nationally it is useless for us to look, nationally, for a Divine purging from sickness. But just as soon as, nationally, we restore the Commandments, Statutes and Judgments of the Lord, without change, as the law of the land, *that day the last cot in our hospitals will be empty.* That day will come. God is still in the midst of Israel. The statute and the ordinance still remain, declaring " I am Jehovah that healeth thee." He would have healed Babylon, but she was not healed. He would have healed this nation, but she is not healed.

" I will cleanse their blood which I have not cleansed."

What a wonderful task for the great Physiologist Who has pledged Himself to that. It will be done in due time. There is a wonderful day coming for the nation in that regard.

The individual. A dear friend of ours wrote that he would not be able to come to these meetings, but that he would be with us in spirit. He said, " I know that God is active in physical healing. One of my experiences was to have my skull smashed." He went on to give details. " They rushed for a doctor, but when he got there he found my head normal." Psycho-therapeutics healing a broken skull in minutes? No; it was Divine action.

A wonderful veteran whom you love and have followed for years gave the testimony. His wife was at death's door twelve years ago ; then he laid hold of God in prayer, and she was healed and lived happily many years.

And yet the wonderful touch of healing comes to some and not to others. We cannot explain these things, but for the individual and for the nation our God stands in the midst of us saying, " I am Jehovah that healeth thee."

Letters have been sent appealing *to me !* It is useless ; I am not a healer. Jesus Christ said, " *The words I speak unto you, they are spirit, and they are life.*" . . . " *The Father that dwelleth in me, He doeth the works.*" Thus Jesus was the manifestation of the Father's power. In Him you must find your contact with God.

To what shall we tend in this study? Let each of us look simply and immediately into the eyes of our Heavenly Father ; let us stretch out our hand to Him and be healed. That is our privilege ; our privilege now. The Lord is not going to allow His children to continue under the load of suffering much longer. Everything makes that clear, but now as this theme develops, and we find what is the Will of God in the matter, we shall pray " one for another " that the Lord may heal. In the meantime God is crying out to Israel,—" Hearken unto me, my people," " I am Jehovah that healeth thee."

The Bible Class for Women was conducted by Mrs. Zoe Bell on November 3rd. Notice of the next meeting of the Class will duly be given.

CONGRESS ADDRESSES.

THE REV. CHARLES W. COOPER, F.G.S., said :

I THINK I cannot do better than just say a few words about what led me to accept the British-Israel Truth, namely, my desire to know and to understand the Bible. From the time of my conversion about 1885—which came after some two years of study and prayer, wrestling with Unitarianism in which I was brought up—I have always accepted the Bible as God's revelation, and it seemed to me that if there was a God, and a God Who cared for His people that He had made, that it was reasonable to suppose that He would reveal Himself, and that He would reveal Himself through human needs. I have always accepted the Bible as being God's Truth, and while being always on a quest to understand the Bible, praise God, this led me to keep an open mind. So I always kept an open mind for the elucidation of God's Word ; not an open mind to receive the opinions of men, but an open mind for the actual interpretation of the written Word, that interpretation where one text helped to explain another of God's messages.

I was privileged to come under the influence and leadership of Mr. Goard, and I found not only a teacher, but a reverent scholar of these Scriptures, one who was consistent in all his teaching. And I found in Mr. Goard such a teacher and scholar, with a profound grip of the Bible. I know something of the clergy of the Church of England, and I do not know any man who has got such a consistent, clear grip of the Scriptures as Mr. Goard. I had my own Bishop in my study, and I asked him for an explanation and direction concerning the Lord's Coming, and his words to me were : " Cooper, I know nothing about the subject." I asked another Bishop the same question, and he said, " I know nothing about the subject." On another occasion I had the privilege of listening, as I often did, to that wonderful man whom we had so much respect for, Dean Wace, and I asked him a question on the subject of the Lord's Coming, and he said, " I know nothing about these things." It was my privilege to take a share in a Mission conducted by Canon Aitken, and I asked him to explain this and that text, but he replied, " I know nothing about the subject." And that is what we are suffering from to-day. The clergy do not know what we stand for, and that is why we are up against so much terrible prejudice, and our great desire is that everyone of you who are privileged to go into this matter of British-Israel should do your utmost to make plain what we do believe. I find that at the bottom of all the prejudice that exists is the ignorance of what we believe. I hear men charging us with taking away from the glory of Our Lord, and teaching the nation to work out its own salvation. I have often said to my brother clergy, " What you cherish as most dear, and what you believe, and what you preach concerning the Lord Jesus Christ—I accept it all. But where you leave off there I go on." I have been a student and a preacher now for over thirty-seven years, and I know something of the false interpretations that are put upon many passages of Scripture to make them square, and I say to-day that the interpretation which British-Israel Truth puts upon the Bible is the most natural, and the most honest and straightforward interpretation that I have ever yet

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met with. I have lived long enough, and I have studied long enough, to know that there are very few original thinkers among religious writers. You find that most of them have taken their commentary, and just built upon that a little original thought. I can understand how immensely difficult it is for a clergyman of the Church of England to be drawn over readily to the British-Israel position. He thinks that he has the truth; I thought I had the truth. But I am finding now every day that the Bible becomes more and more precious to me, and more and more clear. Do you not see how wonderfully God is fulfilling His Word? Speaking to a missionary last week I said, "Do you not realize that we as a nation are chosen, as you are, to carry God's message of salvation to the whole world, and God is only waiting for us to realize His purpose?" May God help us to realize that He has called us for a purpose, and that purpose can only be served as you and I are cleansed by the blood of Jesus Christ. A man can only be strong in the Lord when he is found in the Lord, and when we are found in the Lord, then shall we be strong in the Lord. May the Lord help us to realize that He has chosen us and called us to serve Him, and to bring the knowledge of His salvation to the whole world.

BRITISH-ISRAEL TRUTH, A WORKING HYPOTHESIS.

THE REV. JOSEPH GAY, A.T.S., said:

British-Israel Truth, a working hypothesis. What do you mean by hypothesis? The lexicographer shall reply:

"Hypothesis:—A supposition; something not proved, but assumed for the purpose of argument. A system or theory imagined or assumed to account for what is not understood."

I am, for your sake, asking you to assume that British-Israel Truth, which is established knowledge, is a theory to be demonstrated by experiment.

I am asking you then, for the purpose of argument, to assume that the British-Israel theory or system does account for what is not understood, and further that it is the only theory or system which can account for that which is not understood.

I will tell you why I am asking you to do that; because you have, like myself, neither the time, nor the patience, nor it may be the ability, to enter the field of elaborate investigation, travel down the lengthy and involved labyrinths of research and enquiry. I am free to confess that if I had waited until every avenue of research had been explored to my satisfaction, every "t" crossed and every "i" dotted, I should be still waiting.

A master-key is put into your hands. You do not proceed at once to argue the key, but to use the key. If it functions correctly then it is itself correct.

Now what is our theory? What is our supposition? What is that something which, for our present argument, is not proven, but which will nevertheless account for what is not understood?

It is this, that the Anglo-Celto-Saxon Race, as the lineal descendants of the ten tribes of Israel which, after the days of Solomon, composed the Northern Kingdom of Israel, confirms history, fulfils prophecy, and proves the Bible to be in very truth the inspired Word of God from Genesis to Revelation, disposing of the necessity for explaining away any portion of the Bible, or denying the truth of its supernatural origin and development.

Will you take that as a working hypothesis, as a master-key, and apply it to your reading of the Bible, and see if it does account for what is not understood? It would help you, I think, to take one or two other hypotheses side by side with this one. For example: it is stated that the Church, as the spiritual descendant of Israel, accounts for that which is not understood. Where Israel of the Northern Kingdom is referred to in the Old Testament the Church is to be substituted, for the Kingdom has passed into the Church. Very well, take that as a working hypothesis side by side with the British-Israel theory and let their functioning determine their correctness or otherwise. Or yet again you may take another working hypothesis, viz.: That the Jew, being all that now remains of ancient Israel, accounts for what is not understood. That during the same captivity, "under the most tragic circumstances," to quote Dr. David Smith, Professor of Theology in the Belfast University, Israel of the ten tribes and Israel of the three tribes merged together and came out as the Jews. It is a working hypothesis; take it and apply it and let its functioning determine its correctness.

I would now offer one or two suggestions to you by way of helpfulness: (1) Take the Patriarchal period, and you will find certain very definite promises which God is said to have made to the Patriarchs. They are repeated with such frequency and with such precision that you cannot possibly ignore them. Did God really make those promises? One thing is very certain, that if God did make them then He has kept them, for God cannot lie. Postulate a lie of God and He at once ceases to be God. If those promises have not been kept then they have not been kept because He never made them. That also is equally clear. But the Bible says He did make them. That is true, is it not? But if you cannot find where those promises have been fulfilled then the Bible has lied, and the Modernist is correct in cutting it up and destroying it.

Let me take one or two of these promises and apply to them these three working hypotheses and see which accounts for what is not understood.

Genesis xxii, 16, 17, 18: "By Myself have I sworn, saith the Lord, for because thou hast done this thing," etc.

All three fit more or less. The Jews have certainly been multitudinous. But can they be said to possess the gate of their enemies? Can it be said that they have been a blessing to all the nations of the earth? The Church has been multitudinous and has been a great blessing to all nations whither she has gone, but here again one doubts whether she has ever possessed the gate of her enemies. Of Israel-Britain these three statements can be surely accounted for, since she has been very multitudinous, she has most certainly possessed the gate of her enemies, and wherever she has gone throughout the world she has been a blessing not to individuals merely but to nations.

Take another passage, viz., Genesis xxxv, 11: "A nation and a company of nations shall be of thee, and kings shall come out of thy loins." The Jews? The Church? It only needs to be stated to be refuted. Israel-Britain? The hypothesis accounts for what is not understood. Once more. 2 Samuel vii, 10: "I will appoint a place for My people Israel," etc.

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The Jew? The Church? Nay! Israel-Britain? Well, we have an appointed place have we not, a place from out of which no power on earth has ever or can ever remove us. The key fits. The hypothesis accounts for what is not understood.

Yet again. Matthew xxi, 43: "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

Who, according to this Word of Christ, was the Kingdom of God taken from? There is only one answer; the Jews, upon their rejection of their Messiah in Jesus of Nazareth. Has that Kingdom been given back to the Jews? If it has, when was it given back? You know quite well that it has not been given back to them, for they are to this day anti-Christian. So the Jewish hypothesis does not work here at all, and cannot account for that which is not understood.

Has the Kingdom of God been given to the Church? Ask yourself this question. Is the Church a nation? You know it is not. Here then the Church hypothesis utterly fails to account for what is not understood, unless you subscribe to the pretentious claims of the Roman Catholic Church to be the temporal Kingdom of God upon this earth, and the Pope God's vicegerent. Is this statement warranted by the history of our nation that "If the British Empire be not the Kingdom of God upon earth, it is the highest expression of it that we possess"?

The British-Israel hypothesis accounts for what is not understood. Go through your Bible as I have here suggested to you, and you will see that every time the B.-I. hypothesis fits the case. If it functions correctly then it is in itself correct.

When you have thus satisfied your mind that it is correct, what then? You will have a Gospel to proclaim to your nation, and through your nation to the entire world, with sufficient fulcrum in it to lift the entire world of men and nations to God. How so? Because you can demonstrate, beyond all reasonable doubt, that God has kept every promise He has ever made, according to the Bible, so that the entire Bible is true, and that, and here is the blessedness of it all to my mind, having never failed of His Word, all He has ever promised to do in and through the Atonement of His well-beloved Son for the redemption of Israel and the salvation of the world He will keep for all time and through all eternity. He is faithful Who has promised.

THE REV. W. TURPITT, B.A., B.D., said:

Although I have been in the Christian ministry for nearly twenty years, it was but recently that I became acquainted with B.-I. Truth. I know that the Movement in a bigger sense is just an individual growing bigger and bigger every day. And it will soon be a Samson able to carry away the gates of prejudice and ignorance and infidelity. I think the Movement has done wonders, considering the few years, comparatively speaking, that it has been in existence. The knowledge of this Truth has made a big difference to my life as a minister.

What is the wonderful thing about this great and beautiful Movement that appeals to me as a minister of the Word? I have been doing a good deal of reading. The historical argument is quite convincing. The ethnological argument is quite convincing. All the phases of this subject are convincing. But there is one side of it that appeals to me more than anything else, and that is the Bible argument. And if I understand the Movement, what is going to happen as a result of it is that there is going to be a re-enthronement of the Word of God. There is going to be a re-enthronement of God, and of righteousness, and of the Kingdom promises. You know that for the last twenty-five years there has been a movement away from the Bible, with consequent anarchy in the world—war and misery. But here is a Movement which is bringing us back to the Bible. And don't we need it? We have had to listen to such talk as this: "Blessed are the war-makers. A new commandment give I unto you, Be hard. Christianity has nothing at all to do with international issues; it is purely personal." All of which is unbiblical and ungodly. And anarchy and rebellion rise to-day in the world as a result of this movement away from the Bible. I am heart and soul in the B.-I. Movement, because I do not know of any people more likely to get the Bible re-enthroned in our land as those people who are devout British-Israelites.

Not only has there been a movement away from the Bible generally in the world, but there has been prejudice among those who minister the Word. Is it not sad to think that for the last twenty-five years theological students that have left, for the most part, our theological colleges, have been leaving those colleges with a prejudice against the Word of God? As I was coming up to London to-day my thoughts went back to my own college days, and I remember some of the things that were told us there, and I remember the prejudices against the Bible, the literal interpretation of it, which I carried out with me into the ministry. We were told that there was no Christ in the Old Testament. Of course, we were told that the Bible is a purely Jewish Book. That Abraham was a mythical person. But concerning the covenants we were told nothing; and of Isaiah's messages to Israel in the Isles we heard never a word. How many Isaiahs there were I could not tell you. Everything was spiritualized. We were told to enforce the moral interpretation of the Biblical teaching, but never did they tell us that the Kingdom of God would take a material form as well as a spiritual. There was nothing about the literal return of Our Lord. As to prophecy—every time I asked, "What do you know about prophecy?"—they had to own up that they knew nothing. But I was in the same position until recently. Of course, we were taught prophecy, but only one phase of it—Messianic prophecy; but of the prophecies that had to do with the building of the Chosen Nation we were told nothing at all. And yet the Bible is full of them. Is there any wonder, when men are going out into the Christian ministry with such an imperfect knowledge of God's Truth, that the world and the Church are in the state they are to-day? Let me say a word to my fellow ministers; I believe they are honest men; but very many of them have their minds made up; they will not look at this thing; they are prejudiced and blinded. But there are men in the Christian ministry who, if they had some of your good books before them, I am sure would do them a great deal of good. If anybody has more money than he knows what to do with, why not use it for supplying these ministers with some of the best books dealing with British-Israel Truth? I want to save my brother ministers. They are being thought of as men whose eyes are shut to new Truth.

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But I am not sure that is true. They have never had a chance of knowing this thing. I believe that if they had the right kind of literature that we should have many a convert. You know what they say when an old man is brought into the Kingdom of God—"There is one brought in." But when a boy is brought in—then it is a multiplication table. And if we can only win the ministers, then this Truth will spread like wildfire. It will go forward in any case, but it will go quicker if only something can be done to put good literature into the hands of the ministers.

Well, I am heart and soul in this Movement because it stands for the re-enthronement of the Word of God. The old world is not a very nice place with all the lights out—it is a dark old world. But that is just what happens when the Word of God has become obsolete. There is no word of direction when it is without God and without hope. It would make a world of difference if we could only get these Truths permeating the community. It would do good to individuals, and to the nation. I was glad that one of our speakers represented our Heavenly Father as a God Who cares for us. There is a tendency to forget that He is God of the individual. "I am the God of Abraham, of Isaac, and of Jacob." In a text like that you have the great universal purpose and plan of God. This reminds me of a story that Mr. F. W. Boreham, the Australian author, tells about a census man going around taking the census. He went to a certain house, and it was washing-day. "How many children have you?" he asked. "Let me see," said the woman, "there's Tom, and Jack, and Will, and Joe, and Edward, and then there's Lucy, and Mary, and Nellie." "Will you give me the number," said the man. "I want you to understand," she said, "that we have not got to numbering them yet. We haven't finished with the names yet." There was a mother who loved each one as if that one were the only one. God cares, and with the re-enthronement of the Bible, the Word of God, will come back that great idea that love is being directed towards each individual man and woman, that God is not outside His world, that the Deity is not like the mechanic outside the watch who winds it up and waits for it to run down. He is the very life and soul of history, the God of providence and of grace. We are trying to bring that home to the world through this Movement.

You have heard the story of the two scientists—one was a believer, and the other was an infidel. They worked together in the same laboratory, and they often argued about their beliefs. And one day the one who was a believer brought to the laboratory a beautiful globe with a map of the world on it. "Does not that look very nice?" said the believer. "Excellent," said the unbeliever. "Who made it?" "Nobody made it; it made itself," replied the believer. "Don't be absurd," said the unbeliever. "It is no more absurd to say that," said the believer, "than for you to say that this wonderful world made itself." We argue like that about this wonderful British nation of ours. We remember the Armada. We remember the Napoleonic Wars. We remember the last War in particular. How very near we came to being defeated, but we were not. Some people call these things "accidents." God has chosen this nation, the descendants of His ancient Chosen People Israel, to carry out His great purpose. The late Queen Victoria said, pointing to the Bible, "Herein lies the secret of England's greatness." We repeat every word of it, and we say also, "Herein lies the secret of the origin of the British Empire. Herein lies the secret of the development of the British Empire." We are allied with God in a great Cause. As a minister of the Word I feel now that I have a bigger and more spacious and more beautiful Gospel to preach than ever I had before, and the Bible has become to me a new Book, and I cannot help reading it and loving it. It has done wonders for my personal life—the knowledge of these great Truths which are embodied in the British-Israel teaching.

THE REV. J. LUMLEY DAVIES said:

Dear Friends,—That is the best word I can find because I have found real friendship among the British-Israel people. I might say, "Fellow Israelites," but I feel I can use no better word than that word "Friends." I think all the other speakers have expressed their pleasure at the opportunity of speaking. But I may tell you a secret—I have tried to get out of speaking to-night, but the Chairman has said the word, and so I have to obey. I have one advantage, and that is, I have not to consider that I am trespassing on the time of the next speaker, but I have to consider very seriously whether your patience will last for a much longer time. So I am not going to give what I would call an address to-night, but I should like to say why I have associated myself with the British-Israel Movement. It is really for the same reason that has been mentioned more than once here, and I make no apology for mentioning it once more. I am a British-Israelite to-night because that great Movement is founded on the Word of God. Having been what people call a Modernist, I found it very difficult to fit myself in with the various views characteristic of the British-Israel Movement. But, by God's help, I have succeeded in doing so, and although I may not be so eloquent as some of the speakers here, yet I am as firmly convinced in my own mind of the Truth of British-Israel as any of them.

No one, I think, has mentioned the bringing up of the children in these days. I am very keen on the teaching of little children. I have six hundred of them in my Sunday School. I feel that some of the teachers in my school are young people who have been reading many of the Modernist books published to-day, and I am not certain whether they are not too much inclined to bring before the little ones modern thoughts, and to depart from the Word of God. This is a thought which is troubling me very much. Older people ought to be wise enough to form their own opinions, but the teacher can mould the lives of the children to a large extent. The child is learning much from the teacher, and if the teacher has not a firm faith in the Word of God, how can that teacher teach the right things? I have had serious thoughts of writing out a series of lessons for fifty-two Sundays to be given to the children. I would feel guilty before God if I allowed those children to be taught what I consider is not in harmony with the Word of God. I am keen, not only on presenting a full Gospel to those who have formed their own opinions, but I am even more keen on presenting a full Gospel to the little ones who have not yet formed their own conceptions. What will this land of ours be like in twenty years' time, and where shall we be in twenty years' time? And who will be carrying on the work? Let

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us pray God that we may have growing up amongst us boys and girls who, in the years to come, will be the pillars of God's work in this land of ours. I do feel that the work amongst the children is of the greatest possible importance. The child mind is being moulded to-day, and it is being moulded by many who have not faith in the Bible, or in Christ. It is for you and for me to tell these little ones of God, and of Christ, and of the superiority of the Word of God over every other Book. In God's Name, and in God's strength, we are going to do that. I am going to close to-night by just reading to you some lines I read some years ago. They illustrate the way in which the Bible must eventually triumph. We dare not, as Christian people, believe anything else than that goodness must be eventually triumphant, and the Bible too. These are the lines, showing how the Word of God will wear out all the criticism that is levelled against it to-day:

"Last eve I passed beside a blacksmith's door
And heard the anvil ring the vesper chime.
Then, looking in, I saw upon the floor,
Old hammers worn, with beating years of time.

"'How many anvils have you had?' said I,
'To wear and batter all these hammers so?'
'Just one,' said he, with twinkling eye,
'The anvil wears the hammers out, you know!'

"And so I thought the anvil of God's Word
For ages sceptic blows have beat upon,
Yet, though the noise of falling blows was heard,
The anvil is unharmed; the hammer gone."

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GENERAL COVENTRY WILLIAMS, C.B. (Chairman) said:

I expect that most of you have been reading a great deal about ecclesiastical matters lately. The papers have been full of them, especially since the Church Congress at Cheltenham. You have doubtless been reading the speeches, and various notes about the meetings there. It has all been very fully noted in the papers. In addition to this, you may also have seen a report in the papers about a certain Bishop and his views; and also the views of another individual not in accordance with the Gospel.

When I came into the British-Israel-World Federation nine years ago I learned at once that the Bible was our foundation, and all the lectures I have heard by the Rev. Pascoe Goard and others have been based on the Bible. And that was one of the reasons why I was so keen to take up this teaching. It interested me at once to know something about the Old Testament. The Bible itself, and nothing else, that is our foundation. I believe in it from cover to cover. We are meeting here in large numbers again this year. It is really wonderful to me to think of all that has happened in the last nine years. When I first joined there was a little company of us in Fetter Lane, and there seemed then little prospect that we should ever get into a larger place. But things have changed. In those days I happened to be the Chairman of the Directors of the Covenant Publishing Co., and was also a member of the Council of the B.-I.-W.F., and I knew a good deal of what was going on behind the scenes; and there are many who know that all these things have come about through the efforts of a few persons, led by two individuals. They put their backs into it, and they brought about all these improvements, and what has happened in the Federation is largely due to their efforts. It was through them that the funds were found to take over those magnificent Headquarters in Buckingham Gate, where there is that large staff of efficient workers. In the old days there were only a few men. Now they have a large staff. And these improvements are all due to these few individuals, led by your President and your Secretary-General. They procure all the great speakers who come over from many parts of the world. Well, now, if they have done all this, then I am sure it is up to all of us to do what we can to spread this Movement. I am doing what I can in my small way. If every member would get half-a-dozen people to join, we should then be able to carry out one great wish—to have a hall of our own. That is a big thing, but it is a great need. Think of all these discussions going on in the Church. People are really being driven from the Church in these days. As I said before, it is the Bible which is our foundation, and you cannot go far wrong if you preach the Gospel, and if you have the Bible to go upon.

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PROFESSOR E. ODLUM, M.A., said:

Before beginning my theme I wish to say something. It is this, that the papers that refuse to tell about our work now, before a very great while will rejoice in the opportunity of telling the nation that the foundation element in the strength of the people's souls belongs to the British-Israel work and the British-Israel people. When the nations of the earth are engaged in a terrific turmoil, they will be glad that there is a people in the country with a message of hope and faith and encouragement. Those days are coming. The Press will find a voice for us after a while.

Having said that, I begin with my subject. In the olden days the Lord was looking for a man with whom He could co-work on the human side in this old world. He found a man yonder by the River Euphrates in ancient Ur of the Chaldees, and having examined the best men of that race He selected Abraham, and called him over to another country. In effect He said, "You cannot stay here and do what I want you to do. There is too much accumulation of immorality and depravity and down-grading. Come out and be alone. I have a great work for you." And Abraham said, "Yes, Lord, I will go." Then He meets him yonder north of Jerusalem, and talks with him, and tells him many wonderful things. And amongst the rest He says, "I am going to make a nation of you. Your people will multiply and will become a great nation, and therefore you and your people must have a habitat. Look, Abraham, away north, east, west, south. There is the horizon, and as far as your eyes carry, all that land have I given thee and thy seed for ever." A great land gift. A wonderful land transaction; and the deed is registered in Heaven, and not registered in a mere registry office on earth. It was to be a safe place. And He tells him that his people would inhabit that land. And do you know that that prophecy, that covenant, was held up in the heavens for four hundred years before there was a fulfilment. And in due time, under

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Moses, these people came out of the Land of Egypt, and, under Joshua, they went in and took possession of the land. Then there came a long period of rule under the Judges. A long period of rule under the Kings. And there came a time when the people had to get out of the land for various reasons; one was because of their transgressions in the land while they were there. Before they went into the land promises were made concerning their eternal possession of that land; eternally, in relation to the human or earthly time. And when David was on the throne, God made a definite contract with him, and He said, "David, you and your seed will rule over the people of Israel for ever. Therefore there shall be your line of rulers, people over whom you rule, and there shall be a perpetual throne, so that your descendants one by one can sit upon that throne and rule over that people Israel." There is the outline. Since that line of David was to rule for ever, and sit upon the throne of Israel, the throne of the Lord, for ever, it follows that there is a royal line to-day sitting on that throne ruling over that people Israel to-day somewhere on this earth. Find that people.

Now we have that as a setting. No misunderstanding here; everything clear. And in due time these people disappeared from the land of Israel, and their brother kingdom, Judah, disappeared from the land of Judah; the first kingdom, the kingdom of Israel, was carried away into the north-east lands of Assyria, Persia, and that land we now call Western Siberia. That is where they went. In due time I will deal with that more closely historically. Judah went over into Babylonian captivity in another direction, and under another people. That is well worth remembering. Two definite, separate peoples in the Land of Canaan, and into two separate directions and areas of the world they went, and they went into captivity. I will not follow that, for that is a big chapter by itself. Now when these northern people were away up yonder, the Lord sent one of the first missionaries ever selected on this earth for missionary work. He sent His servant Ezekiel to give them specific instructions, specific promises, and a clear outline of certain things yet to come to them which they must have understood. Now you have that setting. A missionary went to them; he talked to them; he instructed them; and he committed the God of Heaven in their presence, to hold to, and to work out, His promises and covenants. When this missionary Ezekiel is making clear some of his wonderful revelations Divinely given, he says to Israel and to Judah (because he had also messages to Judah), "The time is coming when you two people who are separate and have been separated for a long time, and will be separated for a long time to come, there is a time coming when you two people, Israel and Judah, shall unite in the land of your fathers, the land that I have given unto Jacob your father; you will unite there, and make one kingdom, one nation; not two nations any more; and instead of there being two kings, two royal lines, you will have one royal line down through the ages, and that the line of David." The 37th chapter of Ezekiel makes that very clear. The prophet says, When you come into that land, and are a united people under one king, you and your children, and your children's children, shall hold possession of the land, and shall remain in the land for ever under your king of the Levitic line. Now there you have got a clear enunciation by the prophet, inspired by the Holy Spirit, of a permanent, enduring kingdom.

Have you got that clear? You will easily match it with something I am now going to bring before you. If you turn to the prophecy of Daniel, and read concerning Nebuchadnezzar's dream, you will find this, that in the interpretation of the dream there was to be a combination of four heathen kingdoms, one following the other, starting with the Babylonish, headed by Nebuchadnezzar. And when it came to the interpretation, we are told, "Thou sawest till that a stone was cut out without hands. And that stone became a great kingdom, a kingdom that fills all the world, a stone kingdom." And a little later on he says, after having given a description of the four sets of kings—the Babylonian-Assyrian, the Medo-Persian, the Grecian-Macedonian, and the Western Empire of Rome—he says, "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." There was to be a fifth kingdom contemporaneous with the other kingdoms, a kingdom number five paralleling all these other kingdoms; because that kingdom was to be built up even in the time of the Babylonian and Assyrian kings, that it should take a part in breaking the head of gold, therefore it had to be contemporaneous with the head of gold kingdom; and to take a part in the Medo-Persian kingdom, the silver kingdom, and in the Grecian-Macedonian, the brazen kingdom, and to finish up the Western kingdom. Those who with an open mind will take time to follow that all the way through will find that the thing predicted through that dream of Nebuchadnezzar, and interpreted by Daniel, actually took place, and is an historic fact. In addition to breaking up these kingdoms, this kingdom shall never be destroyed. Many kingdoms have tried to destroy it in the ages that have fallen between then and now. But God says that that particular kingdom shall never be destroyed, that it is a kingdom that is to last for ever. Ezekiel tells us that the kingdom made up of Israel and Judah is to be a united nation. Now you see what this kingdom is; it is the kingdom of Israel and Judah united into one. If you turn to the 7th chapter of Daniel you will get a most remarkable statement. And the statement in plain language—I give it just from my own wording—is that the kingdom of Him Who ruleth in the heavens is an everlasting kingdom, and that kingdom is to be given to the saints of the Most High, and they shall rule, or it shall rule for ever, and all the other dominions shall be governed by it for ever. Now we have the kingdom as given by Ezekiel in chapter xxxvii, and the stone kingdom as given in Daniel ii, and the kingdom of the saints as given in Daniel vii. And all are to-day the same kind of thing, and live and act the same length of time, namely, for ever. If you turn to Psalm cxlviii you will find there in the plainest language a definition of the kingdom. The kingdom shall be given to the saints of the Most High. Not St. Patrick, nor St. Bridget, nor St. Athanasius, nor anything of that sort. Not to our good and holy men that we speak of as the saintly men of God. The Psalmist is not speaking of those in the Church of God who are regarded as saints. He says, "He also exalteth the horn of His people, the praise of all His saints; even of the

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children of Israel, a people near unto Him." Now you find out who the saints of the Bible are. Let the Bible tell us ; it will be sufficient.

We understand now that the Israel peoples are to be the ruling peoples of this world. It is not my judgment ; it is God's judgment. Otherwise we must lay the Book aside. Again Jesus talks to a young man of wealth, a young man who had kept the law, and wanted to know what still he should do in addition to what he had done. The Lord told him in a loving, kindly way to get rid of material things, and "Come, follow Me." The young man could not see the meaning of giving up everything and following the Man of Nazareth. He did not understand the meaning of the tremendous honour to which he was called, and he went away sorrowing. And the disciples got talking about it, and they wondered. Oh, how they wondered what this all could mean, and they said, "We have given up everything. We have thrown aside our fishing tackle, our nets, our boats, and we have followed the Lord. I wonder what we are going to get." Peter says, "I will find out." And he goes to his Lord, and says, "Lord, we have given up everything. What are we going to get?" That sounded a little like Jacob in the olden days, bargaining for something in return for service. Well, what did the Lord say? "Verily, I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." They who had followed Him in the regeneration, in the wonderful process of rebirth, passing into the kingdom of the living God, passing into the new life, "Ye who have followed Me, co-wrought with Me in the work of bringing men and women into the Church of the Living God, shall sit on twelve thrones, judging the twelve tribes of Israel. I will be the superior King, when I am seated on the throne of My glory, and you will be twelve kings under Me, governing, ruling the twelve tribes of Israel." If that is so, then the twelve tribes must be somewhere on the earth. Israel must be somewhere. You go and find Israel. Gabriel was sent by the Lord to Mary, and Gabriel said, "He Who is coming shall be called Jesus. And the Most High shall give unto Him the throne of His father David." There you get the Davidic throne. "And He shall rule over the House of Jacob." There is your Israel again "for ever." "And of His kingdom there shall be no end." The kingdom that lasts for ever, and the "for ever," meaning no end, must necessarily mean a kingdom that rules eternally in connection with God's great plan for humanity on this earth in its present condition and future condition.

MR. JOHN LEECH, K.C., said :

If I were to tell you that I was going to speak upon the third Commandment, you would probably say, "Surely we are not profane people ; we do not take the Name of God in vain. We do not use it unnecessarily, or without reverence." But that is not the meaning of it. The third Commandment is a Commandment given to Israel, and it is one of the utmost importance for Israel, and it concerns everyone of us, and it is broken again and again. "Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His Name in vain." What does it mean? Does it mean merely the taking of the Name of our God upon our lips? No, certainly not. It has a much bigger meaning than that. It means that God has put His Name upon His people Israel, and it means that because we bear that Name we must live up to the standard of that Name, and we must not disgrace the Name of our Heavenly Father. The Hebrew word that is used there means to lift, or to bear, or to carry. You have it in a number of verses. For instance, in the 4th Psalm, we read, "Lord, lift Thou up the light of Thy countenance upon us." The word is the same, and you have it frequently translated "bear," such as, "Aaron shall bear their names before Jehovah, upon his two shoulders." And again, "Aaron shall bear the names of the children of Israel in the breast-plate." It is the same word, and the meaning of it is this—that we are bearing God's Name as His children, and there is no other nation in the world that God has placed His Name upon, but upon Israel. We are called to a wonderful place of privilege and glory by having the Name of Jehovah put upon us. Is it possible that upon sinful people, Israel, that nation that so often denied and wandered from their God, He actually put His Name upon them? Yes, He did. And the Word tells us that God called Israel out from the other nations to be a peculiar nation unto Himself, to be a holy nation. No other nation was ever called to be a peculiar people. And then He put His Name upon that nation that He called out. You know that when a young lady marries a young man her name is gone. She takes the name of the husband, and from that time forward she bears his name. She may do honour to that name, or she may disgrace that name, but that name has been put upon her at her marriage. I understand that in America some of the ladies want when they marry to keep their own names, and I daresay before long they will want their husbands to take their names. But that is not God's way, I am thankful to say. On Mount Sinai God married Israel, that nation which He brought out from under the bondage of Egypt. He entered into a wonderful relationship with Israel. We find that He married Israel, and thereupon Israel took the Name of her God. I wonder how she has honoured that Name? Alas, oftentimes she has brought dishonour upon the Name of her God. Let me give you two or three verses in connection with this. Numbers vi, 27. God said to Moses, speaking of Israel, "And they shall put My Name upon the children of Israel ; and I will bless them." Yes, we have been called to that wonderful position ; let us rise to it. And attached to that there is a blessing. God said that He would bless them.

Then not only has He given us that Name, but He wants that Name to have its fragrance and its power right over the world, amongst other nations. So we read in Deut. xxviii, 10: "And all people of the earth shall see that thou art called by the Name of the Lord ; and they shall be afraid of thee." That was if they walked in His ways, and kept His Commandments, they were to be so conformed to their God, Whose Name they bore, so like Him in their character, and in their walk, that all the nations of the world were to see and know that Israel bore the Name of their God. I wonder is that the position? Thank God, this is a righteous nation, and yet how far short we have come of that wonderful Name that we bear. Have we risen individually to the position of holiness and righteousness which that Name implies and demands? We

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must each ask ourselves that. But there it was to be seen by the nations abroad; and what was the result? "They shall be afraid of thee." I believe that if Britain had only lived up to the position that she is called by the Name of her God, no nation in the world would have dared to go to war with her; not one. No, they would have known that God's Name was upon that nation of Britain, and that no power could prevail against that nation. Now are you going to bring disgrace upon that Name that we bear? Are you going to take it in vain? You remember in Proverbs xxx, 8, 9, we have that same expression: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; Lest I be full and deny Thee, and say, Who is the Lord? Or lest I be poor, and steal, and take the Name of my God in vain." Yes, every time that we sin, whether it be by stealing, or whatever it be, we take the Name of God that has been placed upon us as His children in vain. And we need to walk very, very carefully.

Now that Name has wonderful results. It is a plea for forgiveness. We read in 2 Chron. vii, 13, 14: "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people; if My people which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Why, because God's Name was upon them. And we can come with that wonderful plea to our God, and we can confess our sin, and claim forgiveness and healing because we bear His Name. And we are in a position of privilege and blessing that no other people on the earth possesses.

Then it is also a Name which means that gathering by God of His people back to Himself. Here you have the simile of a family—a father and his sons and daughters. And those sons and daughters have been scattered from their father because of their waywardness, scattered right over the world, and yet the heart of that father yearns for his wayward children, and he will never be satisfied until he has them back with him again. That great gathering process has to take place, and the time has to come when once again God the Father would have the children clustered around Him in the appointed place, after they had been scattered to the places to which they had been scattered. We have it in Isaiah xliii, 5-7: "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 everyone that is called by My Name; for I have created him for My glory, I have formed him; yea, I have made him." God says that no power can keep them away, and while we have been sleeping, and know nothing about it, God has been saying to the north, Give up, and to the south, Hold not back. And He has been gathering His people together, His children; and they have been put in that appointed place, gathered around their Heavenly Father. So it goes on. "Bring My sons from far, and My daughters from the ends of the earth." The simile is changed there. It is the Father and the children, and because they bear His Name He is going to bring them back again, to gather them from the north and the south, the east and the west, and no power can keep them away, and the family is going to be reassembled, the sons and daughters, everyone that is called by the Name of Jehovah.

Then it is also our claim to God's inheritance. We read in Isaiah lxiii, 17: "O Lord, why hast Thou made us to err from Thy ways, and hardened our heart from Thy fear? Return for Thy servants' sake, the tribes of Thine inheritance." Now the inheritance spoken of here is God's land, as you will see. God calls that land His land, and His inheritance. "The people of Thy holiness have possessed it but a little while; our adversaries have trodden down Thy sanctuary." Yes, Israel was brought into the Promised Land hundreds of years ago. They were there, yes, but it was only for a little while, and they were banished. And then it goes on: "We are Thine; Thou never barest rule over them; they were not called by Thy Name. . . ." We are His sons and daughters, and we have the right to it. The League of Nations had no power to give that Land to us, or to anyone else. Their supposed title would not stand for five minutes in any Court of Justice. They have no title to give it to us; they are usurping their authority. The Land belongs to us, given to us by God as His inheritance, because we bear His Name.

"GOD'S VENTURES."—I.

BY THE REV. W. A. BAKER (U.S.A.).

THE greatest adventure recorded in the world's history is that of Abraham; he went into a strange country on a promise given him of God.

Let me read you the promise: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation: and in thee shall all the families of the earth be blessed."

This covenant promise and the others made to Abraham by Almighty God have become so commonplace that we seldom stop to consider the courage, strength of purpose and steadfastness required to start on such an undertaking.

Abraham as a child was brought up to worship the moon, for his people were worshippers of that satellite. No man was ever called to a bigger adventure.

Paul has sized up the various covenants made with Abraham in these words: "For the promise, that he should be heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith."

He is the father of the Israelitish people, who are finally to possess the earth. His name outranks Washington's and Lincoln's, our immortals of the same stock.

The Abrahamic line was cleft into three distinct and separate Houses; the first cleavage came about 1042 B.C., when God established the House of David for ever. The throne of the Lord and the throne of David are the same, and were to continue as long as sun and moon should endure.

Washington, Lincoln, Abraham, Isaac, Jacob, Moses and David are all immortals, either as pioneers, or lovers of their country and God. Patriotism is something more than emotion. It is purpose. It is spiritual.

The second cleavage came about 975 B.C. Henceforth the ten tribes are known as the House of Israel, and Judah as the

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House of Judah or Jews ; this cleavage should remain to the end of this age, when they should be reunited under the throne of David.

Israel or Saacs-sons were to be a nation for ever, the final outcome reads the throne of the Lord, and the reunited nation Israel. A faith that would build upon a naked promise such as we read to you is tremendous.

This promise shows us that life is altogether too great to be easy. Phillips Brooks bade men "not to pray for easy lives, but to pray to be stronger men."

"We are here in this world not to doubt or to hesitate about things, but to live our own lives once for all with all our strength." We shall only pass this way but once, and it behoves us to make a record.

Abraham made one on a naked promise which is the envy of the world. By the acceptance of that promise he ranks high among the men of all time.

God has given him a unique place in history, there is no one to dispute with him. With Abraham's acceptance, a new factor entered the world's history and life.

The adventure of Abraham made possible the adventure of a whole nation upon new and untried lines. Abraham believed God, and from his loins there arose a great people, who centuries afterward marched out of Egypt to found a government after God's pattern.

This great national undertaking was mobilized by the Almighty, and was led and trained by Him ; for forty years He disciplined them in the Wilderness, and when they came out there were 600 thousand men trained to bear arms. No mean army for those days.

The Almighty is not a pacifist, there is nothing in the Old Testament that indicates that position. "Then Solomon sat on the throne of the Lord as king instead of David his father and prospered, and all Israel obeyed him."

As an army they had few tests of their fighting ability before entering the Promised Land, but before their enemies were driven out they became seasoned soldiers.

A study of their written constitution, the first one of record in history by the light of the statutes and judgments, shows that God's idea of a perfect government is a theocratic democracy ; the best example of this extant is the British throne.

Living up to the requirements of this constitution, they were promised every temporal blessing that heart could wish, and the most honoured place among the nations of earth. The next best example is the United States of America.

This second adventure went well for a season. During the regime of Samuel the prophet, they by a majority vote repudiated the theocracy and demanded a king like the nations around about them.

The constitution, the statute laws and judgments defined the rights of all, they wanted a king who would define his own rights and make his own laws. Samuel was deeply grieved.

The Lord answered their request, and told Samuel they had not rejected him, but "they have rejected Me." God called Saul to sit on His throne, and later on said David should never want for a man of his seed to sit on the throne of the Lord, and he never has.

OBITUARY.

THE LATE CANON W. D. SPRINGETT, D.D.

WE regret to record the death, which occurred at Worplesdon Hall, near Woking, on Friday, September 21st, of the Rev. William Douglas Springett, D.D., Hon. Canon of Canterbury Cathedral, of 7, Ethelbert Road, Canterbury.

Canon Springett, who was seventy-eight years of age, was a Graduate of Queen's College, Oxford. He held a curacy at St. Mary's, Nottingham, from 1873 to 1876, and came to Hackington, Canterbury, in 1876. Here he remained until 1883, when he was offered and accepted the living of Hernehill, Faversham. In 1892 he became Vicar of West Tarring with Durrington, and after six years' service went to Brixton as Vicar of St. Matthew's, where he remained until 1905. Then he went to Pluckley and remained as Rector of Pluckley with Pevington until 1924. He was also Rural Dean of East Charing from 1914 until 1924. Several years ago (1919) he was appointed an Honorary Canon of Canterbury Cathedral. During his active ministry, which extended over half a century, he wielded an influence that will be lasting. He was almost as busy after his retirement, for he assisted at the services of the Cathedral and undertook duty at one or other of the churches nearly every Sunday. His charming manner, coupled with his attractiveness as a speaker, made him one of the most popular of Kent clergymen. It was always a pleasure and an education to hear him speak on the many subjects with which he was so familiar and on which he was a great authority. Being so well known and always ready to give his valuable services in the extension of God's Kingdom, many calls were made upon him. He attended numerous meetings of women's institutes in the County and also village gatherings. He was prominently identified with the Church Reading Union and was a great authority on British-Israel teaching—a subject of which he made a special study and upon which he lectured in a most fascinating way, not only in Canterbury, Dover and Herne Bay, but also in London. He took no small part in the formation of a Branch of the Federation at Canterbury a year or so ago, and gave addresses on the Pyramid.

A Vice-President of the Church Guild of Musicians, Canon Springett composed a number of hymns and wrote both words and music of the patriotic song, "Good Old Kent." A witty and original speaker, Canon Springett will be sadly missed at many of the gatherings held in the City of Canterbury. Canon Springett was a descendant of an old Sussex family, one of whose members, Gulielma Maria Springett, daughter of Sir William Springett, was married to William Penn the Quaker, after his first religious visit to the Continent. Canon Springett, about a year ago, took a prominent part in the celebrations at Canterbury of Quakers, the name usually given to that religious body more properly designated the "Society of Friends."

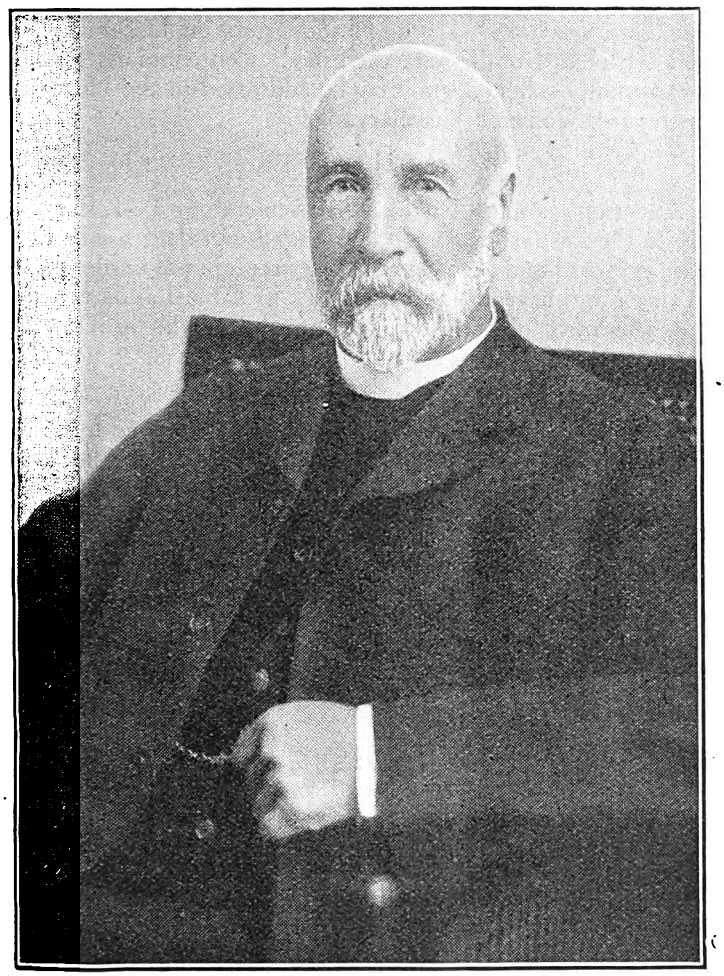
Canon Springett married in 1887 Katharine Harriett Dawes, second daughter of Mr. (afterwards Sir) Edwyn Sandys Dawes, of Mount Ephraim, Faversham. Canon Springett's wife survives him.

One striking and most noteworthy point in his character

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was this, that he never spoke ill of anyone; but always that which was good. One who has known him for over forty years once said to him, "It is no use asking you for anyone's character, for you will be sure to say it is good."

The universal esteem in which the late Canon Springett was held was evinced by the representative congregation held at the service in Canterbury Cathedral on Tuesday, September 25th, and at the interment at St. Martin's, Canterbury, and by the large number of floral tributes, one of which was from the British-Israel Federation (Canterbury Branch). T. B. W.



THE LATE CANON W. D. SPRINGETT, D.D.

QUESTIONS AND ANSWERS.

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

QUESTION.—Your Question has been forwarded to me from Headquarters, as follows:—"Will you kindly explain to me how it is the Chinese have a record of the Flood, as the Bible definitely states the waters covered the *whole* earth."—H. W.

ANSWER.—I am wondering if there be a slight error in the wording of your Question, for it seems to me that it should read, "Will you kindly explain to me how it is that the Chinese have *no* record of the Flood . . . " etc.?

It is certainly very remarkable that stories of a flood, which sometimes covers the whole earth, while at other times it submerges only that country in which the story is related, and from which only a few people escaped, are told in many different parts of the world. Quite naturally similar features—sometimes identically the same—often recur in these stories; but in other respects the details vary considerably, some of them being exceedingly grotesque.

The chief countries in which these Flood-stories are found are Greece (Deucalion's deluge), Lithuania, Australia, Hawaii and other islands in the Polynesia, Cashmir, Thibet, Kamchatka, various parts of India, and America (where such stories are very numerous); but they do not appear to be found in Northern and Central Asia, while they are absent in Egypt, China, and Japan, and generally speaking in Africa, except where they are due to Christian influence. Probably the traditional accounts of these Flood-stories in various localities are due to the operation of different causes. Frequently they are the exaggerated and highly-coloured tradition of some historical event, or some extraordinary natural phenomenon—such as tidal waves, volcanic eruptions (and volcanic eruptions nearly always occur near the sea, *cf.* Vesuvius, Etna, Stromboli, Galilee, Japan, Martinique, etc., etc.), the overflow of a river, the formation or disappearance of a lake, or even the melting of the winter snows, or the bursting of a glacier dam. It is known also that some of the Flood-stories originated in some artificial desire to account for some otherwise unexplained fact, such as the early dispersion of peoples and differences of languages, together with the finding of fossil remains on dry land and even on hills.

Certain geological indications have suggested that in prehistoric or early historic times—even after the appearance of palæolithic man—there was a submergence of the crust of the earth, chiefly in Western Europe, but also in N.W. Africa, and even extending possibly as far East as Palestine, causing a great inundation of the sea, which, though of short duration, destroyed a vast amount of animal life, and a percentage of human life. This accounts for the extinction of certain animals (*e.g.*, the hippopotamus in Sicily) and species in regions which they formerly inhabited.

However, in reply to your question, so far as is known, the Chinese have no record of the Flood. As a matter of fact the Book of Genesis does not definitely state in so many words that the waters covered "the *whole* earth," although it certainly implies it (*cf.* in another sense Isa. xi, 9; Hab. ii, 14).

On the other hand certain expressions in the Bible must be understood relatively. An instance of this will be seen in the words, "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that *all the world* should be taxed" (Luke ii, 1). This obviously is a relative term, referring to the district in the world governed by Caesar Augustus, *i.e.*, to the Roman Empire, which was considered, periphrastically speaking, as "all the world" at that time. The purpose of the Deluge was to show God's dealing with sin, and His provision of salvation by grace through the ark of hope and obedience, the preservation of Noah and his sons, and so the preparation of Shem's seed for the Covenant promises to be given to Abraham, Isaac and Jacob, and their seed for ever, in order that ultimately all the world, literally, might be saved (John iii, 16).

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE REV. CHARLES W. COOPER, F.G.S., gave the address at Headquarters on October 31st, and the Rev. Joseph Gay, A.T.S., on November 1st, and both were much appreciated. Meetings will continue each Wednesday afternoon at 3, and each Thursday evening at 7.30. All are cordially invited.

* * *

It has been decided to hold a celebration of the eleventh anniversary of the deliverance of Jerusalem on Tuesday evening, December 11th next, at 8 p.m., in the Great Hall, Church House, Great Smith Street, Westminster. The Rev. Pascoe Goard will speak on "Jerusalem in Prophecy and in History." Mr. Herbert Garrison will lecture on "Jerusalem, Past and Present," illustrated by beautiful photographic and hand-painted lantern pictures. Major J. Knowles, O.B.E., will preside. Tickets should be secured in advance at 6, Buckingham Gate, S.W.1. Reserved seats, 2s. Unreserved, 1s. A large audience is expected.

* * *

The Rev. Pascoe Goard will lecture for our Worthing Branch on Wednesday next, at 3 and 8 p.m., in the Heene Rooms.

* * *

The Bible Class for Men conducted by Mr. Wm. Sleeman will be resumed on Tuesday next, November 13th, at 6 p.m.

* * *

The Training Class for Speakers is fixed to meet at Headquarters on November 7th, November 21st, and December 12th, at 7.45 p.m. The Elocution Class will meet on November 14th and 28th, at 7.45. We shall be pleased to receive the names of those who wish to attend.

* * *

Two lectures were given to the Handsworth Branch by Mrs. M. Bloxam on October 15th and 17th, these leaving many with the desire for further Bible Study under such guidance. The Rev. J. T. Childs occupied the chair.

* * *

The Liverpool Branch had a visit from the Commissioner-General, Mr. John Leech, on October 25th, when he gave an address on "The British Company of Nations." Questions were asked at the invitation of the chairman, and satisfactorily answered by the lecturer.

* * *

Harrogate enjoyed a most inspiring lecture on October 29th by Rev. T. H. Whitehouse on "Imperishable Britain." Important questions were asked and replied to.

* * *

A series of lectures by Mr. S. Miller will be given in the Tennent Street Unionist Hall (off Shaukill Street), Belfast, every Thursday, at 8 p.m.

* * *

Miss Hamilton Hunter lectured for our Richmond Branch on October 26th: "The Magna Charta of the Anglo-Saxon Race."

At the Assembly Rooms, Bath, on Wednesday, 24th ult., two lectures were delivered by the Rev. T. H. Whitehouse, entitled "Imperishable Britain," and "God's Wonder Race," to good audiences, which were deeply impressed by the masterly way in which the lecturer traced the development of our Race, and showed its future destiny.

* * *

The Annual Sale of Work, etc., arranged by the Women's Auxiliary will take place at Headquarters on December 5th and 6th next, from 3 p.m. each day. Contributions for Sale are earnestly solicited, and may be addressed to the Honorary Secretary, Women's Auxiliary.

* * *

Attention is directed to the advertisement of a B.-I. Pilgrimage to the East arranged by Sir Henry Lunn, Ltd. The Rev. Pascoe Goard and Mr. Herbert Garrison are only able to join in this Pilgrimage for research work in Bible Lands through the generosity of Sir Henry Lunn, Ltd., who are making them their guests.

* * *

The Rev. Pascoe Goard and Professor Odlum addressed a meeting in the Town Hall, Oxford, on November 2nd, supported by Colonel Brazier-Creagh and the Secretary-General. General Sir Arthur Phayre, K.C.B., presided.

* * *

SOME ENGAGEMENTS FOR NEXT WEEK.

BELFAST, Tennent Street Unionist Hall, Thursday, 15th, at 8. Mr. S. Miller.

CANTERBURY, County Hall, St. George's Street, Wednesday, 14th, at 7.30. Rev. T. H. Whitehouse.

DARLINGTON, Mechanics' Institute, Wednesday, 14th, at 7.30. Rev. G. W. Plasting.

DOVER, Institute, Thursday, 15th, at 3 and 8. Rev. T. H. Whitehouse.

DURHAM, Windsor Cafe, Market Place, Thursday, 15th, at 7.30. Rev. G. W. Plasting.

EASTBOURNE, Wednesday, 14th, at 3 and 8. Mr. John Leech, M.A., K.C.

GLASGOW, Burgh Hall, Hillhead, Tuesday, 13th, at 8. Mr. John Scott.

GLASGOW, Christian Institute, Sunday, 18th, at 6.30. Mr. John Morton.

HANLEY, Hanley Town Hall, Thursday, 15th, at 7.30. Dr. Gornold, D.A.

HERNE BAY, Wesleyan Schools, High Street, Monday, 12th, at 3; Parochial Institute, Underdown Street, at 8; Saturday, 17th, Parochial Institute, at 7.30; Sunday, 18th, St. John's Church, at 11; Parish Church, at 6.30. Rev. T. H. Whitehouse.

HULL, Church Institute, Albion Street, Tuesday, 13th, at 7.30. Mr. H. Dale.

MANCHESTER, Council Chamber, Houldsworth Hall, Deansgate, Tuesday, 13th, at 7.45. Rev. Wm. Brown Pollock, M.A.

PEMBROKE DOCK, Bethany Church, Monday, 12th, at 7.30. Rev. Joseph Gay, A.T.S.

PUTNEY, Y.W.C.A., Ravenna Road, Monday, 12th, at 8. Mr. J. J. Morey.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 14th, at 7.30.

TENBY, Drawing Room Meeting, Coburg Hotel, Wednesday, 14th, at 3 p.m. Rev. Joseph Gay, A.T.S.

WALSALL, Temperance Hall, Wednesday, 14th, at 7.30. Rev. R. G. F. Waddington, M.A.

WIGAN, Miners' Hall, Millgate, Wednesday, 14th, at 7.30. Rev. H. A. James.

WORTHING, Heene Rooms, Wednesday, 14th, at 3 and 8. Rev. Pascoe Goard, F.R.G.S.

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BRITISH-ISRAEL-WORLD FEDERATION PILGRIMAGE TO EGYPT & THE HOLY LAND

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A SPECIAL CHRISTMAS PILGRIMAGE has been arranged to visit

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Leaving LONDON, DECEMBER 17th, 1928.

This date has been specially fixed to suit the convenience of the Rev. WM. PASCOE GOARD and Mr. HERBERT GARRISON of the British-Israel-World Federation, who will join the Pilgrimage and lecture during the journey.

ITINERARY OF THE TOUR

(SUBJECT TO ALTERATION).

Dec. 17—Leave London.
Dec. 18—Leave Marseilles in s.s. "Lotus."
Dec. 23—Arrive Alexandria and proceed to Cairo.
Dec. 23-26—In Cairo.
Dec. 27-28—In Assouan.
Dec. 29-30-31—In Luxor and Carnac (leave Evening 31st for Cairo).
Jan. 1—Free day in Cairo (leave by evening train for Jerusalem).
Jan. 2-7—In Jerusalem vicinity.
Jan. 8-11—Galilee, Damascus and Baalbek.
Jan. 12—Leave Beyrout in s.s. "Angkor."
Jan. 13—Arrive Alexandretta (optional excursion to Antioch).
Jan. 16—Arrive and Leave Smyrna.
Jan. 17-19—At Constantinople.
Jan. 20-21—At Piræus (for Athens).
Jan. 24—At Naples (leave evening).
Jan. 26—Arrive Marseilles.
Jan. 27—Arrive London.

The cost of the TOUR, as outlined above, will be from 145 GUINEAS, according to accommodation selected on the steamer.

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For further particulars apply to

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Applications for berths should be made early and accompanied by a reservation fee of 2/6 per berth.

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FRONTISPIECE. Historic photograph of H.M. King George V. with the Premiers of the British Empire, taken November, 1926.

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THE NATIONAL

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CONTENTS.

	Page
THE KINGDOM LAW OF DIVINE HEALING.—III. By the Rev. W. Pascoe Goard, F.R.G.S.	721
THE GREAT ELECTION	723
CONGRESS ADDRESSES:—	
By Mr. Herbert Garrison (Secretary-General)	724
By Professor Odlum, M.A.	725
By the Rev. W. H. Stuart-Fox, M.A.	727
"GOD'S VENTURES."—II. By the Rev. W. A. Baker (U.S.A.)	728
B.-I. IN BRITISH COLUMBIA	731
DESPERATE STRAITS	731
OBITUARY.—THE LATE MR. JAMES MONCRIEFF (with Portrait). By A. B. B.	732
CORRESPONDENCE	733
THE SECRETARY-GENERAL'S NEWS AND NOTES	734

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 LAW OF DIVINE HEALING.—III.

BY THE REV. W. PASCOE GOARD, F.R.G.S.

IN the last two issues we have considered the foundation of the Truth of the doctrine of Divine healing.

We saw that the Statute and Ordinance which established it were passed before the giving of the Commandments and the remainder of the Statutes and Judgments. With the Passover Ordinance these form the very foundation of Israel law.

We saw that the law of Divine healing was confirmed to the nation forty years later—in Deut., chapters 5–7.

We are now to look at

THE ADMINISTRATION OF THE LAW OF DIVINE HEALING IN ISRAEL.

The first national covenant made in the Wilderness with Israel contained this proviso:

> "I will even appoint over you terror, consumption, the burning ague, that shall consume the eyes, and cause sorrow of heart."

And so on. Here was provided *punishment by the appointment of diseases.* That proviso was made reversible at all times, subject to Israel's repentance, and her return to the Commandments, Statutes and Judgments of the Lord. If Israel rebelled against God as a matter of settled national policy, then *that punishment should run for a period of* 2,520 *years.* That period is made very specific. There never was an act in criminal law which provided a more specific term of punishment than this. Its term was set, subject to Israel's repentance; its end was also definitely provided. When a prisoner is sentenced to prison, the governor of the prison *dare not keep him one hour after the day upon which the sentence expires*; but on good behaviour he may be, and usually is, released before the sentence is ended.

Israel came under the proviso and was so sentenced to punishment for *seven times*, or 2,520 *years.* During that period the Lord ceased to be, nationally, Israel's Healer; Israel during that period was divorced from the Lord. She was divorced from the Lord because she put away His Statutes, and among them the Statute of Divine healing. She put away His Ordinances, and among them the Ordinance of Divine healing. Stepping out from under the protecting wings of the Lord she has suffered horribly from indemic and epidemic diseases.

Israel did not repent; has not yet repented; but *the time of Israel's punishment ended*; it is not something that shall happen in the future—it is ended, thanks be to God. Let us get that into our minds. There is no legal barrier in the way of our resuming or attaining our national immunities under the new covenant to come into force "after these days" of punishment.

There is a wonderful thing here, and it might help some of you practical, hard-headed business men if we examine for a moment how that 2,520 years is measured.

JEROBOAM put away *the Divine ordinances of worship*, and established the worship of the golden calf. Hosea immediately

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prophesied, and if you will read the first chapters of Hosea, you will find Hosea, under strange figures, declaring that Israel was divorced from God. Divorced!

Let us put that down as one date, 975 B.C. Measure along the period, first of Israel history, and then of British history, for 2,520 years; and at the end of that period what do you find? You find Henry VIII divorcing the English Church from the Continental Roman Catholic Church and separating the universities of Britain from the universities of the Continent. Over what question? DIVORCE. Before he could reach the end that he desired, the authority of Rome must be divorced; and appealing from the authority of Rome to the authority of the scholarship of Europe and Britain, all the universities of the Continent went with the Pope, and the English universities went with the King, and there was an absolute divorce. 2,520 years!

Omri put away the Statutes of Jehovah. That precipitated the matter of the Captivities, and from 740–721 B.C., or thereabouts, Israel marched out into captivity. Measure along the line of Israel-British history from 740–721 B.C. to A.D. 1799–1818, and what do you get? The French Revolution on the Continent, and Britain's bid for freedom from European dominance and power; the rise of Napoleon—as he fired on British ships in Toulon Harbour, where he first met the British; and ending with Waterloo where, for the second and last time, he again met the British, and with them his Waterloo. There the 2,520 years, by the grace of God, finished. Some time we will take an hour to see how Israel went into the period of its captivity and punishment—and marched through the intervening period; then emerged from it about 1800–1820. Since that time, *living in a miracle world, she has been marching on to achievement after achievement, doing a task which she was too blind and deaf to see or understand, led forward by Almighty God.*

That period of punishment has gone. In the meantime ISRAEL WAS REDEEMED—mark the word—FROM HER DIVORCED CONDITION. How wonderfully Isaiah tells that story In the 50th chapter of Isaiah he begins:

> "Where is the bill of your mother's divorcement, whom I have put away?"

referring directly to Hosea's prophecy concerning Israel's divorce; then he sweeps on to the revelation of *the Coming of the Redeemer* to *the great Redemption* wrought out upon Calvary—as stated in the 53rd chapter of Isaiah—and to the glorious and immediate national results which follow the Redemption as set forth in the 54th and 55th chapters, the former ending with this verse:

> "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."

What has this to do with the law of Divine healing? That Jehovah Ropheka—"I am the Lord that healeth thee"—Statute and Ordinance were laid aside during that period. Israel divorced went out from under its privileges and advantages. In the Name of the ETERNAL GOD, I proclaim that period has gone; that Israel has been REDEEMED from her divorced condition; Israel only needs to return to the LORD her God and to obedience to His LAW, and Jehovah is the Healer of the nation again. Do you believe it? That doctrine is only less important than the doctrine of Salvation through the death and resurrection of Jesus Christ. The law of Divine healing *rests upon the Redemption*, as *individual salvation rests upon the Atonement. Without the Atonement there is no salvation; without the Redemption there is no national healing;* but thanks be to Him Who so loved the world that He gave His only begotten Son, *and we have both the Redemption and the Atonement.*

It is now Israel's privilege, by the grace of God, to march up so close to the Throne that the fire of the Holy Ghost will burn all sickness away, individually and nationally.

In the Old Testament there were two men who very clearly understood; two men who took hold and administered the great covenant of Divine healing: viz., Elijah and Elisha. These two challenged God to cleanse the leper and to raise the dead, and He did not fail. *That should have been the normal thing in Israel*, but it was not. Then came Our Lord Jesus Christ. Is it not a strange thing that Our Lord declared that the power that healed was not primarily centred in Himself:

> "The word that I speak, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works."

Why should Our Lord say that? Was it because He was not Divine? Certainly not; He was Divine. Was it because He had not the power in Himself? Certainly not; He had the power in Himself. As we study the Gospels carefully we find this:—Our Lord did not use His own power to save His own life; and He did not use His own power to heal or raise others. *The power that He administered was the power of the Father.* Jesus makes that clear.

What a wonderful ministry that of Jesus was! How our mind dwells at one time and another upon the activities of His ministry. With what crashing suddenness His healings came into the life of people. Think of that poor wretch by the Pool of Siloam—waiting, hoping, struggling, until hope was gone. I wonder what the Lord saw in his eye as He walked up and said, "Wilt thou be made whole?" "Master, I should love to be, but I am crippled, I am helpless; only one can be healed at a time, and when the angel troubles the water, while I am coming somebody else steppeth in before me." Then, suddenly, with amazement in his heart, *he was walking away, praising God, healed through the ministry of Jesus Christ.*

Then that woman who was following her only son out from the little village of Nain, broken-hearted, and the Master and His disciples stepped aside in the narrow path to let the cortège pass. He never could see sorrow without wanting to relieve it, and so He commanded them to stop. He said, "Young man, I say unto thee arise," and the young man stood upon his feet. What a marvellous ministry!

Let us try to understand. *That ministry was not born with Our Lord in Bethlehem; that ministry did not develop with Our Lord in the years of His growth; that ministry did not come to Him at His anointing at baptism. That ministry was here all through the preceding ages from Moses to Jesus Christ. The Lord took the ministry that was provided in Israel and administered it.* Is that clear? He tapped the same great stream that Elijah and Elisha did, and then He said to His disciples:—

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"The works that I do shall ye do also; and greater works than these shall ye do, because I go to My Father."

That power was here before Jesus came; He "cut in" on it and administered it. He did not take it away; He did not rob the world of it; it has been here ever since, and it is here still. That power—the mighty current of the Father's power—has been here since He made the Statute and the Ordinance for ever in Israel. It is here now then. We can make the contact with that power—and there is no reason why we should not. By God's grace His people are about to be re-united to the great stream of the Divine power which makes for healing of the body, of the soul, and of the spirit.

THE GREAT ELECTION.

THE Presidential Election of the United States has just passed into history for the present quadrennium.

For the first time in the history of the Republic there was introduced the question of religion. Governor Al Smith represented the Roman Catholic political influence. For a long time this has been an active minority influence, constantly exercising pressure altogether out of proportion to its numbers upon the administrations of City, State, and the Federal Government. This time it felt itself to be within reach of attaining, with adventitious political aid, the election of a representative to the Presidential Chair.

Governor Al Smith was their selected candidate, and he went out with all the power and influence of the Roman Catholic political machinery behind him. That is to say, he went out with all the machinery of the Church, plus certain organizations and wide-reaching political agencies which are not directly a part of the Church organization considered as a religious institution, but which act under the Church's direction and control. For instance, The Knights of Columbus, many educational institutions, many great commercial organizations which employ multitudes of workers, and so forth. Every one of these influences was worked to the limit, and entered into the calculation.

Estimating these resources the Roman Catholics of the U.S.A. challenged the electorate to elect their representative to the White House.

But these resources alone could not have held out a sufficient inducement to the Roman Catholic hierarchy to risk its influence upon the general direction of affairs in an open fight at the polls. They must have other sources of vote-getting power. Nor were these wanting.

They made their influence sufficiently felt in Democratic circles to swing the PARTY NOMINATION for the Presidency to the Roman Catholic candidate. This was a far cry from Wm. Jennings Bryan. This swing-over was partly by holding out to the Democratic Party the probable opportunity of electing a Democratic President by the help of the Roman Catholic Party, if that Party could be united with the Democrats on the matter. The Convention was sufficiently united to give to Governor Smith the nomination. A similar position holds in Canada. The Liberal Government holds its tenure by the aid of the Roman Catholic vote. In return for this the Roman Catholic interests are the great care of the Liberal Party.

In addition to this factor it was hoped to lead the "wet" vote, the anti-Prohibitionists into the Roman Catholic—Democratic—anti-Prohibitionist Union camp.

With this threefold combination it was hoped to pull off the Election for the Democratic Party; the President-elect of which Election should be the chosen representative of the Roman Catholic Church—who should be pledged to a change in the Prohibition law.

The combination was a strong one in numbers, and they rolled up a large number of popular votes. But they lost out in the "Electoral College," which casts the final and effective votes for the President.

So the Democratic candidate is once more turned down; the Roman Catholic representative has been "snowed under"; and the "wet" candidate has been left standing at the post.

The result seems to say that *Protestantism is safe* in the United States; and that *Prohibition stands unshaken*. This is all that will interest our readers, for *we know nothing of Party spirit in our goodwill to the great U.S.A. and all our Brethren of America.*

Mr. Hoover is well known to us in Britain, and he is certainly well known in his home country. We have not the pleasure of personal acquaintance with Governor Smith. We wish him well in every direction. But we heartily congratulate Mr. Hoover and the United States on such a great Anglo-Saxon being elected to the great responsibility of the White House, and we pray God to bless him and the great people it falls to his lot to lead.

The task which has fallen upon him to take up is that of leading one mighty wing of the people chosen of God to serve and to bless the families of the earth; for the groundwork of the United States is an Anglo-Israel groundwork. The Covenants made by God with the Fathers, and the Law delivered by Him through Moses to Israel, form the basis of America's Constitution and of the administration of her laws. She also is of Israel; and Jehovah, the God of Israel, is also her God and her "great King above all gods."

May the God of our Fathers guide the progress of President-elect Hoover, and bless his administration to the people of his own land; to Anglo-Saxondom generally; and to the world.

The Rev. T. Sparshott Johnson, M.A., has been appointed by the Council of the B.-I.-W.F. as a Commissioner. The following resolution was adopted by the C.M.S. Committee on October 24th last:—

"That in placing on record the retirement of the Rev. T. S. Johnson after twenty-six years of Missionary service the Committee recall the varied tasks which he has undertaken alike among Sinhalese and Tamils in most of the main centres where the C.M.S. is at work in Ceylon. Acquiring a knowledge of both the chief vernaculars of the island, and also of Malayalam, Mr. Johnson has ever been ready to go where the need was most imperative, and has served ungrudgingly in pastoral and evangelistic work and in the education of the young. Mrs. Johnson, with an hereditary missionary interest in South India and Ceylon, has had an even longer term of service, having worked with the C.E.Z.M.S. for six years in Tinnevelly before commencing thirty years ago her long connection with the C.M.S. in Ceylon.

"The Committee bid Mr. and Mrs. Johnson God-speed in all future work for the Master here at home."

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CONGRESS ADDRESSES.

MR. HERBERT GARRISON said :

I want to begin by expressing thanks on my own behalf, and on behalf of the whole Council of this B.-I. Federation, for the excellent, devoted and loyal support given to us in this great work during the past year, and, indeed, through all the years since the Federation was founded. It has been most remarkable, and I can assure you we are deeply grateful for the wonderful things that have been done. We admire the sacrifices which we know some of you have made. I think it is right here and now to give you some slight idea of what has been accomplished, and to tell you something of what we are doing.

This is our Ninth Congress. The Federation as such has been in existence since the 3rd July, 1919. Of course many Associations existed for years before that, but the actual inauguration of the Federation took place on that day. Since that time the Movement has progressed by leaps and bounds. Since putting our hands to the plough as leaders and workers in the Movement we have never looked back. Charged with a great responsibility we have gone forward to greater things, and to greater attempts every year, and every month. We have our Headquarters in a wonderful and ideal position, right opposite Buckingham Palace, and there we have a large and devoted staff, who never strike, and who are always happy in this glorious work. Some of us can say that we would not work for any commercial concern the long hours that we work for this great Movement. We have numerous Branches over the British Isles, and in Canada, Australia, New Zealand, Tasmania, Africa, and the United States of America. Our Movement is extending more rapidly in all directions than ever before. In Canada they have formed a Federation within this our Federation. In the United States there is a greater activity than ever. A real effort is being made to cover that vast area, and that enormous population of some 120 millions. Our NATIONAL MESSAGE is going to large numbers in that great Republic, and the number of members there is increasing. We stand for goodwill and co-operation with the U.S.A. We have nine Commissioners, and we are constantly being called for the appointment of still more. We have divided the country up into areas. We are working systematically, and, I may say, scientifically, so to speak. We are sending lecturers all about the country and over the Empire, and hundreds of meetings are being held every month. We have issued ten million books and pamphlets, and we have circulated unnumbered leaflets in all directions. Altogether the work may be said to have made most remarkable progress, and we feel that the Hand of God is controlling it, and blessing the Movement in a marvellous way, so that it is not too much to say that now it is one of the great Movements of modern times. It is an Interdenominational Movement. Lord St. John of Bletsoe said that this was the greatest Bible Society in existence. He admitted that the British and Foreign Bible Society was supreme in the field in circulating the Scriptures, but, he said, "here is an organization that is not only circulating the Scriptures, but is giving a Scriptural interpretation thereof." We must extend the circulation of this marvellous body of literature. It has been said from our platform, and it can never be said too often, that this organization stands upon the Bible in its entirety and full authority ; the Bible first, last, and all the time. We all endorse that. I ask you in all seriousness, Tell me : is not this Movement specially needed at this time in our land ? We had a remarkable address from Dr. McConnell on the menace of Modernism. Some people, perhaps at first, were rather startled at the word "menace," but he justified the use of that word. I ask you to ask yourselves this serious, solemn, heart-searching question—What is Modernism doing to convert the masses to Christianity ? Let them show the figures and the results of their work. I will tell you what some results of their work are—they have caused such confusion in the minds of young people especially, that they have turned away from the Churches, and they are saying what the costermonger says, "We dunno where we are ! " And it is a very serious and very terrible state of affairs. It is a menace right enough, and we are right up against it. We do not say we are up against true scholarship. True scholarship we admire, and are glad to get all it can give us. "By their fruits ye shall know them." What with the menace of Modernism, and the menace of Communism, and the confusion all around, there is urgent need for our Movement, and that it should be pressed forward in the Name of the Lord God of Israel. Let us say, everyone on this platform and in this audience, "Israel, go forward in the Name of the Lord Jehovah. Follow His lead and guidance, and obey His commands. Turn not to the right hand, nor to the left. Go straight ahead. Convert the race to the Lord Jesus Christ. Tell them the story of their heritage and their birthright, and beg of them to rise to the heights of the majesty of that heritage and that birthright."

The testimony as to the value of our Movement comes from the four quarters of the globe. Thousands of atheists have been brought to Christianity by this Movement, who have declared that they could not have been brought by any other teaching. There are in our various Branches to-day quite a number of men who occupy official positions who will tell you that they were agnostics, but that they turned to the Christian faith because of the teaching for which we stand on this platform. There are hundreds of clergy and ministers, not yet in our Federation, who are entirely sympathetic with us. There are some clergy and ministers who are unsympathetic for the simple reason that they do not understand our position, and some of them are, unfortunately, misrepresenting it. But remember that the opponent of to-day may become the friend and supporter of to-morrow. There are a number of Bishops who have been with us, some of whom have passed on to the other life. There are Bishops living to-day who are standing by us, and there are many dignitaries in the Church, and some of the highest people in the land, who are supporting this Movement, and who accept our teaching. I was staying in the house of a Canon who presided at my meeting in that particular town that night simply because the Secretary of our Branch there and some of its members were members of his church, and he said this to me, "I have no more devoted, loyal supporters and no better Bible students in my congregation than those people who are members of your Branch here. I do not understand your teaching quite, but if that is

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what it does for the people, then more power to you." I said, "God bless you, Canon, for those noble words."

I have said that the Lord God commands His Israel to go forward. You know perfectly well that if an organization stands still, it becomes stagnant very quickly. We must go forward all the time. Now we cannot go forward without what is commonly called the sinews of war. On previous occasions I have, during the Congress, appealed for funds. I am going this year to present my appeal in a different form. I have consulted the President and the Financial Secretary, and it is agreed that our needs for this year, put at the lowest, amount to at least Ten Thousand Pounds. What a tiny sum that is by comparison with the wealth of this mighty Empire! I am going to say to you this—in the Name of the Lord God—I say it with all reverence, and with the most earnest sincerity, and as a humble instrument on the human side, I undertake and promise before God that I will be responsible personally for raising that Ten Thousand Pounds. What I ask you to do is to back me up. Let us remember the money is not ours; it is the Lord's. We have a solemn trust as stewards. All the money in the world is the Lord's, and we are His. Therefore let us realize that we are bound to do nothing less than our duty, and we may like to do even more than what might commonly be called our duty, and enjoy the privilege of doing something that may mean sacrifice. And sacrifice is the great principle of life. Let us all be prepared to sacrifice some luxury in order that money may be put into the B.-I. treasury to carry on this great work of God. I ask you to stand by me as I undertake solemnly before you all to keep this promise.

PROFESSOR ODLUM, M.A., said:

Mr. Chairman, sons and daughters of Isaac,—If you are Israelites, then you are the sons and daughters of Isaac, sure.

Now this afternoon for a while I shall talk to you about prophecy fulfilled. Very often we say there are prophecies that have been fulfilled, and prophecies that are being fulfilled, and prophecies that are going to be fulfilled. I remember when I was a boy I used to hear preachers talk about a covenant-keeping God, and I often wondered what it all meant. But as time passed I began to learn something about the covenants that God had made with certain peoples of past times. Then, later on, I began to examine for the purpose of finding out if any of these covenants had been made good, had been kept. Well, in reading I found that the Book itself indicated that many of the prophecies had been fulfilled. Let me take a case. God promised Abraham, and his people, his seed, what we call the Land of Canaan, the Holy Land, the Promised Land. Abraham was told to look to the south-west, and he would find the limits of that land, the land that was given for a national habitat. Now about four hundred years or more after that Abraham's seed came in and took possession of the land; so that the promise was fulfilled. That is one case in point. God also said to Abraham, "I have given thy seed all the land from the river of Egypt to the great river, the river Euphrates." Now that land was given in the days of Abraham by the Almighty to Abraham's seed. A thousand years passed by. Jesus Christ came on the earth. A thousand years passed by; nine hundred years more passed by, and that promise was not made good. That is a long time. Now get that clear, that there was a promise made in the days of Abraham not fulfilled in the year A.D. 1900. I am not going to explain anything there at present, but I will later.

I am taking the 19th Isaiah. There is not time to deal with the whole chapter. I will cut out a great deal of what I would most sincerely like to take in order to give you a glimpse of promises not yet fulfilled. Let me begin the chapter: "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it." Now this is a prophecy made in the days of Isaiah, perhaps about 700 years B.C., and the Lord tells about the punishment He is going to give Egypt. He is talking to Egypt only in this chapter. After indicating many of the terrific punishments that are coming to Egypt, He then turns in another direction, and that is where I will start. "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." The Lord is making a covenant of a definite character, and He is now making a covenant concerning the future of the people of Egypt, setting forth what is going to happen. He says, There is a sign; look at it. Let me illustrate that by another thing. When the Flood was over, the Lord drew the attention of Noah to a purpose in His heart, and that purpose of the Lord was that there would be no other Flood to destroy the earth, and He made a covenant with Noah and his people and his descendants down through all time, that there would not be another Flood. And He said to Noah, "I do set My bow in the clouds. Whenever you get falling rain in right relationship to the sunlight, you will see the cloud; I have provided that through the forces of nature. Now when you see the cloud you, and your descendants for all time to come, will recall My oath, My promise, that I will never bring another Flood upon the earth." I often look at the rainbow, and I remember God's promise, God's covenant. Now just turn to this great pillar in Egypt. The Lord says to the Egyptian nation, "Listen to Me. There is a pillar that you thoroughly know about; you know it to be there, and that is going to be a sign to you that I am making covenants and promises concerning you as a nation down through the ages, and when you look upon that pillar in the heart of Egypt, then recall My covenants, My promises of punishment and of blessing in the land of Egypt. You Egyptians look upon it, and remember I have made this promise in its multiplicity."

Now having that before our minds we can go forward. "It shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt—for"—and you do not get that unless there is something coming—because I want you to know that a great event is coming. "For they shall cry unto the Lord because of the oppressors." Now then there was a time coming to

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Egypt when they would be down deep in sorrow and in trouble, and when in their trouble they would cry out for mercy and for help. Did a time ever come when the Egyptians cried out for a saviour, for a great helper, and received that saviour, that helper? Let us see. Some of you are good students of Egyptian history, and you know that from the days of Isaiah down to the year 1882, the last century, Egypt had never received a saviour. Get that history before you. There was to be a saviour come to Egypt, and there was to be a great saviour. Did he come? Let us see.

You know that about 1881-1882 Arabi Pasha and a gang of confederates forced the Government of Egypt, and began murdering the high-class people right and left. They murdered about five hundred foreigners, as well as people of our own race. And while that process was going on, the Christian papers of the world, and the Christian pulpits of the world, called to the nations of the world to interfere and save Egypt. The nations of Europe at that time that were in a position to act so feared one another, so mistrusted the purpose of one another, that they waited for some nation to lead. And the time came when out of the confusion of Europe appeared two nations—Great Britain and France, and they said to Arabi Pasha and his confederates, and in the presence of all who might hear, "Change your tactics. Get out of the position you are in and let the proper rulers of Egypt take possession of the land and have a stable Government restored." Arabi Pasha defied France and England. They sent him an ultimatum, and when it reached Arabi Pasha, he and his co-workers despised it, and defied those nations. When the time limit was up, Arabi Pasha, with his city fortified, and his armies multiplied, thought he would be able to withstand anything these two nations could do on the Mediterranean Sea. The day came when the date of the ultimatum expired, and the Fleets were getting ready for a bombardment of Alexandria. But there came to the British Admiral a message from the shores of France, and the French Fleet put up the signal to return home, and they left Britain there alone. Britain had given her ultimatum, and the time arrived, and the hour of safety was passed for the Egyptians, and the bombardment began, and the bombardment succeeded. What then? They sent sailors and marines and troops down, and they took Arabi Pasha by the neck, and lifted him up, and put him on a British warship, and took him to the Isle of St. Helena, and placed him there in safe keeping, as they had done with Napoleon earlier in the century.

I was talking about the grammar of the Bible. Do you notice it says, "He shall send them a saviour"—not saviours. Two saviours apparently appeared on the horizon of the Mediterranean Sea, but God had said *saviour*, therefore the French Admiral and his Fleet had to return to France. God said *saviour*, and there would not be saviours permitted in the transaction. I mentioned a little while ago that God gave to the seed of Abraham all the land from the river of Egypt to the great river, the river Euphrates, and that land had never come into the hands of Israel, the seed of Abraham. In 1882 Great Britain took possession of Alexandria and Cairo, and placed a Governor there to rule in equity and for the salvation of the people of Egypt, and they have ruled directly and indirectly from then down to this hour. The saviour stayed there. The nations of the world wanted that saviour to get out. Yes, and the process of national salvation is going on there now, even though there are some people that are doing their best to break British rule in the land. "The Lord shall smite Egypt; He shall smite and heal it; and they shall return even to the Lord, and He shall be intreated of them, and shall heal them." That prophecy is not fulfilled; they have never returned unto the Lord. They have not come to Him yet. Therefore in the midst of the fulfilling of various parts of that wonderful prophecy there are several parts clearly indicated that have yet to be fulfilled.

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land." If you go back here and follow through that chapter you will find that Isaiah under inspiration is specifying a great prophetic day, and the word "day" is the same word as is used when twenty-four hours are intended. But it is also used as sometimes three days are mentioned, or a week is mentioned under the term many years, and even a thousand years. And here is a case. If you add 700 B.C. to 1,900, you would get 2,600 years in that day. You cannot tie up the word to twenty-four hours only, but it may mean thousands of years. Well, now, in that prophetic day of Isaiah, "In that day shall there be a highway out of Egypt to Assyria," that prophetic day is running along now. Was that highway ever built? Take the first 700 years after the prophecy down to the Coming of Christ, there was never an attempt at building it. The Great War came in 1914, and the saviour of Egypt that had gone there in 1882 had to save Egypt from the Turks and the Germans and the others that were coming in. Our British troops started out, and pushed them away from the Red Sea, and away through the Arabian Desert, and in order to do that very work they had to make the means whereby they could carry their commissary department and the ammunitions and the soldiers northward from Egypt, and to do that they had to build a highway. And they built a highway, and pushed them back, and continued the highway. And side by side with that highway they constructed water pipes to carry the water from the Nile for the troops moving north, and the highway proceeded northward to Gaza and to Jerusalem, and to Haifa at the base of Mount Carmel, across into the Jordan Valley, at the south of the Sea of Gennesareth, and across Moab and on into the land of Assyria. 1,900 plus 700 years—2,600 years—and the highway not undertaken. Great Britain comes in, and the war starts, and Turkey enters the war, and then the highway begins. And I had the pleasure and the honour and the supreme satisfaction of travelling on that highway prophesied by Isaiah, the highway of the Lord. And I slept comfortably in a sleeping car, and I ate a satisfying meal provided in the dining-car, and I saw them going on their journeys from Egypt in the direction of the land of ancient Assyria, and coming back with them on the journey into the land of Egypt. Isaiah was inspired to say something, and the time came when that something, at least in part, was fulfilled. I told you about the promise made to Abraham concerning the mighty gift of land from the river of Egypt to the great

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river, the river Euphrates. There is only one river of Egypt, the Nile river. Just get that clear. I said that in 1882 Israel-Britain, the seed of Abraham, began to take possession of that land. They went in to be governors over the people, and ruled in harmony with their rulers appointed by the people. But the Promised Land had not yet come into the hands of God's ancient people, for it took all the land from the river of Egypt to the great river, the river Euphrates. What happened when our men were driving back the Turks and their confederates up through Arabia, and out of Palestine from Egypt? Our other troops were over yonder by the river Euphrates in the valley driving our enemies back to Bagdad, and the British Army, going up by the two journeys, captured the entire Turkish enemy army. There was none of them left in the land; and the whole Land of Promise, from the river of Egypt to the mighty river Euphrates, came under the rule of British-Israel, the seed of Abraham, according to promise.

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians." They are not only to serve with one another, and to serve their masters, but to serve with and through them their great Master in Heaven which is to come according to the other promises. There is the land of Assyria; there is the land of Egypt. And in that day when the great highway would be built and operating, Israel was to be in the midst of these people, the Assyrians and the Egyptians. Now, who is in the midst yonder between Assyria and Egypt at the present moment of time? Why, it is our Israel Empire that is there, co-operating with the Ishmael, the seed of Abraham also. It is a proof that the British people are Israel, and Israel is Britain. And there is Israel's brother Judah, and Israel's brother Ishmael, the Arab. "Whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." Egypt My people. Have any of you read that, and thought about it? I look away back to the days of Joseph and his father and others who went down there, and I watch them there for hundreds of years, and I see them there being protected from the enemies round about. They were treated properly by the old Egyptian ruler of the shepherd kings. "Egypt shall return even to the Lord." There was a time when Egypt served the Lord in the days of Joseph, in the time of the shepherd kings. But the Lord says that they will come again; they are "My people Egypt." And then He says, "Assyria is the work of My hands, and Israel Mine inheritance." Is He that? God's inheritance on this earth, His own people Israel? That is His word, not mine. I have a people who are Mine inheritance. At the time that highway was built Israel was God's inheritance, and that prophecy was fulfilled by Israel, His inheritance. Did you notice that there was not one portion of the French Army permitted to go over to help reclaim that land from the Turk, not one portion of the Italian Army, nor of the Russian Army, or any other nation of the world; only our own men of the British Isles, and of the other parts of our great Empire; they, and they alone, went and took possession of the Land of Promise; and the other nations had not one finger in the pie, so to speak, in reclaiming that mighty inheritance for our people

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

Fellow Citizens of Israel,—I want you to go back in your thought over the centuries to a great night in the history of Babylon. There has been a great feast, and it is the closing stage of a scene of drunken debauchery, and when profanity has gone the length of using the sacred vessels from the Temple in the City of Jerusalem, there comes forth the fingers of a man's handwriting upon the wall. That act of writing on the wall has become proverbial. We speak of the writing on the wall. Our Lord rebuked the Churchmen of His day because they failed to read the writing on the wall, and the blindness of the Churchmen of our day is equally reprehensible and guilty, because they do not see the writing on the wall, and the many indications in the world to-day that we are living in momentous days. And not least solemn and impressive amongst the signs of the times is the religious outlook. The forces of Communism are closing in their ranks in every country to-day, and are only kept in check in several of the nations in Europe by strong dictatorship, who suffer Christianity, not because they love the Founder, but because they realize that Christianity is the mainstay of morality and social order—and the only mainstay. In 1925 a Modernist missionary leader in China published and sent broadcast through the Press to every mission station in China the words that Lenin, the Russian Red leader, and the Soviet Chinese Red leader (men who had performed abominable cruelties amongst their own people), that these men possessed those very qualities that were admired most in Jesus Christ. And scarcely was the print dry upon the page before there broke out that great anti-foreign and anti-Christian movement in which ninety-five per cent. of the missionaries had to evacuate their mission stations, and in which hundreds of thousands of pounds' worth of British mission property was destroyed. The field of pure doctrine is nowhere left intact to-day. On every side it is invaded, as St. Paul foretold in his Letters to Timothy long ago, by seducing spirits, and doctrines of demons, such as Spiritism, paralysing speculations of an unsanctified scholarship, such as Modernism, and by the conscience-enslaving and soul-destroying power of Romanism.

Then how many of our scholars, so-called, and theological professors, have given themselves over body and soul to that interpretation of the Bible that goes by the elastic name of Modernism. You know Our Lord had His own way of dealing with the Modernist and Traditionalist of His day. He did not address them as "Rev. Sir," or "Dr." He said: "Woe unto you, *hypocrites*." One of His pungent sayings was: "You strain at a gnat, and you swallow a camel." There are many men who are swallowing Evolution; there are those who are swallowing Transubstantiation. But all alike they choke over the sure Word of prophecy. At a Modernist Church Conference the other day we were told that a large part of the Old Testament had gone into liquidation, and if the Church cries out, What are we to do because of this semi-bankruptcy, they tell us we are to invest our faith in heathen stock, and that we are to substitute for the Scriptures (they say that have failed us) the best writings of heathen religious literature. Why common-sense, altogether apart from conviction, should cry a halt against that perversive and abusive

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propaganda against our British-Israel teaching that is seeking to destroy one of the most convincing weapons in the Christian arsenal against the Modernist attack.

And just another thing. Cardinal Bourne says we are going to do away with the Act of Succession, and make Roman Catholicism on a level with Protestantism.

We have been hearing a great deal to-day about Tribulation, and the days of darkness through which we are passing. All who are students of the Word of God, and who watch the signs of the times, must realize that this nation is passing through a dark and straitened period, but to be obsessed with the thought of the Tribulation is to be a pessimist, and pessimism cuts the nerve of all endeavour. A man met a friend one day, and he asked him how he was. He said he was all right under the circumstances. His friend told him he had no right to be *under* the circumstances, "you must be on top of them," he said. What we want is to get on top of the Tribulation. We want to keep our faces towards the triumph that is coming, and our eyes shall see the glory of the Coming of the Lord. You remember how in that great manifesto of the King that we call the Sermon on the Mount He told His disciples to pray like this. Let me give you the translation of Fenton: "Our Father, Thy Kingdom must be being restored. Thy will must be being done on earth as in Heaven." There is no question about it; there is no "if" mark about it. Just before He departed Jesus said to His disciples, "Go and teach all nations, and lo, I am with you, I, the King, am with you." The disciples said, "Wilt Thou at this time restore the Kingdom to Israel?" His reply was, "Never mind about that. You are My witnessess; witnesses to the King, and that is enough. Lo, I am with you all the days." And they went out, and the Lord went with them, and confirmed the word with signs following. What was he working at? The restoration of the Kingdom. Amid the battle smoke there arise the towers and walls of another Empire that has been perpetuated by the oath of Jehovah, and that bears upon it the marks of God. "God is in the midst of her; therefore she shall not be removed." But looking round to-day we realize that as Ephraim once turned to idols, Ephraim is turning again to idols. But will God permit that? I do not believe He will. It may backslide, but He will save it from apostasy. He will bring it through the fires of tribulation, and will purify it. He has undertaken to bring this nation back to Himself, and to do all He has promised to do. It is our part as we go out from this meeting to get to the work of witnessing, to get to our knees in an act of intercession, and then "let God arise, and let His enemies be scattered, and let all that hate Him flee before Him."

"GOD'S VENTURES,"—II.

BY THE REV. W. A. BAKER (U.S.A.).

THE promise given them was, if they obeyed the constitution and its requirements, that God would make them the head of all nations. If not, they should be scattered for a period, and then redeemed and re-gathered. All these statements and more have been fulfilled in the history of the House of Israel and the House of Judah.

Judah has no national life, but Israel has become the dominant power of earth. The Jew, descendants of Judah, are found in every land on earth, there are several millions of them.

Their decline and fall was a gradual one, and covered several centuries, but the siege of Jerusalem about A.D. 70 completed their ruin as a nation. They did not recognize their King when He visited them, they refused Him and His rule, and chose Barabbas, the robber, in place of Him.

And the leadership of the world passed to Israel of the Isles, where the throne of the Lord awaits the Coming of David's greater Son.

Autocracy, whether ecclesiastical or temporal, has always been the enemy of God. Autocrats make use of God to further their aims and purposes, but do not render Him either service or obedience if it conflicts with their purposes.

Our last war was the most tremendous indictment against autocracy that the world has ever known, as exemplified by the Kaiser. They always have and always will be antagonistic to civil and religious liberty for the mass.

Israel of the Isles is the nation that Our Lord referred to when He told the Jews that the Kingdom of God should be taken from them and given to the nation bringing forth the fruits thereof. If you will turn to the last part of the Book of Isaiah, from the 40th chapter on to the rest of the Book, it treats very largely on Israel of the Isles, and what she is to do, and what she is to accomplish nationally and internationally down to the end of the age.

While Israel of the Isles was gathering strength hidden away in the hollow of God's hand, He was shaping things so as to fulfil the promises made Ephraim and Manasseh 1,689 years before Christ.

Up to A.D. 1607 Britain had no Colonies. A great event happened in 1492, when Christobal Colan, popularly called Christopher Columbus, a Spanish Jew who had become a Roman Catholic, sailed westward and became the opening wedge for adventure number three.

In the year 1750 there were three constitutionally-governed countries in the world: Sweden, Switzerland, England and the thirteen American Colonies.

When God began to mobilize His forces for a third constitutional government under the commandments, statutes and judgments of His chosen people, He went to Israel of the Isles, and gathered from the English-speaking Anglo-Saxons the choicest of the spiritual and natural seed of Abraham.

With this gathered handful, who considered the right of worshipping God according to the dictates of their own conscience of more value than life itself, the Lord set out to form a new nation.

Like Abraham, they left their own land, their kindred and father's house, and journeyed across a stormy ocean, and landed upon the rocky shores of New England: a tractless forest confronted them, savage people were north, south and west of them.

Storms, wintry blasts and insufficient shelter decimated their numbers during that first awful winter, but the spirit that upheld Abraham kept them firm, steadfast and immovable. A noble band, none nobler in the world's annals. They builded better than they knew.

When they were marching down to the seashore at Delf

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Haven, before embarking from England for America, their pastor, Rev. Robinson, led the procession with an open Bible in his hands, and as they marched he read these words:

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land I will shew thee; and I will make of thee a great nation, and in thee shall all the families of the earth be blessed." Prophetic words!

The first national undertaking mobilized by the Almighty marched under four standards, a flag or standard was carried at the corners of their square formation; they corresponded to the four zodiacal groups of stars forming a square in the sky.

For Judah and its group, the Lion (or Leo); for Joseph or Ephraim and its group, the Bull (Taurus); for Reuben and its group, a Man and a River (Aquarius); for Dan and its group, a Serpent or Scorpion (Scorpio); also the Eagle (Aquila), not in the zodiac.

The third national undertaking mobilized by the Almighty bore its standard: the Cross of St. George. For 156 years we were sheltered and cradled by Old England, and then the German despot, George III, forced us to rebel against his tyranny. We split apart on the same rock as Israel and Judah.

The first split was of the Lord and the second was also, as you will see by turning to Isa. xlix, 20. How Israel or the ten tribes reached the Western Isles and became Israel of the Isles is too long a story to dwell upon now.

Israel of the Isles has had several children, but she has never lost but one of them, the United States of America, whose Biblical name is Manasseh. It is said that 300 out of every 400 prophecies found in the Book refer to Israel or the ten tribes, and have no reference to the House of Judah or the Jew whatever.

George III was singularly narrow-minded. He has been aptly called a German drill-sergeant. He was a non-representative ruler, who held the reins and obstinately drove counter to the national conscience.

By 1770, six years before the Declaration of Independence, King George succeeded in forming a ministry, with Lord North at its head, which was completely submissive to his will. This held to 1782.

Having secured the control of the ministry and Parliament, George III proceeded to lead the British Empire straight towards what Goldwin Smith has justly called "the most tragic disaster of English history."

The policy initiated by the King and his tools led swiftly and inevitably to civil war, for that was what the American Revolution was. If George III had triumphed, not only would we have lost our liberty, but the right of Parliament to be predominant in affairs of State would have vanished also.

Let us not forget that many Englishmen from the very first, and in the end a decided and very large majority, were in favour of the Colonies.

Nor that, in the year 1782, the English people solemnly and deliberately abandoned the attempt to reconquer America, on the ground it was both wrong and foolish.

Lord Chatham, whose son, Lord Pitt, had joined the Army in 1774, withdrew him from the Service in February, 1776, so that he might not fight in the unhappy war with our fellow-subjects of America.

Some of the English officers flatly refused to serve against America. Here was the place where we met German Despotism. We saved England and ourselves at that time from German autocracy, and to-day we should rejoice together.

The revolutionary war saved liberty for the world, and left England free to sow its seeds in every land. No great organization of history has been more consistently successful in its efforts than the British Government and nation.

The successes of this loose-jointed Empire has been particularly galling to its rivals. The fight against German Despotism made us a free and independent country. German autocracy from the beginning has been the foe of Sinai's platform of government; it still is, and it is one of its most malignant enemies. The German slogan, "Might is Right," is a repudiation of that platform.

In a world like this, Sinai's platform, God's chosen form of government, must be under His particular care. This is the real reason why we as a people always have and still have the right to feel that we are under God's special care and guidance.

That fact, however, will not save us from chastisement if we deserve it. We have much to be thankful for. In spite of our laxness and carelessness, and the failure to gird our loins and go forward in 1914, He has protected us at our forefront and our rearward; He was better to us than we deserved.

Armistice Day, and the treaties, agreements since then, have not cleared the atmosphere of its thunder clouds. The American Commission reported six years ago that there were more causes existing at that time for war than in 1914.

The Sinai platform of government is God's ideal of governing. Autocracy came up out of the pit. When the Kingdom of God invaded the world with this platform it had to fight for its existence. Its foes have been as virulent within as without, and are still.

The invasion of the world by the Anglo-Saxon, God's Kingdom race, with the platform of Sinai as its guide and mentor, thus far has been a great success. Its stiffest battles lie ahead of us, the greater part of the world hate the platform of Sinai.

In 1914 Satan offered the Kaiser the world, but he did not deliver the goods. He has now offered it to the proletariat, that portion that believe in Socialism, Radicalism, Bolshevism and Atheism.

The Kingdom of God represented by Israel of the Isles, the United States and some scattered portions of Europe have a great task before them. Since the Kingdom of God was established in Sinai, His throne has always been on the earth somewhere.

It has more than one mission, it is the great carrier of the Gospel, and it is also God's fighting force to subdue nations. Speaking of Israel of the Isles, Isaiah says "No weapon formed against thee shall prosper." And again "They that strive with thee shall perish." Jer. li, 19, calls Israel God's battle-axe.

When Israel passed out of the Wilderness it was to fight for God, home, and promised land. The mobilization of 1914 was to save the platform of Sinai, so that mankind could still

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live under the Commandments, Statutes and Judgments of the Most High.

Prussianism meant a world without God. The Sinai platform means a world governed by the Almighty, and one great national life; it means the return of the King in power and glory to possess the throne of God and His father David.

God has been training His people for this present page of history. The last war did not settle the status of the platform of Sinai, the gathering forces of the hour are determined to destroy it; to accomplish it they must destroy the Anglo-Saxon race or Israel.

This race is the keystone of the platform of Sinai; that platform with its Commandments, Statutes and Judgments is hated and always has been by the seed of the serpent; the seed of the woman furnishes its earthly support.

Prewritten history shows these forces have only been sparring thus far, the final conflict has not yet arrived. If we do not rise to the calls of the hour, we are not worthy of our earthly inheritance, nor of our heavenly one.

The Kingdom of God is the world's garden spot; there are things in it, still, that offend; the enemy has sowed many a tare in the course of the ages, but the time is near at hand when the tares will be gathered up and burned, and all things that offend be destroyed.

In the year 1486 B.C. God called a great people out of Egypt; they travelled to Mount Sinai, and the Lord established the Kingdom of God on the earth, with them as its subjects. He has never done that with any other people. That wonderful event made them a peculiar people.

There they began their national life, it was a nation born in a day. In the Old Testament we have a historical record of this Kingdom and people; a large part of this record is prewritten history, much of this has been fulfilled.

The Kingdom of God established at Sinai is the key to the New Testament; a part of the New Testament is prewritten history, it elaborates and fills out things that are to occur in the Last Days.

Most of the record given, however, had transpired when written, except the prophetical, and these prophecies are mainly found in the sayings of Christ and St. John's Revelations.

No careful reader of the Holy Scriptures and of history can fail to see that amongst the nations there has been one which, in a very special sense, has been under the Divine care and protection.

We refer to Israel. Its origin took the form of a miracle. They were led out of Egypt miraculously, they were sustained in the Wilderness for forty years by direct Divine and supernatural means.

Miracle, signs and wonders have been attendant on this race throughout their history; they are the miracle of history. It has become a proverb that it spells disaster to the nation or people who seek to hurt the House of Judah, that part of Israel who have lost their national life.

There was a second mobilization of a part of this race by the Almighty. This second mobilization was called by Isaiah "Israel of the Isles"; this mobilization covered a period of seventeen centuries—a long, long time.

It was done secretly, so that the people might gather their strength. Britain, this second section, has been as wonderfully preserved, and kept and sustained in their hours of danger as when they marched into the Promised Land under the leadership of Joshua.

When Israel of the Isles organized as a nation it was under the platform of Sinai. (In the reign of King Lucius Britain became a Christian nation.) 2 Sam. vii, 10, speaks of an appointed place for Israel in his time.

"Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as aforetime."

There have been, according to one English writer, seventy-five attempted invasions since the Romans quitted Britain's shores A.D. 409. All failed, as guaranteed by that verse in Samuel just quoted.

"When Francis of France in 1645 came with his Armada, he dared not land until he destroyed the British Fleet. The wind dropped to a persistent calm, the hot weather produced a pestilence that destroyed thousands, the rest returned."

What happened to the Spanish Armada in 1588 is history. "Some 200 years later the great Napoleon planned for the invasion of England. Armed wagons stood outside the Bank of England ready to move the treasure inland to Worcester."

"Wagons were also ready to remove those in the coast towns. At Edinburgh the sentry stood ready to light the beacon fire. 'Do you think we can effect a landing?' asked one of Napoleon. 'Yes,' replied the great man. 'I think we can get in, but I question if ever we shall get out again.' And he wisely did not attempt the same."

Here are three cases among many. Our national life is the third mobilization of a part of Israel; this took 156 years, no one was consulted, it was planned by the Lord of Hosts, in fulfilment of the promise that Manasseh should become a great people.

The prophecy has come true, God has prospered our undertakings. He has helped us marvellously. We have fought with John Bull (Ephraim) twice, disagreement among brothers is a frequent occurrence.

Manasseh north and south of Mason and Dixon's fought each other; it was a cruel war, but the result was the freeing of the black slaves of the south. No alien race has planted their flag on our shores, our land is free from the tread of the alien victor, no weapon that has been lifted against us has prospered.

Israel in all her mobilizations has always been planted under the platform of Sinai, she always runs true to form. She is not only ruled by that platform, but all her possessions acquired by war or otherwise are placed under the same benignant rule.

Autocracy in its varied forms, material and spiritual, will again open its mouth against the Kingdom of God for its overthrow; in this last great battle all Israel here and in other lands will be tested as never before. If we are too proud to fight we shall perish.

God's Kingdom was established at Mount Sinai; as the "host of God," we are His battle-axe. He met Joshua, as the captain of the Lord's host at Jericho, and they were a conquering army in His hands as they swept into the Promised Land.

The forces of good and evil are approaching the final struggle

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which closes the period of time in which our lot is cast. We cannot be neutrals. Yesterday Rum and Rome raised their standard to capture this part of the Kingdom of God.

They are both haters of our constitution and of civil and religious liberty. Rome is the most intolerant religious body in the world, but they want us to be tolerant while they tie our hands and feet.

I think our past Election is the most important and momentous one since that of Abraham Lincoln before the Civil War. Anglo-Saxondom has three internal foes besides the nations that hate the platform of Sinai.

They are Rum, Rome and Russianism. Why has God planted the platform of Sinai so that it belts the world, and holds under its rule one-third of the habitable earth? If not to establish the Kingdom of David for His Son, the rightful heir and ruler.

Rum and Rome have planted their standard here in order to capture one of the greatest strongholds of Protestantism; it is the most daring assault yet attempted upon our liberties. Every lover of his country should rally for its defence.

Every patriotic citizen should vote for the continuance of the Sinai platform in our national life. The Common Law of the Kingdom is antagonistic to Roman Law. The Common Law says of the prisoner that he is innocent until he's proved guilty; the Roman Law says the prisoner is guilty unless he can prove himself innocent.

Roman Law suits the Papacy; Common Law Protestantism.

In 1776 a new flag was born, it had 13 stripes, 7 red and 6 white; in the corner was a square painted with heaven's blue, and on that blue ground were 13 stars, every one of them stars of hope.

Think for a moment of the land of our birth, as it stretches from coast to coast, with its ten thousand miles of water front, its fruitful plains and valleys, its thousand miles of inland seas, its great rivers bisecting our land north and south.

Of the majestic Rockies, with their snow-clad peaks, the Sierras, and that wonderful chasm, the Grand Canyon. And then think of Old Glory, sun-kissed and wind-billowed in the sky, from Plymouth Rock to the Golden Gate, from our northern border to the Gulf of Mexico.

And then remember this vast domain, this beautiful land, is God's present to Manasseh, Joseph's eldest son. Rejoice I say to-day, and again I say rejoice, "and all within you bless and praise His Holy Name."

B.-I. IN BRITISH COLUMBIA.

MR. E. E. RICHARDS, Organizing Secretary of the Victoria British-Israel Association, has had a very successful trip through the Okanagan Valley and West Kootenay in Southern British Columbia.

He spent a month in the various towns speaking on British-Israel facts, and says that in all places visited there was unmistakably a dawning consciousness of the true origin of the British race, and its identity with the long-lost track of "House of Israel," the consensus of opinion among many clergy and laymen interviewed being that when this is more widely known and accepted it will form common ground on which the various sects of the Christian Church can meet and adjust their differences. It would thus provide a basis of lasting unity and strength. It would also revive the nation's faith in God, and in the Bible as the Word of God. This, in turn, would create clarity and vision, which would enable the Empire —the Nation and Company of Nations—to move forward to its God-given destiny, and to become the "powerful" blessing to all nations it was, and is intended to be.

Mr. Richards began his itinerary in Armstrong, where there is a good working Association, with an energetic Executive; a well-attended meeting was the result. The lecture given was "Throne of David in Britain," illustrated by lantern slides. Going on to Vernon—a more populous place—he preached morning and evening in the Baptist Church, and gave two addresses on the Monday and Tuesday following. While here he received a visit from the Bishop of the Diocese (Dr. Doull), an old and valued friend.

In Rossland, by the goodwill of the Rector (Rev. C. A. Blay), he preached in St. George's Anglican Church at the morning service. Gave two illustrated lectures in the Armouries, at which the Rector presided, and one in the Salvation Army Headquarters. Many B.-I. friends worked hard in preparing the way here, and the fine turn-out was entirely due to their efforts.

At Trail arrangements were made whereby Mr. Richards was able to give an illustrated lecture on the "Early British Church" to the Men's Club. This is a very useful and much-appreciated institution, organized by Rev. Norman Larmonth, Vicar of St. Andrew's Church, on non-sectarian lines for the benefit of the men employed at the large smelting works here.

Nelson was reached on Thursday and a meeting held the same night, the outcome of which was that the privilege of the Baptist Church pulpit was extended to him for the next Sunday morning, also the use of the Church for the following two days, at which illustrated lectures were given. Trinity United Church did its bit in kindly announcing these latter at their Sunday services. The attendance was very good, and the Pastor's closing words very encouraging. He is taking steps to have a selection of B.-I. books placed in the Public Library. An illustrated address was also given in the Anglican Church of The Redeemer, the Rector presiding. Returning homeward, a stop-over was made at Princeton, friends found, and promises of co-operation from the clergy for a series of meetings in the near future received. 1,432 miles were travelled, 17 addresses given, in most places for the first time. The promise for the future is great.

DESPERATE STRAITS.

AS a result of sifting the news over a period of months—always a difficult business, since a great part of it is propaganda —we arrive at the conclusion that things in Russia grow worse rather than better, and that being in desperate straits the Bolsheviks incline more than ever to desperate counsels. The root of their trouble is, as usual, economic. In the spring, under the lead of Stalin, they took fanatical and extremely foolish action against the *kulaks*, or rich peasants; the only people in Russia who can produce grain for export or town consumption in large quantities. This war on the peasants is a kicking against the pricks; the inevitable result is a decreased supply of grain, and increasing discontent in the industrial population. A great part of Russia is again in a

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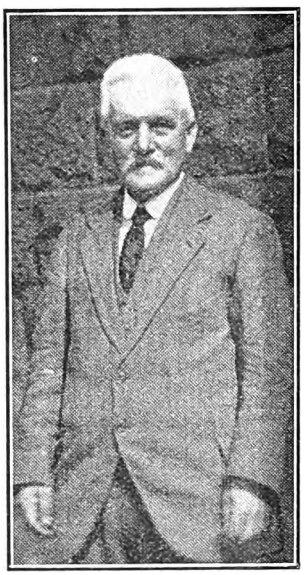
state approaching famine; the food queues in the towns have become informal indignation meetings which are thought so dangerous that women-spies have been introduced among the people who wait for bread, so that "anti-revolutionists" may be discovered.

Stalin, who is General Secretary of the Communist Party, is at feud with the old gang, in particular the followers of Trotsky, and appeals against them to their own doctrines, from which he says they have fallen away. His policy, obviously, is to maintain himself upon the fanaticism of the Communist rank and file, and in following this expedient he is driven to more and more desperate measures. To support the revolutionary cause against the ever-growing discontent of the people he has increased the pay both of the Ogpu, or Terrorist organization, and the Red Army, and, as some diversion from the ruin at home is urgently required, the Soviet presses on with measures for creating that often-promised and long-delayed revolution in "Capitalist countries." These measures include "penetration" of the Imperialist forces of defence, and here we see the necessity of closing our arsenals and dockyards against Communist agents. The Armies and Navies of the West are, of course, special objects of attention, but the programme includes all "Capitalist" organizations—railways, factories, political parties, Government offices, any place, in short, in which the seed of revolution may be sown. Nor does it stop there, for the actual wrecking of plant and transport is advocated as a means of promoting unrest and training recruits in the class war to come. For war of one sort or other Soviet Russia is evidently preparing. Her Press boasts that the Red Army and Air Force are ready, and claims that she has the means, in her world-wide network, of so disabling her enemies that they will be paralysed when the moment comes for her to strike. We have had such experience of her power for evil that it would be folly to dismiss these open warnings as mere idle boasting. It is an old and true maxim of statecraft that foreign wars are to be expected from Governments which are bankrupt of credit and support at home.

That war on "Imperialism"—by which is meant Great Britain—might come as the last throw in a desperate gamble is an eventuality which we cannot afford to ignore. It is no secret that the attack launched by Afghanistan on the frontiers of British India in the spring of 1920 was both prompted and supported by Bolshevik influences, which were not confined by the Pamirs, but were so strong in the plains of India that they nearly brought off a *revolution in the Punjab and in Peshawar, and threatened the peace of Bombay and Calcutta.* Checked for a time by energetic military measures, they were never uprooted, and are probably as strong as ever at the present time. *These are some of the considerations which should make the British Government and the British public more than usually vigilant.* We do not fear an attack as long as Great Britain is guarded by a Government united and strong on this issue; *but were the electorate to be so foolish as to deny support to the present Administration in favour of a Party which has toyed and flirted with Bolshevism, this peril of a revolutionary offensive would at once become imminent.* In the face of such threats as are being freely made in the Soviet Press to-day, it would be madness to take risks or relax precautions.—From *The Morning Post.*

OBITUARY.

THE LATE MR. JAMES MONCRIEFF.



A WIDE circle of friends will receive with deep regret the news of the death of Mr. James Moncrieff, Glasgow. Mr. Moncrieff had been associated with the British-Israel Movement in the West of Scotland for about forty years. His activities had been mainly associated with the Scottish-Israel Identification Association which meets in the Christian Institute on Sabbath evenings, and here for the greater part of his life he laboured and served. He invariably led the praise, and of late years was its principal mainstay. It is on record that when the speaker failed to appear, he was conductor, chairman and lecturer. Upon the reconstitution of the Northern British-Israel Council—of which he was a valued member—he became active in the work of the other two Branches in Glasgow, the South Suburban and Hillhead. In the latter he was leader of praise. His papers to the Associations mentioned were always full of matter which revealed the careful student and much painstaking research. This, together with a clear, resonant voice, made him at all times an interesting speaker

Mr. Moncrieff, however, will always be associated with the later developments of Great Pyramid study. Mr. Clemishaw in the introduction, and Mr. Davidson in the preface to "The Great Pyramid: Its Divine Message," both refer to his part in that great work. The present writer had the full story from Mr. Moncrieff some years ago. About the year 1900 Mr. Davidson as a young man had been carried away with the teachings of Mr. Robert Blatchford and others. The hold upon him was so great that, as stated in the above-mentioned work, he was "studying Egyptology as accessory to agnostic criticism of the Scriptures." This was a terrible blow to Mr. Davidson's mother, and her whole theme to Mr. and Mrs. Moncrieff was—her boy. Turning to Mr. Moncrieff upon one of these occasions she said: "Mr. Moncrieff, can you do nothing for Dave?" What a volume is written in these pleading words; the outpouring of a mother's love. Mr. Moncrieff had at that time a little penny book on the Pyramid by the late Col. Senior. Knowing the mathematical tendencies of Mr. Davidson, he handed it over in the prayer and hope that it would accomplish its purpose. Mr. Davidson saw the great possibilities contained in the small book and at once took up the subject. Both were busy men, and it was only on Sabbath evenings that there was time for talk. Week after week they met and, with the Bible for text-book, they searched the Scriptures, their only desire being to get at the Truth. On many occasions it was 1 a.m. before they separated. So began that twenty years' life study which has given to us

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the Great Pyramid as we know it to-day. Its message has gone to the ends of the earth and who shall measure its effects? Eternity only will reveal the magnitude of it.

We have stated that Mr. Moncrieff was a leader of praise. Music seemed to be a part of his being, and at the early age of eighteen he was leading a choir. In Hawick he was precentor in different Churches under the late Rev. Duncan Stewart and the late Professor Orr. Coming to Glasgow, he was precentor in St. Columba U.F. Church, Govan, for the long period of twenty-two years. This he relinquished in 1912. During the Great War period he was employed in the brass foundry of the Fairfield Shipbuilding and Engineering Co., Ltd., and in 1917 raised the Fairfield Male Voice Choir. Hearing of this, the ladies in the firm asked him to conduct a Ladies' Choir. An Association was formed to aid the Douglas Haig Fund, and in its second year handed over the sum of £62. In 1918, at the Munitions Festival, he was led on to the platform to receive the Gold Medal for his Ladies' Choir, and amidst great enthusiasm was led on again to receive the Silver Medal for his Mixed Choir. Two years later, at the Glasgow Musical Festival, he won the Bronze Medal as first prize for his Mixed Choir. Commenting upon this trait of his character, Mr. Davidson writes: "It is extraordinary that he was my father's friend, and my mother's friend after father died, and then my friend. He taught my father the theory of music and then, about twenty-five years later, introduced me to the Great Pyramid. He has trained some wonderful singers and some wonderful choirs."

The giving, however, was not all on one side, for Mr. Davidson's mother, as a member of Mr. Moncrieff's Choir in its early days, brought to him one evening a new contralto singer, who later became Mrs. Moncrieff. Had both been spared until the summer of next year they would have celebrated their golden wedding.

Mr. Moncrieff had for many years been troubled with bronchitis, and about a year ago retired from active work. His activities, however, could not lie idle, and he was always alive to opportunities of service. A week before his death he delivered a lecture to some old men who had formed a club. On his way he contracted the chill from which he did not recover. He lived his life and it was full of service. To those who knew him, the greatest trait was his humility. His disposition was bright and wherever he went he brought sunshine. Those who had the privilege of spending an evening with his family felt the full force of this influence. To his widow in her indifferent health, to his family at home, and to his daughter in far-off Canada, the prayers and sympathy of their Israel friends are extended. To them may be given the old blessing to Israel, "The Eternal God is thy refuge, and underneath are the everlasting arms." A. B. B.

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CORRESPONDENCE.

THE B.-I.-W.F. CONGRESS.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,—On leaving the shores of dear old England, I wish to say a few words to my many new and old friends of the British Isles.

First: These friends gave me more honour, and a more royal welcome than I deserved. To me this is a veritable fact, and with all my soul I am truly thankful.

Second: One thing forced itself upon my attention, and naturally imposed upon me duties beyond my expectation on coming to London. It is this. Many strong, cultured, well-trained speakers, lay and clerical—especially the latter—in a most unselfish manner, stood aside and set me forward beyond what I deserved.

These splendid, devoted men and women manifested a bigness and unselfishness of a striking and magnificent character.

Third: While in the British Isles, and this includes Ireland, the home of my ancestors, I strove to give my best in the Cause of *manifest Bible teaching*. These personal labours were undertaken and given by me on the ground that the British Isles, the British peoples, and many who are of Israel stock, but at present no part of the British Empire, are men and women of the ancient covenants made with Abraham, Isaac, Jacob and their descendants. These personal labours spring from the belief that it is highly important and necessary to spread the great Kingdom Truth among our people, and also among the other nations.

Fourth: I was struck and much impressed with the candour, the directness, the simplicity of deliverance, the caution, the forbearance, the scholarship concerning the topics discussed, and the Godly zeal of all whom I listened to on the platform and otherwise.

Fifth: The advancement made by the Federation during the last seven years has been marked, and the Covenant Publishing Company has accomplished wonders in that period. The work is truly going forward in all directions in a manner that undoubtedly encourages the observing visitor, and furnishes him with material of high value *for use elsewhere*.

Sixth: I have been specially pleased and encouraged to note that in the main our British-Israel teachers and leaders are keeping close to the main line, to the necessary facts, and are not running into sidelines and by-paths that are not in any way a part of our work as B.-I. teachers.

In closing I may say that my love for, and admiration of the British Islanders have greatly increased as a result of my visit to, and work among these sincere, clear-visioned, high-spirited Christian people.

Through them and vast numbers of similar character and spirit one gets the notion that our British people are very much alive, deeply in earnest, and are ready to go whither they are led by their Master.

Sincerely yours,

EDWARD ODLUM.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

ATTENTION is directed to the advertisement of the Celebration on December 11th, at the Church House. Tickets should be secured in advance; they cannot be sold at the door.

* * *

The Rev. P. Husband Davies will address the meeting at Headquarters on Wednesday afternoon next, and the Rev. Gregory Bestall on Thursday evening.

* * *

It has been arranged that the weekly Bible Class conducted by Mr. Wm. Sleeman shall meet on Tuesdays at 7.15, instead of 6, and last for one hour.

* * *

ERRATUM.—Page 713 of November 10th issue, first column, bottom line:—"Levitic" should read "Davidic."

* * *

The Rev. Arthur C. Chambers gave a very interesting address for the Harrow Branch on November 8th. A Bible Study Circle, led by Miss B. M. Beck, is to be started for the Branch.

* * *

The Rev. T. H. Whitehouse has since the Congress lectured in Birmingham, Erdington, Stoke-on-Trent, Coventry, Derby, Dunchurch, Rugby, Walsall, Harrogate, Bingley, Ilkley, Halifax, Bradford, Burton-on-Trent, Canterbury, Bristol (five times), and twice each in Bath, Nailsea, Northampton, Herne Bay and Dover.

* * *

Mr. John Leech, K.C., has addressed many meetings in the North, and Mr. J. J. Morey in the Southern Area, while the Rev. Joseph Gay has been active in Wales.

* * *

Our thanks are heartily tendered to those who have kindly sent parcels for the Sale of Work, etc., at Headquarters on December 5th and 6th. More will be welcomed. We hope to be favoured with the company of our readers in large numbers on the dates named, from 3 p.m. each day. They will find many articles suitable for Christmas presents. Teas will be served, and there will be short addresses, recitations and musical items.

* * *

A series of six meetings took place in connection with our Portsmouth Branch last week, with encouraging attendances. The Rev. Pascoe Goard, Professor Odlum, Mr. J. J. Morey and the Secretary-General were the speakers.

* * *

Professor Odlum sailed for Canada by the s.s. *Montrose* from Southampton on November 8th. He hopes to reach Vancouver by Wednesday next. He has endeared himself to a large circle of friends in Britain and in Ireland, who follow him with their prayers and who hope to welcome him back next year (D.V.).

* * *

Our Southend Branch had a full meeting for the opening of their Winter Session, with Mr. J. J. Morey as the speaker. In the absence of the President—the Rev. J. J. Whitehouse—the chair was taken by Mr. Jesse Simmonds.

A successful Drawing Room meeting at the residence of Mrs. Brigden, of Earlsfield, was addressed by Mr. Morey recently. Mrs. Brigden has kindly offered to lend the room for a meeting quarterly, and it is hoped soon to start a Branch.

* * *

We are glad to hear from Mr. W. R. Mackesy, son of the late Colonel Mackesy, and to know that he is proclaiming B.-I. Truth in New Zealand.

* * *

Professor Odlum, M.A., gave three lectures for our Dublin Branch in the Diocesan Hall on October 29th, 30th and 31st, and they made a profound impression. Frank Fitzgibbon, Esq., K.C., the Rev. J. Crockett and the Rev. R. Northridge were the Chairmen.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 195, Lavender Hill, Monday, 19th, at 8. Mr. Frost.

BELFAST, Tennent Street Unionist Hall, Thursday, 22nd, at 8. Mr. S. Miller.

BRISTOL, Rotary House, Colston Street, Monday, 26th, at 7.30; Tuesday, 27th, at 3 and 7.30. Rev. Chas. W. Cooper, M.A.

CHATHAM, Royal Navy House, Thursday, 22nd. Mr. J. J. Morey.

DERBY, Cavendish Cafe, Corn Market, Friday, 23rd, at 7.30. Rev. T. H. Whitehouse.

DORKING, Oddfellows' Hall, Monday, 19th, at 8. Mr. J. J. Morey.

DUNCHURCH, Mrs. Powell's Residence, Thursday, 22nd, at 3. Rev. T. H. Whitehouse.

HANDSWORTH, BIRMINGHAM, St. Michael's Institute, Soho Road, Monday, 19th, at 7.30. Rev. T. H. Whitehouse.

HARROGATE, Royal Hall, Sunday, 25th, at 3 and 8. Rev. Pascoe Goard.

HASTINGS AND ST. LEONARDS, Masonic Hall, St. Leonards, Monday, Tuesday, Wednesday, 19th, 20th, 21st. Rev. Pascoe Goard.

HORSHAM, Town Hall, Wednesday, 21st. Mr. J. J. Morey.

HULL, Church Institute, Albion Street, Tuesday, 20th, at 7.30. Mr. A. W. Wright.

LEAMINGTON SPA, Y.W.C.A. Room, Tuesday, 20th, at 3 and 7.30. Rev. T. H. Whitehouse.

LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 20th, at 7.45. Mr I. E. Wesley.

LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 22nd, at 7.45. Miss Makin.

MERTHYR, Mission Room, 54, Castle Street, Wednesday, 21st, at 7.30. Rev. Joseph Gay, A.T.S.

NEATH, Hall of Y.M.C.A., Monday, 19th, at 7.30. Rev. Joseph Gay, A.T.S.

NEWPORT, Y.M.C.A., Thursday, 22nd. Rev. Joseph Gay, A.T.S.

NOTTINGHAM, Friends' Schools, Friar Lane, Thursday, 22nd, at 7.30. Mr. Wm. Whitton.

RHYMNEY, Workmen's Institute, Friday, 23rd. Rev. Joseph Gay, A.T.S.

RUGBY, Hobley's Cafe, Thursday, 22nd, at 7.30. Rev. T. H. Whitehouse.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 21st, at 7.30.

SOUTHPORT, St. John Hall, Wright Street, Friday, 23rd, at 7.30. Rev. W. Brown Pollock, M.A.

STRATFORD, St. Mark's Church, Monday, 19th, at 8. Mr. John Leech M.A., K.C.

SUTTON, Adult School, Tuesday, 20th.

TUNBRIDGE WELLS, Crabbe Institute, Tuesday, 20th. Mr. J. J. Morey.

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TUESDAY, DECEMBER 11th, 1928, at 8 p.m.

A Celebration of the Eleventh Anniversary of the
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An Address by

THE REV. PASCOE GOARD

F.R.G.S., F.R.C.I.

on

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and

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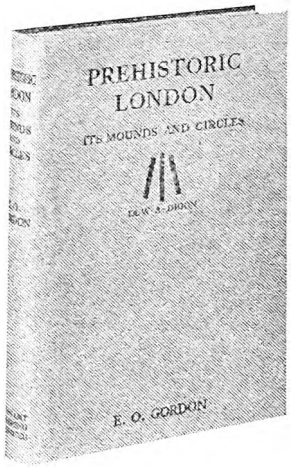
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THE NATIONAL

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CONTENTS.

	PAGE
THE KINGDOM LAW OF DIVINE HEALING—IV. By the Rev. W. Pascoe Goard, F.R.G.S.	737
CONGRESS ADDRESSES:—	
By the Rev. E. J. Springett	740
By Mr. W. H. Blackaller	741
By the Rev. Commander Roberts, R.N. (Chairman)	742
By the Rev. W. Pascoe Goard	743
By the Rev. G. H. Lancaster, M.A.	746
ERRATUM	747
PROFESSOR EDWARD ODLUM, M.A., B.Sc., F.R.G.S., F.R.C.I. (with Portrait)	747
BRITISH-ISRAEL TEACHING VINDICATED. By Henry Proctor, F.R.S.L.	748
REVIEWS	749
THE SECRETARY-GENERAL'S NEWS AND NOTES	750

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 LAW OF DIVINE HEALING.—IV.

BY THE REV. W. PASCOE GOARD, F.R.G.S.

LET us see how Our Lord presented this great Truth. To that end let us come to the 5th chapter of St. Luke's Gospel. May the Holy Spirit lead us as we read these printed words. With what wonderful light and power they are charged. 5th chapter of St. Luke, 16th verse: "And he withdrew Himself into the wilderness, and prayed." I have always had a sense of wonder in connection with that statement; and yet when you think of this, that He was not putting forth His own inherent power, but administering the power of Jehovah Ropheka —"I am the Lord that healeth thee"—we can quite understand why the Lord should want to separate Himself even from the company of His loved disciples, and go into the wilderness and pray. He wanted to "cut in" anew on that source of power. What a wonderful lesson for you and me there. If we can do in our lives and our hearts what the Saviour did then, and make that contact through prayer, how wonderfully it would come into our lives.

I have a friend who is the head of a large financial house. He and his wife are a stalwart couple in middle life. One day he said to me: "A wonderful thing has happened in our home. My wife became ill; our family physician sent her to a specialist, who pronounced that she was suffering from a 'cancer' in a very dangerous position." He told me that a few nights before he was wakened by his wife's movements. She was evidently passing through a period of excitement. He was about to ask what was the matter, but hesitated lest he should interrupt what apparently was not addressed to himself. He lay there quietly, and then heard a whisper, "Praise the Lord, Praise the Lord"; *in the morning the cancer was gone. She was healed.* In the shadows of the night she had "gone into the wilderness and prayed," and had made contact with that great central line of power.

Jesus went into the wilderness to pray. The Saviour made contact with the Jehovah Ropheka power that night. I am sure that the heavens were hushed when the Father and the Son met.

The next day was a great day in the ministry of Our Lord. He had secured a hall in Capernaum; He had announced His meeting to all the ecclesiastics and scholars of Galilee and Judea, and that on "a certain day" He would present the great doctrine of Divine healing, and demonstrate its power. He was preparing Himself for that occasion.

"*It came to pass on a certain day.*" Not any day, accidentally, but an appointed day. As He was teaching, there were Pharisees and Doctors of Law (LL.D.'s) sitting by, "*which were come out of every town in Galilee, and Judea, and Jerusalem.*"

Now that was no small gathering. Josephus tells us that there were over two hundred cities in Galilee of over 10,000 inhabitants each—but these came out of every town, great and small. If that was true of Galilee, what of Judea, and the city of Jerusalem? There came AT LEAST ONE *out of every town in Galilee, and Judea, and Jerusalem.* It must have been a large gathering, and they had evidently come by invitation. Our Lord was a travelling preacher; now here and now there;

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and in order that they should leave their dwelling-places, cancel their engagements, and gather at an appointed place, there must have been a great deal of organization. They came, and it was to meet that occasion that Our Lord had gone into the wilderness and prayed.

> "It came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them."

You know how they felt, don't you? You have stepped inside the doors of buildings where congregations have assembled in the Name of the Lord, and you have been conscious of the presence of the Lord. "The power of the Lord was present to heal them."

> 18th verse: "And, behold, men brought in a bed a man which was taken with a palsy."

He had probably fallen on the street outside, suddenly afflicted, and men rushing to his aid had said, "Why, the great Healer is here; let us bring him in."

> "And they sought means to bring him in, and to lay him before Him.
>
> "And when they could not find by what way they might bring him in because of the multitude . . ."

What multitude obstructed their bringing the man to Jesus? Pharisees and doctors of the law. Was it to-day by any chance? Is history repeating itself to-day?

> "When they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus."

They had to break up the church to get him there. There was no other way. I can see the faces of the Pharisees and doctors of the law, and hear them say—"Those fellows are crazy, interrupting the service and covering us all with dust! Why could they not have waited till the service ended?"

The great thing that Jesus Christ needed above everything else at that moment was *a subject upon whom He could exercise His power* and *thus demonstrate that the* DOCTRINE *could be translated into* EXPERIENCE. Doubtless there were many among the doctors of the law and the Pharisees that needed healing, and we have it recorded that "the Spirit of the Lord was present to heal them"; *but they were not healed.* Now was brought to Him this man, fallen on the street. . . . I wonder if there was any connection between the need of Christ and the need of the man "taken with a palsy"? He was a man, spelt with a little "m," brought by men, spelt with a little "m," and he was let down into the midst before Jesus; Jesus, the Demonstrator of the Father's power to heal: in the presence of Pharisees and doctors of the law come to examine into the doctrine. Our Lord wanted to demonstrate the healing power, and here was a paralytic man let down into the midst. Oh, these dramatic scenes of the Bible. What happened?

> "And when He saw their faith, He said unto him, Man" (and the 'Man' is spelt with a capital 'M,' for that man now represents all Israel), "thy sins are forgiven thee."

What a bombshell! These scholars had not come to take up the doctrine of the pardon of sins. They were there to consider the matter of healing; and this poor fellow that had fallen outside was not primarily concerned about sin, he was concerned with his physical condition; and the men that brought him there were concerned for his physical healing. But the Lord went to the root of the matter, as He always does, and He said: "MAN, THY SINS ARE FORGIVEN THEE." Those words thrilled to the innermost soul of that poor fellow.

> "And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?"

These reasoners *put their conclusion before their premises.* How many are doing that to-day? "This man speaketh blasphemies"; that was the conclusion; and now, after that, the premises, "Who can forgive sin, but God alone?" They reasoned backwards, as the scholars are doing to-day, and they reasoned wrongly. Here is the syllogism:

> "None can forgive sins but God alone. But this man forgives sins. *Therefore* this man is God. They said in effect 'None can forgive sins but God alone.' But this man, being only man, professes to forgive sins. *Therefore* this man is a *blasphemer.*"
>
> The Saviour proves them to be wrong in their premises, namely "being only man," therefore their conclusion was wrong. Jesus answers by demonstration of Divine power, proving Himself to be God.
>
> "Who can forgive sins, but God alone?" Hear the murmur.
>
> "But when Jesus perceived their thoughts, He answering said unto them, What reason ye in your hearts?
>
> "Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?
>
> "But that ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.
>
> "And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God."

Are you stumbling over one of these Divine functions, friends? Have you also reversed the order? Is there a man or a woman who does not believe that Jesus Christ has power on earth to forgive the sins of every sinner that comes in penitence to Him? Is there one who does not believe Jesus Christ, by the Grace of God, speaks pardon to him? And yet are you stumbling over the question, "Has He power on earth to heal the sick, and will He use that power to heal me?" There is the deadlock. We have reversed the emphasis, that is all.

A clergyman friend of ours, doing a wonderful work, said to me, "I should so like to be with you in those meetings next week, but I am not good enough; I cannot touch the matter of Divine healing." I said, "My brother, can you touch the matter of leading the sinner to Jesus, for the pardon of his sins?" "Oh, yes," he said, "I can do that." "Is not that the greater work? Is not that the holier work? If you can engage in the greater, may you not in the lesser?" Our minds are in a

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tangle. I sympathize with him. Unless there had been a whip on my conscience, I should not be handling this subject now, but the letters and appeals that have been made to me have forced my hand. Let us confess together that we have been entangled in these things, but God grant us to come out on the right side. Which is easier to say unto a man, Thy sins be forgiven thee; or to say, Rise up and walk? Oh, that God would give to us the power to preach both sides.

"And they were all amazed."

That is a pity, you know. Because this had been a Statute and an Ordinance in Israel for fourteen hundred years; and it should have been in constant application, but because they had forgotten, and left the Divine power idle, when the Lord started the Divine machinery of grace going again, "they were all amazed." And have not we been amazed? *I* was amazed one morning four years ago last summer to get a letter from Southampton from a B.-I. of many years' standing. What a letter that was; it was filled with alleluias. This was the substance of it. The writer had suffered for twenty-four years with paralysis agitans; he had only one limb under his control, and he shook so that he had to be wrapped in blankets at times to give him a rest. He read of this presentation and caught the spirit of it. He said, "Why am I sitting here when the Lord is ready to heal me?" And instantly he stood upright, well. Then, following the first impulse that occurred to him, he started off down the street to see an aged relative, who, when he appeared, was overcome with astonishment, and exclaimed, "What! Have you risen from the dead?" He was rejoicing in his healing and in his renewed strength. "They were all amazed, and they glorified God, and were filled with fear."

Can you sympathize with them? Yes; *it is fine as a doctrine.* We believe that the Lord has prepared the machinery. But we often say, "I am afraid it is not for me." Do we feel that way? What a fight we have with our own hearts. Those four that broke through the roof *were filled with faith*; but these scholars who looked on *were filled with fear*, and that fear killed their ministry. There was the Priesthood of the Order of Aaron represented before the Lord that day, and they went back to Jerusalem and the cities of Galilee and Judea. They knew regarding the Saviour, but finally decided He was too troublesome, and put Him to death. Forty years after their Order was scattered, never to be set up again. This was the critical moment; fear entered into their hearts, not faith. "They were filled with fear, saying, We have seen strange things to-day. . . ." That was all as far as they were concerned. The meeting seemed to be a failure, but there was an "after these things. . . ."

> "After these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him."

Mark this. Get the social position of the publican—an outcast, scorned, hated. These scholars and doctors of the law, passing him, pulled their garments aside and looked with disdain. Not one of them was healed; not one of them followed Jesus; not one of them is named in the record. The only name given, next to Our Lord, is Levi, the publican who was sitting outside at the receipt of custom. Levi arose, left all, and followed Him—*and subsequently gave to the Christian world the Gospel of St. Matthew.* The Pharisees and doctors of the law received nothing but amazement and fear. They gave nothing but false reasoning and opposition. Levi received the call of Jesus, left all, and followed Him; and gave to the world the magnificent evangel of St. Matthew.

Well, friends. Jesus Christ said, "Wheresoever two or three are met together in my name, there am I in the midst of them." *Here is the doctrine* that He taught; *here is the power* that He administered, and *here are we.* He has two things to offer—Pardon, Healing. In a few minutes it will be "after these things" as far as we are concerned. What have we to say to Him? His presence is real, although we cannot touch Him. His voice is real, although it comes through the pages of this Book. The Spirit is as real now as it was at the meeting Jesus presided over. Now, if we can make the contact! It is the old power, instituted when the Nation was organized, administered by Jesus Christ Our Lord during His ministry; administered to-day by the Holy Ghost, and it is amongst us still. "Come, let us kneel," although scattered abroad over the earth, and let us follow the instruction of the New Testament. *This is the Lord's teaching; this is His doctrine* and *His administration*, and *this is for you*, and *this is for me.*

Let us read *how Enoch died.* "He was not, for God took him." Beautiful, isn't it? Then let us read how Moses passed. The Lord indicated to him that the time had come. He went out of the camp of Israel, forbidding anyone to approach. He went up into the mountain, and God took him.

Prior to that, there had come the time when his elder brother, Aaron, should go, and the Lord named the day; Aaron was clad in the garments of his high priesthood, and with him were his son and successor, and Moses. They went together to the mountain top. There Moses took the garments from Aaron and put them on his son; then they laid him down, and his spirit went to God. There was no sickness. *That is how the Lord would have us go.* One of the most beautiful characters among my friends out yonder walked into his house one day, hung up his hat and coat, talked cheerily, and then suddenly he was gone: No illness, no pain.

We must leave this matter just there suspended. It seems to me that our Saviour, and the Father that He represents and reveals, is coming near to His nation, with forgiveness of sins, and with healing of disease. In the next issue we are taking up the "If" in this connection. For there is an "If." It will be found in the 8th chapter of Romans, and this is how it reads:

> "If the Spirit of him who raised up Jesus from the dead . . . ." that is the greatest of miracles. "He is the first begotten from the dead." Lazarus was raised, but he passed again: it was temporary, transitory.
>
> "If the Spirit of him who raised up Jesus from the dead dwell in you . . ."

What a wonderful word:

> "He that raised up Jesus from the dead shall also quicken your mortal body . . ."

We know He will quicken the immortal body; that has been basic in our faith since childhood, but:

> "He shall also quicken your mortal body by his Spirit that dwelleth in you."

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There are many of us that are abounding in health. Let us trust our physical health to Him, that He will keep it so. But not all of us are rejoicing in abounding health. "Cut in on the power," friends; but mark this: *The Lord will not begin* by saying, "Arise, take up thy bed and walk." That is not His way. First of all He will say, "Man, thy sins be forgiven thee." That is where He begins. Do not let us try to reverse that process; it cannot be reversed. "Man, thy sins be forgiven thee." I will cast thy sins behind Me, into the sea of My forgetfulness, to be remembered no more for ever. I am glad to get under that promise.

Radio developments are raising some startling questions. I was told that they got some strange reaction the other day when tuning in; they began to catch something, and as they listened they found it was something they themselves had distributed two weeks ago. The scientist in charge said in regard to that, that when they had got their developments further on, we shall be able to recover out of the air again, for instance, the speech Queen Elizabeth made to her soldiers when they marched off to meet the Spanish Armada.

If that be the case, I can quite understand what the Old Testament means when it says every idle word shall be accounted for. I am very glad that I can get behind that promise —"I will cast them behind me . . ."

And then we are coming to photo television. Tell me, friends, would you care to see thrown on the screen in the presence of assembled Israel the thoughts and the imaginings that have passed through your mind, hidden from all eyes but God? And yet that seems to be within the reach of science almost. How much more then in the reach of God. It means a great thing when He says, "Man, thy sins are forgiven thee," and all that is wiped out for ever. Then, "Rise, take up thy bed, and go into thine house."

I believe there are those now who will be able to cut into the stream of Divine power which saves and which heals.

CONGRESS ADDRESSES.

The Rev. E. J. Springett said:

I BELIEVE God. Do you? I want you to notice what I said. I believe God. There is a great deal of difference between making a statement such as that, and making what I may call the conventional statement and to say, "I believe in God." Because there are a great number of people who say they believe in God, and who by their conduct, and by their speech, and by their lives, show very plainly that they do not believe Him. I want you to notice very briefly the difference that is implied in those two statements of the fact that you who are believers in British-Israel Truth, and those of you who may not yet be believers, but who are earnest enquirers, must realize and understand that we must verily and indeed, if we are true to our high calling and not simply giving an intellectual assent to the being and nature of God, absolutely trust Him to fulfil all that He has promised, and believe that He will do so. The Bible is full of promises. It begins with a most tremendous promise made by God that could possibly be made. The promise was this, briefly, and in my own words. When man who had lost his position by virtue of his own choice, and by the exercise of his own free will (that position of full communion and fellowship with his Eternal Creator), God promised that that position which man had lost should be restored through the Coming and by the life of that One Whom we recognize to be the Eternal, Divine Son of God, and the apex of the seed whom God had chosen, and through whom all the nations of the earth must be called. That is the first promise, and it is contained in that wonderful verse in Gen. iii, 15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." And all down through the pages of Holy Scripture there is the unfolding of the fulfilment of that promise, until the time came when upon the Cross of Calvary the Divine Son of God, having paid to the full man's penalty, having borne to the full the sins of the whole world, having poured out His whole soul unto God, won for man once again that high position of fellowship, and made possible for man to have access to the highest of all. That is the beginning of the promise.

Notice how that promise has been fulfilled according to the Divine plan through the co-partnership of God and man.

A FAMILY WAS CHOSEN.

The appointed seed first was chosen; and from that appointed seed, that family, that race grew, and at the beginning, at the genesis of that race, the progenitor of the race and his seed for all time were consecrated to the service of the Eternal God. Think just for a moment of the tremendous significance of that scene upon Mount Moriah. Put from your mind for a little while the test of Abraham's faith, or the trial of his obedience. We must bear testimony to the other lessons which are contained in that scene. Think, for a moment, of what actually occurred when Isaac was laid upon that altar in willing submission to the will of the Eternal God; then and there in His presence did he consecrate himself, and not only himself, but the unborn seed within his loins to the purpose and the service of the living God for all time. That is why we should rejoice to realize the truth of the prophet's declaration, "In Isaac shall thy seed be called." That is why we realize that we who bear the name of Israel are God's servants as individuals, and God's servants as a nation. And we realize also that He requires us to carry out in His realm, and for His purpose, that service of witness, of life, of conduct, and of character which shall make others realize that not merely as individuals but as a nation we are indeed the people whom God has blessed.

I began by saying "I believe God," and I want to conclude by a reiteration of that statement in terms more or less up to date, for that which I have just hurriedly unfolded before you is something which is well known to you all, and I want you to understand and to realize this, that God's purpose and God's promises do not conclude with the Coming of Our Lord and Savious Jesus Christ; that they do not conclude with the Resurrection; that they do not conclude with His Ascension into Heaven. There is something yet more to be done. Just exactly as every one of the promises that led up to the Coming of the Son of Man, just exactly as every one of the promises that were concerned with the life of the Son of Man, with the One Who is the fairest among ten thousand, and the

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altogether lovely, have been fulfilled, so exactly are also the other promises which have not yet found their fulfilment to be fulfilled in and by us in the present, and not in the distant future, because He Who came according to the promise, He Who has revealed Himself as the Saviour of His people Israel, Who has revealed Himself as the Redeemer of Israel,

HE SHALL COME AGAIN.

We had this pointed out to us in a very wonderful fashion the other night, the tremendous significance of the promise made by Jesus when He said, " I go, and if I go, I will come again."

There are vast numbers of people who are ready to give that intellectual assent to the being of God, but who are not prepared to accept the fact of His Second Coming. But God has promised, and Christ has promised that He will come again. God has promised that His Son shall sit upon the throne of His father David, and Christ has promised that He will in the fulness of time occupy that seat, and that which the Lord has promised He will also perform. I believe God, and because I believe God, I believe that all the promises that yet remain to be fulfilled shall yet be accomplished.

I wanted to give you something for your consideration with regard to your own consciousness and your own attitude toward these great things which are of such vital importance to us, and to remind you all that what is necessary is that you and I should commit ourselves absolutely and wholly to the providence and purpose of the Eternal God, realizing that that which He has promised He will perform, and that our whole life—individual, social and national—depends upon our conduct, and upon how we act as we believe Him.

Mr. W. H. Blackaller said:

We cannot fail to see that the thing that moves people and empires is the character of the people, and we read in this Word that if you train a child up in the way he should go when he is old he will not depart from it. Now the Author of that wisdom is surely putting it into effect when He chose a people to carry out His purpose in the earth. And so I want to carry you in thought back to some of the history of the people of the long ago that we may observe the training of God in order that they might be prepared for the work that He had for them to do. Is this great commonwealth of people, this nation, to become a people who shall autocratically, by their might, make things come into conformity with their will, or will they observe that righteousness is the force, and not power? So the Lord Himself takes in hand these people, as we can readily see in this Book, and you will remember how often it is remarked of them, and to them, that they are to be kindly to the people with whom they come into contact. Why? That they may remember that they also were in subjection at a certain period of their history in Egypt. So that you see that the training they had was to instil into their hearts and minds a kindliness of disposition towards other people who may be in like circumstances, for they were required later on to free the slaves. Here is part of their education. And now we look around, and see what the character of this British-Israel people is in the world to-day. We have been reading a great deal, and talking a great deal about treaties that are being made in the earth. And to the amazement of the world we discover that some mighty people were only willing that a treaty should bind them while it was satisfactory to what they considered to be their interests, and that immediately the treaty came into conflict with that interest of theirs, that they were at perfect liberty to tear it up. But not so the British people. They, through their young manhood, by the hundred thousand, went into the breach to carry out the word that had been written on that treaty. Now then we have that character. How does it come about? A few years ago, in the city from which I have come, I saw in a window a flag, the Union Jack that we love; it was in the window of a merchant. He was not one of the Anglo-Saxon race; he was one of a foreign origin; and at the foot of this flag was a legend, and the purport of it was:

" THE FLAG OF THE COUNTRY THAT KEEPS ITS WORD."

And there you have the character of the British people. I was speaking to a merchant friend of mine in Montreal. He was speaking about the business he did with this land, and he was referring, in the course of conversation, to a bill of lading which he had not received. But he said: " That does not matter: that is a mere detail; if I once get the word of that firm I know it is all right." The honour of that firm was at stake. He said, " I know the things will come; I am absolutely sure of it."

How does this characteristic come to be in the hearts and minds, forming a part of the character of Israel? Let me go back. Read the 9th chapter of Joshua, and there you will get a record of the first treaty that Israel ever made as a people. I have read that chapter, and it has struck me as very peculiar; for many years I could not undersand why a chapter like that should be put into the Word of God. But we know that the Bible is a guide to us in all our generations. You remember that Israel had just begun to go into the Land of Promise. The children of Israel had subdued their enemies, and they were resting in their tents, and looking up they saw some travel-stained people, their asses laden with things that seemed to be old and travel-worn. Their accoutrements were rusty, and the clothing that these people were clad in seemed to have stood a long journey. Their shoes were not of the latest wear. And when they spread themselves in their tent, the only provision they had was musty bread. The Israelitish people asked them from whence they came, and they said, " We have come a long journey; we have heard about the exploits of Israel, and of their Jehovah God; and we have come to make arrangements with regard to our people." They looked upon those people, and took them at their face value, and they made a treaty with them. And the Book is careful to note that they did not enquire of Jehovah in regard to it. Is there any word here to the statesmen of this great Empire to-day? If we would only in our transactions seek the guidance of Jehovah many sad mistakes would be obviated. But there is the record. Well, they made this agreement with them, and lo and behold, within seventy-two hours they found they had been deceived, and that these people, instead of having come from a long distance, were practically living right in their midst. The people said, " This thing must be annulled; we

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have been deceived." But Joshua, and the princes of Israel, said, "No, we have sworn to this treaty by the Name of Jehovah, and that

TREATY MUST STAND.

We have this treaty gotten under false pretences, but sworn to in the Name of Jehovah." There it was. Read the history of those people. We hear nothing about it for four hundred years, more than 435 to be exact; and then what do we read? David was upon the throne. There had been insurrection. Absalom had come upon the scene, and had departed. The aftermath of that revolution had been put down. Then we read this significant thing: "There was famine upon Israel for three years. The first year there were no crops; the second year, no crops; the third year, no crops." Then David began to wonder what this meant. Certainly God was speaking to them about something; and he went to enquire of Jehovah, and Jehovah told him that it was because of the blood-guilty house of Saul, who wanted to break this treaty by the annihilation of those Gideons: the treaty recorded in the heavens above by Jehovah. He was careful to see that the honour of that people should be observed. It was no light matter to enter into a treaty. It was not to be torn up, but it was to be observed. You see how Jehovah takes care of His people, and enforces their wishes and wills and honour. So that we have this characteristic, and we see the explanation of it to-day. What is the lesson of all this?

Can you think for an instant that Jehovah would insist upon the carrying out of the treaty by the People of Israel and forget His own word to them? Such a thing is inconceivable, and yet I have a book in my possession, by a gentleman of Evangelical fame, who has written concerning the Coming of the Lord Jesus Christ. He says that we are in possession of the great covenants of God, "although we are not the people to whom they were promised." Can God change His word that He has sworn to keep for ever? No. Jehovah Himself says, "I am Jehovah, I change not. Therefore ye sons of Jacob are not consumed." The very throne of God Himself in righteousness stands because He keeps His word. Therefore it behoves us that we should walk warily as becomes the people of God. That we should put our trust in God, and should ask Him to direct us in the performance of the things to which we lay our hand, that we may not be sorry through not seeking His counsel, that we may know in all truth that He will carry out His behests to His people for ever.

The Rev. Commander Roberts, R.N. (Chairman), said:

The Day of the Lord cometh. Our Lord Himself told us that "of that day and of that hour knoweth no man"—not even the Son. The Father had not revealed it to His own Son to speak it out.

Supposing the Pyramid had given us that day exactly to date. Without any distortion whatever in the Pyramid, we should have known, by the sequence of events as they are related in the 16th Revelation, that Our Lord was just at the very point of coming. But we are not to know, and therefore the great Maker of that Pyramid, the Divine Instructor of those who built that Pyramid, had a certain plan in His own mind which was to reveal all dates up to a certain time. But if the Pyramid is to exactly agree with the Bible, then of that day and that hour knoweth no man.

We may know by the signs around us that it is near. The three unclean spirits go forth as frogs deceiving the whole earth, "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." It is a warning, and we are in the midst of that very warning. The three unclean spirits, the beast, the false prophet—Russia, Turkey, Rome—they are deceiving the people, getting together for the great battle of the Lord God Almighty, to break up the British Empire, and to pull down God from off His Throne, and to rob the Lord Jesus Christ of His Deity.

Well now, in the long past ages there was

AN EARTHQUAKE

which affected the Pyramid, and you will find that the earthquake distorted the antechamber, and especially that part which marks May 29th. I have got the distortion of that Pyramid as it was drawn by Mr. Davidson himself in July, 1921, and the whole of the platform, from the antechamber, right into the narrow passage is dislocated. What does that mean? God Himself limited the earthquake, and these passages which are to tell us the day and the hour—research may give them their proper place. But what says the Word of God? It says that we are to account that the long-suffering of God is to repentance, because God is not willing that any should perish, but that all should come to repentance. Who is the Apostle writing to? He is writing to the strangers scattered in the dispersion throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father. He is willing that the whole of His elect people should be saved. Israel shall be saved in the North. He is going to pour out His Holy Spirit upon them, so that they may be ready for the great work which He has appointed for Israel to do when the judgment comes upon the nations. But Israel is not yet complete. The Jews are away. Many of them have not had the opportunity of knowing the Lord Jesus Christ until just very lately. I have seen letters from the Secretaries of the Jews' Societies telling of the wonderful work which has been going on within the last three or four months amongst the Jews. Thousands are flocking into the Mission Rooms in different places, especially in Poland, where there are nearly a million Jews. And there are large Mission Halls now built at Warsaw and other places, and these are crowded with Jews, and they are willing to hear the message of salvation, and many of them acknowledge that they were guilty of crucifying the Lord Jesus Christ. The number of missionaries working amongst them some time ago was only fifteen. To-day I hear that one Society alone has got forty missionary workers.

THE WORK IS GROWING.

There was a large meeting at Hamburg the other day, and there were Jewish delegates from the nations all over Europe who assembled together, and there they partook of the Lord's Supper after the manner of the Church of England, acknow-

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ledging the Lord Jesus Christ as their Messiah. I also hear that a large number of Jews in Roumania and in other parts of the Continent have been brought to the Lord Jesus Christ; some say there are 200,000, and others say there are 800,000. The Jews are coming in. You notice it is a quick work which God says He will do in that day. He is preparing Judah to join with the House of Israel, in order that the whole number of God's elect people may be complete. Now what we want is sympathy; we want love and affection. We want to remember that the Jew has suffered the same as we should have deserved to suffer. We know that they all forsook Him and fled, even His own disciples. God spared the whole nation, and merely allowed a few to be witnesses of that terrible suffering and to crucify their Messiah; "for had they known it they would not have crucified the Lord of Glory." Only the other day in Russia there was a great bonfire outside the Kremlin, and there they placed an effigy of the Lord God Himself in the fire and burned Him! The Jews have now the Word of God as they never had it before, through the instrumentality of a Jew who has translated the Word of God into the Yiddish language. Oh the power that the Jews might exercise for the good of our religion, and the lifting up of the Lord Jesus Christ, if only before the whole world they would acknowledge that Jesus is the Christ! Let us in sympathy and love do all that we can to aid these people who are trying to bring the Jews to our Saviour, and when that is done it will be as life from the dead.

THURSDAY AFTERNOON,

The Rev. W. Pascoe Goard said:

Fathers and Brethren, Fellow Citizens of the Israel Commonwealth,—The gatherings which have taken place in this Hall this week have been remarkable because of their very wide representative character—Africa, Australia, New Zealand, the United States of America, Canada; Asia, Europe, Britain, we have all gathered here representatively, first to encourage each other in the prosecution of the presentation of the Truth of God; and, secondly, to bring out of each other's treasury things new as well as things old, and to catch the spirit from the central fire to equip us for the work of the year that is now coming.

The year that has passed has been very wonderful because of the spread of the Truth, and because of the intensity of the spirit which has accompanied it.

In the meantime I have been asked to say just a word or two as to the message of the Pyramid, and the position in which we find ourselves to-day. The British-Israel-World Federation have said this concerning the Pyramid, and say it still, without one word of change:—"The Pyramid is a pillar of witness unto the Lord in the Land of Egypt." It is a testimony to the carefully-thought-out plan along which the Almighty has been working in the past, and is working still. I have not yet seen in the public Press any statement that the Pyramid has fallen—have you? I expect if we went to the Land of Egypt we should find the pillar of witness still standing upon its thirteen-acre base. In the meantime its presence there has probably been a permanent object on the landscape for upwards of four thousand years.

Into the structure of that building there was incorporated by the architect and his engineers a system of historic chronology which stretches over six thousand years. Certain outstanding events conspicuous in the outline of history find their place there. (The zero date of Adamic history: Certainly the moment of the crossing of the Red Sea, and the Exodus of Israel out of Egypt.) From that point began an ascending passage, continuing uniformly until the day of the Nativity of Our Lord. There a second passage branches off horizontally, the other continuing to ascend. The one uniform in height with the other low passages; the other with all the head-room of the grand gallery.

Then came the period of the great step connoting the time when British influence began to make itself felt authoritatively in the Holy Land. Then came the moment of the outbreak of the last Great War, and then the moment of the ending of the last Great War. This period is clearly marked by the first low passage. A wonderful testimony to the chronology of history! Challenge it; discuss it; disbelieve it; believe it! It does not matter in the slightest degree. The pillar of witness stands. As it has unfolded with the years and ages, and has said, "This is that" at the various points indicated, looking forward through the present to the future, we have no doubt whatsoever but that history will interpret all that part of the design of that great structure which is not yet made manifest on the pages of history. We have never gone any further than that. As far as I am concerned personally, I am not aware of a single sentence that I should have to write differently, but, of course, I have not been a Pyramid writer.

Now if the Pyramid stands, and is demonstrated by future history as it has been in the past, it is all to the good. But supposing it did not, what then? We are not building on the Pyramid, but on the more sure foundation. Our mission is to declare the whole counsel of God as written in the Bible—historic, prophetic, evangelical—that is our mission; for that purpose our organization was put together, and to that task we stand fully committed to-day. That is our task. The other is simply a sign-board by the way.

Now in regard to this Movement itself, its progress and its importance. We are challenged by the scholars of to-day, and we are rightly challenged by them. We have no complaint to make on that line, providing it is a challenge for the discovery of fact. If we have one hypothesis, and our friends have another, and we each struggle to give precedence to our hypothesis, well, then, it simply means squabbling. If we are both after truth, and find it in the facts of nature, and in the revealed Word of God, then the challenge is welcome in every case. We are challenged by scholars to-day. Now the best way to meet a challenge, as every military man knows, and as our distinguished soldier in the chair knows, is by the offensive—defensive. So we come to the authorities which are quoted against us in the realm of the sacred Scriptures.

Let us for a moment look at this. During the time of the World's Fair in Chicago there was a Congress of the world's religions, and we heard through the sacred Press very largely in that day that some religious systems cannot stand because its literature contains absurd geography. Now I am not going to use the word "absurd" in this connection, but I am going to say this: Accepted authors' presentations of what is called

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the second Book of Isaiah cannot stand because they go wholly wrong in their geography. That is a matter that the scholars did not take into consideration, but it is a primary matter that lies at the foundation of the literature of the Old Testament prophets—and the New, for that matter. For instance, here is a map of the world of Isaiah's day. Let those scholars say that the Isaiah, Jeremiah, Ezekiel and Daniel literature was all prepared after the Captivity. Then let them explain the moving picture of the geography that is caught in the sacred pages. Let them explain the rapid succession of geographical outlines that are incidentally incorporated in the various Scriptures.

Isaiah gives to us the geography of the east end of the Mediterranean. Facing the Mediterranean he gives to us Judah, Ephraim-Israel, Syria: three kingdoms. Behind that, as one row of counties lie behind another row of counties in English geography, Ammon, Moab, Edom—off yonder Arabia. Down on the Euphrates, the independent city of Babylon; north to the Caspian and the Black Seas, Assyria. Now take your literature of Isaiah, and on the map pin a little flag for each country that Isaiah addresses by name and address, and you will find that he covers the Middle East and Western Asia.

Then take the 18th and 19th chapters of Isaiah, and you will find that in those two chapters he covers all of Africa.

Then he goes on as a true geographer to talk of "Israel in the Isles." In the 24th chapter, which counters the idea that you can cut the Book of Isaiah into two, he begins to talk of a civilization just about being born in "the sea"—that might refer to the sea just off the Palestine coast. But he carries on to the "Isles of the sea"—that might be the Mediterranean islands. So he again sets the geographical pointer ahead:—"From the uttermost parts of the earth," and that thrusts you out beyond the pillars of Hercules, and will land you of necessity in the British Isles.

Then when he talks about the return of these people, he says, "They shall come from the north and from the west." I put a question to certain professors, the heads of theological colleges, who were before me. "Taking our stand at Jerusalem," I said, "where is the north?" One replied, "The Crimea." Again I said, "Taking our stand at Jerusalem, where is the west?" He replied, "Gibraltar." Now then, I said, "You have there the quadrant of a circle. Fill in the diameter; what have you in the centre?" "The British Isles." This is simply applying high school geography—north to the Crimea; west to Gibraltar. Fill in the section of the map of the world that you have there, and what have you? Not Asia, but Europe. A message to a civilization that was just being born "in the Isles of the sea." I say to you, I do not care how scholarly a man may be who has undertaken to give an exposition of the Isaiah literature; UNLESS HE HAS FOLLOWED ISAIAH'S GEOGRAPHICAL FOUNDATION, HE HAS GONE ASTRAY. And certainly standard commentators have gone astray when they have applied those glorious messages to the peoples dwelling in Asia which were in reality given to our fathers in Britain and to us.

In the light of geography and ethnology, read the sacred Scriptures, and every scholar in re-reading his work will write "Israel in the Isles" to be "Israel in the British Isles."

Well, now, we are tendering to the scholars of to-day the consideration of that geographical fact, and we invite the most careful consideration of it. Let every fact that has been discovered be recognized and acknowledged, and let it have its due place in reaching conclusions on the sacred Scriptures; and if any can bring to us new facts we will thank them in the Name of God. Let us turn to the realm of law. If we had no other sure evidence to prove that Britain is the modern descendant of ancient Israel, the Law Libraries of the Anglo-Saxon people would prove the matter to the hilt. There is no other system of law in the world like the Common Law of Great Britain.

The great Indian Empire was under Indian law prior to the introduction of the Common Law of Great Britain. There never was a greater achievement worked out than when the Common Law of Britain was introduced as the law of India, and given as a priceless gift to three hundred million people; leading them into what St. James calls "the perfect law of liberty." The Continent of Europe is governed according to the *civil law*. Here is the principle lying at the basis of the civil law—*every man is guilty before the law until he proves himself to be innocent*. It is being taught in our schools that our law came from Roman law. There never was a greater fallacy. Our great jurists tell us that they have searched with the utmost care and have not found a vestige of the influence of Roman law in the Common Law. The principle underlying the Common Law, as opposed to that of the civil law, is, "*Every man is innocent before the law until he is proved to be guilty*." The one is the law of faith; the other is the law of suspicion.

In 1800 there was one people that inherited the Common Law and administered it, namely, the British people. Our forefathers—skin-clad savages? Nonsense. The Law Libraries will tell you that the Common Law was codified and administered in England *a thousand years before Christ was born*. It has come right down through the ages. The Anglo-Saxons brought in their contribution, for they were of the same people and held to the same law. Go back to King Alfred. His code and the code in Deuteronomy are identical, except for the change of names. So convinced was he that, in writing to the twelve tribes scattered abroad, St. James wrote to the British, that he incorporated the Epistle of St. James in the British code, and it is good law in Britain to-day.

Let us go back from King Alfred to Malmutius. Now, strangely enough, I have searched every encyclopædia that I could get my hands on in ordinary literature, and I do not read his name. Why? Because scholars do not know his name? No, that is not the reason. There has been a conspiracy of silence to bury everything prior to the Roman period in Britain. Go to your encyclopædia, and you will not find the name: but go to your Law Libraries, and you will. Living in Cornwall, five hundred years before Christ, he codified the Common Law, and has been called "the bulwark of British liberties." There is a little booklet on sale, on our bookshelves, named "The Law of the Lord; or the Common Law," and there you will find a part of his code, if you care to read it.

From five hundred years before Christ; leap back another five hundred years and you have the founder of this city (London), King Brute, from Troy. He also gave a codification

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of the Common Law. And when you have gone back to the founder of this city, in, say, 1100 B.C. (*circa*), you will have got as near to Moses and Sinai as we are now to the period of Queen Elizabeth and King Henry VIII.

I am not talking to you in fables. You will find that the greatest jurists that have written on the Common Law of Britain make good the statements that I am making now. Thanks be to God, the legal fraternity are waking up to their heritage.

In 1800 there were about sixteen millions that had the privilege and the liberty of the Common Law. Only 128 years ago. To-day that sixteen millions have multipled themselves into 160 millions, and these, with the two flags that are before me, have carried the freedom of the Common Law to other peoples sufficient to include some 650 millions of the earth's inhabitants, or one-third of the human family.

This is the forward movement of the Kingdom ; for long ago the prophets declared "The law shall go forth from Zion "—the place of the administration ; "and the Word of the Lord from Jerusalem "—the centre of the worship of God in the earth. The "Zion" and "Jerusalem" named being not geographical, but the national centres of modern Israel-Britain.

I will take one other thing. We are met upon the field of controversy as to the Bible—is it a human production? Is it historic? Is it to be literally taken and followed? Our answer is in a demonstration of the facts of the case. Opinions are worthless.

In this Book we find *one story, one prophecy,* and *only one ;* there being many phases of it, and many contributions to it.

Beginning with Seth, the son of Adam, who was the son of God, down chronologically and ethnologically to the Coming again of Our Lord Jesus Christ, *there is the forward march of the unfolding of one story.* In outline and detail that story was told in its fulness by the major prophets.

We find Isaiah prophesying at Jerusalem. A century or so later we find Jeremiah prophesying at Jerusalem. We find Ezekiel prophesying up amongst the Israel captives ; and Daniel down in Babylon. What a wonderful civilization had been built up in Central and Western Asia at that time.

In the midst of that civilization, while all the world was thinking Asia, and acting Asia, the prophets of the Most High indicated a nation and its development ; and with it the development of a civilization *about that time being born* in "*the Isles of the sea*" ; telling the story of modern history in Britain, America and the world. This prophetic voice came from the very centre of ancient history in Asia.

Now anyone that can recognize the fact that in Asia, amidst an Oriental civilization, the story of the birth and development of British civilization and Continental European civilization was told, and still say that the Bible is only a human production, should see a specialist on mental disorders. We are not following any cunningly-devised fables, but, by the grace of God, we are resting upon fact, and that fact has carried us to the position where we are to-day. We believe that the Anglo-Saxon peoples in the earth to-day form God's Israel of prophecy, inheriting the privileges and carrying out the destiny pre-written in the Book of God.

"I have no use for the God of the Old Testament." How familiar that slogan has become in the pages of the Press and the pulpits of the Church in the last year or two! What such a person means is that he has no use for his own inner concept of the God of the Old Testament, which concept is entirely imaginary. Friends, did you ever have a visiting card by which the Lord introduces Himself? Here it is: "*Jehovah ; Jehovah Elohim ; merciful, gracious, long-suffering, and of abundant goodness and truth, keeping mercy for thousands, and forgiving iniquity and transgression and sin.*" And yet, while that is written clearly and plainly as the self-introduction of Jehovah, a reverend gentleman, high in the Church, said, "He is a God of fiendish cruelty." Oh, no! He it is of Whom Jesus spoke: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

God and Israel march together down through the ages ; on into the appointed lands ; the pillar of fire by night, the pillar of cloud by day, accompanies the camp of Israel. Have you lost Israel? Then you have lost Israel's God. Do you know Israel as a going concern? Then you abide consciously under the shadow of the Almighty. You may know God manifested in Jesus Christ, Our Lord. Thank God that is true. But the overshadowing presence of the God of Israel is not yours if you have lost Israel.

How wonderfully it is all developed in the 95th 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."

Let us hear His voice, let us open our hearts, let us kneel before His throne, in loyalty to our God and King.

Now I must close with this word, "Keeping mercy for thousands, and forgiving iniquity and transgression and sin." "But that will by no means clear the guilty." Now why? *Because that is the function of the Son.* Do not go to God to clear you from guilt except by way of the Cross, and through the merits of the atoning Blood of the Lord Jesus Christ. Otherwise—no! Keeping mercy for thousands, forgiving

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iniquity, transgression and sin. "*But that will by no means clear the guilty.*"

"How then shall the guilty be cleared?" "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." And thus by the appointed Lamb which taketh away the sin of the world the guilty is cleared before God.

The Rev. G. H. Lancaster, M.A., said:

I want to give you a message this afternoon based upon the foundation, the only one solid true foundation God has given to us Himself in the 1st chapter of the Epistle to the Ephesians; and I love that Epistle. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." The Book of Ezra tells us, "And they sang together by course in praising and giving thanks unto the Lord; because He is good, for His mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." God's foundations are absolutely firm and secure, sure and certain, "which hope we have as an anchor of the soul" as we have it in the Epistle to the Hebrews. What God says can never fail. God's foundations are sure.

A fortnight ago I was at Piza, and I wanted to see the wonderful Leaning Tower. Why is that a Leaning Tower? Because the foundations are not sure. Are the foundations sure with regard to Israel's call? Yes, the foundations are sure with regard to Israel's redemption, through the blood of Christ. Are the foundations sure upon which the British-Israel-World Federation is built? Thank God, they are. Because God has given to us a great knowledge of this Truth, that "God shall bless us, and all the ends of the earth shall fear Him."

Milan Cathedral has three doorways; the central doorway is the largest; and over one of the smaller doorways there is a sheaf of roses, with these words, "All that which pleases is for the moment." On the other side there is the symbol of the Cross, with these words, "All that which troubles is for the moment." And over the central arch, which has no decoration, there are these words, "That only is important which is eternal." God's foundations are absolutely eternal, and they are the only things which are going to count in this life and in the life of the world to come, both in regard to Israel, and to the salvation of the whole wide world. Now my messages are these:—

First,

WE HAVE GOT GOD'S WORD;

second, we have got the Empire witness; and, third, and by no means least, we have got our work to do. God's Word is sure and certain. We have got the more sure Word of prophecy. "Behold, He that keepeth Israel shall neither slumber nor sleep," was the text that came into my mind very early one morning a few weeks ago, when I was climbing to the top of one of the highest mountains of Switzerland. I had to leave my hut about one o'clock, but for two or three hours before that I had been sleeping on the floor, because I gave up my room to a Cabinet minister, a fellow member of the Alpine Club, and we climbed together part of the way; which reminds me—when you travel abroad you have got to sign a book in the hotel when you arrive, giving your life history: when you were born; who your parents were; where you have come from; and where you are going to; and then you have got to put down your profession. Now I found that very difficult. For if I put down "clergyman" they do not understand; and if I put down "Clerk in Holy Orders" they think you are probably an office clerk. I won't put down "priest." But I put down "minister," and at once I was taken, or mistaken, for the Cabinet minister. But the truth behind it is this, that we are all ministers unto our God, a kingdom of priests. I do not believe in sacerdotalism. But I do believe in the priestly call of the nation and the Empire. We are the Church nation of Jehovah, and God has called us to minister and administer His truth and message and the eternal sacrament of His love to the nations of mankind. "Behold, He that keepeth Israel shall neither slumber nor sleep." I was saying that that text came to me when I was climbing to the top of one of the highest mountains in Switzerland. And on top of that mountain, what a wonderful view! Every peak in Switzerland, many of them climbed, as I knew well; and there were the deep valleys below. And overhead what had been but two or three hours before a star-spangled dome of darkness was now a glorious, ethereal blue telling me of the love of God. And I thought then of that text. And the time of Jacob's trouble; it is a bitter moment, causing much sorrow to the whole nation—unemployment, sickness, gambling—I know what gambling and betting are in the East End—the drink traffic, and other great sins may come to our minds. "If My people which are called by My Name shall humble themselves and pray and seek My face, and turn from their wicked ways, then will I hear from Heaven, and I will forgive their sins; then will I heal their land." We want a great universal day of humble prayer and thanksgiving; then I believe that God will remove unemployment and distress, and those great economic problems which are causing such suffering to thousands, if not millions of His people in all parts of the world. God's Word can never fail. Secondly:

THERE IS THE EMPIRE WITNESS.

I would give much for the opportunity of going out to see the Empire. I have visited Gibraltar, where in a foreign land last year I rejoiced to see the Union Jack flying over at least a small part of our Empire. It is always a marvel to me why it is that people are so blind to the witness of the Empire and its great Truth. We do not teach the facts of the Empire enough in our schools and colleges and universities and institutions. Lord Meath, the founder of Empire Day, had the greatest difficulty in getting the Governmental buildings to fly the Union Jack by authority on Empire Day. But now they do it. Why are we so slow? Go to Germany, and see the people's pride in their Fatherland. I know that within the breast and bosom of Englishmen there lies a love for country and Empire which is not always worn upon the shirt sleeve, but which is there still by instinct. There is an Empire of witness which none can deny even though some may try so to do.

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Now God has so constituted His Kingdom, and the Gospel of His Kingdom, that God wants us to do, with His strength, the work whereunto He has called us.

HE HAS MADE US LABOURERS TOGETHER WITH HIM in His vineyard. In those words in Ephesians i, 4, where we are told that God has chosen us before the foundation of the world, the Greek word for "chosen" does not mean just exactly a mere haphazard choice or caprice, or just a chance decision of a moment. But the Greek word there means God has chosen us for Himself and once for all. We cannot get into English the actual translation of the Greek. But having once chosen for Himself, it is a selection, a choice, that stands for ever. Jesus Christ met the devil with the words, "It is written." A better translation in the Greek would be, "It stands written," indelibly written. There are messages that you can write, and then cross out. But the Greek word means, "It stands written." Nothing can gainsay or alter it through time and eternity. God has chosen us for Himself, and that choice stands through time and eternity. Nothing can destroy or interfere with God's selection of His own Chosen People, and God has called us, and chosen us, and appointed us our work to do for Him. You have got your work, and I have got my work; but we are all members of our great Federation, and our work is to spread our great Truth, that all men may see how sure and certain our foundations are; and then to hold fast to our Truth, and even, if needs be, to be willing to die for it, as did the martyrs in days of old, as faithful servants of Jesus Christ.

ERRATUM.

ON PAGE 690, column 1, line 29, I wrote "Jesus said, no new commandment give I you." In doing so, quoting from memory, I assumed a sentence in St. John which is found in 1 John ii, 7. It is John who writes, not Jesus who speaks in this instance. The full quotation is "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

"Again, a new commandment I write unto you, which thing is true, because the darkness is past, and the true light now shineth."

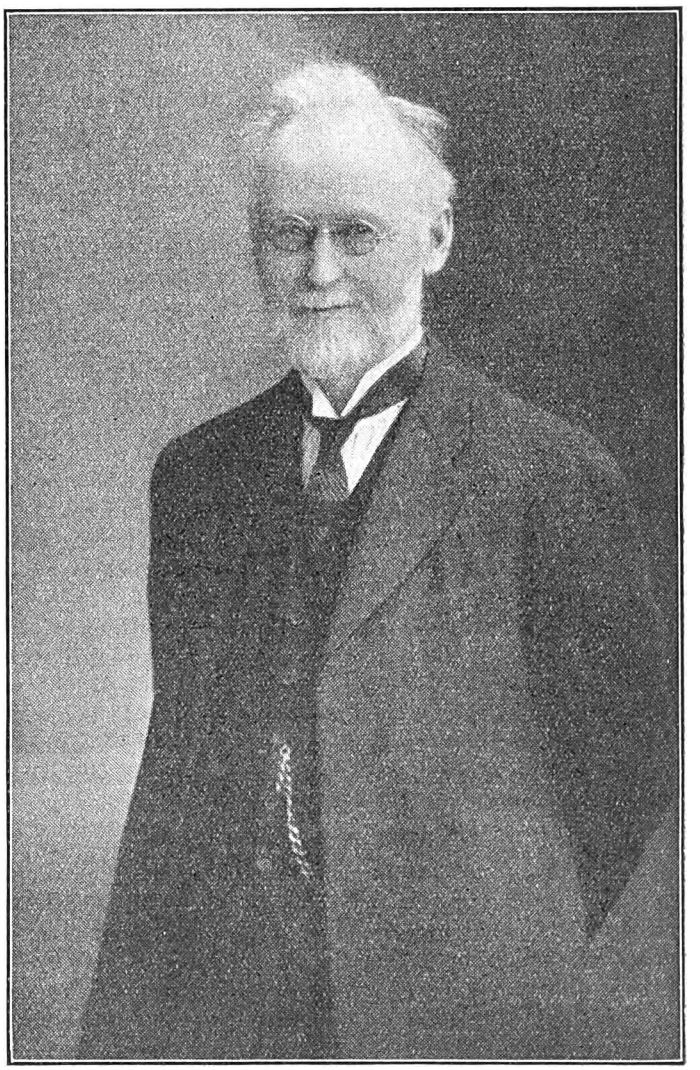
Jesus had said much the same thing in much the same way. In the Sermon on the Mount He declared that not a jot nor tittle of the law should pass until all be fulfilled. He added there no new commandment. Yet to His disciples later He added a new commandment, "that ye love one another."

Why should it be said, "I write no new commandment unto you . . ." and after that the words "again a new commandment I write unto you . . . "?

The reason seems to be clear to the careful reader. The first referred to "The old commandment . . . which ye have heard from the beginning." The commandments which we have heard from the beginning deal with *actions*. To these commandments no new commandment was added by Our Lord.

This is the field we were dealing with in the article referred to—the new commandment is in the deeper field of the *spirit*. It governs *the underlying spirit* which controls the attitude of one person towards another. The first says, in effect, "*Do not injure* your brother." The second says, "*Love* one another."

In the first field there is no new commandment, but a re-stating of the old. In the second field there is the command to do that which only the regenerated can do in the sense indicated; therefore it is commanded to the followers of the Lord. It is gratifying to know that letters from widely separated places have called attention to this erratum, showing how closely the MESSAGE is read W. P. G.



PROFESSOR EDWARD ODLUM,

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

AS Student, Professor, and Principal, Professor Odlum has spent much of his active life in University work. As a practical scientist, he has travelled widely over the world in personal investigation in various branches of science, and he has brought to the task a singularly clear mind, which has commended him to the scientific world, to the literary world, to the business world, and to the political world; in all of which fields his services have been eagerly sought. His work for British-Israel has been monumental.

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BRITISH-ISRAEL TEACHING VINDICATED.

By HENRY PROCTOR, F.R.S.L.

DURING the last decade British-Israel teaching has made leaps and bounds. All the opposition which has arisen is the natural outcome of its prosperity, but it only tends to further publicity, and consequent propagation of the teaching among those who have never heard of it.

There are many, however, who do not oppose it, and see no reason to disbelieve it, but at the same time they imagine that it can be safely neglected as not being a *sine qua non*, or vital to Christian doctrine. But we desire to point out that it is not a side issue, but essential to the establishment of the truth of the Prophetic Word, for, apart from the fulfilment of prophecy, how is it possible to prove the Bible true to the satisfaction of logical minds?

But if the Scripture prophecies be fulfilled, then the Scripture must be the WORD of GOD.

No one can possibly deny that the prophecies concerning the Jews have been fulfilled, but there is another class of prophecies concerning Ten-tribed Israel which are entirely different from those which concern the Jews. According to Dr. Driver these have never been fulfilled, and in the present state of things never can be. And this dictum is true unless it can be proved that Israel exists somewhere.

Apart from British-Israel teaching there is no proof of this. "But if England is Ephraim, then I can see the whole book of prophecies living to-day, and being fulfilled in our midst. If England is not Ephraim, there is no nation answering to this description, nor is there at present any promise of such a nation appearing." (Rev. Mark Guy Pearse.)

British-Israel teaching is essential to the confirmation of the truth of prophecy, because from the pulpit continual attacks are being made upon the Old Testament; indeed, the very Scriptures to which Our Lord referred as Words proceeding out of the mouth of God, and which He said, "Cannot be broken" (John x, 35), meaning the Old Testament, was actually stated at a Conference this year to be

AS OBSOLETE AS AN ANTIMACASSAR.

If the Scripture prophecies are not being fulfilled, then indeed this statement may be correct, but British-Israel teaching demonstrates, as no other teaching can, that the prophecies are being literally fulfilled before our very eyes.

Everything that we predicted before and during the Great War has been fulfilled at the very time that the Bible indicated.

Many of the fulfilments are peculiar to British-Israel, and not common to all prophetic writings. For instance, in February, 1914, we published in the BANNER OF ISRAEL an article on "The Signs of the Times," in which we stated that: "It seems probable that during this period (1914-1934) Palestine will come into possession of the British nation (who represent Ephraim among the lost tribes) (ten) just as Egypt did at the time appointed beforehand of the FATHER, that is, in A.D. 1882, which was exactly 1,260 solar years from the Hejira, or year one of the Mohammedan era (A.D. 622)."

Again in February, 1917, the deliverance of Jerusalem was clearly predicted in the BANNER.

"The year 1917 is doubly indicated in prophecy, as a final crisis date in which the 'Seven Times' during which Jerusalem should be trodden down of the Gentiles, run out as measured from two opening events, both of which are clearly critical in connection with Turkey and Palestine, and whose dates are absolutely certain, and unquestionable."

So that we may expect to see the initial fulfilment of the prophecies regarding the fall of Turkey, and the restoration of the Holy Land in A.D. 1917. (Published in U.S.A., April-May, 1917.)

Now these are strictly British-Israel fulfilments, because if we are not Israel, then Jerusalem did not emerge from Gentile domination in 1917.

Another statement made at Oxford Congregational Conference is refuted by British-Israel Truth. We say that Bible history is a part of our history, and that later histories of our race are simply continuations of the history of God's dealings with Israel. But the Modernist has no use for the Old Testament. "There would be no great harm," he says, "if many parts of the Old Testament were lost to the sight of men, and preserved only in museums or for the delectation of students. Their religious value is negligible; in fact, they have never been of the least help to true religion." "We should tell our congregations quite frankly that the history of the Bible has no more meaning in religious truth than any other history."

It may be said, however, that there are many devout students of prophecy who are not British-Israelites, who yet think it rank blasphemy to take up such a position as this, but by their opposition to British-Israel they are nevertheless helping others to maintain such a position. For there are several prophecies which have had a striking and undeniable fulfilment if we are Israel, but otherwise are NOT fulfilled. Take, for example, one of the oldest in the Bible, made to Abram, before his name was changed. In Gen. xv, 18: "The Eternal made a compact with Abram. To your descendants," He said, "I am giving this land, from the river of Egypt to the great Euphrates river" (Moffatt). Has not the whole of this territory been given to Great Britain?

Can it possibly be disputed that God is doing for us all that He promised to do for Israel?

The ordinary prophetic student is looking forward to the Millennium to see these things fulfilled, but we cannot blind our minds to the fact that they should be fulfilled in the consummation of the (PRESENT) age, and are being fulfilled NOW in the order indicated in Scripture, beginning in A.D. 1699 and extending to 1936—and possibly to A.D. 1957.

Everyone must admit that a Fifth Great World Empire is in existence as predicted by Daniel, and that from time to time it has been "breaking in pieces" all those kingdoms which composed the first four Empires. It is scarcely possible that such an Empire could be left out of the Daniel programme, and it can be found nowhere but in the Stone Kingdom, which the Lord is now using: "A stone hewn out by no human hands, to break in pieces, and consume all these kingdoms." If, then, it is the Fifth Empire, it must be the Kingdom which the God of Heaven has set up, which shall never be destroyed.

This can be true of none other but Israel, for to her must come the "First Dominion": "For in days to come, He shall cause them that come of Jacob (Judah and Israel) to take root:

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Israel shall blossom and bud, and they shall fill the face of the world with fruit" (Isa. xxvii, 6). This is just what Britain is doing now, and with the U.S.A. fulfilling (*ad literatim*) the rôle of Ephraim and Manasseh.

REVIEWS.

"THE PRINCIPLE OF INTERPRETATION OF THE EPISTLE TO THE HEBREWS."

BY THE REV. ARTHUR CLEVELAND DOWNER, M.A., D.D.

THIS great and yet small work of an aged Divine is worthy to be had in honour, being, as it is, the outcome of a life-long devout study, resulting in a courageous application, in detail, of a principle of interpretation which is claimed to be unique. As he wishes his book to be reviewed and even criticized, the Secretary-General has entrusted it, for that purpose, to another Oxonian truth-seeker like its author.

The suggested principle consists of two factors:

1. The Epistle is addressed to Hebrew believers only, Hebrews by race and believers in Christ by conviction, *Gentile* believers not being in contemplation.

2. It has no reference to contemporary worship in the Temple and very little to that of the Hebrew believers themselves; but refers to the Tabernacle and the books of the Old Covenant, and especially to Lev. xvi, which describes the ceremonies of the annual Day of Atonement.

So, in the opening verses . . . "God . . . hath . . . spoken unto *us*" does not mean the Gentiles or the Christian Church; that is to say, the last complete revelation of God in His Son has been given in the first instance to the Hebrew nation in order that by means of the nation it may be made to all the world.

Accordingly, the constant application to Gentile Christians by commentators of what was designed for Hebrews is denounced as an unwarrantable course of interpretation—a protest with which the readers of this journal will cordially agree, although Dr. Downer, who makes it, doesn't seem to recognize the difference between the uncircumcised, Greek-speaking, non-Judah Hebrews and the Judah or Jewish Hebrews. Everything, it seems, from Moses onward is purely Jewish, although, as Josephus tells us in Antiquities xi, 5-7, the House of Judah was not generally known as Jews until after the Babylonian exile. Moreover, Dr. Downer blindly deems himself and his readers to be "Gentiles" who can only inherit the original rights of Israel by partaking of believing Israel's faith, albeit he has to find such teaching elsewhere than in the exclusive Epistle to the Hebrews.

DR. DOWNER'S UNIQUE MASTER-KEY.

As a matter of fact his master-key is so unique that it locks out much and many that other keys have hitherto been used to lock in. Perhaps the most amazing part of this theoretical master-key is the assumption that the Epistle has very little reference to the contemporary worship of the Hebrew Christians. Which doesn't seem like fitting the master-key to the "locks," but rather a preliminary adjustment of the "locks" to the simplified key.

Manifestly the whole Epistle is a "Word of exhortation" with the endeavour to get his fellow Christians from the wilful sin of apostasy from One Who was *better* than the angels and the Aaronic priests, and the Surety of a *better* Covenant, enacted on *better* promises—to a worthier conception of Christian belief and worship.

Conscious British-Israelites will not agree with Dr. Downer's ideas in regard to the new and better Covenant foretold in Jer. xxxi, and announced in Heb. viii.

This Covenant, it is contended, is locked up to the comparatively few believing Jews or Hebrews, and has no national application in the dispensation to come; and, of course, the difference between Israel Hebrews and Jewish Hebrews is ignored, also that it is the Covenant made with the House of *Israel* and not with the House of Judah that should be in full evidence in the Christian dispensation.

Two other instances of "locking up" have reference first to the "cloud of witnesses" of chapter xii, which, it seems, is only the collective testimony given by *absent* Old Testament Saints; and, second, that the "Altar" of xiii, 10, doesn't refer in the least to the Cross or to the Sacrifice thereon, but only to the Altar which the Hebrews had in the Wilderness.

Dr. Downer glories in this and other contentions because it "leaves absolutely no room for sacerdotalism of any sort in the ministry of the Christian Church"; but surely one can hold the view that the writer to the Hebrew Christians actually believed and said that he had an Altar-sin-offering superior to the Mosaic one with which they could identify themselves, without thinking that he and his readers were sacerdotalists!

ADDENDUM.

The present reviewer can only add, in a hurried conclusion, that despite his sufferings and on the eve of a surgical operation he has honestly tried "to follow up the clue courageously from the beginning of the Epistle to the end"; but though the main arguments are captivating, only, in part, do they carry conviction to him.

Students, however, should read the book for themselves as well as the Epistle and then draw their own conclusions.

As regards the authorship of the Epistle, the Rev. W. Pascoe Goard, in his enlightening book, "The Statesmanship of Jesus," tells us that "The wonderful Epistle to the Hebrews" bears, as it were, the signature "God"; but the human writer, Who is *he*? Dr. Downer thinks Apollos.

"LIVES AND LEGENDS OF APOSTLES AND EVANGELISTS."

BY MYRTLE STRODE-JACKSON.

THIS volume of two hundred pages, published by "The Religious Tract Society," price 6s. net, shows wide and careful reading by the author, and the result is a valuable condensation of what is known in Scripture, History and Tradition of the activities of the Apostles.

The tremendously widespread work of the early Church is forcefully brought to the reader's notice. Such amazing travel and work in those days under the conditions then prevailing should be a wonderful stimulant to missionary activity in these days.

Faithful unto death the Apostles and early Evangelists preached the Gospel in Asia, Africa and Europe, laying the foundation of a work which still lives and grows year by year.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE speakers at H.Q. on November 7th and 8th were the Rev. Joseph Gay and the Rev. T. Sparshott Johnson, M.A. Last week Mr. J. J. Morey addressed both meetings. Next week Mr. Daniel Farmer takes the Wednesday afternoon meeting. On Thursday evening, at 7.30, Mr. W. J. Pilcher and the Band of Open-Air Speakers will tell the story of their work.

* * *

The Rev. Pascoe Goard and Mr. Herbert Garrison are to lecture on "Jerusalem," with lantern pictures, in the Town Hall, Birmingham, on December 10th; in the Church House, Westminster, December 11th; and in the Town Hall, Bedford, December 14th; celebrating the eleventh anniversary of the deliverance of the Holy City.

* * *

The next meeting of the Women's Bible Class, conducted by Mrs. Zoe Bell and Miss Alexander, will be held (D.V.) on Saturday, December 1st, at 3 p.m., at H.Q.

* * *

The Rev. Commander Roberts, R.N., has removed from Richmond to Devonshire. His address is "Madeley," Upper Hermosa Road, Teignmouth. We are indebted to him for a valuable gift of books for our library; also to Mr. William W. Craig, of Edinburgh, for a large Bible, one of the finest we have ever seen. We are very grateful for these presents. Mr. Gerald Modin has most kindly given us a very nice Reading Stand in memory of his mother, and we tender to him our best thanks.

* * *

We rejoice to be able to report that the Rev. Arthur Pritchard, M.A., who recently underwent a severe operation, is making good progress towards recovery.

* * *

The Rev. Pascoe Goard is preaching twice to-morrow (Sunday), at 3 and 8.30, in the Royal Hall, Harrogate, and twice on Sunday, December 2nd, in the same Hall at the hours named. During next week he is to address meetings in Bradford, Church House, North Parade, Monday and Tuesday, at 7.30; Halifax, Wednesday; Sheffield, Nether Chapel, Norfolk Street, on Thursday, Friday and Saturday, at 3 and 7.30, assisted by the Rev. R. G. F. Waddington.

* * *

A number of ladies and gentlemen have intimated their intention to join the B.-I. Pilgrimage to Egypt and Palestine, starting on December 17th. The itinerary is a very attractive one of great educational value, embracing sacred, historical and classical sites of the world. Through the kindness and generosity of Sir Henry Lunn, Ltd., the Rev. Pascoe Goard, and Mr. and Mrs. Garrison are included in the party, and they will undertake research work for the benefit of the B.-I. Movement. After their return they will engage in a vigorous campaign (D.V.) in the large centres.

* * *

On October 31st Southampton enjoyed a lecture by Mr. J. J. Morey on the "Book of Genesis." The chair was taken by Mr. W. F. M. Copeland, the children's evangelist. One gentleman remarked after the meeting that he had only attended for curiosity, but he had found that there was more in British-Israel teaching than most people think.

* * *

The Rev. T. H. Whitehouse gave an address at the Bradford Branch on November 2nd, his subject being "The Power behind the Red Menace," a follow-up of two previous lectures. Rev. Guy Waddington, M.A., was in the chair, and gave an outline of the British-Israel position.

* * *

"Inspiration" was the title of the address given at Leicester on November 6th; the speaker, Mr. D. D. Smith, showed by historical proofs that the only tenable position was absolute belief in the truth of the Bible, and particularly indicating how inscriptions proved the truth of the Exodus story. Mr. I. E. Wesley acted as chairman.

* * *

The Liverpool Branch had a visit from the Rev. W. Brown Pollock, M.A., on November 8th, when he gave an address on "Are we the Remnant of Israel?" Questions were answered by the lecturer.

* * *

Good audiences followed with great attention and interest the remarks of the two speakers at Brighton on November 8th. At the afternoon meeting Mr. H. A. Marchant spoke on "How British-Israel Truth Destroys Higher Criticism," and in the evening Dr. W. Gornold dealt with the fulfilment of the prophecies contained in the Old Testament.

* * *

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Cafe, Friday, 30th. Rev. T. Sparshott Johnson, M.A.
BATH, Assembly Rooms, Wednesday, 28th, at 3 and 7.30. Rev. T. Sparshott Johnson, M.A.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 26th, Rev. J. T. Childs.
BLACKHEATH, Y.W.C.A. Hall, Montpelier Row, Thursday, 29th, at 8. Rev. T. Sparshott Johnson, M.A.
BRADFORD-ON-AVON, Baths Hall, Wednesday, 28th, at 3 and 8. Mr. J. J. Morey.
BRADFORD, YORKS, Lecture Hall, Church House, North Parade, Monday and Tuesday, 26th and 27th, at 7.30. Rev. Pascoe Goard.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 29th, at 7.30.
BRISTOL, Rotary House, Colston Street, Monday, 26th, at 7.30; Tuesday, 27th, at 3 and 7.30. Rev. Chas. W. Cooper, M.A.
CHELTENHAM, Y.M.C.A., Promenade, Thursday, 29th, at 3 and 7.30. Rev. T. H. Whitehouse.
FITTLEWORTH, Tripp Hill House, Tuesday, 27th, at 7.30. Mr. J. J. Morey.
GLASGOW, Burgh Hall, Hillhead, Tuesday, 27th, at 8. Mr. Charles Kelly.
HARROGATE, Royal Hall, Sunday, 25th, at 3 and 8.30. Rev. Pascoe Goard.
HULL, Church Institute, Albion Street, Tuesday, 27th, at 7.30. Rev. W. Turpitt, B.A., B.D.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 27th, at 7.45. Mr. Yoxall.
MONK FRYSTON, Alpine Hall, Tuesday, 27th, at 7.30. Mr. Wm. Whitton.
NORTHAMPTON, Valentine Cafe, Assembly Rooms, Gold Street, Tuesday, 27th, at 7.45. Rev. T. H. Whitehouse.
PUTNEY, Y.W.C.A., Ravenna Road, Monday, 26th, at 8. Mr. J. J. Morey.
SHEFFIELD, Nether Chapel, Norfolk Street, Thursday, Friday and Saturday, 29th, 30th and December 1st, at 3 and 7.30. Rev. Pascoe Goard and Rev. R. G. F. Waddington, M.A.
SOUTHAMPTON, Baptist Church, Shirley, Thursday, 29th, at 3 and 7.30. Mr. J. J. Morey.
WALSALL, Temperance Hall, The Square, Wednesday, 28th, at 7.30. Rev. Gilbert Davies, M.A.
WATFORD, Kingham Hall, Monday, 26th. Rev. T. Sparshott Johnson, M.A.
WIGAN, Miners' Hall, Millgate, Wednesday 28th, at 7.30. Mr. W. H. Hesketh, J.P.

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BRITISH-ISRAEL-WORLD FEDERATION.

6, Buckingham Gate,
London, S.W.1.
November 21st, 1928.

TO OUR READERS EVERYWHERE.

Dear Friends,

We earnestly appeal to you for help in carrying on the great work of proclaiming the GOSPEL OF THE KINGDOM OF GOD.

As you will see by reference to page 725 of our last issue, I have personally undertaken to raise the £10,000 required for the current Congress year, that is from October 1st, 1928. In response to my appeal at the Congress meeting on October 3rd many noble gifts and promises were made by those present. Now, scores of thousands of our readers and supporters were for geographical and other reasons unable to attend any of the Congress meetings. You are now enjoying the reading of the addresses there delivered as now appearing in these columns, many of you have by letter told us this, making mention of the joy and stimulus they have been to you. May I appeal to you especially to come generously to our aid? We need assistance from every one of you. Every donation, large or small, will be very gratefully welcomed, and you know the proverb:—

"HE GIVES TWICE WHO GIVES QUICKLY."

You will realise, I think, that I have taken upon myself a very great responsibility in guaranteeing to raise the amount above named. Frankly, I can only succeed through your help. I could only make the promise in the name and strength of the LORD, and in the confidence that you as His instruments would stand by me. The vast majority of you are, alas! unknown to me personally, and I can only address you through these columns.

I have given my life wholly to this glorious work, and my one desire is to promote it to the glory of God. I have no other ambition. I am here in my arduous Post to serve God and to help you. Will you help me?

While the great majority of our workers are VOLUNTARY and unpaid, a considerable number of responsible officers of the Federation have no means beyond what we can pay them, and we cannot do without them. Our whole work is carried forward on a rigid

ECONOMICAL BASIS

and prominent business men of the city have declared that they know of no organisation better managed, nor one which has accomplished so much with such moderate means.

Our Council and Executive is composed of over forty experienced and representative men and women.

Our Treasurers are retired Bank Managers.

Our Financial Secretary is highly trained and meticulously careful.

Our auditors are one of the best known firms in the world.

No organisation is doing such a work as we are doing to-day, nor ever has done.

We need your help and every ounce of it that you can give.

We MUST keep our FORWARD MOVEMENT going at full strength.

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CONTENTS.

	PAGE
THE KINGDOM LAW OF DIVINE HEALING.—V. By the Rev. W. Pascoe Goard, F.R.G.S.	753
ISRAEL IN THE NEW TESTAMENT.—Part II. By the Rev. Commander L. G. A. Roberts, R.N.	756
CONGRESS ADDRESSES: By Mr. J. J. Morey	757
CONGRESS ADDRESSES—*continued*:— By Major Richard Rigg, O.B.E., J.P. (Chairman)	759
By the Rev. Joseph Gay, A.T.S.	760
By the Rev. W. Pascoe Goard	762
THE SECRETARY-GENERAL'S NEWS AND NOTES	765
FORTHCOMING EVENTS	766

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 LAW OF DIVINE HEALING.—V.

BY THE REV. W. PASCOE GOARD, F.R.G.S.

THE circle of our lives is divided into three parts, thus: Part I we will call *Biology*; part II, *Jurisprudence*, and Part III, *Ethics*; or, if we want the familiar terms, we will call Part I, *Life*; Part II, *Law*; Part III, *Service*; or, if we prefer theological terms, we will call Part I, *Generation and Regeneration*; Part II, *Justification*; and Part III, *Consecration*. These are the same things, called by different names, according to the branch of study from the standpoint of which we approach them.

The last generation of theologians, and the preceding generation back to John Wesley, were considering the matter of *jurisprudence*, or *Divine law*; and they were talking of *sin* and of consequent *condemnation*; of *atonement*, *justification* and *pardon*; and of the witness of the Spirit. What a glorious testimony they gave. That testimony stands.

In this day and generation men are speaking about *life*: *where it came from*; whether descended from God, or evolved from monkeys. How warm the discussion is as to the origin of life.

Others are preaching *ethics*, *brotherhood*, *service*, *equality*, *righteousness in action*. This is splendid as far as it goes. But if you take the study of *life*, and the study of *ethics*, and put them together, and *leave out the study of law*—well, remember, *we must all stand before the Judgment Seat of Christ*. The study of life origins, and the study of ethics or service, will not help us in the Judicial Court of Eternal Righteousness. There the study is, not of life origins, but of how to escape the sentence of death under the law.

When it comes to the question of life and death in the Court of Eternal Righteousness, *God help the man that is not under the shelter of the Atonement*.

"Himself took our infirmities."

GOD'S RIGHT TO PARDON AND TO HEAL IS SECURED BY THE ATONEMENT.

This is the basis of the law of Kingdom healing.

Now "infirmities" may be looked upon as mental disease, mental incapacity, mental unrest. It is ours to claim healing for all who are troubled "IN MIND, BODY OR ESTATE." We shall now think of Divine power applied to the healing of mental "infirmities." The command rings out in the tones of the Voice which brought Lazarus back from physical death. "Let not your heart be troubled." Arise free from mental infirmity.

HEALING A NATION'S "INFIRMITY."

What is true of the individual is true of the nation and true of the race. To illustrate:—In Canada we have a native race: a race that once stood high in the scale of civilization. Then it went "Red" and adopted Communism, and it worked

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out the Communistic processes until it had very nearly destroyed the race. In those processes, which are unavoidable, it wrought infirmity in the Indian mind, and the infirmity is this: You never can command an Indian to do anything; if you command him to do something, he will refuse. Generations of Communism have taught him that no man has the right to command him; his chief cannot command him: he can lead him, but he cannot command. That has become a racial infirmity. Now Canada gathers the boys and young men into what is called an Industrial School. The girls, too, are gathered into their schools. These institutions undertake to train them to take their place in our civilization. Of course, it became necessary to put them all under discipline. But they refused to be subject to discipline. Principal and staff after principal and staff took charge of that institution. They did everything up to the point of having stand-up fights with those young men, but they made little headway. There went out from Liverpool a young boy; in his early days he became my associate, did pastoral work in a neighbouring new community, and made his home with us while he got his preliminary studies through.

He went to college and was ordained, and by and by that splendid boy, as a forlorn hope almost, was set at the head of that industrial institution. With wisdom that was of God *he recognized the infirmity; he saw also that the only way to cure that infirmity was to bear it for the Indian young men.*

The Indians were not subject to discipline, and, in order to prove it, they would do outrageous things at times. Punishment had to be inflicted. One of these outbreaks took place on the part of a young man. Punishment became necessary. The whole school was gathered to see the imposition of the penalty, which in this case was *flogging*; a most unusual remedy. How the fires of hatred, racially inherited, burned in the eyes of those students. Then the principal came in. He had given the chief of his staff instructions. He said, in effect, to the assembled scholars, "It is not a question of imposing the will of the white man upon the red man. It is a question of obedience to a law that is of God and is eternal, a law for the punishment of disobedience. The law is the same for the white man and for the red man. This young man has deliberately broken the law, and punishment must be inflicted; the law requires that it should be so, not the white man. *Because this young man did not understand,* and *because the law must be carried out, the punishment is going to be inflicted to the letter, but I am going to bear it for the offender.*" And so he stripped, and, having already given orders, he bent his back and took the flogging himself. It was a revelation to those Indian boys. It demonstrates that there is a law to which the white man subjects himself, and if the white man could do it, the red man might also become subject to it without the loss of his dignity. That is long ago, but the tradition remains and the discipline of the school is established. He bare the infirmities of the Indian race to this extent, for Communism had become a racial infirmity.

In the sight of our Heavenly Father we also are scholars, and the law is our schoolmaster to bring us to Christ. As a race we also have infirmities which would exclude us from the society of Heaven. We read in the 50th chapter of Isaiah that HE took our infirmities. "I gave my back to the smiters, and my cheeks to them that plucked off the hair." This is a prevision of Pilate's Hall. He was scourged and spit upon and buffetted; "the chastisement of our peace was upon Him." Why? To appease an angry God? *Nonsense.* To heal infirmities of our minds. That is it.

As a nation, all we like sheep have gone astray. Do you know how sheep go astray? Out in the Dominions there are flocks of sheep which a man will have charge of numbering four thousand. It is dangerous to have them near a cliff-edge, for the leaders of the flock are not very wise, and if the leaders, in a sudden panic, spring over the cliff, nothing can prevent all the flock from following. Many and many a flock has been lost following its leaders.

"All we like sheep have gone astray"—that is the flock movement; "we have turned every one to his own way"—that is the individual movement; "and the Lord hath laid on Him the iniquity of us all." What would happen if He had not done so? It is indicated in the last clause of the following declaration:—"I am Jehovah; I change not; *therefore, ye sons of Jacob are not consumed.*"

Listen again: "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and *by His stripes we are healed.*" That is a glorious statement, isn't it? All this is in the realm of jurisprudence. Our pardon and healing are made possible *by atonement.*

The 1st chapter of Job records the assembling of the sons of God. We still see the sons of God appear before Him from time to time. How they have increased beyond counting; and still Satan appears among them; acting in his official capacity as "accuser of the brethren." He begins to enumerate our transgressions:—This man broke the law, so; that woman broke the law, so. Yes, the charge is true; the plea is "guilty"; *but the punishment was borne by Christ, and we therefore walk free.* In the realm of jurisprudence the path is clear; "by His stripes we are healed."

NOT HEALED FROM THE EXPERIENCE OF DEATH.

Let us go a step further: Healed from sickness of the body and infirmity of the mind and soul. What next? Healed from death? No. Next to the gift of life, *death is the gift of God.* One of the most dramatic chapters in this wonderful Book is that which immediately precedes the expulsion of Adam and Eve from the Garden, in which was the Tree of Life, and this is what we read: "And now, lest *he put forth his hand, and take also of the tree of life, and eat, and live for ever*:

"Therefore the Lord God sent him forth from the Garden of Eden."

Why?

Could there be a more horrible doom than to live endlessly, immortally, while cursed with sin?

Let us get into the realm of physiology a little.—I wish I could have my friends, the doctors who are here present on the platform, tell this part of the story, but I must try to tell it myself.

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God has made this body fearfully and wonderfully, and He has made it, first, for life; and, *secondly, for death.*

In forming man of the dust of the earth, and breathing into his nostrils the breath of life, that man might become a living soul, *He furnished the body with a principle that controlled and developed it in life.* Under the urge of the life principle, every cell, active and vibrant with life, comes to maturity, and goes on to age; but "*it is appointed unto man once to die.*"

A secondary principle *e.g.*, "chemical repulsion," is established in the body, which, when the life principle fails, takes control and brings about dissolution. The body returns to dust. Think for a moment of the endless weariness of an endless life from which the pleasure had gone on account of satiation, of "awareness," and of sin. How one would long for an ending of infinite weariness and pain! How one would pray for the gift of death! Think what the earth itself would have been like if with death we had not the gift of dissolution for the body. The earth would then have been cumbered with the bodies of the generations that have lived and died. The ancient Egyptian endeavoured to make the body everlasting by embalming processes, but God had better wisdom. When the spirit leaves the body, then the body, for the sake of the earth which it occupied, which others must continue to occupy, *must return to the dust that gave it,* and so there was the principle of life to hold dissimilar and antagonistic elements together, and then as soon as the life principle had departed, chemical repulsion brings about dissolution, the body returns to the earth that gave it. Can you imagine anything better balanced? Can you imagine anything showing Divine wisdom better than the rapid dissolution of that which had been the tabernacle of the soul? Thank God for the life principle, but thank God, also, for the dissolution principle; otherwise, the earth would have been so cumbered that it would not have been worth living in.

I find it in my heart increasingly to thank God that as soon as this wonderful frame—this frame which He makes whole with His Presence—shall have served its purpose, it will go back to the earth again. It is only a tent, a tabernacle; that is to say, a temporary dwelling.

But we know that if the earthly house of this tabernacle be dissolved, *we have a* BUILDING *of God*—A HOUSE not made with hands—eternal in the heavens. The life principle prevails for ever there: the death principle ceases for ever there.

But in the meantime, between this very moment of our present life and the moment when the Lord calls us to Him, the life principle, reinforced by the life of God dwelling within, *shall quicken this mortal body,* so that it will triumph over disease, and be immune from it. Thus the life principle in our bodies will dominate the death principle always latent therein.

There will come the time when the heart, or the brain, or the vital organs, will give an indication that they have finished their service. When that time comes, when it is right that it should come, what a glorious day it will be! Such indication will form an "invitation card" from our Father's Presence, bearing the legend: "Come up higher; enter into the joy of your Lord." That card will come to some of us perhaps this year. What an anticipation!

We will follow the "body" idea further, because even in the next life the Lord is still concerned with the body. When this earthly tabernacle is finished, and is put away, what then? Shall we be unclothed? By the grace of God, no, not unless we miss our way and miss contact with the house that is waiting for each of us.

The Apostle Paul says:

> "For I am in a strait betwixt two, having a desire *to depart,* and to be with Christ; which is far better."

By the grace of God we shall step out of this tabernacle—intended only for a temporary dwelling-place—into our house, which is eternal in the heavens. When we meet friends over yonder, there will be *a warm hand to grasp,* and a pair of flashing eyes to look into, an *embodied spirit* to form a part of that great felllowship; "for if the earthly house of this tabernacle shall be dissolved, *I have a building* of God, *a house* not made with hands, *eternal in the heavens.*" What a word that is. But *it is* "*in the heavens*"; and I must *get to the heavens in order to enter it.* Think of the pity of those that miss their way; *spirits that are unclothed.* The New Testament shows us regarding such seeking even to enter into the bodies of swine, because they missed their way home to their house.

The Lord is ready to take care of this body while we need it here, and then He has an abiding one ready for us to step into there.

The house "eternal in the heavens" is of such a nature that *it will respond to heavenly conditions.*

What about the resurrection of the dead? This Book is logical, and God's purpose is reasonable. "My house," "my building of God not made with hands, eternal in the heavens," is of such a high, immortal, spiritual nature, that *it is not designed for contact with earth;* but I am not finished with the earth yet, for the Lord shall come back, and bring His saints with Him. By the grace of God, we shall come back with the saints; and when we come back with the saints, we shall need a body that will respond to earthly things again. It will not be a mortal body, but still the resurrection body will be prepared to enter into what Drummond called "correspondence" with the earth. So, up from the dust, re-formed, immortal, God again will raise our body, through the medium of which we shall be able to re-enter into contact with earthly things during the reign of Our Lord in the earth. That is reasonable and right, and it is as sure as is the Word of God.

We hear the Saviour say, "Lo, I come. In the volume of the Book it is written of Me, I delight to do Thy Will, O God; Thy law is in my heart; A BODY HAST THOU PREPARED ME." It is a wonderful statement of fact that, prior to His coming to the earth, *God prepared a body for the occupancy of Jesus Christ Our Lord on the earth.* It did not partake of the nature of angels, but it was "of the seed of Abraham." Now, as He prepared a body on the earth for the occupancy of Jesus Christ, that would provide Him with hands to work wonders, eyes with which to glance in pity on the world, features with which to smile His kindness upon the multitude, a heart to be broken with human woe; as He prepared for Christ a body in the earth, so, by the grace of God, has He prepared a body for us, eternal "in the heavens." What is it like?

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We do not know. "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." And so, right on to death, and right on to the resurrection morning, and right on during the millennial reign of Our Lord, and right on throughout the eternities, He will not only take care of our spirits, but He will also take care of our bodies. It is a glorious Gospel, isn't it?

The first healing statute and ordinance, made for ever in Israel, His family and nation, is this: "I AM JEHOVAH THAT HEALETH THEE." By it He makes Himself *responsible for our bodily life*, now, later, and eternally. Can we accept Him as our Healer? How much bigger that question is than, "Can we be healed by His power?" It is *the accepting of Him as our Healer, the Quickener of our bodies*; that is the eternal thing which never ends. He is our Healer just as much in the moment of death, in the dissolution of the body after death, as He is in the resurrection morning, and the triumphant glory that follows on later. For death is a process necessary to our eternal health. In it all that is mortal and corruptible dies utterly and finally; and the resurrection body will arise immortal and incorruptible.

A doctor came to see a patient a few days ago, and he asked a question as to the treatment ordered; his orders had not been quite followed. Genial man as he is, he stamped his foot, and said, "I will be obeyed." Was he not right? What about the Great Physician? Will you obey Him, keep His commandments, statutes and judgments, and will you from this moment trust Him?

Our Lord is amongst us, closer than we have imagined, ready to take our bodies, our minds, and our spirits, and tune them absolutely to Himself, and I think that we are going to let Him.

ISRAEL IN THE NEW TESTAMENT.

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

PART II.

"ISRAEL in the New Testament" is a theme which one may find very difficult to harmonize with the Church ideas of the present day. As long as people are misled to think that the Jews comprehend the whole of Israel, or that the Church is Israel, so long will the difficulty remain. But we assert Israel to be quite distinct from Judah in all the prophecies of the Old Testament. Yet the Jews present in Palestine at the time of Our Lord are admitted to belong to Israel, and are sometimes addressed as Israel, but those who rejected the Lord Jesus Christ are emphatically called "Jews" when referred to by St. John, who wrote after the siege of Jerusalem, and are never distinctly called Israel by him.

All Jews may become Christians if they believe on the Lord Jesus Christ as their Messiah; in which case they are again grafted into the twelve-tribed Israelites. St. James addresses the twelve tribes of the dispersion as such; if they are begotten by the Word of Truth. St. Peter's Epistles are also to Israel, more especially the "not a people" who are "begotten again unto a lively hope by the Resurrection of Jesus Christ from the dead." The Epistle to the Hebrews is emphatically to Hebrew Christians. All the Epistles are addressed to the Saints (Israel) and faithful out of every nation, both their Lord and ours. Besides which, on the face of each, it is to them that know the law. St. Paul tells us there were the twelve tribes instantly serving God, looking for that Hope of Israel (Jesus Christ) risen from the dead. This we know the British Druids were looking for. Here was the Kingdom set up by the God of Heaven, the only place where the light of the Gospel has never been extinguished. It is on comparing the Gospel by St. Matthew with the Old Testament prophecies we find it is Israel that is spoken of in the New Testament. "He shall save His people from their sins" includes Israel. In Matthew ii, it is Rachel weeping for her children, when the innocents were cruelly slain by Herod's order. These were Benjamites, or maybe a few of the tribe of Joseph, for Galilee was in the mercantile highway of trade from East to West, and *vice versa*. And as the ten tribes we know were about the region of Euphrates and Asia Minor, how feasible it was for some, even for Joseph or even other tribes, to become intermixed in this locality. This, I think, answers a very great question arising out of Isaiah ix, 1-6, in connection with Matthew ii and iv, first, that the Galileans were Benjamites and trading communities of the Northern Kingdom. We have sufficient faith in the prophecies to know that what is there stated most assuredly came to pass, so we are not surprised to read in Matthew iv, 12-17: "Now when Jesus had heard that John was cast into prison, He departed into Galilee; and leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

Therefore it is evident that in this region of Galilee there were at any rate some of the Israelitish kingdom, for Benjamin was not associated with Israel, but with Judah; and it is the Northern Israelites who are the subjects of this prophecy, for its fulfilment is in "Galilee of the nations," or Galilee of the nations to come to Abraham. Now seeing this, we can understand Isaiah ix, 1-6, pointing to Israel of the Northern Kingdom, attracted by trade through Tyre and Sidon into Galilee of the nations: we see them at Antioch, at Tarsus, in the churches of Asia, "Ye men of Israel," children of the stock of Abraham, "unto you is the Word of this salvation sent." Let us remember also Josephus tells us they were "beyond Euphrates." Isaiah xxiv, 14-15, says they were in the Isles of the West. "From the uttermost parts of the earth," they traded as Tarshish with Tyre and Sidon; thus making Syro-Phœnicia their emporium for trade. "They that go down to the sea in ships, that do their business in great waters," made Galilee of the nations their highway of commerce from Euphrates into Britain or Spain. "Thou hast multiplied the nation," as we say now, was their theme in Isaiah ix, 3; they joyed as in the time of harvest, their traffic was abundant. But what was the burthen of their theme? "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

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Wonderful, Counsellor, 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 justice and with judgment from henceforth even for ever. The zeal of the Lord of hosts will perform this. The Lord sent a word into Jacob, and it hath lighted upon ISRAEL; and all the people shall know, even Ephraim." The conflict, Isaiah ix, 4-5, is a spiritual one which prevails over the material, because it is kindled by enthusiasm. "This shall be with burning and fuel of fire." Search where you will it is in Britain the Gospel took root, *good ground* prepared before by Druid faith. It is here that we understand Our Lord's words in Mark ix, 1 and Luke ix, 27. The Kingdom of God came here with power, as it never did elsewhere, to remain and never to be overcome, even by the gates of hell. The Jews (Matthew xvi, 28) saw the Son of Man coming in His Kingdom when at Pentecost "3,000 were added" to Jesus Christ at the preaching of Peter; also "5,000 men," "and a great company of the priests": but they did not see His Kingdom, for that was given to another nation. (Matthew xxi, 43.) However, Israel sees it in power, as no other nation as yet has seen it; and there were some of the disciples standing around Him, when He spake those words, who saw it come into Britain.

Seek ye first the Kingdom of God, and His righteousness, peace and joy in the Holy Ghost. Do your best to bring in the Jews for whom also Jesus prayed, and together with them we should soon convince the world that God had them also in His plan when He sent His only begotten Son, and Israel My son and Ephraim My firstborn, as His Witnesses to this great Truth. (John iii, 16.)

CONGRESS ADDRESSES.

Mr. J. J. Morey said:

As I go about the country I meet with all sorts of questions. One great question which often comes to us is this. They say, "You are talking about a literal nation and a literal kingdom. We have always been taught to believe that the Kingdom of Christ and the Kingdom of God is spiritual." I wonder what they mean when they say that the Kingdom of God, the Kingdom of Heaven, the Kingdom of Christ is simply spiritual. It either means it is something up in the realm of spirit without a bodily expression, or something in the realm merely of thought; spirit without material. It is unthinkable. Think for a moment. We live in a beautiful world. Do you despise it, the scheme of material things, which God has created? I love the world; the world talks to me. It is a beautiful world, but it is material. Is it common? Is it to be despised? It is a means by which God is expressing Himself; He is talking to us through material things, and you can read the wisdom and the power and the character and the love and the beauty of God through material things. I almost said it is filled with spirit. It is God's world. Are you going to talk it down? Are you going to put it aside as something common and unworthy? You cannot. God is expressing Himself through His creation. But it is material. Now I know that the curse of sin has affected the world of nature; the curse of sin is upon it, and I can read of a day when that curse is going to be lifted from the world of nature, and the world is going to be purified and cleansed. Paul saw that, for he said that the world of nature groaneth and travaileth in pain until the manifestation of the Sons of God.

THE WORLD IS GOING TO SHARE IN THE REDEMPTION.

The world of nature is to come to its place in the Kingdom of the Lord Jesus Christ, and many things which have come into the material world through sin are going to be taken out of it, and it will be a more beautiful world still when Christ comes to reign on earth. Take your body. Do you despise it? Your body is a bit of the world. Your body is composed of the same elements as the grass and the air and the water; it is a bit of the world of nature, and when you have done with it it will go back to the realm to which it belongs. You would get on badly without it. You are a spirit; your body is filled with spirit. I am not talking to your bodies now; I am talking to something I cannot see, and my spirit is expressing itself through the material part of me, and your body is your means of expression. You cannot think without it. If something came along and annulled the power of your nervous system you would simply be unconscious. Your mind, your spirit, as you are at present constituted, cannot express itself without the material thing called your body. But are you going to despise it? It is God's way of giving you power to speak, to act, and to influence other people. Don't talk it down. You know very well, if you are wise, that you will keep it clean and healthy and strong, that your spirit may have a better tool with which to work, and your spirit can only act through your material body.

Again, look at this Bock,

THE WORD OF GOD.

This is a bundle of paper and ink, in a leather cover; that is the body, and behind it there is the thought and the Word of God, and this is its means of expression. There is something behind this which is almighty, and there is the Spirit of God behind the Word written. We call it the Bible, but the real unseen Word of God is behind it and through it. This is the material thing in which is written the Divine revelation. And that is how you have to look at the word Kingdom. There is, I believe, a day coming when there will be on earth a nation, a race, a kingdom filled with spirit, as your body is filled with spirit; your body kept filled with the Holy Spirit. Your body is to be the temple of the Holy Ghost. And there are some things God wants to express through a nation, through a kingdom, which He cannot express through an individual, and He is going to build a perfect society, a perfect community, a perfect national life, and the other nations of the world will see it, and they will say, "This is what we want, let us come in." But you cannot have it without an outward means of expression, which is a nation, a people, a race. It is not up there in the realm of spirit. God must give the spirit some means of expressing itself, and we shall then have a new body, a higher body, through which we may more ably express that higher form of life. But there must be an outward means of expression, and that is the Kingdom.

I want you to see that the story of the Bible is the story of

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God's method of building that human kingdom over which Christ is going to reign. This Book contains God's revelation to man. It is the story of the Adamic race, and then chiefly the story of Israel, and He introduces the people through Abraham. That race is a literal people, and along the line of that people He is going to develop this outward national life, and He is going to fill this people with the Spirit of God when Christ comes to reign. He gives that race a national law, touching their lives—their family life, their national life—in order that they may develop along the right lines of a perfect society which can be filled with the Spirit of God in the Kingdom age when Christ shall come. The whole Bible is the story of the Kingdom of Christ, the Kingdom of God on earth. When at Sinai God said to Israel at the foot of the mountain, "Ye shall be to Me a kingdom," I claim that that was the first instance in the Book where the Kingdom of Christ was referred to. It is the beginning of the ideal; we have not reached it yet. We are not truly the Kingdom of Christ until the elements come together. Now there are three elements in the Kingdom—the King; the Law; and the nation. I think we are the nation, and when the nation takes the King, and is prepared to obey him, and takes that Law, and is prepared to live up to it, and the King comes to the nation to administer the Law, you will have the completion of the idea of the Kingdom with which God started, and we are the Kingdom-nation, and He is working upon that nation, that is, the nation of Israel. The story of that nation is literal, and I cannot understand the term, a spiritual Kingdom. I can understand the thought of a Spirit-filled Kingdom, as I can understand the thought of a Spirit-filled man; and I believe that the Spirit-filled man is the model of the Spirit-filled Kingdom, and that is the one and only sense in which you can speak of it as a spiritual Kingdom. It is a literal, material Kingdom on the highest realm, with sin eliminated, perfectly obedient to its King, and controlled by the Spirit of God. I take it that is the story of Israel in the Bible as we have it to-day.

Another point. I think that one of the great questions in the minds of Christian people to-day ranges around

THE COMING OF THE LORD.

That is what we are all looking for. The great event that is coming is the Coming of Christ. We are drawing near to the Day when this Kingdom is to be realized. The King Himself is coming to administer His own law which He made and gave to His Israel, and it can never be perfectly administered until the King Who made it comes to sit upon the Throne. In connection with the Coming of Christ I am often asked what we believe about the Rapture of the Church and of the saints. I do not think I ever speak about the Second Coming without somebody coming to ask me about it. I think there is more confusion around that subject of the Rapture than anything in connection with Our Lord's Coming. There are teachers to-day, they are good Christian men whom we admire, and who are going about the country telling people that the Lord is going to take away His Church before the Tribulation. A lady came to me in a southern seaport town the other day, and she said to me at the end of the lecture quite emphatically, "Oh, but don't you know that Christ will take away His Church before the Tribulation?" "Are you sure?" I said. "Yes," she replied, "I have been taught it from my youth." "Now," I said, "There is no one wants to know the truth about that more than I do, and I am prepared to learn; here is my Bible. Will you show me the passage? Tell me where it is, and I will sit at your feet and listen." She fumbled over the leaves for a while. I said, "You are excited now, but go home and find it for me, and then come again to-night, and show me the passage." She came to the evening lecture, but she went out before it was over. She has attended every lecture in that town since, but she has never approached me again. You cannot find it; it is not in the Book. The Bible teaches me that the Lord will take away His Church when the first resurrection of the just takes place; and there is nothing to show that this is going to happen before the Tribulation. To begin with, the Tribulation began in August, 1914, and the Church has not gone yet. Does anybody say that that was not a Tribulation? God knows it was a Tribulation for thousands of homes in this land. What is the teaching of this Book? What is there here about the Rapture? Let me say that I think you are confusing the Tribulation with the great Day of God's wrath; they are two different things. The Tribulation is upon Israel; Jacob's trouble, when Israel may come to repentance, and come back to God. Read the prophet Joel. You do not get through the first chapter before you are in the last War; and the Book of Joel is about this age and this period. Joel sees Israel coming into the House of God. Joel sees the Tribulation, touching the homes of the people. He sees actual trial and difficulty and sorrow; it will take all this to arouse our people, and bring them to their knees. But he sees Israel come to her knees; then the Tribulation ends. That is Jacob's trouble; and after that is the period you can call Armageddon; Armageddon is not in the period of Jacob's trouble, and there will be international strife. But the great day when God is going to gather the nations to the great valley yonder is a special day which comes after the great Tribulation; and that is what you are going to be saved from, and I think that is plain enough. You remember when Israel was in Egypt the day came when they were going to be delivered. And they had to slay the lamb, and to dash the lintels and the door-posts with the blood of the lamb. I guess every head of those households made a great splash on the lintels and door-posts. He did not want his house to be missed. Then they went in and shut the door, and when the door was shut they ate the Passover lamb, and while the door was shut the avenging angel passed over, and the first-born of Egypt were slain. He says to us in the Isles, "Come, My people, enter thou into thy chamber, and shut thy doors about thee, and hide thyself as it were for a little moment until the indignation be overpast." It is the last phase before the deliverance of Israel. Israel is going to be delivered as a result of this great Tribulation, and you can see very well that any man, any family, who have not repented, are not going to be saved during that indignation. God is going to pour out His wrath upon the wicked, upon those who will not have this Kingdom, who will not have this Man to reign over them. And that is the period that you are going to be saved from. In every land where there are groups of people who have come into Israel by grace through Jesus Christ, the Door, they are going to be saved during that terrible day, as

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the people of Israel were when they retired behind the closed doors ; it is the day of indignation. You must not confuse the period of Jacob's trouble in which she is going to come to her senses with the day of God's wrath which comes afterwards. I suggest to you that you ought to think about that ; you have got the solution of more than one difficulty there. I want you to let me read a verse or two from two Psalms ; we have never yet reached the point in the world's history to which this Psalm directly applies. It is that day of God's wrath ; that day of indignation. We read it, and we sang it during the last War, but it did not precisely fit. " God is our refuge and strength ; a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." This is Israel in hiding from the indignation. There is the great earthquake. There is the mighty upheaval which will come. " Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Then farther down. " The heathen raged, the kingdoms were moved ; He uttered His voice, the earth melted." " He maketh wars to cease unto the end of the earth ; He breaketh the bow, and cutteth the spear in sunder ; He burneth the chariot in the fire." There is your last war, but it has not come yet. There is your total disarmament. Then the devil will be overthrown, and God and His Christ will make His enemies His footstool. " Be still, and know that I am God." This is Israel in hiding and in safety. We shall see this Psalm perfectly fulfilled when we see the wonderful deliverance which will come to us during that day of indignation.

Just another Psalm :

THE WELL-KNOWN NINETY-FIRST PSALM.

I have pictured Israel behind her closed doors in this land, and I think it must apply to any Christian people in any part of the world during that terrible time. God will have them under His wing in His secret place. " He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." " Thou shalt not be afraid for the terror by night ; nor for the arrow that flieth by day." There is the Armageddon. " There shall no evil befall thee." It is the great deliverance of Israel, and we shall see the meaning of it, and probably of other great messages, when we are saved during that terrible time of the Armageddon trouble. Now I think without a doubt the Rapture of the Church will take place before that day. The resurrection of the Church must take place after Britain's repentance, and then those who are accounted worthy will be caught up to meet Him in the air. And there is abundant proof that there will be millions of men and women, remaining human with the present human body, perfected, cleansed, made holy, down here in the human Kingdom of the Lord Jesus Christ. I have not time to give you all the evidence of that to-day. That is a picture, to my mind, and I think you will see that the Kingdom is not only an earthly, literal, material Kingdom which God began to build from Jerusalem along the line of Israel, but that He is going to cleanse it, and to purify it, and to use it to build a new world. And there will be those who will come into it by grace. And He will build His final Kingdom in the Millennium age.

There is very clear evidence that the Christian people of all the world

WILL LIVE IN THAT KINGDOM.

There are people all over the world who are looking for the Coming of the Lord. Some of them, surely, will be caught up to meet the Lord in the air. And when He returns His saints come with Him, and they will come back into the Kingdom to which they belong by the grace of God. And there will be on earth a great multitude of people who have not experienced the Rapture, but who are entitled to be in the Kingdom of Christ ; and wherever they are He is going to send out His messengers, and He is going to gather them, and they will come to live in the Kingdom to which they belong, for He Himself said : " They shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of God." This talk about a Kingdom which is just spiritual—it is impossible. We are told that the kingdoms of this world shall become the Kingdom of Our Lord and of His Christ. But you cannot have the Kingdom without the King. That is the trouble with certain people to-day—they want the Kingdom without the King. He took it away from the Jews because they rejected the King. Some of them will want the Kingdom without the King. We have to preach to them the Gospel of Jesus Christ the Saviour, and when they will take the King they can come into the Kingdom.

Major Richard Rigg, O.B.E., J.P. (as Chairman), said :

My mind harks back to-night to some twenty or twenty-five years ago, when on the public platforms of this country I listened with rapt attention to the voice of Mr. Herbert Garrison, who called us to a proper recognition of our duties and responsibilities as Imperial citizens.

I have ever been a firm believer in the British Empire, looking upon it as the symbol of freedom, as the friend of the oppressed. Mr. Garrison had a marked effect on my life in stimulating that Imperial factor, but to-day, as one who has always felt there was a closer association between religion and patriotism, I go forward with a more fervid patriotism than ever since I embraced the teaching of British-Israel Truth. I hold firmly to the view that the British Empire is indestructible ; that the British Empire can never fall because of the promises of God.

THE BRITISH EMPIRE IS ISRAEL.

As I look around, I see on every hand evidence which substantiates up to the hilt the fact that the British are God's chosen people, Israel. We have been elected by God for the purpose of blessing the world. When I take up the Book of the prophet Jeremiah, and look at the 36th verse of the 31st chapter, I see there that we are never to cease from being a nation before God for ever. I turn again to the second Book of Samuel. What do I find recorded there ? That the British, as Israel, are never to be moved from their position. Hard by here, in our national Valhalla, Westminster Abbey, we have the precious and priceless heirloom of the Stone of Israel, which our forefather Jacob set up for a pillar. His son

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Joseph was made the shepherd or guardian of that precious Stone. I see in our British Royal House the descendants of King David of Israel.

As I look at the symbol of my nation, as an Englishman I see St. George of England symbolizes Michael, Israel's saviour from the dragon.

What more conclusive testimony have we than the promise made to our forefather Abraham, that we should possess the gates of the world, which verily we do to-day—Cyprus, Malta, Gibraltar, etc.? We are in very sooth a seafaring nation, whose business is done in many waters, as it was foretold of Israel in the latter days. British ships are the ships of Tarshish, and our sailors are known as Jack Tars. The emblem of Ephraim was a bull, the Hebrew *Engl*; hence we have Engl-land, or England. Brit-ish in Hebrew means Covenant Man. As I look upon our Royal Standard, I see there the lion and the unicorn that Balaam ascribed to Israel in the latter days, and also the Harp of David. The ensign of King George V is a lion, which always belonged to the tribe of Judah.

Slowly and surely we see the promises made to our fathers being

FULFILLED IN THIS OUR LAND.

Do we not see how splendidly favoured we have been as a nation? The first kingdom to receive Our Lord's teaching was Britain. The British accepted the New Covenant very shortly after the Resurrection of Christ, for we are told that in A.D. 35 the Gospel was preached here by Joseph of Arimathea.

The Bible is the inspired Word of God, from Genesis to Revelation. The call comes to us to-day, never more urgent, for loyalty to God, the Bible, King, Country and Empire.

We are faced to-day with very great dangers as a nation. Carry your minds back to the Great War. Then we were faced primarily with menaces of a material kind. To-day the dangers which face us are not merely material; they are largely of a spiritual nature, and spiritual declension must involve material disaster for this people.

I look around and see on every hand a mad rush for pleasure and amusement. Witness the wilful desecration of God's Day; and I see selfishness naked and unashamed. I see the growth, to my keen regret and great anxiety, of the Communistic peril, and the desire for Red Republicanism: and I see more than ever to-day the pressing need for a religious revival in this country, and for a deepening of the spiritual life of our people. I see to-day that the nation must be called to prayer, and that that prayer must be followed by service, and I realize that in British-Israel Truth you have the solution for practically every present economic and political problem which faces our land to-day. Many of us have seen from our own personal experience the veritable transformation which has taken place in the lives of individuals through British-Israel Truth. What British-Israel Truth has done for individuals it can also do for nations. Make no mistake about it.

WE ARE FIGHTING IN A WINNING CAUSE

in this matter. I have seen the remarkable progress which our Movement has made. It is a glorious thing when you think of it.

Let us stand firm in our faith.

On December 8th, 1917, Palestine passed under the ægis of the British Empire, and that brings nearer Ezekiel's glorious revival, of Israel's coming home, and brings us nearer to the time when Our Lord Himself will return and reign on Israel's Throne.

Let us go forward, as true British-Israelites, firm in our faith. We are doing a wonderful work, and slowly, yet surely, our Gospel spreads abroad. The atheist will be confounded; we shall find throughout the length and breadth of our land the Bible being treasured and being read. We shall realize we are chosen, especially as messengers for the purpose of blessing the world. Our Cause rests on the bedrock of Holy Writ. As I am convinced of the soundness of British-Israel Truth, so I am convinced of the ultimate destiny of our Race.

THE PLACE OF JESUS IN BRITISH-ISRAEL TEACHING.

The Rev. Joseph Gay, A.T.S., said:

"The place of Jesus in British-Israel Teaching." That is my subject, and the reason for presenting such a subject for your consideration lies in the fact that there are not a few earnest Christian people who are let and hindered in the acceptance of our great Truth by the feeling that, in the glorification of a race, and the advancement of a nation, Christ is obscured, or relegated to a secondary position. After you have presented the case for identity, and marshalled your facts, mainly from the Word of God, these very admirable people will turn to you with a remark something after this fashion: "Well, it is all very interesting, and may be true, but where does Christ come in?" Now it shall be my purpose this evening to show you that Our Lord occupies in British-Israel teaching a more prominent position, if that can be, than in any other school of religious thought and opinion.

He is to us the Alpha and the Omega, the beginning and the ending, the first and the last. He is Omega while He is Alpha; the ending while He is the beginning; the last while He is the first. That is to say, there is no point in time when He is not. "In the beginning was the Word, and the Word was with God, and the Word was God." That is Alpha. "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." That is Omega. Realizing the fact of the eternal, "Now," in Christ Jesus Our Lord, we can understand the striking phrase relative to His rule among the unwilling nations of the earth at His reappearing. "And all that dwell upon the earth shall worship Him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Rev. xiii, 8.) "Your father Abraham rejoiced to see My day: and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." (St. John viii, 56-58.) Here then is

THE GREAT POINT OF AGREEMENT

as far as the vast majority of Christendom is concerned. "From everlasting to everlasting Thou art God." The Deity of

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Christ, and all that it stands for in the Virgin Birth, the Atonement, His Kingly Priesthood after the Order of Melchizedek, His Redeemership in Israel, and His Saviourhood in the world, rests in the eternity of His personality; through all time. This eternity is not a link in the chain, it is the chain itself; it is not a strand in the cable, it is the whole cable from beginning to end. A straight line lies between any two given points. If the points are not, the line ceases to be.

There never was a point in time,
When Thou, Our Lord, Our Saviour, Friend,
Was not in earth, or heaven, or hell.

"Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there." (Ps. cxxxix, 7-12.)

Having established this indisputable fact, let me now endeavour to show you how British-Israel Truth builds itself up upon it as upon an eternal foundation of impregnable rock.

"Jesus Christ is the same yesterday and to-day, yea, and for ever." (Heb. xiii, 8.) (R.V.) If this be true, and if the Old Testament be the revelation of God to men, then we must expect to find Him in it, at once its source and its consummation, its inspiration and its ordination. If, as we assert, and surely nothing can be more obvious, the Old Testament is occupied with the life-story of Israel, then in that life-story Christ must appear, *ipso facto*, "the beginning and the ending, the first and the last."

The Divine Objective.

Let me then focus your thought upon the Divine objective. "A lamb slain from the foundation of the world." "Thou shalt call His name Jesus: for He shall save His people from their sins." (Matt. i, 21.) Paradise regained, that is the Divine objective.

Now take your point in history. For our present purpose we need go no further back than our father Abraham, called from Haran by the Word of the Lord. Why? That in him and through him a Divine seed might be created by the same Word of the Lord. The purpose of the creation of Isaac is soon revealed. "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." (Gen. xxii, 2.) (R.V.)

Why this test? Is not the answer clear? Is not the purpose obvious? God had created a human seed in whom and through whom, in the fullness of the time, *His* only begotten Son should offer Himself a sin-offering. This word may be spoken of Isaac, as of Isaac's so illustrious son, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isaiah liii, 7.)

There you have, stated in terms not to be questioned, the Atonement of Christ. Without Christ, therefore, this incident, to which British-Israel believers attach supreme importance, becomes meaningless. That seed, created in Isaac for sacrificial purposes in the centuries which were yet to be, through all the travel of those centuries, passes on in the Israel nation.

Israel nation; so then that sacrificial element persists, and so persists that it is as if the whole Israel race were that day, by our father Abraham, placed upon the altar of sacrifice. But if Christ be not, my brethren, then Israel is not in this sacrificial sense. And if Israel be not sacrificial, then it were utterly vain to prove her to be anything else. "I am Alpha and Omega, the beginning and the ending, the first and the last."

An Outstanding Personality.

I have often pointed out to you a person running through the Old Testament from Genesis to Malachi who can be none other than Christ Our Lord. Let me bring Him before you once more as He reveals Himself in Israel.

First to Abraham. As a man the Lord appears. (Gen. xviii.) "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" (Gen. xviii, 17-18.) Christ takes Abraham into His confidence because he is to become a great and mighty nation: because in him, through that great and mighty nation, all peoples who dwell upon the face of the earth shall be blessed. You see Christ becomes thus early the author and finisher of our faith. He reveals Himself not only as the controller of Israel's destiny, but the destiny of all the nations of the world. He is, therefore, centrifugal and centripetal.

In close association with the tent of the Tabernacle, or the tent of meeting, we have these words:—"And the Lord spake unto Moses face to face, as a man speaketh unto his friend." (Ex. xxxiii, 11.) Yet in the selfsame chapter we read:—"And He said, Thou canst not see My face; for man shall not see Me and live." (Ex. xxxiii, 20.) (R.V.)

Who then is the Lord, to whom Moses talks face to face as a friend talketh with a friend, if it be not Christ? And who is the Lord Whose face mortal man cannot behold and live if it be not Jehovah, the Father? "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." (St. John i, 18.) The tent of meeting was not only Israel's religious centre, but also her civic centre. Does not governmental authority in Israel centre around the tent of meeting? If the Lord, with whom Moses spake face to face as a friend talketh with a friend, be as I hold, Christ, then again, as in Abraham, so in Moses, Christ is the Controller of Israel's destiny. With what wonderful pathos the writer to the Hebrews lingers over the symbolism of the Tabernacle in order to show that Christ is its life, and light, and spiritual reality. "I am Alpha and Omega, the beginning and the ending, the first and the last."

Once more, in the life-story of Israel this Man, the Lord from Heaven, appears. It is the familiar scene before the walls of Jericho when He announces Himself as "The Captain of the hosts of the Lord." Henceforth Joshua knows himself as second in command; the Commander-in-chief is none other than the Lord from Heaven. Again the Controller of Israel's destiny.

Now let me ask you to turn to the prophets, there to see one outstanding person, the suffering servant of Jehovah. Who is this suffering servant? Some have suggested the prophet himself. Not so, for no prophet could fulfil the rôle

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of this suffering servant of God. Isaiah writes of Him in wonderful detail. Who can read the 53rd chapter without deep emotion; or the 63rd chapter without joy in his heart and song in his mouth? What thinkest thou of this, my friend? "For unto us a child is born, unto us a son is given," etc. (Isa. ix, 6-7.)

"Unto us." The Church? No! Israel, the whole House of Israel. Jeremiah writes:—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and He shall reign as king . . . and this is His name whereby He shall be called,

THE LORD OUR RIGHTEOUSNESS."

(Jer. xxiii, 5-8, R.V.) Whether in Abraham, or in Moses, or in Joshua, or in the Prophets, He is always the Controller of Israel's destiny, the Captain of her salvation, the Redeemer of Israel, and the Saviour of the world. With all this I am perfectly sure every right-thinking Christian will agree. This is British-Israel teaching as far as the Bible is concerned. We give to Christ first place always and every time.

Where then is the point of departure? Why are we assailed as perverters of the Word of God? Because we venture to assert that the British or Celto-Saxon race to-day passes on the traditions of Israel and is the temporal Kingdom of God upon the earth. Let the place of Christ in the life-story of Britain testify to the Truth of our distinctive teaching. In no other race under Heaven has Christ glorified Himself as in this Anglo-Celto-Saxon race.

The story of Christianity outside the New Testament is so closely associated with the life-story of Britain that they become almost one and the same. If our ancient chronicles lie not within a decade after the Resurrection of Our Lord the first Christian Church was built in these Islands. The history of the English Bible is sufficient in itself to convince the unbiased mind that in our nation, as in ancient Israel, Jesus Christ is the Alpha and the Omega, the beginning and the ending, the first and the last. It is not too much to say that if it had not been for the English-speaking peoples, in which Our Lord has seen fit to glorify Himself, the Christian religion would, ere this, have passed away. Who brought Christianity to these shores? The Roman Catholic Church? Nay! Let the old Lucien Church of St. Peter's on Cornhill, and the old Lucien Church in the grounds of Dover Castle, which can be visited by any of you, bear testimony to the fact that 400 years before St. Augustin, the apostle sent by Pope Gregory the Great, landed in these Isles, Christ was glorified among our people. Just as one person, principally, brought Christianity into Asia Minor, namely, the Apostle Paul; so one person, principally, brought Christianity to these shores, namely, Joseph of Arimathea.

Did not the great and glorious work of the Reformation, whereby our holy religion was rescued from the strangling grip of Roman Catholicism, and which swept through Europe like a living flame, begin in Germany? Nay! We would not belittle Luther's work, nor subtract from the glory of that solitary monk who, single-handed, shook the world of his day. But that movement did not begin with Luther. It began with John Wyclif, who is rightly called "the morning star of the Reformation." Was it not three young men of Cambridge University who took that translation into Germany and began that Bible revival which lay at the foundation of all which Luther was subsequently able to do? Are we claiming too much when we assert, in the light of authentic history, that, with the advent of Queen Elizabeth, the Bible which holds forth Christ crucified to a perishing world passed for ever from the power of those who would destroy it and became the permanent possession of our people and, through our people, the permanent possession of all peoples? Whence comes America? From out the Book, for was it not our fathers who left these shores on September 6th, 1620, in the *Mayflower*, because they were determined to worship their God according to the dictates of their conscience, who, in the little cabin of the *Mayflower*, laid down the American constitution on the Israel foundation, upon which simple constitution Alexander Hamilton built up the constitution which governs that great people unto this day?

Whence comes modern Britain? From precisely the same source, since Oliver Cromwell laid deep the foundations of our constitution in the Israel nation according to the Word of the Lord; and Pitt, the elder, one hundred years afterwards, built up our present constitution upon that sure foundation. Hence our possession of the Common Law of Israel.

The selfsame personality, so strikingly outstanding in the Israel nation of the Bible, is the selfsame personality who outstands in the life-story of Great Britain. Can anyone acquainted with the life-story of both nations doubt that for a single moment?

The pioneers of the world have been, especially with regard to our Holy Religion, overwhelmingly British. Dr. Morrison in China, Dr. Carey in India, Dr. Livingstone in Africa, may alone suffice as proof of this fact.

Christ was to these men the "Alpha and the Omega, the beginning and the ending, the first and the last." Yes! and to hundreds more who followed in their train. Let the conclusion of the matter grip your mind, your soul, your heart. Since He, who was Alpha and Omega in ancient Israel, is Alpha and Omega in modern Britain, the one is the other by the same Divine Personality.

Let no man say henceforth that British-Israel obscures the Christ or relegates Him to a secondary position. If there be one Christian person more than another who can exclaim with the heart of him, and the soul of him, and the mind of him, "God forbid that I should glory, save in the Cross of Our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," that Christian man is a British-Israel believer. But why glory in the Cross of Christ? Because it focuses in itself the redemptive purposes of God in Israel from the foundation of the world.

The Rev. W. Pascoe Goard said:

In giving my contribution to the one story that we have all been telling this week, I shall call attention, first, to the testimony of Our Lord Jesus Christ concerning the Comforter, the Holy Ghost; and, secondly, to the testimony of the Holy Ghost concerning Our Lord Jesus Christ and His Return again.

I am only going to give you an indication; you may find for

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yourselves all these wonderful things in this most wonderful Book.

It delights me on occasion to sit down there in this Hall and hear Dr. Dinsdale Young say, "Let us read from the infallible Word of God."

We know the value of testimony as a source of knowledge, and we are able to say, I know, not simply because I have experience, but because I have been brought into touch with those who also have experienced and have given their testimony to me. That is knowledge, knowledge acquired by direct testimony. That is the type of knowledge on which the administration of justice in our courts, which are superior among the courts of the world, is carried forward. The Judge will not condemn a criminal until he knows him to be a murderer, and his only means of knowing that is upon the testimony of eye-witnesses. The jury know nothing of the crime, but they will not give a verdict until their knowledge is assured; and that knowledge is obtained by testimony. It is only in the ranks of the arm-chair scholars, who are in very deed withdrawn from the ordinary affairs of the world and of men, that you will find the repudiation of testimony. It is not practical; it is not scientific. By the grace of God, we understand the value of testimony; and we take knowledge from it as a source of knowledge.

With regard to Our Lord Jesus Christ's testimony concerning Himself: I ask you to turn with me to the 14th of St. John's Gospel, and the following chapters. This is what He said. In view of the disturbed conditions among which His people would find themselves,

"LET NOT YOUR HEARTS BE TROUBLED."

He now begins to build the structure of their faith with regard to God.

"YE BELIEVE IN GOD."

We sing with such impressiveness from Sabbath to Sabbath· "Holy, Holy, Holy, is Jehovah, God Almighty." Wonderful words! But what do they mean? Pure and sinless? No. That question never arose in connection with God Almighty. Sin cannot come near His Person; that goes without saying. What is it then? What is the other meaning of that term Holy? "Set apart; set apart; set apart is Jehovah, God Almighty." Set apart to what? *To the administration of the affairs of His Kingdom.*

In His Jehovah manifestation He knows no other interest. Therefore, why should we worry? Why should we be troubled? "Ye believe in God." He is absolutely devoted to the administration of the affairs of His Universe—and of His Kingdom in the earth—in His Elohim manifestation. But *Jehovah is God and King in Israel.*

To illustrate great things, infinite things, by small things in comparison: Our Gracious Sovereign is King of Great Britain and all the Overseas Dominions—a widely extended interest. But he is the father in his own family circle. So God, as Elohim, is the Creator of the Universe; but as Jehovah He is King of His people Israel.

We are in trouble domestically as a nation—I do not like the word "tribulation" in connection with it—we are in trouble—why? Because we are foolish; utterly foolish. Let me give you a picture of something we passed through the other day, and although we have known that kind of thing for a long time, it impressed us this year as never before. Travelling at the rate of forty miles an hour, all day long; and then the curtains were drawn and we lay down and slept a fairly long night, and awoke again. FORTY MILES AN HOUR for a full day and night, speeding through one field of wheat that God had provided to feed His Israel in the Canadian Provinces of Alberta, Saskatchewan and Manitoba—only one field in the great Empire. East London might be living in plenty if transplanted to where food grows. God said, "March forward"; and that was a physical march forward. East London, and everywhere else says, "No, we will stay at home."

Bring the people, and the provisions which God has made for them, together, and there would be no hunger. "Thou hast prepared a table before me." Where? *Not in East London.* I tell you, friends, God will send you marching out of these overgrown cities, as surely as He sent Israel marching out from the Land of Egypt. Crossing the Atlantic the late Sir William Glynn-Jones, M.P., said to me, "Mr. Goard, do you know that human government has become too great a task for human wisdom?" After we had talked a little about that, I said, "*Sir William, are you not telling me that the time has arrived when Jesus Christ must come and bring Divine wisdom to bear upon the problem of human government?*" He looked over the tumbling waters of the North Atlantic for a while, and then he said, "As a boy I used to believe in the Coming again of the Lord Jesus from, for instance, the standpoint of the Plymouth Brethren." "Yes," I said, "right as far as you went. Your thought was that He would come and *take His people out of the world* to meet Him. That is true; but that is not all. I find that "He is seated at the right hand of power, from henceforth expecting until His enemies become His footstool." I find that "He shall sit upon the throne of His Father David and shall rule over the House of Jacob for ever, and of His Kingdom there shall be no end."

God is now *shaking us out of impossible conditions,* in order to bring us out "into a large place"; as He has said again and again, "*to the end that there be no poor among you.*" We are on the up-grade. Think of that wonderful golden harvest over there; 550 millions of bushels of wheat! God has provided that with the help of a handful of men. And in that wonderful country of Canada there are less than ten millions to eat it. Are we going to wake up to a sense of our folly? There the pillar of fire and the pillar of cloud by day and by night is leading outward. We are as an Empire endowed with all the wealth that He has designed for His Israel, but we have not yet learned how to use it to the best advantage; not even to advantage.

Now for the second course in the structure of our faith: "Let not your hearts be troubled . . . *believe also in Me.*" We have not time to deal fully with this here. We will return to it later.

The third course is as follows:

"In My Father's house are many mansions." The after-death future is all right.

This also we must leave for the present.

THE HOLY GHOST.

But now He said this to His disciples, and it was a strange thing for Him to say:—

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"IT IS EXPEDIENT FOR YOU THAT I GO AWAY."

Now, my brother ministers, think of that. Think of the Lord telling poor, sinful men that it is expedient that He should separate Himself from them. There is a word going out among my brethren, "I do not believe in the Second Coming. I believe that Jesus is here now."

IN THIS SENSE

Jesus said differently. There is a sense wherein, in His Omniscience, He declares, "Wheresoever two or three are gathered together in My Name, there am I in the midst of them." And wherever one walks along in the pathway of life, closer than brother He walks with us. But that is not it.

"It is expedient for you that I go away." Why? *His mission as Saviour is finished; we are not yet ready for Him to take up His ministry as King.* "If I go not away, the Comforter will not come unto you, but if I go away, I will send Him unto you. And when He is come

HE WILL CONVINCE THE WORLD OF SIN, AND OF RIGHTEOUSNESS, AND OF JUDGMENT."

It is expedient for us that He go away that the Comforter may come and teach us the lessons necessary to prepare us to stand before Him at His Second Coming.

What was the Holy Ghost to convince the world of? Of sin, of righteousness, and of judgment. Jesus must go that there might be an opportunity for the Holy Ghost to teach those lessons. What have you here? The whole scheme of Divine jurisprudence administered in the supreme court of eternal righteousness.

"Of sin, because they believe not on Me." God help us this day in Israel! Even ordained ministers of the Word are proclaiming, "I do not believe in Jesus Christ as God, the Son." "I do not believe in Him as the vicarious Sacrifice that takes away the sin of the world."

"Of sin, because they believe not on Me." So great is this sin of unbelief that it absorbs all other forms of sin, and stands alone.

"Of righteousness, because I go to My Father, and ye see Me no more." How does that produce righteousness? The wonderful Epistle to the Hebrews tells us that He entered into Heaven itself with His own blood "once offered." Is someone telling you that there is no sin, and that, therefore, there need not be an atonement? It is not the voice of the Holy Ghost. Is someone telling you that the love and the mercy and the kindness of the Father is all-sufficient, and that the Atonement is not needed? The Father, speaking of Himself, says: "Who will by no means clear the guilty." Oh, what a system of fact is here, the whole system of Divine jurisprudence. My brethren of the ministry, and you of this British-Israel way of thinking, let me say that it is only lack of knowledge of the whole system of universal moral law that could enable anyone to say there is no sin, and that, therefore, no atonement is needed.

"He shall reprove the world of sin and of righteousness, because I go to the Father."

"It is expedient for you that I go away." Then He came as Saviour, born of a woman, born under the law, born under authority, suffering even to the death: When He comes again He comes in the glory of His Father, with all the holy angels, clothed with authority; *for the administration of judgment.*

So we must be made ready.

The Holy Ghost has been teaching these lessons for nineteen hundred years. In the 3rd chapter of the Acts of the Apostles, the Holy Ghost in turn, at the commencement of His ministry, at the Pentecostal period, cries to 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 restitution of all things." Jesus said, "I will send the Comforter"; and the Comforter points to the completion of His task, and the restoration of all things in His Israel and then the Coming again of Jesus Christ Our Lord. Oh, the wonderful progress! The Holy Ghost, the Comforter, "shall take of the things of God, and shall show them unto you." He has been doing that through the ages. There come to us questions regarding voices from beyond the veil, with specific names of angels, and names of departed persons. *These are not the appointed messengers.* There are LIVING MEN gathering in the rooms in this city to-day whose life is devoted to *producing upon the minds of receptive men and women impressions* that those who receive such impressions believe they are coming from the other side. Why ask us to put our trust in such things when *God has given to you and me the Holy Ghost to guide us into all truth; and to take of the things of God, and to reveal them unto us.* Seeing that we can go into our closet and with the Word of God before us ask for that voice of God to instruct us—and thank God, you and I can do that—we will accept no other voice. "He shall guide you into all truth." The wonder of it; the glory of it; that the voice of the Holy Spirit should speak in our heart through the Divine Word, and give to us Divine revelation. "No man can say that Jesus is Lord but by the Holy Ghost." Thank God, we can say that.

For nineteen hundred years the Holy Ghost has been busy through the agency of the Church, and other agencies, convincing the world of sin, of righteousness, and of judgment. Now men are enquiring, and are preparing to restore "all things spoken of God by the mouth of all the holy prophets since the world began."

As soon as that restitution is come, "He shall send Jesus Christ." This is as sure as the sunrise to-morrow. We have a task ahead. Sir William Glynn-Jones, who represented one of the London constituencies, said to me in the last conversation we ever had, "Human government has become too great a task for human reason." That is true. He never came back home again; God called him to Himself over yonder in the city of Vancouver. And when I came next on the boat his devoted daughter was bringing the body of her father home to lay him to rest.

Let us work and pray for the restoration of the Divine law, and then will be the Coming of the Lord Jesus Christ. Whether in the body as it is now, or in the body resurrected, we shall as assuredly see Him, and shall join in the procession of those who follow Him, as that the seasons in their course will continue from this day on.

Jesus said, "I will send the Comforter." The first message of the Comforter was "God shall send Jesus Christ."

The first promise was fulfilled when the Comforter came.

The second will soon be fulfilled when Jesus shall come again.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

ALL our hearts go out in love and affection to our beloved King and Queen, and Members of the Royal Family, on account of the illness of the King, and we have prayed earnestly for His Majesty's complete restoration to health and strength, and we continue to pray.

Major Knowles, our President, and Mrs. Knowles have called at Buckingham Palace. The Secretary-General has written to the Queen, respectfully tendering the sympathy of members of the Federation. Their Majesties know that they have no more affectionately loyal and devoted subjects than the supporters of the British-Israel Movement.

We follow the bulletins with anxiety, but with hope, and we rejoice at every reassuring sentence therein.

* * *

Two interesting addresses were given at H.Q. last week by the Revs. P. Husband Davies and Gregory Bestall. This week the speakers were Mr. Daniel Farmer, Mr. W. J. Pilcher, and others. The ordinary meetings are suspended for next week in view of the Annual Sale of Work and Social Gatherings, as announced in our advertising columns.

* * *

The Women's Auxiliary are much encouraged by, and grateful for, the excellent response to their appeal for gifts of articles and donations. Intending patrons of the Sale, etc., will find a good and varied collection of useful things, and it is hoped a large number will take the opportunity to secure Christmas presents. The Oriental goods will prove an attraction. Mr. Gresham Copeland is again most kindly sending a splendid gift of China ware, etc. To him and to every donor we offer our very best thanks. Teas are to be served in the Library at sixpence. Everything will be done for the comfort and enjoyment of visitors by our devoted band of ladies. The proceeds from both Sales and Teas go to the funds of the B.-I.-W.F. without any deduction whatever.

* * *

The Rev. Pascoe Goard delivered two addresses at Worthing on November 14th, of which the local paper gives about a column of a report. The Rev. Canon C. J. Hollis, M.A., presided, supported by the Rev. E. Streete.

* * *

The Eleventh Anniversary of the Deliverance of the Holy City will be celebrated in the beautiful Town Hall, Birmingham, on Monday evening, December 10th, at 7.45, when a large gathering is anticipated. The Rev. Pascoe Goard and Mr. Herbert Garrison are to be the speakers. "Jerusalem in Prophecy and in History" will be described and illustrated by a very fine series of photographic and hand-painted lantern pictures. Our friends in the Midland Area are invited to give all possible assistance in organizing publicity to the Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham. Tickets are now on sale at Messrs. Priestley's, Colmore Row. Reserved seats, 3s. and 2s.; unreserved, 1s. All proceeds are for B.-I. work.

* * *

There is a good demand for tickets for the Celebration at the Church House, Westminster, on December 11th, at 8 p.m. We would again call attention to the fact that tickets cannot be sold at the doors on that occasion. They *must* be secured in advance at our Headquarters—6, Buckingham Gate, S.W.1.

* * *

The Bible class for women will meet to-day (Saturday), at 3 p.m. The Bible class for men meets on Tuesdays, at 7.15 p.m.

* * *

We shall be glad if all B.-I. believers in Perthshire, N.B., will kindly communicate with us with a view to meetings in Perth.

* * *

The Rev. Pascoe Goard is addressing several meetings in the North this week. On Sunday he was at Harrogate, Monday and Tuesday at Bradford, Wednesday at Halifax, Thursday, Friday and Saturday at the Nether Chapel, Norfolk Street, Sheffield, at 3 and 7.30, assisted by the Rev. R. G. F. Waddington, M.A. On Sunday (to-morrow) Mr. Goard preaches again at Harrogate, in the Royal Hall, at 3 and 8.30.

* * *

A great audience assembled on October 3rd to hear an address by Mr. Aubrey Bond, Barrister, who spoke for our Toronto East Branch.

* * *

The Rev. Maxwell Carnson, our Missioner in South Africa, is carrying on a great work, and meeting with much encouragement.

* * *

A series of six successful meetings in the Masonic Hall, St. Leonards, took place last week; all were addressed by the Rev. Pascoe Goard, and four by Mr. Garrison, who deputized for Professor Odlum, who had been announced to speak before he was called back to Canada. Colonel Gosset, Canon Sidney Savage, Mr. Holbrook and the Secretary-General respectively presided. The utmost interest was manifested and a high spiritual tone was reached. A large number attended every meeting. After the closing gathering, a minister thanked Mr. Goard for having brought back to him the faith he had lost.

* * *

The Rev. R. G. F. Waddington, M.A., is doing most useful work in the North by his visits and addresses in various centres, and he has invited a number of the clergy to meet the Rev. Pascoe Goard in Bradford.

* * *

On November 15th the Dover Branch thoroughly enjoyed the lectures given by Rev. T. H. Whitehouse. The evening subject was "The Kingdom Conflict through the Ages, and its approaching Crisis." The chair was occupied by Lieut.-Colonel Smythe, supported by Rev. Hugh Simeon.

* * *

Our Barking Branch was visited on November 16th by the Rev. Stuart-Fox, who gave a very interesting address on "Signs of the Times." Mr. L. W. Nock took the chair. A weekly prayer meeting in connection with this Branch has been started.

* * *

"The Place of British-Israel in the Universal Plan of God" is to be the subject at the next study circle meeting of the Watford Branch, to be held at 20, St. Albans Road on December 14th, at 7.45.

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Mrs. Hamilton Short will be glad to hear from any ladies willing to help the Sale of Work by making up cushion covers, etc., from materials supplied to them. Will those ladies able to help in this way please communicate at once with Mrs. Hamilton Short at 11, Motcomb Street, Berkeley Square, S.W.1?

* * *

With the commencement of the Fall activities and signs are appearing everywhere of great progress in Canada. News is reaching us of great activities in British Columbia and the Western Provinces. It is hoped that in the near future the Maritime Provinces will be organized. Mr. Howard Rand, the Commissioner for the U.S.A., is helping in this work. It is expected that many new Branches will be formed soon in Ontario. Every indication points to a year of remarkable growth, and the Spring, when the first nation-wide Conference of the British-Israel Federation of Canada is held, should see the Federation well established.

* * *

The Rev. Joseph Gay, A.T.S., our South Wales Commissioner, lectured at Pembroke Dock on November 12th; at Tenby, November 14th and 15th. The meetings were well attended and deep interest was awakened. Mr. Gay will pay another visit later on, when he will introduce British-Israel Truth to new towns and districts. He had planned to visit St. Florence on the Friday evening, but the terrific gale, which caused much damage, made it impossible for him to hold the meeting. Mr. Gay lectured at the Y.M.C.A., Neath, on November 19th, when there was a good attendance. Mr. Frederick Thomas has been working in this district for a number of years, and doubtless the interest evinced at this meeting was largely due to his untiring efforts.

The Cardiff Branch gave Mr. Gay a warm welcome to their meeting on November 20th, when he gave an address which was much appreciated. This Branch is steadily growing.

* * *

The Rev. R. G. F. Waddington, M.A., gave an excellent address on "God's Covenants" on November 20th, in the Literary Society's Lecture Hall, Sunderland, to an appreciative and attentive audience. Mr. John H. Tench presided.

Owing to the Bradford Diocesan Synod meetings, Mr. Waddington was unable to visit Stockton on November 21st. His place was taken by Mr. Tench, who spoke on "The Four Gospels." Mr. H. F. Joselyne presided.

* * *

On November 22nd Mr. Tench gave an inspiring address on "The Gates of Empire," at the Lecture Hall, Trinity Presbyterian Church, Middlesbrough. The chief elder, Mr. John H. Burn, presided. The Pastor took the opening prayer, and gave the Benediction. With the aid of a splendid chart, the lecturer demonstrated to the audience that the Old Testament prophecies were literally fulfilled in the British Empire, both historically and geographically.

* * *

A very successful address was given on November 15th at the Alexandra Hall, Bedford, by the Rev. A. C. Cooke, who spoke on "The Chosen Race." He pointed out that all through the Old Testament it was apparent that Almighty God *had* chosen one Race—Israel—to be a peculiar people, set apart by Him.

Those who criticize British-Israel teaching on the ground that it was wrong to think that God would specially set apart any one nation should be made to realize they were criticizing God's own clearly stated plans. The lecturer quoted "You only have I known of all the families of the earth" as being quite uncontroversial, with many other texts of a similar character.

* * *

Owing to the generosity of an anonymous donor, who has promised the rent for a year, a Reading Room and Library has been opened for our Bedford Branch. Many members have responded to the appeal for gifts of furniture. It is hoped that many residents of Bedford will use the rooms and study the literature.

* * *

We are glad to hear that our beloved friend, the Rev. Commander Roberts, is very comfortable in his new home at Teignmouth, where, as ever, he is active in our great Cause. He is conducting a largely-attended Bible Class in the Temperance Hall. He desires us to announce that "Israel's Scripture and Prayer Union" cards for 1929 are now ready; also leaflets to accompany them. Members are invited to send 6d. for these cards and leaflets to the Commander's new address: "Madeley," Upper Hermosa Road, Teignmouth. We are glad to say that 362 new members have joined during this year.

* * *

The late Archbishop Benson once called the attention of the clergy to the danger of forgetting "that every age does and ought to shed new light on truth. To refuse to admit such light and its inherent warmth is to forfeit the power of seeing things as they are, and to lose the vigour of growth. It is, in fact, to limit ourselves to a conventional use of hard formulas."

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 195, Lavender Hill, Tuesday, 4th, at 8. Miss Hamilton Hunter.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 6th, at 7.30. Mr. R. V. F. Taylor.
BRIGHTON, Athenæum Hall, Friday, 7th. Mr. J. J. Morey.
BURTON-ON-TRENT, Masonic Hall, Union St., Thursday, 6th, at 7.30. Rev. T. H. Whitehouse.
CROUCH HILL, Jubilee Hall, Hanley Road, Thursday, 6th, at 8.
DARLINGTON, Mechanics' Institute, Wednesday, 5th, at 7.30. Mr. Wm. Whitton.
DURHAM, Windsor Cafe, Market Place, Thursday, 6th, at 7.30. Mr. Wm. Whitton.
EALING, St. George's Hall, Bond Street, Thursday, 6th, at 8.15. Rev. T. Sparshott Johnson, M.A.
GLASGOW, Christian Institute, Sunday, 2nd, at 6.30. Mr. A. B. Buchanan.
HARROW and WEALDSTONE, Gayton Rooms, Station Road, Harrow, Thursday, 6th, at 7.45. Miss Maud Beck.
HOUNSLOW, Council House, Tuesday, 4th, at 8. Rev. T. Sparshott Johnson.
HULL, Church Institute, Albion Street, Tuesday, 4th, at 7.30. Mr. R. V. F. Taylor.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 4th, at 3 and 7.30. Mr. J. J. Morey.
NORTHAMPTON Valentine's Cafe Assembly Rooms, Gold St., Friday, 7th, at 3 and 8. Rev. T. H. Whitehouse.
PORTSMOUTH, Edinburgh Road Church, Tuesday, 4th. Mr. John Leech, M.A., K.C.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 5th, at 7.30.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 3rd, at 8. Mr. J. J. Morey.

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Great Hall, Church House, Westminster.

TUESDAY, DECEMBER 11th, 1928, at 8 p.m.

A Celebration of the Eleventh Anniversary of the Deliverance of the Holy City.

An Address by

THE REV. PASCOE GOARD

F.R.G.S., F.R.C.I.

on

"JERUSALEM IN PROPHECY AND IN HISTORY"

and

A Lantern Lecture by

HERBERT GARRISON

F.R.G.S., F.R.C.I.

on

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B.-I.-W.F.

The President, Secretary and Committee of the Women's Auxiliary of the British-Israel-World Federation give you a most cordial invitation to be present at their Annual Sale of Work on Wednesday and Thursday, December 5th and 6th, at

6, BUCKINGHAM GATE, S.W.1,
From three o'clock each day.

The Council are very wishful that the Sale should be a great success, and to achieve this they are relying upon the assistance of all friends of the Movement.

There will be Stalls as follows:—Oriental (including articles from Jerusalem and Damascus); Jewellery; China; Clothing, Woollens, etc.; Fancy Goods; Sweets; Comestibles; Books, Pictures; and a "White Elephant" Stall. Among all these will be found many things suitable for

CHRISTMAS GIFTS.

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THE NATIONAL

MESSAGE & BANNER

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CONTENTS.

	Page
THE KINGDOM LAW OF DIVINE HEALING.—VI. By the Rev. W. Pascoe Goard, F.R.G.S.	769
CONGRESS ADDRESSES :—	
By Professor Odlum, M.A.	771
By the Rev. G. H. Lancaster, M.A. (Chairman)	775
By the Rev. W. Pascoe Goard	776
By the Rev. J. Mountain, D.D.	777
OBITUARY.—THE LATE MR. D. R. GOODYEAR, OF COLCHESTER (with Portrait)	779
A REPLY TO "BRITISH-ISRAEL UNDER NEW SEARCHLIGHTS." By Avary H. Forbes, M.A.	780
DANIEL IX, 25, 26, 27. By F. S. Dobbs	781
THE SECRETARY-GENERAL'S NEWS AND NOTES	782

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 LAW OF DIVINE HEALING.—VI.

By the Rev. W. Pascoe Goard, F.R.G.S.

Let us return to the 15th chapter of Exodus. Israel, God's people, had just been delivered from Egypt; they had just crossed the Red Sea. The hours in which they were then living were packed full of miracle. Any person who puts miracle out of the Bible puts the Pentateuch out of the Bible. There are many who are doing both to-day, and they are wrong in doing so, for both the Pentateuch and the miracle—which is Divine interference in the affairs of men—stand; thank God, they stand as an established institution in Israel and in the earth.

Israel had been delivered from Egypt and had crossed the Red Sea. The waters had been divided, the depths had been "congealed to their very heart," so they walked through on firm footing where otherwise would have been slimy ooze. The waters had then closed behind them—forming an effectual barrier against their pursuing enemies. Then they had been led straight away into the desert three days, and in all that weary journey they had found no water. They were shut up to death; their strength would not permit them to retrace their steps; they could not go on to new water, their strength would not permit it. Only two ways were open before them —*Divine interference on their behalf*, or *death*—and every man, woman and child, and the cattle, were in that position; a position *ordained by Divine Providence*. Why?

The Lord had shut that whole nation up either to *death*, or *miraculous deliverance*. But they had neither hope nor expectation of such deliverance.

Then the Lord showed Moses a tree, and he cast it into the waters of Marah; they were healed, and *the people drank and lived*. Divine interference on their behalf had again been demonstrated; as it is being demonstrated in Israel-Britain to-day.

Taking the occasion when the whole nation had been turned back from death, we read in the 15th chapter of Exodus that "there God made for them a statute and an ordinance for ever." The circumstances of that manifest Divine deliverance of the nation from wholesale death burned the reality of that statute and ordinance into their minds for generations to come.

A *statute* is a *national law*; an *ordinance* is an *ecclesiastical law*. *The foundation of Church and State* was in part the statute and the ordinance there made. This statute and ordinance, with that of the Passover, antedated even the enunciation of the Ten Commandments at Sinai.

What was that statute and that ordinance so made? "I AM JEHOVAH THAT HEALETH THEE." There is the basis of the law of healing; that is the foundation of the nation's health. It is a basis and a foundation which never can be shaken.

Forty years later the statute was confirmed. Turn to the 5th to 7th chapters of Deuteronomy. "*And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee.*" That provision is on *the national scale*. These things are basic and immovable; they stand. But the statute and ordinance

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were qualified. God entered into a covenant with Israel; that covenant was this in essence. "*If ye will keep my commandments, statutes and judgments, then* I will bless you with health, prosperity, invincibility of defence, and every material and physical blessing; *but if ye refuse and rebel*, then I will appoint over you terror, consumption, the burning ague, which destroys the eyes and brings sorrow of heart, and ye shall sow your seed in vain, for your enemies shall eat it . . ." "IF" and "BUT." Unfortunately, Israel chose the pathway of disobedience, and *the Divine appointment was made*: of terror, consumption, fever, the white man's plagues. What then are we talking about if that is Divine appointment, and we are to glorify God in suffering! Wait a minute. "I will appoint over you that punishment during *a period of seven times*—or 2,520 *years*." Was that appointment made? Yes; for Israel, in 740 B.C. to 721 B.C. that appointment was made. Israel was thrown out of her land for her sins, and exposed to all the diseases which the nations were subject to.

Is that sentence still in existence? IT IS NOT. The seven times of punishment are ended, and the specific appointment of disease, etc., has lapsed. Therefore, what was true prior to the end of the 18th century is not true to-day. Thanks be to God; for by Divine appointment we have passed out from under that sentence, and have been and are being restored to the Divine relationship and to the Divine favour.

Because the time element is not recognized, many good men and women believe that we are still under that Divine appointment of punitive disease. Is it clear, and do you agree that the appointment is ended? Then the statute and the ordinance have resumed their full sway: "I AM JEHOVAH THAT HEALETH THEE."

Reading from the 49th to the 54th chapters of Isaiah you will find that 750 years or thereabouts B.C. *the prophets were singing of the glory of the Redemption*. Jesus Christ in His ministry of the Kingdom took up and administered the statute and the ordinance of healing in Israel, having obtained the right for such administration by the shedding of His own blood.

Our Lord declared: "The words that I speak unto you, I speak not of myself; the Father that dwelleth in me, He doeth the works." Why was it that, in Himself Divine, being Himself God, Jesus Christ did not use His own power, but His Father's power? Because the Father had declared, "I am Jehovah that healeth thee."

Of Himself the Father declared, "That will by no means clear the guilty." This was the prerogative of the Son of God, by the death that He should accomplish at Jerusalem, therefore the Father would not clear the guilty. Of Himself Jesus declared, "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, He doeth the works." For the work of healing His people is the prerogative of Jehovah.

Our Lord did not alone personally administer these things: He called His twelve disciples, and He said to them: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel, and as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give."

They went out accordingly, hesitant, trembling, and began their ministry. They came back saying, "Lord, even the devils are subject to us." Our Lord said, "Rejoice not that the devils are subject to you, but rather rejoice that your names are written in Heaven." He also sent the seventy out, with the same message and the same commission. Do you not see that the twelve represent the Church administering the ordinance, and the seventy represent the nation administering the statute?

Jesus went away into Heaven, but He did not take the healing ministry with Him. The Apostles took up that ministry, and carried it on.

That undertone of power has never halted. The Church forgot it, that is all.

The great power-house of God to heal has been running during all the ages. We have looked at it as a thing of beauty written in the Scriptures, and wondered over the ages in which it was connected up. Now *God is calling on us again to harness the power.*

The power is national. It is a statute and an ordinance in the nation, but it is not unconditional; it is decidedly conditional. What is the condition? That we, as a nation, "Keep My Statutes, Commandments and Judgments" as the law of our land.

Before the nation can demand or can make application that the nation shall be cleansed by Jehovah that healeth it, the nation must return to the law as it is written in this Book. Conservative, Liberal, Labour, Socialist; for every politician of every stripe and every colour, all political issues must be merged into one thing—*the re-institution of the statutes of the Lord*. When the nation comes to that, national healing will be the natural result of that action. It would be unthinkable that the Almighty should say, "If ye do these things, I will take all sickness from among you," and then leave one single case of sickness in the land.

Let us come to the individual matter.

It is our privilege to so relate ourselves to the law of the Lord that we can cut in, individually, upon this great stream of power. We can, but again it is conditional.

In the 12th chapter of Romans we read: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." There is a sermon preached in few words. It would be better for us that we should definitely and positively *accept the Lord as our healer* than that we should *witness an act of individual healing*. The one that takes the Lord as healer wakes up every morning with the consciousness that his life is being sustained and renewed by God; and the one who takes the Lord as healer hears Him say every night, Fear not, seed of Abraham, "the Eternal God is thy refuge, and underneath are the Everlasting Arms."

It is our privilege to have the Lord as our healer; but there is an "IF" in it, and this is the "IF." See the 8th chapter of Romans, 10th verse: "And *if* Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you . . . he shall also quicken your mortal bodies . . ."

There is the temple—your bodies are the temple of

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the Holy Ghost "If the Spirit of him that raised up Jesus from the dead dwell in *you*." How shall we know that He does so dwell in us? Listen again. "Behold I stand at the door and knock. IF ANY MAN hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Have you ever thus had supper with the Lord in your own heart, alone with Him?

"If the Spirit of him that raised up Jesus from the dead dwell in you, ... he shall also quicken your mortal bodies." You know "quick" means "living" as opposed to "dead." It was a long time before we could step out upon the assurance that that did not mean the resurrection from the dead, but it is "the mortal body" that will be quickened.

> "He shall also quicken your mortal body by his Spirit that dwelleth in you."

That is a wonderful statement; it has the force of the Eternal behind it. Some of us *walk with the Lord*, step by step, and shoulder to shoulder; but *He is outside*. Some of us know that the Lord has come in and taken up His abode, that He has mingled His Spirit with our spirit; His vision with our vision; His life with our life; His eternity with our temporality; so that St. Paul was able to say, "I live; yet not I, but Christ liveth in me."

How may we attain to this? "Take, my brethren, the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience." (St. James v.) You say, Does not that upset your theory; did not they suffer? Yes, they did, but *they suffered at the hands of their fellow-men*; not by disease, not by sickness, they suffered persecution. They were stoned; they were sawn asunder; they were slain with the sword. How the prophets were made to suffer because they spoke in the Name of the Lord. Isaiah, it is said, was sawn asunder. Jeremiah was put up to his armpits in the ooze of the prison dungeon. Zechariah was slain between the Temple and the Altar. Patience, suffering affliction by their fellow-men!

> "Take, my brethren, the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience.
>
> "Behold, we count them happy which endure."

Yes, that kind of suffering and endurance.

> "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

Job suffered at the hands of evil men and of the Devil.

> "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay; lest ye fall into condemnation.
>
> "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms.
>
> "IS ANY SICK AMONG YOU? LET HIM CALL FOR THE ELDERS OF THE CHURCH, AND LET THEM PRAY OVER HIM, ANOINTING HIM WITH OIL IN THE NAME OF THE LORD:
>
> "AND THE PRAYER OF FAITH SHALL SAVE THE SICK, AND THE LORD SHALL RAISE HIM UP; AND IF HE HAVE COMMITTED SINS, THEY SHALL BE FORGIVEN HIM.
>
> "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

That is simple, isn't it? Let us follow that process for a moment. Is any sick among you? Let him call for the elders of the Church. That is the patient's responsibility.

But who are the elders? Senior men and women, who have approved themselves before their associates as men and women of God.

The responsibility now goes to the elders. "Let them pray over him, anointing him with oil in the Name of the Lord." What does this mean? They are servant substitutes for their Master; they are men of like passions as ourselves, merely lending a physical hand to the Lord. The anointing is to be in the *Name of the Lord*; and the patients are to be anointed with oil, always the symbol of the Holy Ghost. What is it, friends? It is symbolically *the Lord anointing the patient with the Holy Ghost for healing*. Forget the servants acting as substitutes; they do not count. The anointing is to be done IN THE NAME OF THE LORD; the oil is the symbol of the Holy Ghost, and that which is symbolized is done by the Lord and the Holy Ghost.

> "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."

We have traversed the ground step by step. This individual ministry committed to the Christian Church is among us to-day. It has lain dormant. The elders have been afraid to exercise it. The elders are conscious of sin; no wonder they fear. And yet they have no right to say, We are unworthy, or we are worthy,; all they are asked to do is *to pray over them, and then to lend a hand to the Lord, to do the anointing*. If we can get our eyes away from ourselves and our fellows, and get them fixed right upon the Face that shone out from Calvary, and upon that Person Who suffered at the hands of sinners by the nails, and the spear, and *realize that the anointing is by Him*, and that He anoints with the Holy Ghost, healing will follow in body, mind and estate.

We have traversed this doctrine from the organization of the nation down to the present time. In our hearts we can say to Jehovah Ropheka, "I accept thee as my healer, for my body, my mind and my spirit."

CONGRESS ADDRESSES.

Professor Odlum, M.A., said:

MR. CHAIRMAN AND FRIENDS,—Let me begin by using an illustration or two. Supposing an historian were to come along in about one or two thousand years from now, and begin to read up the history of the people of these Islands, gathering up books, British-Israel pamphlets, magazines, newspapers, etc., in the City of London, and the other cities throughout the kingdom. Such an historian or historians would have difficulties. They would find that in this land there had been a people that were known as Londoners, and there had been a people pretty nearly at the same time, as

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far as the historians then could make out, known as Cornwallians, and they would find there had been people known as North Waleans and South Waleans. They would read of people from Manchester and the Black Country, and the Hop Country down in Kent. They would wonder what kind of peoples all these were, how many nations and tribes had been represented in these little Islands. In Canada, if there were such men writing or reading history 1,500 years from now, they would run across Torontonians, Vancouverites, Winnipeggers, Quebecers, and they would wonder what it all meant. They would, no doubt, come to the conclusion that there had been many different nations in the land. Such a conclusion would not be right. The Vancouverites and the Torontonians are the same race. The Londoners and the Yorkshiremen are pretty much the same race; it cannot be otherwise.

Now then, would it not be natural, since this is the state at present, viz., that these British Islands are represented under very many names, would it not be natural that the people in past days were represented under many names? You see where I am coming? I have roamed over these Islands and I know the names of very many of the districts of the country. I had the opportunity, thirty-two years ago, of travelling through the British Islands for the Canadian Government for two years. I naturally learned something about the names of the people, and that helps me to-night. If we Israelites are carrying so many names now in the British Islands, over in Canada, Australia, and elsewhere, would it be strange if our ancestors carried many names in the olden days? I think not. It would be natural. We ought to look for it and expect it, and our historic studies ought to bring us just such a classification. That gives me a chance to begin!

We find that our people, about 750–721 B.C., were carried into captivity out of the Northern Kingdom, in the land of Canaan; carried from the land of Samaria and from the city of Samaria after three years' siege. They went into Assyrian captivity, and were scattered around by Assyrian authority and regulations in many portions of that Empire. Shalmaneser, then king of Assyria, and his co-workers were very joyous over the fact of having conquered these very stubborn people and carried them into exile. He decided to put the story on stone, so that the statement, the historical aspect of it, would be there down through the ages. And in ordering his engraver to engrave certain engravings on a rock, Shalmaneser did me a very great service to-night! When he was talking, and his engraver was putting on the rock certain statements ordered, he was telling about the Israel people of Samaria, and, strangely, while he was talking of them he did it under the name Kumri. Take it for granted that he had a good reason for putting it in the Kumrean form. Thus, then, these Israel people were Kumri.

Some of the British people are Welsh. Now in the time of Darius Hystaspes a marvellous thing occurred. The descendants of these Kumri-Israel people were hard to manage. Darius Hystaspes found a people that bothered him very much. He had to make war upon them and put them into the right category of citizenship. He defeated them and he thought it would be a good plan to inscribe on a rock something concerning these Kumri-Israel people. He inscribed his story in three languages: one in the Persian, one in the Babylonian, and one in another that has not been read, likely Elamite. In that inscription in the Persian he called these people the Sacae—the origin of our word Saxons—and in the Babylonian inscription Kumri, the word used by Shalmaneser, 721 B.C. It could be read either as Khumri, Kumry, or Ghimiri. It comes from Omri, king of Israel. The initial letter is the Hebrew *Ayin*, sometimes used as an aspirate as seen in Gomer or Gomorrah.

Thus we get these people as Israelites, Kumri and Sacae. That is a step forward. Let us watch for them later.

We find, further, by the history of Herodotus, Pliny and Pomponius-Mela, that these people, *known as Sacae and the other names*, were also known as the Scythae or Scythians. Herodotus is very particular about that, and he knew them in both lands personally. Hence we have Israelites, Kumri, Sacae, Scythae or Scythians.

We have a list of writers, numbers of them, indeed. I will give you the names of a few. Dion Cassius, Pausanias, Justin, Appian, Humboldt, Rawlinson, Bruce Hannay, Sharon Turner, and our own historical writer, Gibbons, say that the Sacae, and the Scythae or Scythians, and the Goths are the same people.

Now, do you see where we land? We get Israel over into the heart of Europe, under other names. Herodotus tells us that the Scythians called themselves Getae, and the Getae of Herodotus were the fixed or settled Getae of the land, and those that were the wandering Getae were known as the Massagetae. The Goths later on divided into the Ostro-Goths and the Visi-Goths.

Let us recapitulate: From the above we get the following Israel names: Sacae or Saxons, Kumry, Scythae, Getae, Goths, Ostro-Goths, Visi-Goths, Massagetae and Gepidae.

The historians I mentioned also tell us that the Dacians were of the same people as the Goths and the Scythians. I could go on further at this point and enlarge it, but I think I have gone far enough to illustrate my point, because when I come to the Scythians, Goths and Massagetae, I am coming down to comparatively modern times, as in that list I come down to the eleventh century A.D.

The Israelitish people were carried by the Assyrians into Northern Asia, in the direction of what we now know to be Western Siberia and Armenia, also into those districts eastward into the land known as Siberia to-day. They occupied parts of the following: The Armenia of later history, the great city of Van, the region of Dahia, Turania, Aria, sometimes called Aryania, and Sakland, a land in which the people called themselves, and were known by the historians of the day, as *the Sak-Goloths*. I emphasize this because it simply means two Hebrew words, the Saxons of the Exile. Translated into ordinary language it means that a nation was building up yonder in the north-west of Asia, *known as the Exiled Saxons*.

You will remember that God told Abraham before Isaac was born that the seed of Abraham would be named in Isaac, and if you go to the minor Prophets, you will find that Israel was spoken of as the "House of Isaac" before they went out of the land. No wonder we find the word Sacae under many

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forms over yonder in Asia, the very region into which the Israel people of the ten tribes had been carried as captives. They knew they had been carried into captivity, and they called themselves and were called by others the Saxon Exiles, Sak-Goloths. In due time they built up a powerful nation.

They were carried away about 721 B.C. By the year 705—that is not a great while after—they had broken free. Assyria had so many difficulties in other directions that the Sak-Goloths, the Israelites, had broken out into freedom, and began to build up an independent nation.

Let me give you a little bit of Bible prophecy. God had said to Assyria through the prophets: "I called you to punish My people Israel. You came in your own haughty strength; you boasted that your organization, that your military power and generalship, and that your gods had triumphed over them and their Jehovah. You in turn will be broken down, and you will be broken down by these same people who are your captives now." These very Sak-Goloths, these very Kumri, these Sacae, these Israelites, were to conquer Assyria in the near future.

I have said that in 705 B.C. they were free. They began to make themselves strong, and developed various centres of power. Each district was given authority to govern itself under the main authority. Very much the same as we are doing all over the Empire to-day.

In due time, as they spread westward—*because they had the westward urge*, whether they knew it or not—they spread out and came into contact with the mighty city of Van, perhaps the biggest city in the world at the time outside Nineveh and Babylon. They besieged Van. Cambyses, at that time the head of the Persian forces, went up to relieve Van, but was beaten by the Sak-Goloths. They turned upon him and his army, fought a battle, defeated the Persians, turned back, besieged, conquered and captured Van, and put it under their control. Then they turned and went down south-eastward into the land of Assyria, broke down the armies of the Assyrians, captured Nineveh, and burnt it to the ground about 619 B.C.

It took a long while to build up that nation of Sak-Goloths, or Saxon Exiles, from their small groups until they were able, as one mighty army, to go down and destroy their conquerors. In 619 B.C. they did that, remained there, and triumphed over and ruled the land for twenty years, until they began to trek into South-East Europe by the Caucasus Mountains.

I have something now to say that will tie up another great event. You know that it was about 600 B.C. that Nebuchadnezzar was fighting against the other kingdom, *the kingdom of Judah*; about 600 B.C., finishing up about 585 B.C., when Jerusalem was destroyed and the Temple of Solomon taken and destroyed. Take that fifteen years from 600 B.C. down to 585 B.C. Just north of them, a little preceding that, the army of the Sak-Goloths, under King Urza, captured Nineveh, 619 B.C.—619 *B.C. to* 600 *B.C. is not far apart*. Israel that had been taken into captivity broke the Assyrian power almost at the same time that Nebuchadnezzar was breaking the power of Judah. Now I leave this phase of the topic. I want you to get another matter clear which comes out of that.

About 599 B.C., twenty years after 619 B.C., the Sak-Goloths, later known as the Skolotoi or Skoloti, decided that they would leave that land and go westward. Not by any means all of them, but large numbers of them went westward. They went westward under the name of Sak-Goloths, but they are written of by the Grecian writers as the Skolotoi. A remarkable thing now occurs. As they were moving westward, they had to go a long distance from Assyria over into South-East Europe. In their movements as a nation, from where they were at the time, they had to go through the Caucasus Mountains, and through Albania and Iberia, between the Black Sea and the Caspian Sea. The spies of the people over in the other land, in the South-East of Russia, part of them known as Scythians, heard of their coming. They, in Russian Dniester, were Israel peoples, and they knew who were coming as an army. They had taken possession of the country known as Russia, the Don, Dniester and Volga regions. In the Valley of the Dniester these people held a council to consider whether they would permit the Sak-Goloths to come into their region and settle there or not. That was an immigration question! Do you see that? I want to break off for a moment. Over in Canada and other parts of the British Empire we have very insidious anti-British teaching, from one end of the country to the other, by the enemies of Britain. They are raising every opposition they can raise to prevent the Englishman, the Ulster-Irishman, the Welshman, the Scotchman, the Manxman, and other men and women from coming into Canada. They do not want them; they want other breeds and nationalities. There is a tremendous propaganda against the immigration of our British people from the British Isles. But the sensible voice of Canada is saying,—"*Come on, by thousands and tens of thousands and hundreds of thousands.*" We have only a population of about ten millions at the present time. Our country will hold one hundred millions with comfort, as easily as the United States, for we have a bigger area by many hundreds of thousands of miles than has the United States. Our troubles amongst our peoples at the present time along the immigration lines are somewhat similar to those along the Valley of the Dniester 599 B.C. that I have referred to.

They held a council of the different tribes; the leaders argued and got so heated in their argument that the result was they fought a regular battle, a real fight, trying to decide whether they would let their brothers come in or not. One party triumphed over the other. That led to something which was then important, and is now important to you and to me. One of the great leaders of that people said, "Well, then, our party will get out of the country; we will not stay with you." They did not start east, north or south, but went west—west—west, and later on they began to make it north—north—north.

They went over to the Danube; and as the time passed they passed on through the land of Germany, Switzerland, Gaul, Belgium, and into what we call Ireland to-day. They were known as the Brithon, the Belgae, Senones and Loegry. I will not follow that, but when you are reading the history of the different countries in Western or Central Europe, make up your mind that these were people from over yonder, in the north of Canaan; Israelites, under many different names.

Now I want to go back a little to clear up another matter,

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because I am going to introduce a people of another name, and give you a little of their movements. Large portions of the Israel peoples did not leave on these other treks or migratory movements of which I have been speaking. Great numbers of our people in those times did their fighting on horseback. They were a marvellous cavalry people away back before the time of Christ, and up in the mountains of Central and Western Asia, in the upland pastures, they had a tremendous proportion of horses and cavalrymen, and they were known as the Arsaces or Hill Saxons, the Highlanders of the day. At the head of these Highlanders was a king called Arsaces, which simply means Mountain Saxons. "AR" is the Hebrew word meaning hill or mountain.

About 248 years before Christ, Arsaces and his cavalry following, established themselves in the Highlands in Central-Western Asia, and they built up a mighty power which lasted for 500 years, the *Empire of the Parthians*, an Israelitish Empire. Now these people, if you read their history, you will find broke several of the Roman armies, the Fourth Kingdom of Nebuchadnezzar's dream. Something happened a good while before over in Persia, and up in Bactria, and Sogdiana, about 330 B.C. Alexander the Great established himself over all the ancient country of Medo-Persia, Assyria and Babylon. He developed a strong kingdom, and under his rule were some people away up in the north-west of Asia. He found they would not stay conquered. He decided to send up his troops to conquer them and make them submit to his authority. These northern people of Bactria knew they could not face Alexander's Macedonian phalanxes. They decided to trek eastward, and in effect jeeringly said, "Come on; we are on a journey." Men, women and children began to move, and as a nation they left their home in Bactria. They went with all their possessions, moved eastward to North Central China. The Macedonian phalanxes could not catch up with them, so they gave up the chase. These people passed through the Altai Mountains and settled in China, and lived there for four generations. Then they moved back again, because they were impinged upon by the Kiangsu of China, who themselves had been driven north-west by other forces. So when they came out of China and moved westward into the region of Bactria, they came with the Chinese name of Ut-chi, or Yu-Ti. When they came to their brethren in Bactria and other regions close around, they said, "This is our land; we are going to have it." They drove the inhabitants out of the land, and pushed them south. This would be about 190 B.C. When they drove the other peoples south, they pushed them on the north boundary of the Parthians, the Arsaces, or Highland Saxons. Here was a strange combination. The Israelitish people coming back out of the north of China were pushing Israelitish peoples southward upon the Parthians, an Israelitish people, with the result that they had to migrate eastward into a region known in olden days as Sakistan, or Seistan, even into the Highlands we now call Afghanistan. They established themselves in Afghanistan and Cushana, Kashgar, and other places in that region. The scholars of Afghanistan will tell you that they are the children of Israel; they and their rulers and their higher classes are Israelites. Let me tell you that in my opinion God saw to it in early times that He would put right in the top of the world yonder a mighty people that would not let the barbarians of the further East come across into Europe and wipe out all civilization. Divine strategy is wonderful strategy. This is one of the many combinations of the movements of ancient Israel.

We will now go back into the land of Scythia, South-East Russia. The historians tell us that these Scythians had many names, one of which was Goth, under two names, Ostro-Goths and Visi-Goths. We know that about the time of the weakening of the Roman Empire, say, when Theodosius was ready to leave the Empire in the hands of his two sons, Valens and Honorius, the Goths began to go down the Danube Valley from the Baltic regions into the land of Moesia and Dacia.

Other tribes and portions of migrating Israel pressed upon these Goths from the east and the north-east. Thus they were pushed southward in the direction of the Danube River. They made arrangements with Emperor Valens, by which they could cross over the Danube southward into major Moesia and into lower Dacia. They got into the land, and then Valens and his courtiers, and his military men, began to operate along lines different from the treaty that had been made between the Goths and the Romans, with the result that there came about a great battle. The Roman army was destroyed and Valens was killed. This was one of the beginnings of the breaking of the Fourth Empire of Nebuchadnezzar's dream by the Gothic peoples of Israel. These were important movements, because they were carrying out prophecy at every turn.

I am following along ethnological lines just now. A little later other Goths came, and the pressure began to move out west and south to different parts in the west of Greece and the eastern side of the Adriatic, and eventually across into North Italy. In due time the Goths under provocation paid their attention to the Western Empire of Rome. Their great leader at that particular time was Alaric, later followed by Theodoric, one of the mightiest generals in the history of the world. After Alaric had taken Rome three times he died and Atawulf followed him. Theodoric the Great was a highly civilized man, and a Christian withal. He does not get justice from the historians of ancient days. This is too true of modern times.

When Honorius was Emperor, Alaric came into conflict with him and his courtiers and his armies. He beat down his armies, and took possession of the city of Rome. Now you see where we are. These Kumri, these Scythae, these Sacae, these Goths—all the same people—came over and took Rome. Daniel interpreted the dream about 580 B.C., saying that just such things would happen to the Fourth Empire. Alaric took the city of Rome the second time and a third time, and he appointed his own Emperor, even though Honorius was Emperor at the time.

I could go on westward to Gaul and South-West Europe, where the Visi-Goths raised up a mighty kingdom, taking in Portugal, France and Spain.

From these ancient peoples and other preceding Israel stock came the people of the River Valley; the River of Heber the Hebrew. From these people, doubtless, came the Basques of the Pyrenees Mountains. These are big questions, and require much careful study. Until about the 10th or 11th

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century, the Goths of the west controlled a lessening part of that great district I have mentioned, until they finally disappeared as Goths. But something remarkable was happening in the meantime, running through some hundreds of years. Little by little the Goths were passing over into the British Isles. We find them pushing in their movements westward, followed and accompanied by the Angles, Saxons, Jutes and Danes. They appeared over yonder east of the North Sea or British Ocean, *British since the War*. It used to be called the German Ocean; it is not! Another sign and finger-point! In due time they passed over into the British Isles under different names, which we follow no farther to-night.

I would like to have had some time to show you their inter-relationships, but they were all Israel peoples, and doubtless some others. The last influx into this land by a big group of invaders, a portion of a nation, was that which happened in A.D. 1066, when Benjamin came home, and in all likelihood a portion of the Tribe of Dan. Benjamin belonged to Judah, as you know. Benjamin, in part, came back from captivity with Judah from Babylon about 530 B.C. Benjamin was with Judah down to the time of Christ. Benjamin was with Judah down to A.D. 70. Where did Benjamin go? While Titus besieged the city, he took his besieging soldiers away from the walls of Jerusalem for a short time, and gave permission to those who would go free to go, and a large portion went free. It was not Judah. Judah would not go, but Benjamin departed, to some extent at least. Jeremiah had told them to go free hundreds of years before the event. He mentioned them by name, and told them they must leave their brothers of Judah. They in part passed west, and settled in the mountains of Cappadocia, and they were known by the Greek writers as the Leuo Syrians, the White Syrians. The time came when Probus was Emperor of Rome. He had people on the north-west of his European Empire who were hard to deal with. They were known as the Friesians. Probus could not keep them quiet. He sent his ships and his soldiers, and packed them, the little nation, upon the ships, commercial transports and military ships. The fleet carried them through the English Channel, through the Mediterranean Sea, to the south of the Black Sea. They were shipped ashore, and did not know they were being landed in the presence of Benjamin. Benjamin saw his relations and doubtless knew them. They and the Friesians captured the Roman ships and did as they liked with them. They made the Roman sailors turn around and take them back again. They returned and landed in the rivers near the shores of Holland and Belgium. Their descendants are there now. What about the others, the Leuk Syrians or Benjamites? They sailed north. The major portion of them went up along the west coast of Norway and settled there. They built up the Norse people of Norway. In after years, Rollo, the sea-king, moved with his Vikings down to the north of France, took possession of the north of that land and ruled it. They became the Normandy people of France. When William of Normandy saw later a chance of coming to England, he came over and landed at Hastings near Senlac Hill, fought a great battle, and won his way into Britain in 1066. That was the home-coming of Benjamin, the *light* that had belonged to Judah from 975 B.C. until the Coming of Christ.

What wonderful movements from *Headquarters above!* Our God has been taking care of us down through the ages, and we can sweep forward in spite of all obstacles, and go forward in our task of blessing humanity and uplifting ourselves.

Whatever may come in the future, Britain is guaranteed safety, success and permanent Divine protection.

The Rev. G. H. Lancaster, M.A. (Chairman) said:

Just now we had read to us one of the most beautiful of the Psalms, although are not all the Psalms beautiful? But sometimes there are certain Psalms that appeal to us on one or another occasion, and which we love to dwell upon. I was greatly saddened this afternoon when I was informed by telephone that one of my choir men passed away at three o'clock, a lad to whom we were all devoted, as he was to all of us. I sat down and wrote to his father and mother, and found comfort in one of the verses from one of the Psalms, the 67th Psalm. As you all know, it comes in the Marriage Service of our Church of England. And the last verse in that Psalm is the keynote of the whole story of British-Israel, and of God's purpose in His Chosen People. "God shall bless us; and all the ends of the earth shall fear Him." Not for nothing has God put His seal upon Israel, upon Great Britain, upon the people whom He has called after His Own Name to be a chosen inheritance unto Himself. God has given us our work to do in the world, and we are going to do it; and "if God be for us, who can be against us?"

Through the kindness of two friends my wife and I this year, after a strenuous year of unbroken service, were able to spend a wonderful holiday on the Continent, from the North Sea to the Mediterranean, going through Germany. I knew Germany well before the War, and I have been there since the War. And I noticed in a certain shop, whether in Hamburg, or Munich, I cannot quite remember, a large map. Its purpose was to show Germany's grip on the world, and the output of German trade and commerce. How by peaceful penetration she is getting her foot in all the corners of the earth again. My friends, I believe the Bible teaches about Israel's grip of the world. We have got to win the whole world for the principles of Jesus Christ. That is the work that God has given Israel to do, and God is going to bless us, as this Psalm says, in order that all the ends of the earth may fear Him.

May I say what a great joy it is year after year to see the way in which our Federation is growing and extending to the uttermost parts of the earth. I remember, and others of my brothers and sisters remember, when we had to struggle hard in order to get only very small meetings. Those days are past. I believe the time will come when this Hall will not be big enough for our Annual Congress. We want to spread our Truth, God's Truth. We want to enlarge our borders, God's borders. We want to bring all Christian people into closer touch with their Bible, into a closer knowledge of the Truth of Our Lord, that they may see that Our Lord is not only their Saviour, but also Israel's Redeemer. God has given to us each one our work to do. Never mind the opposition of those who do not know better. You remember the story of the lady who went up to Dr. Johnson, and said to

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him one day, "Dr. Johnson, why have you given such and such a word such and such a meaning in your dictionary?" "Ignorance, madam," he said, "pure ignorance." I do believe there are lots and lots of people who misunderstand the British-Israel Truth because they are ignorant of their Bible, because they are ignorant of the Bible's spiritual message, and the meaning of our Union Jack, and of God's great and glorious purpose in our wonderful Empire.

The Rev. W. Pascoe Goard said:

Think of the Mount of Transfiguration, and the glory of that historic event. There were there the three disciples, and Jesus Our Lord, Moses and Elias, and the holy cloud, from the midst of which spoke the voice of the Father. It was the beginning of the Kingdom of God, fulfilling the statement that Jesus had made six days before, "Verily, verily, I say unto you, there be some standing here that shall not taste of death, till they see the Kingdom of God." The significance of the Mount of Transfiguration is this, that there is the scale on which earthly things shall yet be governed, and these are the personalities engaged in the government. And the three disciples understood this; as they came with the Lord down from the mountain top, they said: "Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. Indeed, the coming of the Lord draweth nigh." But someone says to me, Oh, but Elias came in John the Baptist. Did he? Jesus recognized that. He said: "But I say unto you, That Elias is come already, but they knew him not, but have done unto him whatsoever they listed." But did he restore anything? On the contrary, did they not wipe him out, and Our Lord after him? With absolute recognition of that fact Jesus said, "Elias truly shall first come, and restore all things."

Now Elias, as a method of working. He began his work in ancient Israel. Sent of God to Israel, and to the king, and to his ministers, and to the people, he said, "There shall be no rain or dew these years, but according to my word." Famine conditions; breakdown of commerce; end of industry; trouble everywhere;—visitations of God. A year passed; another year passed; a third year came. And Elijah went to meet the king, and the king said, "Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord." And then there was sent out a call to the people to gather together, and two altars were built—the test of the priesthood against the prophet took place, and at eventime, the time of evening worship, the fire of God fell, and the people cried, "Jehovah, He is the God." And the dislocation of industry and the cessation of commerce ended with the return of the nation to their God. Then Elijah went to the mount of God, and sat under a juniper tree, and then he prayed, "Lord, I am tired of all this. Take away my life." What an unfortunate prayer! The Lord took him at his word, and gave him certain things to do first, and then took him away. And Israel was still away from God in regard to the law. The statutes of Omri took the place of the commandments and statutes and judgments of Jehovah. And so Elias shall come again, and Moses shall come again; the one appeared to smite with plagues, and the other appeared to shut the heavens that they should not rain. And the prophecy is coming down upon God's people now, to the end that Elias may restore all things.

Already the ear of the people is Godward. Now I am not disturbed in regard to these things, because, not only the Pyramid, but the Bible tells us with absolute clearness that these things must be the case. I read those tremendous chapters in the 23rd and 24th of Isaiah, telling of these things. Mr. Davidson was right when he declared that this nation might bring this period to an end if it would mass its prayer to Almighty God. At the end of the 24th chapter of Isaiah we read that Israel in the Isles cries to Almighty God, and then we read, "O Lord, Thou art my God; I will exalt Thee, I will praise Thy Name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth." That is the watchword of this Federation. "For Thou hast made of a city an heap; of a defenced city a ruin; a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud; the branch of the terrible ones shall be brought low. And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." A great banquet for all people. "And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." What is that covering? What is that vail? It is the covering and the vail that hides Israel from the eyes of the nations. And is it not a miracle that under the very conditions, of which Mr. Davidson has been speaking to you, you are gathering in this Hall by the thousand to behold the removal of the covering and of the vail? "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it."

Now I would like for a moment to look over the world conditions among the peoples of the earth to-day. There is no more active, industrious, enthusiastic people than our brethren of Judah following their ideals. Next to them comes Germany. What is Germany about to do? Capturing the markets of the world by so-called peaceful penetration. What is the Anglo-Saxon world doing to-day from the Pacific to the Atlantic? They are enquiring, Where are the old paths, that we may walk therein. And, mark you, it is true that this nation everywhere is clothing itself anew with the power of the Name of Jehovah, the God and King of Israel. That's it. Now I would rather see gatherings like this to develop spiritual power than I would see a gathering of bankers to take control of the financial power of the world. It is more important to God, and it is more important to you. And this thing is going on. In the North of England, in Durham, in

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Northumberland, in Wales, there are miners out of employment. Of course they are, and they are going to be. For, mark you, no matter what we may think about the matter, God Almighty cannot spare His Anglo-Saxon kingdom of priests to go down into the earth to dig coal when He wants to fit them for their priestly office in going out and ministering in spiritual things to mankind.

I went to Canada in the '80's, and I saw a kingdom at the parting of the ways, and that kingdom had to decide whether it should become an agricultural nation or a manufacturing nation. I saw Canada gather her young manhood out from the farms into the cities, into the factories. It was an awful mistake. There were the slums in Montreal, and in Toronto, and in Winnipeg, and in Vancouver, when every one of these Anglo-Saxons might have been the free possessors of an estate giving them absolute independence. God has set for this nation the task of developing the greatest material heritage that any people of the earth has ever possessed. Canada is rich in soil, in climate, in forest, in fishery, and is capable of employing a hundred million Anglo-Saxons. Yet there is unemployment in Great Britain! Mr. Garrison can tell you of Australia and New Zealand; and this Book will tell you of the Middle East. Now as the eagle stirs up her nest, and so teaches her young to fly on their own pinions, so the Lord God Almighty is shaking up this population. Now, why? Look over to the land of our fathers. Read what the Lord has said in connection with this very time. "Oh, ye mountains of Israel, ye shall shoot forth your branches, and yield your fruit to the children of Israel, for they are at hand to come." He is preparing from day to day that territory from the river of Egypt to the great river, the river Euphrates. "Behold, I am for you, and I will turn unto you . . . and I will multiply men upon you." Lord Balfour knew of that passage, and similar passages, but he did not know the meaning of them. That which God had given to Israel He promised to the Jews. "And the cities shall be inhabited, and ye shall know that I am Jehovah. No armies shall come to the land to defend it, and lose their lives in the defence." Israel is the very heart of the movement of God, and He is leading us on through the very last testing-time to the victory that lies just before us.

Just this closing word. Where lies the great difficulty in Britain to-day? In the Name of Almighty God, not in the economic field, not in the field of science. Not there. Where, then, does it lie? In the field of practical religion. At the basis of all the trouble—and with charity and with pain I say it—is the misleading of the People of Israel by the shepherds of God, who are ordained to preach the Word of God, and who, instead of preaching the Word of God, are preaching the traditions of men. There is in Great Britain and America an army of men that could save the situation, and at the head officially of that army of men, I say it with all respect, I say it with the highest esteem of his office, is the Archbishop of Canterbury, and all the clergy who are behind him. If they would burn their idols; if they would come back to the simple facts of the truth of God, prophecy might be translated into history, and they could lead this nation back to God, and they could lead it up into a period of material and spiritual prosperity that no nation under Heaven has enjoyed in historic times. But if they continue to fail, God has declared that He will raise up other shepherds, and, by the leadership of shepherds appointed of God, He will lead this people to the recognition of His personality and His throne in their midst, and kneeling before Him they will put themselves in such a position that He can pour out upon them all the material and intellectual and spiritual blessings which He yearns to bestow.

The Rev. J. Mountain, D.D., said:

This Federation is a great Bible Society. There is no Society in this country that can so thoroughly and so effectively defend the whole Bible as this Federation; and if you begin with the Book of Genesis and go right straight through to the Book of Revelation, you will find that remark is perfectly true, that all through the Bible there is a thin red line of promise and type and prophecy all pointing to the Messiah. That is what Mr. Moody used to say, but may I add to that this fact, that that red line points, not only to the Messiah, but to the Messiah's people, Israel, especially as to their glorious future, Israel represented by our British Empire. Among the passages which stand out with special relief there is one that I am very fond of speaking upon. "Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulders." The reference is to the Messiah. "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." There are set forth there three great points—the advent of the Messiah; the mission of the Messiah; and the qualifications of the Messiah. I wish I had time to deal with the whole of these three points, but I must leave one till, perhaps, the next Congress, when I hope we may have the honour of standing upon this platform once more.

Let me speak of the mission of the Messiah. Why did Our Lord Jesus Christ come down from the heavenly world? Why did He lay aside the glory of the Godhead? Why did He come down to Bethlehem's manger? Why did He come down to the Cross of Calvary? He came that the government might be upon His shoulder as the Redeemer of Israel, and as the One Who should make a complete atonement for the sins of the world. He came to assume a Kingdom, not to start a Kingdom. I want you to notice that; not to form a Kingdom, but to assume a Kingdom and to extend a Kingdom. He came to rule; He came to be a King, King of kings, and Lord of lords. What kind of a Kingdom, and what kind of a King? Well, first of all, it was to be a Divine Kingdom. It is spoken of in the New Testament under two phrases, the Kingdom of God and the Kingdom of Heaven. I believe a great deal has been written upon these two phrases, and subtle distinctions have been drawn between them. I shall not attempt to touch upon those distinctions of thought, save just to say this, that the Kingdom of God indicates the source of the Kingdom. It originated in the far past eternities, in the infinite Mind of God, and in the gracious compassion of God. "Oh, the depth of the riches, both of the wisdom and knowledge of God. How unsearchable are His judgments, and His ways past finding out!" The Kingdom of Heaven indicates that the Kingdom has come down from Heaven;

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it is here upon earth as a heavenly and glorious manifestation of God, and ultimately it will shine in the glory of Heaven throughout the ages of eternity. The Kingdom of God and the Kingdom of Heaven—it is a Divine Kingdom; it is a visible Kingdom.

A few months ago I was lecturing in Leicester, and I had the pleasure of being entertained by some dear friends of mine, leaders in Christian work in that large town. Before I went to the afternoon meeting I entered into conversation about the British-Israel Truth with my kind hostess with whom I was staying, and I was pointing out that the Kingdom is a visible Kingdom. "But," she said, "did not Christ say that 'the Kingdom of God is within you'?" I said, "Yes." "Well, then," she replied, "if it is within us we cannot see it: it is not a visible Kingdom." "Stop a minute," I said, "that is a mis-translation. The word which is here translated 'within you' means 'in the midst of you,' and if you will look in the margin of the Revised Version you will find it is so rendered and so translated." So please get that idea thoroughly in your minds, that the passage should be translated,

"THE KINGDOM OF GOD IS IN YOUR MIDST."

In Dr. Schofield's edition of the Bible there is a very important note; and if any of you have not got that edition of the Bible, then go and buy one as early as you can. It is one of the finest helps to the Bible that I know of. I have used it for many years, and I always feel quite safe with it. Well, this is what he says: "It could not be said for a self-righteous, Christ-rejecting Pharisee that the Kingdom of God, as to its spiritual content, was within him. The Kingdom was actually in the midst of the Pharisees in the Person of the King Himself, and of His disciples."

Now I come to the next point. The Kingdom that Christ came to extend and establish is a national Kingdom. The Kingdom of God is a national Kingdom. Israel was not only a nation; it was a Kingdom. God's chosen people. They were a theocracy governed by God Himself.

Two or three years ago I got a very strong letter from a dear friend of mine, a very godly man, whom I esteemed very highly, and I esteem him as much to-day as when he wrote that letter to me. He said, "I can no longer support you, either directly or indirectly, or your British-Israel teaching. You are speaking of the British Empire as God's Kingdom. I challenge you to prove from the Bible that God had a Kingdom in the Old Testament days." Well, of course, I felt sorry to receive such a letter, and I took a few days to quieten down. It is always well when you have such a letter to answer to wait a few days. It is my custom, and has been for a number of years. I recommend that to all my hearers to-day. Let me tell you what I did. I wrote him a very kind letter, and I gave him the passages that I am going to give you. I have never had any reply. Do you know why? There is no reply, for the reply would have been to deny the teaching of the Word of God.

AT MOUNT SINAI,

when the law was given, God said to the people, through Moses, that if they would be obedient "ye shall be unto Me a Kingdom of priests and a holy nation." Again, "Wherefore David blessed the Lord before all the congregation; and David said . . . Thine is the Kingdom, O Lord, and Thou art exalted as head above all." "And Solomon sat on the throne of the Lord as King." That could not mean a throne in Heaven; it could only mean a throne on earth; and a throne implies a Kingdom. The throne of the Kingdom of the Lord over Israel. "The King of Israel, even the Lord Jehovah, is in the midst of thee." Now I put it to this intelligent audience here to-day, Can there be any other interpretation of those words than that the People of Israel in the Old Testament dispensation formed the Kingdom of God? And it was to be an everlasting Kingdom. There were no chances about it. It was to be without end.

Now listen, Jehovah spoke as follows to David in the 89th Psalm, "I have made a covenant with My chosen, I have sworn unto David My servant. Thy seed will I establish for ever, and build up thy throne to all generations." What a statement that is! The oath of the God of Heaven is sure. And that Kingdom is to be an everlasting Kingdom. But there is a still stronger passage than that. I see the archangel Gabriel coming down from the light of the heavenly world. I see him coming to visit the maiden, the Virgin Mary, and telling her that she is to have the honour of bringing into the world the Redeemer of Israel, and the Saviour of mankind, and he tells her about this, and then he says, "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." Oh, what a promise! What a signal manifestation of the grace of God! What a magnificent Saviour we have got! What a privilege to be identified with Him in any capacity whatsoever!

Now, what does the New Testament say about it? John the Baptist was one of the greatest of men; he was a man of great self-denial, and a man of entire consecration to God. He commenced his ministry with these words, "Repent ye, for the Kingdom of Heaven is at hand"—not the Church. The Church has its function; it has been purchased by the precious blood of the Lord Jesus Christ. God forbid that we should say anything to minimize the status or the function of the Church of Christ. But the Church is not the Kingdom, and the Kingdom is not the Church.

If I may say so, as I look back over the centuries to the days of Origen and Jerome, the early fathers of the Church, I see the mistake that they made when they attributed the Kingdom promises to the Church, instead of taking the words to mean what the words evidently indicated.

WHAT DID JOHN THE BAPTIST SAY?

"Repent ye, for the Kingdom of Heaven is at hand." And what did Our Lord say? "Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God. And saying, The time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the Gospel." (St. Mark i, 14, 15.) Those are the words that fell from the sacred lips of Our Blessed Lord. When Our Lord sent out His commission to His twelve disciples, first of all, do you know what He said to them? He sent them to preach the Kingdom of God, and to heal the sick. And He sent out the seventy shortly afterwards, and they were to

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say in their message, "The Kingdom of God is come nigh unto you." What happened after Our Lord's Resurrection? Well, for forty days after His Resurrection He gave infallible proof to His disciples of the Resurrection, and we read that He spoke of things pertaining to the Kingdom of God, and the disciples said to Him, "Wilt Thou at this time restore again the Kingdom unto Israel?" Our Lord did not deny the reality of the Kingdom, but He said, "It is not for you to know the times nor the seasons which God hath put in His own power." And when St. Paul went to Rome, as a prisoner for preaching the Gospel, and there he was a prisoner for God, bound with chains, but still permitted to remain in his own hired house under charge of a guard, he gathered the Jews together, and what was his message? You will find that message in Acts xxviii, 23: "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the Kingdom of God." So you will see the great importance of the Kingdom. The Church is important.

I trust, dear friends, we are all members of the Church, and that we are all loyal to the Churches to which we belong; and that we are doing all that we can to deepen the spiritual life and to promote the unity of the Church as a whole, until we are all brought into entire agreement on the great fundamentals of the Christian faith. But do not forget this, that the Kingdom is a

NATIONAL KINGDOM.

There is a spiritual aspect to it as well. To be British-Israelites will not save you. They are not all Israel which are of Israel. We must be born again if we are to enter the Kingdom of God spiritually. We must be prepared to receive the Saviour, the Messiah, the King, that He may reign upon the throne of our hearts.

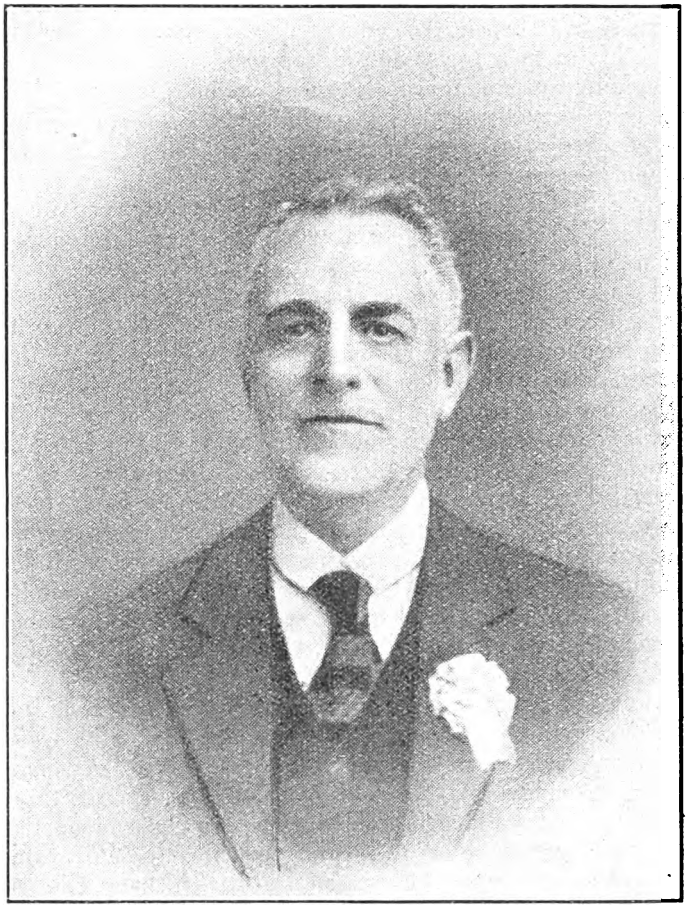
Now there is one point more. Where is the Kingdom to-day? I have endeavoured to show you that Christ and His Apostles preached the Kingdom. And, by the by, the word "Church" does not occur in the New Testament until, I think, the 16th of St. Matthew's Gospel, when Our Lord said, "Upon this rock I will build My *Church*." And there was no Church until the Day of Pentecost. But the national Kingdom—where is that? Is it in France? Is it in Germany? Is it in Italy? Those are great nations—God bless them all—but there is not a single sign that they fulfil the conditions set forth in the Bible. They do not fulfil the prophecies; they do not represent the picture. But take a survey of the great British Empire, and you will find the Kingdom of God. The Anglo-Saxons are the direct lineal representatives and descendants of Israel, and we inherit their honours and their privileges and their glory.

There is a story told that in the days of the old sailing ships sometimes the captain would lose his bearing. And on one occasion a vessel was at the mouth of the Mississippi, and they signalled to another vessel, "We are dying of thirst; give us water." And this was the reply that they received, "Dip up and drink; you are in the Mississippi." So I would say to my brothers and sisters throughout our great Empire—are you asking where the Kingdom of God is? Dip up and drink; you are in it; the living waters of salvation, the living waters of the truth of the Lord are here. Let us magnify His Name. When I hear the Hallelujah Chorus I cannot bear the rustle of a leaf; I cannot bear the movement of a foot; I am in Heaven, and I think I can hear the whole host of the redeemed singing "Hallelujah, Hallelujah, for the kingdoms of this world are become the Kingdom of Our God and of His Christ, and He shall reign for ever and ever."

OBITUARY.

THE LATE MR. D. R. GOODYEAR, OF COLCHESTER.

IN many respects the late Mr. Goodyear was a remarkable man. He came to Colchester as Postmaster ten years ago, and he finished his time here, retiring with a fine record of service. An active man, physically and mentally, his leisure



hours were fully occupied. He threw himself heart and soul into work for the Wesleyan Church, of which he was so staunch a supporter. He was Trustee and Trustees' Steward of Culver Street Church, Vice-President of the Wesley Guild, Treasurer of the Sunday School, a Society Class Leader, a former Steward, ex-President of the Colchester and District Sunday School Union, and Choirmaster at Culver Street. In this latter position he did excellent service. A keen musical student he had given lectures on great musicians, illustrated with selections of his subject's works well sung by his choir, who

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rallied loyally around him. He had trained the choir for competitions at the annual Eisteddfod, and won a place in the awards, just as individual members of his choir were always in the prize list.

Mr. Goodyear was an interesting and instructive lecturer, and had addressed Brotherhoods in the district on "The Miracle of the Bible," and on the romance of the post office and telegraphs, and his discourses on music were always well thought out and informative. His love of music was intense, and we recall his opening observations in a dissertation on Mendelssohn which showed his belief in art as an aid to religion. Art, he said, comprised all the imaginative side of man's activities—literature, music, drama, painting, architecture, sculpture and all the crafts. In the Book of Proverbs they were told that where there was no vision the people perish. He believed religion required that a man or woman should rise to the full height of his or her capabilities of body, soul and mind. The Church should, therefore, use art in all its forms so as to benefit the community. They wanted a wholesome life in their towns and villages, and with the return of the piping times of peace—he was speaking a few years after the war—they should endeavour to build up a real culture. Carlyle had said that music was a kind of inarticulate, unfathomable speech which led them to the edge of the infinite.

As a Bible student, too, he was very sincere, and in his addresses he stressed the effect which the grand old Book had upon the nation. Wherever its principles were understood, and its precepts carried into practice, he said, they would find all that constituted the grace, the strength, the purity, the perfection of social and spiritual life. What was it that had laid so deeply the foundations of our national freedom? What had covered our land with seminaries of education, with asylums for the sick and destitute, that had impelled the human intellect onwards in the path of discovery, that had mitigated the horrors of war, that had broken the fetters of the slave, that had elevated woman to that rank in society to which she was justly entitled, and which had secured for the toiling multitudes the inestimable blessing of one day's rest in seven? For all these national and social blessings they were indebted to the influence of the Bible. Let them reverence it, read it, and speak of its precepts to others.

He will be much missed in Colchester, and particularly by the Wesleyan community, with whom, and with the widow and two daughters, much sympathy is felt.—*Essex Telegraph.*

Mr. Goodyear had held every office in his Church that it was possible for a layman to hold. He was Superintendent of five Sunday Schools in the towns to which the Post Office authorities sent him. He was an ardent British-Israelite, and he had frequently spoken and written for our Cause.

We tender our sympathy to his widow and family in their great loss.

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THE EDITOR,
The NATIONAL MESSAGE, Ltd.,
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A REPLY TO "BRITISH-ISRAEL UNDER NEW SEARCHLIGHTS," BY AVARY H. FORBES, M.A.

A SECOND edition is introduced by the "Christian" as "Unanswerable," and by a laudatory "Foreword" by the Rev. S. H. Wilkinson. With such sanction, it seems strange that the old, and yet ever new, "Searchlight" of God's Word is evaded. It is admitted that there are "four avenues of evidences"—Scripture, Ethnology, Tradition, Legend and Secular History. Mr. Forbes began his study of the subject with Secular History, and found himself "up against a stone wall which" he "could neither climb over nor break through"; so he concluded that "Scripture" and etc. were not worth considering. His reason, given on his last page, is that the first three "avenues" are open to dispute, "but the facts of history are not open to any dispute." Why then shelter himself under officially "Scripture" advocates, who must hold "Scripture" the final and only infallible avenue?

His claim, that "the facts of history are not open to any dispute," is true; and will be a "stone wall" to many; but to logical thinkers, the "dispute" remains, as to *what is fact and what is fiction*, Mr. Forbes seems quite ignorant of the conditions under which "Secular History" was written for two and a half millenniums after the disappearance of the ten "lost tribes" themselves, and also on "all nations," as to identities, and as to other historical "facts," will be found in such passages of Scriptures as Lev. xxxvi; Deut. xxvii, 28-29; Romans xi; Isaiah xxv, 6-8. This judicial blindness was part of the course of Lev. xxvi; the "seven times" of which expired about A.D. 1844, since which there has been a wonderful unveiling of blind eyes, as Mr. Forbes admits. It can now be seen, for instance, how the blinded Herodotus failed to distinguish between the racial Scythians and the temporary settlers in Scythia from the Assyria of their captivity. It can be seen also in Mr. Forbes' assertion that British sea-supremacy was "lost long ago." Then the British race and the Anglo-Saxons are the same; and they are now represented by the British Empire and the United States of America; and to-day the Anglo-Saxon sea-supremacy is greater and more secure than ever. The whole is greater than the part. It can be seen also in Mr. Forbes' acceptance of the Rev. S. H. Wilkinson's only contribution to the argument, when he says, the "basis of British Israelism" is "its superficial and flimsy plausibilities." This will be joyfully accepted by the hostile inclination as profound argument and "unanswerable" logic. Let it be unanswered and let us turn to a better form of argument than this Papal-like decree. The few details answered must suffice as examples of the rest, as all the details cannot be answered in a few lines; as they must be dealt with in a more general way.

The only book Mr. Forbes bases his arguments on is "British-Israel Truth." That is a brief summary of British-Israel teaching, but it does not profess to give a detailed history of the "lost" ten tribes of Israel since they disappeared from their Assyrian captivity. Were he to apply to the Covenant Publishing Company, 6, Buckingham Gate, S.W.1, he would find books of further historical detail.

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But no British-Israel advocate claims to know everything, and to be infallible; and much darkness still broods over the vast subject of "lost" Israel's wanderings and doings. The only fully trustworthy authority is "Scripture." The amazing system of Bible prophecy regarding them is the only "Searchlight." Bible prophecy is history written beforehand; and it is the only completely true and correct history we have. With all our modern means of securing accurate information, what conflicting records of the "facts" as to the causes and the events of the late Great War became current? The Omniscient made us no mistakes in the prophetic records of His Word.

The opposite certainty is that "Secular History," especially of ancient times, is a dark maze of inaccuracy and uncertainty, and that it is often impossible to distinguish "facts" from fictions. The only reliable "Searchlight" is God's Word. It is the only sure "lamp" to our feet, and the only infallible "light" to our path, through the dark jungle of history. Yet our accredited historians have mostly neglected this infallible "Searchlight," and have written in predicted "blindness."

The recent revelations of archæology are far more trustworthy than our historians; and are doing much to corroborate Bible history, and to confound the fictions of our Modernists. The new light from archæology, and from a better understanding of prophecy, is a growing light of great value to the study of British-Israel questions. Witness also the flood of new light that is being shed from the recent reading of the riddle of the Great Pyramid, certifying the accuracy of Bible prophecy as interpreted by British-Israel advocates, and falsifying all the other systems, such as Futurism. Mr. Forbes refuses to consider "Scripture" because "the arguments from Scripture are open to different interpretations." The Great Pyramid has proved the historical system of interpreting prophecy to be the only reliable system. So the imaginary barrier to Mr. Forbes has been removed; and we cordially invite him to step into one only Temple of Truth, the infallible Word of the Omniscient, "Scripture." This does not mean that the exponents of the right system are infallible. Infallibility is not a human prerogative in any line, or system, or study. British-Israel advocates sometimes err in details, but no reasonable critic would, on that account, condemn their whole system, and refuse it proper consideration.

While Mr. Forbes refuses to consult Scripture because of an imaginary "stone wall," God's Word says, "Let God be true, but every man a liar." (Romans iii, 4.) This is perverted into, let "Secular History" be true, but God . . . How does Mr. Forbes' "Secular History" account, for instance, for the Abrahamic and Davidic Covenants? God, for our assurance, condescended to put Himself under oath as to their fulfilment; and repeatedly and emphatically declared that they were unconditioned, except as to blessing and needed chastisement, and *perpetual* as the sun and the moon. The opponents of British-Israel teaching have no answer, or they give God-dishonouring answers. For instance, some say God set aside Israel of the northern kingdom, and gave their promised blessings to a Gentile Church, and their curses to the Jews. Pretty fulfilment, is it not? British-Israel teaching, alone in all the world, justifies, honours and glorifies God and the Bible by faithfully showing how God's Covenants have been continually in process of fulfilment through the ages, and are still in course of fulfilment, all exactly as predicted both in letter and in spirit. This is the exalted service, and the glory, of British-Israel teaching, now being given at this appointed time, to warn and to prepare the world for the Second Coming of Our Lord. Its proofs are essentially Scriptural, and are fundamental to human destiny; yet the Rev. S. H. Wilkinson characterizes them as "superficial and flimsy plausibilities." That is not the way to peace, which British-Israelites are charged with breaking. Peace with error means death to truth, and ruin to the world.

DANIEL IX, 25, 26, 27.

By F. S. Dobbs.

The writer has read with the greatest interest Mr. Van Lennep's letter under the above heading in your issue of September 29th, and hopes you will allow space to reply. He correctly quotes from verse 23 A.V. "At the beginning of thy supplications the commandment came forth" in fulfilment of the gracious promise, "Before ye call I will answer," or as Ferrar Fenton renders it, "The command was issued" *to Gabriel*, instructing him to fly swiftly to Daniel and say unto him, "Now am I come to give thee skill and understanding," etc. (verses 21-22), or as Ferrar Fenton has it, "To teach thee to understand" this vision. This took place as Mr. Van Lennep claims in the first year of the joint Babylonian reign of Darius the Mede and Cyrus the Persian. The "commandment" spoken of in verse 25 is a different one altogether. It could not, however, refer to the permission given to the Jews by Cyrus, during that same year, to go and rebuild Jerusalem, because although the work was then commenced it was not carried out. But the word might apply to either or both of the edicts issued by Artaxerxes Longimanus (I apologize for not having given his name in full) respectively to Ezra on 14th Nisan in the 6th and to Nehemiah on 25th Elul in the 20th year of his reign, because the work undertaken in accordance with these two successive "commandments" was actually completed. Besides this, counting from the date of the former, 483 solar years at 365.24225 days to the year; and from that of the latter, 483 lunar years at 354.367 days to the year, we arrive by both calculations at January 8th, 28 A.D., when the anointing of the Saviour with the Holy Ghost took place, or as rendered in the R.V. "Unto the anointed one, the Prince" (verse 25). Mr. Van Lennep is not correct in stating that the A.V. marginal note refers to the starting date of these 483 years; because, whether intentionally or otherwise, it is attached by its reference letter "f" to the seventy weeks mentioned in verse 24, though of course it may have been meant to apply to the authority given to Nehemiah in the 20th of Artaxerxes, mentioned above. It surely would not have needed much imagination on the part of my critic to identify the Artaxerxes I spoke of with the one referred to in the marginal note, but as to the latter being my

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"chief authority" for the explanation of the passage that I have advanced, I blush to have to confess that I was unaware of its existence until he drew my attention to it.

The seventy weeks or 490 solar years of verse 24 began to run in the year 3536 A.M., which was the first jubilee to be celebrated after the dedication of the second Temple in 3489 A.M., forty-nine years previously—both dates inclusive. And we read that these 490 years also extended to and terminated at "the anointing of the Most Holy." That is at the commencement of His sixty-two weeks' ministry, the 434 days between the 8th of January, 28 A.D., and the 17th of March, 29 A.D., the date of the Crucifixion. In the face of the written Word it is strange how prevalent is the belief that "the Crucifixion took place at the end of 69½ of these 70 weeks of Daniel, and that during the remaining half week of 3½ years after Christ's death the Gospel was preached to the Jews, after which the period of mercy for them, *nationally*, came to an end and the door was opened to the Gentiles." This theory to authorize the general conception that Christ's Ministry lasted for 3½ years is ingenious, but we deem it to be not in accordance with the teaching of the Scriptures. The preaching of the Gospel to the Gentiles began, we believe, long before this period expired, and when Christ, just before His Ascension, gave instructions to His disciples "to proclaim the good news to every creature," He did not add, "but don't include the Gentiles till 3½ years have elapsed"!

THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are passing through a time of tense anxiety in the suffering of our beloved King, and we pray continually that God will be graciously pleased to raise him up again and restore him to good health. We are thankful that he has such distinguished medical skill at his service. The sentence in the bulletins speaking of the "tax on the King's strength" shows the seriousness of the disease. The universal sympathy and concern so manifest bear eloquent testimony to the unique position which the King and the Queen hold in the affections of their people, to whose interests they have been so unselfishly devoted for many years.

God Save the King.

* * *

The Secretary-General has received a beautiful letter from the Queen in answer to his letter of sympathy on behalf of the Federation. Her Majesty may be assured of our prayers in her time of anxiety and strain.

* * *

We cordially invite our readers in the London area and those within easy reach of the Metropolis to favour us with their presence on Tuesday next, December 11th, at 8 p.m., in the Great Hall, Church House, Great Smith Street, Westminster, on the occasion of the Celebration of the Eleventh Anniversary of the Deliverance of the Holy City. The Rev. Pascoe Goard and Mr. Garrison will be the speakers. Very fine lantern pictures of Jerusalem will be exhibited. We must again emphasize the necessity for obtaining tickets in advance at H.Q. Should any persons desire to attend who cannot afford to purchase tickets we will gladly present them with free tickets.

* * *

On November 29th, under the chairmanship of Mr. John Leech, M.A., K.C., our Open-air Missioners gave a very interesting account of their experiences during the past season of outdoor meetings. Messrs. Pilcher, Barrow, McKelvey, Tester and Bradbury were the speakers.

Thirty meetings were held during the summer months and eighty-five addresses given. The districts visited included Finsbury Park, Highbury Corner, Brockwell Park, Peckham Rye, Regent's Park, Victoria Park, Hyde Park, Streatham Common, Clapham Common, Barking and Leytonstone. It is estimated that 3,500 people were reached by these means, and the interest shown has been decidedly encouraging, as many as 147 names being handed in for literature and further information. The addresses given embraced a wide range of subjects, special emphasis being given to the Covenants of the Bible, the early history of Britain, the British people and the British Church; also the great benefits enjoyed by nations and peoples subject to British rule. In certain of the districts visited numbers of Jews attended the meetings, and sometimes helped considerably by supporting the facts put forward by the speakers.

The Missioners regretted losing the assistance and guidance of the Rev. Joseph Gay, owing to his appointment as Commissioner for Wales, and they look for additional speakers to be ready for the opening of the next season, for there is a wonderful opportunity by this means of reaching thousands who cannot be attracted to indoor meetings. They point out that some of the greatest revivals have been brought about by the preaching of the Gospel in the open-air. The speakers are in need of a suitable stand from which to address their audiences, and they trust that the Federation will undertake to provide them with one.

* * *

The speaker at the meeting at H.Q., 6, Buckingham Gate, on Wednesday afternoon next, at 3, is to be the Rev. J. Lumley Davies, and on Thursday evening, at 7.30, Mr. H. A. Marchant. We hope for full audiences.

Mr. Daniel Farmer was the speaker on November 28th, and his address was very much appreciated.

* * *

On November 26th Rev. J. T. Childs, Vicar of St. Saviour's, Birmingham, gave for our Handsworth Branch a fine address on "Satan and the Kingdom." He dealt with the *person* of Satan, and showed that he was a very beautiful, wise and important being till he tried to assert independence of God, setting himself to rival God, forming and heading a rebellion among angels, not by direct attack upon the Throne, but by insinuation, as Absalom did later on. Satan was not the author of crime, which was yielding to the impulses of FLESH, but was concerned with FAITH. He craved worship for himself, and if he could not secure *direct* worship, intrigued to get it *indirectly*. The speaker showed how this principle bore on many Scriptures, and the exposition so given was highly illuminating. He showed how Satan was our great accuser before God; then in a brilliant passage showed how

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WE "have an Advocate with the Father" in the Lord Jesus Christ.

The lecturer showed how the Scriptural narrative is a record of the continual warfare Satan has engineered against ISRAEL, to either bring about their suppression, or at least, by inducing departure from God, to make it impossible for "all the families of the earth to be blessed" through the seed of Abraham. We saw many instances in the life of Abraham, Aaron, Saul, David, Solomon, and in the High Priest Joshua, in quite a new and vivid light, all "fitly joined together."

In Herod's massacre of the Innocents, the storm on the lake, and in other Gospel incidents, he saw direct attacks on THE KING of the Kingdom, unsuccessful attempts to kill Him. In the Temptation and other incidents, an attempt to divert Him from the will of His Father, and so make the Coming Kingdom impossible.

In Christian times his great method was to promulgate false attitudes towards God and the Lord Jesus Christ. He showed how St. John's use of the terms true and false are what we should now call genuine and imitation. So in all false systems there is much that is good, but, he added, the more a forged bank-note appears to be genuine the more dangerous it is. The late War was an attempt by wicked spirits in high places to overthrow THE KINGDOM, of which Britain is the centre. The call had come to Britain to be the "means of blessing to all the families of the earth." Satan would do his best to frustrate that purpose. His most successful method would be blinding our eyes to our need of NATIONAL REPENTANCE, or by trying to be independent of God, and seeking to bring in the Kingdom by man-made schemes of social and other reforms. * * *

The Bath Branch greatly appreciated a visit by the Rev. T. Sparshott Johnson, M.A., Wednesday last week, who lectured to good audiences in the Assembly Rooms. His topics were "The Psalms in British History" and "Truth for the Present Crisis." Two or three influential people who have not yet come into the B.-I. fold confessed to having been deeply impressed, so we are expecting good results.

Mr. Johnson has recently addressed meetings also at Westcliff, Clacton, Croydon, Bedford, Keysoe and Barking.

* * *

Mr. I. E. Wesley was the speaker for the Leicester Branch on November 19th, taking as his subject "The Mystery of Israel," and exhorting his hearers not to be ignorant of this mystery that blindness had happened in part to Israel. Mr. A. E. Biggs occupied the chair.

* * *

A deep impression was left in Leamington by two lectures given on November 20th by the Rev. T. H. Whitehouse to large and appreciative audiences. "The Four Horsemen of the Apocalypse" and "The Power behind the Red Menace" were the subjects. Alderman Mason, J.P., officiated as Chairman at the evening meeting.

* * *

Miss Makin, the Assistant Secretary of the Liverpool Branch, was the speaker at the Branch meeting on November 22nd, taking as her subject "The King's Highway," which was in the nature of an allegory, leading up to the truth that all mankind must travel along that highway if they wish to reach the goal and obtain eternal life.

A prayer meeting is held every Thursday at the Book Depot of the Worthing Branch, 71, Rowlands Road, at 12 o'clock noon.

* * *

Miss Hamilton Hunter has lectured at Horsham, Portsmouth, Richmond, Muswell Hill and Blackheath to deeply interested audiences. She is going during this month to Dover, Herne Bay, Sutton, Sydenham and Stratford, E.

* * *

Mr. J. J. Morey has lectured at Dorking, Tunbridge Wells, Horsham, Chatham, Bexhill, Putney, Fittleworth, Bradford-on-Avon, Stratford, E., Leicester and Reigate.

* * *

The Rev. Joseph Gay has held a number of meetings in Wales. He writes a sad story of the distress in the mining areas through unemployment.

* * *

We were very grateful for a cablegram of congratulations and good wishes from the Rev. Maxwell Carnson and our members at Cape Town, received and read out during the Congress week. We regret this was not mentioned in the Congress notes written by our Commissioners.

* * *

The Rev. Pascoe Goard has addressed twelve meetings in the North, four at Harrogate, two at Bradford, one at Halifax, and five at Sheffield. Dr. Rutherford and Mr. Foster Beaver presided at Harrogate, and the Rev. R. G. F. Waddington, M.A., at the other places. A high spiritual tone pervaded the meetings and the interest was tense. Great good has been done. The people were shown that the B.-I. platform is one upon which all can stand who acknowledge Jesus Christ as God and Saviour, and that our Message is part of the whole Counsel of God. Further particulars will be given later.

SOME ENGAGEMENTS FOR NEXT WEEK.

BEDFORD, Town Hall, Friday, 14th, at 8. Rev. Pascoe Goard and Mr. Herbert Garrison.
BIRMINGHAM, Town Hall, Monday, 10th, at 7.45. Rev. Pascoe Goard and Mr. Herbert Garrison.
BRIDLINGTON, Prince's Cafe, Prince St., Thursday, 13th, at 7.30. Bible Study.
CROYDON, Y.M.C.A., Horniman Hall, West Croydon, Friday, 14th, at 3 and 8. Mr. J. J. Morey.
DEAL, Brotherhood Hall, Park St., Monday, 10th, at 3 and 8. Mr. J. J. Morey.
DOVER, Institute, Thursday, 13th, at 3 and 8. Miss Hamilton Hunter.
EASTBOURNE, Saffrons Rooms, Thursday, 13th, at 3 and 8. Mr. J. J. Morey.
GLASGOW, Burgh Hall, Hillhead, Tuesday, 11th, at 8. Mr. Samuel Orr.
HERNE BAY, Wesleyan School Room, High St., Monday, 10th, at 3, and at 8 in Parochial Institute, Underdown Rd. Miss Hamilton Hunter.
HULL, Church Institute, Albion St., Tuesday, 11th, at 7.30. Prayer Meeting.
LIVERPOOL, Common Hall, Hackins Hey, Dale St., Thursday, 13th, at 7.45. Rev. Guy F. Waddington, M.A.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 11th, at 7.45. Mr. C. A. Potts.
NOTTINGHAM, Friar Lane Schools, Thursday, 13th, at 7.30. Rev. Joseph Gay, A.T.S.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 12th, at 7.30.
SOUTHPORT, St. John Hall, Wright St., Friday, 14th, at 7.30. Rev. Guy F. Waddington, M.A.
STOKE-ON-TRENT, Council Chamber, Hanley, Monday, 10th, at 7.30. Rev. Joseph Gay, A.T.S.
TUNBRIDGE WELLS, Crabbe Institute, Tuesday, 11th, at 3 and 8. Mr. J. J. Morey.
ULSTER, Clarence Place Hall, Monday, 10th, at 8. Mr. R. A. White.
WALSALL, Temperance Hall, The Square, Wednesday, 12th, at 7.30. Mr. H. D. Houghton.
WATFORD, Study Circle, 20, St. Alban's Rd., Friday, 14th, at 7.45.
WIGAN, Miners' Hall, Millgate, Wednesday, 12th, at 7.30. Rev. Guy F. Waddington, M.A.
WORTHING, Heene Rooms, Heene Rd., Wednesday, 12th, at 3 and 8. Mr. J. J. Morey.

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Kingdom of God	2d.
St. George and the Dragon	2d.
The Book of Common Prayer	3d.
The British Empire	3d.
The Royal House of Britain	3d.
The Coronation Stone	3d.
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CONTENTS.

	Page
The Illness of the King	785
The Basis of our Faith. By the Rev. W. Pascoe Goard, F.R.G.S.	786
Congress Addresses:—	
By the Rev. Canon E. Sidney Savage (Chairman)	787
By the Rev. W. Turpitt, B.A., B.D.	788
By Professor E. Odlum, M.A.	790
A New Testament Problem Solved. By the Rev. J. Mountain, D.D.	792
Address at Canterbury. By the Rev. T. H. Whitehouse	795
Questions and Answers. By the Rev. G. H. Lancaster, M.A.	797
Some Engagements for Next Week	797
The Secretary-General's News and Notes	798

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 ILLNESS OF THE KING.

The heart of the nations of the Anglo-Saxon people has been halting in its beating in anxiety at the news of the illness of the King.

How wonderful it is when other thrones have tottered, and other monarchs have fled their realms, that the illness of King George should have called forth such a spontaneous anxiety in all lands, and in all hearts.

Prayer has been more united, and more incessant, for the recovery of the King than has been the case for any one object since the nations of our Anglo-Saxon world and their Allies went to prayer in the black days of the War.

Many a bed has been suddenly vacated in the silent watches, when wakeful subjects and humble friends of the King have arisen to kneel in prayer for one who has endeared himself to his peoples of the many races, languages and tongues of the Anglo-Saxon domains.

Still, at the time of writing, the anxiety prevails. The tide of life still seems to be ebbing and flowing, according to the bulletin reports which come from time to time. Our hearts still go out in prayer that God will restore the King, and remove the threatened cloud of bereavement from the Royal Family and from the nations of the Anglo-Saxon world.

Meantime the world is looking on at the dramatic race of the Prince of Wales, and of his Royal brother, from the ends of the Empire, which is a synonym for "the ends of the earth," to the bedside of the King. From the East Coast of Africa a fast warship is speeding, now at this time of writing, through the Red Sea, having already passed in through the Straits of Bab-el-Mandeb, the gateway of tears. At Suez a train will be in waiting to speed across the isthmus, and there another speedy warship will be waiting for the run across the Mediterranean. At the port of landing in Europe a fast train will be ready to further the flying Prince on his journey. Thence the Channel will be crossed by water or air, and the few miles which will then remain to be passed will offer little obstacle to the arrival of the Prince at his father's bedside. May he find the Royal patient much better, and far on the way to recovery.

In the meantime, across vast stretches of Africa, the Duke of Gloucester is hastening. He will catch the mail boat from the Cape and will traverse the West Coast of Africa and the West Coast of Europe, racing, as is the Prince of Wales, to the bedside of the King. May God speed their journey, and bring them safely. And may God give to His Majesty the King health and renewal of strength to welcome them home from the most dramatic race that has ever been undertaken in history.

Our Prayers are with the Royal Family.

What a chapter to write in the history of the House of David! What an incident—may it prove to be such by the recovery of His Majesty—to add to the already passing rich chronicles of that Royal House, the progenitor of which was David, the first King of David's line in Israel!

For three thousand years the chronicles of that House have been running. Nowhere else has there been such a history of any family. The early generations have their chronicles in

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the Bible. The latter have their chronicles in ancient Irish, ancient Scottish, mediæval British and modern British Empire history.

This House alone, of all the families of the earth, have the hereditary anointing with the Holy Oil, as the Divinely-appointed "Chief Governor" of Israel, seated by Divine appointment on "the throne of Jehovah" as King; as we are informed in the Bible, the Kings of David's line were and shall be till the Coming again of Our Lord to take "the throne of His father David and . . . reign over the House of Jacob"—Anglice, St. James'—"for ever."

Thus a dedicated member of the House of David, set aside in somewhat terrible loneliness to an appointed task, occupies that throne which was established for ever by GOD'S PROMISE, supported by GOD'S OATH to David.

What an Empire Kingdom is that over which King George is called to reign! What an influence is that which the Kingdom wields in other lands, and among other peoples, which go to make up the family of nations in the earth! How immeasurable is the extent of those domains which take weeks to traverse, even under the pressure of the present anxious circumstances, when all modern appliances for rapid locomotion are brought into play.

What a promise of future world unity and international fusion is there in the spread of the principles which govern in the Kingdom Empire; and which are rapidly spreading to other lands!

What a wonderful outlook it is which gives promise that all nations shall enter the brotherhood of free, but mutually supporting nations: and thus round out the Kingdom of God on earth! All nations being subject to the rule of the KING OF KINGS, JEHOVAH, the God of Israel; all nations being united by the House of David; administering the Common Law, the law of Divine origin, which obtains in the Empire and the United States of America, and which is in process of adoption by other nations. No nation shall rule over another nation, but all nations shall rule themselves by the Common Law, and be united by the House of David, and the nations shall thenceforth learn war no more.

May the King long live to carry forward this great plan of the Lord of Hosts for the unification of the nations of the earth into the Kingdom of Our God and of His Christ.

THE BASIS OF OUR FAITH.

BY THE REV. W. PASCOE GOARD, F.R.G.S.

As we approach the end of another year's work, perhaps it will be well to open our treasure-chest and look over the documents upon which we British-Israelites rest our faith, and upon which we claim the assent of the world generally to the validity of that claim.

The first package of documents we extract from our treasure-chest consists of a package of little booklets of an unique character.

Originally they were all written in the languages used in a civilization which passed away. It was a wonderful civilization, standing to the world in that long ago time as Western civilization stands to the world to-day—that is to say, it dominated the world.

The centre of that civilization was in Western Asia and in Northern Africa; that is to say, in Mesopotamia, Palestine and Egypt.

In that civilization there were two types organized according to two great systems of religious thought; one type centred on the river Euphrates, namely, the Babylonian type; the other type centred in the exalted city of Jerusalem, namely, the Israel type.

An expansive literature grew up in connection with the Babylonian type of world civilization, and another distinct system of literature grew up around the Israel type of civilization centring in Jerusalem.

Then came the historic crash of that whole civilization; the practical blotting out of its languages; and the destruction of its literature as far as the Babylonian literature was concerned.

Greek language and Greek literature took the place of the ancient language and literature of Assyria.

But the sacred literature which centred around Jerusalem was preserved, translated into modern languages, and has come, in its entirety, down to the present day.

This is the most precious treasure that has come down to us as a heritage from that ancient pre-Christian civilization. In this bundle of documents there are thirty-nine little books, which, bound together, make up what we call the Old Testament.

The books of the Apocrypha have also come down to us, but they are not included generally in this particular bundle of documents.

Reaching again into our treasure-chest we find a second bundle containing twenty-seven little books and letters. These are the most precious documents that were ever produced in the world, and the world would be well advised to purchase them if necessary at the cost of all its material wealth; in fact, all the material wealth of the world would not weigh as the dust in the balance in comparison with the preciousness of this little bundle of books and letters.

These twenty-seven documents, bound together, make up what we know as the New Testament.

These latter books are of great value as fixing the relative value of the preceding bundle; we have said that the preceding bundle—the Old Testament—came down to us from a preceding civilization. These latter books came to the followers of Christ in the first century A.D., while the Greek language was yet in its youth, its classics being only five or six centuries old.

Think back to the literature of England five centuries ago, and no one would call the literature of that, and the immediately succeeding centuries, old.

The Hebrew language in which the Old Testament was chiefly written was still a living language, and original documents were still in existence in the hands of Hebrew scholars when the second bundle of books was produced. Thus the living language of Hebrew and the living language of Greek, with men well versed in both, met and assimilated in Jerusalem, the cities of Egypt, Asia Minor and South-Eastern Europe.

Thus the writers of the New Testament were well instructed in the value, genuineness and authenticity of the Old Testament documents.

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The Old Testament books had been from the beginning, and still were, the constant study and the constant care of the Israel and Jewish peoples. They were read in the synagogue; taught in the colleges; conversed about and studied in market-place and home, and were scattered to the ends of the earth. They were constantly in the hands and on the lips of Christ and His Apostles, and by Him and them were held in highest estimation.

Now the Evangelists and Apostles set their hands to the writing of the New Testament group of books, and made the Old Testament group of books absolutely the foundation of the New; and the New Testament books positively the sequel to the Old. Thus by the evidence of the New, which was prepared with all the light and learning of the new civilization led by Greece, we know the value of the older documents prepared in the former civilization.

These two groups of documents set forth the revelation of God, such as can be found nowhere else on earth.

They reveal Him as Creator; as God to all the human family; as He Who entered into the covenant relationship with the Abrahamic family; and as Jehovah established in Israel as God and King for ever.

They reveal to us God the Son as active in the creation, accompanying the progress of the appointed "seed" from the beginning; as administering in Israel the power of the coming Redemption; and, finally, they show Him incarnate in Jesus Christ Our Lord, Who is at once the Redeemer of Israel and the Saviour of the world.

They reveal to us the Holy Ghost, active in the material creation before the birth of man, influencing the people of God in every age; and, finally and specifically, poured out upon the Christian Church at Pentecost.

These books reveal the election of a race to co-operate with God in the service of humanity, to which service by Abraham the father of the race, and by God its Creator, they were devoted in Isaac, even all the succeeding generations of his seed.

They reveal the organization of the national life of Israel under Moses at Sinai.

They follow the outworking of God's plan in and through Israel down to the time of the close of Bible history; thence they take up the story and pre-write the history of the various branches of Israel, and of Israel as a whole, down to the Coming of Our Lord Jesus Christ and the consummation at the end of the ages.

Thus in history and prophecy is written the outline of our race down to the present day and on to the end of time.

In connection with all this they tell the wonderful story of the operation of God's grace in the heart of the individual sinner, who turns to Him seeking salvation through the atonement made by the offering of the Lamb of God, Who taketh away the sin of the world!

What an invaluable bundle of documents are these! How wonderful the light that shines from them! What amazing power is static in their pages, waiting only the contact of the human soul to spring forth in infinite energy, revivifying the human heart and life!

Again we dip into our treasure-chest, and we find fragments of stone and of metal upon which have been inscribed items of information connected with the Asiatic civilization which centred upon the Euphrates.

In such fragments as these, which are multiplied in the rooms at the British Museum for instance, we get statements, sentences and names which bear out closely and accurately the more full statements of the documents of the Bible, and which throw light upon the statements of the Bible.

They tell of Israel in captivity in Assyria, and of Judah in Babylon. They tell of Israel at liberty in Northern Assyria, restless, aggressive, and moving to and fro in Assyria, in South-Eastern Europe and in South-Western Siberia. They give to us a list of names under which Israel travelled after leaving Palestine. With these names in hand we go to the next item of our treasure-chest.

We now take from the treasure-chest the books of ancient history, written in Greek, and written in Latin. In these we find the peoples under the names so discovered as we have before indicated; and as we read of them here and there we find them moving westward. For obvious reasons they generally avoided every country included within the Roman Empire. So in Northern Asia and in Europe they kept east of that line which formed the boundary of Roman occupation. And so they passed northward, east of the Roman boundary, and proceeded down to the Baltic, to Scandinavia and into Britain.

The study of the ancient histories and the ancient maps connected therewith enable us with care accurately to plot out the course and the movements of the various sections of the Israel peoples on their journey.

We now dip into the treasure-chest again, and from thence we draw modern histories such as that of Sharon Turner; modern books on archæology such as Du Chaillu's "Viking Age"; De Weldon's "Evolution of Israel," and his "Origin of the English"; and such books on ethnology as Bruce Hannay's "European and other Race Origins"; and Professor Waddell's "Phœnician Origin of the English, Scotch and Welsh"; and such books as these, beginning in the modern days and following back by the same route, find the beginnings of our race in the very lands and peoples indicated by the ancient historians.

When we have examined all these things, and many more in the treasure-chest we have not time to indicate in this article, we are assured of our facts as proved beyond reasonable doubt; indeed, we think beyond any doubt that the Anglo-Saxon peoples are the modern Israel of prophecy, the people of God, chosen and ordained to service of the nations.

CONGRESS ADDRESSES.

The Rev. Canon E. Sidney Savage (Chairman) said: BRITISH-ISRAEL FRIENDS,—You may be interested to know that I happen to be the President of a new Branch of the Federation formed at Bexhill, which is a very flourishing Branch, thanks to the lady who has never been able to control me, as I have never been able to control her. I am going down next week to take a course of meetings in the County of Devonshire, and I should appreciate it very much if you would offer up a prayer for me that I may be of some use to this great and wonderful Cause.

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I wish that more of you would make up your minds to become members of this Federation, and I hope before you leave this Hall that you will join up and work with us, for you will never regret it. I think we must congratulate the President and the officials, and especially Mr. Herbert Garrison, on this wonderful Congress. It is difficult to satisfy Mr. Garrison; he always aims very high, and he generally reaches pretty high. In spite of the attractions and distractions of London, I think the attendance has been wonderful. I suppose on a Saturday afternoon, and such a beautiful October afternoon, we cannot expect the young men and women to come in great numbers, but this is a Movement which ought to appeal to the young manhood of this nation.

I must congratulate the Federation on the high spiritual tone of these meetings. All these meetings have been informative, they have been full of inspiration, they have been full of good fellowship, and they have been meetings of consecration.

Mr. Garrison opened our eyes on Wednesday as to the magnitude of the British Empire. We are not ashamed of those symbols of greatness, those flags.

There has been another Congress in the West of England, but it has been rather of the apologetic, of the destructive kind. You do not quite know what they mean about the Virgin Birth. You do not quite know what they mean about the other great questions, about the impregnable rock of Holy Scripture, for instance, what we call the infallible Word of God. They are not even quite clear and explicit about the Resurrection. Job said long ago, before there was any Church Congress, "I know that my Redeemer liveth." We do not want the truth in chaos in the religious world. What a pity it is that there is all this quarrelling about the Holy Meal, the Holy Communion, the Feast of Love. It was meant to be a great symbol of unity, of communion, of strength; instead of that there has been for years and years controversy and contention over it.

We must go forward after a godly sort. We must hold fast to the Truth. We cannot have this Holy Book mutilated. We believe it and accept it as God's Word.

The Rev. W. Turpitt, B.A., B.D., said:

This has been one of the most remarkable weeks of my life. It is the first time I have had the pleasure of attending a British-Israel Congress, and I have been delighted with the messages I have had the privilege of listening to. I really wished to come and see face to face these magnificent men whose books I have been studying hard lately so as to satisfy the craving for more light upon British-Israel teaching. We have in this Movement men of brains, and men of spiritual power. I am fairly well acquainted with the works of first-class theologians and their writings during the past twenty years, but I will venture to say that the writings of Professor Odlum, Mr. Goard, Mr. Pritchard, and others are quite up to the level, if not indeed better than the writings of the so-called theological professors. I thank them very much for the great help that their books have given me. The Bible has become a new Book to me through this better and newer interpretation, and life has taken on for me a new meaning altogether. God is a bigger reality and is nearer to me than ever He could have been in that remote idea I had of Him that made Him just a Mechanic outside the mechanism of the world, instead of being the very life and soul of the world in which we live.

Do you know all through this week the prayer of an old Welsh minister has been with me, and I cannot rid myself of it. He was a farmer preacher, that is, he was a farmer during the week in the fields, and a farmer for souls on the Sunday. He had two churches and he travelled between them on horse-back so as to conduct the services, and he did a wonderful work, and commanded a wonderful influence in Radnorshire in his day. He prayed a wonderful prayer one day, and that prayer has been with me all this week, and it seems to fit in with my experience. The prayer was offered by the old man at what they call the Association meeting, which meeting would be held once a year, when the farmers for miles around would come together to hear the big guns from London, as they called them. The old farmer opened the meeting with prayer. This is what he said: "Lord, we do thank Thee for this day. We have been looking forward to this day for a long time, and to see the big guns from London. We have been wondering what they would look like, Lord. We expected to see them look like business men, but here they are looking like any others. Lord, bless the big guns from London, but don't forget the little pistols from Radnorshire." I feel like a little pistol.

I have been impressed with this meeting this afternoon. There is a great intellectual galaxy in your Movement, but we never forget the spirituality of the Movement. Dr. Mountain, that irresistible young man of eighty-four, struck a very high note.

Some time ago I gave an address somewhere on the word Jehovah. I met a friend afterwards, and he said, "I wish you had had more time to give us more of that." I simply gave the outline. And I have been asked if I would develop the thought a little more.

THE WORD JEHOVAH

is one of the great Names for God in the Old Testament. You know, if you are real British-Israelites, you will believe in a great God, and such a God that all His plans and purposes and all His Divine programmes, all these things He has promised to do, and has been doing, He will surely fulfil. God has become a bigger God to me because of His bigger purposes as enunciated in British-Israel teaching. The more I study these Names for God, the more I am impressed with them. All these Names in the Old Testament are not mere titles to distinguish God from pagan gods; they are not empty titles. As far as I understand these different Names for God, they are Names which throw some new light upon the many-sidedness of the Almighty. This word Jehovah is a word that I love. It really is a verb in the imperfect tense. Sometimes it is translated *the Lord*, and sometimes *Jehovah*. They tell me it is found 6,823 times in our English Bible, sometimes as *Jehovah*, and sometimes as *the Lord*. It does throw illumination upon the character of God. I believe that it is God's darling Name in the Old Testament revelation. When Moses was sent to Pharaoh with regard

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to the Children of Israel, he wanted to know the name of the sender. God gave a magnificent answer to that question. "Thus shalt thou say unto the Children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is My Name for ever, and this is My memorial unto all generations." When God speaks like that about Himself it is quite evident that He thinks a lot about the Name that He has given Himself. It is God's self-appointed Name; His self-chosen Name; I might say God's covenant Name, because the word Elohim, which is the first Name for God in the Bible, the implications of Elohim are not half as high as the implications of the Name Jehovah. Generally speaking, God is simply dealing with material things when He uses the word Elohim. But when He uses the word Jehovah He is dealing with the human spirit, and making a covenant or a promise. And so the word Jehovah seems to me to be the covenant Name for the covenant-keeping God. The Jews looked upon that Name with such reverence that they never flippantly used the Name in a public reading of the Word. They seemed to be in the Holy of Holies of the Divine presence when they came to this great word Jehovah. It is like a Bible within a Bible this word to me. If I understand the meaning of it, it is this, "I AM He Who was." It is a Hebrew word in the imperfect tense. Now the imperfect tense in the Hebrew language is a very loose tense. It covers past, present and future. It comprehends all time, the God of the past, the God of the present, and the God of all the ages that are to come.

I sometimes think that people are wrong who say "Where will you spend eternity?" The implication seems to be that there is an eternity immediately after death, but I do not think that that is true.

ETERNITY IS GOD'S NOW.

Write that in big letters. God fills the whole thing.

I AM.

What do I learn about God? First of all, I learn that God has personality. Only a living person can say "I AM." Only a living person can say "I am alive." I find it easy to believe in a universal principle; I find energy everywhere. I find it easy enough to believe in a universal law. But when you come to speak about a universal Father or Person—well, friends, I do not know that I am clever enough to convince you of that intellectually. It is not a matter of intellectual reasoning; it is a matter of instinct—the Personality of God. I never find that Jesus was concerned in trying to convince people that God exists—but what God is. That was the message of Jesus with regard to God. What are we here for? Are we simply a mixture of atom and matter? How do you like the old world with all the lights out? The moment you put God away you put the lights out. How do you like the world without God and without hope? I do not understand all the deep implications of the Trinity, but I will say this as a believer in the Word of God—you cannot be true to the revelation of truth unless you believe in the Trinity. The Christian revelation definitely does teach of the Father, and the Son, and the Holy Spirit.

GOD IS A PERSON.

And so one might say we are warranted in thinking of intellect at its best, and of imagination in all its glory, and all those qualities that go to make up personality. Think of them in all their perfection, and apply them to the perfect God, then you will realize what I mean when I say that God possesses a Personality.

Personality is one of the deepest things I know. The lisp of a little child is a song sweeter in the ear of God than the song of any static star. God commands the star to shine; but He invites the little child to praise Him. The little child's song is voluntary, because there is a personality behind the song. God has made us in His image. Are we not personalities? I know that I am a personality, and I shall never want a proof concerning the existence of God as long as I carry myself about with me.

GOD IS THE UNCAUSED CAUSE OF ALL THINGS.

There is one setting in which I like that word Jehovah. It is the chapter you know in which God is represented as bringing the Ten Commandments to the Children of Israel. "I am the Lord thy God . . . Thou shalt have none other gods before Me." What is it? God training, educating the conscience of the Israelitish race, teaching them by means of those Commandments that right is right, and wrong is wrong, that righteousness is not something simply on the lips of God, but goes down into the depths of God's nature. The Commandments mean that God is a moral God. There is morality in the Name as well as individuality and personality.

"I AM THE LORD THY GOD."

The moment you talk about a man's God you begin to talk about his religion.

Matthew Arnold says, "All religion is made up of character." "I am the Lord thy God." Not only did those Ten Commandments throw light upon the people, but they threw light upon the Almighty Himself as being a great moral Personality. And even men who have no belief in God have recognized the stern law of righteousness. Take Froude. He was not keen upon spiritual things, but he could read history, and he could interpret the rise and fall of nations. One day he said, "For every false word of wickedness and oppression somebody has to pay the price at last." That is only another way of saying what the old Book says, "Be sure your sin will find you out." Paul speaks about the wrath of God. It is only the other side of God's love; for I would not give a "Thank you" for a love that cannot get angry with what is wrong, and to me it would seem as if there were something lacking in the love of God without that stern note of righteousness and morality which is certainly in it. They are telling us that we do not make much of the sovereignty of God. If we only understood, as we ought to, the term Fatherhood in the light of Calvary's Cross, we should see in that term Fatherhood something to make us more reverent than ever the Puritans found in the sovereignty of God. Many sentimental things are being said about this Fatherhood of God. If I understand the God of the Bible, He is not a mediæval Sultan sitting in a throne-room winking at sin, but a God

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in the depths of Whose nature right and wrong are realities. And those who can interpret things aright can see plainly that God has so arranged things in this world that right is bound to get at the top at last, and that sin will commit suicide, and it will see that there is no purpose for its future existence. It never pays to sin, and in the long last we shall come to look at it as the Almighty has been looking at it from the beginning. He is a moral God. And one thing that British-Israel is going to do is to bring before the minds of men and women that idea of Almighty God. And is not that wanted to-day, with all the lawlessness, and the revolutionary tendencies of the times? We have got to proclaim the fact that the Lord reigneth, and that He reigneth in righteousness, and that righteousness is, therefore, the basis of His throne.

Elohim is in the plural, and means love. One scholar tells us that the plural is used to denote the majesty of God's love and the abundance of it. But Jehovah is in the singular: the unity of God. Have you ever tried to believe in Polytheism? Isaiah speaks truly when he says that men must have only one God, and so we have that consistent teaching both in the Old and New Testaments. There is one God.

JESUS SAID, "THE FATHER AND I ARE ONE."

I look again, and I find God's independence in the word. I might translate it like this: "I am the only One; I alone am true." Here is God's independence. We depend upon God for everything; God depends upon us for nothing. God is alone One, high and lifted up.

The boy in the Sunday School was right. His teacher said to him, "How many gods are there?" "Only one," he said, "there is not any room for another." He just expressed what the Psalmist said, "Thou inhabitest eternity." Infinite space is God's dwelling-place. And so you have this great idea of God's unchangeableness. They are all in the word.

As I look at the word again I find in it mystery. You have personality, unity, unchangeableness, independence, trinity, and also mystery. We thank God for the revealings of His Word about Himself. We thank Him for what He has told us and shown to us, but not the half has ever been told. The Bible is a big Book, and God is bigger than the Book. There is the mystery of God that I would not be without. It makes one solemn sometimes to hear people say: "I am not going to believe anything unless I can understand it." Well, if you are going to take that position you will never believe anything.

I believe that Tennyson was well up to the average of the rest of us as to his intellect, yet he confessed his limitations when he sought to put into words all the mystery that surrounds the life of even a little flower. People say, "I cannot understand the Incarnation, the Atonement, and the Virgin Birth, and, therefore, they have no interest for me. I cannot understand them, therefore I won't believe them." I do not understand how the food that I eat is turned into physical energy; I cannot understand the process of this mystery of digestion, but am I to postpone eating until I understand it all? I notice that when men philosophize with their eating and drinking, it is the philosophy that is postponed. Thus said Milton, "How wondrous Thou art; of all Thy gifts the best." If you are a Christian you have to be a mystic. Jesus never put down the condition for understanding God along intellectual lines, but He did say, "Blessed are the pure in heart, for they shall see God."

A little girl went out with other school children to study nature. "Paint the setting sun," said the teacher. "We cannot paint glory." Who can paint glory? Is there any wonder that one hesitates to talk on these great themes.

That Man on the Cross is ever calling us to stand by Him, but we feel we would rather get away, the theme is so great, so profound and so sacred. But we are here trying to do our best. The secret of this Movement is a deeper realization of the infinite being of Almighty God. There is one God, one in His being and nature, one in His purpose and plan, and we are His special people, chosen to co-operate with Him in this great and mighty undertaking.

Professor E. Odlum, M.A., said:

When I was listening to the two splendid addresses to which you also have been listening I began to say to myself, It is a pity to spoil them by trying to put in a third address. But it seems as though we must follow the order of the day, and that is the reason I am now before you. While I was on my way here I decided to change some portions of the address I was going to give, and since these two splendid addresses have been given I have been forced to make further changes, but I think it wise to make changes at times, because I believe there is a Living Spirit that takes possession of men and women when they are truly and humbly wanting to be guided by that Spirit; and at this very point once more I ask you to bear me up in prayer, in sympathy, and in faith, and you will get from me more than you could get otherwise. Now one thing that came to me with very great force is this—If you go to the 12th of Genesis, where Abraham is definitely introduced, and then follow through the various promises made to Abraham, and then to Isaac, and then to Jacob, you will find this coming out prominently. I have often spoken of it, but I never saw it as I see it to-day. The Lord told Abraham that He had called him for a purpose, and that it was through him and his seed that all the nations of the earth should be blessed.

You remember that the Lord made a covenant with Noah and his family and their future seed and with the entire animal creation that He never would bring a Flood again upon the earth. It was a very comprehensive covenant. Now when the Lord made a covenant with Abraham, and Isaac, and Jacob, and through them with their seed, didn't He make a covenant with the rest of humanity? Is not the rest of humanity under covenant? Is not Abraham's seed under covenant? How glorious, how mighty, how tender, how loving, how universal is the great thought of the Eternal Father! Not only Abraham and his seed came under covenant, but all humanity came under covenant through them, "In thee and in thy seed shall all the families of the earth be blessed." What a provision! How glorious when we take time to look at it!

Now another thing came to me while I was listening to these two addresses. When we think of Our Master Who came over nineteen hundred years ago, we so often think of Him as belonging to what we call the New Testament times; but He came in Old Testament times, He came under the Old Testament regulations and customs and laws and com-

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mandments. When He started His work He took hold of the Old Testament teaching and spirit; and as He started it in His life He carried it forward through His life, and has travelled with it down to the present time. What a glorious, everlasting, ever-present Saviour our Saviour is!

Now taking something out of what I had thought of to say to you, I wish to take the word Saxon. Maybe some of you will not quite see eye to eye with me; but you ought to. All the descendants of Isaac, the son of Abraham, are Saxons. Now that is a statement. They are not all living in Great Britain; they are not all living in the United States, in Canada, in Australia, in New Zealand, in Tasmania. Some of them are in other places in the world. But there are a tremendous number of Saxons in the world, and there are some who do not know it, but they are under the covenant, and He Who knows where they are knows how to deal with them according to His covenants. Take, for instance,

THE PEOPLE OF DENMARK.

Well, I have traced them like many others down through the ages, and I have no hesitation in saying that, primarily, they belong to the tribe of Dan; but they never travelled simply alone; they were always more or less mixed up with their own tribal peoples. But that is a common thing in the process of the migration of the human family. But the people of Denmark, I believe, belong to the Israelitish camp, and therefore they came down along the line of the Saxon people. Now you see what that opens up to us—that there are these fellow Israel people in various parts of the world.

THE STONE KINGDOM.

Now from Daniel we know there is a Stone Kingdom somewhere in the world; for Daniel in giving the interpretation showed that that Kingdom was to remain for ever. Therefore that Kingdom exists somewhere at the present time, and I am going to give you something of the foundation of that. You and I have often been perplexed. I have been teaching a good while on the B.-I. platform, and I knew that there were some difficulties that would necessarily arise in the minds of honest students of this subject. It looks sometimes as though the question of this Israel Kingdom is a question limited just to certain people. How often we get that rather crudely in our minds! You know that in the olden times there were those that came from one country to another, and it provided for them the means by which they could become members of the Israelitish nation in the Land of Palestine; and there was a joining up with the Israel people constantly in the old times.

Is it not a fact that at the present time in Canada, Great Britain, Australia, Africa, and other parts of the British Empire, and in other lands, there is ample provision made by which any man of any nation can come in and join with that particular nation and become a citizen if he be a worthy man and acceptable to the bodies of officials who introduce him by legal processes into the citizenship of the country?

If a German or a Turk or an Arab, or anyone else, should come into this country, or into our country across yonder, if he have the right conditions of manhood, and all the other things necessary, he can become a citizen of the British Empire.

Again, there is a bigger proposition that I now bring before you. You know very well that He Who sent His disciples out to preach the Gospel of the Kingdom, which means the Good News of the Kingdom, told them to go to all the people of the earth, and the burden of the cry is this: "Marvel not that ye must be born again." And the word is carried to all humanity, or should be. And the offer of each man coming before a community of any people on this earth, whatever their colour, the offer is,

"COME INTO THE KINGDOM."

I have been in foreign lands, and have talked with people, and I have felt the pressure of that question, and when I was inviting them into the Kingdom I knew the process was the process of being born into the Kingdom. And our Heavenly Father, through Jesus Christ, has prepared a plan by which any man on this round earth, and any woman, whatever their colour, may be born into the Kingdom of God, so that there is no barrier against those who are not what we call the Saxon peoples. And the way in which they can be born into the Kingdom of God is clearly set forth in the Bible. When I am in conversation with some man of another race, I can give him as ready an invitation as I can give to a member of my own family. You understand what I am dealing with there.

Another point I wish to make is from the reading I am going to give you—Isaiah li: "Hearken to Me, ye that follow after righteousness, ye that seek the Lord." Let us see who He is talking to. "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." They were hewn out of the rock; taken out of the living rock, the quarry; and they must necessarily be a rock people, a Stone people, and if they become a Kingdom, they must be a Stone Kingdom. There is your foundation for the Stone Kingdom. No people can be hewn out of a living rock without being a Stone people; and if they are a Kingdom, they are a Stone Kingdom. "Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him." There is a limitation, is there not? That shows that the first part of the rock must necessarily be limited to those who come from Abraham your father. But many came from Abraham. So far as that particular limitation is concerned it might mean Ishmael, it might mean Edom—Turkey. It might mean the Midianites. They all came from Abraham their father. But there is this elimination—"and unto Sarah that bare you." That cuts out Ishmael and the Midianites and the Edomites, and all but the line down from Isaac. That is the line that we have now before us clearly marked out. Now we have the Israel people located definitely as the Stone people,

THE PEOPLE HEWN OUT OF THE ROCK.

"For I called him alone, and blessed him, and increased him." He just called one, that one Abraham from Ur of Chaldea, to get located in another habitat, and begin a definite work, and he and his descendants were the people that were being addressed down through the pages of history, and they were being addressed under the term of the rock or Stone people. So one was called, and out of the one came many, and how many there are to-day no man knows.

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They were to be numberless as the sand upon the seashore, and there never was a man who could number the seed of Abraham from Abraham down to the present. "Hearken unto Me, My people." Not a scattered people, but a definite nation. It was a nation, not a Church. The time will come, and it did exist a long time when the Church and the nation were one, when the whole nation was serving God; then the Church and the nation were one; and that time is coming again. Now your minds can run just along that line. We have a Church in these British Isles, and it has had a marvellous relationship to the nation from the beginning.

Let me tell you my thought concerning the movement within that Church, and touching upon the nation and the House of Commons, that I believe that nothing will happen that will make a final cleavage between what we call our national Church and our nation. The old British Church, the old Anglican Church from the days of Abraham, is a lasting Church. We have to do some things in it to modify it; but that is not my business; that is a question for the theologians. But God will see to it that the gates of Hell will not prevail against His Church. He started the Church away back thousands of years ago, and the Church is living on and on, and in the organic side, in the material side, we have that Church doing a marvellous work down through the ages in these Isles. I have gone nowhere that I have not been able to go into one of these Churches to worship the God of my fathers. Thank God for that, and for what the Church has been doing in that particular relationship.

A NEW TESTAMENT PROBLEM SOLVED.

By the Rev. J. Mountain, D.D.

About a year ago I received a letter from a prominent Christian friend, in which he vigorously condemned British-Israel teaching as the "sheerest folly." Yea, he even went so far as to say that, in adopting that teaching, I was "believing a lie."

As I entertained—and still entertain—a profound respect for my criticizing friend, I took no offence, but invited him to consider one or two passages of Holy Scripture which I should like to place before him. He expressed his willingness to do so. Here are the texts:

Divine Promises to the Patriarchs.

1. To *Abraham* God said:

"I will make thee a great *nation*." גוי, *goy*.—Gen. xii, 2. "Thou shalt be the father of *a multitude of nations*." המון גוים, *hamon goyim*.—Gen. xvii, 4 (R.V.).

2. To *Jacob* God said, concerning his grandson, Ephraim:

"His seed shall become a *multitude*—or *fulness*—of nations." מלא הגוים, *melo haggoyim*.—Gen. xlviii, 19.

3. I give the Hebrew because, as Dr. C. I. Scofield truly says, in his Notes on the Bible, p. 18:

"From the seven sons of Japheth are descended the *goyim*—or Gentile nations—translated 'heathen' 148 times in the Authorised Version. The name implies nothing concerning religion: meaning simply non-Israelite, or 'foreigner.'"

Thus Ephraim—the head of the Ten Tribes—was to become a "multitude," or "fulness," of foreign nations, that is, nations outside the Holy Land. The word translated "multitude" or "fulness" evidently indicates a large Empire of many nations.

4. Obviously the word "nation" or "nations" requires to be understood *literally*; and the promises demand a literal fulfilment. Have these promises ever been literally fulfilled? If so, where are those "nations" to-day?

5. Having forwarded these texts to my critic, I have asked him to give the names of nations in which the promises have been fulfilled.

6. In his replies my friend belittles and spiritualizes the promises; and he states that they "have received their fulfilment in the *Church*"; and while he contends for their fulfilment in the "Church," he denies any kind of fulfilment to any *nation*, as such.

7. Moreover, he has given, as an illustration, and also as a proof of the truth of his opinion, the following words from the first Epistle of St. Peter, as recorded in the Authorized Version:

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."—1 Peter ii, 9.

8. When, however, this text is critically examined, it furnishes no proof of my critic's contention; but, on the contrary, it is seen to be an absolute refutation of that contention.

A "Nation"? or the "Church"? or Both?

I have enumerated to my friend seven important considerations:

1. That although the word "Church" occurs 112 times in the New Testament, nevertheless, it is not once mentioned in the verse from which he has quoted; nor, indeed, in the original Greek of any part of the Epistle; nor even in any part of the Apostle's second Epistle.

2. That the Apostle employs the phrase, "an holy *nation*," not "a holy *Church*."

3. That throughout the whole of the New Testament the Christian Church is never called "a nation." Nor is the "nation" ever called the Christian Church.

4. That to substitute the word "Church" for the word "nation" is to put a *gloss* upon the inspired text which has been given by the Holy Ghost.

5. That such glosses are calculated to obscure, neutralize, or even pervert the infallible teaching of the Word of God.

6. That whatever spiritual imperfections pertained to those whom the Apostle addressed, the descriptive phrase, "*an holy nation*," which is applied to them, must be reverently accepted; for it is part of the inspired Oracles of God.

7. And I would venture here to ask: Is it not possible that there may be a twofold fulfilment of the Patriarchal promises—one, the physical and *national*, and the other, the spiritual and *supernatural*; but both in the experience of the people of Israel?

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A FATAL SYSTEM OF INTERPRETATION.

1. It will be seen that my critic does not interpret literally the Patriarchal promises which are under consideration; and that he gives an exclusively spiritual interpretation to the words of St. Peter. To him the word "nation" does not mean "nation," but, on the contrary, the "Church."

2. This system of Biblical interpretation is not Apostolic. It dates only from the third and fourth centuries, to the times of Origen and Jerome. It claims Israel's glorious promises for the Church, and it applies Israel's curses to the Jews.

3. For fifteen centuries this false system has rendered large portions of the Old Testament incomprehensible; has obscured and perverted their meaning; and has robbed them of their significance and power. Well might the eminent Bishop Ryle strongly condemn it; for it is as elusive in the realm of Biblical history as it is bewildering and destructive in the realm of Divine prophecy.

WHAT NATION WAS IT TO WHOM ST. PETER WROTE?

This question is vital in our investigation. "What saith the Scripture?" And here we quote from the Revised Version, as being, in this case, in perfect correspondence with the Greek Text.

I.—*They were not Gentiles.*—This is evident from the exhortation which the Apostle gives to them:

> "Having your behaviour seemly *among the Gentiles*; that wherein they speak against you as evil-doers, they may by your good works which they behold, glorify God in the day of visitation."—1 Peter ii, 12 (R.V.).

(1) They *lived* "*among the Gentiles*," and commingled with them; but the inspired testimony indicates that they did not *belong* to them. The Apostle proceeds as follows:

> "For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts," etc.—1 Peter iv, 3 (R.V.).

(2) The Apostle distinguishes clearly between the Gentiles and those to whom he was writing, who—as we shall presently perceive—were Israelites.

II.—*They were "an Elect Race."*—The Apostle not only calls them "a holy nation," but he also dignifies them by the special title of a "race"—"an *elect race.*" This is the translation given in the Revised Version—"*an elect race,*" instead of "a chosen generation."

(1) Now, there are many races of mankind; and it is well known that the dominating idea of the word "race" is that of physical descent—"a class of individuals sprung from a common stock."

(2) Whether or not the mention by the Apostle of Sarah and Abraham is to be considered as his indication that the "holy nation" had descended from the Abrahamic stock of the Hebrew race is by many disputed. But it is certainly remarkable that when exhorting wives to be in subjection to their husbands, the Apostle should point to Sarah and Abraham as their exemplars, and should proceed to say:

> "As Sarah obeyed Abraham, calling him lord: whose *children* ye now are, if ye do well, and are not put in fear by any terror."—1 Peter iii, 6 (R.V.).

(3) The Church is never called "a race"; nor is a race ever called "the Church." The Greek word for "Church," εκκλησια, *ekklesia, the called out ones*—indicates a fellowship of a number of men and women who have been Divinely *called out* and spiritually separated from their several races of mankind to which they still belong, as regards their *racial position.*

(4) This being the case, surely it is not allowable for anyone to put a gloss upon those Divinely-inspired titles which are conferred by the Apostle, and to substitute the word "Church" for the words "Race" and "Nation." Such a substitution is neither a translation, nor an interpretation, nor a justifiable inference. It is an assumption and an unauthorized, although unintentional, addition. Indeed, to call the "Race" the "Church"—as does my critic—is to controvert the fundamental and essential principle of the "Church," namely, its *spirituality*, in contradistinction to physical descent from a parent stock.

(5) If arranged in tabular form, the antithesis between the Apostle and my critic will stand as follows:

WHAT THE APOSTLE SAYS.	WHAT MY CRITIC SAYS.
"Ye are an Elect *Race.*"	"Ye are an Elect *Church.*"
"Ye are a Holy *Nation.*"	"Ye are a Holy *Church.*"

III.—*They were a Redeemed "People."*—The Apostle reminds them of the days of their national apostasy from God, and of their Captivity. He then proceeds to recount the wonders of Jehovah's restoring grace:

> "Which in time past were *no people*, but now are the *people of God*; which had not obtained mercy, but now have obtained mercy."—1 Peter ii 10 (R.V.).

(1) This reminds us of the prophecy by Hosea, nearly 800 years before, concerning the Ten Tribes:

> "It shall come to pass that in the place where it was said unto them, Ye are *not my people*, it shall be said unto them, Ye are the *sons of the living God.*"—Hos. i, 10 (R.V.).

(2) It naturally reminds us also of the words of Zacharias concerning the redemption of Israel:

> "Blessed be the Lord, the God of Israel; for He hath visited and wrought redemption for His people."—Luke i, 68 (R.V.).

(3) In the margin of the Revised Version we read of "a *purchased* people" instead of "a *peculiar* people," which is a great improvement.

(4) Yea, Israel had been:

> "Redeemed . . . with the precious Blood of Christ, as of a lamb without blemish and without spot."—1 Peter i, 19.

IV.—*They were the Tribes of Israel.*—St. Peter addressed his Epistle—as we see from the Revised Version:

> "To the elect who are sojourners of the διασπορα, *diaspora*, the DISPERSION—in Pontus, Galatia, Cappadocia, Asia, and Bithynia."—1 Peter i, 1 (R.V.).

(1) Now, who were the people of the διασπορα, or "Dispersion"? St. James tells us in his Epistle. They were

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Hebrews; men and women of the stock of Abraham, Isaac and Jacob. This is how the Apostle James describes them:

> "James, a servant of God, and of the Lord Jesus Christ, to the *Twelve Tribes* which are of the Dispersion."—James i, 1 (R.V.).

(2) It is evident, therefore, that the first Epistle of St. Peter was addressed to people who belonged to the Twelve Tribes of Israel. How many of them were Jews, that is, members of the Two Tribes of the House of Judah; and how many of them belonged to some of the Ten Tribes, that is, the House of Israel, we have no means of discovering.

(3) The "Dispersion" must have been very extensive, as we observe from the large attendance on the day of Pentecost.—Acts ii, 1-11. There was:

The *Asiatic* Dispersion.	Cappadocia, Pontus, Asia, etc.
The *Alexandrine* do.	Egypt, Libya, Cyrene.
The *Roman* do.	Strangers of Rome, Jews and Proselytes, Cretes and Arabians.

(4) But the Assyrian-Babylonian Dispersion is the most important in the present enquiry; for it included on the day of Pentecost—"Parthians, Medes, Elamites and dwellers in Mesopotamia." These people must have come from the very districts to which the Ten Tribes had been deported in their Captivity in the year 721 B.C.

(5) During the early centuries of their Captivity it is supposed that migrations had taken place from Assyria, and that many of the migrants had settled, for a time, as the "Dispersion" in the Colonies above-mentioned.

(6) We cannot tell whether or not many of the "Dispersion" had heard the Gospel before the day of Pentecost; but we may reasonably assume that after the glorious events that happened on that day the Gospel of the New Covenant would spread rapidly amongst God's chosen people in the Colonies above-mentioned.

(7) We do not know whether any of the Ten Tribes travelled specially from Assyria to Jerusalem for the Pentecostal Feast. They may have done so. If they did, it may account for the first Epistle of Peter being written in Babylon twenty-seven years after; for we learn from Josephus that, at that time, there were still vast numbers of the Ten Tribes who still remained beyond the Euphrates.

THE DOUBLE FULFILMENT OF THE PATRIARCHAL PROMISES.

1. The Holy Scriptures make it perfectly clear that the promises of God to the Patriarchs and to David have been, and now are, and will continue to be, literally fulfilled both as to their physical seed and also as to their national multiplicity and power.

2. But those promises have had, and will yet increasingly receive, a deeper and grander fulfilment, for which the election of the Hebrew race was chiefly a preparation. There was to be:

A Natural Posterity . . .	"as the *dust* of the earth."—Gen. xiii, 16.
A Spiritual Posterity . .	"look now toward heaven and tell the *stars*: . . . so shall thy seed be."—Gen. xv, 5.

3. From the earliest days Israel had been both natural and spiritual. As the Apostle Paul says:

> "They are not all Israel which are of Israel."—Rom. ix, 6.

That is to say, they are not all spiritual Israel which are the natural and national Israel.

4. So it is to-day. If we, Anglo-Saxons, are the lineal descendants of the Ten Tribes, we are the *Natural Posterity* of Israel, and we inherit the wonderful promises which were made to them. These promises we possess *nationally*. But we can become individually Israel's *Spiritual Posterity* only by being "born again of the Holy Ghost."

5. If any of those whom St. Peter addressed were racial Gentiles, but had been converted to the Lord Jesus, they had, *ipso facto*, become Abraham's spiritual "seed"—spiritual Israelites—and were thus proselyted into the Ten Tribes spiritually.

WHY DID ST. PETER NOT MENTION "THE CHURCH"?

1. This question may well be asked, especially when we remember that, in nearly all the Epistles, the word "Church," either in the singular or plural, is mentioned, and, in several instances, frequently mentioned. Now the inspiration of the Bible is *verbal*, and *full in every sense*. Therefore, there must have been a purpose in the omission.

2. The Epistle indicates that St. Peter was addressing not only a Christian community, but also a Christian community of a high order, and one which was duly organized with its "elders."—1 Peter v, 1.

3. I venture, reverently, to think that the Holy Spirit omitted the word "Church"—while mentioning their full Church qualifications—in order specially to give additional emphasis to the fact that those to whom the Apostle wrote were a part of God's ancient chosen people Israel, and that their restoration had begun under the "bond of the Covenant"—the "New Covenant of grace."

4. Hence the Apostle quotes for their encouragement and guidance the substance of the ancient and gracious declaration of Jehovah:

> "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a peculiar people unto Himself, above—or *out of*—all peoples that are upon the face of the earth."—Deut. vii, 6 (R.V.).

5. The contrast between the terms employed by the Apostle and those of my critic is complete and undeniable. Had the Holy Spirit desired it, He would have led St. Peter to employ the word "Church." Why, then, did He indicate the titles of "Race" and "Nation"? Surely there must have been some cogent reason for the Divine selection of this impressive nomenclature.

6. In my humble judgment this reason was fourfold. There was the intention of emphasizing:

(1) The Hebrew origin of those to whom the Epistle was addressed, and, consequently, the existence of their national and hereditary connection with ancient Israel:

(2) The fact that the Patriarchal Covenants, to which they were heirs, were still in existence, with all the vast implications of that heritage:

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(3) The beginning of the National Repentance of Israel, through the operation of the Holy Spirit, and their acceptance of Christ. They were the small firstfruits of an overwhelming harvest :

(4) The prospect that their repentance would ultimately lead to the salvation of multitudes of persons who—not being Israelites by birth—were destined to become spiritually Israel through the preaching of Christ by Israel.

I give it, as my public testimony, that British-Israelites are amongst the most diligent students and defenders of the Bible, and are often the most earnest workers for the Lord Jesus and for the spread of His Gospel.

But, alas ! it is frequently the case that godly men denounce British-Israel as heresy, and that, too, after very slight acquaintance with it. They spread erroneous and damaging opinions regarding its teaching, and refrain from withdrawing those erroneous opinions even when their falsity has been officially and publicly proclaimed. But this is not all. They ostracize and boycott the advocates of British-Israel, and describe and treat them as heretics ! This is deeply to be regretted on the grounds of truth and justice, and especially in view of St. Paul's exhortation to brotherly love.—1 Cor. xiii.

National and spiritual Israel have their place in Holy Scripture and in Britain to-day. Let them both be acknowledged with brotherly love and with thanksgiving to God.

CONCLUSION.

It is evident that my critic has failed to grasp the situation, and that the Divine promises made to the Patriarchs—that they should become " a Multitude of Nations "—require for their fulfilment " A Commonwealth of Nations."

WHERE ARE THOSE NATIONS TO-DAY? WHY NOT BEHOLD THEM IN THE WORLD-WIDE BRITISH EMPIRE?

ADDRESS AT CANTERBURY.

BY THE REV. T. H. WHITEHOUSE.

PASSAGES from the Scriptures so lucidly interpreted that no doubt could exist that the British Empire and the House of Israel were identical were quoted by the Rev. T. H. Whitehouse, of Birmingham, at a well-attended meeting of the Canterbury Branch of the British-Israel-World Federation, held at the County Hall, Canterbury, on Wednesday last.

Canon T. B. Watkins, M.A., presided, and was supported by the speaker and Mr. Pierce (Hon. Secretary of the local Branch).

The Chairman made sympathetic reference to the loss the Branch had sustained since they last met in the spring in the death of their beloved President (Canon Springett), and said all knew what a deep interest Dr. Springett took in the British-Israel-World Federation. He was well-informed upon the subject, and had given some very interesting lectures, not only in Canterbury, but at Dover, Herne Bay, and also in London. They had sustained a great loss, but they felt thankful that up to the end of his life Dr. Springett was able to work for his Master and his God. Only the Sunday before he passed away he was preaching at the little Leper Hospital Church at St. Nicholas, Harbledown, and he (Canon Watkins) had only just completed a service at that Church when he heard of Canon Springett's death. It was a great shock to him, although of course he was not surprised, as he knew the dangerous condition of Dr. Springett's heart. He had known Dr. Springett for forty years. They were connected by marriage and were the greatest friends. God had called him for a higher service, and though all would miss him terribly they were thankful he had received from his Master what was fully deserved—" Well done, good and faithful servant, enter thou into the joy of thy Lord."

Canon Watkins then introduced the Rev. T. H. Whitehouse, who he said was speaking at Herne Bay the previous day, where he (Canon Watkins) was Vicar for thirteen years. Now he was to speak at Canterbury where he (Canon Watkins) was Vicar of St. Dunstan's for five and a a half years ; and the following day he was going to speak at Dover, where he (Canon Watkins) was Rector for nearly twenty years. (Applause.)

The Rev. T. H. Whitehouse said many people thought it was of little importance that those of the religious world should devote so much of their time to national and Imperial concerns. But this was done because it was found the Bible, which so many were attempting to discredit to-day, was a Book very largely devoted to national and Imperial concerns. Of course, it dealt with the individual positively, but it dealt none the less positively with families, communities, nations, empires, and last, but not least, with this commonwealth of nations which we called, for want of a better term, the British Empire. The British Empire had conferred an entirely new meaning on the word " Empire." The present-day development and operations of our own commonwealth of nations among all the nations of the world were regarded as of supreme importance. He did not hesitate to affirm we were in that period indicated by Our Lord in the parable contained in the 25th chapter of St. Matthew—the judgment of the nations. He was convinced that that parable was receiving its fulfilment to-day.

The speaker proceeded to interpret the parable and, referring to the tremendous gulf between the sheep and the goats, said that nowhere in the Bible should we find sheep refer to any nation except the Israel nation. It was not a meaningless accident that the National Church of this Empire claimed to be " the people of His hand and the sheep of His pasture." In the parable we had two ideals governing two groups of nations. In chapter x of St. Matthew we found that the Divine Lord gave two distinct commissions to the twelve Apostles—one a limited commission and the other a universal commission. One a national commission and the other a commission to all the rest of the people of the earth. One was a specific commission to discharge a particular duty ; the other to baptize all people into the Church of Christ. Although not the same commissions, one was as authoritative as the other given to the same men. When Our Lord sent His twelve Apostles away from the Jews, He said : " Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not ; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." On the left was the Gospel of the Kingdom, the Throne, the Crown, the Sceptre, definite rule, definite administration

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on earth among men. On the right was the calling of men, women and children and every soul that liveth to be united in Christ through reconciliation. We had the Kingdom and the Church, but we must not confuse the two commissions, We must not confuse the judgment of the nation with the judgment of the individual. Less than fifteen years ago there were five great Empires—world powers, each having an eye to world dominion. There was only one left to-day. Germany as an Empire had gone, also Austria-Hungary, Russia and Turkey. Britain as an Empire was stronger than ever. Britain entered into the Great War consistent with her existence as God's servant nation, for the service of oppressed and threatened nations. She resolved that she would not add a single yard of territory to her Empire. Yet God gave her territories all round the globe. Forty-six nations in common and unanimous agreement mandated to Britain three million square miles of territory as the only nation fit and proper to act as trustees of all the other nations for this tremendous responsibility of administration. It was the parable materializing before our eyes—God's judgments on the earth's nations, whose only object was greed at whatever cost to the other nations. Britain became mightier with every tick of the clock.

We should never understand the Bible until we gave proper significance to every symbol used in the Book and always interpreted every symbol consistently.

Dealing with Our Lord's prophecy of the destruction of Jerusalem and of His words to the disciples who asked the sign of His Coming, the speaker explained that Jesus pointed out that nation will rise against nation, and kingdom against kingdom, followed by famines, pestilences and earthquakes. We were now living through this period. In 1914 there was the Great War and a complete departure from the ordinary course of warfare. A score of nations devoted themselves to the business of war. We lived through it.

We were told war was to be followed by famine. In the Great War there were 50 million men consuming everything and producing nothing but death, wounds and horrors. Famine came. It could not be otherwise. The U-boats had done their deadly work. We went into the war with 11 million tons of shipping and came out with three million. In less favoured parts of the world famine swept away more than the actual fighting. Then surely there were pestilences as prophesied. It could not be otherwise. Influenza swept over the whole world, and it was computed that 15 million people died from the disease. Then of earthquakes we remembered the terrible succession starting in Japan, and of the deadly work of Mount Etna.

These were four of the eight signs Our Lord gave us indicative of the nearness of His Own Coming.

His fifth sign was that " The Gospel of the Kingdom shall be preached in all the world for a witness unto all nations." It was during the last seven years that the British-Israel-World Federation had been called into being to preach the Gospel of the Kingdom of the sovereignty of Almighty God, which would bring about the deliverance of humanity from its great oppression and the setting-up of the Lord Jesus Christ upon earth as indicated by the prophet Isaiah when he said : " 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 . . ." The New Testament was no less precise. We had the story given us in the 1st chapter of St. Luke : " And he shall reign over the house of Jacob for ever." Unless we joined in seeking for the House of Jacob and of establishing or identifying some race upon earth with the House of Jacob, the Lord could not come. That was the terrible mistake that some who were preaching about the Coming of Our Lord were making. They forgot about Israel among whom He was to reign—the twelve tribes of Jacob, that group of nations to whom He said : " Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The sixth sign we found in St. Luke's (chapter xxi, verse 24) : " Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." On December 9th, 1917, the keys of Jerusalem were yielded up and two days later Lord Allenby walked into the city and Jerusalem became British. The Gentiles ceased to tread down the holy place, now awakening from the age-long desolation, and the land was budding and blossoming as a rose.

The speaker said he wanted to carry the minds of those present back to those foundations, to consider who it was who laid them, and what hope we had that an Empire built upon these foundations should survive. There was a specific meaning in the words in Hebrews which said of Abraham : " He looked for a city which hath foundations, whose builder and maker is God." The word " city " was always used anciently for what we called to-day " Empire." Rome, in the height of its glory, was always " The city of Rome."

" A city that hath foundations "—a city of great construction built through the ages by the Divine Architect and Builder—foundations well and truly laid. Isaiah and Ezekiel wrote many documents and letters which had been preserved for the nation and instruction of posterity. Isaiah wrote many addressed to particular people—people in isles afar off. It was gathered from the contents of the letters that the people to whom he wrote, and now settled in the islands, had once lived in his own land. They had witnessed the captivity of their brothers, for they had been refugees in hiding, but when the Assyrians evacuated their country they came forth from their hiding-place and went down to the isles afar off. He bade them " keep silent before me, renew your strength."

After devoting considerable time to the interpretation of the Book of Isaiah, the Rev. T. H. Whitehouse dealt with the promises given to Abraham as the first foundation-stone—" I will make of thee a great nation and will make thy name great, and thou shalt be a blessing. I will bless them that bless thee and curse them that curseth thee, and in thy seed shall all the families of the earth be blessed."

The second foundation-stone was found in Genesis also. for God said to Abraham : " This land will I give thee, from the river of Egypt to the great river, the river Euphrates." That was a wonderful piece of geographical teaching.

The third foundation-stone was to be found in chapter xxii : " That in blessing I will bless thee, and in multiplying I will

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multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." In other places it said "as the dust." The symbolical value of this was that the seed of Abraham was, as to stars, to give light to the dark world; as the sand, to oppose the red forces of anarchy which threatened to sweep us from our homes; and as the dust, to be blown everywhere and settle down and build up great communities where men might live to be free and happy.

The fourth foundation-stone, also to be found in Genesis, was: "Thy seed shall possess the gate of his enemies." This race had to go out and find contact with every family of the earth, and no enemy must frustrate their plan. It was the world-wide expansion for God.

The fifth foundation-stone was also found in Genesis: "God said to Jacob . . . a nation and a company of nations shall be of thee, and kings shall come out of thy loins."

Mr. Whitehouse went on to say that, despite statements to the contrary, he found the New Testament taught the same truth through and through. St. Paul took up the story and in Romans said: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

In conclusion, Mr. Whitehouse dealt at length with happenings in recent years to show that the promises of God were being fulfilled now.

Thanks were expressed to the speaker on the proposition of Canon Watkins, who pointed out that we must realize that a great responsibility rested upon us as members of the British Empire.—*Kentish Observer.*

QUESTIONS AND ANSWERS.

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

QUESTION.—Our Vicar said, referring to the Prayer Book crisis, that the Church was first, and that the State emerged from the Church, giving as a proof the fact that the Church crowned the King. This seems to me illogical; may I ask your views on the subject?—S. H. R. (Yorkshire).

ANSWER.—The question of Church and State is a very problematical one, in the light of the trend of modern events, and I, for one, should be extremely sorry to see Disestablishment take place. The Bishop of Gloucester, in his opening address at the Cheltenham Church Congress the other day, said, "I am not ashamed to confess that I should seriously regret Disestablish-f ment. I believe that the partnership which it implies, of Church and State, is for the benefit of both." We are a Church-nation, and I, personally, regard ourselves as being the Church-nation of Jehovah. Hence, in one sense, it is very difficult to say which really comes first—the Church or the State—for it seems to me that there is something more than a "partnership"; there is almost an identity, as if the one could not exist without the other. It was so in the days of the Old Testament, when Israel was God's Church-nation. This Church-nation of Jehovah did not cease to exist on the occasion of the exile; it continued on, and continues to this day, recovenanted in Christ. An example of this will be seen in St. John's wonderful vision of Rev. iv, where the four and twenty elders represent the twelve patriarchs of the Old Covenant, and the twelve Apostles of the New Covenant, thus making the complete Church of God in Christ. God has never had more than one Church, nor has that Church ever been other than the Church-nation of Israel (now redeemed). Being the Church-nation of Israel, it is to be identified with the Kingdom of Israel. The latter has a perpetual monarchy of the "seed royal" (2 Kings xi, 1). This Davidic monarchy sits on "the Throne of the Lord," i.e., "of the Kingdom of the Lord over Israel" (1 Chron. xxviii, 5; xxix, 23). Hence the Kingdom of the Lord and the Throne of the Lord are inseparable; but the Kingdom of the Lord is the Church-nation of Jehovah. It therefore follows that the Church-nation of Jehovah is inseparably connected with the Throne of the Lord and its Davidic King, so that Church and State co-operate together, and are really co-ordinated.

Therefore the Church certainly crowns the King, while the King as "Defender of the Faith" is the earthly head of the Church, so that the position is not really illogical after all.

I was addressing a body of clergy the other day in a certain rural-deanery on the subject of Prophecy and British-Israel Truth. Afterwards we had an hour's very interesting and sympathetic discussion, in which many questions were asked. One Vicar stated that he regarded the Church as a spiritual entity, and failed to see how British-Israel Truth could be true. I pointed out the above argument regarding the Church-nation of Jehovah (Matt. xxi, 43), and showed that while the spiritual number of believers were "the body of Christ" (1 Cor. xii, 27; Eph. i, 23, v. 30), the redeemed nation is also His body, in so far as it is the Church-nation of Jehovah.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATH, Assembly Rooms, Wednesday, 19th, at 3, Dr. E. Paget Thurstan; and at 7.30, Mr. H. D. Houghton.
BATTERSEA, 195, Lavender Hill, Tuesday, 18th, at 8. Mr. Daniel Farmer.
BINGLEY (Women's Meeting), Monday, 17th, at 3; Tuesday, 18th, at 8, in Victoria Hall. Rev. Joseph Gay, A.T.S.
BRADFORD, Friends' Meeting House, Friday, 21st, at 7.30. Rev. Joseph Gay, A.T.S.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 20th, at 7.30. Mr. Wm. Whitton.
BRISTOL, Rotary House, Colston Street, Monday, 17th, at 7.30. Mr. H. D. Houghton; and Tuesday, 18th, at 3 and 7.30. Capt. E. Palmer Bott and Mr. H. D. Houghton.
CANTERBURY, County Hall, St. George's Street, Wednesday, 19th, at 7.30. Mr. J. J. Morey.
CHATHAM, Navy House, Tuesday, 18th. Mr. J. J. Morey.
DORKING, Oddfellows' Hall, Monday, 17th, at 3 and 8. Mr. J. J. Morey.
GLASGOW, Christian Institute, Sunday, 16th, at 6.30. Mrs. Rankin.
HANDSWORTH, Birmingham, St. Michael's Institute, 182, Soho Hill, Monday, 17th, at 7.45. Questions.
HARROGATE, Imperial Cafe, Parliament Street, Monday, 17th, at 8. Rev. Joseph Gay, A.T.S.
HORSHAM, Town Hall, Wednesday, 19th, at 3.15 and 7.15. Rev. Sparshott Johnson, M.A.
HULL, Church Institute, Albion Street, Tuesday, 18th, at 7.30. Mr. Wm. Whitton.
ILKLEY, Grove School, Wednesday, 19th, at 8. Rev. Joseph Gay, A.T.S.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 18th, at 7.45. Mr. I. E. Wesley.
PUTNEY, Y.W.C.A., Ravenna Road, Monday, 17th, at 8. Mr. Daniel Farmer.
RYE, The Monastery, Wednesday, 19th, at 7.30. Mr. John Leech, M.A., K.C.
ST. LEONARDS, Masonic Hall, Monday and Tuesday, 17th and 18th, at 3 and 8. Mr. John Leech, M.A., K.C.
SALISBURY, British Legion Hall, Market Place, Thursday, 20th, at 7.30 Mr. J. J. Morey.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 19th, at 7.30.
STRATFORD St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 17th, at 8. Rev. T. Sparshott Johnson, M.A.
SUTTON, Adults' School, Benhill Avenue, Wednesday, 19th, at 3 and 8.15. Miss Hamilton Hunter.
SYDENHAM, Park Hall, Monday, 17th, at 7.45. Miss Hamilton Hunter.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are now better able to realize how serious and dangerous the illness of our beloved King has been. The tax upon his strength has evidently been very great. Cause for anxiety has by no means passed at the time of our going to press, but we are hopeful and we continue to pray for the noble patient's recovery. God bless him! We follow with breathless interest every stage of the homeward journey of our Prince David to his father's bedside.

The Paris correspondent of the *Morning Post* writes to that journal:—"The illness of the King has led France to understand the real character of the British Monarchy, and the place which it occupies in the life of the Empire.

"'In the eyes of the English the King is not a man merely, nor even a Prince. He is England,' says the *Petit Journal*. 'When he is ill the strongest, the most ancient, most hallowed of British traditions is in question. Whether they be Conservatives, Radicals, or Socialists, the English are united in the same sentiment. The Crown is above party and above passion, as it is above the seas and beyond time. The person of the King is the heart and the corner-stone not only of old and living England, but of the Empire. It represents a never-changing abstract principle. And around this principle revolves the vast British system.'"

The comment of the *Gaulois* is in very much the same strain.

* * *

The speakers for next week at H.Q. are the Rev. W. H. Stuart-Fox, M.A., on Wednesday afternoon, at 3, and the Rev. Kenneth Dodds for Thursday evening, at 7.30. All are welcome. * * *

We most warmly congratulate the Women's Auxiliary on the excellent result of the Sale of Work and the Social Gathering at H.Q. last week. It was an unqualified success. Major Knowles, President of the B.-I.-W.F., opened the proceedings on the first day, and the Rev. Pascoe Goard, Deputy-President, on the second day. Mrs. Zoe Bell kindly provided the tea, and we heartily thank her and her household staff, and B.-I. member helpers, for their devoted work. Mr. Chas. Edmonds planned the stalls with his usual skill, and to him our praise is due. Short addresses were given by the Rev. Dr. Mountain, the Revs. Pascoe Goard, J. Lumley Davies and Gregory Bestall.

Musical selections were rendered by Miss Hilda Morey, Miss Van der Kiste, and Messrs. Turner, Beer and Harrison Hill. Recitations were given by Mrs. Morley Randall and the Rev. T. Sparshott Johnson.

Dutch auctioneering was conducted by Messrs. Garrison, Morey and Sleeman.

Our very best thanks are tendered to all donors and purchasers, and to the speakers, artistes and the splendid band of workers.

The total result when made up will reach nearly £290.

* * *

Many new faces were present at the meeting in Church House, Bradford, on November 26th, when the Rev. Pascoe Goard lectured, leading up step by step in his telling way to his final point. The Rev. R. G. F. Waddington, M.A., occupied the chair, giving two very forceful talks. Altogether two wonderful evenings.

* * *

Watford Branch report that their meeting held on November 26th was an inspiration to the Branch to carry on with renewed enthusiasm. The subject of the lecture was "The Truth for the Present Crisis," given by the Rev. Sparshott Johnson, M.A. * * *

A very interesting meeting was enjoyed at Barking on November 30th, when the Rev. Sparshott Johnson spoke on "Psalms in British History." Mr. Nock, the President of the Branch, was in the chair.

* * *

Miss Maud Beck gave an address at Harrow on December 6th, speaking of Abraham, Isaac, Jacob, Moses, Elijah, Daniel and Paul as outstanding examples of "Israel's line of Intercessors." Mrs. E. M. Powell took the chair. All in the district are urged to support these meetings.

* * *

Our members and friends in Dorking and district are specially called to the support of the meetings to be held in the Oddfellows' Hall, Dorking, on Monday, December 17th, at 3 and 8. Mr. J. J. Morey will give the addresses, the afternoon subject being "Did the Prophets Know?" and the evening will be devoted to "Our Critics answered"—a reply to a recent attack on our Truth.

* * *

A. H. J. writes from U.S.A.:—"May I gratefully express my enjoyment of the rich food you serve up to us in your weekly journal. I should be bereaved indeed without its friendly visits and precious floodlights of inspiration."

* * *

Mr. Garrison has lectured at King's Heath, Birmingham, Caterham, York, and Lytham, Lancashire, to good audiences.

* * *

Our Commissioner for the Midlands, the Rev. T. H. Whitehouse, recently gave a course of six instructional B.-I. addresses in a Parish Church in a Northern City. The local Vicar was present at every one of them. He sent the following letter to Mr. Whitehouse:—"It was very kind of you to send me books on B.-I. and I thank you very much. I was greatly interested in your lectures. The Old Testament has become a new Book to me, and my religion has far more life in it now. I hope you will have much blessing in your work."

If all the clergy and ministers would give the same honest, patient and unprejudiced consideration to the presentation of our case for B.-I. Truth, what a difference it would make to the state of religion in our country.

* * *

L. H., residing in Bucharest, Roumania, writes:—"British-Israel is a wonderful Truth. Among many papers which I receive, my NATIONAL MESSAGE AND BANNER is the *first one* I open. I look forward to it with eagerness."

* * *

A correspondent in India writes:—"I cannot tell you what your weekly journal means to me. Thank God for such gifted writers."

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H. H. writes :—" Yours is easily the best religious journal I have seen. Interest in it is growing here, and of course it will, for it is feeding the starving sheep. What a joy-giving work it all is ! "

* * *

C. E. S. writes :—" Thank you for what your really wonderful journal has meant to all of us. With prayer for its ever-increasing usefulness under the guidance of the God of our fathers, Yours in the joy of His service."

* * *

The Winnipeg Branch has lost a greatly beloved member in Captain the Rev. Conway Edward Dobbs, who has passed away. Born in Dublin on December 29th, 1846, Mr. Dobbs had a remarkable career in Western Canada, firstly as a civil engineer, and afterwards for about half a century in the service of the Church of England following ordination in Winnipeg. He was concerned in early surveys for the Canadian Pacific Railway, and in laying out many town sites in the West ; he also founded at his own expense many missions which have since developed into flourishing churches. His pioneer work in the Diocese of Rupert's Land involved almost incredible hardships and privations. He was actively engaged in connection with Holy Trinity Church, Winnipeg, until the final illness in May last, and was an enthusiastic believer in British-Israel Truth, and a frequent attendant at the meetings. He leaves a widow and two children and two brothers to mourn his loss.

* * *

Mr. Robeson writes : " The results of the Conference held at Toronto in September last are very encouraging. Splendid meetings are being held by all the Branches. On November 6th, Mr. Thomas Ransom was the speaker at the Toronto East Branch, St. John's (Norway) Parish Hall. He showed clearly that it is impossible to fully understand the Bible without arriving at the British-Israel position. On November 8th, ' The Roadmaker ' addressed a crowded meeting at the Central Branch, 56, Wellesley Street. His subject was ' Was Christ in Britain ? ' and although this thought was new and startling to many of his hearers, he was most convincing."

* * *

The Rev. Pascoe Goard will (D.V.) begin an important series of articles on the Prophet Daniel in the second issue of this journal for next month.

* * *

We offer our best thanks to the Misses Millard for the gift of a very interesting model of the Tabernacle.

* * *

We regret to record the death of Mr. Ronald Ian Brodie, of Bournemouth, at the early age of 26. He was a brilliant young mathematician. His was a beautiful character, and he was a very keen British-Israelite, as I can testify from a long conversation with him some months ago. His elder brother was killed in the War, leaving him the only remaining son of his widowed mother, to whom we beg to tender our deepest sympathy in her great loss.

* * *

R.M. writes :—" The Rev. Joseph Gay is making a good impression in South Wales. His fervent advocacy of British-Israel teaching in Rhymney and district led to an invitation to address a meeting of the unemployed at the Workmen's Institute. Despite the heavy gale, the Lecture Hall was crowded to its utmost capacity. Hundreds of men were there—ill-clad, hungry, forlorn, yet eager for any message that will give them hope. The local secretary of the men's organization, an avowed Communist, sought to influence the gathering along his own lines. However, the audience was roused to a high degree of thought as Rev. Joseph Gay addressed them along Biblical lines. He fervently appealed that the only solution for the present distress is to be found in a return to God and a recognition of His National leadership, as did our Israel forbears, and to be guided along the lines He has marked out for Israel's National well-being. His clear demonstration of Bible truths was followed keenly, and he was accorded a patient hearing throughout. From the numerous questions that followed it appeared that quite a number were doubting their *present* leadership.

" Questions were readily answered, and in one reply Mr. Gay described ' Nationalization ' as a return to a ' House of Bondage.'

" Pyramid prophecies were referred to, and a further demonstration of their fulfilment was promised to the men if they attended the next Local Branch meeting on the following Tuesday.

" A very large number of the men responded, when Mr. Gay gave further proofs, scientific and historical, of the truth of the Bible.

" Following his address, copies of Mr. Davidson's *Morning Post* article were distributed, and Mr. Gay gave explanations of recently fulfilled prophecies.

" These men have been badly misled, but still listen readily to a Bible message.

" But—there is hunger of another kind among them. An urgent appeal was voiced by them that something practical should be done for them as soon as possible.

" Mr. Gay was not heedless of the call, and is doing his best to get Rhymney ' adopted.' "

* * *

A. P., a correspondent in New South Wales, Australia, writes :—" I want to convey to you and through you to all contributors my sincere thanks for our wonderful journal. B.-I. Truth has made the Bible a new Book to me, and it solves the perplexities of life and faith. In its light we walk in confidence that God is working His good pleasure. In these very difficult days how good it is to feel safely poised, and to feel that no wind can drive our barque astray.

" This afternoon a meeting of men is being held in the great Sydney Town Hall, to consider how best to apply the principles of Jesus Christ in political and business life, with His Excellency the Governor in the chair."

* * *

Two Missions of three days each were held by our Sheffield Branch in November, and they were very successful. In addition, the weekly meetings continue to grow in numbers. Mr. Wm. Whitton has given addresses at Barnsley, Nottingham, Monk Fryston, etc. He has also preached in two churches.

* * *

The Commissioners met for a Conference at Headquarters on December 8th, when various matters in regard to meetings and organization in their respective areas were dealt with.

* * *

We regret to have to record the death of our supporter, Mr. J. Forsyth, of Ryde, New South Wales. We tender our sympathy to his widow and family.

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CHRISTMAS DRAWS NEAR

SEND THE IDEAL GIFT.

No gift could confer a greater benefit to the receiver than a subscription to our "National Message and Banner." Remember how greatly the acceptance of British-Israel Truth has influenced and widened your own spiritual outlook. Then consider the incalculable blessing which will be conferred on one you love. Fill up the form below and send it to us. We will do the rest. Fill it up TO-DAY.

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THE NATIONAL

MESSAGE & BANNER

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

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

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CONTENTS.

	PAGE
A CALL TO PRAYER. By the Rev. W. Pascoe Goard, F.R.G.S.	801
CHRISTMAS GREETINGS. By the Rev. W. Pascoe Goard, F.R.G.S.	802
SING O ISRAEL: Words by Harrison Hill; Music by Rosamond Garrison	803
BETHLEHEM: OUR TOUR IN THE EAST.—VI. By Herbert Garrison. (Illustrated)	804
CONGRESS ADDRESS:— By Professor E. Odlum, M.A.	809
THE HEBREW CHRISTIAN ASSOCIATION, 1928. By the Rev. Commander L. G. A. Roberts, R.N.	812
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	813
THE SECRETARY-GENERAL'S NEWS AND NOTES	814

EDITORIAL.

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

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

A CALL TO PRAYER.

BY THE REV. W. PASCOE GOARD, F.R.G.S.

WE have received from as far over the world, as the time limit of postal travel will allow, requests that there should be a call to the nations to prayer on behalf of the restoration of His Majesty the King to health again.

This call has been already officially issued by the heads of the English Church, and the nation and the company of nations, and companion nations other than the Anglo-Saxon ones, have made answer.

The nation has been, and is, at prayer for the recovery of His Majesty.

Should the illness of the King continue, we ask of our people that they will unite in prayer during the opening moments of each weekly meeting, or if there be no weekly meeting, then at the hour of eight o'clock on such evening as may be most convenient during the week.

Inasmuch as we utilize every evening of the week, except Sundays, for the purposes of our meetings, there will thus be a season of prayer every evening during the six working days, and the Churches will carry on the good work on the seventh day. *So a wave of prayer will go around the world every evening;* and as it takes twenty-four hours for each hour of the day to make the circuit of the globe, there will be a period of prayer in every one of the twenty-four hours of the day from some part of the world.

As it is declared in the 40th chapter of Isaiah, "It is He that sitteth upon the circle of the earth," such an offering of prayer will be present, and we trust acceptable, to Him, in every hour of the week.

It will not be on account of the offering of prayer, however, that restoration will come, if such be the will of God; but it will be of the free grace and abounding goodness of our Heavenly Father. Nevertheless He has said, "I will yet for this be enquired of by the house of Israel, to do it for them." So to all who read this message, or hear it from others, we issue the call: "Let us pray."

The following telegram was sent to the President of the United States in response to his courteous telegram to the Queen expressing his pleasure at improvement in His Majesty's condition:—

BUCKINGHAM PALACE.

The President,
The United States of America,
White House,
Washington, U.S.A.

The Queen is most grateful to you, Mr. President, for your kind message, of which His Majesty will in due course be informed as soon as his strength permits. Though the recent operation successfully treated one phase of the King's serious illness, the consequences of the general infection will entail many weeks of slow and anxious progress before convalescence can be reached.

(Signed) STAMFORDHAM.

13th December, 1928.

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CHRISTMAS GREETINGS.

By the Rev. W. Pascoe Goard, F.R.G.S.

WHAT a time of gladness for the world is the time in which we celebrate the Nativity of Our Lord.

It has become the general custom to celebrate the Nativity of Our Lord in the last week of the year, and at or as near as possible the winter solstice.

This is a notable time of the year for the northern latitudes. The sun has proceeded far south on his annual journey—really the earth has tilted far to the northwards on its axis—and so the face of the sun is hidden for a maximum period each day from our northern lands. It is a "time of darkness and the shadow of death" for the northern hemisphere. It comes with a feeling of rightness that in the darkest period of the year for the North the midwinter should be cheered and brightened by the coming of the celebration of the birth of the Redeemer.

How brightsome and glad are the long evenings and nights of the Christmas-tide! They are made brilliant with illumination, and gladsome with Christmas carol and song. The anticipation of the coming reunions and festivities of Christmas keep late November, and early December, busy and bright. Factories hum with industry for months ahead to prepare for the Christmas trade. Shops are made brilliant with Christmas display. Folks are abroad and busy buying and preparing Christmas presents and festivals. Armies of shop assistants are absorbed for the nonce to cope with the Christmas rush. All the land is blessed directly or indirectly by the Festival. And before it is realized the back of the winter is broken. The shortest days and longest nights are passed, and the time of singing birds and spring flowers is brought so much nearer. Such are some of the indirect results of the anniversary of the birth of Jesus Christ Our Lord.

* * *

In the far south of the widespread Empire, the burden of which is borne by our race, the time is marked by the midsummer brightness, and is celebrated at the summer solstice, amid the hum of insect, the song of bird, the ripening crops, and the promise of the fruitage of garden and orchard. In the brightest, warmest time of the year there comes the remembrance of the birth of Our Lord Jesus Christ. As is suitable for the hemisphere and the conditions obtaining, the "Feast of Tabernacles" is kept, often as Israel kept it in the Fatherland, out of doors.

* * *

What a blessed thing for the home life of the people is this feast which commemorates the birth of the Firstborn of Mary; the gift of the Father of Our Lord Jesus Christ.

We are not thus celebrating the birth of a stranger. We of the seed of Abraham, Isaac and Jacob glory in the fact that "Verily he took not on him the nature of angels, but he took on him the seed of Abraham." He is of the same race and the same household as ourselves. How true it is that:—"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."

It is our Child which is born. It is our Son which is given. It is in our household that He is named; it is in our Kingdom that He shall reign for ever.

Is it any wonder that we rejoice at the time of the celebration of the anniversary of His birth?

He is born Who was the pre-existent Christ. Ages before His birth the prophet Isaiah declared that in His song of redemption He sang before the Father, "A body hast thou prepared me."

What an anticipation this was to Immanuel. Living in the glory with His Father from before the world was, He anticipated the great adventure when He should "empty Himself" of the glory, and take upon Himself the body thus prepared for Him in the earth, be born into this sphere, and there work out the redemption of Israel and the salvation of all those who call upon His Name.

He then "TOOK UPON HIM THE SEED OF ABRAHAM." What perversity of misunderstanding is there in the minds of those who insist on reading as though it were stated in the Bible, which it is not, that being "found in fashion as a man" He took upon Himself Divinity. Quite the contrary. Being Divine, He took upon Himself our humanity, and was in all things made like unto His brethren.

He took on Him the seed of Abraham, not for an appointed time, but for ever. For the incarnation of God the Son abides until and after the heavens and the earth shall have passed away. Such was the great gift of God, and such was the awful condescension of the Son. Because of this it was made possible for the angels to proclaim: "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

But HE TOOK ON HIM the seed of Abraham. He put it on as one will put on a new suit of clothes to commemorate His birthday. He remained in essence what He was before. What He was before the Father testifies to, when in the first chapter of Hebrews and elsewhere the Father addresses the Son as follows:—"THY THRONE OF GOD is an everlasting throne. A sceptre of righteousness is the sceptre of thy Kingdom." Thus we see that although He "took upon him the seed of Abraham," that which the seed of Abraham was taken upon remained unchanged in essence, even as a man remains unchanged when he has "taken upon him" a suit of clothes.

So we see in the Child that is born to us, the Son that is given to us—in very deed Immanuel—which is "God with us."

What an honour to our humble earthly home and family!

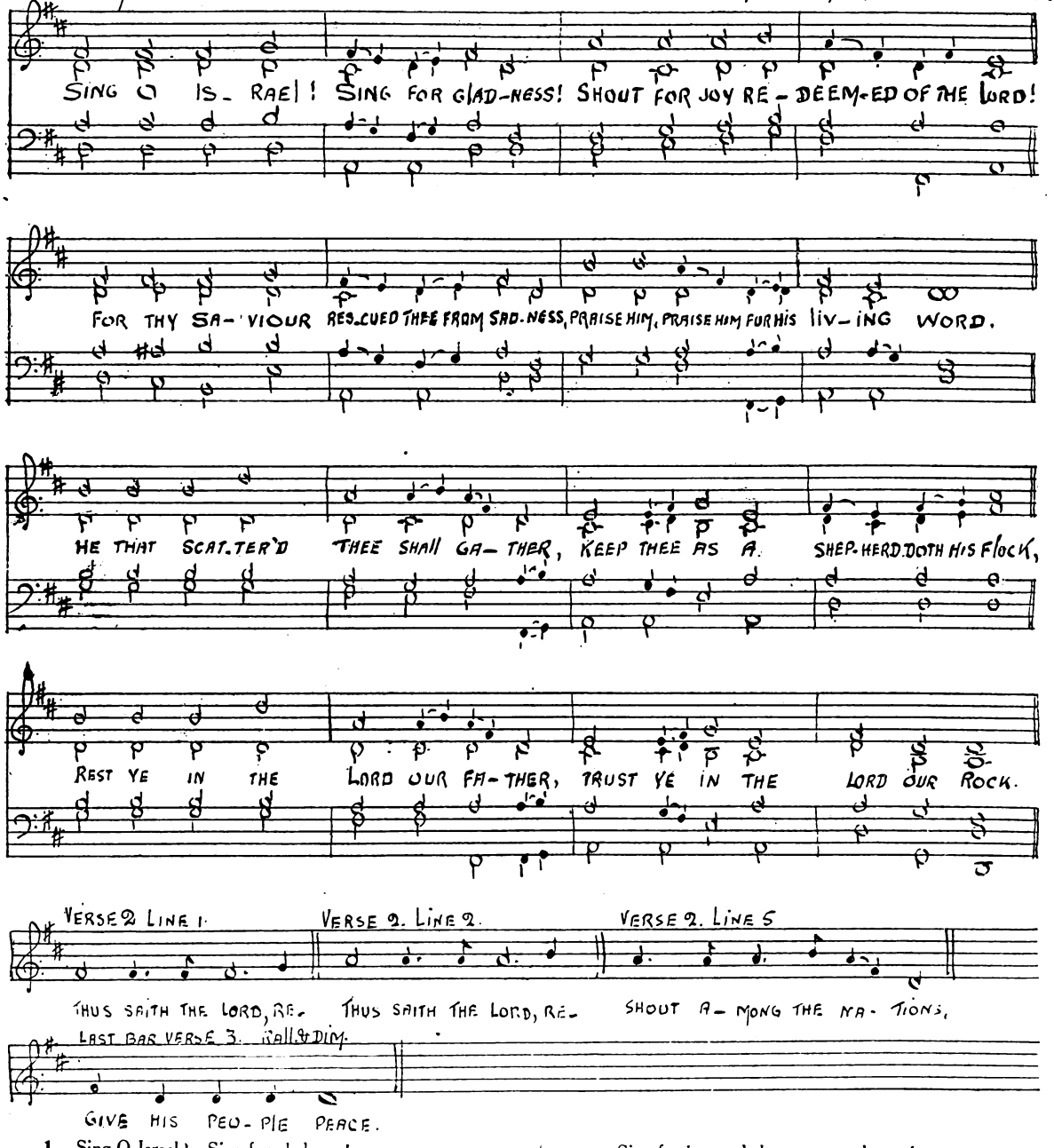
What a glory for our race and the nations into which it has been organized!

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SING O ISRAEL!

(JER. XXXI. verses 7, 10, 11, 12, 16, 31-33. Isaiah XII. verses 2-6.)

WORDS BY HARRISON HILL MUSIC BY ROSAMOND GARRISON



1.—Sing O Israel! Sing for gladness!
Shout for joy, redeemed of the Lord!
For thy Saviour rescued thee from sadness,
Praise Him! Praise Him for His living Word.
He that scattered thee shall gather,
Keep thee as a shepherd doth his flock;
Rest ye in the Lord our Father,
Trust ye in the Lord our Rock.

2.—Thus saith the Lord, refrain thy voice from weeping,
Thus saith the Lord, restrain thine eyes from tears:
For thy God His Covenant is keeping,
He delivereth thee from all thy fears.
Sing for joy, and shout among the nations,
Lift up your voice, ye ransomed of the Lord;
For thy God hath heard thy supplications,
God, thy Shield and great reward.

3.—Sing aloud, inhabitant of Zion!
Sing aloud, O Islands of the West!
Sing to Jesus, Judah's Royal Lion!
For the Lord will give His people rest.
Hail! Lord Jesus! King all glorious!
Thou Whose triumphs ne'er shall cease;
Over all Thy foes victorious,
For the Lord shall give His people peace.—AMEN.

Copies of this Hymn can be obtained at 2/6 per 100, plus postage, from Headquarters, 6, Buckingham Gate, S.W.1.

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"FOR THE LORD HATH VISITED AND REDEEMED HIS PEOPLE ISRAEL."

Every other nation and Empire has fallen and perished as an organization by the cumulative weight of its transgressions and sin. Israel had been cast off of God, and punished; but Israel has been *redeemed*, and therefore shall abide before the Lord as a nation for ever.

As every normal man lives in himself in regard to personal things, and lives in his family in regard to family matters, so he lives as a citizen of his nation and rejoices and prospers, or suffers and decays with the life of his nation. So it is with us. Many of us were not within the reach of the physical conflict to feel the smart of physical suffering; but how many of us who were free from physical injury suffered in the life of our family! How we suffered for son or husband or daughter at the Front! How we rejoiced when they escaped! How we sorrowed when they died! All of us who were worthy, suffered in the suffering of our family. Apart from self, apart from family, when the nation progressed in its defence we rejoiced, and lived. When things went against us, we went through the agonies of Gethsemane praying, "Lord, if it be possible, let this cup pass from us and from our nation."

Well, then, at the birth of the Redeemer of Israel let us rejoice with exceeding great joy, in that, through the Redemption now historic, Britain has become in very deed a Kingdom which shall never be destroyed, which "shall not be left to other people, but which shall stand for ever."

Let us further rejoice that she shall not be simply preserved in spite of her sins, but the nation and the company of nations, and the race which forms the nations, shall be cleansed from all her uncleanness and sin as the Lord has declared, for instance, in the 36th chapter of Ezekiel.

What a glory for the Kingdom of the House of David! For the Angel Gabriel makes it clear that when Our Lord shall come He shall find as "going concerns" in the earth—The throne of His father David; and the House of Jacob; and that He shall take possession of both as the basis of His reign on the earth.

"FOR GOD SHALL GIVE TO HIM THE THRONE OF HIS FATHER DAVID, AND HE SHALL RULE OVER THE HOUSE OF JACOB FOR EVER."

What a glory for the world!

"And the angel said unto them, Fear not: for, behold, I BRING YOU 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."

Thus was the Message started which should be carried by Israel around the earth. "Give ear, O ye nations." There is born in our House, and of our Race, a Saviour which is Christ the Lord, Who shall save His people (you people, if you will receive Him) from their sins.

And so the bells were set aringing that Christmas morning, in heaven and on earth; and the choirs, heavenly and earthly, were set to singing the glad news over all the earth, of a Saviour born.

So let us be glad and rejoice again at the anniversary of the coming of the natal day of Jesus Christ, the Lord.

BETHLEHEM.

OUR TOUR IN THE EAST.—VI.

By HERBERT GARRISON.

BETHLEHEM is picturesque in a high degree. It is situated on a limestone ridge about 2,500 ft. above sea level, some five miles south of Jerusalem, and on a main road easily reached in our fast motors, in contrast to comparatively recent times when there were only tracks for pedestrians or those who rode on donkeys Its fortified walls have long disappeared. Its position on a narrow ridge has confined it to the limits of 3,000 years ago, and its houses are probably much the same in appearance as those in the time of David. We have, then, before us an old town such as men inhabited in the Bible ages.

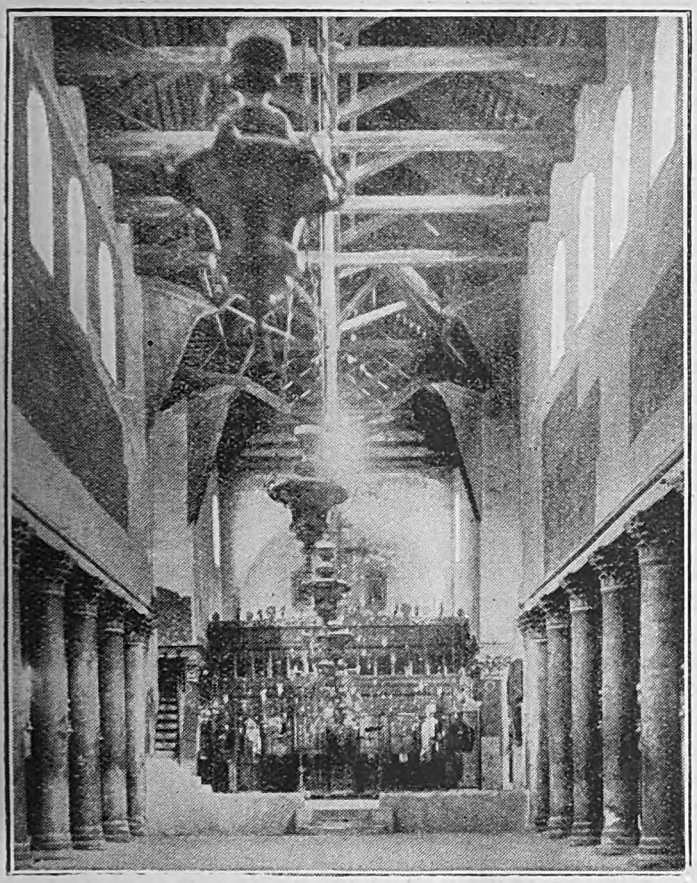


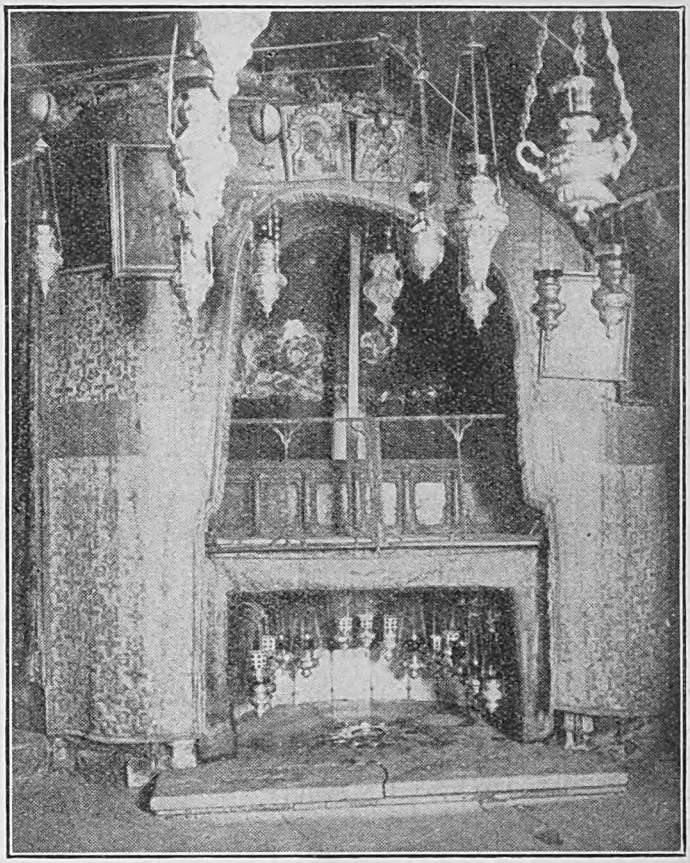
A TYPICAL BETHLEHEM WOMAN.

Few rides can compete in memories and associations with those few miles from the Jaffa Gate of Jerusalem, past Rachel's Tomb, to Bethlehem. By this route Abraham with his Isaac must have come up and got their first sight of Mount Moriah. Two generations later, and on it Jacob made his mournful halt and buried his best-loved wife just after she had given birth to Benjamin. Across the valley David mustered his mighty men of Judah for the assault on the stronghold of the Jebusites. In the peaceful days of his son, by this route Solomon must have often passed on his way to his favourite gardens of Etham. Here, too, after the lapse of a thousand years, the mother of David's greater Son wearily trod the last stage of her journey to be enrolled in her ancestral town, and there to give birth to the world's Saviour. Yonder is the plain of Rephaim, the scene of two of David's encounters with the Philistine army (for the identification of which we have the authority of Josephus), now clothed in spring-time with a rich carpet of flowers. Here and there may be traced on the slopes above us the brook and aqueduct which, under Solomon's rule, once conveyed the water supply of Jerusalem from the pools and springs of El Burak.

Ascending the shoulder of the ridge we get our first glimpse of Bethlehem, and we can see a corner of Jerusalem, though the hill of Evil Counsel, with the tree on which a modern tradition says Judas hanged himself, shuts out the minarets of Moriah. The landscape eastward with rugged hill and deep plain tells us how closely we are skirting the wilderness of Judæa, while a long ruddy line of the mountains of Moab forms the distant horizon.

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(*Left*).—THE INTERIOR OF THE CHURCH OF THE NATIVITY.—The pillars shown are said to have come from Herod's Temple at Jerusalem.

(*Right*).—WHERE CHRIST WAS BORN.—The grotto in the Church of the Nativity at Bethlehem, showing the silver star in the marble floor, the alleged spot of the Nativity. Above the star burn fifteen lamps belonging to various sects. The elaborate embroideries decorating the altar are the work of royal hands.



GENERAL VIEW OF BETHLEHEM.

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About four miles from Jerusalem we halt by a roadside chapel—a small, square, whitewashed piece of masonry surmounted by a central dome; it is Rachel's Tomb, and a sacred spot it is, an undisputed site. Israelite, Christian and Moslem all agree in recognizing this spot as *the* one where, when Jacob "journeyed from Bethel, and there was but a little way to come to Ephrath . . . . Rachel died, and was buried on the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave." The pillar has long since gone, though it was there in the time of Moses, but other structures have preserved the memory of the spot. The present building subsequent to the Crusading times is very plain, but it may surely be said that no sumptuous mausoleum is needed to keep in memory the grave of Rachel—beautiful, beloved, and untimely taken away. The spot is mentioned by Jerome in "The Crusading Chronicles," and it was visited by Maundrell over two hundred years ago. We recall how the prophet represents Rachel sitting, weeping for her children, as the long train of captive exiles passed from the south on their way to Babylon, and note how the Tomb is close to the roadside; and when we see Bethlehem we understand how aptly the Evangelist transfers the figure to the massacre of the "Innocents" by Herod.

The hillsides around Bethlehem are scarped with terraces, sweeping round the eastern shoulder, on which are silver-grey olive trees and fig trees in spare corners, and vines trained over the walls of the terraces. Below them is a velvet turf on which the goats are feeding; the loosened earth under the olive trees has brilliantly coloured annuals and bulbs, bewildering in their variety and dazzling in their brightness. Conspicuous is the gorgeous scarlet anemone, pimpernels yellow and blue, hyacinths, and a lovely pink campion.

The neighbourhood produces wheat, barley, olives and vines in abundance. Bethlehem was the early home of David and Joab. It was fortified by Rehoboam, and in the neighbouring inn of Chimham the murderers of Gedaliah took refuge. Chimham was notable as being the starting-point for the long and toilsome journey into Egypt. (Jer. xli, 17.)

The birthplace of Christ and of King David, and the scene of the story of the Book of Ruth, is famous for its association with the House of David. Since the time of Constantine Bethlehem has been predominantly Christian, and is remarkable for the number of its Churches and religious institutions of many periods, surrounding an agglomeration of ancient, narrow and picturesque streets. The present population is about 6,200, mostly Christians.

The outstanding monument is the Basilica of the Nativity, erected over the traditional birthplace of Christ. It is the oldest Christian Church still in use, not only in Palestine, but in the world (though, be it noted, not the first Christian Church ever erected; that was built, we believe, at Avalon, now Glastonbury, in Somerset), and although restored and enlarged by Justinian in the sixth century, it is essentially one with the Basilica built by Constantine in A.D. 330. The Church, whose diminutive entrance was intended as a protection against the entry of donkeys, etc., consists of a nave and double aisles, a wide transept and a semi-circular apse. The nave and aisles are separated from each other by four rows of monolithic columns, surmounted by Corinthian capitals. The walls of the nave and transept are decorated with mosaics, with which the Church was endowed by the Byzantine Emperor, Manuel Comnenus, in the 12th century. In A.D. 1482 the roof, which had fallen into decay, was repaired with English oak and lead, given by King Edward IV of Britain.

The Basilica was later surrounded by the three convents successively erected by the Greek, Latin and Armenian Churches.

In 1850 A.D. a dispute arose between France and Russia, in the name of the Latin and Greek Churches respectively, concerning the possession of the key of the chief door of the Basilica, and concerning the right to place a silver star with the arms of France in the grotto of the Nativity. Turkey eventually yielded to France. The disappointment thus inflicted on Russia was a determining cause of the outbreak of the Crimean War.

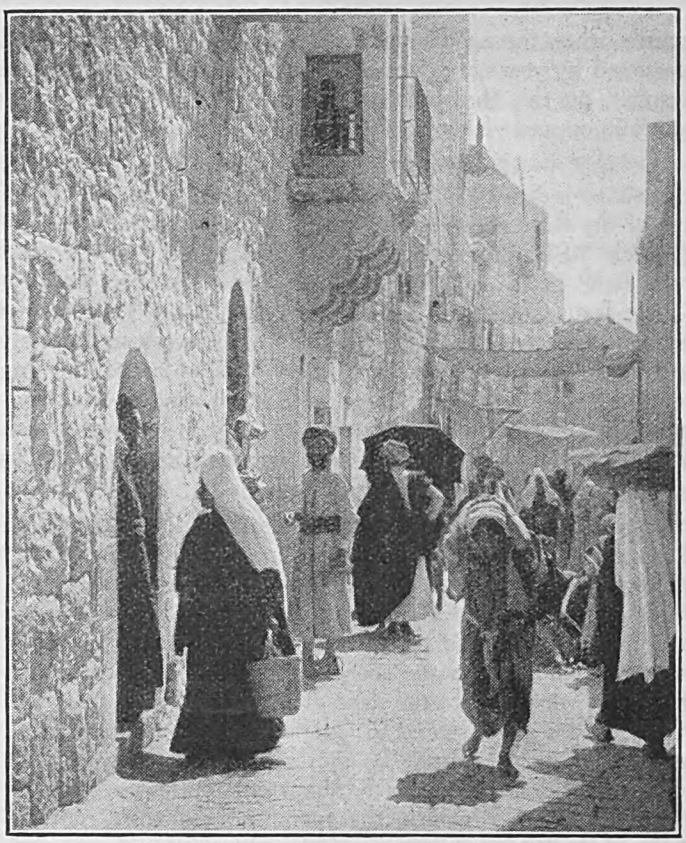
The Church escaped destruction when the Caliph Harkim laid waste the Church of the Holy Sepulchre and the other sacred sites. It was protected by special efforts of the Crusaders in the first crusade in A.D. 1099, and again in the sixth crusade Frederick II succeeded in preserving it; and within its walls Baldwin I, King of Jerusalem, was crowned on Christmas Day, 1101. We are told that Baldwin refused to be crowned with the circlet of gold in the city where Our Lord had worn His crown of thorns, and, therefore, selected Bethlehem as a holy site, but out of view from Jerusalem, the city of Christ's sufferings. His predecessor Godfrey, in like spirit, had refused to assume the crown at all within the Holy City, and declined any higher title than Baron.

Two flights of steps descend into the chapel of the Nativity and the chapel of the Manger, which are situated below the choir. After passing some rock-hewn chambers we reach the hallowed spot. The glimmering lamps show us that it is really an old cave. A silver star let into the pavement marks the birthplace; a marble trough represents the manger. This grotto is common to all the sects. Adjacent is the Latin chapel, with old paintings. Passages lead to various caverns, the tombs of Eusebius, of Paula and Eustacian, the devout friends and companions of St. Jerome, but most interesting of all the tomb of St. Jerome himself. From it is an opening to another rock-hewn chamber, which must ever have a fascination for the Biblical student. Here for thirty-four years the aged and venerable father studied and wrote. Driven from Rome by the bitterness of theological partisanship, his fiery spirit found rest and employment in seclusion on the site of the cradle of the Christian faith. Here in his cavern-home he fasted and prayed. And here, above all, he carried out and completed what he had years before begun, the revision of the various versions of the Scriptures, and from this dark cave proceeded that precious heritage of the Christian Church for all time, the Latin version so well known as the Vulgate. Besides his great work he was ceaseless as a pamphleteer. Epistles, tractates, commentaries issued with marvellous rapidity from the grotto of Bethlehem, till we possess 150 epistles, 16 treatises, 13 volumes of commentaries, besides his Latin version and his translation and continuation of the history of Eusebius. Nor can we forget the closing scene of all, which Domenichino has commemorated in his immortal

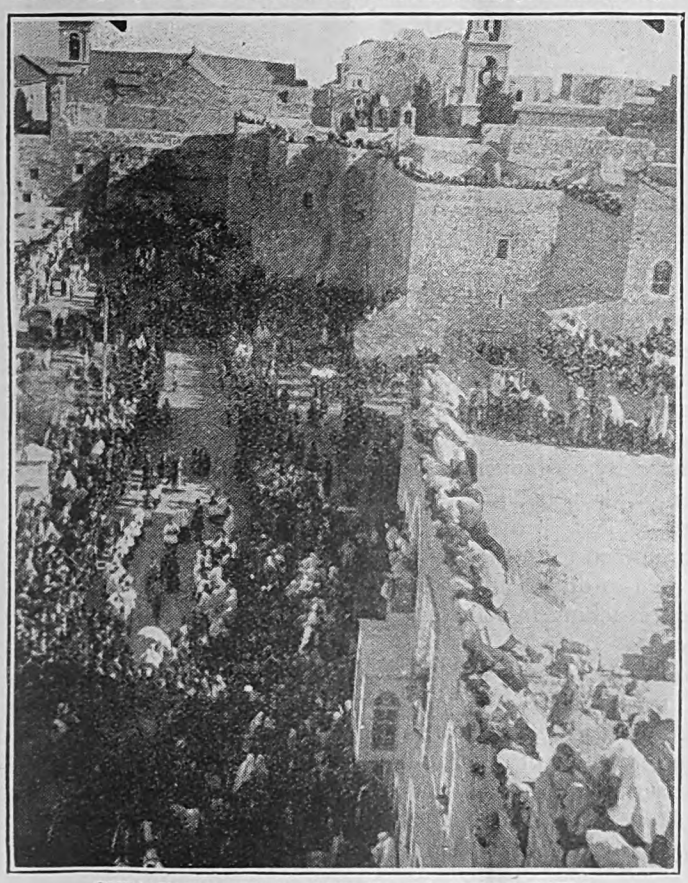
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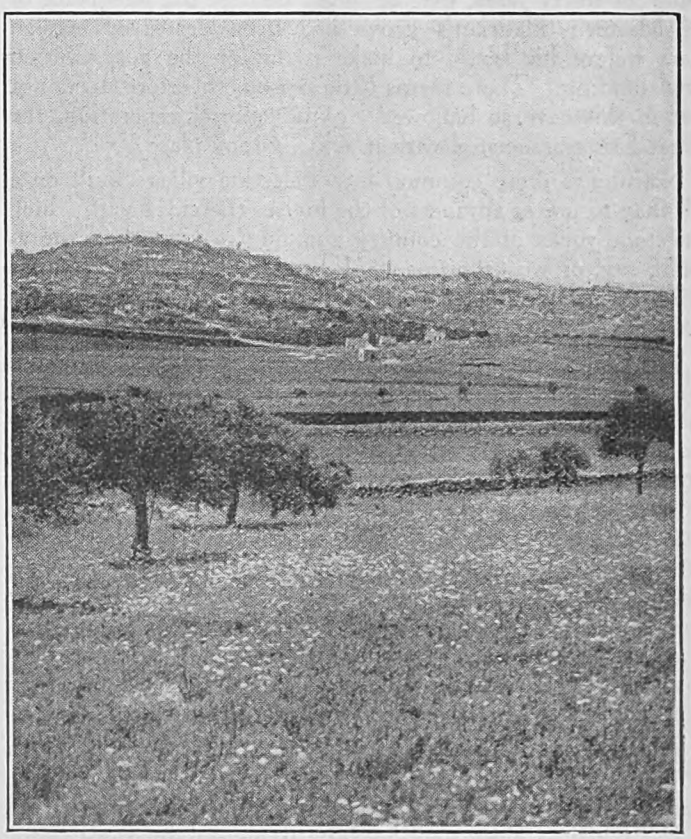
THE MARKET PLACE AT BETHLEHEM.
It is a large square in the centre of the town and a busy place on fete days.



THE MAIN STREET OF BETHLEHEM.
Like all thoroughfares in older parts of Oriental cities it is narrow but picturesque.



CHRISTMAS DAY SCENE IN BETHLEHEM.



THE SHEPHERDS' FIELD—BETHLEHEM IN THE DISTANCE.
Pointed out as the field where the shepherds watched their flocks at the Nativity.

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picture, when the aged saint, with his mortal frame worn and exhausted by years and labours, but rejoicing and triumphant in spirit, on the threshold of the next world receives the Communion and yields up the ghost.

The spot in the grotto marked by the silver star above referred to indicates, it is believed, the point over which the Star of the East once rested—with an inscription at the sight of which " I frankly confess I wept like a child," says a great ecclesiastic. *Hic de Virgine Maria Jesus Christus natus est* (" Here Jesus Christ was born of the Virgin Mary"). Pilgrims kneel and kiss the silver star, which speaks a story so infinitely touching. Above the star are fifteen costly lamps, burning night and day, and these lamps were from time to time presented by monarchs of Europe and Asia. No words can express one's emotions as one stands by this spot, unspeakably sacred to millions of Christians.

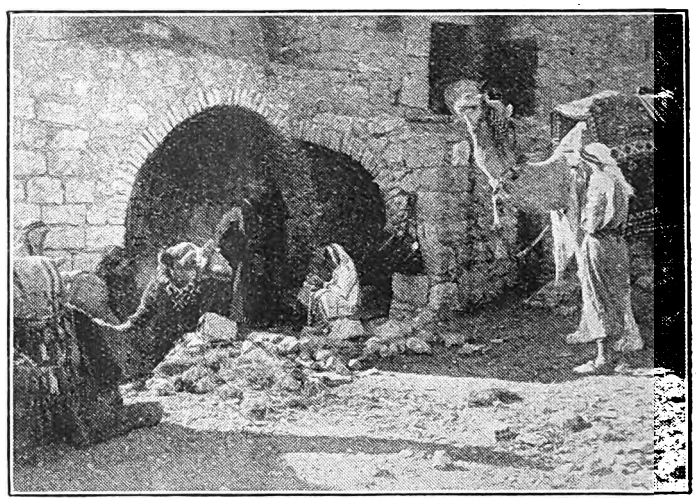
Within 120 years of Our Lord's death, and within 30 or 40 years after that of the last of the Apostles, the beloved St. John—Justin Martyr, himself a man of Nablus (Shechem), speaks of the Saviour's birth as having taken place " in a certain cave very close to the village " ; and this particular cave, now honoured as the scene of the Saviour's birth, was already so venerated in the days of Hadrian that to desecrate it he caused a grove sacred to Adonis to be planted over it, so that the Syrian god might be worshipped on the very spot —a form of idolatry peculiarly abhorrent to the pure morals of Christianity. Origen, in the opening of the third century, speaks of this cave as recognized even by the heathen as the birthplace of the Lord, and in this spot St. Jerome made his home for thirty years, that he might be near the birthplace of his Master ; Hadrian's grove had been destroyed sixteen years before his birth, to make room for the very Church now standing. There seems little reason, therefore, to doubt that in this cave, so hallowed by immemorial veneration, the Great Event associated with it actually took place.

Nothing is more common in a Palestine village built on a hill than to use as adjuncts of the houses the caves with which limestone rocks of the country abound ; making them store-room, say, or workshop or stable, and building the dwellings before them so as to join the two. Canon Tristram gives examples of this.

There are a number of picturesque ceremonies connected with the Church of the Nativity each year which arouse fervent enthusiasm among many thousands of pilgrims. Naturally the most remarkable and the most frequented are those of Christmas-tide, when the ceremonial is very gorgeous and lasts for nine hours. The service continues without intermission until midnight, when the " Gloria in Excelsis " bursts forth with the utmost power of organ, choir and shepherds' pipes combined. Other services follow and continue until after sunrise. The Christmas festivals in Bethlehem are to that town what the Easter festivals are to Jerusalem—the main support of the industries and manufactures of the place, which depend upon the production and sale of pilgrim wares.

There are endless souvenirs in olive wood and medallions in mother-of-pearl. The staple industry of the town is the manufacture of these and various other mementoes, to be sold to the pilgrims after they have been blessed by the priests. There are several hundreds of people engaged in this industry. This being a Christian town, the wives and daughters often sit with their husbands or brothers at their work ; this seldom or never being the case with Moslems.

The women of Bethlehem are considered not only the best-looking, but the best-dressed women in Palestine. It has been suggested that they owe their beauty to the Norman blood in their veins, for there is little doubt the Christian population is descended from the Knights of the Crusades and their followers, but their dress is certainly not Western. Many of the towns and even villages of Palestine have peculiar female costumes, like the different cantons of Switzerland. The female dress in Bethlehem is distinctly peculiar. Maidens wear a light frame on the head, covered with a long white linen or cotton veil, which falls over the shoulders to the elbows ; they have ear-rings, and over the front of the head, showing some of the hair below it, and just under the veil, is a diadem of silver, or silver-gilt, with a band of ornaments of the same material loosely fastened to it at both ends, so as to rest on the brow immediately under the hair, leaving the



NATIVE HOUSE NEAR BETHLEHEM.

forehead only partly visible. Their black hair hangs on their shoulders in heavy plaits, just seen beneath the veil, which always leaves the face exposed. Their chief garment is a long blue or striped gown, generally of cotton, loosely tied in at the waist, with open sleeves hanging down to the knees, like those of a surplice ; its front, above the waist, always set off, more or less, with red, yellow, or green patches of cloth, embroidered to the wearer's taste. Over this gown, however, the well-to-do are fond of wearing a bright red short-sleeve jacket, reaching, in some cases, to the waist ; in others, to the knees.

Matrons have a somewhat different head-dress, the veil resting on the top of a round, brimless felt hat, much like that of a Greek priest, its front ornamented, in most cases, with coins. Strings of coins glitter round their necks. The veil is about two yards long and not quite a yard wide—large and stout enough to hold anything the owner may think fit to carry in it, when she turns it, for the time being, to some

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prosaic use, as when Ruth held out her veil to Boaz while he filled it with six measures of barley.

The south side of Bethlehem looks down as deep a valley as that on the north, with similar terraces, rich in fruit trees. and crowded with gardens and orchards. All round Bethlehem, indeed, the eye wanders over scenes beautiful in their natural charms, or hallowed by sacred memories. On the slopes down the valley to the east the beautiful idyll of Ruth had its scene. The fields in which she gleaned are there, and the path by which she and Naomi, two lonely widows, climbed up to the town is probably the same by which the daughters of Jerusalem still come up to the town from the glen. In the Wady Kaharubeh, and on the hillside beyond, lay the fields of Boaz, where he allowed the Moabitess to glean after the reapers, as we may still see girls and women doing in harvest-time.

From the outskirts of Bethlehem we are able also to see the slopes of the hills close at hand where the shepherds were watching by night when the Angel and the Heavenly Choir appeared to announce the birth of Him Who was Christ the Lord. Old, gnarled olives, their trunks riven, twisted, pierced by age, and disproportionately large for their crown of silver-green leaves, give a touch of beauty to the landscape, and afford shade to the peasant while tending the long-eared, broad-tailed sheep, and lively black goats, that browse among them; and here and there are red anemones, tulips and poppies.

CONGRESS ADDRESS.

Professor E. Odlum, M.A., said:

I HAD a short letter handed to me to-night concerning Edom. The question involves the idea of the covenant. The statement is made here, "In Isaac shall thy seed be called." "In Isaac shall thy seed be *named*." That is right. Those of you who are Hebrew scholars, look at that; then take it all the way through the Hebrew Bible, and you will find most assuredly that the conviction will grow that it means name; called in that sense. This is important, taking every word in the Hebrew Bible bearing upon that matter, and I affirm it as my deepest conviction that it means, "In Isaac shall the descendants of Abraham, through Isaac, be *named*." Now as to the covenant side. The seed of Abraham entered into a covenant, because God Himself made a covenant with Abraham and his seed; and if you will look carefully, say, at Ishmael, and the promise made to Ishmael, you will see that in addition to what might be called the general covenant made with Abraham, Ishmael had a special covenant, and then Isaac had a special covenant. This is exceedingly important. Now then, take Esau. Jacob and Esau brothers, twins. Take the Esau side. There is not a shadow of doubt in my mind that Esau, because of being a son of Abraham through Isaac, has been under covenant down through the ages. But he was a rebellious son, a rebellious man, and his nation was a rebellious nation; and, notwithstanding, he was a son of Abraham, through Isaac, he put himself largely outside of the covenants. In examining into it we find that from Esau we had a nation, Edom, and from Edom we got a people known as the Edomites. Herod was one of them. You know that Herod when he heard that there had been born one, King of the Jews, he said, "No, this won't do. We cannot have any King of the Jews coming from the Judah line, or any other line." Herod was of this line of Edom, and he claimed that which Edom, Esau, claimed a long time before; and that there might be no King over Judah in Jerusalem he decided to have all the baby boys killed. You can easily see now what came into the mind of that man, carrying the spirit of his ancestors. In that connection I wish to draw your attention to the people called

THE AMALEKITES.

If you read the account of their history you will find that they came along the line of Esau, the brother of Jacob. And when Israel was come out of Egypt, and through the wilderness, the Amalekites, the nation descended from Esau, decided that they would attack Israel in the wilderness, and take away their birthright blessing, claiming that they, the nation coming from Esau, the first-born, should possess that birthright blessing. They desired to capture the Stone of Israel, there called the throne of the Lord, the Stone of Jacob his father. This Stone represented the throne that Esau had rejected when he despised the birthright blessing in the far-away days of Jacob. Therefore the Amalekites made war upon Israel in the wilderness. You know something about it. You know how Moses sat upon a stone, and the princes of all Israel and Aaron held up his two hands while Joshua was leading the armies of the Lord to fight against the Amalekites, the first-born nation of Esau. They had come to possess themselves of the throne of the Lord. They knew what it was; they had not any doubt about it. Some of our people over here have a doubt about it, but they had not.

We remember that at the end of the battle between those two nations that Moses put up an altar in commemoration of the event, and gave a remarkable name to it; and then set forth a most wonderful statement concerning the mind of the Lord in relation to the Amalekites. Those of you who are ministers, be so kind as to look at that. I might tell you I have read all the Bible translations I could get and many commentaries, because the statement made in the last verse of the chapter, that gives the account of the Lord's dealings with Amalek in the future, seems unfinished. If you read it just as it is in our King James' translation, you will find that it is an unfinished statement, and it struck me that it would be a remarkable thing if in the Hebrew there was that unfinished statement. With very great labour and much consideration, and after reading all the translations I could get, I took this translation, and I would be glad if you would examine into it. Those of you who are particularly interested in the interpretation of the Bible, you will know whether this translation is reasonable and exact, or not. I have not the exact wording before me, but I can give it to you fairly accurately. "With his hand upon the throne of the Lord he said that the Lord would have war with Amalek from generation to generation." Now, my ministerial friends, kindly examine into that, and if you do not agree with me, I would be glad if you would send me a letter because it is one of the most important things in connection with the history of the Esau people.

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Since I have taken up Esau in relation to this question that has been asked, I wish to go further with Esau. If you want to get track of these people read the Old Testament as far as it will take you, and get out the lines that came from Esau, and in addition to that read the New Testament dealing with them. Then read the older histories before the time of Christ, histories concurring with the beginning of this dispensation, and you will find that throughout Western Asia, and sometimes right down to Egypt, and out and around the Black Sea, they became so powerful that they needed very extensive military companies under Rome, and their best generals, to break the power of those people, and they were known as the Nestorians. Grecian history will show you that there were Nestorians down to the time of Christ being on the earth. These people, and the Edomites and the Amalekites, were the forerunners of the people who are known as the Turks to-day. The Turks came down the line that I have indicated.

Now I have said this much in order to bring before you something exceedingly important. Because of the hate that Edom down through the ages carried against Jacob, Israel, and that his people carried against Israel, the Lord told them that He would bring His vengeance to bear upon them in the days of punishment by the hand of His people Israel. Now I am after an important thing here. Several times since I have been speaking to you I have tried to make clear that that Book we call the Bible has been showing prophetic statements for a long period of time, and many of these prophecies did not come into fulfilment until a very late date. I am now dealing with one of that sort. "I will lay My vengeance upon Edom by the hand of My people Israel." I have examined into that in many ways, covering a period of

THE ISRAEL LIFE IN PALESTINE,

and later down to the present time. If you read Obadiah you will find specific statements concerning practically when this event would take place in almost its entirety. That chapter has just one message, and that message is concerning Edom—the Turk. "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau; for the Lord hath spoken it." Now there you have a strong statement made hundreds of years before the time of Christ, and it was nineteen hundred years after Christ before we could see the fulfilment of that marvellous statement.

During the Great War it came to pass that Turkey cast his lot in with our enemies; and immediately Great Britain took possession of Egypt, the Sudan, Arabia, all, normally at least under the rule of Turkey at the time, and later on, Palestine, all the land of Mesopotamia, until the Turkish Empire at last had to put their hands into the air and call for mercy. That was the beginning of the breaking of the War on a gigantic scale, for when Turkey gave up fighting, and held up her hands, then Bulgaria saw at once that it was helpless, and rather than have the armies of Britain overrun that State, they called for mercy and threw down their arms. And immediately after that Austria also called for mercy and threw down their arms, and at once Germany called for an Armistice, and they said, Let us find some way by which we can settle this matter. The real definite final conquest was over in the land of Edom.

Now I went over into the Land of Canaan after that War passed. I had read Obadiah many times; I had read history on a large scale. I had followed the different items of history for a long time, and I said, "I want to see the results of this War." And I saw some very remarkable things. God had said through the prophet that the work would be done by Israel and Judah. And we do know that a regiment of Judah

JOINED UP WITH GENERAL ALLENBY

in the Land of Canaan and helped to bring about the defeat of Turkey. We do know that when the War started and Turkey threw in her lot with the enemy forces, a great Treaty was made in this city between the executive of the Zionists, the international Zionists, and an executive of the rulers of this Empire; and in this Treaty it came out afterwards it was set forth that organized Jewry that was looking to Canaan for a national home decided to co-operate with the British Empire in the complete breaking of Turkey. And the international Press, very strangely at the time towards the end, when they saw how things were going, more and more moved over in the direction of Britain. I understood the meaning of that; it was the sending out of the strong arm of the associated Press to aid Britain and to break Turkey, that Britain might eventually become the overlord of that land, so as to make it a national home for the people of Judah. And that is what happened. You know the Balfour Declaration. You know that when the War would be over, and final rule would be given in the Land of Canaan, the rule had to be under a representative of the British Empire, and, at the same time, of international Jewry. And that is the reason why Sir Herbert Samuel was chosen, for he filled the bill in both directions. Now you get a remarkable thing. When the War was going on over the territory of Turkey, in the eastern part of Western Asia, and in Palestine, down through Arabia into Egypt,

BRITISH TROOPS ALONE DID THAT WORK,

those of the seed of Abraham, and those associated with them in the Empire, and not another nation had a hand in the matter.

Now early on in that War a very marvellous thing occurred. During the period of the War I was called upon to speak on the coming results of that awful struggle; and I was speaking in a large hall in Vancouver to a tremendous audience, and I made it clearly known to them that before the War would be over we would find overselves fighting Russia. Now, go very slowly here. You remember, those of you who watched the War, that early on, when our men were going up from the mouth of the river Euphrates making for Bagdad and other places up there, when Germany was threatening the very life of Russia, that for some strong reason Russia sent a large army under one of their biggest generals to the waters of the Tigris and the Euphrates, presumably to help Britain, and to break Turkey in the land of Mesopotamia. I said on the platform that underneath that thing was a determination to head on Britain, so that when the War was over Russia would be in the land of Mesopotamia with her forces

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holding it. That is what was intended. And Britain knew it. Well, you know before the War was over we were fighting Russia in various directions, and we have not been very keen lovers since the War has passed, for very good reasons.

An English gentleman who was President of the Chamber of Mines in Vancouver came to me after the War was over, and he said, "I have an apology to make to you. When you told us that Britain and Russia would be at war before the whole matter was over, I said to a friend that you were talking through your hat, but I now know that you knew more about it than I did." My authority was that Book.

Now I went to Palestine and I said to some of my friends, "I want to see a living representative of Edom here in this land the Turk held for so long. Where shall I go?" I was in Jerusalem at the time. An Englishman who had been there for about thirty-five years laughed at me, and others in his presence laughed good-naturedly. "Why," they said,

"THERE IS NO TURK IN THE LAND."

"But," I said, "surely somewhere there is a Turkish family; I want to see some Turkish men and women and children." I travelled over ancient Palestine pretty fully, but I never once found a Turk. All the Turks that had not left voluntarily were dead and buried; the others had cleared out of the land except those who were taken prisoners, and those that were taken prisoners were afterwards let go when there was an exchange of prisoners. But there was not one left in the Land of Palestine. Read that verse in Obadiah again. "And there shall not be any remaining of the house of Esau; for the Lord hath spoken it." The Bible rings true. Prophecy was fulfilled in that particular at that War.

The next item I wish to bring up is the plea from Jerusalem. I have had this in my possession for a good while, and I wanted to use it in the City of London; and I will try and use it in the way I would like. There has been put into print a very interesting letter by a man who came down the way of Aaron, one of the Levitical peoples of ancient Israel. Levi was a tribe. And Levi was taken out and put in as the teacher, the law-giver, the theologian of the tribes of Israel. Moses and Aaron belonged to the tribe of Levi. And from Aaron, the high priest, came this man, who signs himself as Cohen; that is equivalent to saying, the priest. He held a position of high priest yonder in Jerusalem, and when I was in the land, he said, "We have lost Israel." Now,

I WISH THIS VERY CAREFULLY FOLLOWED.

"We have lost our brother Israel. I am an old man, and I would be delighted to find him—our brother Israel—before I die. If the British-Israelites are of the Ten Tribes, show us and I shall be delighted and made happy." I took pains to write him a letter from Vancouver some time ago, and I indicated to him by various methods where Israel is, and how he could find his brother. I have not heard from him yet, but we shall wait and see. He writes as an honest man. He writes most earnestly and humbly, and is not sarcastically referring to the British-Israelites.

Now why am I telling you this? Because there are thousands of people, and teachers in high places, who are telling us and telling the world that Israel is Judah and Judah is Israel, and that there is no Israel anywhere in the world outside of Judah. And here one of the great priests, and there are many of them, of Judah, says, "Israel our brother is lost. We want to find him." And he knows the truth a good deal better than those who say that Judah is Israel and Israel is Judah.

The next thing I wish to deal with shortly is this. There is a connection in it with what I have said to-day and on other occasions during this week—the marvellous relationship in the national and international modern movements. We do not know all the terrible organizations that are operating against us out of sight. We know some of them; we know something about these great organizations—anti-British and anti-Christian. There are scores of organizations and millions of people in dead earnest for the destruction of Christianity and the destruction of the British Empire, and we may as well recognize that fact. Now we have been told by God, Who makes no mistakes, wonderful things concerning the future yet to come, and we ought to know a little about ourselves in relation to the future.

First of all, several great and terrible catastrophes may come to humanity somewhere in the future, and we ought to know that our Heavenly Father has said that the people of His choice, whom He has selected to be servants to serve humanity, are going to be cared for, and that they will come out safely in the end. We ought to know that.

WE OUGHT TO HAVE A TRIUMPHANT FAITH

in our hearts, and we ought to go out to those around us with a clear vision of what our Heavenly Father has given us, so that when any dark days come, as they are likely to come some time in the future, we ourselves will not be in the darkness; we shall be able to give light to millions around us in the different centres where we are operating. That provides me with a little illustration before I deal with the subject.

You are doing a marvellous work here in the centre of the field. You are representing many different branches in different lands. I am just one, and you are many. I have come from a far-away part of the Empire. Now I happen to be the President of the British-Israel Association of Vancouver. That is one. And there is the British-Israel Association of North Vancouver, and of West Vancouver, and so on round about the city of Vancouver. In that quarter of the world we have all these British-Israel Associations, each one a light in the neighbourhood, and all as busy as bees. On fine summer days they are out gathering honey, and busy trying to build up this thing that we call British-Israel. That is an illustration of what is going on in Vancouver; of what is going on in Toronto; of what is going on in Winnipeg; and also in the United States, and in Africa, and in New Zealand, and in Australia. We have a lot of men and women who are working for the purpose of educating their neighbours, and for the purpose of laying the foundations deep for the success, the honour and the faith of humanity. And the Bible, thank God, is being studied I believe more earnestly than ever it has been in the past.

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When we look around at the nations we want to know how they are standing in these very dark and confusing days. We would ask ourselves about this country, and that country, and the other country. What will it do? How does that one stand in relation to Great Britain? How does the other one stand in relation to Great Britain?

Now, a word as to Japan, the Empire of the Pacific Ocean. I lived there for years. I travelled through Japan more than any living man in Japan at the time I was there, and the big men who knew said so. I studied it from every standpoint. And after years of hard study, and very much travel, and very much reading of ancient history and mythology, I came to

A VERY REMARKABLE CONCLUSION,

that these people in the Pacific Ocean, the Empire of Japan, are people who have their origin over in the west of Asia, who went from the west of Asia, over across the south of Siberia, till they landed in Manchuria and Korea, and in the Island of Japan about 150 years before Christ. Their fathers had gone into captivity between 750 and 751 B.C.; that would bring us down to an hiatus of seventy years giving time for two generations to come on to the earth from the exiles; and they began to move eastwards.

Now we have very much material to show that these people actually went from the western part of Asia. After they became established in their new land they sent periodically a commission of their people back to the west of Asia to their brethren yonder that had been left behind, and it took over three years to make the journey, to go and come. To whom do you suppose they sent their greetings?

In the Crimea in the last century there were found tombstones, yes, many tombstones were found, engraven in the Hebrew language, and strangely enough on those tombstones in the Crimea north of the Black Sea were statements made concerning the persons as belonging to a certain tribe of Israel. The very year is given. Another tells of one belonging to another tribe of Israel, and so on. They give the history showing the places to which their ventures were carried. Reference is made to the tribes of Reuben and Manasseh and Gad. Now put the two things I have told you together, and you begin to get some illustration of what might be a very great national fact, a wonderful, Divine, international arrangement. Do you know that in one of the ancient temples there is a wonderful picture put there long before any Christian man went into the land, a picture setting forth the lion and the unicorn. Just think of that. In addition to that, the Twelve Tribes are represented in twelve lines. In one of the temples there is a picture of a queen coming with a retinue of women servants, presenting presents to a king who is followed by male servants dressed up in courtly dress. And in the background of the picture there is the desert, and just behind there are the camels on which this queen and her retinue came from that distant country. That is remarkable, especially when you remember that Japan never had camels in the land, so that you know it does not refer to something that happened in Japan. It happened over at the other side of Asia before the days of the people of the tribe of Manasseh, Gad and Reuben started on their journey from the land of their then captivity, and there they have the picture of King Solomon being visited by the Queen of Sheba. I could give you

WONDERFUL STORIES

concerning those peoples. Those people have been planted in a land for a Divine purpose. Our people were planted in these British Isles for a Divine purpose. God makes no mistakes. And those people were planted yonder on the isles east of China, and others away up yonder in the mountains of Afghanistan, and they know who they are. The great Strategist of this earth has been handling matters in love and mercy and gentleness and patience for the purpose of using His own people in different parts of the world to bring His enemies into nearer relation to Himself. We want to bring them and present them before the Lord our God so that they can enjoy His love as we do. "Ask of Me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." God has given us millions of heathen and they have come under our banner, the grand old Union Jack, and in the Name of the God of Heaven, and in the Name of Christ, we are trying to bring them closer and closer to the feet of the Lord Jesus Christ.

THE HEBREW CHRISTIAN ASSOCIATION, 1928.

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

One of the great movements of modern times took place in July, 1928, at Hamburg, when 153 delegates of Jewish communities assembled together with others, out of 12 branches and composed of members from 18 different nationalities.

The movement had its origination in small beginnings in Britain, America and elsewhere, but it has now come to a head as the "International Hebrew Christian Association," for the uniting together of all Hebrew Christians into one compact body. It has for its object the union of all Christian Hebrews. It has no denominational tie, but a simple faith in the Lord Jesus Christ as their Messiah, an implicit belief in both the Old and New Testaments, that Jesus, Who was rejected when He came and was crucified by those in authority at Jerusalem, is their Saviour, and will come to reign over the House of David and to be King of kings and Lord of lords. That the promises of their Messiah found every fulfilment in the history of the life and death of Jesus. Also that the prophecies concerning Israel must have as literal a fulfilment in Israel as those concerning Jesus were realized in Him. They have instituted a Hebrew-Christian Magazine which will come out quarterly from August last.

We are glad to see that the four most important of the Societies for Missions to the Jews are in cordial sympathy with this organisation. The London Jews' Society (Church of England) has a large hall constructed at Warsaw, and it is now open to Jews studying to become missionaries to their own people, and all are invited whoever have the desire to learn more of the Truth as it is in Jesus. Here large meetings are constantly going on every day almost without intermission. The students' department is conducted on interdenominational principles, founded on belief in the integrity of Old and New Testaments.

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There is a keen interest felt among Jews in Hungary for a spiritual awakening, not merely to study the Gospel but to live it. "We live in magnificent times. Never before were so many Jews converted, never before have so many influential men in Israel spoken and written of Jesus with such respect and admiration." "If we can show to the Jews of these two countries (Poland and Austria) true Christianity, by our lives and by our deeds, there are possibilities of receiving into our midst, not merely hundreds or thousands, but tens of thousands of Jews." There are nearly 400 Jews in Christian Orders, and most of these in the Church of England. Speaking of the Hebrew Christians assembled at Hamburg, the President said:—"You have given life, you have given courage, you have given new hope to thousands of Hebrew Christians, and it has been made possible to have letters from scores of Rabbis about their secret belief in the Lord Jesus Christ." "I have received from the different Presidents of the Alliance the names of other learned Jews who are anxious to come out for Christ."

The President also stated that during his visit to America he was very forcibly struck, that in some universities the percentages of Jewish students were as high as eighty, while in others they were sixty, forty and over thirty-five per cent.

Jewish missionaries should have an equal training and be able to meet these on as good a footing.

"The leaders of Jewry feel that power is slipping out of their hands, and they should seek to provide the means by which they prove their patriotism to their people. Besides this, they perceive in the Hebrew Christians a conquering power, which by their strong faith exercises an influence over their surroundings, and is taking deep root among the nation."

United prayer has ascended to God to bring back His people by His grace. We are sure a very great many of our British Israelites join heartily in this prayer, which forms one of the bases of our "Scripture and Prayer Union."

It is stated that in one of these countries (formerly of the "Russian Pale") there are 40,000 Christian Jews; this number is stated by others to be 80,000.

It would seem as if God had especially drawn together these Jews in Central Europe into what formerly was known as "The Russian Pale," for a very special purpose. (Jer. xvi, 15.) The three Great Powers of Europe (1772, 1793, 1795)—Russia, Prussia and Austria—were responsible for this, by their iniquitous partition of Poland. It should be remembered that Poland was very partial to the Jews.

The late war has completely changed the condition of these people, the Balfour Declaration has raised their hopes. But it may be that they are centred here in order that we British Christians may lead them to their Messiah ere Jer. iii, 18; xxiii, 8; Mic. vii, 15 takes place.

Let us look into this matter. Zech. ix, 13 and x, 3, with Gen. xlix, 11, 12 point to the ultimate conversion of Judah, though some are evidently like the disciples at first.

The unconverted seem mainly to be some of those in Palestine at the last siege. (Zech. xii, 4-7.) But a great exodus takes place from the "north country." (Jer. xvi, 15-16.) These with Israel have elected ONE HEAD and come together out of the north parts to their own land. (Hos. i, 11.)

God will hear the voice of Judah and bring him to his own people; (Jer. iii, 18.) Judah now walking with Israel, as before they representatively walked To Israel and sought their assistance, are now permitted the concession they asked for.

But our Lord said, "Verily ye shall not henceforth see Me until ye can say Blessed is He that cometh in the Name of the Lord."

The Hebrew Christian Congress last July clearly points to the budding of the fig-tree, and tells us Our Lord is nigh. Shall we help our dearly beloved in the Lord to bring Judah to Him? Let each one of us answer, Yea! Come, Lord Jesus!

QUESTIONS AND ANSWERS.

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

QUESTION.—Will you kindly explain the following words to me, spoken by Our Lord? "Nevertheless when the Son of man cometh, shall He find faith on the earth?" (St. Luke xviii, 8). I do not know what they mean.

J. S. (Nottingham).

ANSWER.—These words occur, as you will notice in the Parable of the Importunate Widow, sometimes known as the Parable of the Unjust Judge. It is peculiar to St. Luke, not being found in the other Gospels. It is addressed to the disciples, and stands in closest relation to what has gone immediately before (Luke xvii; Matt. xxiv), with the description of the sufferings and distress of the last times, even when the disciples "shall desire to see one of the days of the Son of man, and ye shall not see it." (Luke xvii, 22.) It also stands in close relation to the following Parable of the Pharisee and the Publican, which, it will be noted, is followed by the beautiful incident of Our Lord with the children.

The meaning of the word "faith" in the above sentence or question is not the same as the meaning attached to the expression "the Christian faith." It does not mean that when Christ comes "shall He find Christianity—or the Christian faith—on the earth?" But shall He find that special form of faith which is commended in the Parable, *i.e.*, patience and confidence, the faith which is the great subject of Heb. x, 35; xii, 13. It is that faith which is to be understood in reference to the object of the Parable, faith which has endured in prayer without fainting. The above Parable is somewhat similar to that of the Unjust Steward, both of which appear to be paradoxical in character. In each case an action itself immoral or not commendable becomes the vehicle of moral and spiritual teaching. The single point of comparison is the immediate efficacy of instant prayer, persistent and confident.

Similarly, "shall not God avenge His own elect?" Hence, "I tell you that He will avenge them speedily." The elect of God are Israel redeemed through the blood of the eternal Christ. The words, "though He bear long with them," should be better translated, "and is He not long suffering in respect of them"? Surely, since God says, "Since thou wast precious in my sight thou hast been honourable, and I have loved thee" (Isa. xliii, 4); also, "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." (Jer. xxxi, 3.)

Hence the widow is a type of Israel, and her avenging a type of Israel's redemption.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

NEVER has there been for the nation such a prolonged period of suspense and anxiety for the life and well-being of a monarch as that through which we are now passing, and never surely has such universal sympathy been evoked, or such manifestation of affectionate solicitude. From the four quarters of the globe, and from remote corners thereof, messages of sympathy pour in daily. Our own correspondence from the United States tells of the anxiety there, and of prayers being offered all over the land that the life of our gracious King may be spared, and that his health may be re-established.

From our windows at Headquarters we see each day the anxious crowds which gather around the Palace waiting for the bulletins.

If the strain for us is tense, what must it be for our beloved Queen and members of the Royal Family, and the doctors and nurses? Millions are praying for them as well as for the King. The fortitude of the Queen is wonderful.

We all rejoice that our Prince David has come safely back. Was there ever such a remarkable journey as that which in record time brought him to his father's bedside? Very soon we hope the King's two sons now speeding across the oceans will be here to complete the family circle.

* * *

Under all the circumstances, our readers will hardly be surprised to learn that the Rev. Pascoe Goard, and the Secretary-General and Mrs. Garrison, have postponed their visit to the East. We feel that our place is here. The other members of the party for Egypt and Palestine, etc., left on Monday last for Folkestone, Boulogne, Marseilles and Alexandria.

* * *

The Rev. Pascoe Goard and Mr. Herbert Garrison lectured to deeply-interested audiences in the Birmingham Town Hall on December 10th, and in the Great Hall of the Church House, Westminster, on the following evening, in celebration of the Anniversary of the Deliverance of the Holy City from Gentile domination. The audience in the Church House was the largest we have yet had there. Our President, Major Knowles, O.B.E., presided, and reviewed the military situation in early December, 1917. Mr. Goard showed how the war pivoted on Jerusalem. Mr. Garrison declared that no organization could more suitably celebrate the epoch-marking event, so fully fulfilling prophecy, than the British-Israel-World Federation. He exhibited a very fine series of photographic and hand-painted lantern pictures of Jerusalem and its environs, and described them from personal knowledge and observation.

On December 14th the Secretary-General lectured on the same subject in the Town Hall, Bedford, for our Branch there. Captain James presided over a good gathering.

* * *

The Secretary-General desires by this means to convey to all our readers his very best wishes for a Happy Christmas, made so this year, please God, by the placing of His Majesty the King beyond danger and speedily on the way to complete restoration.

The Executive Committee of the Council of the B.-I.-W. Federation met on December 12th, and went through a long agenda of important business.

* * *

The Rev. J. Lumley Davies and Mr. H. A. Marchant were the speakers at Headquarters last week. This week they are the Revs. W. H. Stuart-Fox, M.A., and Kenneth Dodds. There are no meetings next week.

* * *

A general meeting of the B.-I. Federation of Canada was held at Toronto on November 30th. Gratifying reports were received showing the progress since the Federation was formed. The following Branches are now part of the Federation:—Toronto (3), Scarboro', Hamilton, Peterborough, Montreal, Winnipeg, Vancouver, Victoria. (Calgary has intimated its intention of joining as soon as the Constitution is amended.) The Provincial leaders are now completing their organizations, and it is expected that in May next, when the first Annual Convention is to be held in Winnipeg, every Province will be represented and the final organization will be completed. The present officers were re-elected provisionally to hold office until the Spring.

The Branches in Ontario are all holding regular and well-attended meetings. On November 27th the Hamilton Branch held a public meeting in the Presbyterian Church. The Rev. R. J. Campbell was the speaker, and he spoke on "Sir Austen Chamberlain's Picture of World Peace."

Great interest is being shown in B.-I. teaching by Hebrew Christians, and many enquiries are coming for literature.

* * *

J. D. H. writes from Buenos Aires:—"I am delighted with THE NATIONAL MESSAGE AND BANNER, and I earnestly pray that the B.-I. Movement may advance until it is embedded in every home. It may be a hard uphill fight, but God is ever with you, and you need have no fear. May you all go forward with even more force through the coming year."

* * *

We regret to hear of the death in Australia of our good friend, the Rev. Ebenezer Fox; also of Miss Myburgh, who passed away very suddenly two days after being at our Sale of Work.

* * *

Mr. John Leech, K.C., has addressed meetings at Portsmouth and Norbiton; Mr. Morey at Stratford, E., Leicester, Reigate, Brighton, Deal, Tunbridge Wells, Worthing, Eastbourne and Croydon; the Rev. Sparshott Johnson, M.A., at Folkestone, Hounslow, Cricklewood, Ealing and Muswell Hill; the Rev. Joseph Gay at Stoke-on-Trent, Coventry, Birmingham, Nottingham and Derby; Miss Hamilton Hunter at Herne Bay and Dover. Many other meetings have been held, as per our weekly engagement list.

* * *

We have hundreds of newspaper clippings from all parts giving reports of addresses delivered and containing correspondence pro and con. The two papers in Harrogate and three others in the district gave the best and most lengthy reports of the Rev. Pascoe Goard's addresses in the Royal

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Hall, Harrogate, that we have yet seen. They are calculated to do much good. They occupied from one and a half to two columns.

* * *

We congratulate Captain Vansittart Howard, D.S.O., on being elected Mayor of Canterbury, and we wish him a happy and prosperous year of office. He is Vice-President of our Branch in the historic city.

* * *

B. H. writes :—"I get real help and guidance from THE NATIONAL MESSAGE AND BANNER, and I recommend it to all I know or meet."

* * *

We have appeals for cast-off clothing for those out of employment. Any gifts sent us shall be well placed.

* * *

We record with gratitude the receipt of £3 10s. from the Rev. Commander Roberts for our free literature distribution fund.

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The photographs illustrating the article on "Bethlehem" are kindly supplied by Mr. H. J. Shepstone and the American Colony.

* * *

We are happy to record the safe arrival of Professor Odlum at Vancouver.

* * *

The Fulham Borough Council has decided that on Christmas Day flags must be flown from all municipal buildings and in the parks to celebrate the anniversary of the birth of Christ. They hope that important business houses will follow their lead.

* * *

We acknowledge with grateful thanks the following donations :—N. M. M., Elgin, £1 ; A. D., 10s. ; D. T., £1 1s. ; A. M. MacK., £2 4s. ; W. J. F., 12s. 6d. ; E. A. M., 5s. ; A. E. L., £25 ; E. F. G., £1 ; E. W., 14s. ; A. M. A., 10s. ; E. J. H., £1 ; P. W. B., £3 ; J. F. M., 8s. ; H. M., £5 ; E. M. and C. D., 18s. ; C. B., £5 ; C. K. B., 5s. ; O. P., 10s. ; S. H. H., £10 ; R. P., £5 ; B. H., 5s. ; K. B. K., £1 14s. 10s. ; P. J. C. H., £5 5s. ; L. G. A. R., £1 1s. ; L. M. B., £1 ; C. W. T., £1 ; Mrs. L., £1 ; A. B., 12s. ; A. M., £10 ; L. S., £2 2s. ; Mr. and Mrs. A. H., £1 ; M. H., £1 ; E. M. H., £1 1s. ; A. M., 2s. 6d. ; Anon., £1 ; M. M. G., £5 ; Two Well Wishers, 5s. ; A. A. P., £2 11s. ; G. M., £2 2s. ; M. P. S., 10s. ; I. J. I., 5s. ; H. E. T., £13 ; W. W., £1 ; A. H. P., 10s. ; Anon., £1 ; M. F. H., £1 ; W. C., £10 ; M. R., £2 ; Mr. and Mrs. B., £2 ; E. E. D., 2s. 6d. ; F. M. M., £10 ; A. G. B., £5 ; G. A., £2 ; E. B. F., £2 ; J. R., £1 ; J. E. H., 7s. 5d. ; E. B., £5 ; J. S. 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CONTENTS.

	PAGE
THE YEAR OF OUR LORD—1928. By the Rev. W. Pascoe Goard, F.R.G.S.	817
CONGRESS ADDRESSES:—	
By Mr. John Leech, M.A., K.C. (Chairman)	820
By Mr. J. J. Morey	820
THE GREAT PYRAMID AND THE EGYPTIAN "BOOK OF THE DEAD." By B. Stewart	821
BRITISH-ISRAEL-WORLD FEDERATION CONGRESS. Queensland Contribution	822
JEWS DEMAND FREEDOM TO WAIL OVER THEIR WAILING PLACE. By Harold J. Shepstone, F.R.G.S. (Illustrated)	823
CORRESPONDENCE	824
MR. JOHN LEECH AT EASTBOURNE	826
THE TRIBULATION AND ADVENT. By Dr. W. Gornold	827
THE TITHE. Contributed by H. T. Ratcliff	829
A LETTER FROM QUEEN VICTORIA TO THE LATE JOHN TOWNSEND, WHO WAS ASSOCIATED WITH GEORGE MULLER	829
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	829
THE SECRETARY-GENERAL'S NEWS AND NOTES	830

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 YEAR OF OUR LORD—1928.

BY THE REV. W. PASCOE GOARD, F.R.G.S.

BY general acknowledgment the years through which we are passing and through which the preceding generations of our dispensation have been passing for ages are, and have been, *the years of our Lord.*

What a tremendous thing it is that such influence is exercised by Him Who was born at Bethlehem, as to cause to be recognized in every department of individual and national life, that the years are dominated by our Lord.

Deeds, leases, contracts, bills of sale, notes of hand, bank notes, wills, and every other document known to law and to commerce in the western world, are *dated according to the year of our Lord.* Administration of nations, of law systems, and so forth, measure time by the years of our Lord. Correspondence of every kind: social, commercial, political, legal, all recognize the years of our Lord.

HIS PERSONALITY DOMINATES TIME.

1928 has been a year of our Lord. Anno Domini ——.

It has been on the whole a good year for us and for the world. The work of stabilization of the things of the nation, and of the nations, is going on.

At home it has been marked by a spirit of peace between capital and labour. In the political world it has been free from upheavals. In the religious world it has seen the final act of the Prayer Book controversy as far as the proposed Book is concerned. The controversy brought to the front, as has not been otherwise done for generations, *the solidarity of British religious opinion.* However the surface may be rippled and broken by wavelets of varying thought and opinion, in the great substratum of religious faith there has been a wonderful demonstration of solidarity *among the people.* This has been a surprise to many Christian leaders who, secluded within successive circular walls of ecclesiastical structure, not built of bricks and mortar, but of habits of thinking, have been out of touch with the thinking of the outside multitude. In fact, many believed that practically all the religious thinking went on within such ecclesiastical walls. Such is manifestly not the case. The man on the street is alive to, and is practising religious thought of quite an intense character. The result was the repeated vote of the House of Commons on the Prayer Book.

Those who have lost in the Prayer Book effort should be well repaid by the discovery that the people of England are intensely interested in religious questions, and in religion.

THE CONTINENTAL EMPIRES—AND ISRAEL BRITAIN.

God gave to the Continental Empires their charter of rule. Jesus Christ, in view of that fact, said "render therefore unto Cæsar the things that are Cæsar's, and to God the things that are God's."

Jesus Christ, the great Founder of the Christian religion, gave the statement of *Christian practice* for the Continental Empires. He said: RENDER THEREFORE UNTO CÆSAR THE THINGS THAT ARE CÆSAR'S, AND UNTO GOD THE THINGS THAT ARE GOD'S. This was the basis of Christian doctrine and practice in the Continental Empires. Their Imperial charter will be found in the second chapter of Daniel, vs. 36-43.

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What, then, was due to Cæsar from Christian citizens within the Empire of the Cæsars? "Repentance towards God and faith in our Lord Jesus Christ" is their duty towards God; loyal service to Cæsar, as citizens of the Empire, is their duty towards Cæsar, or the equivalent of Cæsar in modern days.

But when our Lord set forth the basis of Christian faith and practice for the Israel nations, *He made a different statement for them.* He Himself preached "the gospel of the Kingdom": and it was neither the Kingdom of God *in Heaven; nor a spiritual regeneration for His body which is the Church,* but *it was the Kingdom of Heaven established on earth.* He also sent forth twelve disciples to preach the gospel of the kingdom, and these were His restrictive instructions to them:

"GO NOT INTO THE WAY OF THE GENTILES, and into any city of the Samaritans enter ye not, but go rather to THE LOST SHEEP OF THE HOUSE OF ISRAEL. And as ye go preach saying THE KINGDOM OF HEAVEN IS AT HAND. . . ."

He further sent forth the seventy to preach the same good tidings.

From other Scriptures we know that the kingdom He preached was the kingdom established by God in Israel at Sinai in 1496 B.C., when the nation Israel, Jehovah the King, and the Divinely-proclaimed law were brought together by Him, and organized into the Kingdom of God or the Kingdom of Heaven. See Exodus xix—xx.

Notice of the "setting up" of the kingdom anew is put into the charter granted by the Most High to the Cæsars, in the second chapter of Daniel, as a notification that the Cæsars' empire *would not be the only kingdom in the earth;* and that their power will not extend to the kingdom which the God of Heaven set up "in the days of those kings." Thus the Empire of the Cæsars never extended to all the earth.

Now the duty in the Kingdom of Israel is repentance towards God and faith in our Lord Jesus Christ; *and loyal service to the House of David.*

A common faith is required in both kingdoms. A separated loyalty marks the divided organizations: Loyalty to Cæsar on the one hand; loyalty to the House of David on the other.

The Anglo-Saxon nations are Israel. Of that, sufficient has been written and spoken in these columns, and in the organization this organ stands forth to establish that point fully.

The Christianity of these nations requires repentance towards God and faith in our Lord Jesus Christ, and *loyalty to the House of David.*

The ecclesiastical organization of the Cæsar Empires has sent many missionaries into these nations, from St. Augustine down to to-day, and *they have brought the Cæsar claims.* This is in effect the claims of the Papacy. They claim to be the heirs of the Cæsars, and the administrators of Christianity within the Cæsarean Dominions; so they claim temporal and spiritual power.

Like the Cæsars they claim both phases of power to be universal in the earth, and so are demanding the loyalty of Anglo-Saxon people to the successors in temporal and spiritual power of the holy Roman Empire. *Manifestly, this can never be.* It is a demand that does not come within the scope of the charter granted to the first of the Czars, namely, Nebuchadnezzar. Indeed, it is distinctly guarded against in that charter, for the Anglo-Saxon nations are the "stone cut out without hands."

The Papal forces have organized to capture all the overseas Dominions from Britain. To this end, in accord with prophecy, the dragon has sent a flood out of his mouth to swallow up the seed of the woman, Israel; but the earth helps the woman, and swallows up the flood. The flood is a multitude of people, who go out flaming with zeal for the Papacy and its power. They die in due course, and the earth swallows them. Their sons and grandsons do not follow in their steps.

They tried their utmost to capture the Presidency of the U.S.A. this year. Their failure, against which they felt assured, has marked the year deeply. It is the most crushing blow that power has had for generations. Israel, and Israel's type of Christian citizenship, prevailed. This event has deeply marked the year.

In the meantime the charter of the Empires has run its full seven times' period, and the vitality of it is gone. Never again will Jesus, in the national sense, say "render therefore unto Cæsar the things that are Cæsar's." For Cæsar's holdings were not "freehold" but "leasehold," and the term of the lease has lapsed. The results of this are beginning to show, and will be more and more manifest as the days go by.

The stand of the Commons on the Prayer Book, and the results of American Elections are two phases of the many-phased question of the Papal activity.

Let us pray for *a purified Church on the Continent,* to stand in fellowship with *a purified Church in Anglo-Saxondom;* and an unbroken loyalty to God on the part of the citizens of all nations.

* * * *

Western Europe is talking disarmament. BUT RUSSIA IS ARMING. Her war budget has increased enormously this year. Russia, whatever she may do afterwards, is not likely to make any move to alarm the British electorate before the coming elections. We believe that Britain will be defended by whatever British representation may be elected. Perhaps not with equal zeal; because there is not an equality of real knowledge. Some are working by ideals, determined to believe that things are what they would like them to be. Others are working by realities, knowing that things are not what we all should like them to be. The one believes that "The strong man unarmed is sufficient to keep his house." The other does not so believe but, with our Lord, declares "THE STRONG MAN ARMED KEEPETH HIS HOUSE"; but that of the unarmed man is broken up. So it may be of importance as to great matters of detail who is elected.

Russia believes that she has more chance with one Party than with the other Party. Perhaps she will find herself mistaken in this. Therefore, lest she mar the Party of her choice, she will not move until after the British election, about which she is more anxious than we are.

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But Russia is arming, and she declares her enemy is Great Britain. This preparation, which is world-wide in its activities, is as well known as was the preparation of Germany before the last war. The matter stands so for the present, and is not likely to be otherwise for some months to come.

* * * *

Mussolini is developing a great national machine. We are of the opinion that it will not be detrimental to Britain. Perhaps it is being allowed by the great Overlord, the Lord of Hosts, for the very purpose of checkmating our potential enemies. Perhaps the event will show that all these things have happened "that the Scriptures might be fulfilled." We believe it will be so, and so we are greatly interested at the development of the power of Italy or, rather, of Mussolini. Once formed, all these things are at the disposal of Jehovah, Who is still the King of Israel, and Who neither slumbers nor sleeps. Britain may sleep, deeply sleep, but "He Who keepeth Israel shall neither slumber nor sleep." So these things are moving forward, and the end will glorify God.

* * * *

A dangerous situation developed in China. Canton challenged the north, and the armies of the two parts of the once great Empire met in armed conflict. The man of the north is not of the rugged type that is found in the south. The man of the north remains by the graves of his ancestors. The man of the south is cosmopolitan in his wanderings. He is in every land, and is engaged in many kinds of work; thus developing efficiency in Western enterprise and methods.

So far apart are they that while they read the written Chinese characters, they speak different languages. So much is this the case that in a certain city known to the writer the Consul, a Mandarin, cannot converse with the Cantonese population whose interests he is there to represent. He can lecture to the Japanese in their own tongue, but he must speak to the Cantonese through an interpreter. Canton, of course, is a Province of China.

The Cantonese bid for supreme control of China. The matter came to a rest, however, and it looks as though a Government representing the nation may be formed. *The spirit manifested by the British* in the troubles *quieted the spirit of China;* even as the spirit of Communism, led by Russian agitators, stirred the people up to war. In that, we —as the representatives of the Kingdom of God on earth— *won a war with Russia, a war of the first magnitude, without firing a shot.* The war was won by showing *a preparedness to strike* without the disposition to do so.

DISARMAMENT would have been fatal in this case. ARMED READINESS, with the spirit which was manifested when our soldiers at the barrier, menaced by hostile multitudes, passed the rifle into the left hand in order to pat the head of the little Chinese child with the right hand, won the day.

* * * *

Danger on the Afghan frontier was manifested on a major scale. Russian agents had enlisted the tribes, and the day was set for an outbreak which should have shook India. King Amanullah visited this land. His welcome, and the spirit of warm-hearted friendliness with which he was greeted and entertained to the last moment of his visit, *changed the spirit of the tribesmen,* and *the outbreak did not come.** It was a very real danger averted by the spirit of the armed man who, while keeping his house, used it as a gathering place in which his guests were made to feel perfectly at home and welcome.

* * * *

Danger in Egypt threatened. The spirit of firmness and of friendliness prevailed to restore the peace in that land which contains the vital pivot point of the Empire East and West.

So by the grace of God we have been piloted through dangers seen and unseen through A.D. 1928.

* * * *

This year is a crisis year in the age through which we have been passing. The years since the Armistice have been taken up with *the clearing away of the wreck of Empires.* The present year shows the beginning of efforts of newly-organized Powers *to take over the power and the inheritance* in lands, people, substance, and dominance which fell from the hands of emperors and imperial administrations. As the years pass the struggle to enter into possession of these things will become intense.

Candidates for possession and power are national: and among them are Prussia, Russia, and Mussolini. This is not a slip in composition. One can scarcely say Italy in this case. Mussolini at the moment swings the nation. The immediate struggle is promised as being between one or other of these Powers and Britain. That is the *static thought* of the Powers. *In reality the struggle will be between claimants to the same European and Asiatic things.*

Britain is interested as far as the Middle East is concerned, and will probably be edified or otherwise in seeing two or more Powers struggling for possession of lands and peoples now part of the Empire. After that is over Britain's position as protector and ruler of these lands and territories will be firmly established.

Other candidates are *institutional.* Thus *the Papacy* has not laid aside the dream of restored temporal power, and is labouring in that direction as she has not been labouring for generations.

Communism, led by the Third Internationale, is struggling to the same end. These are counteracting each other to a degree.

International Jewry is working through financial, literary, theatrical, political, educational, religious, and other means to the same end.

The low-passage period is being marked by this, and the present sparring for strategical position will give place to more drastic measures as the months and years go on. We know this. But we also know that "the saints of the Most High shall take the kingdom . . . for ever."

The sea is stormy. But the ship of the Kingdom is a good one, well manned and secure. It will not only weather the storm, it will keep to its course unvaryingly throughout the remaining years of the age, and will arrive in port in due time.

* The outbreak has come since the above was written; but the forces are divided; and we trust the King will succeed in quelling the rising which is much less serious than was planned last year.

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CONGRESS ADDRESSES.

Mr. John Leech, M.A., K.C. (Chairman), said :

WE have much to praise God for in reference to this week which is now coming to an end, and I trust that all of you have not only enjoyed the meetings, but that you have derived true spiritual blessing and uplift which may continue with you as you go to your various spheres of labour. Our British-Israel Movement never was so strong and virile as it is to-day. It has withstood all the attacks of our enemies and adversaries, and has come out unscathed, and if in the future the opposition becomes tenfold greater, I believe the Movement will emerge tenfold more powerful and more virile than before. We have a great sphere of labour before us. This Gospel of the Kingdom must be preached throughout the world. We must not limit ourselves; we must remember that our parish is a great parish ; that we have a mighty work before us to-day, and I believe, by the power and grace of God, we shall go forth to do that work. Some time ago there was in Dublin something of the nature of a riot ; that is nothing unusual there. And during that riot one of the great burly Dublin Metropolitan Police brought in nine prisoners. When they were brought before the magistrate he said to the policeman, "How did you bring in at one time nine prisoners?" "Ay, sure, your worship, I just surrounded them!" We have a mighty work to do, and we have to surround, not only this Island, the United Kingdom, the British Empire, but we have to open our arms to embrace the entire world, and to claim it for the honour and glory of God.

Mr. J. J. Morey said :

Have you thought where we stand to-day in God's scheme of things? What are we led to expect, from our reading of prophecy, and our understanding of the Bible, will happen in these days in which we live? I want just to state them, for I have not time to enlarge upon the various points. I believe the times of the Gentiles ended in the year 1917, and that is a great epoch ; many things turn upon it, and if you can establish that, then you ought to understand many things that converge upon that event. If the times of the Gentiles have closed, what next? You are going to see a Christian-Israel nation emerging ; there is not any doubt about that. Men who talk about the Jews only being the Israel of to-day do not know their Bible. I think that in these days the bulk of Israel is Christian. They are going to prepare the way of the Lord. They are going to do many things which I could go on and name. The veil is to fall from their eyes ; they are going to see themselves, and they are going to read the Book. The deaf shall hear the words of the Book, and the eyes of the blind shall see out of the obscurity and out of the darkness. I have seen tremendous changes as I have gone about this country during the last six years. I know that there are hundreds of thousands of people in these Islands to-day who know they are Israel, and who knew nothing about it scarcely six years ago. The veil is falling from their eyes, and the Israel nation is emerging from her obscurity.

Another thing which is going to happen. Old systems are to be in chaos and to break away to prepare for the new age and the new world. Study international life since the War. See how thrones have fallen, and crowns have tumbled. See how international chaos has come. Yes, and religious chaos. There are false religions everywhere, and you can see that there is a tremendous turmoil coming all over the world, in which God is going to smash some things, or to allow His enemies to smash them ; and out of the chaos will emerge a new thing, which will be the Kingdom of Our Lord Jesus Christ. I saw one day a large building in London being pulled down, and there was a sign put up, "House-breakers." That is their job. And when they have pulled that building down, they will go and pull another one down. They build up nothing. I am afraid that the house-breakers have come in. God is allowing the house-breakers to come into our politics, into our religion, and into many other spheres ; and they are pulling down ; they will build nothing. But after these will come the builders, and we are going to see a new thing which is to stand, and under Christ the King will come a new world. You have seen how that Mohammedanism is tumbling down. Turkey has discarded the Koran. Her women come out into the streets dressed like Westerners ; the power of the Caliph is broken, and Islam is losing its hold upon the peoples of the East, preparing the way for the children of God, so that millions who have been enthralled by it will come into Christianity. Israel went into captivity into Egypt, and the time came when God set her free, and by means of plagues, and by the miraculous power of God, Israel was delivered. But she has gone into captivity again since then, and the time of her captivity is over, but she is not yet wholly delivered. And now before Christ comes God is going to deliver His Israel people, and He is going to open her eyes, and she is going to stand up, as Ezekiel tells us, a mighty army arrayed for her King and for the new age. Jacob's trouble and Israel's cleansing are together a period of trial and difficulty, which will lead to our national repentance, and to our restoration and national return to God, before the Coming of the Lord Jesus Christ. Then you are going to see a permanent Kingdom arise. The question will be as to who shall rule the world. That will be the supreme question. There are candidates to-day for world power. There are two figures. Jesus Christ claims the right in His Book to rule the world ; it is His by right. But the devil claims the right to rule the world. Jesus Christ is coming to take His power and reign and to defeat His opponent, and the devil is to be overcome and chained, and then Christ will take His earthly Kingdom and will reign. We have nearly come to that point in the history of the world. And whether the trouble of these days, the tribulation which is coming upon us, is to affect us personally, or not, we must take the larger view, and we must see that great world issues are at stake, that it is a struggle for the supremacy either of good or of evil. The Christian age is closing, and the Kingdom age is dawning, and there is to come a permanent Kingdom. That Kingdom is the Kingdom of God, for Christ is going to rule the world in righteousness. Now that Kingdom is Israel, and the meaning of the name Israel is "ruling with God." They have never yet been entirely fit to do it, and when they went into captivity they dropped the name, and they are shy of it yet. and they will never come back to the name till they are a cleansed nation

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ready to do the work for which the name stands ; then they will come back to it.

Now where is that permanent Kingdom ? How are we going to recognize it ? I only want to name one or two things. It is the Kingdom which fulfilled, and is fulfilling, the covenants made with Abraham, for it is the seed of Abraham which is to stand for ever, in whom all the nations of the earth are to be blessed. In the covenant that God made with Abraham you see the first sketch outline of the people who are going to reign with Christ, and rule and build a new world ; it is going to be the nation to which God has given His law, for that is to be the law of the new age when Christ comes to reign. Every nation on earth will have to take that law, whether it likes it or not, and it will be the greatest uplift that they ever had in their national life. I hope they will take it willingly. God's people will love it ; it will be written on their hearts, that law which has never yet risen to its fullness is to be the law. To whom has He given that law ? It is the British law to-day, and we are the people who are fulfilling the covenants, and are teaching and administering that law which is to be the law of the new age. If you study the chronology of the Bible you will see that the period of the image of Nebuchadnezzar's dream ended in the year 1918. The Kingdom came and broke the remaining iron in the feet of that image ; headed up in our day in Germany and Austria, people who have descended from Babylon and Assyria, who took our fathers into captivity long ago. It is the emerging of the Israel nation. There again you have the great British people. It will be the Kingdom which is in possession, the throne of David, which is the throne of Our Lord—another great question which we study and teach. Read about it. I believe there is no more tremendous fact for the British people to know than that God has entrusted us with the earthly throne which is to be the throne of the King in the age of the Kingdom. The throne of God, the throne of David, is to be the throne of Christ—all in our possession. It is to be a nation which has charge of the Land of Palestine, for it is theirs. And now at the end of the age Esau has had to leave it, and the seed of Abraham, the real Israel people, are restored to it preparatory to the return of our King, and the coming of the dawn of the new day. From my reading of prophecy I see that that nation will have in its possession the Book of the Kingdom, the Bible. The great Church of the Kingdom will be the centre of Christianity, and there will go forth the preachers of the Gospel before the Coming of the Lord Jesus Christ. I submit to you that a logical reading of these things should convince you that you have a tremendous heritage, a tremendous responsibility, and that you are called upon to prepare for the Coming of Christ, and for the bringing in of the Golden Age, for which we have dreamed and prayed all our days. It is coming, and I trust that we may be ready to receive the Kingdom, and to take our place when He comes to reign.

"The Gospel of Christ gives faith its object ; hope its certainty ; misfortune an alleviation ; sin its pardon : life its cordial ; and death its comfort."

* * *

"Jealousy is the vice of narrow minds."

THE GREAT PYRAMID AND THE EGYPTIAN "BOOK OF THE DEAD."*

By B. STEWART.

(Author of *The Witness of the Great Pyramid*, and others.)

EGYPTIAN literature, more particularly what is known as the "Book of the Dead," not only contains allusions to the symbolism attached to the passages and chambers of the Great Pyramid, but also explains certain features therein which constructionally are not easy to account for. This identification was first made by the Oxford scholar, Marsham Adams, towards the end of last century, and was endorsed by the well-known Egyptologist, the late Sir Gaston Maspero.

The title, "Book of the Dead," is misleading, as it is not strictly speaking a book at all, but a collection of texts and prayers composed for the benefit of the departed, and to secure the happiness of the soul in the next world. The Egyptians, moreover, possessed many funerary works, which might equally well be called *Books of the Dead*, but none bore such a title, while the title this particular collection claims for itself is the "Book of the Master of the Hidden Places," the Master being the divine Osiris, and the "Hidden Places" the concealed chambers and passages of the Great Pyramid, which the soul of the departed is portrayed as following during its journey of purification. And so closely does the path embodied in the masonry of the "Secret House" correspond with the path of the departed as described in the sacred writings, that the traveller who to-day penetrates those mysterious recesses may follow almost step by step the mystical progress of the holy departed through the grave and gate of death to the final resurrection of the "Open Tomb."

The descending entrance passage symbolizes the "descent for initiation" into the elements of the mysteries of the universe ; the granite plug at the junction of descending and ascending passages is the "hidden lintel" sealing up the knowledge in the chambers above, only to be revealed through due initiation and guidance. The cramped ascending passage denotes the "Hall of Truth in *Darkness*" ; the spacious Grand Gallery, to which it leads, the "Hall of Truth in *Light* (or Splendour)," symbolizing the Gospel age of the Christian era following the cramped era of the "Yoke of the Law," to which Israel was subject during the Mosaic dispensation, for all these identifications of the Pyramid's allegory in the "Book of the Dead" have their counterpart in Scripture.

The Grand Gallery is also described as the "Luminous Chamber of the Orbit" from the shallow groove cut in the third overlap of the walls and running their entire length, which symbolizes the "orbit of the earth," since it occurs precisely in the position relatively to the different overlaps corresponding to that occupied by our own globe amongst the planets.

An ancient prophecy existed in Egypt from the earliest times proclaiming the coming of a Messiah, and the Egyptians later claimed that this promised Messiah had come in the person of Osiris. Hence the birth and passion of Osiris is found associated with the particular structural features of the

* Summary of an address given at Headquarters, October 5th, 1928.

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Pyramid, which define precisely the dates of Our Lord's Nativity and Crucifixion. In the same way Osiris was regarded as the type and emblem of the Resurrection. Hence the King's Chamber, with its *lidless* chest (*not* a sarcophagus or coffin) emblematic of the Resurrection, is described in the allegory as the "Chamber of the *Open* Tombs," a chamber of the living, wherein the divine Osiris is awakened from his slumbers.

Connection between the Great Pyramid and the "Book of the Dead" is also given by the four great angle or gable stones over the inner entrance in the core masonry. As the initiate approaches this gate situate on the seventeenth course, he is described in the *fifteenth* chapter as about to enter its portals at the *fifteenth* step, two courses yet above him (*i.e.*, the 17th—precisely its position), and called the "*double* gate of the horizon," symbolized by the *double* pairs of stones. As he approaches this gate he invokes the god Harumachis, who is to be his guide on the journey of initiation. This god is described in the Ritual as the "light dwelling on the horizon of heaven," and the hieroglyph—the only one existing anywhere on the Great Pyramid, and originally concealed from view by the casing stones—signifying "the horizon of heaven," has been carved immediately below the lower pair of angle-stones.

Recent interesting discoveries have also been made with regard to the missing apex-stone, and both details of construction and references thereto in the "Book of the Dead," wherein it is described as a "*Roofed* House," disclose strong evidence that the Great Pyramid always had a blunted summit.

In the Scriptural allegory its top-stone signifies Messiah as "chief corner-stone and headstone of the corner," a two-fold condition which can only be constructionally fulfilled in a pyramid. And even as Christ was rejected of men (Isa. liii, 3), so also was the top-stone of the Great Pyramid rejected, since it has now been discovered that it has been built on a base *smaller* than its true—and intended—base. This error runs throughout from base to summit, hence the platform to receive the top-stone was also too small, and the latter was consequently rejected. And to carry the allegory a step further to completion, so that the Pyramid becomes a "building fitly framed together," implies that it is the Architect's intention that this error shall be rectified, and the edifice ultimately enlarged and completed so that the apex-stone may be placed in position as foretold by Zechariah iv, 7. Then shall be fulfilled, both in symbol and in actuality, the prophecy of Matt. xxi, 42, "The Stone which the builders rejected, the same is become the head of the corner."

BRITISH-ISRAEL-WORLD FEDERATION CONGRESS.

QUEENSLAND CONTRIBUTION.

SYNCHRONIZING with the Ninth Annual Congress of the British-Israel-World Federation, the Queensland Branch of the Federation held a special meeting. Mr. Arthur Exley (President) was in the chair.

After preliminary devotions Mr. Victor Rigby (Secretary) read the objects of the Federation, which are as follow:—

1. "To make known to the sons of men God's mighty acts, and the glorious majesty of His kingdom" (Psalm cxlv, 12).

2. To promulgate the belief that the peoples of the British or Saxon race within the British Isles and their offspring beyond the seas, including the United States of America, are of the stock of Israel.

3. To establish as a fact that the said belief is supported and confirmed by the Holy Scriptures (and in particular by the prophetical portions thereof), and by historical events.

4. To demonstrate to the peoples aforesaid the privileges and responsibilities attaching to them byreason of their said descent.

5. To co-ordinate and thus strengthen the work of all British-Israel or Anglo-Israel Associations and Councils throughout the world.

The Chairman said the name of the Society with which they were associated itself was significant. A Federation was a binding together. But in that case who were bound together? A covenanted people called Israel ruling under God's guidance. The membership of the Federation was practically doubling yearly. The Congress in London was being addressed by some of the foremost men in the Empire. The good tidings of the redemption of Israel were being made known, also the fact that the nation of Israel was cast out but never cast away. Undoubtedly it was an elect nation.

THE ELECT NATION.

Addressing the meeting on the subject, "The Elect Nation," Mr. Exley said: "To all who believe in the inspiration of the prophetical books of God's Word written it is evident that somewhere in the world at the present time is a kingdom-nation ruled over by a descendant of the House of David, sitting upon the throne of Jehovah, and ruling till He come Whose right it is to occupy that throne, in fulfilment of the promise made to the Virgin Mary at the hour of the annunciation of the birth of Jesus, 'the Lord God shall give unto Him the throne of His father David.'

"What may we learn from the prophetical books of the Old Testament and the teaching of the New Testament concerning this elect nation? From Jeremiah xxxi, 35, 36, we glean the following promise: 'Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of Hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever.' From Jeremiah xxxiii, 25, 26, we learn this about David's throne and its connection with Israel: 'Thus saith the Lord: If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob, for I will cause their captivity to return and have mercy upon them.' The prophet Isaiah in the 65th chapter of his writings, verse 22, speaks thus of Israel: 'They shall not build and another inhabit; they shall not plant and another

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eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands.'

NEW TESTAMENT CONFIRMATION.

"St. Peter, in his First Epistle, writes to the elect according to the foreknowledge of God the Father, and reminds them, '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.' This is recalling to the nation the words of Moses in addressing Israel (Deut. vii, 6): 'For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.' St. Paul, in his Epistle to the Romans (chapter xi), writes: 'Hath God cast away His people? God forbid; for I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people whom He foreknew." This election, of which St. Paul writes, is historic and hereditary, and from the words of Our Blessed Lord Himself we know that the elect nation was not the House of Judah, known as the Jews, for when He came unto His own and His own received Him not He said to the Jews, 'Therefore say I unto you, the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof, and whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder.' The connection of the symbol of the Stone of Israel of which Joseph was the Shepherd (Gen. xviii, 24) with Christ is set forth in 1 Cor. x, 4, 'They drank of that spiritual rock which followed them, and that rock was Christ.' The power and might of the kingdom whose symbol is a stone is set forth in Daniel's interpretation of Nebuchadnezzar's vision of Empires: 'And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter.' 'The stone that smote the image became a great mountain and filled the whole earth.' This, again, is a fulfilment of the promise in Deut. xxxii, 8, 'When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel.'

RIVAL HOUSES.

"For the identification of Israel in the latter days we again turn to the inspired Word of God, but to get clearness of vision the difference between the outcasts of Israel and the despised of Judah must be thoroughly understood. Immediately following the death of Solomon, the kingdom was rent in twain. The Northern House, Israel, followed Jeroboam, the son of Nebat, whilst the Southern House, Judah, was faithful to Rehoboam, the son of Solomon. To this day the rival Houses have never reunited. The Northern House, for its idolatrous practices, became divorced from Jehovah, and was outcast, being taken into captivity by Shalmaneser, king of Assyria, nearly 100 years before Judah was carried by Nebuchadnezzar into a Babylonish captivity. The House of Judah returned to Palestine, the House of Israel was lost in the heathen races to the north of Assyria, and never returned to Palestine in the course of Biblical history. Of Israel the prophet Ezekiel writes: 'As I live, saith the Lord God, I will bring you into the wilderness of the people, and there will I plead with you face to face, and I will cause you to pass under the rod, and I will bring you into the bond of the covenant,' and again: 'Therefore, thus saith the Lord God, although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.'

A COMPANY OF NATIONS.

"We learn from the pronouncement of the prophet Nathan to King David that Palestine was not destined to be the constant abiding place of Israel, for he stated, 2 Sam. vii, 10: 'Moreover, I will appoint a place for My people Israel, and will plant them that they may dwell in a place of their own and move no more; neither shall the children of wickedness afflict them any more as beforetime.' We know that the outcasts of Israel moved westward, and the prophet Isaiah greets them thus: 'Listen, O isles, unto me, and hearken, ye people from far; thou art my servant, O Israel, in whom I will be glorified.' 'Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritages.' From the birthright blessing of Jacob to the sons of Joseph we know that in the latter days Ephraim's seed is to develop into a nation and company of nations, and that his elder brother, Manasseh, is to become a great people. Seek through the world of to-day and search the Scriptures as to what is to befall in the latter days, and the problem as to the identity of the elect race will not be one difficult of solution." —*The Brisbane Telegraph.*

JEWS DEMAND FREEDOM TO WAIL OVER THEIR WAILING PLACE.

Parliament and the League of Nations called upon to intervene through the police action in removing Screen at the Jews' Wailing Place in Jerusalem.

BY HAROLD J. SHEPSTONE, F.R.G.S.

THE decision of the Government to issue a White Paper on the trouble at the Wailing Wall, which subject is also expected to be discussed at the present session of the Mandates Commission at Geneva, calls attention to this unfortunate controversy which has arisen between Jew and Moslem over that strange little courtyard by the Temple area in Jerusalem. It has been brought about by the forcible removal by the police of a canvas screen which had been put up at the Wailing Wall to divide the men from the women in accordance with the Talmudic law during the service on the Day of Atonement. This is the most sacred day in the Jewish Calendar. On that day work is strictly taboo. Its most sacred moments are those

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devoted to the Amidah prayers, during which one has to stand feet together and concentrate on his devotions. According to Jewish law, in these moments a Jew may not answer a salute by the slightest nod, even if a king were to accost him. It was while engaged in this most sacred rite that the police forced their way among the worshippers in the holy courtyard and pulled down and carried off the screen. The whole of Jewry were so incensed over this insult to their religion and desecration to what is to them their most holy place, that protests were made not only to the governing officials in Palestine, but to virtually every European Government, and petitions sent to the King, the Prime Minister and the League of Nations.

To Jews the Wailing Place is their holy of holies, and they have been in the habit of gathering here as their Sabbath draws nigh to wet the stones that encircle their former Temple site with their tears and breathe out their lamentations. Special prayers are said and litanies chanted. Between the courses of stones may be detected old nails which have been driven into the Wall, in accordance with the passage in Ezra (Ch. ix, 8): "To give us a nail in His holy place," which symbolizes a possession, or a "sure abode."

Technically, the Jews' Wailing Place is a public thoroughfare. It is but 156 feet in length and about 16 feet in width, skirting the side of the Western Wall of the Temple area. The Wall here is 59 feet high, though excavations have shown that it goes down 42 feet below the present surface. The nine lower courses of stone consist of huge blocks and date back to the time of Herod the Great. Above these there are fifteen courses of smaller stones, but they belong to post-Herodian times.

The most sacred service held at the Wailing Place is on the Day of Atonement, when the Jews use a screen to separate the men from the women, as is the Jewish custom, when they also bring into the courtyard certain sacred furnishings, such as an Ark in which the scrolls are kept and a number of petrol lamps. As no Jew may labour on the Day of Atonement, the screen was erected on the previous day. Hardly had it been put up when the Arab local authority for the district made certain complaints to the Deputy Commissioner at Jerusalem, to the effect that the dividing partition had been fixed in the pavement, that there were more petrol lamps than usual, and the Ark holding the scrolls was larger than before. They declared it was an infringement of the *status quo* and demanded the removal of the offending screen.

The Deputy Commissioner at once instructed the Jewish beadle to have the screen removed and he promised to do so. This he did not do, and next morning the police found the screen still there. Fearing a clash between the Moslems and the Jews the police entered the courtyard and demanded the screen to be taken down. The Jews were then in the midst of their service, and explained that they could not comply with such a demand as it would entail labour on their sacred day, so the police removed it themselves.

This is by no means the only molestation and annoyance which the Jews have suffered while worshipping at their holy site. The narrow space in front of the Wailing Place is surrounded by almshouses inhabited by Moslems from Morocco. They are in a dilapidated condition, and over and over again the Jews have offered to buy these houses or put up better ones elsewhere, but the Moslem administrators have always turned down the suggestion. Of recent years the inhabitants of these houses have been in the habit of interrupting the worshippers by driving donkeys and carts through the narrow crowded space. They have done this during special services, and, what is more, the carts have been loaded with filthy material. One would imagine it should not be a difficult matter to hold up or regulate traffic here on important occasions. Then the reply of the Jews is that they have been in the habit of using a screen for the past four hundred years, ever since Sultan Selim I. gave them permission to worship at this spot. As a matter of fact there is no definite *status quo* beyond an undertaking on the part of the Jews not to encumber the space in front of the Wailing Wall with heavy pieces of furniture not easily movable. This the Jews say they have strictly adhered to.

Naturally the Government is anxious not to infringe upon the rights and privileges governing the holy places in Palestine, and yet maintain the goodwill of both Jew and Moslem. It is one of those disputes on which much may be said on both sides. It could be quickly settled by a display of commonsense and consideration for one another's religious feelings. But at the moment both sides are determined not to give way, which places the Government in anything but an enviable position. The very fact, however, that both Jew and Moslem have appealed to the League is a relief. The controversy has certainly been the means of calling attention to the strange services at the Wailing Wall and the delicate business of maintaining peace at Jerusalem's holy places.

CORRESPONDENCE.

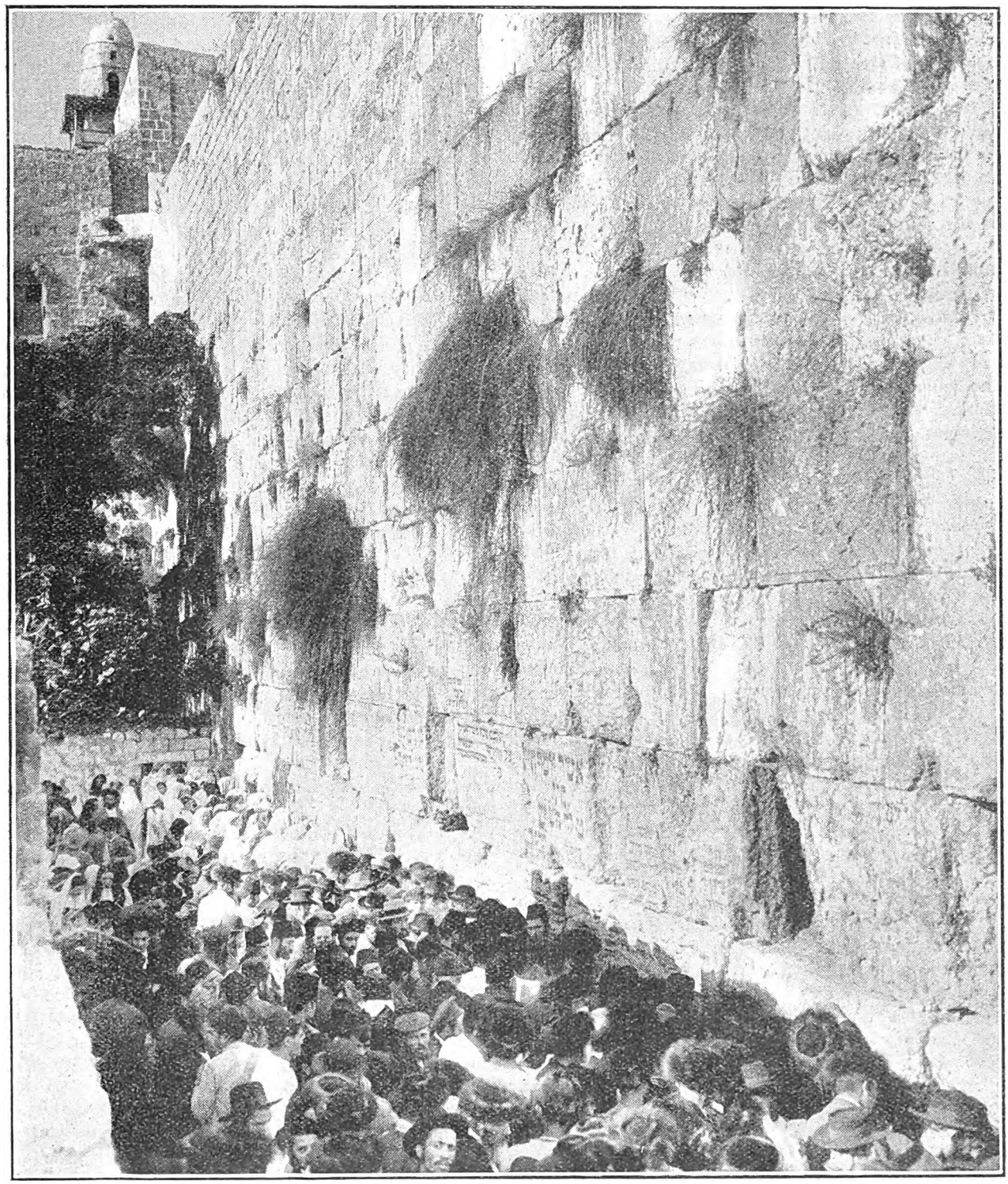
DANIEL IX, 25.

DEAR SIR,

In the issue of the 8th December, 1928, of THE NATIONAL MESSAGE, your contributor, Mr. F. S. Dobbs, replies to a previous letter of mine upon the above subject in a very interesting article. But in that article I cannot but think that he does the very thing that appears to me to be so dangerous to our complete understanding of the gracious words addressed to us in the Scriptures, viz., to try to interpret those words in a sense to force them to agree with preconceived notions of secular history that need not necessarily be correct notions.

Thus, while he agrees that the Commandment came forth in the first year of the joint Babylonian reign of Darius the Mede and Cyrus the Persian (as he so well states the facts), he insists that it was then issued to Gabriel only. That, surely, is special pleading; for it cannot seriously be supposed that Gabriel (who was a "messenger," or, say, an ambassador of the highest rank) was to put that Commandment in his pocket, to be executed at some unspecified future time. Next, Mr. Dobbs considers that the Commandment spoken of in verse 25 was a different one to that of verse 23. If these two ideas are right, what a cruel deception for poor Daniel! But the words of verse 25, "from the going forth of the Commandment," warrant neither suggestion. They can only mean (1) the very same Commandment just before announced as having gone forth, and (2) that it had already

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THE JEWS' WAILING PLACE, JERUSALEM, ON THE DAY OF ATONEMENT.

This is the most sacred day in the Jewish Calendar, when they gather in large numbers at the Wailing Place to wet the stones that encircle their former Temple site with their tears and breathe out their lamentations. The courtyard here is but 156 feet in length and some 16 feet in width. The nine lower courses of the Wall are composed of very large stones and date back to the time of Herod the Great.

-- American Colony Photo.

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gone forth. Mr. Dobbs's argument, as a whole, is that the Commandment, "to restore and to build Jerusalem . . ." was a dead letter until the reign of Artaxerxes Longimanus, or, at least, that another Commandment was issued in his days. But there is no hint, either here or anywhere else, of any such thing, so, in effect, we are asked to believe that a Commandment that came forth in the first year of Darius the Mede was executed only either in the 7th (I presume Mr. Dobbs means the 7th, though he says the 6th), or the 20th year of Artaxerxes Longimanus; 81 or 94 years afterwards. This makes it appear a very inefficient Commandment; therefore it must be our interpretation that is wrong, for no Commandment of GOD can be inefficient.

But I would ask the two following questions of any serious student of ancient history: Is it definitely known that Artaxerxes Longimanus himself and no other "Artaxerxes" or "great king" (for that is what the word means) issued any decree of any kind relative to the Jews? Ezra's "Artaxerxes" was not he whom history calls "Longimanus." Ezra was born more than one hundred years before him: Nehemiah was a contemporary of Ezra. The second question is: Was Jerusalem ever damaged between the days of Nebuchadnezzar and of Longimanus? If not, why should there have been an order "to restore and to build Jerusalem" during the latter's reign, when the restoration had already been accomplished in Zerubbabel's days, as witness Haggai and Zechariah?

No, sir, this notion about Artaxerxes Longimanus can only be based upon the supposition (so firmly fixed in all our minds that even Mr. Dobbs did not know why it is so fixed, because it is so commonplace) that the Fall of Babylon was in 539 B.C. Therefore, when someone comes forward and asserts that the Bible states clearly that it was only just over 483 full years from the Fall of Babylon "unto the Messiah the Prince," he is simply believed to be making a mistake. But when an attempt is made to *prove* him mistaken, his critics are constrained to place an interpretation upon certain plain and simple sentences that is quite contrary to their obvious meaning. It is said in effect: The Bible says so-and-so, and we know (that is, we *think* we know) for a positive fact that the order of events was such-and-such; therefore, the Bible's "so-and-so" *must* mean "such-and-such," and if the ordinary sense of the words is totally different, the words must be used in some sense that is not ordinary. But surely it is most dangerously obstructive to the real truth of any matter to work upon the idea that the Bible's words are used in any but their ordinary sense, except when it is absolutely clear in the context that they are so used in an obvious and special manner. For instance, the word "weeks" in this very passage obviously does not mean ordinary weeks. Mr. Dobbs, and many a famous chronologer before him, would have been better advised to try to interpret that word differently if he were quite convinced that there be no mistake that the Fall of Babylon was in 539 B.C. If he succeeds (others have tried to their own complete satisfaction) he will merely upset the evidential perfection of the *timing* of our Lord Jesus Christ's birth, which only emerges as exactly 4,000 years to the minute after Adam, if "the Commandment to restore and to build Jerusalem" went forth immediately after Babylon fell and yet only 483 years before the year of His birth. It is that fact that makes me urgent to insist, in this manner, that the Bible's words *deny* the usual date assigned to the Fall of Babylon. But in pursuance of my contention it were better that the actual words should be quoted here, and, with your permission, I now do so, with the introductory remark that the pertinent verses are: 1, and 21 to 25 of the ninth chapter of Daniel. (1) "In the first year of Darius. . . . (21) Yea, whiles I was speaking in prayer, even the man Gabriel . . . being caused to fly swiftly, touched me about the time of the evening oblation. (22) And he informed me and talked with me, and said: O Daniel, I am now come forth to give thee skill and understanding. (23) At the beginning of thy supplications the Commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. (24) Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. (25) Know therefore and understand, that from the going forth of the Commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times."

I am, Dear Sir,
Yours sincerely,
C. C. OGILVY VAN LENNEP.

MR. JOHN LEECH AT EASTBOURNE.

"THE British Empire in Prophecy" was the title of the lecture given by Mr. John Leech, M.A., K.C., recently. The lecture was given under the auspices of the British-Israel-World Federation, and attracted a large audience. The lecturer set out to prove that the British Empire fulfilled promises made by God to the prophets of old with regard to His chosen people.

God promised Abraham that he should be the father of many nations. This promise, said the lecturer, was not fulfilled in Israel. Nor was the promise that a nation and a company of nations said to come out of Israel ever fulfilled until the British Empire was built up. When a nation was conquered by a stronger nation, it was ground down by the conqueror, taxed to its utmost resources, and deprived of all its own characteristics, becoming absorbed into the conquering nation. Now, and only now, did there exist what might well be called "a nation and a company of nations." The central "nation" referred to was Great Britain, and the "company of nations" was the Empire.

Each Dominion, affirmed Mr. Leech, was a nation on its own, governing itself and taxing itself, but true to the Mother Country. At the outbreak of the war, the Kaiser hoped that the Colonies would seize the opportunity to break away from the Crown, but he was disappointed. They sent their sons to shed their blood, and they poured out their gold for the nation. What, asked Mr. Leech, was the link that bound the Colonies to us?

"The Crown," he said, "is a very powerful link, and one that I hope may never be broken, but it is not this that binds

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the Empire together. That link is a greater power, the power of Almighty God!" (Applause.)

A FRUITFUL BOUGH.

The lecturer proceeded to trace God's promise to Ephraim and finally to Joseph. Joseph was to be the fruitful bough whose branches ran over the wall. This promise was to be fulfilled in the last days—that is, in the period from the birth of Christ to the Millennium. It is being fulfilled now. The British Isles represent the garden, the seas are the wall, and the British race is the fruitful bough, bearing blossom and seed in every corner of the earth.

"Wherever you go," said Mr. Leech, "all over the world, you will find the Union Jack and the Anglo-Saxon race. God said, 'I will plant them that they may dwell in a place of their own.' Many efforts had been made in past days to invade these Islands—by the Spanish Armada, by Napoleon, and finally by the Kaiser. None had been successful, because God had promised that they should not be afflicted by their enemies as beforetime. He had pledged Himself for our safety."

SEA-POWER.

The British Empire, said the lecturer, would never have existed without its sea-power, and this had been given by God. The ocean was the "gate of their enemies" which had been promised to the chosen people.

The fulfilment of the promises, in accordance with the Book of Revelation, started to take place after the Reformation, in the days when the Bible was open to the people for the first time. This was the most glorious revival, and the greatest blessing the world has ever seen. The sovereignty of the sea was given to Britain.

After the lecture, Mr. Leech undertook to answer any questions that might be put, and many points were explained in this way.—*Sussex Herald.*

THE TRIBULATION AND ADVENT.

BY DR. W. GORNOLD.

IT appears that there are many views in regard to the climacteric events of the present Dispensation current among Christians of various denominations, and these are so divergent on some all-important issues that it is high time we referred the matter to the only source of information regarding them.

It is well known that the "Adventist" position requires that the "Elect" should be translated or rapt (carried away) *prior* to the opening of the Tribulation, concerning which latter event there seems little difference of opinion. It is on the cryptic statement of St. Paul to the Thessalonians that this anticipation, called the Rapture, is based. St. Paul, however, does not state that it anticipates the Tribulation. But he makes it quite clear that certain things must happen before the Elect are ingathered. What he told the Christian brethren of Thessalonica evidently gave rise to considerable discussion, and he warns them that nothing that he has said or written, or that they may have heard, should disturb their faith in the Second Advent of the Lord; but that *as to it being at hand* he would have them be in no error, "for (that day shall not come) except there come a falling away first, and that man of sin be revealed, the son of perdition . . . . and now ye know what withholdeth that he might be revealed in his time." The "falling away" we know at this day, but it is clear that it was already in process in St. Paul's day, for he says: "the mystery of iniquity doth already work: only that which restraineth will restrain until it be taken out of the way, and then shall that Wicked be revealed." (2 Thess. ii.)

From this inspired prophecy it remains that the Man of Sin must first be revealed, so that *the statement that the Lord's Advent "for His people" may happen "at any moment,"* as is continually preached by the Adventists, *has no Scripture authority.* That it will happen outside of common expectancy is, however, a definite statement of Our Lord Himself, for He compares it to the Flood which overwhelmed the world in the days of Noah while the people were pursuing their accustomed ways despite the one hundred and twenty years' preaching and warning that the Patriarch had given them.

In his first letter to the Thessalonians St. Paul says that the dead in Christ will come with Him. "Them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not go before them which are asleep . . . the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air." It is this statement which has given rise to the belief that the Lord will first come "as a thief in the night" to take away His Elect, and that afterwards He will "come in glory" with them, the distinction of coming *for* and *with* them being insistent.

But unless St. Paul's revelation is subversive of all that "the Word of the Lord" had previously taught us, we must surely be in some degree of misapprehension of its true meaning; and for the following reasons. The great Apostle does not say that this first coming "as a thief in the night" will precede the Tribulation. He does not, in fact, give it any time setting whatsoever. He merely states that when the Lord *does* come, He will come with those that have passed over, and that those who remain on this plane of existence will afterwards be caught up in a manner similar to that which has already been experienced in the superior plane of the soul-world.

The Word of the Lord was in existence before St. Paul had set his hand to these words. Daniel tells us of "the last end of the indignation" which was to last "seventy cycles" (2,520 years), and reveals that from the Macedonian Empire there would arise four kingdoms, and out of one of them should arise "a little horn" which should become exceedingly great, spreading towards the south and the east. This is identified with Syria, and in the latter time of this kingdom, "when the transgressors are come to the full" there shall stand up "a king of fierce countenance and understanding dark sentences," who makes war upon the sanctified and "even stands up against the Prince of princes. But he shall be broken without hand." It is therefore to Syria that we must look for the latter-day fulfilment of this prophecy, and the political relations of France and Italy must be regarded as pivotal. There are

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many who think that this prophecy was fulfilled under the Seleucidæ and eventuated in the invasion of Palestine by Antiochus Epiphanes, whose attempt to root out the Jewish religion and to establish the idolatry of the Greeks led directly to the wars of the Maccabees ; and others consider that it was fulfilled under the Saracens in the person of the Caliph Omar and the setting up of the Mosque in Jerusalem in A.D. 638. But neither of these is in agreement with the terms of the prophecy nor with the context, for it is concerning the exploits of the Man of Sin that Daniel writes, " And at that time shall Michael stand up, the great Prince which standeth for thy people, and there shall be a time of trouble such as never was since there was a nation even to that same time, and at that time shall thy people be delivered, every one that shall be found written in the book." He then immediately speaks of the Resurrection.

But Daniel also says that during this period of " a time, times and a half " (1,260 days), during the ascendancy of this godless Autocrat, " they who do know their God shall be strong and shall carry on, and they that understand among the people shall instruct many . . . . and some of them of understanding shall fall, to try them and to purge and make them white, even at the time of the end ; for that time is yet appointed."

It is certain therefore that " they who do know their God " and are purified and made white and tried, and have understanding, will go through the tribulation, " but none of the wicked shall understand." They will be under the " strong delusion " since they prefer the way of sin.

Apart from this prophecy of Daniel, and entirely confirmatory of it, we find the Gospels speak to the same effect, that *the Elect who remain will go through the Tribulation.* In Matthew xxiv, 29, we read : " Immediately *after* the tribulation of those days " and the appearance of the *sign* of the Son of Man in the heavens . . . . " He shall send His angels with the great sound of a trumpet and they shall gather together His Elect from the four winds, from one end of heaven to the other." In Mark xiii, 24, we read : " But in those days, *after* the tribulation . . . . He shall send His angels and shall gather His Elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

The belief that the Elect or chosen ones will be taken away before the Tribulation is sometimes made to rest upon the text of St. John in Revelation iii, 10, where it is said : " Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth."

The Elect are, however, identified with those that are " sealed," and the injunction that certain of the terrors and torments of the Tribulation should not affect those who were sealed conclusively shows that there will be many Elect of God on the earth in those woeful days, and notably during the infesting of the earth by spirits from the infernal regions who are likened to scorpions. But Christ has said : " Behold I have given you power to tread upon *scorpions.* Nevertheless rejoice not that ye have power over the *spirits,* but that your name is written in heaven."

But living or dead, the Elect, the chosen, the sealed, are reserved in Christ until the appointed time, and that this is consequent upon and not in anticipation of the Tribulation, appears abundantly evident from the passages quoted. Moreover, a careful reading of the Gospels will show that Christ identified John the Baptist with Elijah, and it is of this same Elias that He spoke, in full knowledge of John's tragic death, when He said : " Truly I say unto you Elias must come first and restore all things," which restoration (often referred to John the Baptist as the forerunner who prepared the way of Christ in the call to repentance) is very definitely foretold in the last verse of Malachi—" Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord : and he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse," a statement that clearly does not refer to the first Advent of the Lord, and this is further emphasized by the first section of the third chapter of Malachi and the whole of the last chapter. From this we may envisage the ministry of Elias as political, religious and social reformer. A Dictator with a heart of flesh and the love of God in his heart ; not a man of opportunity, an office-seeker, a profiteer ; nor of any loftier ambition than to serve the Lord with all his heart and mind and soul and strength ; not expected merely, but desired, and in his day wholly indispensable ; of whom the Lord Himself has said : " Verily I say unto you, of those born of women there hath not appeared a greater than John the Baptist "—" This is Elias which was for to come "—" who must first come and restore all things " —" my messenger "—" Malachi."

If therefore we believe the Scriptures we must conclude that as the persecution of the Saints—the " holy ones "—the Elect, " whose names are written in the Book of Life," is to constitute an essential part of the Tribulation, they must remain on earth throughout the Tribulation or until such time therein as they are called from out of it. But nevertheless they are under the covenant of God and in the keeping of their Lord and will be saved from the trial that is coming upon all the world. Let this be their faith and consolation.

My excuse for this statement of belief and the grounds for it, is that many thousands of sincere Christians are in daily expectation of a pre-Tribulation Rapture, and the importance of the question can only be measured by the zeal with which that belief is promulgated and by the effects upon the faith of Christendom by the Tribulation coming upon the world while the believers are yet here. The Scriptures make it very clear that before the dawn of the Millennium there must be (1) a falling away from the Faith ; (2) the revelation and ascendancy of the Son of Perdition ; (3) an unprecedented Tribulation all over the world ; (4) a persecution of the saints ; (5) a fierce judgment by the mouth of the Witnesses ; (6) the destruction of the Man of Sin ; (7) a period of revival ; (8) the ministry of Elias in the restoration of all things ; (9) the glorious Advent of the King of kings Who, unto them that fear His Name, He will arise as the Sun of Righteousness with healing in His wings, which is the Dawn of the Millennium.

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THE TITHE.

Contributed by H. T. RATCLIFF.

WHEN Jacob took his vow of service to God he promised thus: "And of all that Thou shalt give me I will surely give the tenth unto Thee."

That this was a custom of long standing, if not from the beginning, is proved by the tribute paid by Abram to Melchizedek, King of Salem: "And he gave him tithes of all."

It was an established custom with the Israelites, being the portion allotted to the Levites in lieu of landed possessions.

In Lev. xxvii we find: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord," and "Concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

Solomon tells us to: "Honour the Lord with thy substance and with the first-fruits of all thine increase."

The custom had been neglected at the end of Old-Testament times, for God tells the people through Malachi that: "Ye have robbed Me in tithes and offerings."

But, we may ask, how does this affect the New Testament and our present day? In Heb. vii, 5, it is confirmed that: "The office of the Priesthood have a commandment to take tithes of the people according to the law."

The payment of tithes was enjoined in England about 786 and 784. In the year 1200 it became the law of the land, and is extant to this day. Up to within a century ago the tithe was collected in kind.

Does our life of to-day, which has become more commercial and industrial, free us from the obligation? Evidently not. The command: "Go ye into all the world and preach the Gospel to every creature" still holds good, and binds every Christian, either personally or by substitute. It is universally recognised that it is our obligation to care for the poor and suffering.

Let us review the matter from a practical point of view. In the ordinary way our giving is liable to become occasional and temperamental. If a portion of our income is set aside regularly, the distribution of it ranks alongside the daily obligation of providing for our own requirements.

A LETTER FROM QUEEN VICTORIA

TO THE LATE JOHN TOWNSEND, WHO WAS ASSOCIATED WITH GEORGE MULLER.

DURING the life of Queen Victoria, articles were published in the magazines and newspapers of Britain giving information of what she said or did. These were always read with interest because she was so dearly loved.

At one time Mr. John Townsend's attention was called to the fact that the Queen had attended a morning service in St. Paul's Cathedral, and listened to a sermon which caused her to ask her chaplain "if one could be absolutely sure in this life of eternal safety?" The answer was that he knew "of no way one could be absolutely sure." Mr. Townsend, after much thought and prayer, decided to write a letter to the Queen. He therefore sent her the following lines as nearly as can be remembered:—

"To Her Gracious Majesty,
"Our Beloved Queen Victoria,
"From one of her most humble subjects.

"With trembling hands, but heart filled with love, and because I know that we can be absolutely sure, even now, of our eternal life in the home that Jesus went to prepare, may I ask your Most Gracious Majesty to read the following passages of Scripture: John iii, 16; Rom. x, 9, 10; 1 Cor. xv, 51, 58. These passages prove there is full assurance of salvation by faith in our Lord Jesus Christ, for those who believe and accept His finished work.

"I sign myself your servant for Jesus' sake.
"JOHN TOWNSEND."

Much prayer from many hearts went up to God concerning this letter. In about two weeks a modest-looking little envelope was received, but the contents were anything but unimportant and were read with excited interest.

"To John Townsend:

"Your letter of recent date received, and in reply I would state I have carefully and prayerfully read the portions of Scripture referred to. I believe in the finished work of Christ for me, and trust by God's grace to meet you in that home of which He said, 'I go to prepare a place for you.'

"(Signed) VICTORIA."

How natural to cherish this brief but precious letter!

Do you wonder it was kept for many years until worn and faded? It was even sent to the son in Buffalo and shown to many friends, one of whom said, "It should be framed in gold." Ah! Do we so cherish the letters contained in God's Word? Are *they* read with delight and treasured in our hearts? How much more valuable are they than any penned by earthly king or queen! This beloved Queen, to whom thousands bowed in loving subjection, had herself obeyed the call of her King of kings and Lord of lords.

[Communicated by A. H. J., by permission of Sister Abigail, daughter of John Townsend.]

QUESTIONS AND ANSWERS.

By the Rev. G. H. LANCASTER, M.A.

QUESTION.—Will you kindly explain what Our Lord Jesus Christ meant when He uttered the parable about the patched garment and the new wine in the old bottles (Luke v, 36-39)? I always had the idea that the new garment and the new wine were the New Testament teaching, but Our Lord finishes with the words, "The old is better." Will you kindly tell me what He meant to convey to His hearers?

M. W. (Haywards Heath).

ANSWER.—The exegesis of this double parable certainly presents minor difficulties, but, as I have said so often before, Our Lord's teaching in any individual case must be studied in the light of the context and of dispensational Truth. In

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this case (St. Luke's account, but *cf.* Matt. ix, 16, 17; Mark ii, 21, 22) verses 33-35 must be carefully studied, in order to gain a fuller insight into the combined teaching of these two parables, the meaning of which in each case bears the same interpretation.

The general interpretation may be regarded in two lights :—

(1) *Dispensational.*—A comparison is being made between the Old and the New Covenants. The Old Covenant will not bear just a veneer of Christian Truth. Nor would the former withstand the strength and stay of Christian teaching, if the latter be only applied to it superficially. The Old Covenant is nothing without the New, and the New Covenant is nothing without the Old; together they form a complete and co-ordinated whole. That is why so many Christians who do not appreciate dispensational Truth, failing also to understand the whole fullness of Israel Truth, teach only the New Testament doctrines, and fail to see Christ in the Old Testament, and the fulfilment of the Abrahamic Covenant. Hence, when such Christian teachers lack the vision of prophetic and dispensational Truth, they make a "rent" in Old Testament teaching, or destroy the "bottles" of Covenant Truth. The answer is to see "Christ in all the Scriptures," and to study the inspired and co-ordinated unity of Holy Scripture, and hence the combined and perfected harmony of the two Covenants.

(2) *Spiritual.*—Our Lord teaches that Christianity is not simply an addition to Judaism. We gather that some teachers taught that before anyone could become a Christian he had first to become a Jew (Gal. xi, 11-21), for which reason St. Paul publicly rebuked St. Peter at Antioch. This shows the fault of Judaizing. Judaism was in fact an error, since it taught that the Law and the Prophets were fulfilled in the Temple ritual, neglecting the greater Covenant teaching of "the promises made to the fathers." Judaism had no outlet, embraced no hope, and entertained no ideals. It looked backward and not forward, downward and not upward.

Hence a Christian "patch" placed upon or added to the surface of a decaying religion makes the latter still more decadent, and the whole garment more than useless. An example of this will be seen in the "Conversion" (?) of the Roman Empire, when through Constantine's edict the Empire became *nominally* Christian, at the same time retaining its old heathen temples and pagan cults. What is required is the real change of heart, and a full embracing of the way of salvation, which alone can be obtained by "putting on the Lord Jesus Christ," and by adhering to the full and complete teaching of the Bible, which from Genesis to Revelation sees "Jesus in the midst" as the Redeemer of Israel and the Saviour of the world.

It is a mistake to spoil the new garment for the sake of the old, and to waste the new wine for the sake of the old bottles (or skins). Both have to be "preserved," *i.e.*, the Old Covenant (not Judaism) and the New Covenant; both will blend together, and neither is wholly complete without the other.

Regarding Our Lord's words, "The old is better," care has to be taken in obtaining the correct reading. The Revised Version perhaps more correctly translates, "The old is good." According to the best MSS. (Aleph, B, etc., endorsed by Westcott and Hort), the Greek word is χρηστός, which means "excellent," "good," *i.e.*, that which is eminently satisfactory, whose foundation is sure, and whose trustworthiness is secure. Thus Our Lord pays a Divine testimony to the excellence of the Old Covenant, which, together with the New Covenant, contains the fullness of Christian teaching, both in the light of dispensational and of spiritual Truth (Eph. xi, 19–22).

THE SECRETARY-GENERAL'S NEWS AND NOTES.

SPEAKING at the Edinburgh Road Congregational Church, Portsmouth, Mr. John Leech, M.A., LL.B., K.C., of London, gave an interesting and informative lecture on "Popular Objections to British-Israel Teaching." Mr. A. Grigsby, J.P., presided. Mr. Leech said that one of the most fashionable objections to British-Israel teaching, and yet a most absurd one, was the belief by many that the ten tribes of Israel, the House of Israel as distinguished from the House of Judah, were never lost, and that the Jews were the entire ten tribes. As the Jews, who were the descendants from Judah, derived their name from Judah, it was not likely that they were the entire ten tribes. We seldom hear of any reference to God calling Judah His flock, and yet we repeatedly find it applied to Israel. The House of Israel, to suit God's purposes, were obscured, and God worked out His own plan by the distinguishing of Judah from Israel.

* * *

Lieut.-Col. R. C. R. Owen writes to the *Morning Post* :—"Some three or four years ago I was holding conversation with a prominent Egyptian Pasha, a man with a distinguished career, and who had travelled a good deal in Europe and England, and he said to me: 'You British are the luckiest and most blessed of all peoples in the world, for three reasons: First, you, as a nation, have marvellous health and strength to enable you to work and live in every conceivable climate, good or bad. Secondly, you are the only nation that is really financially sound. Thirdly, and not the least important, you are the only people who *enjoy real home life*, and really know what home life means, and that is, perhaps, the greatest blessing of all."

* * *

W. M. K. writes from Corinth, U.S.A. :—"Both my husband and I have read with intense interest 'God's Covenant Man,' by Professor Odlum. We think it one of the most wonderful books we have ever read, and we both believe and accept its teachings, because it is backed by the Word of God."

* * *

The Rev. Commander Roberts asks us to state that "Israel's Scripture and Prayer Union" cards are now ready for the New Year, and also the leaflets which accompany them. He will be glad to receive the renewal subscriptions and to enrol new subscribers at sixpence each. He had the pleasure of enrolling some hundreds of new subscribers during 1928. His address is :—'Madeley,' Upper Hermosa Road, Teignmouth, Devon.

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A new SPECIAL NUMBER of THE NATIONAL MESSAGE AND BANNER is in the press and will be ready in a few days. It is more than double the size of the last one, having 48 pages of literary matter besides announcements. There are many valuable articles. Everyone desiring to bring B.-I. teaching to the notice of friends should send for copies to distribute. It would be difficult to overstate the good this publication is calculated to do. It should carry conviction to all who carefully read it. The cost of the issue is very heavy. Every reader of these lines is earnestly asked to assist us to get this SPECIAL NUMBER into the hands of intelligent people. A copy is very cheap at 3d. Why not send for, say, six or a dozen copies? Orders and remittances should be sent to the Secretary, Covenant Publishing Co., 6, Buckingham Gate, S.W.1.

* * *

BRITISH-ISRAEL.

SIR,—Some time ago you had a short notice in your paper about a book by S. H. Wilkinson, which professed to be a complete answer to and refutation of the theories and beliefs of British-Israel. I had been inclined to believe in the theory myself, but had heard a good deal of criticism of it, and wished to get at the truth of things, if possible, so sent for the book. All I can say is that the book referred to seems to show that there is really nothing to be said against the theory at all. The author is hopelessly unconvincing, and moreover, while frequently, in almost every chapter, professing not to be scoffing, is quite superfluously sarcastic in an underhand sort of way. He has made me a convinced believer.—Yours, etc.,

B. C. B. IRWIN.

Meerut, U.P., India.

(From the *Church of Ireland Gazette.*)

* * *

Our devoted band of young men in the East End of London are carrying on a useful work at our Book Depot and Meeting Room in Leytonstone Road. They are holding Bible classes and prayer meetings, giving addresses, and selling or distributing B.-I. literature. We feel sure that all our members will wish them God-speed, and a very prosperous New Year.

* * *

The Hon. Sec. of our Brighton Branch writes:—"Two excellent addresses were delivered by Mr. J. J. Morey in the Athenæum Hall on Friday; both afternoon and evening meetings were well attended. Dr. Gornold and Mr. H. A. Marchant were the chairmen. All members and friends in the district are asked to make every endeavour to interest others and to bring them to the next meeting in the same hall on January 18th, when Mr. Morey is to speak again—in the afternoon on "Did the Prophets Know?" and in the evening on "The Second Coming of Christ."

* * *

Mrs. Zoe Bell's Bible study class for women will meet at Headquarters on Saturday, January 5th, at 3 p.m.

* * *

The Rev. R. G. F. Waddington, M.A., has lectured at Blackpool, Preston, Wigan, Southport, Liverpool, Otley, and six times in Bradford, to deeply-interested audiences. He reports that Mr. Goard's addresses in the North made a great impression and are bearing fruit, bringing clergymen and others into our Movement.

* * *

The Honorary Secretary of our Adelaide, South Australia, Branch writes encouraging reports of the progress and activities there. He tells of members motoring nearly 260 miles to attend the meetings. Large quantities of literature are being circulated. A big parcel of the new SPECIAL NUMBER has been ordered and gladly paid for. A centrally-situated Book Depot has been established. Members are very keen and the Branch is very much alive.

* * *

C. M. B. writes:—"Please find enclosed a cheque from my sister and myself as a Christmas offering towards the £10,000 for which you have made yourself responsible. We hope to send more later on. It is a glorious Cause, and so dear to our hearts. May God's richest blessing rest upon it, and upon the noble men and women who are spending life and strength in its promotion. We eagerly look forward to our copy of THE NATIONAL MESSAGE AND BANNER each week. The Congress addresses have been very fine, a feast of fat things indeed.

"May God keep you in health and strength for your arduous work through the coming year, and grant that you may realize more than the £10,000; for is it not the Lord's way to do more than we can ask or think?"

* * *

We are always glad to welcome new speakers to our platform and especially clergymen, and we are pleased to notice that the Rev. F. W. Peverelle has become a Vice-President of the Bournemouth B.-I. Association, and that he gave an address at the Y.M.C.A. there on December 11th, our good friend and veteran, Landseer Mackenzie, Esq., the President, in the chair.

* * *

The Secretary-General of the Federation wishes to express his deep gratitude to all the kind friends who have responded to his appeal for funds to carry on our great work. He is particularly grateful for the appreciative letters which have accompanied the donations.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, Y.W.C.A., 195, Lavender Hill, Tuesday, January 1st, at 8. Mr. J. J. Morey.

BRADFORD-ON-AVON, Baths Hall, Wednesday, January 2nd, at 3 and 8. Mr. J. J. Morey.

CROUCH HILL, Jubilee Hall, Hanley Road, Thursday, January 3rd, at 8.

EALING, St. George's Hall, Bond Street, Friday, January 4th, at 8.15. Mr. G. R. Gair.

GLASGOW, Christian Institute, Sunday, January 6th, at 6.30. Bailie John Thomson.

GRAVESEND, Town Hall, Thursday, January 3rd, at 8. Mr. J. J. Morey.

HULL, Church Institute, Albion Street, Tuesday, January 1st, at 7.30. Mr. W. H. Jackson.

PUTNEY, Ravenna Hall, Monday, December 31st, at 8. Mr. J. J. Morey.

REIGATE, Friday, January 4th, at 3 and 8. Mr. J. J. Morey.

SHEFFIELD, Nether Chapel Schoolroom, Thursday, January 3rd, at 5 p.m. Tea and Social Evening.

SWALLOWNEST, Baptist Chapel, Sunday, January 6th, at 10.45 a.m., 2 p.m., 6 p.m. Mr. W. Whitton.

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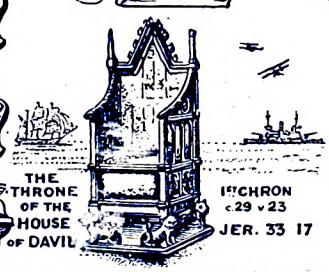


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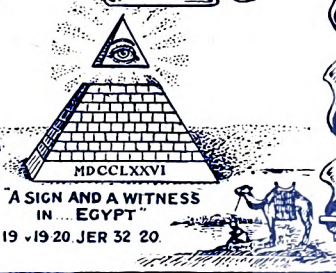
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We confess that while he has much that is new to say on the old question, "Are the British the lineal descendants of the subjects of the Kingdom of Northern Israel?" it is the two chapters on Wesley and the Methodists which caught our attention chiefly. The thumbnail sketch of John Wesley is remarkably good. In a few pages is compressed the very spirit of the man. He writes from the viewpoint of an evangelical Churchman, and his tribute is ungrudging: "The evangelicals are faced with the memory of the greatest evangelist who has ever lived since the days of St. Paul."

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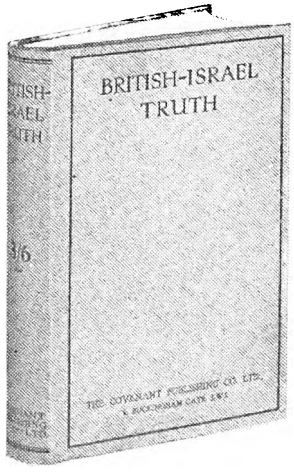
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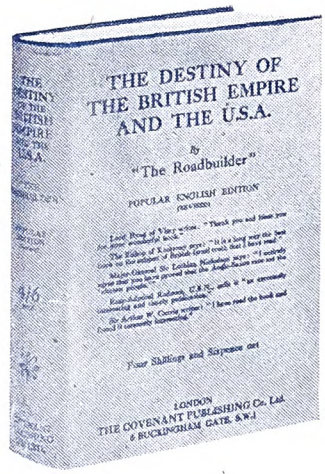
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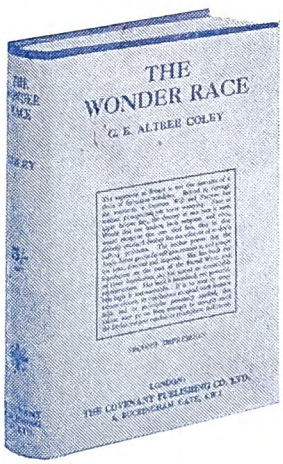
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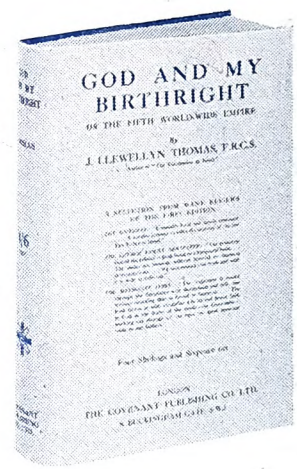
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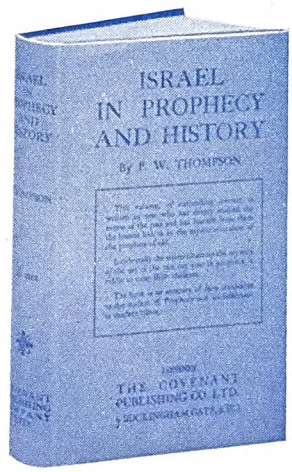
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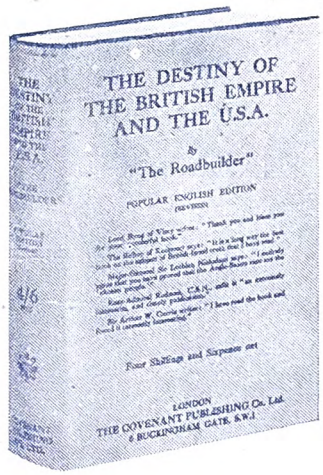
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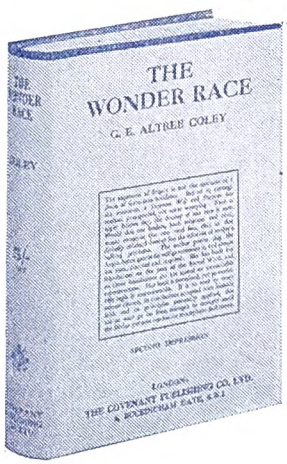
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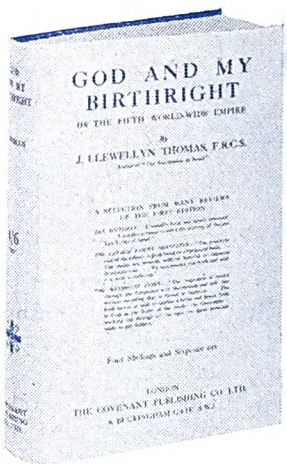
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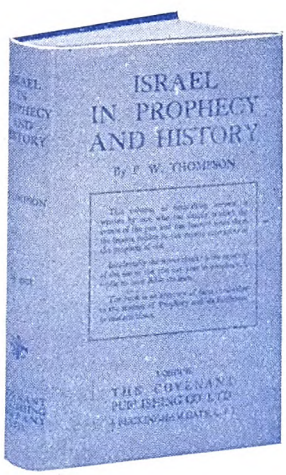
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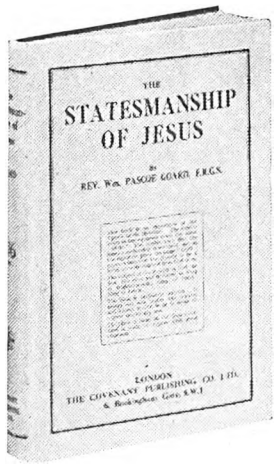
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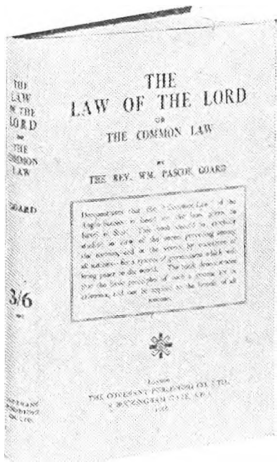
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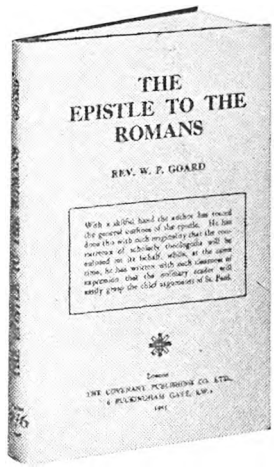
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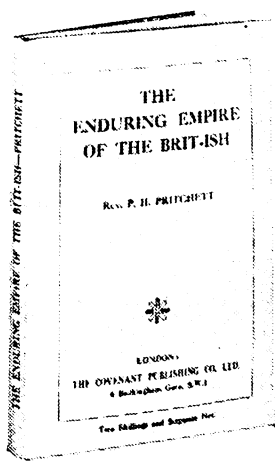
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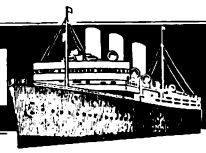
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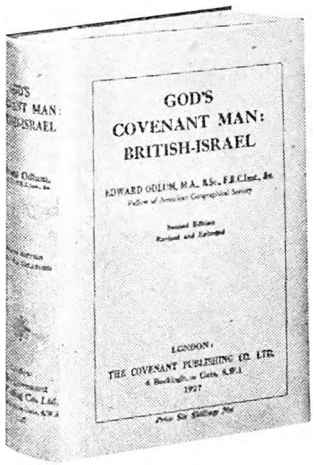
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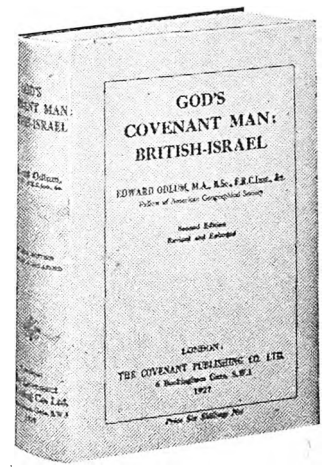
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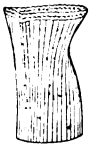
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