THE NATIONAL MESSAGE AND BANNER
JANUARY 5, 1929.
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JAN 16 1929

"Ye are My Witnesses" Isaiah 43·10

THE NATIONAL MESSAGE AND BANNER

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

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

FOR THE BRITISH & ALL ANGLO-SAXON PEOPLES

G^t BRITAIN & IRELAND · CANADA · AUSTRALIA · SOUTH AFRICA · NEW ZEALAND · NEWFOUNDLAND

UNITED STATES OF AMERICA · INDIA · CROWN COLONIES · PROTECTORATES · DEPENDENCIES · MANDATORY TERRITORIES

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

WITH WHICH ARE INCORPORATED

THE THRONE OF THE HOUSE OF DAVID

1^st CHRON c.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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V.P. 366-391 Jan.-June 1929

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VERY often these are not in agreement, but when Love unites the two they agree wonderfully well. So that instead of Duty and Pleasure we now have Duty—Love—Pleasure. Love is the cement which binds two not always congruous elements into a unity which, like some chemical combination, produces, when united, something else. Apart, each element has its uses and each its proper place in the scheme of things.

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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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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.

DEAR FRIENDS, AND FELLOW-WORKERS FOR THE KING,

ANOTHER year has gone into history and has brought the completion of another volume of our beloved Journal. The passage of the time, indeed the flight of the time, has been marked by the Calendar; and also by the things which have been attempted and which have been done during that time.

Week by week it has been my pleasure, with my esteemed fellow-contributors, to address you. Week by week we have sought together the old things and the new things of the Kingdom—and now the results are in our hands in the finished volume of A.D. 1928.

I look back also upon a succession of wonderful gatherings in three great branches of the Anglo-Saxon family: namely, Britain, Canada, and the United States of America, all brought together to hear the news of the Kingdom, and all, being so brought together, obtaining a consciousness, in some measure, of the Presence of Our Lord and Master.

What wonderful gatherings we have had in every month of the year, and what fellowship with what multitudes of eager British-Israel followers of Our Lord!

In connection with these travels from place to place, and these gatherings of friends of the Truth, there has been a wonderful fellowship. Men of all ranks, and of all shades of opinion as regards general matters, have met and found themselves brethren in the ranks of our marching armies of the Kingdom. Women, also of every walk in life, have found one great controlling influence and field of labour in our ranks.

What organizations we have seen growing—local, provincial, State, Dominion-wide and national in the year that has gone by! A few more years of effort will see such a strength of manhood and womanhood led forward by the best-informed scholars, the most devoted Christian workers, and the most highly-placed in ecclesiastical, national and social affairs, as will assure the permanence of the work and final triumph of the Gospel of the Kingdom.

What wonderful unfoldings of new riches in the pages of the sacred Book there have been for all of us as each has brought and contributed his, or her, contribution!

What marked progress history has made in the fulfilment of prophecy during the year that has just gone by!

Surely we close the year by inscribing the mile-post we have reached with the ancient word our fathers delighted in, namely, Ebenezer, or, in plain English, "Hitherto the Lord hath helped us."

The New Year will open with the greatest opportunity, and the call to the greatest task our Movement has yet been privileged to answer.

Step by step we are covering all the ground of Biblical exposition in the pages of THE NATIONAL MESSAGE and in the literature produced and on our shelves. This has been an Herculean task, but the completion is in sight.

Step by step we have unthreaded the mazes of secular history so that the progress of Israel through the Continents and through the ages is now being laid bare to the eyes of the historian at every stage.

Withal the spirit of Truth has been present and has multiplied the results of such efforts as we have been able to put forward manyfold, so that the present result of the effort to preach the Gospel of the Kingdom is little short of miraculous.

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No resources which have been at our disposal, no influence we have been enabled to wield as a body, and no efforts we have been able to make, are at all sufficient to explain the wonderful spread of the glorious Truth.

We are reminded that once in a company of thousands, who accompanied Our Lord into the wilderness, a lad, alone amongst all the multitude, was able to contribute five loaves, or cakes, and two small fishes towards feeding thousands. Jesus took the meagre offering and so multiplied it that five thousand men, not to speak of women and children, ate of the little lad's bounty, blessed and multiplied by Our Lord, and the multitude were satisfied and twelve baskets were left over, upon which the little lad had, of course, first claim.

We have offered our loaves and fishes, and, like the lad, have been privileged to be hosts with Our Lord to feed a multitude of guests. We have all shared this privilege.

It is meal-time again, and the multitude is hungry; it is for us to give of what we have, and to serve, that the people may be fed.

You will join with us in prayer; in service; and in provision during the coming year, and may the Lord's richest blessing be upon our gifts and our labours.

With best wishes for a very Happy New Year, in commemoration of which we will remember the Second Advent which now draws so near.

Yours in the Kingdom Service,

WM. PASCOE GOARD.

"SPEAK UNTO THE CHILDREN OF ISRAEL THAT THEY GO FORWARD."

BY THE REV. W. PASCOE GOARD, F.R.G.S.

IT is the voice of the Lord God of Israel who issues the command.

The pilgrimage which began in the days of Abraham, nearly two thousand years before Christ, is still being carried forward. "For here we have no continuing city." "For he looked for a city which hath foundations, whose builder and maker is God."

The national march forward has never come to an end, since the pillar of cloud and the pillar of fire by day and by night began its stately movement at the head of the hosts of Israel in the wilderness.

Ages have passed since the beginning of the majestic movement forward of the hosts of Israel. Generations and dispensations have come and gone, and still there comes to us the steady tramp—tramp—tramp of marching hosts. Many lands have been traversed. Continents have been involved in the movement. The oceans have been whitened with the sails of the fleets carrying the moving peoples, and the islands of the seas have resounded to the sound of the songs of Israel.

Modern days are here, and *still the march goes on.* From east to west until the western movement has reached the east again. From east to west across the Atlantic, and then across the continent of America, and then across the Pacific to India, to Australia and New Zealand. Then westward still into the Indian Ocean, and the Red Sea, and to the Persian Gulf. From thence overland to Sinai, Aleppo and Jerusalem; and the people who, as a nation, marched out under Moses and Joshua reached home again under Allenby; thus completing the world-girdling course of the movement.

What an age it has been that has seen the closing up of the circle of the girdle of the earth, compassed by the marching hosts of Israel in some thirty-five hundred years of national movement.

* * *

The last year has seen a goodly march forward on the part of this Federation. We have seen the Truth preached as a witness over continents and beyond oceans. More; we have seen the Truth gather together a people in many lands who stand for the Truth, and who are taking up the message to carry it forward. We have seen the nations of the earth giving ear to the sound of the message. Some have smiled, some have raved, most have heard, that God is still good to Israel, and that God is leading Israel forward on to its changeless destiny.

The past year has seen the ear of *the leaders of our nations* turned to catch the message, and its significance, and to weigh their own responsibilities in the light of it.

The past year has seen *the ranks of the clergy and ministry* penetrated, and many stalwarts have come forward to take a hand in the proclamation of the good news, while a multitude of others are making enquiry into the verities of the matter.

The past year has seen *the attention of professional scholars* turned in the direction of this department of Truth, with enquiry rather than, as before, with prejudgment and scorn; and a number have come to the knowledge at least that there is Truth in our message. This is next door to the knowledge of the Truth of the message.

We thank God for real advance as never before.

But *the task has increased with the development.* It is true that *still the leadership of the movement of thought in this direction is with us.* We are anxiously looking for the time when the leadership will be with the leaders of the Church and of the Universities. That will come; for there are abundance of men of sincere purpose who require only to know, to stand for the Truth. But that time is months, perhaps a few years, off yet. It is not far in advance, for *history has nearly caught up with the day of which it is prophesied "Then shall my people Israel know that I am Jehovah their God from that day and forward."* Now when Israel knows its God, Israel must, of necessity, also know itself. That day is just ahead. In the meantime, Israel-Britain and Israel-America, and the Lion nations of the Continent who also are of Israel stock, are like sleeping men being awakened, and who at the moment are seeing men as trees walking. *Israel is awakening.* It is our task to carry on until she is fully awake.

We know what is but dimly anticipated by the leaders of Israel at this time. *They are striving to unify Britain, America, Europe, and the other nations by the League of Nations. God is striving to unify Britain, America, Europe, and the other nations by means of the Kingdom administration.*

The leaders as yet do not recognize that in the Kingdom and Throne of David there is the Divinely-appointed centre of the administration of the nations.

The League of Nations fails in this, that *it does not officially*

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recognize God as the central figure and authority at the Council Board.

The Kingdom organization is pivoting upon Jehovah as the God and as the King of the whole organization.

The Celto-Saxon nations, which centre in Britain, and which include all the nations which fly the Lion flag, are built into a great square which is the enlargement of that national square described in the Book of Numbers, and have for their centre *the Tabernacle of the Most High.*

What a contrast is here. The ideals, up to a point, are the same: the unification in pursuit of peace for the nations of the earth.

The League is striving to do it from the human point of view, without God.

The Kingdom is actually bringing it to pass under the direction of God, the King of Israel, and through Israel, the king of all the nations.

Already there are six hundred and fifty millions (*circa*) under the two flags of the Kingdom, *i.e.*, the British flag and that of the United States.

All of these many peoples, tongues, and nations, are brought into the liberty of the Common Law. Among them all there is peace. Danger of war is in the earth; *but not within this great fold.* Bring the other nations into it; let the Common Law prevail among all, bringing equality and justice to all; let the administration of the law be in the appointed hands, namely, the hands of the House of David; let the faith of the nations centre around Israel's God and King: and there will equally be *peace in all the earth*, and prosperity.

Now there is no way by which this Kingdom rule can be imposed upon the nations. God does not desire that it should be established by aggressive wars upon weaker or stronger peoples. *It must come as a gift of God, to be desired and sought after by the nations.*

Seeing that we are now traversing the low passage of the Pyramid which is marking out the progress of the present period of prophecy, we are led to believe that the time is upon us when *the nations will, one by one, make application for admission into the family of nations as they now are making application for admission into the League of Nations.* The latter is an effort in a good direction. But without God it cannot fully succeed, as will shortly be made manifest. The Kingdom, on the other hand, is now demonstrating a wonderful success among, and embracing, a fourth of the human family.

Every Israel nation in the Empire is equally self-governing and free. Every other nation may come in and be equally self-governing and free. And in the meantime, every other nation so coming in will enjoy the mutual protection of the Kingdom, and will add strength to the Kingdom.

The time for such applications is not far distant.

But this will put a task of leadership upon the whole people of Britain, and upon the leaders of Britain, such as has never been put upon her before. Britain and America would fail, miserably fail, were they to attempt the task that is coming from the standpoint of human wisdom, as the League of Nations is doing. Britain and America will succeed because *Divine Wisdom has outlined the plan; settled the laws; ordained the administration; appointed the ministering services; and made all provision for abundant success.*

What then shall be done in this regard?

The peoples of the British and American nations must be instructed in the verities of the prophets, and of the law, and of the Gospel of the Kingdom, as provided by the Almighty God. It is not a matter of peradventure, but a fact, that *the knowledge of these things is confined to those who are in* or have been awakened by the various branches of the Movement to which we belong. The treasure which has been committed to us, in the way of knowledge and of doctrine, is second only to that which was committed to the Apostles and disciples at the time of Pentecost. It is the very same treasure of doctrine which Christ first committed to the twelve, and then the seventy, when He sent them forth to preach the Gospel of the Kingdom.

We must master it by the Grace of God. Any man who masters the various threads of truth which go to establish this position will have done such a work in the field of learning as would be the equivalent to a University degree. Every University scholar who has added to his knowledge that which this phase of Truth unfolds will be *the best equipped and most valuable scholar in the world to-day.* The power in his hands for good will be limitless. We must be at it, day and night, to master all the facts and all the truth involved in this great theme. Not as a special study, but as the general basis of the knowledge of the things of God and of the things which most matter to men.

Having mastered it, we must proclaim it. The time is short. "The King's business requireth haste."

There are many who oppose on imaginary grounds. Perhaps there are some who support on imaginary grounds. This is regrettable; the latter only less than the former. Let us know the facts and be instructed as to the truths, and out of knowledge bring forth instruction.

What a wonderful result there has been, and how widespread, in the last few years.

With the means at the disposal of the Federation the message has been sent forth very widely. With the organization and training now in hand, and the means, this year should see the message go much farther afield than in the last years. Or, at least, if that cannot be, for truly the Gospel of the Kingdom has been sent to the ends of the earth, where there are ones and twos in a whole country or province there should be and shall be multitudes.

To this end let us pray. To this end let us labour. To this end let us sacrifice. To this end let us supply the necessary means; God will supply the spirit of power. He will call the men and women to His standard for the proclamation of the Truth. Many are waiting now to be sent forth. Up to the limit of our means we are doing this. We leave the rest with God and with you. Let us all hear His Voice:

"Speak unto the Children of Israel that they go forward."

Readers of THE MESSAGE, what shall we make this year? Humanly speaking, the measure of our material support will be the measure of the movement forward. Divinely speaking, the labour and sacrifice of the people will be multiplied of God to the accomplishment of miracle results as when the lad gave five loaves and two small fishes, and Our Lord, taking them into His own hands, multiplied them into enough to

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feed five thousand, and then gave back twelve baskets full. And so, the lad and Jesus were the hosts who fed five thousand guests. How many shall we—and Jesus—feed with the Word of Truth as to the Kingdom this year?

THEOLOGIANS DECLARE BIBLE STORIES ARE "IMPOSSIBLE."

By F. de P. S.

THE *Daily Mail* of November 30th, 1928, startled many of its million readers by its article under the above headline commenting on a voluminous work lately published, of which the chief editor is Dr. Gore, styled "The Greatest English Theologian Living," assisted by other notable men.

The strongest possible protest against the opinions and statements this work contains will arise in the hearts of faithful Christians, who rightly look upon the Bible as the inspired Word of GOD.

Have Dr. Gore and his co-workers forgotten such passages in it as: "Is anything too hard for the Lord?" (Genesis xviii, 14.) "With God all things are possible." (Matthew xix, 26.) "For with God nothing shall be impossible." (Luke i, 37)?

Pray God that the arrogance and intellectual pride of these "theologians" may not do incalculable harm to those whose faith in the Word of God is not firmly established.

Strange that "some of the most learned and most devout scholars in the Anglican Communion" cast doubt on such facts as the Deluge, when the Lord Jesus Himself confirms the account of it given in Genesis! He said: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matthew xxiv, 37-39.) Jesus Christ said also: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight." (Matthew xi, 25-26.)

Let us read thoughtfully the account of the Deluge given in Genesis, chapters vi to ix inclusive.

First we find that men became so persistently evil in their imagination, purposes and desires that God deemed it necessary to utterly destroy the race, with the exception of Noah and his family, who found grace in the eyes of the Lord—for Noah was a just man and perfect—and walked with God.

But the Lord God did not immediately destroy those evil men; He gave them one hundred and twenty years in which to repent, to "turn from their wickedness and live," and they were constantly warned by Noah, who was "a preacher of righteousness" to them long before the Flood came upon the earth.

And how did the Flood come? It was NOT by tidal waves or ocean storms. Read what the Book says:

"The Lord said unto Noah: Come thou and all thy house into the ark . . . . . for yet seven days and *I will cause it* TO RAIN *upon the earth forty days and forty nights.*"

The Ferrar Fenton translation of the Scriptures puts it: "I MYSELF will bring a downrush of water upon the earth.—When the seven days had passed then the downrush of water came upon the earth—the belts in the heavens were broken and there was a downrush on to the earth for forty days and forty nights."

The Authorized Version says: "All the fountains of the great deep (space) were broken up and the floodgates of heaven were opened, and the rain was upon the earth forty days and forty nights. And the waters prevailed exceedingly and overwhelmed the earth one hundred and fifty days, and all the high hills and the mountains that were under the whole heaven were covered."

There was one way in which such a cataclysm could have been brought about: by an unprecedented and terrific rain from heaven. And here natural sciences—Astronomy and Geology—explain.

We know that the earth was at one time "without form and void," that is—that it was just a whirling, seething mass of vapours which contained all the elements now known on earth.

By the law of gravitation the heavier substances formed a nucleus or core containing the metals and the material of the igneous rocks; round this core the less heavy matter whirled and in the course of ages fell upon the earth, the lighter falling last, such as clay, lime, chalk, etc., burying the dense tropical vegetation which, becoming carbonized by heat and pressure, formed the coal seams. Thus the geological strata were formed.

But there still remained suspended the water vapours forming a cloak or canopy over the whole earth; just as we now observe by telescope is the case with several planets in our solar system.

Returning to the account of the Creation given in the Bible we find that God made a division or expansion between the waters which were under the "firmament" or expansion and those that were above the "firmament"—which He called "heaven." In that way the seas were formed in which the first living creatures appeared.

But before the creation of man and until Noah's day there still remained a thick canopy of watery vapour enveloping the whole earth. Then the Flood came, "the flood-gates of heaven were opened and the fountains of the great deep were broken up."

Uninterruptedly for forty days and forty nights the condensed vapour fell in an overwhelming downrush of water, covering the highest mountains, and every living creature upon the land was destroyed, the only survivors being those with Noah in the Ark.

It took eight months for the waters to subside and a whole year before they were gathered in their ocean bed. Science proves that at some period of the earth's existence the level of the ocean was greatly raised; that was after the Deluge.

But this "BIBLE STORY" carries us further into the realms of science—Biology and Meteorology. First it gives a reason why men lived before the Flood to such astonishing ages. The canopy of water enfolding the globe, together with the

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heat of the earth itself, maintained an even temperature on the earth's surface, and the vaporous canopy impeded the action of the sun's actinic rays which cause fermentation and decay. After the Flood direct sunlight fell unimpeded upon the earth, and the Bible tells us that longevity very rapidly diminished.

Then when the flood was over, the Lord God established a covenant with Noah and with his seed after him that "neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth." And He gave as a token—*the rainbow in the heaven.*

GOD always works through nature and in a natural way, however incredible or "impossible" it may seem to great theologians and others blinded by intellectual pride. Never will there be an universal flood again because the natural cause for such a catastrophe no longer exists, the great canopy of vapour is gone!

Until that was removed and the sun shone clearly upon the surface of the earth—MEN NEVER SAW A RAINBOW—*because the rainbow is only visible when the sunlight falls upon a local shower of rain!* Thus it was an entirely new token of a covenant between the Lord God and the earth.

Will the "theologians" say that is "impossible"?

CONGRESS ADDRESS.

The Rev. W. Pascoe Goard said:

I AM delighted to have the privilege of standing again with my friend, Professor Odlum. He is not a wandering Jew, but he is a wandering Israelite! There is not a sea or a continent that he has not travelled in search after historical, archæological and scientific knowledge which would bring light to bear upon this sacred Book. It has been a great privilege to be with him.

We have had a very wonderful week. There have gathered with us representatives from all the Continents. Professor Odlum and I have had to change our watches every day of travel eastward from the Pacific Coast; in all eight hours. Does that tell you anything? From just one-third of the distance around the world he has travelled in order to attend these meetings. Mr. Springett, from Winnipeg, put his watch forward six hours; Mr. Frame, from Toronto, four hours; Mr. Blackaller, from Victoria, eight hours. We have had representatives from New Zealand and from Africa. It is wonderful how this great message of the Kingdom is going to the very ends of the earth; and God is being glorified, and the faith of His people is being established.

Is it all worth while? Well, one thing we have done, by the grace of God, is that we have demonstrated the literal historicity and dependability of this Book from the first chapter of Genesis to the last chapter of Revelation. I do not ask you to accept that because I say so. Neither will we refrain from accepting the fact because you may not yet recognize it. But after what has been for many of us a lifetime of hard study in order to get our feet upon the solid rock, we have found, as Mr. Gladstone did in his day, that this rock of Holy Scripture is indeed impregnable. Moreover, we have co-ordinated the Scriptures. I have said in my younger days many a time, why was there not order in the preparation of the sacred Scriptures? Why is it such a scrap-book of wonderful and beautiful passages? Well, that was because I read them in a scrappy fashion. Permit a word of personal testimony; there never was a man in the literary field more surprised than myself when sitting down to treat this Book as you would treat any other book—to read it from the beginning to the end. And having one morning given instructions that I should not be disturbed, I started at Genesis, and read rapidly book after book through the Old Testament and then through the New Testament. It took me three days to do that, with little time to eat or sleep. But as I did so the great Divine highway along which God has led His hosts of Israel unfolded before me, without a single detour, just one straight pathway of history and prophecy from the creation of Adam to the Coming again of Our Lord Jesus Christ, and finally His handing of the Kingdom of Israel over to the Father. It is an amazing thing that this Book tells us one story, and tells it perfectly. We are told to-day that the Old Testament, and especially the early books, are myth and fable and folk-lore. Now, there is not a paragraph that you can take out of the wonderful sequence of that Book without taking away a vital link in the chain of knowledge. Moreover, every link that is necessary to the completion of the chain from the beginning to the end is there in the Book. There were contributors to that Book covering a period of 1,200 years; they wrote in different languages, and in different countries; and each made his contribution to one story, the story of God's dealings with Israel. We read all that in this wonderful Book, and that is what we are out to proclaim; that is what our life is dedicated to. And when the Christian world understands that Israel history, that British history, demonstrates the supernatural, Divine inspiration of the Bible, its faith will be re-established, and it will win the world for God.

Then, friends, we have uncovered the dealings of God, the goings forth of God among the nations. Listen to this wonderful phrasing in the 1st chapter of the Epistle to the Ephesians by that great Israelite, the Apostle Paul, that great British covenant man. Let me begin with the 6th verse: "To the praise of the glory of His grace, wherein He hath made us accepted in the beloved; in Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Who has redemption? All the world? Not at all. Isaiah says it was Israel, divorced from God, according to Hosea, who was redeemed to God by the blood of Jesus Christ Our Lord. For all the world atonement was made, but the redemption—"Thou hast redeemed Thy people Israel." "Wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself." Said a brother minister of mine, a theological professor: "Mr. Goard, do you profess to know the will and mind and purpose of God?" "Yes." "How can you know the will of God?" "Simply because He has revealed it to me." There it is. "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on

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earth; even in Him; in Whom also we have obtained an inheritance, being pre-destinated according to the purpose of Him Who worketh all things after the counsel of His own will." Pre-destination; fore-ordination. Now forget all the old dry-as-dust discussions on that. Has God pre-destinated? Has God fore-ordained? Yes. You have the outline of the onward march of empires and nations; the nations, beginning with Nebuchadnezzar at Babylon, and ending with the Kaiser. You will read it all there. He did not pre-destinate them to lose their souls. He declared concerning them, "We would have healed Babylon, but she is not healed." He did pre-destinate and fore-ordain that the right to rule in the kingdom of men should be given into the hands of Nebuchadnezzar and his successor during seven times of prophecy, and not longer. We go back to the beginning of that period, and we read history in prophecy, and we take the ancient histories of Asia, and the histories of Europe, and we find that Babylon, Persia, Greece and Rome, and all the modern nations of Continental Europe, have absolutely filled the bill. We find at the same time that He pre-destinated or sentenced Israel to seven times of depression, 2,520 years of suffering. We find that later He sentenced Judah to a similar period of punishment, beginning later and ending later. We read the history of Israel-Britain from 740-721 B.C. to 1779-1800 A.D.—2,520 years of punishment. Then the outburst of blessing in every department of our national and imperial life. We read of Judah from the taking of Jerusalem by Nebuchadnezzar to the delivery of Jerusalem by Allenby, 2,520 years of troubled history, and we see that up-to-date history is absolutely fulfilled prophecy. We look around the nations to-day, and we ask, What is going to happen now? The stone became a great mountain and filled the whole earth. Not all the votes of all the nations gathered around the table of the League of Nations, and around that other League that is centred in Moscow, can change by one iota the purpose of God which He purposed in Himself. Thank God that this earth in which we live is under Divine rule. With David I sing, "Bless the Lord, O my soul, and all that is within me, bless His holy Name. Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving-kindness and tender mercies. Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known His ways unto Moses, His acts unto the Children of Israel. . . . The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all. Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word." Oh, the glory of the day, and the certainty of it. The crashing of empires, the death shriek of nations, the passing of systems, the commotion of nations, but amidst it all: "Let not your hearts be troubled, ye believe in God, believe also in Me." Absolute pre-destination of a race, of a nation. "Ye shall be unto Me a kingdom of priests, a holy nation." That is pre-destination, pre-destined of God. The pre-destination was God laying down a plan for His Kingdom. We have the immediate results of the redemption of Israel told in that wonderful 54th chapter of Isaiah, which ends thus: "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." It cannot be otherwise. Then there is the invitation, "Ho, every one that thirsteth, come ye to the waters." And then, strangely enough, the Almighty assumes the attitude and the language of prayer. God our Maker; God our Redeemer, praying to us, His sons and daughters: "Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." What are those? The Throne and Kingdom established for ever. "Behold, I have given him for a witness to the people, a leader and commander to the people." That while the sun and moon and stars endure David shall never want a man to sit upon the throne of the House of Israel. Have you honoured God by believing His simple testimony? Have you honoured Jesus Christ in preaching the Gospel of the Kingdom? Or have you dishonoured Him by saying that Israel has disappeared, and that the throne of David has gone? Now here is a plea: "Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people."

My friends, where are you in the political field? Are you following the leadership of Jesus? If so, what is His platform? The Kingdom, the Law, the equitable Administration, the Redemption, the Atonement. There is the basis of the politics of Jesus. If you will turn to this wonderful Book you will find that Jesus Christ is called again and again the Lord of hosts, of the hosts of Israel. He came to Joshua. He appeared again and again to His people. In historic times over yonder in Palestine, when they had no refuge but God, He was all-sufficient. When crossing the Atlantic recently I read once again the story of Wellington. The world has fallen down to worship Napoleon; but Napoleon was a pigmy compared with Wellington. Wellington was never given more than an army of about thirty thousand men by Britain, but with that thirty thousand men, and with a few Continental auxiliaries, upon whom he could never depend, he smashed the whole Napoleonic regime. Think of it. He accomplished mighty ends with altogether insufficient means. Drake and his little ships against the Armada! The "Contemptibles" standing up to the might of the forty years trained military machine of Germany! "Behold, I have given him for a witness to the people, a leader and commander to the people." "I have given him for a leader," out there in the modern wilderness of the New Dominion, so that the desert shall rejoice and blossom as the rose; it shall blossom abundantly. We have watched the steady march of the millions of Anglo-Saxons from the eastern side of North America right out to the Pacific Coast, and in taking possession of that great heritage out there we have seen the literal fulfilment of the prophecy, in part at least. Our God has appeared in the midst of us.

And now at the end of this wonderful week I cannot do better than quote those wonderful words: "Oh come, let us worship and fall down; let us kneel before Jehovah our Maker. For He

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is the Lord our God, and we are the people of His pasture and the sheep of His hand." Thank God, redemption has come. "He has visited and redeemed His people."

THE YEARS 1800—1820.

By COLONEL J. C. TYLER.

IN THE NATIONAL MESSAGE AND BANNER of November 17th, 1928, the Rev. Pascoe Goard mentions the period 1799-1818.

Then, he says, the 2,520 years, by the grace of God, finished. And then, about 1800–1820, Israel emerged from their punishment, and since that time she has been marching on to achievement after achievement . . . blind and deaf . . . led forward by Almighty God.

These words touch a new chord.

Mr. Pascoe Goard implies nothing less than a wonderful transformation in the status of the British at that time, and such was indeed the case.

In those same years some very apropos facts were recorded by a celebrated officer who took part in several campaigns, who was also a keen student and writer.

These are his words, found in his "Essay on the Military Policy and Institutions of the British Empire," written in 1808–9, a book which quickly ran through four editions, so eagerly was it read. For this was a period of great anxiety in England.

In page 319 he says: "We had formed the most magnificent ideas of the Austrian, Prussian and Russian armies; their soldierlike appearance, discipline, valour and tactics were subjects of our enthusiastic admiration; when to our utter astonishment the French came forward and beat them all one after the other. Then French enthusiasm, French valour, French manœuvres, French Generals, in their turn, became the subjects of our amazement and terror, and we talked of the dreadful power of Bonaparte with reverential awe. All the while we looked upon ourselves as a race of pigmies in comparison with these mighty warriors of the continent; and, by other nations, the very name of an English soldier could not be mentioned without a sneer of derision. When lo! to confound the universe, and ourselves most of all, it was proved that the humble, despised, inexperienced British troops could beat these conquerors of the world."

In page 322: "The British troops now strike terror into their enemies, and fill their friends with confidence, wherever they go."

Of the battle of Maida he wrote to a brother officer (1806): "The Light Infantry were the first corps engaged. I had the pleasure of witnessing the famous charge in which they ran down the heroes of Marengo like a flock of sheep."

After taking part, on the staff of Sir John Moore, in the retreat and the battle of Corunna (1808–9) he wrote: "The British Army was exposed to every kind of hardship, to incessant fatigue, hunger and bad weather, the rear-guard every day engaged; and from this the only satisfaction derived is to know the infinite superiority of our soliders to those of the rest of the world. Braver men never existed. In every attack the enemy were baffled and beaten off. They could never make the smallest impression upon our troops, nor did they ever occasion the least terror or confusion. Nor did they boast a single prisoner whom sickness and fatigue did not oblige us to leave behind. Our Dragoons above all must have astonished the haughty conquerors of Europe. They constantly attacked the enemy though double their numbers, and drove them before them like sheep. The French cavalry always fled when it came to the point of the sword. The only part of them that fought tolerably were Bonaparte's Imperial Guards headed by Lefevre, who with many of his men was taken, the rest being driven into a river."

WHO ARE THE SERAPHIMS?

By JOHN H. TENCH.

"IN the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple.

"Above (around—F.F.) it stood the seraphims, each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

"And one cried unto another and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory."

This is the *only* mention of Seraphims in the Bible. Professor Driver says: "Their presence seems intended to symbolize the adoration unceasingly due from the highest of created beings to the Creator."

What was the vision? Isaiah saw the Holy Place of the Temple, enlarged and glorified, the veil drawn aside, a lofty throne taking the place of the Ark, and upon it the Lord, the Sovereign of the universe. And His attendants filled the Temple.

What is the meaning of the Seraphims' six wings? The first pair indicate reverence, hiding from their eyes the vision of Jehovah. The second pair, covering not only the feet but the loins also (so Cheyne translates it accurately) signify self-forgetfulness. The third, upon which the Seraphims were poised, signify active service, and when engaged on Jehovah's work all six wings come into operation. Dr. Bancroft says: "Mercury would be a snail in comparison with a modern express train when placed beside one of these six-winged Seraphims of Jehovah."

The beloved disciple John has a similar vision recorded in Revelation iv: "I was in the spirit, and, behold, a throne was set in heaven, and One sat on the throne, And He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four living creatures (R.V.) full of eyes before and behind. And the first living creature was like *a Lion*, and the second living creature was like *a Calf*, and the third living creature had a face as *a Man*, and the fourth living creature was

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like *a Flying Eagle*. And the four living creatures had each of them six wings about him, and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

"Lord, Thy glory fills the Heaven;
Earth is with its fullness stored;
Unto Thee be glory given,
Holy, Holy, Holy, Lord."

Like Isaiah, John, the beloved disciple, sees the Holy Place of the Temple enlarged and glorified, but a lofty throne takes the place of the Ark and of the Mercy Seat. Instead of the Shekinah, or symbol of the Presence of Jehovah, the Apostle beheld in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb as it had been slain, which is the symbol of the Lamb of God, Israel's Redeemer and King.

On turning to the Book of Numbers we find the imagery in the Vision represents the encampment of God's people Israel.

In the centre of the camp there was the Tabernacle containing the Ark of God and the Oracles, and over it was the Shekinah, the Visible Presence of Jehovah. Around the Tabernacle were camped the priests and the Levites, whose function it was in the journeys of Israel to take down the Tabernacle when Moses said "Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee," and when it was re-erected Moses said "Return, O Lord, unto the many thousands of Israel."

"The Lord spake unto Moses and unto Aaron and said: The children of Israel shall pitch every man by his own standard, with the ensigns of their fathers' houses, far off about the Tabernacle shall they pitch. And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch, and they that do pitch next unto him shall be the tribes of Issachar and Zebulun." The standard of Judah was *a Lion*.

"On the west side about the Tabernacle shall be the standard of the camp of Ephraim, and by him shall be the camps of Manasseh and Benjamin." The standard of Ephraim was *a Calf or Bullock*.

"On the south side about the Tabernacle shall be the standard of the camp of Reuben, and by him shall be the camps of Simeon and Gad." The standard of Reuben was *a Man*.

"On the north side about the Tabernacle shall be the standard of the camp of Dan, and by him shall be the camps of Asher and Naphtali." The standard of Dan was *a Flying Eagle*.

The whole represents the square of Israel's encampment when at rest under the guardianship of Jehovah in the desert. This square formation also reminds us of the Battle of Waterloo when the French cavalry were always foiled whenever the British regiments formed into a square.

Who were the four and twenty elders clothed in white sitting upon four and twenty seats? Our Lord gives the information in regard to twelve of these elders in His answer to Peter, who said to Jesus, "Behold we have forsaken all and followed Thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." No doubt the other twelve are chosen from Old Testament worthies of whom Daniel will be one, for we remember those words spoken to him by an angel of God, "Go thou thy way until the end be; for thou shalt rest and stand in thy lot at the end of the days."

In the vision given to the Apostle John these twenty-four elders sitting on twenty-four seats evidently take the place of the Priests and Levites in the camp formation of Israel, just as the throne, high and lifted up, takes the place of the Ark of the Covenant; and the Lamb of God, as King of Israel, takes the place of the Shekinah.

Who are the four living creatures full of eyes before and behind? They are the four leaders of the twelve tribes of Israel, the first represented as *a Lion*, the ensign of Judah; the second represented as *a Calf*, the ensign of Ephraim; the third represented as *a Man*, the ensign of the tribe of Reuben; the fourth represented as *a Flying Eagle*, the ensign of the tribe of Dan.

When the vision in the Revelation is compared with that of the prophet Isaiah we notice that the living creatures in the vision of John are identical with the Seraphims of Isaiah, for in each case they have six wings.

What was the song of these Seraphims? One chorus cried "Holy, holy, holy, is the Lord of hosts!" Then the other chorus would answer "The fulness of the whole earth is His glory!" In the threefold repetition, in the light of later revelation, Christians have not unnaturally seen a foreshadowing of the Holy Trinity.

Why was Isaiah filled with fear at the vision? Because it was a vision of God, and the Hebrews believed that no one could see God and live. So Moses "hid his face, for he was afraid to look upon God." So Job "abhorred himself and repented in dust and ashes." So Peter fell down at his Lord's feet and cried "Depart from me, for I am a sinful man, O Lord," and so Isaiah felt himself to be "a man of unclean lips."

What should be the effect of Isaiah's wonderful vision upon us? That sight of God—the living, holy, loving God—made Isaiah a prophet. The teachers of to-day need just such a sight of God if we are to be prophets. The vision of a holy Saviour, the Lamb of God Who taketh away the sin of the world, should make us long to be a holy people, that we may become a glorified nation.

"Father of Heaven, Whose love profound
A ransom for our souls hath found,
Before Thy throne we sinners bend,
To us Thy pardoning love extend.

Almighty Son, Incarnate Word,
Our Prophet, Priest, Redeemer, Lord,
Before Thy Throne we sinners bend,
To us Thy saving grace extend.

Eternal Spirit, by Whose breath
The soul is raised from sin and death,
Before Thy Throne we sinners bend,
To us Thy quickening power extend.

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Thrice Holy! Father, Spirit, Son,
Mysterious Godhead, Three in One,
Before Thy Throne we sinners bend,
Grace, pardon, life to us extend."

NEW YEAR MESSAGES.

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

DEAR MR. GOARD AND EDITORIAL STAFF,

On behalf of myself and Mrs. Knowles I write to congratulate you once more on the splendid work you have done during the past year in THE NATIONAL MESSAGE AND BANNER. Going as it does to all parts of the Empire and to many foreign countries, our Journal is by far the most effective means of making known the great Truth for which the British-Israel-World Federation stands, as it is eagerly read by many who for various reasons are unable to attend any of our meetings. The standard which was set up seven years ago has been maintained ever since, and we feel confident that so long as the present editors and staff remain, that standard will continue at its present high level.

We wish you all a prosperous and successful New Year.

Yours very sincerely,
JAMES KNOWLES, President, B.-I.-W.F.

AN APPRECIATION.

BY THE REV. ARTHUR PRITCHARD, M.A., Vice-President, B.-I.-W.F.

THE NATIONAL MESSAGE, apart from being a welcome weekly refreshment and stimulus to me and also, I trust, to thousands of other individual readers, continues to be to the United Kingdom and its offshoots what its name, "NATIONAL MESSAGE," was intended to connote when I suggested and proposed it seven years ago, namely, an open communication to our Kingdom-nation concerning itself.

In the first issue, January 7th, 1922, it was my privilege to point out the distinction between the Gospel of individual salvation and the Gospel of the Kingdom, and now I am given the privilege of calling worthy attention to the No. 362, dated December 8th, 1928, which I have just read with interest and with profit. What that Kingdom really is in its visible aspect upon earth is clearly shown by Dr. Mountain, who is courageously devoting the remainder of a long and useful life to its proclamation, the Kingdom (which is *not* a Church) being neither centred in Rome nor Canterbury, but in Westminster, the heart of the British Empire.

What the Kingdom *law* is and what a difference its re-institution would make in State and Church is shown in the opening article by brother Pascoe Goard, and how, in consequence, as shown in his second article, the other nations would be allowed by God to see and know modern Britain as ancient Israel continued right down the centuries, to be an Elijah and John Baptist Kingdom, eventually restoring all things according to the purpose of Almighty God, Whose counsels of old are faithfulness and truth

The various names and wanderings of the Ten-tribed Kingdom are shown in Prof. Odlum's striking synopsis of British history over a period of twenty-six centuries, and is a splendid illustration of the "wonderful things" for which British-Israel in the "Isles" and her company of kindred nations will ere long unitedly, under her Davidic king, and as one man, sing the "Psalm of Thanksgiving to God for redeeming Israel," recorded by Isaiah in chapter xxv.

This excellent No. 362, like its predecessors, ends with the Secretary-General's "Notes" which, by the way, should always be regarded as a sort of continuation of that incomplete book of the New Testament that might well be known as "Some Acts of the Holy Spirit through some Apostles and non-Apostles"; for though their successors, the Kingdom missioners, be constantly *multiplied*, they shall not have gone through the cities of *Israel* (Judah's comparatively few cities being easily gone through) scattered throughout the world and the generations (so many would there be) until the Son of Man be come again.

Meanwhile the invisible Kingdom of Heaven is undoubtedly evidencing itself as a soul, through its visible body—the ever-growing Israel-British servant-nation which, largely unknown to itself, is, according to Divine plan, preparing the way of the Lord and making His paths straight towards the goal of our Planet's regeneration.

In conclusion I express, if I may, on behalf of myself and my fellow-readers, grateful appreciation to the various producers and purveyors of our unique, official Journal, and, to adopt and adapt the Secretary-General's wish on the first page of the first number :—

"May 1929 bring relief from burdens, give new hope, new light, and be enriched with the Divine blessing!"

From the REV. DINSDALE T. YOUNG, D.D., Vice-President, B.-I.-W.F.

MY hearty greetings and best New Year's wishes to the members of the British-Israel Federation. I rejoice in the excellence of the weekly Journal, and in the noble work of the Federation.

In these days when the historical reliability of the Word of God is so ceaselessly assailed, and assailed in the name of Scholarship, you are rendering priceless service by testifying to the Truth of the Scriptures.

I am more and more persuaded that yours is the true view of the British Empire.

May the British-Israel teaching, for the individual, and for the Empire, find increasing favour, and receive God's prospering blessing.

From COLONEL EDWARD F. GOSSET, Vice-President, B.-I.-W.F.

WHAT a gap there would be in the lives of believers in our British-Israel Truth were the publication of THE NATIONAL MESSAGE AND BANNER suddenly to cease. We have become so accustomed to receiving it week by week that few of us realize all the work and thought and study that go to make its contents what they are.

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I have had letters from Barbados and Jamaica showing great appreciation of our Journal, and how much it meant to the writers. It is such a link between the scattered portions of the Empire.

THE NATIONAL MESSAGE AND BANNER has a great mission, and is fulfilling it splendidly; and we honour and admire those who so well contribute to its success, and to the setting forth of the glory of Israel's God, and the wonder of "The Atonement."

Hawkhurst, December, 1928.

From J. ARTHUR JUTSUM, ESQ., Hon. Treasurer, B.-I.-W.F.

AT the beginning of the New Year we shall be renewing our covenant with the God of Israel, and I am wondering if, at that time of real heart-searching, we might not consider if, as British-Israelites, we are conscientiously obeying the invitation of Israel's King, "Bring ye the whole tithe into the storehouse . . . and prove Me."

The fact that, through the work and faith of our Leaders, we have been supplied, almost miraculously, with money for the work so far does not justify us (the rank and file) in taking it for granted that their efforts alone will suffice for all that is needed for the future of our ever-increasing Federation.

Whilst Churches continue to refuse their pulpits to the preachers of British-Israel Truth there will be need for the appointment of more and more Commissioners to organize and instruct those Christians who, without leaving their respective Churches, desire to benefit by the fellowship of the Federation.

To be of real assistance to our Leaders cannot we laymen devise some plan for raising yearly a substantial sum in order to enable our officials to develop this real Home Missionary work? Can it be done along the lines of reviving the Tithe system amongst our membership? That system does not appear to have been abrogated by Christ as were ecclesiastical ordinances. Doubtless many of the Federation's most generous supporters have done much more than the "Whole Tithe" for the work they esteem so important, but is it not likely that many of us have failed to realize that the quickest and surest way of bringing the promised prosperity and spiritual blessing to Israel, and through Israel to all the world, would be to concentrate our "Tithe" on work for which our Federation stands? I would be glad to receive the views of laymen on this matter, or any suggestions along other lines for providing a systematic income for this special advance work, and would duly submit such suggestions to the Federation Authorities.

J. ARTHUR JUTSUM.

From the REV. T. H. WHITEHOUSE.

GREETINGS and fervent good wishes to all in the world-wide Fellowship of the Kingdom at this Festival of the Nativity. A moment's peaceful respite—and then forth again to our happy toil, telling out with gladness the dual Gospel of Divine Sovereignty and Grace: the full, free, imperative, uplifting message to the Race and Empire. The groaning world awaits it.

Tell it forth with gladness that the entire Bible is true—each part indispensable to the completeness of the whole Revelation of God to man; the Old Testament, the foundation of the New, and all the parts interwoven and interdependent, a coherent record of the Divine plan of the ages and its working-out in history.

Tell it forth with gladness that the Lord Jesus will presently sit on the throne of His father David, the Incarnate Christ in the midst of His people, reigning over a Kingdom which shall not end.

Tell it forth with gladness that the Lord hath not cast away His people whom He foreknew, but, according to His age-old promise, has moulded them into this nation and company of nations—His light-bearers, instruments and servant-administrators for the blessing of all the families of the earth. Awaken, O people, from sloth, and burst from lethargy into tireless heralding of the glorious National Message till all our people everywhere be quickened into "life from the dead."

From LANDSEER MACKENZIE, ESQ., Vice-President, B.-I.-W.F.

AS one of the older members of Council of the "Imperial British-Israel Association," out of which grew the World Federation, it is with the greatest satisfaction that I witness the enormous extension of our propaganda which has taken place under the auspices of the later body—an extension which (in the nature of things) was not possible to the older Association.

We all know, and record with gratitude, that this has been due in part to earlier spade-work, and partly to the ability and amazing energy of our Secretary-General and the zealous body of helpers who strengthen his hands.

Let us ascribe praise to God; it is evident that the Movement is approved of Him.

British-Israel Truth is the only penetrating light in a very foggy, theological world.

An hierarchy bubbling over with futile information blots out of our dear old Bible even just what it pleases them to blot out. They believe not Moses and the prophets, neither will they believe though one has risen from the dead. Like a yet older hierarchy, they thrust Him without the gates. And having put Isaiah through a critical mincing-machine, naturally they are indifferent to the word he has addressed to them—"They are shepherds that cannot understand"!

I am not aware that they have been quite so ruthless to Ezekiel; possibly they altogether decline to know him as being an offensive fellow who says rude things to them, as—"Woe to the shepherds of Israel, who feed themselves and not the flock." "Behold, I am against the shepherds."

But we believe Moses and the prophets, for we can see the fulfilment of their words, and we hold fast to Him Who rose from the dead; so we stand on the higher plane!

Consider the difficulties which assail the world at this time. Spiritual difficulties, for instance, the spawn of misguided teachers. Yet these engendered doubts glance harmlessly off our British-Israel armour, and we know our Truth for the only solvent of such doubts.

All honour then to those who work to spread the knowledge of our ennobling and God-given light; may their zeal be enlarged in the coming year!

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

MY Dear British-Israelites,—We can thank God from the bottom of our hearts that He has dealt bountifully with us throughout the year that has just passed away into eternity. How thankful we ought to be for the fruitful seasons which He has given us here and in Canada and other parts of this vast Empire, for while we hear of earthquakes, volcanic eruptions, famines and devastating civil wars coming upon other nations, yet upon Israel the blessings of Joseph have been mightily manifested :

" With blessings of Heaven above,
Blessings of the deep that coucheth beneath,
Blessings of the breast and of the womb . . . "
" Unto the utmost bound of the everlasting hills."

One cloud rests upon our national horizon, in the serious illness of our dearly-beloved King. May God's richest blessings rest upon him and the Queen and Royal Family, and upon the whole Israel of God.

God is arising to shake terribly the earth ; He will shake all nations—" but Jehovah will be a refuge unto His people, and a stronghold for the sons of Israel." (Joel iii. 16.) And to Israel He saith :

" Arise, be glad, your light is dawning,
The Eternal's splendour rises upon you,
Though darkness covers all the earth,
And a black cloud shrouds the nations,
Yet the Eternal shines out upon you,
His splendour on you gleams." (Isa. lx, 1, 2—Moffat.)

And the Children of Israel shall have the Light of God in their dwellings.

From the REV. T. SPARSHOTT JOHNSON, M.A.

" Hark the Herald Angels sing."
Are there angels, and do they sing?
Earth's thronged with angels,
Broadcasted are the songs they sing,
But only listeners-in can catch the tune.

THESE are lines which I wrote some time ago and may well begin a New Year Message to British-Israel. I suppose the wireless will soon be broadcasting our message, but meantime listeners who are aware of their identity with the Israel of God can take heart of grace when the Truth is broadcast without conscious purpose. A short time ago, on a Sunday evening, the last words which rang out over the land from the B.B.C. station were these :

" Rejoice, rejoice, Emmanuel
Shall come to thee, O Israel."

The following Sunday the words were from the Word of God and, among others, were these :

" What I say unto you I say unto all, Watch."

In view of the remarkable combination of the number 11 on the 11th December, 1928, when many of us were gazing with rapt attention on Mr. Garrison's beautiful pictures of Jerusalem, how significant these wireless messages are ! The deliverance of Jerusalem, eleven months before he Armistice was signed on the 11th hour of the 11th day of the 11th month, 1918, no doubt signifies that we are nearing the hour of midnight, but the *promises* to Abraham were confirmed 11 times (7 times to Abraham, 2 to Isaac and 2 to Jacob); so let us take courage in words which were written by a fellow missionary of mine in Ceylon concerning Ceylon, but which apply equally to the whole Empire :

" To Him our land shall hearken,
To Him our land shall kneel,
All right upon His shoulder,
All wrong beneath His heel ;
Oh consummation glorious
Which now by faith we sing,
Come cast we up the highway
Which brings us back our King."

THE YEAR 1929 ! ! !

From the REV. COMMANDER L. G. A. ROBERTS, R.N., Deputy President, B.-I.-W.F.

WE are entering a most remarkable era. Of this everyone of us is sure. We wish you first of all the richest blessings God has in store for His people. Our own progress as a Federation has passed its first nine years of experience following a good fifty years of struggling for its voice to be heard. It may be said by all of us, young and old as well : " What hath God wrought ? " Our sound has now gone out into all the world, and it has reached the uttermost parts of the earth. Surely the Kingdom is near at hand ! It is in our hearts to hasten the completion of this Kingdom. His ten servants will be called before Him to give an account of what each one has done by trading.

How many of us will do so with joy ?

The Kingdom, however, is not yet complete. We lack " Judah and the House of Israel, his companions." Can we not this year enter into the spirit of Our Lord's words, " Verily ye shall not have gone over all the cities of Israel until the Son of Man be come " ?

In the parable, Luke xix, 27, are mentioned : " Those Mine enemies that would not that I should reign over them bring hither and slay them before Me."

We have had our opportunity, and now let us give the same opportunity to those we now call Jews. This year is the commencement of the 70th jubilee since the fall of Jericho. May this year witness the fall of the great enemy of all God's people, so that His Kingdom may come. May we each one buckle to our sword of the Spirit and by faith overcome the opponent. (Isaiah lix, 19-21 ; lx, 3.)

From W. T. CRAIG, ESQ., F.R.G.S., President, Northern British-Israel Council.

IN tendering to THE MESSAGE my hearty congratulations upon its continued and increasing success in the world-wide field which it now occupies, the thought which comes uppermost in my mind at this season is to wish all connected with its production a Happy and a good New Year. How can we help that wish to its fullest realization ? Only by making " Shoulder to Shoulder " our watchword for the coming year, and by straining every effort to combat the

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Devil's attempt to undermine belief in the Bible, and to destroy the British Empire, whose foundation is the Word of God. To follow the ramifications of the evil spirits thus let loose on humanity would be to repeat much of the news in our daily newspapers, seen and recognized in the light of British-Israel Truth. It means a call for work on the part of those who see the remedy expounded in THE MESSAGE from week to week. The duty of God's Chosen People is apparent, and they can discharge it with success without fear—"Fear not . . . . . I will help thee, saith the Lord thy Redeemer, the Holy One of Israel." Presented first to the lost sheep of the House of Israel, the Gospel in these latter days is being preached to the ends of the earth; and so the promise is fulfilled "that at evening time it shall be light." Our constant prayer, then, must be that that light should shine into the national heart and bring about the national obedience to be established when "the Isles shall wait upon Me"; but "not unto us, O Lord, not unto us be the glory, but to Thy Name be all the praise."

From GENERAL COVENTRY WILLIAMS, C.B.

HEARTY greetings and best wishes for 1929 to our President and Staff, and all members of the B.-I.-W.F., with great hope and expectation that our faith and teaching may spread even more rapidly in the future than in the past.

I should like to take this opportunity of expressing my ideas with regard to prophecy. It is not wise to search for dates of days, or months, as some are inclined to do. We should confine our studies to the Bible *only* in seeking for events foretold which must assuredly take place some future time, as others predicted already have done—St. Matt. v, 17, 18, "till all be fulfilled"—at the same time carefully bearing in mind that prophecy conceals facts concerning the future until the time approaches for the fulfilment of what is predicted.

In Rev. i, 3, we read, "Blessed is he that readeth and they that hear the prophecy." We should not read the Bible as if it were only religious literature and a text-book of theology, but rather as an account of God's purpose in working out His scheme, the Divine overruling in human affairs, which together with science is explained and verified more and more as the years pass on, and quite in accordance with the teaching we have from the exponents of B.-I. Truth.

It is neglect of this study of the Bible which accounts for lack of conviction, and failure to see the signs of the Divine purpose, and, may I add, accounts for much of the shallowness which passes for religion.

From HENRY D. HOUGHTON, ESQ., Vice-President, B.-I.-W.F.

WE look for the coming of the "N.M. and B." every week with pleasure, and we read its pages with an increasing delight.

The new and forceful interpretations of Scripture found therein are not only very stimulating and thought-provoking, but are as satisfying to our heart and conscience as they are convincing to mind and intellect.

May your work and usefulness be extended tenfold, till the Truths you teach are generally known, and that through them Israel's ever-faithful God may be magnified, believed and obeyed.

From H. KENDRA BAKER, ESQ.

EVERY succeeding year brings home to one the more forcibly the value and need of British-Israel teaching as an antidote to pessimism, indifference and unbelief.

Its natural foe is Modernism, the most insidious and dangerous of all the influences at work in these dark and difficult days: dangerous, because it suggests doubts to those who already hold and value their beliefs, and, more so, because it fortifies scepticism and indifference in those already inclined that way.

So far from being a food, it seems to me a poison. Its arrogance and pretensions, unless checked, will have the same blighting effect upon the Faith as those of the mediæval Papacy, and, in counteracting its pernicious influence, the B.-I.-W.F. and its widely-read organ, the "N.M. and B.", are doing a great and far-reaching work.

In considering such stupendous mysteries as the Divine plan, "it is better," as a preacher recently said, "to believe too much than too little." We can well afford to leave those matters which are "too high for us" to a fuller understanding in God's good time.

I wish the Federation, which has already achieved so much, unbounded success in the coming year, and surely, if ever an organization had cause for thankfulness and encouragement, the Federation's past wonderful achievements fully justify our hopes for its continued and increased prosperity.

From the REV. WALTER T. MEDHURST.

GREETINGS for this New Year. If I ever appreciated THE NATIONAL MESSAGE at any one time more than another it was during my nine months' residence in the United States, four months in Illinois and five in Wisconsin. Saturday's mail was always anticipated, and it was never disappointing when it included THE NATIONAL MESSAGE. Often have I held before my American audiences its splendid cover, displaying our two GOD-GIVEN BANNERS and quoting Psalm lx, 4; Psalm xx, 5; and as often an opportunity presented itself for the declaration of the facts which our Identity enforces. This use of our flag symbols every time aroused much interest. I am pleased to report that, at least in one instance, a Bible Study Class with an average attendance of 30, meeting each week under the Pastor's guidance, has been started. GOD bless THE NATIONAL MESSAGE with its international message, for I found its pages were being read in several towns, and that by ministers of all denominations. I believe America is anxiously awaiting this latter-day revelation.

The flight of time, to our perception, is becoming more and more abnormal. How quickly the years are passing! As we are entering this passage of time leading from out of the old and into the New Year, surely the necessity for us to buy up the time in active propagation of the Gospel of the Kingdom News must increasingly weigh in upon our souls. How terribly tragic it is that JEHOVAH still has to lament, "Israel doth not know, MY people doth not consider." And this from Him Who declares: "I AM JEHOVAH, your HOLY ONE, the CREATOR of ISRAEL." Are we disappointing HIM? Let us be *reminiscent* of the past leadings of our TRIUNE CREATOR, and follow how HE has developed this National Life of HIS

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OWN Creation. Let us be *mindful* of our immediate future in the which the GLORY of THE JEHOVAH OF HOSTS is destined to be known to all the world-nations. "Then shall they (Israel) know that I AM JEHOVAH, their Triune CREATOR, which caused them to be led into captivity among the nations; but I have gathered them unto their own land." (Ezek. xxxix, 28.) Let this be our double consideration, so that we may, *in this present hour* understandingly centre our controlled activities unto the fulfilment of our pressing responsibilities which the year 1929 will be placing upon us.

All success to our "NATIONAL MESSAGE" and ORGAN of truly international import. Yours sincerely in this Divine work.

From CAPTAIN THE REV. T. E. GROUT.

I AM indeed grateful for the inspiring and illuminating articles appearing week by week in THE NATIONAL MESSAGE.

In these latter days of religious controversy and apostasy it is a very real boon to clergy, ministers and teachers, to have essential and fundamental Truths so clearly defined, and to feel that behind them stands the great B.-I.-World Federation as an all-powerful auxiliary to the Church Universal.

Thank God, the Federation does not claim to be a sect; it is truly Catholic in the highest sense of the word.

There are still some things "that cannot be shaken," *i.e.*, "immutable things in which it is impossible for God to lie."

THE NATIONAL MESSAGE stands four-square in its challenge to exaggerated schoolmanship and the so-called "Modernism" of our day.

I pray God's blessing may continue, and that the year 1929 may be the greatest yet.

From LIEUT.-COL. G. F. A. SMYTHE, President, Dover Branch, B.-I.-W.F.

OF all the seasons of the year, the birth of a New Year appeals to our feelings with the deepest solemnity; the hopes and disappointments of the former one are in the background, and we look forward with mixed feelings to the unknown of the immediate future.

British-Israelites, however, go forward in the strength of the knowledge that the great God of Heaven has pledged Himself to bring us safely through the storm, however fiercely it may blow—and with the cheering knowledge "that our redemption draweth nigh," even unto the very doors. So let us look up and forward with a cheerful heart, and labour on without ceasing in the Vineyard of our long-absent King.

From LADY PRIESTLEY.

I AM pleased along with many others to send a few words of greeting to all connected with the work of the B.-I.-W.F., and I specially should like to mention THE NATIONAL MESSAGE AND BANNER, which is such a wonderful help to all who read it, more easily to understand many complicated readings of the Bible. One only regrets such help is not given in every pulpit in our land. May success attend the Federation tenfold greater in 1929 than in any past year.

(Others to follow).

CORRESPONDENCE.

Winnipeg, Canada,
October, 1928.

MY DEAR MR. GARRISON,—I desire to express my very sincere and grateful thanks to Mrs. Garrison and yourself for your great kindness and generous hospitality while I was in London for the Congress.

The experience at the Congress and that derived from meeting so many of the stalwarts of the British-Israel Federation will, I am sure, prove of the greatest possible value to me



REV. E. J. SPRINGETT.

personally, and, I trust, will be productive of good results in the propagation of the Truth here, for one could not but come away except with the determination to go "all out" in spreading the Gospel of the Kingdom.

I sincerely hope that you will keep before you the proposed visit of Mrs. Garrison and yourself to Canada next year, and will remember that we shall be expecting you at the Dominion Convention which we hope to hold then. I can assure you both of a royal welcome and a further manifestation of that Canadian "breeziness" which you attributed to me in London. Kindest regards to Mrs. Garrison and yourself, Rev. Pascoe Goard, and all whom I met.

Sincerely yours,
(Rev.) ERNEST J. SPRINGETT.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE SECRETARY-GENERAL very cordially wishes our readers a Happy and Prosperous New Year.

* * *

An influential citizen of London was visiting a country district and, being there over the Sunday, he attended the local church. He tells us that the first thing to attract his notice on entering the porch were copies of THE NATIONAL MESSAGE AND BANNER. The sermon by the Rector was on "Angels," an article on which appeared in that week's issue of our Journal.

* * *

Many years ago the distinguished antiquary, the late Sir W. Betham, Ulster King-at-Arms, said to the Rev. A. King, who had intelligently consulted him respecting a family crest: "I see you are interested in this; I am an old man, you are young; if you will take my advice, you will follow up the study of heraldry, and if you go far enough it will *land you in the Camp of Israel.*"

* * *

Overseas, the monthly journal of the Overseas League for November has an unsigned article on "The British Heritage," in which there occurs the following paragraph:—"We are accustomed to vaunt ourselves upon the wide acceptance of the Common Law of England, ruling, as it does, the North American and Australian Continents. It is certainly a curious fact that this body of native law should have grown into that powerful system which now governs the life of most progressive and modern societies, and the fact is more remarkable inasmuch as the English Common Law, unlike the law of Islam, has no religious sanction behind it." !!!

Now, it is obvious the writer has not read the Rev. Pascoe Goard's book on "The Law of the Lord, or the Common Law," or he would surely not have written the last sentence above quoted. The English Common Law has not only a religious sanction, but a Divine sanction, which the law of Islam certainly never had. When all writers are educated on B.-I. Bible lines, we shall be spared a lot of false and mischievous teaching. The O.S. League is a patriotic body doing a useful work, but it is a great pity that sentence escaped the editor's blue pencil. It is a poor service to our young people to tell them that our law has no religious sanction. Fortunately, many of them know better.

* * *

Our Southport Branch enjoyed a fine address a while ago by the Rev. W. H. Stuart-Fox, M.A., and expressed keen appreciation of the honour done to them by his travelling all the way from London to visit them.

* * *

It is remarkable that the great Protestant House of Campbell have quartered on their escutcheons the symbol of the Patriarch blessing Ephraim and Manasseh with his arms crossed; in heraldry called "Gyronny of eight or sable," to be seen on the Tope gates at Sanchi in India, and the same as our Union Jack, along with a lymphad or galley, sails furled and oars in action, for the lordship of Loran—this being the flag of Zebulon, whose tribeship was situated close to Mount Carmel, of which Stewart is represented by Sir Walter Scott in "Rob Roy" as retaining the pronunciation when he says, "Our loch n'er saw the Cawmil lymphads."

"Lights and Shadows," E. Wilson.

* * *

Apropos the contention of some of our opponents that the English people came from Germany, Dr. Latham, in his "Ethnology of the British Isles," says:—"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."

* * *

Professor Ripley, in his work on "The Races of Europe," says:—"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."

* * *

Colonel the Rev. A. D. Seton, of Mounie, a member of the B.-I.-W.F., writes as follows to the *Grantham Journal*:—

SIR,—Eleven years ago General Allenby, with the troops under his command, occupied Jerusalem. It is a very remarkable event in the history of the world, and one that should be taken to heart by all "who profess and call themselves Christians," and which should be (but I fear will not be) remembered at all our Church services on Sunday, seeing that it is an exact fulfilment of Biblical prophecy.

The year 1917 was exactly the date of the "seven times" that the Prophet foretold from the Babylonian captivity of Judah to the time of deliverance of the Holy City. Not only that, but Obadiah gives us exactly the strategical method by which the deliverance would, and did, take place, and Isaiah, in his 31st chapter, tells us exactly the manner in which the event would occur—"As birds flying (aeroplanes), so will the Lord of Hosts defend Jerusalem, defending also, He will deliver it, and passing over, He will preserve it." If anyone wishes to read the full story, they cannot improve on "How Jerusalem was won," by W. T. Massey, who was with Allenby's Army, and who gives a splendid account of it. So did the Lord of Hosts "come down to fight for Mount Zion and for the hill thereof."

When Allenby came to Jerusalem the Turks were convinced that the Holy City never could be taken, because it had been predicted that, unless the waters of the Nile flowed into Palestine, the Turks would hold Jerusalem. What occurred? Our gallant Engineers laid a water-pipe line from the Nile right across the desert, and connected through into the Holy City. When the Turks saw that fulfilment of their own prophecy, they knew all was lost.

The Arabs had also a prophecy. It was that Jerusalem would be delivered one day by the hand of "a prophet of God." Now, General Allenby's name, in Arabic, is "Allah-Nebi," which means a "prophet of God." These two things coinciding completely non-plussed the Turks.

Every city, town, village or hamlet within ten miles of the battle-fronts, from Ostend, through France to Switzerland, and through Italy, were shattered with shot and shell into a pulp of bricks, mortar, and wood splinters, with only

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one exception. Jerusalem is not defaced with shot or shell. Jerusalem was not charged by tanks, cavalry, nor our infantry. Why? Because God made good His promise to Isaiah. He *did* defend it, and He *did* deliver it, in just the manner specified, and in the year specified, and He used the instrument fore-ordained from the foundation of the world to do His work—"Thou, Israel, art My battle-axe and weapons of war."

What was the result? Instead of going into Jerusalem like the German Kaiser, General Allenby entered on foot, in humble submission, as if he understood it was a holy mission. It was not he, nor the British Army, but the act of God; and Allenby went in, not for the conquest of Jerusalem, but for its deliverance.

* * *

The late Prince Lichnowsky, German Ambassador in London until the outbreak of the Great War in August, 1914, in "Heading for the Abyss," page 434, writing of the defeat of Germany:

"The new League of Nations will be a League of States; an international organization with measures of compulsion against the individual State.

"In every association there is a President, someone who takes the lead. This function will fall to the Anglo-Americans. We shall be placed under Anglo-American supervision. The Great War has made the Anglo-Saxons masters of the world. We have been side-tracked.

"England has defeated all her rivals, one after the other—the Spanish, the French, the Dutch, the Russians, and now it is our turn."

Prince Charles Max Lichnowsky (b. 1860) was a member of an old and illustrious Polish family, with estates in Austrian and Prussian Silesia. He will be remembered in this country for his desire, in the days before the Great War, to improve Anglo-German relations. In a Memorandum, "My Mission to London," written in 1916 for private circulation, but published in 1918, the Prince charged Germany with having deliberately destroyed the chance of peace, and paid a tribute to Sir Edward Grey's pacific policy. As a result of this, the Prince resigned his ambassadorial rank, and was prohibited from writing articles for the Press.

* * *

The excellent little paper, *The Patriot*, which all good citizens should read, gives a list of 34 subversive and pacifist journals in this country, and a list of seven avowedly Communist publications, with occasional quotations from some of their scandalous statements, which makes one wonder why any Government should allow its citizens' minds to be so poisoned. Liberty, yes, but licence, no.

* * *

According to the Internal Revenue Bureau of the U.S.A. the average net income of individuals reporting for 1927 was 5,475.98 dollars; the average amount of tax liability was 200.43 dollars, and the average tax rate 3.66 per cent. Securities yielding an income of 264,265,889 dollars were exempt from taxation. The increase of large personal incomes is attested by the fact that while in 1914 there were only 60 persons receiving a million dollars or more per annum, the year 1927 showed 283 in that category. The wealth of America is colossal, and the taxation is small by comparison with the burden we have to carry in Britain.

Brothers of Manasseh who are fortunately placed: might I ask you to remember us of Ephraim out of your abundance? We must stand together, you know.

* * *

General W. H. Fasken, C.B., is rendering our Cause excellent service by his splendid addresses in Gloucestershire, of which the local Press give good reports. The General is a redoubtable champion of B.-I., and we are greatly indebted to him for his convincing and thorough-going way of presenting his facts.

* * *

The Rev. Guy Waddington, M.A., gave a lantern lecture at the Central Hall, Liverpool, on December 13th, on "Palestine and the Near East" to a very interested audience. The slides exhibited by the lecturer were from his own photographs taken while in Palestine.

* * *

Two lectures were given in the Bath Assembly Rooms on December 19th. That in the afternoon was by Dr. E. Paget Thurstan, a local friend of the Movement, who has become totally blind. His lecture, "The Influence of the Wives in Race Development," was on original lines and aroused great interest. In the evening our old friend, Mr. Henry D. Houghton, created a profound impression by his lecture, "The New World, the New Men, the New Age."

* * *

SOME ENGAGEMENTS FOR NEXT WEEK.

BOGNOR, Osborne's Restaurant, Monday, 7th, at 3 and 8. Mr. J. J. Morey.

BRIDLINGTON, Prince's Cafe, Prince St., Thursday, 10th, at 7.30. Bible Study.

COSHAM, Baptist Church, Havant Road, Wednesday, 9th, at 7.30. Mr. J. J. Morey.

CROYDON, Y.W.C.A., Horniman Hall, West Croydon, Friday, 11th, at 3 and 8. Miss Hamilton Hunter.

DARLINGTON, Mechanics' Hall, Wednesday, 9th, at 7.30. Rev. T. H. Whitehouse.

DURHAM, Windsor Cafe, Market Place, Thursday, 10th, at 7.30. Rev. T. H. Whitehouse.

EASTBOURNE, Saffrons Rooms, Thursday, 10th, at 3 and 8. Mr. J. J. Morey.

GLASGOW, Burgh Hall, Hillhead, Tuesday, 8th, at 8. Mr. Andrew B. Buchanan.

GUILDFORD, Stoke Institute, Friday, 11th, at 3. Mr. J. J. Morey.

HULL, Church Institute, Albion St., Tuesday, 8th, at 7.30. Mr. W. Clark.

LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 8th, at 7.45. Mr. Thos. H. Plant.

LIVERPOOL, Common Hall, Hackins Hey, Thursday, 10th, at 7.45. Mr. W. H. Hesketh, J.P.

MIDDLESBROUGH, Trinity Presbyterian Hall, Corporation Road, Tuesday, 8th, at 7.30. Rev. T. H. Whitehouse.

NOTTINGHAM, Friar Lane Schools, Thursday, 10th, at 7.30. Open Night. Papers by Members.

PORTSMOUTH, Edinburgh Road Church, Tuesday, 8th, at 3 and 7.30. Mr. J. J. Morey.

SOUTHPORT, St. John Hall, Wright St., Friday, 11th, at 7.30. Mr. W. H. Hesketh, J.P.

THORNABY-ON-TEES, Temperance Hall, George St., Friday, 11th, at 7.30. Rev. T. H. Whitehouse.

WALSALL, Temperance Hall, The Square, Wednesday, 9th, at 7.30. Rev. J. W. Adams, M.A.

WATFORD, Study Circle, 20, St. Albans Rd., Friday, 11th, at 7.45.

WEST HARTLEPOOL, Co-operative Hall, Whitly St., Monday, 7th, at 7.30. Rev. T. H. Whitehouse.

WIGAN, Miners' Hall, Millgate, Wednesday, 9th, at 7.30. Mr. H. D. Houghton.

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1929

A NEW YEAR BEGINS—ANOTHER CHANCE TO MAKE A FRESH START AND TO PROFIT BY THE MISTAKES OF 1928.

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JAN 22 29?

"Ye are My Witnesses" Isaiah 43·10

THE NATIONAL MESSAGE AND BANNER

FOR THE BRITISH & ALL ANGLO-SAXON PEOPLES

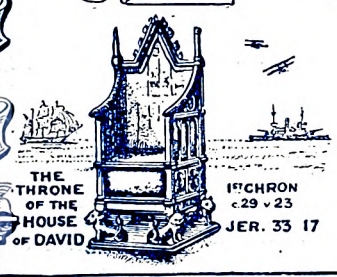
"THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE"
WITH WHICH ARE INCORPORATED

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

"HIS (ISRAEL'S) SEED SHALL BE IN MANY WATERS" NUMB 24·7

Gt BRITAIN & IRELAND
CANADA
AUSTRALIA
SOUTH AFRICA
NEW ZEALAND
NEWFOUNDLAND

UNITED STATES OF AMERICA
INDIA
CROWN COLONIES
PROTECTORATES
DEPENDENCIES
MANDATORY TERRITORIES







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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DUTY AND PLEASURE

VERY often these are not in agreement, but when Love unites the two they agree wonderfully well. So that instead of Duty and Pleasure we now have Duty—Love—Pleasure. Love is the cement which binds two not always congruous elements into a unity which, like some chemical combination, produces, when united, something else. Apart, each element has its uses and each its proper place in the scheme of things.

If you have read thus far, you will be wondering what we are driving at. Well, it is this. We think that we can show you how to produce out of the three elements we have mentioned a force which, if acted upon by every reader, will effect a great transformation.

We will place the cement first of the ingredients—To your "Love" for the Cause of British-Israel Truth add your "Duty" to your neighbour who knows little or nothing of British-Israel blessings, and it will be your "Pleasure" and theirs if you send us a subscription for THE NATIONAL MESSAGE AND BANNER for 1929 to be sent to your friend or neighbour. The combination of—

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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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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 SEVENTH MILESTONE.

By HERBERT GARRISON.

THE interests of the British-Israel Movement on the literary side were promoted in years gone by through the medium of a few successive journals and magazines of somewhat limited means and circulation, and by a considerable number of books and pamphlets, some of them excellent.

THE NATIONAL MESSAGE made its bow in the first week of January, 1922, and thus opened a new era. Seven annual volumes have now been completed, containing in all 365 weekly issues, totalling 7,280 double-column pages.

Certain persons with experience of journal publication predicted a life of not more than six months for our venture.

Well, we are still running, and we enter our eighth year with a tenfold increase of circulation, and an ever-rising barometer, or subscription-list-indicator.

We wonder how many journals to-day can record such a rise within seven years. We doubt if any religious journal has even approached it.

To appraise adequately such a remarkable rise, it is absolutely necessary to remember the specialist character of our journal.

To make a success of a general popular religious journal is one thing; to achieve success with a specialist journal such as ours is quite another thing.

In reviewing the past we would state our indebtedness to the more than two hundred contributors, and remark upon the varied character and sustained interest of their articles. We feel sure that both these contributors and our readers will gratefuliy acknowledge their debt of gratitude to the Editor-in-Chief—the Rev. Pascoe Goard—for his very valuable, illuminating and indeed unique articles. When the paper was started he promised the writer that he would be responsible for eight weekly issues. Starting our eighth year, we find him still carrying on and going strong. Altogether he has contributed over 400 articles, and it is not too much to say that these have provided a reconstructed theology which has captivated the minds and hearts of large numbers of clerical, ministerial and lay preachers, professors and teachers, who are using the same as the basis for their preaching and teaching.

We gladly pay tribute also to the valuable work of the Associate Editor, our veteran, the Rev. Commander Roberts, who for some years edited "The Covenant People," the monthly magazine which was incorporated with THE NATIONAL MESSAGE in 1922.

For the information of new readers, it should be mentioned that for a period we had to compete with a privately-owned journal—*The Banner of Israel*—which, however, was purchased by us and incorporated with THE NATIONAL MESSAGE in 1923.

Our readers now number scores of thousands, and they are found in dozens of countries on each of the continents, and on hundreds of islands in all zones.

This journal may be found not only in thousands of homes, but in public libraries, hospitals, church porches, doctors' and dentists' waiting rooms, hotel lounges, mansions of the nobility,

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private reading rooms of members of both Houses of Parliament, homes of the nation's pensioners, railway carriages, steamship saloons, lumber camps and settlers' homes of Canada and the United States, bush huts of Australia and Tasmania, shearers' sheds of New Zealand, miners' camps of Africa, planters' bungalows and tents of Ceylon and Malaya, British communities of Jerusalem and Constantinople, etc., etc., barrack rooms of the Homeland, of India and Mesopotamia, Malta, Gibraltar and the outposts of the Empire, cabins, messrooms and lower decks of the Navy, captains' and men's quarters in the merchant service in all waters ; in fact, wherever the English language is spoken.

We have hundreds of letters from the four quarters of the globe bearing voluntary testimony to the good being done, and expressing the deepest gratitude for the comfort, the joy, the enlightenment and uplift received through reading the articles in our journal from time to time. A few extracts from such letters are published occasionally. In addition to these, there are the verbal expressions of our many callers at Headquarters, and they, too, come from the four quarters of the earth.

Apart from the regular weekly issues, there have been three "Special Number" issues totalling 600,000 copies, and these have gone well over the Anglo-Saxon world. As they are passed on from one to another again and again, they must have been read by millions of people.

The Covenant Publishing Company was formed in January, 1922, through a number of devoted British-Israel supporters taking shares without any guarantee of dividends, and for the most part without any thought of such. The enthusiasm at the two meetings in the Central Hall, Westminster, when the first two thousand pounds' worth of shares were subscribed for will never be forgotten by those who were present. The balance required was subscribed within a few weeks. The achievements of the Company in the short period of seven years has astonished men of business and won the admiration of the Auditors—a firm of world-wide repute.

Many new books have been published, and out-of-print works have been reprinted.

The sales and packing departments at 6, Buckingham Gate have been kept very busy. Packages go out daily in great numbers to many parts of the world. Purchasers in the Book Room come from India, the Dominions, Bible Lands and continental centres. Nearly ELEVEN MILLION books, pamphlets, etc., have been sent out.

Of the long list of books and booklets in the catalogue of the Covenant Publishing Company, sixteen have been written by the Rev. Pascoe Goard.

A point to be especially emphasized is this : Our British-Israel literature is not ephemeral. It never dies. It goes on and on doing its work, carrying its life-giving message continually to ever widening circles.

Those who provided the money, and those who have written the books and articles, the Board of Directors who manage the Company and control the output, and all those who have prayed for the Divine blessing or helped in any way, can feel real satisfaction in having contributed to a wonderful success, in enabling uncounted millions to obtain light on the Bible, prophecy, history, and God's Divine plan for our race and for all the world through Jesus Christ Our Lord and King—more soul-satisfying, more intelligent and comprehensive, and more God-honouring than that provided by any other organization in existence, bearing in mind that it stands upon Holy Writ and proclaims the Gospel of the Kingdom of God on earth as well as the Gospel of personal salvation.

The question has been asked by a few : "Why introduce a commercial element into such a Movement as ours by the institution of a Publishing Company?" Our answer is : "While business methods are of necessity employed, the Movement has been in no sense commercialized." The reason for starting the Covenant Publishing Company was as follows :

It was necessary to express British-Israel Truth in writing, and to send it broadcast to the world. To do this through the ordinary publishing houses would mean that for every issue of every book new money would have to be found to pay the publishing house for producing it, and the machinery of the publishing house would have to be used for distributing it to the public, the process of doing which would eat up the full price of the book save a nominal royalty not usually collected.

Such a process would limit the output of our literature to the sums annually collected for paying for its publication and its distribution.

It was seen by the Executive that this process would never bring to us very much success, therefore we organized our own Publishing concern.

In order to do this we required an initial investment of money and a permanent producing and distributing organization. The money was generously provided and not at all on a large scale. The organization consisting of authors, publishers and distributors was formed in the Covenant Publishing Company. We have produced a new literature; we have created a market for that literature which is now world-wide, and for that literature we have charged, not the usual booksellers' rates, but very much less than the usual price. These prices have been made to cover, first, the printing and binding; second, the replacing on our shelves the stock depleted by sale ; and, third, the cost of distribution with a very small margin of profit set aside to increase our stock.

The result of all this is that, with the money raised in 1922, we have produced a stock of literature and a distributing organization ; and, assuming that we have turned over the stock three times each year, we have made the one investment up to date multiply the books and pamphlets 18 times, and at the present moment the full value of the invested money is still to be found in stock-in-trade on our shelves, which will go on reproducing itself indefinitely. The result is that instead of paying for a few thousand books and pamphlets that original investment has made possible the publishing of millions of books and pamphlets at no further cost to the organization.

We think this a matter for which most heartily to give thanks to God.

Having formed the Publishing Company and produced the literature, it was necessary that we should make it known to our people. Rival publishing houses would not help us to do this. Religious journals not in sympathy with our Truth would not give us access to their advertising columns except at exorbitant figures ; it was therefore necessary that we should have our own journal, which should express our own views uncensored by any

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private agency and which should make known to our people our publications.

Therefore THE NATIONAL MESSAGE was established, and later the *Banner of Israel* was purchased, so that now we have access to our own people through our own journal, none being in a position to call our literature or actions in question or to commercially "make us afraid."

Our staff of contributors is a voluntary one ; our Board of Directors never ask for a penny of remuneration for their services. Our staff at Headquarters is voluntary to a considerable extent. All are giving of their best to produce the literature and to send it out when ordered, and we look to our readers to secure orders for our journal and for our books, and to become a great world-wide agency for the dissemination of the magnificent volume of literature we are in a position to offer, and which cannot elsewhere be secured.

Will you constitute yourself an active worker in this great association for the distribution of British-Israel Christian literature to the ends of the earth ?

THE CO-RELATED BOOKS OF THE BIBLE.

BY THE REV. W. PASCOE GOARD, F.R.G.S.

WE intend next week to commence a series of articles which will later appear as a booklet, entitled : "The Documents of Daniel." Before doing so it will be wise to take a rapid survey of the relationship of Daniel to the other books of the Bible.

The Book of Daniel was not intended to stand alone. There are indications in it that it is a sequel to what has gone before ; that it is related to contemporary literature and has a distinct relationship to the future.

To read the book alone, dissociated from the other books of the Bible, would be like setting up a tall flagstaff without supports, to be blown down by the first wind of criticism.

When we read it in relation to preceding books of the Bible, contemporary prophetic works and future history, it is so supported from each direction that no wind of criticism can blow it down. If we take, for instance, Daniel's prayer contained in the ninth chapter we find that the book is directly related to the Mosaic writings, and that the experience Israel and Judah were passing through was directly under the national covenant made with Israel at Sinai as recorded in full in the Pentateuch, and particularly, for instance, in the 26th chapter of Leviticus and 5—7th chapters of Deuteronomy.

If we take again his consideration of the duration of the captivity of Judah, we find that he first studied the books existing on the subject, presumably among them the prophecies of Jeremiah, to determine the period set for the captivity of Judah, namely, seventy weeks.

If we take all the productive element in his writings we find they depended upon ancient mediæval and modern history to show their relationship to the succeeding ages in the world of men and things.

Inasmuch as Daniel is thus related to preceding (contemporary) and future literature, it will be well for us to tabulate that literature and so determine Daniel's place in it.

If we glance at the table of contents in the Bible we find as follows :—

First, the book of beginnings, for that is what the name Genesis means. The first eleven chapters form a synopsis of necessary information, without which all that follows in the Bible would be very largely meaningless, as modern critics, who have eliminated the first eleven chapters from purposeful, meaningful literature, have found to their cost, as a result of their assigning these chapters to the realm of myth, fable and folklore.

The first purpose of these eleven chapters is the revealing of God as the Creator of all the material universe ; the Maker of the solar system ; the Architect of the earth ; the Author of life upon it ; the Creator of man ; the Author of the Adamic race ; the Giver of law to that race ; the Planter of the garden eastward in Eden ; and the Establisher of the first family circle therein.

Thus from the universal to the particular, God marches in majestic progress, and every detail, from the universal to the most minute, is the direct product of His heart, mind and hand.

This is well set forth in the first four words of the great synopsis : "In the beginning God . . ." and is carried on in ceaseless iteration : "And God said . . ." with the expected result : "and . . . became."

So the Personality of God is present in every detail as the basic cause thereof.

So it has been quaintly said : "It takes God and man to grow a crop of potatoes."

The next purpose is to show the foundation of every one of the natural sciences : astronomy, oceanography, geology, botany, biology, zoology, geography, anthropology, etc. Without question the origin of the material which forms the field of enquiry for each of these sciences is indicated here.

The establishment of social order ; of the Divine Law ;—in modern days called the Common Law ;—which should obtain in that society, and of its administration under Divine jurisprudence, are indicated here.

The birth of moral consciousness ; the first act of conscious transgression of Divine Law ; the consciousness of guilt ; consequent impending death ; the indication of a Redeemer is set forth, not as a statement of doctrine but as a narrative of experience in language which has not elsewhere been equalled for brevity of expression and clearness and fullness of meaning.

The personality of the tempter is made manifest by his brief appearances and dialogue, and his continued existence and activity is indicated by the sentence pronounced upon him.

The beginning of human history, with the mending of the genealogical chain which was broken by the death of Abel and the defection of Cain is given to us in chapter v. and the amended chain reads : "From God, Adam, Seth—Noah, Shem —Abraham." In the barest outline the antediluvian period is indicated with all essential details to the carrying forward of the covenant or appointed seed to Abraham over the waters of the Flood, so that this document of the Bible in universal history and Adamic history is sufficiently complete to make all the succeeding narrative of the Bible logical in its sequence.

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Upon the pages of it it shows itself to be historic, scientific, doctrinal and dependable in the highest degree.

In the light of what has gone before, the call of Abraham, the dedication of his family to the establishment and making universal of the Kingdom of God in the earth, is beautifully simple, natural and inevitable as the far-off focus-point from which start all the lines of succeeding world activity, truly written secular history, and Biblical Scriptures.

The following chapters of Genesis, from chapter xii to the end, show the establishment of the Abrahamic family which thereafter in the Bible constitutes

THE HOUSEHOLD OF GOD IN THE EARTH.

Carry this thought onward through the Old and the New Testaments, for the tenor of the Scriptures give the exhortation so clearly enunciated by Isaiah as follows :

> " Look unto the rock whence ye were hewn ; the hole of the pit whence ye were digged. Look unto Abraham your father and Sarah that bare you."

Follow the thought through to the New Testament, where it is declared : " If ye are in Christ then are ye Abraham's seed, and heirs according to the promise." With El Shaddai, Abraham and Sarah as the head of the household of God on earth into which by birth or adoption all must come, we have the establishment of the family in Genesis from the 12th chapter to the end.

Exodus gives to us the exodus of the family out of Egypt and its organization into the Kingdom of God on earth. See the 19th and 20th chapters of Exodus.

This is the beginning of the national phase, and the organization of the kingdom which forms the second great thought and purpose of God taught by Christ and His disciples and apostles, and by all the prophets in the Old and New Testaments. It is a kingdom which shall become as universal as the household.

The Church is busy establishing the household through the agency of faith ; the State is busy extending the kingdom, and with it the administration of the Divine Law. It is God's purpose, and the expectation of Our Lord, that both the household and the kingdom shall become universal in the earth ; the household embracing all men, and the kingdom all nations.

Leviticus gives to us the organization of the worship in the nation.

Leviticus gives to us the ordination of the family of Aaron for the conduct of the worship of the nation.

Leviticus gives to us the dedication of the Levitical priesthood to carry out the clerical functions of the State.

Numbers gives to us the organization of the departments in the State.

Deuteronomy gives to us the digest of the Constitutional Law for the nation, and through the nation for the world.

There follow the historic books, all dealing with the household and the nation so established.

The administration of the Divine Law forms the most important issue in the life of the individual, for upon it depends his state in life for time and for eternity.

This takes in all the great theme which in our day is usually called " The Gospel."

The administration of the Divine Law forms the supreme issue in the life of the nation, for upon it has depended in the past, and still depends, the status of the nation in the earth among the nations.

There came a time in history when the sanctions of the national covenant as recorded in the Pentateuch were adjudged to go into effect on disobedient Israel and disobedient Judah.

This brings us to the date, approximately, 750 B.C.

Isaiah now gave specific warnings to Judah, the House of David, Israel, and the other nations, of impending judgment.

Over a century later, prophesying at Jerusalem, Jeremiah wrote his prophecies of immediate impending disaster and future administrative punitive experiences for the House of David, Israel and Judah, stretching over the full period of seven prophetic times.

Contemporaneously with him Ezekiel carried forward the story of Israel's punishment and ultimate restoration, prophesying among the captives of Israel on the banks of the River Chebar.

And now comes in the place of the interesting Book of Daniel, for, as the power of Israel and Judah were broken and they were removed from the high place of influence and power they had occupied in the earth, God was about to set up a second organization to keep order among the nations of the earth, other than Israel, during the time of Israel's humiliation and punishment.

The origin and succession of the Continental Empires and the ultimate restoration of Israel is the theme of the prophet Daniel.

In the light of all that has gone before, the Book of Daniel is sequent and logical, and gives explanation of Continental history—ancient and modern—as no other extant literature does. It commands the respect, and compels conviction of its pre-written historicity for every man who sees it in its proper setting.

To the study of this book, which contains the documents of Daniel, we shall now turn our attention.

" I WILL YET FOR THIS BE ENQUIRED OF BY THE HOUSE OF ISRAEL."

(Ezek. xxxvi, 37.)

BY THE REV. WALTER T. MEDHURST.

THUS saith the Triune Jehovah, placing Himself in this passive attitude awaiting the activities of the House of Israel in seeking after Him, and enquiring of Him. But there is an activity of desire in the heart of the Elohim (Trinity) of Israel, that this seeking of Him should not be delayed : " Then I will increase them." Listen as " the Jehovah thy Elohim, which brought thee out of the Land of Egypt," agonizes as if in pain when beholding our distresses He mourns, " Oh, that My people had hearkened unto Me, and Israel had walked in My ways ! I should soon have subdued their enemies " (Ps. lxxxi, 10-14). Israel must pray ; and so the King of Israel has given us a form of prayer as He earnestly entreats us " after this manner therefore pray ye :

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" Our Father which art in heaven,
Hallowed be THY name,
THY kingdom come,
THY will be done in earth as in heaven.
Give US this day our daily bread,
Forgive US our debts, as we forgive our debtors,
Lead US not into temptation,
But rescue US from out of the EVIL,
For THINE is the kingdom,
And THINE the power,
And THINE the glory, for ever. Amen."

" When ye pray use not vain repetitions, as the heathen do . . . be not ye therefore like unto them." As children we sang :

" I often say my prayers, but do I ever pray? "

One wonders if our repetitions of this prayer are really with us PRAYER ; or are we like the heathen in " vain repetitions " ? To help us to follow Paul and " pray with the understanding," let us spend a few minutes in noting the construction of this prayer, which Our King asks His Israel to present before God.

There is a recognition of Genesis i, 27 : " So Elohim created man in His own image." *Tripart man made in the image of the Triune God.* God has elected to reveal Himself through His Son, and that Only-begotten Son elects so to reveal His Father through the power of the Spirit of God. " Hear, O Israel : Jehovah our Elohim is One Jehovah " (Deut. vi, 4). And so this prayer begins with the thrice repeated " Thy." The Father's Name must be Hallowed ; Christ's Kingdom must come ; and " the Spirit of God " must move upon this earth once more. (Gen. i, 2.) Thus ends this model prayer, on the same commencing note, true to Heaven's melody, and in the language of Divine rhythm. Christ's is the Kingdom ; the Spirit's is the Power ; and the Father's is the Glory.

The pivotal construction is just between these two : the apex and the foundation. *The Triune God* crowns and supports the tripart man ; who, in desire that this tripartness may become triune in uni-plurality of his activities, is solicited to pray :

" Give US our daily bread " —compare
" Forgive US our debts " — ,, } 1 John ii, 16.
" Lead US not into temptation " — ,,
But deliver US from *the* (emphatic) EVIL.

This EVIL is just that Triple Alliance of SIN, INIQUITY and TRANSGRESSION (Ps. li, 1-4) ; otherwise as 1 John ii, 16, and recognized in the World, Flesh and Devil.

Ah, it is this Triple Alliance of EVIL which is ever seeking to break down man in his tripart likeness to the Triune God, so as to prevent the disciples of the Teacher, the subjects of the King, from being ALL THERE, or in their act of prayer being uni-plural after the pattern of the Triune God. If either the world, the flesh or the devil can divorce the soul from the body, our worship being soulless is as madness before the Triune God : if either the flesh, the devil or the world succeed in depriving such act of spirit, then is death produced. Is it not the all too successful onslaught of this Triple Alliance of EVIL upon man in his tripartness, which has occasioned the Triune God of Israel to say, " Israel doth not know, My people doth not consider. . . . They provoked the Holy One of Israel to anger . . . Bring no more vain oblations . . . when ye spread forth your hands, I will hide Mine eyes from you ; yea, when ye make many prayers, I will not hear " (Isa. i). Is it not thus, that in many of Israel's gatherings, in the Divine Presence mania is evident, there being no soul, even no life, for the heart of Israel is not united, we have need to pray, " Unite my heart to fear Thy Name. I will praise Thee, O Lord my (Triune) God, with ALL my heart : and I will glorify Thy Name for evermore." (Ps. lxxxvi, 11.) It is the disjunctiveness of our tripart being we have to pray against.

Hear the prayer of Our Lord Jesus Christ, as He intercedes upon our behalf : " Holy Father, keep through Thine own Name, those Whom Thou hast given Me, that they may be one, as We are . . Keep them from the EVIL . . . that they all may be one ; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us : that the world may believe that Thou hast sent Me " (John xvii, 11, 15, 21). " KEEP THEM FROM THE EVIL." And thou when thou prayest say, " DELIVER US FROM THE EVIL." We must pray against the disruptive force of this Triple Alliance upon our Triune God-given and constituted tripart being.

Man, like God, must recognize himself as being—one in three, and three in one : he is to be the man-soul revealed through his man-body in the energies of the man-spirit : not three men, but one New man in Christ Jesus.

Therefore we have the Benediction : " May the GRACE of the Lord Jesus Christ, and the LOVE of God, and the COMMUNION of the Holy Ghost, be with you all." The Divine attributal virtues of the Triune God are to be exercised in our tripart being as we combat the Triple Alliance ; so that in our personality before God we may so far exemplify our having become partakers of the Divine Nature by these exceeding great and PRECIOUS promises, having escaped the corruption that is in the world through lust (2 Pet. i, 4). NOT, mark you, " in equality ; this is only proper to the three Persons of the Blessed Trinity," as the Puritan Thomas Adams saith, " and not communicable to any other " ; but we can become partakers of the Divine nature " by reparation of the Divine Image in us."

Now look at these three in their relatedness to our tripart being. GRACE of Our Lord Jesus Christ is seen in His humility as enforced against the pride of the Devil ; so let us " be clothed with humility." LOVE of God is to be set against the " love of the world," and the COMMUNION of the Holy Ghost must eclipse the lust of the flesh. Only in this manner can we be delivered from the EVIL. Let Christ Jesus Our Lord be to us the Bread, the Daily Bread, of Life : let God Himself be our soul's forgiveness of others : and let the Holy Spirit's Life be the leading power out of all testing, and so shall our tripartness be preserved in this oneness of a whole man in Christ Jesus. When British-Israel shall as one Ish-man in tripart unity thus enquire of the Lord, then shall the Lord deliver us from all this EVIL ; for " Thine is the kingdom, and the power, and the glory. Amen."

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The literal translation of the original Greek as given by Ferrar Fenton is :

"Our Father in the Heavens ; Your Name must be being Hallowed ;
Your Kingdom must be being restored ;
Your Will must be being done both in Heaven, and upon the earth.
Give us to-day our to-morrow's bread ;
And forgive us our faults, as we forgive those offending us ;
For You would not lead us into temptation, but deliver us from its evil."

JONAH AND THE WHALE.

(Interesting to Naturalists.)

By A. GRESHAM COPELAND.

A LARGE number of people do not credit the account of Jonah and the Whale, or Great Fish, quite unaware of the fact that they must either believe the account or doubt the words of Christ. Matt. xii, 40 : "For as Jonas was three days and three nights in the whale's belly ; so shall the Son of man be three days and three nights in the heart of the earth." It may be of interest, however, to know something of the size and nature of a whale's diet. The following are quotations from "The Cruise of the Cachalot" (Round the World after Sperm Whales), by Frank T. Bullen, F.R.G.S. After describing the chase, the fight, and the final death of a whale, he says :

"During the conflict I had not noticed what now claimed attention—several great masses of white, semi-transparent-looking substance floating about, of huge size and irregular shape. But one of these curious lumps came floating by as we lay, tugged at by several fish, and I immediately asked the mate if he could tell me what it was and where it came from. He told me that, when dying, the cachalot always ejected the contents of his stomach, which were invariably composed of such masses as we saw before us ; that he believed the stuff to be portions of big cuttle-fish, bitten off by the whale for the purpose of swallowing, but he wasn't sure. Anyhow, I could haul this piece alongside now, if I liked, and see. Secretly wondering at the indifference shown by this officer of forty years' whaling experience to such a wonderful fact as appeared to be here presented, I thanked him, and, sticking the boat-hook into the lump, drew it alongside. It was at once evident that it was a massive fragment of cuttle-fish—tentacle or arm—as thick as a stout man's body, and with six or seven sucking discs or acetabula on it. These were about as large as a saucer, and on their inner edge were thickly set with hooks or claws all round the rim, sharp as needles, and almost the shape and size of a tiger's.

"To what manner of awful monster this portion of limb belonged I could only faintly imagine ; but of course I remembered, as any sailor would, that from my earliest sea-going I had been told that the cuttle-fish was the biggest in the sea, although I never even began to think it might be true until now. I asked the mate if he had ever seen such creatures as this piece belonged to alive and kicking. He answered, languidly, 'Wall, I guess so ; but I don't take any stock in fish, 'cept for provisions or ile—en that's a fact.' It will be readily believed that I vividly recalled this conversation when, many years after, I read an account by the Prince of Monaco of his discovery of a gigantic squid, to which his naturalist gave the name of Lepidoteuthis Grimaldii ! Truly the indifference and apathy manifested by whalers generally to everything except commercial matters is wonderful—hardly to be credited. However, this was a mighty revelation to me. For the first time it was possible to understand that, contrary to the usual notion of a whale being unable to swallow a herring, here was a kind of whale that could swallow—well, a block four or five feet square apparently ; who lived upon creatures as large as himself, if one might judge of their bulk by the sample to hand ; but being unable, from only possessing teeth in one jaw, to masticate his food, was compelled to tear it in sizable pieces, bolt it whole, and leave his commissariat department to do the rest. . . ."

"He was indeed a fine catch, being at least seventy feet long. . . ."

"The lower jaw of this whale measured exactly nineteen feet in length from the opening of the mouth, or, say the last of the teeth, to the point, and carried twenty-eight teeth on each side. . . ."

"It would at first sight appear strange that, in view of the enormous traffic of steamships through the Malacca Straits, so easily 'gallied' a creature as the cachalot should care to frequent its waters ; indeed, I should certainly think that a great reduction in the numbers of whales found there must have taken place. But it must also be remembered that in modern steam navigation certain well-defined courses are laid down, which vessels follow from point to point with hardly any deviation therefrom, and that consequently little disturbance of the sea by their panting propellers takes place, except upon these marine pathways ; as, for instance, in the Red Sea, where the examination of thousands of log-books proved conclusively that, except upon straight lines drawn from point to point between Suez to Perim, the sea is practically unused to-day.

"The few Arab dhows and loitering surveying ships hardly count in this connection, of course. At any rate, we had not entered the Straits, but were cruising between Car Nicobar and Junkseylon, when we 'met up' with a full-grown cachalot, as ugly a customer as one could wish. From 9 a.m. till dusk the battle raged—for I have often noticed that unless you kill your whale pretty soon, he gets so wary, as well as fierce, that you stand a great chance of being worn down yourselves before you settle accounts with your adversary. This affair certainly looked at one time as if such would be the case with us ; but along about 5 p.m., to our great joy, we got him killed. The ejected food was in masses of enormous size, larger than any we had yet seen on the voyage, some of them being estimated to be of the size of our hatch-house, viz., 8 feet by 6 feet by 6 feet. . . ."

"A very large sperm whale was locked in deadly conflict with a cuttle-fish, or squid, almost as large as himself, whose interminable tentacles seemed to enlace the whole of his great body. The head of the whale especially seemed a perfect network of writhing arms—naturally, I suppose, for it appeared as if the whale had the tail part of the mollusc in his jaws,

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and, in a business-like methodical way, was sawing through it. By the side of the black columnar head of the whale appeared the head of the great squid, as awful an object as one could well imagine even in a fevered dream. Judging as carefully as possible, I estimated it to be at least as large as one of our pipes, which contained 350 gallons ; but it may have been, and probably was, a good deal larger. The eyes were very remarkable from their size and blackness, which, contrasted with the livid whiteness of the head, made their appearance all the more striking. They were at least a foot in diameter, and, seen under such conditions, looked decidedly eerie and hob-goblin-like. All around the combatants were numerous sharks, like jackals round a lion, ready to share the feast, and apparently assisting in the destruction of the large cephalopod. So the titanic struggle went on, in perfect silence as far as we were concerned, because, even had there been any noise, our distance from the scene of conflict would not have permitted us to hear it."

The following appeared in the *Daily Mail :*

SEA MONSTER.

LARGEST EVER CAUGHT. 15 TONS "BABY."

"A mysterious sea monster captured south of Miami, Florida, by Captain Charles H. Thompson is exercising the minds of American piscatorial experts and naturalists. The seas round Florida are famous for their huge tarpon, but this fish makes the tarpon look like a sprat.

"The strange creature, of a species altogether unknown, has after great labour been preserved and mounted by Professor J. S. Wambeth, of Washington, the American taxidermist.

"Everybody who has seen it says the most remarkable feature about the monster is that it is very much like an ordinary fish but thousands of times magnified.

WEIGHS 15 TONS.

"A special feature is a large number of varying spots on the head such as is found in many ordinary fish. It is altogether unlike a whale.

"The following are a few facts about the sea giant :—

Length, 45 ft.
Weight, 15 tons, or 33,600 lb.
Circumference, 23 ft. 9 in.
Diameter, 8 ft. 3 in.
Mouth, 38 in. wide, 43 in. deep.
Tongue, 40 in. long ; several thousand teeth.
Pectoral fin, 5 ft. long, 3 ft. wide.
Dorsal fin, 3 ft. long, 2 ft. 9 in. wide.
Hide, 3 in. thick.

"When opened the mysterious creature was found to have dined on an octopus weighing 400 lb., a black fish weighing 1,500 lb., and 500 lb. of coral.

"As a witty American journalist who viewed the monster wrote, 'It could have swallowed 40 Jonahs without the slightest pangs of indigestion.'

VOLCANIC ERUPTION THEORY.

"Scientific authorities are inclined to believe that the creature was an inhabitant of depths more than 1,500 ft. below the surface, and that it was blown up by some subterranean upheaval, possibly volcanic. Its diving fins had been injured, so that it was unable to return to its usual haunts. The thickness of its hide enabled it to stand enormous water pressure. Its eyes are very small, have no lids, and are never closed, indicating, according to authorities in natural history, that it lived at a depth where eyes were of little or no use.

"The fish is the largest ever captured, but American naturalists are not content with this, and claim that it is only a baby of its kind, and that had it lived it would have become at least twice the size."

PALESTINE: AN ADDRESS AT HEADQUARTERS.

BY DANIEL FARMER.

ALL Christian people are, or should be, deeply interested in what the prophet Zechariah speaks of as "The Holy Land." (Zec. ii, 12.) The land in which Our Lord was born, lived, taught, died and rose again, ascended into Heaven from, and to which He will return. Ezekiel says God "espied it" for His people. (Ez. xx, 6.) It is the land He watches over and careth for, "the eyes of the Lord thy God are always upon it. . . ." (Deu. xi, 12.) In this land He planted His people Israel in the days of Joshua, and though through disobedience they have been driven out and scattered, yet—on the strength of the promises He made to the patriarchs—God has told us by Jeremiah, "Yea, I will plant them in this land assuredly with My whole heart, and with My whole soul." (Jer. xxxii, 41.) It does not denote a very intelligent type of piety which shows no interest in what God has set His "whole heart upon."

II.

ITS VARIOUS NAMES.

Canaan—the low lands, land of the Canaanites (Ex. xv, 15). Palestine (Joel iii, 4.) The Glorious Land (Dan. xi, 16). The Promised Land (Nu. xiv, 40). Palestina (Ex. xv, 14). In the book of Ezekiel, chapter 36, it is spoken of as My (God's) Land, Israel's Land, Israel's Own Land, His Land, and in Scripture the term "Land of Israel" occurs some 30 times.

III.

POSITION AND AREA.

The country into which the Lord brought Abram (Gen. xii) was about the size of Wales, some 150 by 50 miles, equal to 7,500 square miles. Under Solomon's reign it was extended to 170 by 90 miles, or 15,300 square miles. After all, a very small country, but so situated that it is the gateway to the three continents of Europe, Asia and Africa—geographically, the centre of the land surface of the world—a site chosen by infinite wisdom as best suited for propaganda and influence in all the world.

God's people are often referred to as a "separated" people—when in their twelve-tribed period they were protected on the North by a great mountain range ; on the South and East by extensive deserts, and on the West by the Great Sea, and a difficult shore for approach. Thus they were not only pro-

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tected from actual foes, but also largely kept from the moral contamination of the surrounding Empires. How like our own position and experience, for it is to this "appointed place" (2 Sam. ii, 10) that God brought the principal part of this once united Kingdom of Israel.

George Eliot, in her book "Theophrastus," remarks: "There is more likeness than contrast between the way the English got our island and the Israelites obtained Canaan." True! and how like them have we been, and still are. Who knows how much the influence of Continental thought and conduct has adversely affected our land and religious outlook at this time?

The Western side of Canaan contains the lowlands—next is an elevated plateau, more or less mountainous. Then we reach the Jordan Valley—the deepest river bed in the world—some 1,300 feet—and on the East side further mountainous country.

IV.

FERTILITY.

Moses reminds Israel (Deu. viii, 7) of the goodly land into which God was about to bring them: "A good land of brooks of water, of fountains and depths that spring out of valleys and hills, a land of wheat and barley, and vines and fig trees and pomegranates, of olive oil and honey."

Experts in agriculture tell us that Palestine possesses many kinds of soil, from sand and broken limestone, to rich, red chocolate loam. In all other countries the soil has to be fertilized, here it is done by the limestone. Palestine possesses all the climates of the world—from the snows of Mount Hermon to the tropics of the Jordan Valley—the deepest gorge in the world. Years ago two brothers carried their beehives up the mountain side as the varying flowers bloomed. In one season, with 100 hives, they obtained over six tons of honey, nearly three times that of many of the great bee farms of Australia or America.

The fig tree, the first tree mentioned in the Bible, will grow anywhere; the grape matures without rain or irrigation. Wheat and barley yield a hundredfold.

The Sea of Galilee teems with fish, whilst the Dead Sea basin is rich in all kinds of minerals—sulphur, copper, marble, porphyry, phosphates, coal, oil and salt.

Experts estimate that the plain of Esdraelon, which extends from Cape Carmel to Mount Tabor beyond, could feed all Palestine.

Megiddo, an early Canaanite fortress, originally guarded the Pass from Sharon to Esdraelon—a triangular plain, some 20 miles by 14. On this Plain Saul was slain. Here Saladin defeated the Crusaders in 1186. Also the great Napoleon could get no further in 1799.

V.

CANAAN OCCUPIED.

This land, promised unconditionally to Abram and his descendants—(*Cf.* Gen. xii, 7; xiii, 15; xvii, 8; xxvi, 3; xxviii, 13)—and of which Abram "beat the bounds" upon his first entry, was in the days of Joshua occupied by the twelve tribes, viz., the united Kingdom of Jacob, but after some 500 years—owing to Israel's discontent the nation was divided by God into two sections—the Northern, consisting of ten tribes revolting to Jeroboam, and the Southern, consisting of Judah and Benjamin, remaining loyal to Rehoboam. (*Cf.* 1 Ki. xii.) This divided condition lasted for some 250 years, at the end of which the Northern Kingdom was deported to Assyria (2 Ki. xvii), and about 134 years later the Southern Kingdom was taken to Babylon (2 Ki. xxiv, xxv), returning after 70 years, as told by Ezra and Nehemiah, and remaining in Judea until the time of Our Lord, for, be it noted, that whilst the gift of the land to Abram was unconditional, the continuous occupation of it was dependent upon their loyalty to God. So that, failing in that, thus far, the land was only occupied by the ten tribes for 760 years, and by the two tribes for 1,481, viz., up to the time of their overthrow by Titus, A.D. 70. Halt—nay—all the confusion in the study of the history of Israel is caused by the failure to see the distinction between the House of Israel and the House of Judah. Hence learned divines talk about "the Jews being divided into twelve tribes"!

After the division (*Cf.* 1 Ki. xii), Samaria became the capital of Israel, Jerusalem of Judah. Jeroboam was King of Israel, Rehoboam of Judah. Hoshea was the last King of Israel, Zedekiah of Judah.

Israel had nineteen kings and no queen, of eight dynasties.

Judah had nineteen kings and one queen, all of David's dynasty. The late Professor Totten, of Yale University, said: "I cannot express my thankfulness at being taught the distinction between these two Houses."

VI.

MESOPOTAMIA.

The district to which the ten tribes were deported is spoken of as Halah and Habor (2 Ki. xvii), some 350 miles North by West of Babylon; the great Euphrates River being some 1,800 miles, and the Tigris some 1,100, in length. The modern name of this district is Irak. General Marshall, in his final despatch, said: "Our forces (including labour) were 420,000 men. We occupied 114,000 square miles, took 45,000 prisoners, and 250 guns."

Now Abraham had been promised, not only the little land of Canaan, but the possession of territory "from the river of Egypt unto the Euphrates." How significant that all this vast extent, some 600 by 500 miles, containing 300,000 square miles, forty times larger than any European Kingdom, excepting Russia, should have come under the Union Jack. Holy Scripture said "Israel was to build the old waste places" (Is. lviii, 12); and since she has driven out "the abomination that maketh desolate"—the Turk. (Dan. xii, 11.) Even as far back as 1921, she (Britain) had established 1,000 miles of railway, 3,000 of telegraph, and 1,500 post offices, whilst on the Euphrates and the Tigris a fleet of vessels is to be seen.

Sir Alfred Mond observed: "The British Government and people performed a remarkable and courageous act of far-sighted statesmanship in burdening themselves with the mandate of Palestine." Britain—unaided by any of the Allies—possessed herself not only of Canaan proper, but of the larger district of Mesopotamia, and from there to the Nile. This, God had said, should be done by Israel (Eze. xxv, 14), and if so, who are the British but Israel?

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VII.

JERUSALEM.

It is a very noticeable fact that although Palestine has been occupied by Great Powers it has never been sold. (Lev. xxv, 23.) Nor were the Israelites allowed to sell out their various tribal portions.

When we come to the City of Jerusalem, we find, also, that no Great Powers were ever enthroned in it. History tells us it has sustained more sieges and overthrows than any other city, the last when the Roman Emperor Titus razed it to the ground in A.D. 70, and Our Lord said it should be "trodden down of the Gentiles, until the times of the Gentiles were fulfilled." (Lu. xxi, 24.) It is, and has been since 1917, in the hands of the British, and instead of being "trodden down" it is rapidly being built up. Such being the case, who are the British if not Hebrews?

In 1824, a student (*Cf.* Dan. xii) remarked: "If this chapter refers to the Turk, and I fail to see to whom else it can refer, then his hold over Palestine ought to be lifted off by 1917."

The first stage of Judah's captivity, which according to Lev. xxvi, was to last "seven times," or 2,520 years, began in 606 B.C. The second in 603, and last 587.

606 B.C. to A.D. 1914 is 2,520 years.
603 B.C. to A.D. 1917 is 2,520 years.
587 B.C. to A.D. 1933 is 2,520 years.

So that we are rapidly nearing the last stage in the history of this Central City of the world. (Eze. v, 5.) Here are met the three great World-Religions—Jewish, Christian and Mohammedan.

Said Dr. Gasher: "I desire Palestine to be under the control of Great Britain." Many years ago, Benjamin Disraeli said: "England will restore the Jews." Whilst Jeremiah, 600 years before Christ, declared: "The House of Judah (the Jews) shall walk to the House of Israel, and they shall come together to the land that I have given for an inheritance unto your fathers." (Jer. iii, 18.) All this is, of course, hidden to an obscurantic and out of date so-called Higher Criticism, and almost equally misunderstood by those who spiritualize the literal promises of Holy Writ.

The Arabs had a belief that Jerusalem would one day be delivered by a prophet of God. Allenby's name in Arabic is Allah Nebi—meaning a prophet of God—and spelt backwards—ybnella—in Arabic means "Son of God."

The Turks said: "Jerusalem will not be taken until the Nile flows into Palestine." Perhaps that meant by that high improbability, never. But the Nile did flow into Palestine, through the pipes which the British engineers laid to supply the troops as they advanced. The occurrence of these two fulfilments so nonplussed the Turks that they cleared out of Jerusalem without firing a shot.

But this City has yet to see one more attack—its last—and perhaps greatest. The foe is mentioned in Ezekiel xxxviii and xxxix. The strait in which it will be placed Zechariah (xiv) describes. But it is the determination of God that in the very city in which His Son suffered, He shall also reign; and when He whose feet stood upon Mount Olivet, from which He ascended, shall again stand upon the same (Zec. xiv, 4), then Jerusalem's hour of trial ends, and her final and everlasting triumph begins.

This personal return of Our Lord, says the prophet, will be accompanied by an earthquake, which will alter the face of Palestine. The Mount of Olives will divide North and South. Jerusalem is to become a great water-way, Isaiah tells us in chapter 33. That being so the strong probability is that the earthquake will let the waters of the Mediterranean into the Dead Sea, thus forming a passage past Jerusalem, the Peninsula of Sinai being on the right-hand when entering the Red Sea.

How significant that the British Association informs us that the Eastern end of the Mediterranean is an Earthquake Zone; also that a scientific authority has given warning that the Mount of Olives is crossed by a seismic fault, making further building there to be highly dangerous.

Here, then—after the storm—shall Our Lord reign—gloriously. (Is. xxiv, 23.) To this city delegates from all lands shall go up (Is. ii, 3), from it shall go forth the law for all nations.

Its citizens all happy
Because now holy men (Is. ii, 5)
'Neath vine and fig tree sitting (Mic. iv, 4)
They tell what God hath done
This City Abr'am looked for (He. xi, 10)
True home of all that's fair (Is. xxxv, 10)
Earth's centre of attraction (Is. lx, 11)
Because "the Lord is there." (Eze. xlviii, 35.)

NEW YEAR MESSAGES.

From the REV. W. A. CHALLIS.

IT is a great privilege to send a message of greeting to the Editor and readers of THE NATIONAL MESSAGE AND BANNER for the New Year. Having only become convinced of this great Truth during the last three years, and being no longer young, the revelation, for such it is, of British-Israel Truth is a great upheaval—a turning of one's world upside down in fact. But that is a good thing, for one is in good company past and present. For did not the preachers of the Gospel of the Kingdom of God in Apostolic times earn that distinction, being greeted as "those who turned the world upside down."? So, then, the world was wrong side up, having lost its true centre; and the messengers of the Gospel turned it upside down to face the true Centre of all Creation, namely, Jesus Christ.

Eagerly those Galileans—Benjamites—went forth to the lost sheep of the House of Israel, telling them the glad tidings of the Kingdom of God given so solemnly to them and taken from the Jews. Now that the connotation of the Kingdom of God has been revealed to us, the Israel of the latter days, our Gospel of the Kingdom must turn the world upside down, for it is manifestly wrong side up to-day, being self-centred. Those of us on whom this blessed Truth has dawned become more and more aware of the Christ as the Centre of all, and that our Message faithfully delivered must lead to our being styled "eccentrics." Let us gladly accept this for, as Professor Drummond has pointed out, to be eccentric is to be outside

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of the centre of self and to be beside Christ. If Christ, our Master, was contented to be styled "beside Himself," we His servants must delight to be so termed, for, beside ourselves, we are beside Christ.

My prayer is that the number of true eccentrics and those beside themselves in this proclamation of the Kingdom of God may increase more and more in the coming year, and the world be more and more turned upside down, and we to whom has been revealed this great Truth of the Kingdom of God may fearlessly proclaim that Gospel and be called beside ourselves and find ourselves beside Christ at His Coming.

From LIEUT.-COL. H. M. MAXWELL.

A BRIGHT and happy New Year to all British-Israel friends, especially to those who have contributed so liberally towards giving us another wonderful volume of THE NATIONAL MESSAGE.

But can we truly wish each other a "bright and happy year" when the heavy clouds of material adversity, and



Photo by] **At Buckingham Palace—Anxious for news of the King** [P. W. Barnes

religious unbelief, hang so ominously over our country? When the problems of unemployment and industrial depression baffle our Statesmen, and our spiritual leaders have nothing to offer but a mutilated Bible and a Romanized Prayer Book.

Surely at such a time our hearts should be filled with gratitude to God for the British-Israel-World Federation, where the whole Bible is loved, honoured and believed; and where we can find our religious needs supplied and a cure for all our material wants pointed out.

Thus British-Israelites may truly wish each other "a bright and happy New Year," knowing that it will at least bring us one year nearer to the day when the promise of the New Covenant shall be fulfilled. "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest."

But we must do our part. The Bible rings with promises of blessings to Israel, and through Israel to all the families of the earth, but in it God also says, "I will yet be enquired of by the House of Israel to do it for them." Also, "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear."

Surely, then, if we really believe God, the cure for all our troubles is plain, and at hand. Let us all pray that our nation, led by our King and rulers, may speedily be brought to unite in a day of national repentance and prayer, and then all our troubles will cease.

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

I AGAIN gladly take the opportunity to wish the Editors and the exceedingly efficient staff of the British-Israel-World Federation my hearty greetings for the New Year. The past year has been one of continued progress, not only in the Homeland, but throughout the whole of our glorious Empire. Surely we can say: "Hitherto the Lord hath helped us."

I quite recently came across a parcel of pamphlets, reports and balance-sheets relating to the formation and early years' working of the first Anglo-Israel Association. It vividly recalled the past and deeply interested me. I think it may also prove of interest to the present members of the B.-I.-W.F., and with your permission I will shortly refer to it.

It is now well over fifty years since I first made a careful study of the subject. My attention was drawn thereto by reading several pamphlets issued by the late Edward Hine, many thousands of which were circulated. There is no date printed on them, but I think it was about the year 1869. Then in 1874 Mr. E. W. Bird, J.P., of Clifton, Bristol, began to write under the pen name of "Philo Israel." He was a retired Indian Judge, and extremely well informed. He wrote many pamphlets on British-Israel and the Great Pyramid, and travelled largely, lecturing and holding discussions in different parts of the country.

Subsequently he became the Editor of the BANNER OF ISRAEL, and in that capacity did yeoman service for the Cause. The BANNER OF ISRAEL and the COVENANT PEOPLE were afterwards incorporated with our splendid NATIONAL MESSAGE AND BANNER.

The Anglo-Israel Association was formed in London just fifty years ago, 1879. The first annual meeting was held in the old Exeter Hall, now converted into the Strand Palace Hotel. The first President was the Rt. Hon. Viscount Folkestone, who occupied that position for several years. Vice-Presidents were appointed, amongst them being Mr. W. H. Peters, J.P., of Exeter. He gave a donation of £300 in order to start the Association. At the next annual meeting it was reported that during the year nine affiliated local Associations had been formed in England, including Exeter,

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with Mr. W. H. Peters as President, and the present writer Secretary.

In the report for 1883 appears the name of our dear and valued helper, the Rev. L. G. A. Roberts, Commander R.N. He was present at the annual meeting, so that he has kept the British-Israel flag flying for the past forty-five years or more. Long may he live in glorious Devon, where he now resides.

The early days of the Movement were very strenuous. The chief opposition, strange to say, came from the clergy. Pamphlets and letters followed each other in quick succession. The two chief blunders these writers fell into were :—

1. They could not, or would not, distinguish between the Kingdoms of Israel and of Judah.
2. They claimed that the grand national blessings promised to Israel were intended for the Church alone.

Over and over again these blunders were demolished, but in a short time they were in existence again.

It would require a far more able pen than mine to show the extraordinary progress and the present position of the Movement under the fostering care of the Rev. W. Pascoe Goard, and the able and experienced guidance of our Secretary-General, Mr. Herbert Garrison, F.R.G.S. It will suffice for me to say that in every part of our wonderful Empire the B.-I.-W.F. is represented, and the believers now can be counted by the million.

Ere long our enemies will be brought by the course of events to acknowledge that we are verily and in truth "A NATION AND A COMPANY OF NATIONS" and "THE SEED THAT THE LORD HAS BLESSED."

From the REV. H. B. SIMEON, M.A.

MOST heartily do I congratulate the British-Israel-World Federation upon the marvellous progress made during the last year, and on THE NATIONAL MESSAGE AND BANNER, to the arrival of which towards the end of every week I look forward with eagerness. Interest in it never flags; every article produces some new gem from our great inheritance, the Bible. A strong light on it is being thrown by the scholars who write the articles, especially upon the Old Testament, which is unfortunately too often neglected by the clergy as being of merely an antiquarian interest.

Yet it is, in fact, of the deepest possible concern to the British Empire and America when the true key is applied to the lock; and that key is British-Israel knowledge. Innumerable passages, in the Psalms and Prophetical Books especially, some of which we value for their exceeding beauty, though we may never have understood their meaning, and others which may have been simply ignored as being incomprehensible, appear in an entirely new light when we read them under British-Israel rays. We see then how mistaken have been the ideas in which many of us have been brought up, namely, that they refer to a Church, whereas in fact they refer to a nation, or rather a company of nations; and we realize that we have been trying to force "a left boot on a right foot." It simply will not fit. I sincerely hope that in the coming year great efforts will be made to induce the clergy especially to study British-Israel ideas, and read the Bible in that light. It may be a difficult matter to do this. They will not readily leave the views in which they have been trained, the result being that they condemn British-Israel unheard simply because they are prejudiced against it, though they are quite content to accept as correct Proverbs xviii, 13: "He that answereth a matter before he heareth it, it is folly and shame unto him."

My message therefore is: "Go on and teach the Bible as it is written," and open your columns to explain any difficulties that may be sent in; and do everything that is possible to dispel the clouds of ignorance and prejudice which darken the path to the true understanding of the Bible, which is common to all, High, or Low, or Broad, or Modernist. In these days people will not thank their clergy for exhortatory sermons, or sermons which may sound eloquent but are nothing but froth. What they do want, and will most eagerly listen to, are explanatory sermons on the Bible.

From the REV. JOSEPH GAY, South Wales Commissioner.

A HAPPY and Prosperous New Year is my sincere wish for you and THE NATIONAL MESSAGE. You have passed through a strenuous and important year—the year 1928. The witness of your paper has been, in my judgment, well maintained.

The Commissioners can always refer our people to it with the utmost confidence. It would be asking too much, in fact the impossible, of any journal that it should always carry the assent of all its readers upon every topic dealt with; but I think I can say without fear of contradiction that in a surprising degree THE NATIONAL MESSAGE carries its readers along with it.

May thy bow, dear Mr. Editor, ever abide in strength.

From LIEUT.-COL. H. S. TYNDALL.

ALTHOUGH we are living in troublous times, and the world appears to be full of insoluble problems whichever way we look, to the right-minded man there is much to be thankful for in the spreading of the Gospel throughout the world. The "Gospel of the Kingdom" is, to-day, literally being "preached in all the world for a witness unto all nations." In this connection one of the most striking facts is the growing demand for THE NATIONAL MESSAGE AND BANNER, and the growth and expansion of our Federation, an organization which has its solid foundations built upon the infallibility of the Bible, and which guides us to a right interpretation of prophecy. May all, especially those in positions of authority, learn to look more and more to the Bible for the solution of all the problems with which we are faced to-day.

From CANON E. SIDNEY SAVAGE.

THE greatest and noblest Empire that Providence has permitted to exist on the face of the habitable globe—the British Empire—is still growing, still developing, still moving and working towards a great destiny. Let us put our shoulder to the wheel and push.

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PYRAMID PROPHECY AND THE NEW YEAR.

From D. DAVIDSON, ESQ., M.C., etc.

I FEEL that something more than the ordinary New Year Message is necessary from myself. The present occasion demands a reiteration of certain basic facts and principles, bearing upon the Great Pyramid's prophecy. These basic facts and principles, and the significance of their statement, are clear to many thoughtful people, who are now content, like myself, to await the ultimate verdict of current history concerning the matter. In my case, however, I have a certain personal responsibility that imposes upon me a definite course of action. In spite of publicly-expressed doubts and ridicule I must keep constantly before the public the fact that the existing state of stagnation in the basic industries in this country reached a definite epoch of crisis at the resumption of trade on 29th May, after the 1928 Whitsuntide holiday. The date marks a definite point of economic crisis in our basic industries that are dependent upon the principle of mass-production, precisely as my interpretation of the Great Pyramid's prophecy, published in 1924, stated would be the case. Unfortunately, many enthusiastic theorists attached their own interpretations to the date in question, and formed their own expectations. The present Government knows the serious turn that took place at that time, as will be realized when comparison is made between the provisions of the Budget, introduced on 26th April, 1928, and the astonishing supplementary provisions that have since had to be introduced. I will deal at length with this matter later. My intention now is not so much to convince people as to keep them from forgetting the elementary facts upon which their ultimate conviction must centre. In my own mind, I am more thoroughly convinced at the present moment concerning the truth of the Great Pyramid's Message than I ever have been on any previous occasion. My conviction rests upon the fact that I see my own interpretation of the Pyramid's dated symbolism fulfilled in detail from week to week since 29th May, 1928.

I am, however, no pessimist, nor is the Pyramid's Message a pessimistic one. The Pyramid's Message, confirming as it does the Message of the Bible, is a reliable guide from stagnation and chaos to true national stability and vitality and is a Message of Hope. Those alone are the false prophets who say that stability and prosperity can be regained by this or that political expedient or by any material means whatsoever. We have come to the parting of the ways as a nation and we must choose. The choice before us is as to whether to accept Christ as our national Guide and Mentor and attain the Kingdom on earth He offers us, or refuse Him and continue in stagnation and chaos. We have lost the spiritual vitality upon which our national prosperity depends and upon which it was built. The offer before us is an offer of spiritual vitality of immeasurably greater power than we as a nation have ever known. The Pyramid's Message assures us that we as a nation must accept this offer and that *we will accept*. Its warning, however, is that we must continue in an ever-increasing state of Tribulation until we are compelled to accept.

This is not to say that we must not work as men doing the work of men in our material world ; nor that we have to refrain from assisting such schemes of political and community expediency as are devised from time to time to lighten the intolerable burden of those upon whom the effects of the current Tribulation fall most heavily. It is part of the national movement towards Christ that we must bear our share in all such efforts to lighten the burden of our afflicted brethren. The Pyramid's warning, however, emphasizes that national regeneration and reconstruction will not be attained by material means, but only by the surge of the national spirit towards Christ.

The entire theme of the Great Pyramid's Revelation, from its beginning to its end, relates to Jesus Christ, to the Power of Jesus Christ, and to the emphatic teaching that nothing is good or permanent but that which is built in His Power. This explains why Isaiah states that the Great Pyramid was to witness unto the Lord of Hosts in the latter days.

It has been my privilege to discover, and to prove by demonstration to others that the Passage system of the Great Pyramid represents a great clock or time-chart of Divine prophecy—enshrined in the structure some 5,000 years ago ; and that this time-chart defines time, accurately by the methods of modern science for defining time, over a period of 6 000 years from 4000 B.C. This convincingly demonstrates that the Great Pyramid's Revelation was to be read in the light of the progressive knowledge of the present day, thus revealing "the latter days" of Biblical prophecy as lying within time now current. For even fifty years ago, science had not sufficiently advanced to read accurately the scientific elements of the Pyramid's Revelation. The accurate knowledge of modern times now enables us to see that the Great Pyramid's definition of precise time is established by eight independent series of astronomical demonstrations.

Amongst the outstanding dates defined we find those of the (*a*) Exodus, (*b*) Nativity, (*c*) Crucifixion, and (*d*) Great Britain's entry into the Great War. The accompanying structural features symbolize the nature of the events prophetically attached to the respective dates. Thus, for example, the dimensions of the Grand Gallery, which symbolizes the Christian Dispensation, are of expansive proportions, being wide, high and spacious. These indications, together with the ascending plane of direction, symbolize steady and generous progress in spiritual uplift and ideals.

At the commencement of the symbolism of Tribulation, however, at the point beginning 4th-5th August, 1914, the symbolism of spiritual uplift ceases, and the plane of direction lies in the horizontal. Here the symbolism of freedom vanishes, giving place to a symbolism clearly signifying stooping progress under narrow and burdensome conditions within the confines of the low, narrow limestone passage that leads to the narrow and comparatively low Antechamber. The height of this limestone passage is reduced to less than one-eighth the height of the Grand Gallery, and its width is only half that of the Grand Gallery. The passage itself defines the (*e*) dates and duration of the Great War period as 4th-5th August, 1914, to 10th-11th November, 1918.

At the latter date, height is enlarged, in the Antechamber, to less than two-fifths the Grand Gallery height, *without the narrowness of width for freedom of progress being altered.* Thus, although the burden of the Great War is symbolized as having been lightened, narrowness is retained to symbolize restriction

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to expansion and the continuance of troublesome conditions onwards to 29th May, 1928. At the point signifying the latter date, the second low passage is entered. This is constructed in granite. Now there is no structural granite in the Great Pyramid, except at the granite plug sealing the first Ascending Passage, until we enter the Antechamber. Here we are introduced to accumulations of structural granite in the following order :—

(1) The Granite ceiling of the Antechamber.
(2) The Granite floor of the Antechamber.
(3) The Granite leaf of the Antechamber.
(4) The Granite of West Wainscot of the Antechamber.
(5) The Granite of East Wainscot of the Antechamber.
(6) The Second Low (Granite) Passage.
(7) The Superimposed Granite of the King's Chamber North Wall.

In the case of the granite plug, this, by the dates and symbolism, applies to the period of Israel's Divine tuition during the early period of oppressions following Joshua's conquest of Canaan. In the case of the Antechamber, the gradual progressive introduction to a complete granite environment is, in light of the granite plug relationship, significant of the gradual overspreading of depression that has taken place in our basic industries since the war—the accentuation of which, since Whitsuntide, 1928, has caused our Government to undertake temporarily remedial measures that were not foreseen when the Budget was introduced on 26th April, 1928. As Sir Arthur Steel-Maitland (Minister of Labour) stated in the House of Commons on 9th November, 1928, the country is now presented with a problem "equal in intensity and difficulty to any of the great economical changes that had confronted this country in the history of the last 500 years."

In my May, 1928, series of articles in *The Morning Post* I directed attention to the economic nature of the crisis the Great Pyramid's prophecy indicated as beginning on 29th May, 1928, an indication which in "The Great Pyramid : Its Divine Message," published in July, 1924, I had interpreted as relating to a revolution in British industry reaching its crisis on the date thus specified. In *The Morning Post* articles mentioned I pointed out that the crisis indicated was one of "Governmental responsibility" to be borne by "the present British Parliament,"—"a responsibility that can be borne equably only by all its members shouldering the burden without party bias, without personal ambition, unselfishly."

Need I say more, beyond the fact that the Pyramid's prophecy indicates we have just entered the Tribulation that is at present, in the words quoted, already "equal in intensity and difficulty to any. . . that had confronted the country during the last 500 years"? Clearly the Message of the Pyramid is yet to be more widely and more accurately known than hitherto. Its Message is addressed to all, for all to believe. At least its warnings may be taken as guidance in watching the "signs of the times." For it is God's own witness to mankind in these days, and confirms to us that salvation is through Our Lord Jesus Christ and through Him only. May the truth of this Message, as it progressively forces itself on suffering humanity —particularly within the British Empire—fall upon fruitful soil, and be the means of helping many to grace and salvation.

From the Rev. H. A. JAMES.

SINCERE greetings to the staff of THE MESSAGE, and its many readers all over the world.

The British-Israel-World Federation is one of the greatest and most progressive Movements of the day, and one of the most essential.

The assaults upon the "Word of God," its inspiration and historical veracity, are becoming more and more concentrated. The German-Jew destructors of the Bible are finding not only sympathizers, but co-operators, within the folds of the Churches. It is necessary to preserve intact the Book which is the authority for all we believe in, and hope for. If the Old Testament is faulty and unreliable, then Our Blessed Lord Himself is untrustworthy, which is an incredible and impossible supposition.

"Attack is the best means of defence." That is the policy of the British-Israel-World Federation. It is not content with building bulwarks around its own position, but it fights the enemy on its own ground, and shows the weakness and the fallibility of the position taken up by the higher critic, the modernist, and others who would destroy critically the trustworthiness of the "Word of God."

Success to the Federation and all concerned, and may it prosper more and more, is the sincere wish and earnest prayer of the writer.

From MR. J. A. FORD.

AS the year of grace 1929 dawns upon us, whole-hearted members of the B.-I.-W.F. in the North send respectful and very cordial greetings to our leaders at Buckingham Gate. The burdens of those charged with leadership of such a Cause as ours in such a time as this, with its innumerable cults and sects, must be heavy indeed. We would assure them in Tennyson's phrase that our prayers "rise like a fountain for them night and day." We honour and love them for the splendid service they render to the Federation, and for the quality of the lead they give to its membership. What we owe to the distinguished Editor of our paper for his unique Bible expositions and his deep spiritual insight is beyond telling. We give them our unstinted confidence and would cheerily exhort them to be of good courage. They have a mighty message for our people and its bold and speedy proclamation is imperative.

We are not insensible to the signs of the times as they present themselves to us from all points of the compass. We have a serene confidence that Buckingham Gate will help us to a sane and sound interpretation of them all. The recent remarkable Conference on Mount Olivet, for instance, points to the way out for missionary problems on the up-to-date lines of British statesmanship—every race and nation, guided by the Holy Spirit, working out its own version of the great dual Gospel, so that the Christ of England's mountains green is absolutely one with the "Christ of the Indian Road."

We would like to send a special word of love and good cheer to the Secretary-General and his able staff. We pray for them a speedy accession in numbers and the increasing power of the Spirit in their labours.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE usual weekly meetings at Headquarters will be resumed (D.V.) next week. On Wednesday afternoon, 16th January, at 3 o'clock, Miss B. Maud Beck will speak. On Thursday evening, at 7.30, our Commissioner, the Rev. T. Sparshott Johnson, M.A., will give an address.

* * *

A booklet by a retired clergyman attacking British-Israel was issued some time ago, with a "Foreword" purporting to be contributed by the Bishop of a diocese not a hundred miles from London. The Secretary-General wrote to the Bishop asking him to be good enough to say on what he based an extraordinary and utterly unwarrantable statement made in the "Foreword."

Imagine our astonishment on learning from the Bishop that he was not the author of the statement; that in fact only the first ten lines of the co-called "Foreword" were his, the rest being actually the author's preface.

The whole occupies just one page, and there is nothing to distinguish between what was written by the Bishop and what was written by the author. The impression distinctly conveyed is that the whole page is the Bishop's.

What are we to think of such conduct as this?

* * *

Mount Pleasant may be described as London's great Postal Clearing House. At normal times 6,000 men are employed there in handling 18,000,000 letters and 400,000 parcels per week. For the Christmas period—about six weeks—1,500 additional men are required to deal with a 40 per cent. increase of letters, and about one million parcels per week, notwithstanding the many ingenious and effective labour- and time-saving devices installed.

* * *

The dramatic rescue and safe and rapid conveyance of twenty women and children from the British Legation at Kabul to Peshawar—160 miles in an hour and a half—is a notable instance of the value of aircraft in a work of mercy in a grave emergency. The aeroplane used was a Vickers' "Victoria," which had been designed as a troop carrier and was capable of carrying 25 men with their equipment, including machine guns. It was brought from Irak for its novel and noble mission.

* * *

A lively correspondence on British-Israel is going on in the columns of the *Middlesex Chronicle*, pro and con. A certain minister is repeating the old threadbare arguments that have been answered again and again, and showing that he is in the theological rut which closes the mind to the wider vision. Our British-Israel champions, the Rev. Sparshott Johnson, Mr. A. J. Chapman, Mr. C. A. Theobald, and others, are effectively answering the Rev. gentleman.

* * *

Our Commissioners and the Revs. Gilbert Davies, Kenneth Dodds, Mrs. Bloxam, Miss Hamilton Hunter, Dr. Paget Thurston, Messrs. W. H. Hesketh, J.P., H. D. Houghton, Daniel Farmer, John H. Tench, G. R. Gair, Wm. Whitton, and others, have given addresses in various centres during the past few days.

* * *

Our South Wales Commissioner, the Rev. Joseph Gay, A.T.S., paid a flying visit to the Midland and Yorkshire areas during the weeks from December 10th to 21st inclusive. He lectured consecutive evenings at Hanley, Coventry, Birmingham, Nottingham and Derby in the Midland area, and Harrogate, Bingley, Ilkley, Halifax and Bradford in the Yorkshire area.

Though the audiences, due doubtless to the near approach of Christmas, were not so large as usual, they were fairly so, and in every way showed that spirit of serious earnestness which always characterizes our Movement. Mr. Gay also preached at the Baptist Church, Bingley, on Sunday evening, December 16th, at the kind invitation of the pastor and deacons, who are certainly interested in our Truth. In many of these places Mr. Gay delivered the message he gave at our last Congress in October, viz.: "The Place of Jesus in British-Israel Teaching," with general appreciation; but the lecture which gripped the most was given under the title, "The Bible, is it true?" in which Mr. Gay makes a closely-reasoned attack upon the Modernist position. He divides his subject into three parts: "Is the Bible true scientifically? Is the Bible true canonically? Is the Bible true historically and prophetically?" With logical precision Mr. Gay marshals his facts so as to carry strong conviction to the minds of his hearers.

He speaks in the highest terms of the excellent work of his fellow Commissioners, the Revs. T. H. Whitehouse and Guy Waddington, M.A.

Mr. Gay will be returning to South Wales after January 9th, where hard and strenuous work awaits him. His address will then be 251, Cowbridge Road, Cardiff, South Wales.

* * *

The Rev. Canon Sidney Savage is to lead a party to Egypt and Palestine in April next, in connection with Sir Henry Lunn, Ltd. Mr. J. J. Morey will (D.V.) be a member of the party.

* * *

Toronto has been fortunate in having the opportunity of hearing Mr. Fanton Fansher. On December 12th he addressed a crowded meeting at the Toronto East Branch, St. John's (Norway) Parish Hall, taking as his subject, "The Final War." Those who heard him evidently wanted to hear him again, because on the following evening, when he spoke on "Circumstantial Evidence" at the Central Branch, 56, Wellesley Street, the hall was packed. Mr. Fansher, who comes from Aylmer, Ontario, is not only a finished speaker, but is also a student of many years' standing of British-Israel Truth.

* * *

ERRATA.—Issue December 29th, page 830, paragraph (2) *Spiritual*, Gal. xi, 11-21, should read Gal. vi, 11-18. Last line, last paragraph, Questions and Answers, Eph. xi, 19-22, should read Eph. vi, 19-22.

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Vancouver, B.C., is growing fast. It has fine streets and noble buildings, and very attractive residential areas. The total population has reached nearly 300,000. The city has a great advantage in its splendid harbour—one of the finest on the North American continent, having a total area of nearly fifty square miles, with many bays and inlets. It is Canada's great western outlet to the Pacific Ocean, and the terminus of the Canadian transcontinental railway system, and it has connections and large business with various railways of the United States. Very extensive harbour improvements have recently been carried out, grain elevators erected, new jetties constructed, etc. A special feature is the new Ballantyne Pier, of enormous length, height and width, with huge sheds for goods, railway tracks, vehicular traffic ways, electrically-worked cranes, transporters, elevators, escalators, capstans, and all modern devices for handling cargoes to and from the great liners which lie alongside the pier. The construction of this pier was a colossal undertaking. Visitors to the Port naturally count it one of the particular things to be seen.

* * *

Through the energy and persevering efforts of a few enthusiasts a new Branch—the Wandsworth Branch—has been formed. President, Mrs. Brigden ; Vice-President, Mr. H. J. Hellings ; Treasurer, Mrs. Keene ; Secretary, Mrs. A. E. Hellings. We hope all in the district who are interested in the Gospel of the Kingdom will rally to the support of the local Branch, that it may become a powerful centre for the spread of the Good News throughout this heavily-populated area.

* * *

Harrogate Branch, on December 17th, enjoyed a most inspiring lecture given by Rev. Joseph Gay, the audience showing their appreciation at the close by the enthusiastic applause. Dr. Rutherford was in the chair.

* * *

On December 21st the Rev. Joseph Gay gave an address at the Friends' Meeting House, Bradford, his subject being "The Place of Jesus in British-Israel Teaching." Mr. Gay also touched on his experiences in South Wales. The chairman was Rev. R. G. F. Waddington, M.A.

* * *

The weekly Elocution Classes, held at Headquarters, will reopen on Tuesday, 29th, at 7.45. Those interested please help to build up a strong class. The time is very enjoyable and instructive, and well spent. The next monthly Speakers' Class will be held on February 6th, at 8.

* * *

The Muswell Hill Branch is transferring to Highgate, owing to having been turned out of the hall which they had been using. A weekly prayer meeting has now been instituted, and a new hall most wonderfully provided in answer to prayer. Miss Hamilton Hunter has very kindly consented to give a series of lectures as a start. The hall is situated at 223, Archway Road, Highgate (entrance in Cholmeley Park), quite near "The Winchester." The Secretary will be very glad to have the support of members and friends living in that vicinity, and names of those likely to be interested, in order that a strong and zealous Branch may be established for a real and definite work in the district. Enquiries made through the Secretary-General at Headquarters will be duly forwarded.

* * *

We would remind our members and friends that the Reading and Rest Room on the first floor at Headquarters is open daily in the afternoon, from 3 to 6 o'clock (Saturday and Sunday excepted). Visitors are cordially invited. Teas are served from 4 to 5.30. It is hoped that an increasing number who are interested in our teaching will take advantage of this opportunity to read our literature in these fine, comfortable surroundings.

* * *

To the late W. T. Stead, of whom he held a high opinion and with whom he discussed many questions when they met, Cecil Rhodes said, during a visit to England : "I have come to the conclusion that the English-speaking race, whether British, American, Australian, or South African, is the type of race which does now, and is likely to continue to do in the future, the most practical and effective work to establish justice, to promote liberty, and to ensure peace over the widest possible area of this planet. Therefore, if God cares anything about what I do, as He is manifestly fashioning the English-speaking race as the chosen instrument by which He will bring in a state of society based on Justice, Liberty and Peace, He must obviously wish me to do what I can to give as much scope and power to the race as possible."

* * *

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 195, Lavender Hill, Tuesday, 15th, at 8. Mr. Bradbury.
BELFAST, Clarence Place Hall, Monday, 14th, at 8. Mr. T. J. T. McKeown.
BINGLEY, Victoria Hall, Tuesday, 15th, at 7.30. Mr. John Leech, M.A.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 14th, at 7.45. Rev. T. H. Whitehouse.
BRADFORD, Friends' Meeting House, Monday, 14th, at 7.30. Mr. John Leech, M.A.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 17th, at 7.30. Bible Study.
BRIGHTON, Athenæum, Friday, 18th, at 3 and 8. M.. J. J. Morey.
CHATHAM, Navy House, Thursday, 17th, at 7.30. Mr. J. J. Morey.
COVENTRY, Women's Unionist Club, Broadgate, Tuesday, 15th, at 7.45. Rev. T. H. Whitehouse.
DERBY, Cavendish Cafe, Cornmarket, Friday, 18th, at 7.30. Rev. T. H. Whitehouse.
DUNCHURCH, Mrs. Powell's Residence, Thursday, 17th, at 3. Rev. T. H. Whitehouse.
EARLSFIELD, 120, Earlsfield Road, Wednesday, 16th, at 2.45. Mr. J. J. Morey.
FOLKESTONE, Town Hall, Monday, 14th, at 3 and 8. Mr. J. J. Morey.
HARROGATE, Imperial Cafe, Parliament Street, Monday, 14th, at 8. Mr. John Leech, M.A.
HERNE BAY, Wesleyan Schoolroom, High Street, Monday, 14th, at 3. And at 8, in the Parochial Institute, Underdown Road, Rev. T. Sparshott Johnson, M.A.
HULL, Church Institute, Albion Street, Tuesday, 15th, at 7.30. Prayer Meeting.
ILKLEY, Grove School, Wednesday, 16th, at 8. Mr. John Leech, M.A.
PORTSMOUTH, Edinburgh Road Congregational Church, Tuesday, 15th, at 3 and 7.30. Mrs. M. Bloxam.
RUGBY, Hobley's Cafe, Thursday, 17th, at 7.30. Rev. T. H. Whitehouse.
STRATFORD, St. Mark's Church, Windmill Lane (close to Maryland Point Station), Monday, 14th, at 8. Mr. T. W. Hubbard.
SUTTON, Adult School, Tuesday, 15th, at 3 and 8. Mr. J. J. Morey.

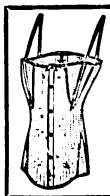
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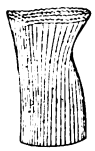
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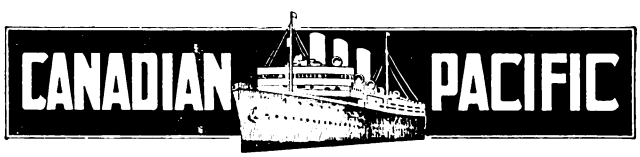
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"Ye are My Witnesses" Isaiah 43·10

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"HIS (ISRAEL'S) SEED SHALL BE IN MANY WATERS" NUMB. 24·7

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

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

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EDITORIAL.

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

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

THE DOCUMENTS OF DANIEL.

AN OUTLINE BY THE REV. W. PASCOE GOARD, F.R.G.S.

FOREWORD.

THE following brochure on the Book of Daniel is written with a very distinct and limited purpose.

It is not our purpose to go into the general details of the prophecies of Daniel, nor to critically examine *the specific datings* to be found in the Book of Daniel further than is necessary to illustrate the things which we desire to place before the reader. *Three things we desire to touch:*

Firstly, to separate the various documents each from the other as they are presented in the Book.

Secondly, to show how they make connection with the course of world history.

Thirdly, to show the relationship of each contribution to the main course of the prophecies of the Book; which prophecies stretch over a period of SEVEN prophetic times—or 2,520 years, and to do this briefly as a specific contribution.

Because the date-system is so accessible to the general reader, and because it illustrates the separation of each document from the others by the lapse of time, we have used the Ushur Chronology. This chronology will be found in the marginal readings of many issues of the sacred Scriptures. We neither accept nor deny the exactness of the datings of the chronology used.

Many have gone into the details of the prophecies and many more will doubtless do so. Our purpose is to show *the order of the prophecies* so clearly that it will be easy for the student of the Word to follow up the study of Daniel. By separating the various documents and taking note of their outlines and purpose, this object should be accomplished.

It will be noted that the Book of Daniel speaks of things which were happening *in the writer's day*, and of things which should take place at various periods *during the seven prophetic times*, much of which has had fulfilment; but in all this there remains an atmosphere of expectancy as to further fulfilment. There also remain great culminating prophecies of events beyond, and logically succeeding to the transactions of the seven prophetic times.

Daniel's specific account of the details of pre-written history breaks off *at the end of the first half of the seven times*, and only *the outline of the second period* is carried on. We have a suggestion to offer in regard to this.

There was a wonderful challenge given at Pentecost, which has held good ever since, and still holds good. It is as follows: "Ye men of Israel . . ." Thus the appeal is addressed by the Apostle Peter. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And He shall send Jesus Christ, which before was preached unto you: *Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.*"

Had Israel heard and repented individually and nationally at that time, or at any succeeding time, there can be no doubt

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but that this challenge would have been made good. God on His side was prepared for that event.

In that case it would be essential that there should not be found in this, nor in any other Book, prophecies which could not have been fulfilled by a rapid progress such as would have immediately preceded the Coming of Our Lord.

At the time the Pentecost challenge was given

EVERY PHASE OF THE BABYLON IMAGE WAS THEN IN FULFILMENT.

Babylon, Medo-Persia, Greece, had then been; and all the Daniel prophecies concerning them had received fulfilment. Rome was then in the ascendant. Cæsar Augustus was on the throne when Our Lord was born. This was the last of the four parts of the image, the last of the four beasts.

Therefore the detailed prophecies of Daniel halted there. *In the foreknowledge* of God the time for Our Lord's return, and the establishment of His reign, has not come. *In the purpose* of God everything was ready; only Israel's continued sin and rebellion have prevented the Coming of Our Lord. Thus Israel, not God, is shown to be responsible for the delay in Our Lord's return.

When it became manifest that Israel would not repent, and that the Coming of Our Lord would be delayed to the end of the seven times of punishment previously pronounced upon Israel and Judah, *a second issue of prophetic revelation was given in the Book of Revelation, which takes up the story in detail where Daniel lays it down.* As Daniel furnishes in detail the history, pre-written, of the first "time, times and dividing of a time," so the Book of Revelation furnishes the second "time, times and half a time" of history which should lead up to the end of the seven times. After the end of the seven times, by the terms of the New Covenant, *from which the condition of Israel's obedience is removed*, the way for the return of Our Lord would be clear. The "Old" Covenant, which continued for the seven times, was contingent upon Israel's obedience—the "New" Covenant rests solely upon the Divine sovereignty; expressed in the terms, "They shall" and "I will."

When, therefore, we fail to find the details of the last half of the seven times in the Book of Daniel, we may look for and find them fully set forth in the Book of Revelation.

What Daniel sealed, Our Lord unsealed, as we read in the fourth chapter of Revelation. What Daniel left untold, Our Lord set forth in "The Revelation of Jesus Christ which God gave unto Him," i.e., in the Book of Revelation, as the seals of the Book were opened by Him.

Perhaps if the challenge of the Pentecost sermons had been taken up, and Israel had repented, the Book of the Revelation would not have been necessary. Instead of it we might have been privileged to read the history of the reign on earth of Our Lord as so much accomplished fact.

So let us read the Book of Daniel, and when we have mastered the contents of that, let us take up the Book of Revelation and continue the study. We shall find *the great outlines* of the full seven times, and *the details of the first half* of them, in Daniel. We shall find the outline of the full seven times in the opening of the seven seals; *the details of the second half* in the sounding of the seven trumpets in the Book of Revelation.

Perhaps we take it too much for granted that such matters as the scope of Biblical history; the scope of Biblical prophecy; and the scope of the "seven times" of prophecy, now translated so largely into history, are well known to the average reader. The Holy Scriptures, after once or twice presenting such things, assume the knowledge thereof by the reader. Unless this should be the case, each of the Biblical writers who used, for instance, the seven times of prophecy as the basis of his presentation, would have been under the necessity of restating the whole of the facts concerning the "seven times." This would have made the sacred Scriptures much more voluminous and much less usable for the purposes for which they have been Divinely prepared. Daniel uses the "seven times" of the Old Covenant with Israel, as stated in Leviticus xxvi, as a matter well known by the readers of the documents he provided. So do other writers of the sacred Scriptures. We have assumed a knowledge of the same on the part of the reader. But lest there be those who have not studied the matter, we briefly outline it here.

The history of the chosen race begins with the call of Abraham, recorded in the twelfth chapter of Genesis. For our purpose, we confine ourselves to that history.

It proceeds to the birth of the seed "Isaac" and his descendants, the "Saxon" race.

It notes the dedication of the race in Isaac, who was at that time "Thine only Isaac," as God called him in addressing Abraham.

It takes up the delivery of the race from Egypt, and the organization of the race into God's Kingdom on earth. "Ye shall be unto Me a kingdom . . ."

It follows the kingdom history in Palestine down to the time of its division into two.

It follows the history of the two kingdoms, still in Palestine, down to the time of the beginning of the "seven times" of punishment upon Israel, when she was carried away into that captivity from which she has never returned.

Historically the House of Israel was dropped out of the Bible historical records.

History, however, continues to follow the House of Judah, resident still in South Palestine, until the time of the going into effect of the "seven times" of punishment upon her. Then she was also carried away captive from Palestine by Nebuchadnezzar. From that captivity, *as a nation*, the House of Judah never returned.

From that time the movement of *the House of Judah is also dropped from the narrative of Bible history.*

There returned from the captivity some fifty thousand or less of the people of Judah. These set up, under Divine guidance, THE NATION OF THE JEWS. The history of the beginning of that nation, and of its continuance, until the destruction of the nation in A.D. 70, is contained in the Bible.

After the destruction of the nation, *it also ceases to be a part of the historic theme of the Bible.*

Thus the history of the chosen race runs like a river with full current, bank high, until *Israel* drops out into captivity.

Thereafter it continues to run with a stream reduced to

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two-twelfths of its former strength. That is to say, the current of history now carries forward only two of the twelve tribes, Judah and Benjamin, constituting jointly the *House of Judah*. Then these also go into captivity, and the history ceases for a time altogether, while all the tribes are in captivity.

The history began again with Ezra and Nehemiah, but carried on with still less strength, having now in its vision only that remnant of the two tribes which returned from the captivity, which formed the nation of the Jews.

At the destruction of Jerusalem and the scattering of the nation of the Jews in A.D. 70, the stream dried up altogether, and there has been no addition to the Biblical history of the chosen race since that time.

But as the Biblical history dried up in its course, the prophecies of the Bible took up the story more and more fully; pre-writing the course which the secular history of the nations of the chosen race should follow during the period in which they should be filling out the measure of their seven times of punishment.

This stream of prophetic Scripture becomes more and more full and strong as its prevision approaches the end of the seven times' period. For with the end of the seven times' period, *Israel of the twelve tribes should be fully reunited and restored, and Our Lord Himself should come, and should take to Himself the Throne of His father David, and should "reign over the House of Jacob for ever."*

Connected with the history of the chosen seed are historic fragments of other races and nations which have impinged upon and affected the nations of the chosen race. In Daniel the Babylonian succession of Empire takes the leading place.

Thus the period of Bible history, *supplemented by prophecy*, sweeps on from the call of Abraham to the Coming of the Christ to reign, covering a period of approximately four thousand years.

THE SCOPE OF THE "SEVEN YEARS" OF PROPHECY.

In order to understand the meaning of this period it will be necessary to read the document which contains the "Old" Covenant made with Israel at Sinai. It will be found in the twenty-sixth chapter of Leviticus. Here Israel is promised perpetual blessing if she will obey; but, seven times of punishment, quadrupled in force, if she disobey. For six centuries, or thereabouts, Israel avoided the seven times of punishment, and carried on under the "blessings" of the "Old" Covenant.

Then having boldly put away the Divine Altar and worship, and afterwards, having put away the Divine Law, and set up instead thereof the "Statutes of Omri," which action constituted a revolution against the Kingship and administration of Jehovah, Israel was placed under the punishment clauses of the Covenant, and was carried away into captivity.

Judah saw, but did not heed. She followed Israel in the matter of putting away the Divine Law, and substituting therefor the "Statutes of Omri"; and, while she kept the form of the Divine worship, she utterly corrupted it (see Ezekiel viii), therefore she was also placed under the punishment clauses, and entered upon seven times of punishment. The return of the remnant to Jerusalem and the setting-up of the seventy weeks' nation did not reverse this sentence of the seven times upon Judah.

The periods when the four sets of seven times went into effect against Israel and Judah are as follows:

Against Israel, two sentences: beginning 740 B.C. and 721 B.C., respectively. These are the dates of the movements into captivity.

Against Judah, two sentences; beginning 603 B.C. and 587 B.C., the two movements into captivity.

The length of time signified by seven times is 2,520 years, or seven times three hundred and sixty.

BABYLON'S SEVEN TIMES OF OPPORTUNITY.

Now when Israel and Judah were appointed to seven times of punishment, Babylon and the succeeding Empires were given *seven times of opportunity*. They were appointed to act for God in keeping order among the nations during the time that Israel was under punishment.

Prophetically the Babylon succession is covered during the seven times, and the end of the Empire succession at the end of that period is most clearly foreshown.

Taking the dates to indicate a very definite period, but not specific days and years necessarily as far as our understanding of them is concerned, we now know that we have come approximately to the end of the seven times of prophecy. There is no end to history of course, so it would be foolish to say that we have come to the end of history. But we know to what point we have reached in the progress of history. *History is about to finally catch up with prophecy;* and the period through which the world has been passing with so much pain and sorrow is coming speedily to an end. It will not be a sudden end. For as the former period of blessing ended by a process, as we have seen, so is the period of punishment ending by a process which answers to the former in chronological steps, point by point.

Now the Book of Daniel relates itself to the great sweep of that history which began with the call of Abraham. It prewrites the period of that history contained in the "seven times" of prophecy. It will not be hard for the student to make or select a chronological table, and to relate to it the various documents of Daniel, and the events therein portrayed. The predictions have been so fully fulfilled that there can now be no question in the informed mind of the fact that Daniel in his prophecies does indeed deal with very concrete facts, most of which have in due course appeared on the pages of the world's history. So very far has this been the case that we are justified in assuming that all the remaining facts so indicated will appear in due time.

BIBLICAL HISTORY IS OFTEN ALSO PROPHECY.

Another point which might be set forth is this. It seems to be the habit of the Bible to relate facts of history, and of biography, in a very simple and straightforward manner. Such facts, as presented, may be fully depended upon as historical.

The student who has become familiar with the spirit and habit of the Bible will first suspect, and then become assured, that the Bible uses such facts, and the history of them so stated, as signs and symbols of larger and later fulfilments. Thus the history of facts in the past becomes prophecy of facts to be revealed, and of their manner of appearing in later history.

For instance. In the personal experience of Nebuchad-

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nezzar it is told, as a veritable bit of biography, that Nebuchadnezzar rebelled in spirit against the God of Heaven, saying, "Is not this great Babylon *which I have builded*"; thus placing himself in the seat of God. As a result he was punished "seven times." His reason was dethroned, and he had his place with the beasts in the grass of the field. But after seven times his reason returned, and he was restored to the kingdom.

This is told as being biographical history. And yet the wording of it shows that it had a greater scope than the lifetime of Nebuchadnezzar. In the personal experience of Nebuchadnezzar there was a prophecy concerning the future of his dynasty. That should be cut down, but not destroyed, as a family. At the end of the period of "brass" and "iron" it should arise again, and attain the kingdom. We have elsewhere asked the question, "Did that dynasty arise again in the House of Hohenzollern?" From the father of Frederick the Great to Wilhelm the House of Hohenzollern wrote widely on the page of modern history.

This may suffice to show that, when we read in Daniel prophecies which had a very specific and undoubted fulfilment in the earlier ages of the succession of Empires, we should not assume too quickly that the prophecy is thereby exhausted. We should rather look closely at passing events, as well as scan closely the already written pages of history, to see whether events so prophesied, and now already historic, are not in themselves adumbrations of greater movements to follow in the same succession of happenings.

The spirit of the Book of Daniel will arouse in the careful reader the feeling that this is indeed the case. We may be sure of our facts as far as they have appeared in history; we may be sure of the events prophesied wherever the language is specific and refers to known peoples, persons, or things; and we may also expect further unfoldings of *all that God saw* when He inspired holy men of God to write and speak as they were moved by the Holy Ghost.

The foregoing is illustrated in the ecclesiastical realm. The system of sacrificial worship had an immediate importance in regard to national and individual approach to God. Striking offerings on particular occasions, and daily offerings, are presented as *concrete facts of history*. But the matter did not end there, neither in significance, importance, nor fact. The system of offerings, and the actual offerings, were *prophetic and typical of Christ, and of His great sacrifice.*

As was the case in *ecclesiastical* things, we may assume, may even perhaps know, that *such was also the case in national things*, and so look upon history not only as history but as also prophecy for the then future.

It is not likely that *Babylonian* history foreshadows *Israel's* future. Babylon's past may adumbrate Babylon's future, and Israel's past may foreshadow Israel's future. We must not cross our lines of sequence in history and prophecy.

The manner of such foreshadowing may be by history repeating itself, perhaps on a larger scale, and it may be by historical contrasts. For instance, Israel went by stages into captivity and punishment. Israel is emerging by similar stages from her experience of punishment. Babylon waxed more and more powerful by stages; and now Babylon has fallen by stages, and is approaching total destruction.

NEW YEAR MESSAGES.

From MR. JOHN H. TENCH, President of the B.-I.-W.F. Branches of Darlington and Durham.

THE need of the British at the present time is to know their origin. So the prophet Isaiah, writing to the people dwelling in the Isles of the Sea, north-west of Palestine, at the ends of the earth, to Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend, says: "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. 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. My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and on Mine arm shall they trust."

From MAJOR E. D. PICKARD CAMBRIDGE, J.P., Vice-President, B.-I.-W.F.

THE B.-I.-W.F. has continued its course throughout the year in an ever-increasing volume of efficiency and progress. The addresses given at the Annual Congress have been, if possible, of a higher standard than ever before.

The Secretary-General, whose activities are so remarkable, has continued to guide the Federation with a sure and certain hand, and we must again express to the Rev. Pascoe Goard our deep gratitude for his many able and helpful studies of the Holy Bible.

The Covenant Publishing Co. have given to us during the year many excellent contributions from well-informed and devout authors.

The parable of the wise and foolish virgins may well occupy some of our daily thoughts. The vision of Our Lord's Second Advent to take up His Kingdom on earth fills us with awe and with thoughts of the inexpressible beauty of His Presence.

From the REV. T. H. GOING.

I WOULD like to thank the contributors of many helpful articles in the past year. No teaching can compare with the B.-I. teaching in its power to make the Bible a fresh Book to us all. May I urge all our members to pray that God will in this coming year light up His Word for us more and more. That by His blessing we have stamped on all the work of the Federation the hall-mark of truth, and that in our words His sheep may hear His Voice.

From MRS. A. MACDONALD, Vice-President, B.-I.-W.F.

GREETINGS to all my fellow-readers of THE NATIONAL MESSAGE AND BANNER. What a refresher it is, week by week, in the dark days through which we are passing.

The text impressed on my mind as the message to me for the coming year is from Eph. v, 14: "Awake thou that sleepest, and arise from (among) the dead, and Christ shall give thee

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light (shine upon thee)." As the previous verses show, it is written to Christians. It is a glorious but serious thing to be a Christian. It is God Who calls us to awake and "walk circumspectly, redeeming the time, because the days are evil." We, who are British-Israel believers and God's witnesses, and who believe in the near Coming of Our Lord, need all the more to see that we are awake and among the wise virgins with oil in our lamps that we be not taken unawares.

As God's witnesses we are among the dead, who are living heedlessly, caring for none of these things. How responsible we are as to our witness and behaviour among them. It is an empowering call to arise and come out and be separate, and show that we are alive unto God. How gracious God is! He will help us to arise. Christ will shine upon us and fill us with joy and peace, and make us a blessing to others. We have the promise in Rom. viii, 11: "He that raised up Christ from the dead shall also quicken your *mortal* bodies." We have the Spirit within us, quickening our whole nature, vivifying us, perfecting us, so "that as Sons of God we can cry, Abba Father." "The Spirit itself beareth witness that we are the children of God."

From the REV. W. TURPITT, B.A., B.D.

To meet the New Year gladly we must have a lofty conception of human life. Moses' words to Hobab in Numbers x, 29, give us this lofty conception of life. Life is a journey with a plan and purpose in it, and not a mere wandering with no goal in view. "We are journeying (said Moses) unto the place of which the Lord said: I will give it you." It was a literal place that Moses spake of here, and it is inadequate interpretation to forget this. The place referred to was, of course, the literal land of Canaan.

Life is a journey—the scenes of which shift and change from day to day, more so from year to year, and still more so from generation to generation. "Your fathers, where are they? and the prophets, do they live for ever?"

British-Israel teaching in a special way stands for the conception of God's guidance in human affairs. It aims at combating the materialistic view of life which gives us an orphan world. While the materialist might say: "We are wandering," we say: "We are journeying." We are not a host of wandering Jews. Life to us is a journey arranged according to a Divine plan.

> "There is a Divinity that shapes our ends,
> Rough-hew them as we will."

And because of the good hand of God upon us, we know that we Anglo-Saxon-Celtic peoples have more abundant reasons than other peoples for believing this. "He hath not so dealt with any nation" as with us.

This truth of our being Divinely led as a nation should deepen our sense of responsibility, arouse us to a moral heroism, intensify our faith and sanctify our lives. And the best is yet to be.

Theodore Monod said he would like the epitaph upon his tombstone to be: "Here endeth the first lesson."

"Thou wilt guide me with Thy counsel and afterwards receive me to glory."

From GENERAL SIR ARTHUR PHAYRE, G.C.B., President, Oxford Branch.

To all British-Israelites. Let us commend the British-Israel Cause to others by leading good Christian lives, and doing all we can to win others for Christ.

From the REV. WM. C. BATTISCOMBE.

MY hearty congratulations to the Editor of THE NATIONAL MESSAGE, and to all who are so ably supporting him with their excellent articles, as well as to all so actively engaged in distributing and continually increasing the circulation of our weekly journal. The sound Scriptural teaching which it contains is always something to look forward to every week. One of the many good proofs of the Scriptural soundness of the Truth proclaimed in the British-Israel teaching is the wonderful way in which it opens the eyes and understanding of so many who had hitherto been agnostics, atheists and other doubters in the absolute truth and integrity of the Holy Scriptures, as well as of those who had formerly misunderstood their real meaning and significance. May the good work go forward with still greater vigour; and may our leaders be still more abundantly blessed in their labour of love. Another beneficent result is the good feeling and brotherly fellowship it promotes between all sections of Christian believers. May the circulation of THE NATIONAL MESSAGE be, this New Year, greatly increased.

From ANDREW B. BUCHANAN, ESQ.

". . . . . NEVERTHELESS when the Son of man cometh, shall He find faith on the earth?" How applicable these words to the days in which we are living. The simple faith of our forefathers in the revealed knowledge of God's Word and in worship seems now to be at a very low ebb. And what is it all heading to? Is it not the apostasy, the falling away? The teaching of Higher Criticism, Modernism, New Thought has done its work only too well, and this is evident in the youth of our country to-day. In their critical aspect of Scripture and its apparent unbelief there has followed the mad rush after pleasure and amusement, with its inevitable result—unrest. The eyes of the world to-day see the great field of industrial unrest, all unmindful of the greater field of *spiritual unrest* and lack of faith. Yet thoughtful men are taking stock. ". . . . . It was most necessary that in Scotland they should look after their own people and they had a great advantage in that Church, when a minister preached the ancient faith.

"They all knew how that faith had been assailed. Even dignitaries of the Church said there were things in the Old Testament they need not believe, although archæologists were finding a surprisingly large amount of evidence of the truth of the Bible.

"The people nowadays wanted to know more about the right Bible and not other people's versions of it. That was where Christianity had its strength." (The Earl of Cassillis at the Highlanders' Institute, Glasgow, 6-12-28. From *The Bulletin*.)

THE NATIONAL MESSAGE AND BANNER is accomplishing its mission in sending forth to the nation its trumpet-calls for:

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A RETURN TO ISRAEL'S GOD; A RETURN TO GOD'S WORD AS REVEALED BY SCRIPTURE; A RETURN TO GOD'S WORSHIP and A RETURN TO FAITH.

Let these clarion-calls of RETURN resound with renewed fervour through its pages for 1929, and the peals penetrate to the ends of the earth.

To Editors, contributors and readers, best wishes for a bright and happy New Year, filled to the brim with service and FAITH.

From the REV. J. H. SATCHELL, B.A.

IN wishing Divine blessing throughout the coming year upon the British-Israel Federation in general, and in particular its journalistic work and mission as embodied in THE NATIONAL MESSAGE, I beg leave to offer a few remarks upon the present Church of England Prayer Book controversy.

Owing to the Parliamentary rejection of the 1927 and 1928 proposed Revision, a desire has been strongly felt and expressed by many members of the Church of England—some high-placed—for deliverance of the Church from all Parliamentary control or interference in matter of doctrine while retaining at the same time the Establishment. "Let the Church have complete liberty, without let or hindrance, to decide her own teaching and doctrinal ritual."

If I understand the mind of the Federation rightly, it is opposed to this view as being diametrically opposite to the British-Israel Federation belief in the national character of the Church of England. If the (so called) Church of England is, and is to continue to be, the Church of England, it would seem that England (and Scotland) must have a voice in declaring what it is willing to accept or reject as its teaching, and the Nation speaks through its King and Parliament. Reject this control and the Church ceases to be the Church of England, which God forbid should happen! Church and Nation, if not already so, yet ideally, ever tend more and more to become *one*, a climax to be devoutly desired. The Church of old containing both good and bad was the Nation of Israel. "This is he, that was in the church in the wilderness." (Acts vii, 38.) In New Testament days St. Peter calls the Church in Asia Minor "a chosen generation, a royal priesthood, an holy *nation*." (1 Peter ii, 9.) Until the separation of the Free Churches the Church in England and the Nation were practically one. We would have it always so, believing this is God's will and intention for England, as for Israel of old. King and Parliament as representing the Nation have, up to now, had much to do with the teaching and practice of the Church of England. May it always be so! Thus may England ever be, by profession at least, a Christian Nation, though in it be mixed up wheat and tares. King and Parliament stand for the whole Nation. Bishops, Church Assembly and Lay Representatives form only a part of the nation, and yet we say "The Church of England." Individuals first, then nations. Then *One Nation*. "The Kingdom shall be given to a *nation*." (Matthew xxi, 43.) "All nations shall flow unto it." (Isaiah ii, 2.)

(Rev.) J. H. SATCHELL, B.A.

From COLONEL J. C. TYLER.

I GLADLY avail myself of the opportunity of testifying our indebtedness to your Federation.

The earliest history of the British Isles, the origin of the British, is so clearly shown in the Bible that we look forward to the time when, through your instrumentality, all hard-headed, clear-thinking men and women in this country and overseas will treasure the Book as "The early history of the British Nation and Isles"—the origin of the British race.

The rest of the Book will then take care of itself. There is also so much of romance still to be revealed. No one question, I think, presses more hardly for detailed information than this: "Where was Our Lord during the 18 unrecorded years of His ministry?"

He tells us in two sentences:

"Wist ye not that I must be about my Father's business?" And "I am not sent but unto the lost sheep of the house of Israel."

We know something of His opportunities in connection, for instance, with the first English Church at Avalon. His faithful uncle, Joseph of Arimathea, was a rich merchant trading with Cornwall, and known in history in connection with that Church. The tribe of Dan had a fleet of vessels trading for tin and a colony in *Dan*monium (Cornwall and Devon). We may surely therefore, I hope, have no doubt whatever that Our Lord visited England.

From MR. A. H. LORD.

ANOTHER milestone in the history of THE NATIONAL MESSAGE AND BANNER has been reached, and of the Cause which it represents; and as time goes on, so do the proofs of the bases of its interpretations of the prophecies of the Holy Scriptures increase and multiply. We are living in days when it appears to be the aim and even pleasure of all the supposedly wise to urge the human authorship, with all its frailties, of this Divine Book. We are told by some of the responsible leaders of the Church that many of the earlier books are legendary and mythical, and only in so far as they are symbolical of what *they* consider to be the truth are they worthy of consideration. They say that man has risen, and not fallen, and yet they contend that man still wants Christ.

As a mere man in the street I want to know why? If so much of the Bible is discredited, what about the remainder?

Personally, I discredit that learning and prefer to believe that God's Holy Word means what it says, and I sincerely hope that the New Year will bring forth greater influence and greater circulation to our journal, and a better understanding to the whole of the nation of the Truth for which it stands.

From ALFRED DIXON, ESQ.

I OFFER my heartiest congratulations and greetings to your staff who serve us so splendidly with THE NATIONAL MESSAGE AND BANNER.

I still read it from cover to cover, and should miss it more than any other paper I get. Your articles beyond all doubt are God-inspired, and full of the light and power of the Holy

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Spirit. May you all be wondrously helped during the New Year.

How rapidly the time is passing, and how near we seem to be to "the times of restitution of all things" (see Acts iii, 21, and Schofield's note). God only knows. There never was a greater need for the preaching of the truth concerning God's Nation Israel, Israel's King and His Throne on this earth.

There is so much our nation could do and would be used of God in doing for nations still in darkness if only Israel would return and seek the Lord. It is hard to realize that after nearly 2,000 years preaching of the Gospel of Grace almost two-thirds of the world's population are still without a knowledge of the Kingdom of God or of His Son, their Saviour and ours. Who is to tell them if we whom God has chosen for that work fail Him?

May 1929 be remembered in history as the year of a mighty Spiritual Revival such as will cause an awakening throughout all the nations. Thus saith the Lord: "I will yet for this be enquired of by the House of Israel to do it for them." Faithful is He that promised who also will do it. May we also be faithful in doing our part.

From MRS. ZOË W. A. T. BELL.

DEAR Brethren of THE CHRIST and Citizens of GOD'S KINGDOM upon Earth.

Once more OUR GOD has conferred upon us all the great privilege of working and carrying forward HIS ETERNAL DESIGN AND PLAN, in the STRENGTH of HIS HOLY SPIRIT, during the past year, 1928, for which, as individuals, we each give HIM praise and thanks, in THE NAME OF OUR REDEEMER AND KING, THE LORD JESUS CHRIST. Now let us also do this nationally, as HIS OWN PEOPLE-NATION, and invite our brethren of THE HOUSE OF JUDAH to join with us, so that *the whole* House of Israel may march forward together, shoulder to shoulder, having been made righteous in our RISEN REDEEMER, THE CHRIST, obeying HIS commands (John xv, 12): "That ye love one another, as I have loved you." IN HIS HOLY SPIRIT let *the whole* House of Israel go forth to meet and welcome *their King*. Rev. xxii, 20: "HE which testifieth these things saith, Surely I come quickly. AMEN. Even so, come, LORD JESUS." Then indeed we all shall have a New Year of true righteous happiness. GOD grant that this may be some time during this coming New Year, 1929, is my prayer for us all.

From MR. BASIL STEWART ("Discipulus").

I FEEL privileged to be able thus to send greetings and good wishes to the numerous friends and fellow-believers in the Federation.

Where the spoken word reaches its thousands, the written word will reach its tens of thousands, and THE NATIONAL MESSAGE AND BANNER has played a great part in bringing about the phenomenal spread of British-Israel Truth all over the English-speaking world during the last few years, and this past year in particular. Its articles explain the Bible as no other journal does, and shed light upon passing events in the political world such as the readers of other journals must perforce miss—to their disadvantage.

We have entered upon a period of final trial and testing, but readers of THE NATIONAL MESSAGE are all optimists, and have no fear of the final outcome. It is a Message of hope, and all who can do so should make a point of increasing its circulation by distributing extra copies to friends and acquaintances. Even a single copy will often pass through many hands, and produce results that are far-reaching in their effects, fulfilling in truth the words of Matt. xiii, 8. The Federation is doing the Empire a very great national service, and the opposition brought against it from certain ill-disposed quarters proves the strength of its Cause and the progress it is making. May the New Year bring increased activity and blessing to all working to make known the Gospel of the Kingdom.

From LADY STANLEY.

"AFTER two days He will revive us: In the third day He will raise us up, and we shall live in His sight." (Hosea vi, 2.)

We, here on earth in these latter days, have the great privilege of living in this wonderful "third day". the curse of the punishment has been removed, it has run its course, and there are signs that we are being "raised up" and are beginning to again "live in His sight."

In this "last time" God is stirring up the hearts and minds of His "chosen servants" to search the Scriptures and expound His Holy Word, and the glorious result is this wonderful, and now world-wide, Movement of the British-Israel-World Federation, the light of which is so shining before men that they are recognizing its good work and glorifying Our Father which is in Heaven.

The mists and darkness of bygone ages are being dispersed, and the life-giving light of Truth is being revealed.

We thank God for all His goodness in so raising up His power amongst us—His "servant nation." We also thank all those who are so lovingly devoting their lives and energies to God's service. As a humble member of the British-Israel Federation, may I add my greeting and good wishes to all its members and all those who are in any way connected with this great work.

From MR. L. W. NOCK.

BIBLICAL chronology, the fulfilment of prophecy as evidenced in the political movements of to-day, and, above all, the widespread and rapidly increasing apostasy, all point to the fact that we are living in the closing hour of this age. Therefore should we look up, and ought also to ponder prayerfully the parable of the talents. It is a glorious Truth we have to proclaim, Truth that is the antidote to the scepticism and lawlessness of to-day; shall we not consecrate our talents, all that we have and are, to this task? We have seen great things. Let us realize blessings far greater shall come if we but go forward in daily dependence upon His guidance and enabling. Let us thank God for our beloved leaders, and pray that His blessing rest upon them. Especially let us remember the faithful shepherds among the clergy and ministry. They have to face the enmity and opposition of the false shepherds, and especially need our prayers. May 1929 be to each of us a year of prayer definite and unceasing, and of activity to His honour and glory

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From DR. T. G. WAKELING, O.B.E.

THE message for the New Year must be in two parts, separately given, to the men and women of Britain, inheritors of a great destiny which is even now but dimly perceived.

To our brethren I would say: You believe in God and in our King. Then believe in yourselves and in your country. The need for this belief is urgent. Some thirty years ago it was the custom of Arabs when dealing, over perhaps a horse, to say: "Never mind swearing by the Koran, speak English." This priceless gift, bought dearly, was given by many who died to make the word of an Englishman his bond. This great characteristic of our nation is now going, and in its place there is growing contempt and a lessening of the belief in the word of Britain, which started with the advent of certain politicians, when it became the fashion to run down Britain, to accuse her of every form of trickery and baseness. Men with British names went to India, Africa, Asia, and there to wondering dark races poured out their venom, while official Britain stood silent and let the lie pass on.

There are none so blind as those who do not wish to see. But Britain is the Covenant land, and we are citizens of a no mean Empire.

God has trusted us with the "White man's burden of Empire."

The Old Year has gone, and the future is uncertain and dim, but the New Year brings hope and a return of the Sun.

May we not then covenant together to try and restore the nobleness of the British name, and the trust among the dark races.

Do not let a lie, against the honour of Britain, pass. I could tell you a story of the foulest abuse levelled at England that collapsed immediately on being challenged, and of the whining excuse that "it was only advice from a friend to a friend."

If the word British means anything, it means Covenant Man. Then we are worthy of our trust or we are not.

Let us then make our voices heard when traducers of our country pour out their poison, whether it be in our country or out of it. And let us see to it that those who work for the ruin of our land are not left in doubt as to our feelings.

In the New Year may we all pray in the words of the Apostles: "Lord, increase our faith."

* * *

To the women of Britain I would say:

For the first time the destiny of our land will be placed in your hands to uphold or to mar.

There are many whose hearts fail them, for the issue is so great, so world-wide, and carries with it the gift of life or death for many who are now dependent upon us, but through the uncertainty there shines a ray of light. British women are no less loyal than their sisters of France. In those dark days when the religious orders were driven out of France I saw the churches crowded with women praying.

France was saved by her faithful women, who trained up their sons in such a way that when the call upon their manhood came in 1914 they were ready and willing to sacrifice their lives for their country. And France came safely through her trial. The destiny of your country and of the millions of the dark races that trust in her is now in your hands. May God guide you in your decisions.

From DR. HORACE SWORDER.

DEAN INGE quite recently wrote that our Empire grew up in a haphazard fashion, and quoted Seeley that we conquered half the world in a fit of absence of mind. Further, he says, we lost our first Empire before we had learnt our lesson. It is a most pleasing and inspiring thought that multitudes of people, thanks to B.-I. teaching, know that that Divinity which shapes our ends, and Who never slumbers nor sleeps, had a distinct hand in our loss of America and in the acquisition and shaping of our Empire. The loss of America set us colonizing at once, in both instances fulfilling prophecy, see Isaiah xlix, 20. As so many are being led away from Bible Truth by Modernism, and sad to say by many of the leaders of all denominations, it is very gratifying to know that, thanks to our B.-I. leaders, and to our incomparable journal, the knowledge of our Truth is being spread all over our Empire and America. This is the best antidote to that pernicious teaching which so largely obtains to-day, and which also, I believe, fulfils prophecy. Woe to those who have a hand in thus fulfilling it!

From MR. R. T. W. BURRELL, Vice-President on behalf of the Great Yarmouth and District B.-I. Association.

WE acknowledge our great indebtedness to the articles in THE NATIONAL MESSAGE AND BANNER as an indispensable aid to our studies and teaching.

The inroads of so-called "Modern Theology" into our nation's faith by means of teaching from the pulpits and rostrums of many ministers are so serious that those who are seeking a remedy for this destructive teaching simply cannot afford to neglect the power of the arguments contained in our Truth.

Our New Year Message, therefore, we venture to address to those ministers seeking such a remedy that, having satisfied themselves of the integrity of the B.-I. position, they should cease to hesitate, and with the New Year boldly proclaim this Truth, a weapon wrought out of the Living Word, with a vast literature ready to hand, and by its means, the Holy Spirit guiding them, replace on the Rock of Scriptural Faith the feet of those who have fallen into the shoals and quicksands of agnosticism and infidelity.

May this publication increase and reach a yet wider circle of readers is the sincere wish of all at Great Yarmouth and District. [*Others to follow*].

ADDRESS AT HEADQUARTERS.

BY THE REV. J. LUMLEY DAVIES, L.D.

"*I beheld the transgressors, and was grieved; because they kept not Thy word. Thy word is true from the beginning: and every one of Thy righteous judgments endureth for ever.*"—PSALM CXIX, 158, 160.

THE "transgressors" who "keep not Thy word," but deny the greater part of it, are more numerous to-day than ever.

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Although it is not necessary to defend the Bible, it is, however, necessary to defend the unwary and the innocent: it is necessary to defend those who are not able to defend themselves. The daily Press to-day is full of the sayings of the "transgressors who keep not Thy word": thus, the Press shows the trend of its own mind, and these Press notices find their way into every home. Here, in the home, they may do incalculable mischief, and it behoves every Bible believer to do all that is possible to counteract the mischief. These doubts cast upon the Bible to-day are all the more dangerous, because they are often presented in the name of science; and pretend to look down upon all Bible believers as old-fashioned, ignorant, and illiterate. Thus, Dean Inge (when referring to the Commentary edited by Bishop Gore) says "that these opinions have long been held by all educated men, clerical as well as lay."

Modernism, however, is not a new thing, but an old thing. The first Modernist was the Devil in Eden, where he cast doubt upon the Word of GOD. Ever since that time he has had his followers. At times his pains in casting a reflection upon GOD was amply rewarded, but during the last fifty years or so the army of doubters have increased tenfold. Formerly, the doubters were mainly outside the Church, but to-day most of them are inside the Church, while the indifferent and the careless "love to have it so": because, loosing the moorings of religious obligation and belief, they are left free to believe nothing, and they succeed!

Modern scepticism is the more dangerous and alluring because it is presented in a so-called scientific fashion. But, so unscientific is it that it is repeatedly compelled to shift its centre of gravity before the spade of the excavator and the archæologist. The daily Press is loudly proclaiming the "eminence" of Bishop Gore and his fifty contributors to the new Commentary. But the Press is conveniently silent regarding men who are equally "eminent," and who regard the present Commentary as a disservice, and even an insult to Almighty GOD. Without mentioning any names, it can be said that some of the best scholars of to-day eschew Modernism, and this proves conclusively that the argument from scholarship and modern research is not in favour of the so-called Higher Critic. Those who desire to know the weight of names on both sides may be well rewarded by reading a small pamphlet (price 3d.) by Rowland P. Hills, M.A., LL.M., B.C.L., LL.D. (Camb.), published by THE COVENANT PUBLISHING COMPANY, LTD., entitled "HIGHER CRITICISM." In this pamphlet the weight of names on both sides is given; it is also stated that "a roll signed by 617 members of the British Scientific Society, whose testimony is on record in the Bodleian Library, Oxford"—a testimony against Modernism.

Now, let us see (first) WHAT THE "TRANSGRESSORS" SAY WITH REGARD TO THE BIBLE. Have we anything of value preserved for us when the so-called "educated men, clerical as well as lay" (Dean Inge) have placed it under "modern research"?

GENESIS. The opening chapters of this (they say) are legend and myth. Local and personal names, definite figures, and other particulars are no proof that the narratives . . . are historically well grounded. Account has to be taken of the habit of a Semitic writer to throw his thoughts into the form of concrete pictorial history whether that history is real or imagined. "The bulk of the patriarchal narratives can scarcely rest upon any other basis than tradition . . . the product of an imaginative treatment of traditional materials." So, therefore, ABRAHAM, ISAAC and JACOB are mythical characters. MOSES, too, is a mythical character. How then could he have written the Pentateuch? The histories these Books relate are woven from the raw material of myth and legend. It follows, therefore, that the miracles recorded in the five Books of MOSES never happened, because contrary to the common order of things (says the Modernist), and are to be discredited.

JOSHUA, JUDGES, RUTH, SAMUEL, KINGS, CHRONICLES, EZRA, NEHEMIAH and ESTHER.—The same remarks apply to these as to the Pentateuch. The Modernist tells us that the OLD TESTAMENT narratives are not historically well grounded, and that the thoughts are "thrown into the form of concrete pictorial history, whether the history be real or imagined." So then, we brush aside the first seventeen Books of the Bible, because the history they contain cannot be relied upon.

JOB.—Here again we have a mythical character, and the Book called by his name is only a "philosophical drama." It contains "no precise allusions that help us to determine its date."

THE PSALMS have been a comfort to many religious folk in all ages, but a great portion of them is far removed from actual experience, and many of the thoughts found in the PSALMS are not fit for use to-day. The PSALMS are "Jewish poetic utterances or songs," the morality of certain portions is not of a high order.

SONG OF SOLOMON.—This is a love poem, a collection of lyrics sung at bridal festivals.

PROVERBS and ECCLESIASTES.—These are ascribed to SOLOMON, but it is not likely that they are really his: it is more likely that they were written after the Exile—long after SOLOMON'S death.

THE PROPHETS—from ISAIAH to MALACHI. The Books contain some very "glorious imagery" our informant tells us. But term "prophet" was used in early times to describe men possessed with religious frenzy, which was augmented by music, and found expression in wild and fervid utterance, probably delivered in rhythmical cadence, to which the term prophesying was applied. The prophets were frequently assailed with the charge of being madmen."

Now, let me turn aside to remark that I have just been quoting from the Professor who partly trained me at my College. Having been trained as a Modernist, I am able to speak of that movement from the inside, and I remained inside until I saw the husks which it offered as its Gospel, and the utter hollowness of its pretensions. At the time, I thought that it was a mark of high scholarship to be able to endorse its conclusions, but I discovered later that much of it was based on hypotheses.

Coming now to the New Testament, we find that our Modernist friend leads us again into doubts and uncertainties. The authorship of St. JOHN'S Gospel, as well as that of certain of the Epistles, cannot be accepted. The Place of Origin, Date, and Occasion of the Gospels, the Pauline and the

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Petrine Epistles are questioned, and in some cases stoutly refuted. The CHRIST presented to us by the Modernist is shorn of HIS Divinity. The natural consequence of this is that HIS miracles are discredited, and even HIS words are not trustworthy. Professor G. B. Smith says that "belief in the Godhead of Christ is a myth." All the miracles are denied and pronounced "impossible and unbelievable." Bishop Gore, however, and his fellow-"transgressors" believe the miracles which are recorded in the Creed of the Church. This means that they are willing to disbelieve the Bible, but unwilling to disbelieve the Creed of the Church which they strive to bring into closer union with the Church of Rome. It is strange, too, that this Commentary should have been published now under the pretence that such a work was needed. The writers say in the Preface that "such a Commentary has for many years been both wanted and lacking." And yet Professor Peake and his staff of contributors published a Commentary on the same lines only about eight years ago! What need was there, therefore, for this Commentary?

2. CAN THE MODERNIST BE DISLODGED? Our erudite friend tells us with "scientific" precision that the first Books of the Bible consist of various layers of documents (may be fabricated ones?) written by various writers called "scientifically" E. J., E. 2, J. and D. respectively. We are also impressed upon regarding the lowly origin of man—not made "in the image of GOD," but he is a glorified ape. In order to maintain this theory, it is necessary to place man's origin in an (at least) uncivilized and illiterate condition. The Israelites when coming out of Egypt are called an "undisciplined horde." We are also informed that "there did not exist in ancient times anything equivalent to the encyclopædias and other books of reference . . . a great drawback was the absence of maps . . . and the lack of a recognized chronological era."

But the spade of the excavator and the strides made by archæology have something different to tell us. There is ample evidence to prove that there existed a high civilization in the Ur of the Chaldees where ABRAHAM came from. We read of cities, arts, letters, books, libraries. We read that there existed then books on astronomy, medicine, drawing, arithmetic, grammar, &c. There was also a postal service in those days. Letters can now be read written in those far-off ages. In 1893-95 the remains of a great library was found, which had existed 700 years before ABRAHAM'S time, and which contained 30,000 tablets. Schools abounded; in short, there are traces of a high civilization 2,500 years before ABRAHAM.

In those days a code of laws was issued by a king called Hammurabi. This code consisted of 248 independent items, and these met every emergency in life—even to the fixing of doctors' fees. The fee for an ordinary case was 5 shekels, and 10 shekels for an operation. Half fees were asked of the poor. Wages relating to the various avenues of life were also fixed, such as those for brick-makers, linen-weavers, stone-workers, milkmen, carpenters, and builders. A veterinary surgeon's fee was one-sixth of a shekel for treating an ox or an ass. So then MOSES, "learned in all the wisdom of the Egyptians," and who lived in the bloom-tide of civilization, could write (and I believe DID write) the Books ascribed to him.

The 14th chapter of GENESIS has been questioned as being "historically impossible." But the very names of the kings mentioned in that chapter have been identified.

In 2 KINGS IX we read of the king of Assyria attacking the capital of Israel—Samaria. The Modernist asked for proof. The proof came some years ago when the Black Obelisk was found. Inscribed on this was the fact that Shalmaneser fought and vanquished Jehu, the king of ISRAEL. Even the number of chariots and horses captured is recorded.

In 2 CHRONICLES XXXII, 30, we read of HEZEKIAH stopping the upper water-courses of Gihon. "Where is the proof" we are asked. The proof came when the Siloam Inscription was discovered in 1880. The discovery was made in a strange manner. A boy wading in the Pool slipped accidentally into deeper water, and, seeing some strange writing on the rocky side, reported it to his teacher. On examination it was found that the Inscription described the making of the tunnel, 1,700 feet long. It describes the workmen working from different directions, each side hearing the sound of the picks of the other before they met in the centre. Thus this passage of Scripture is now verified, and it indicates how HEZEKIAH made the conduit in order to prevent the water supply from falling into the enemy's hand. "GOD moves in a mysterious way, HIS wonders to perform." A large number of discoveries might be mentioned—all proving and verifying the WORD OF GOD.

3. WHAT WAS OUR LORD'S ATTITUDE TOWARDS THE BIBLE? Were the narratives "historically impossible" in HIS opinion? Did HE deny the miracles? NO. According to our esteemed veteran, Dr. Mountain, Our LORD either quoted or referred to the Old Testament no fewer than 400 times, and HE set HIS seal upon it as a whole, when, after HIS Resurrection, HE said to HIS disciples:

"These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of MOSES, and in the Prophets, and in the Psalms, concerning Me."—ST. LUKE XXIV, 44.

Our LORD had no doubt with regard to the Old Testament miracles. HE used them as actual historical facts. Why should HIS professed followers deny what HE believed then? HE believed in the miracle of JONAH in the bowels of the fish! The Modernist calls it "a whale" (with no Scripture authority), and he says: "Impossible, the mouth or neck of a whale is not large enough to swallow a man." But what is the truth? Sir Robert Anderson gives the view of a whale-fisher. The whale-fisher states that this monster's mouth is large, and that a shark 15 feet long was found in its stomach. The whale-fisher also affirms that he helped to kill a whale, the monster ejected the food which he had eaten, and some of those ejected pieces measured 8 feet by 6 feet by 6 feet. (Since delivering this address, a member of my congregation has kindly given me a cutting from the *Daily Mail* for December 14th, which gives even a more striking proof *re* the question at issue.) But Our LORD'S vindication ought surely to be sufficient to convince every professed follower of HIS! A Welsh woman, when asked whether she believed in "JONAH and the whale," replied: "Of course I believe that the whale swallowed JONAH, and IF THE BIBLE SAID SO, I would believe that JONAH swallowed the whale." Our LORD vindicated the miracles. In Schools

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and Colleges, however, we find teachers (whose desire to belittle the BIBLE is greater than their knowledge of its contents) teaching young people that the miracles are not true. In denying the miracles we also doubt the veracity and knowledge of CHRIST! What right have Christian people to besmirch the character of their LORD? What right have Christian Ministers and Professors in Universities and Colleges to use their high position as a kind of vantage-ground wherefrom they cast reflection upon GOD and HIS WORD?

Dr. Emil Reich, in his book, "The Failure of the Higher Criticism of the Bible," says: "The Higher Criticism is a perversion of History, and a desecration of Religion: it is bankrupt as a method of research, and pernicious as a teaching of Religious Truth."

HE Who "spake as never man spake" said: "By their fruits ye shall know them." Frequently I stand at the death-bed of parishioners who are soon to pass over to the realm beyond. What have I to offer them? The tenets of Modernism! No: but the words of the good old BIBLE. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me, Thy rod and Thy staff they comfort me." "The blood of JESUS CHRIST His Son cleanseth us from all sin." The blood of CHRIST to the Modernist is what he terms "the gospel of the shambles."

Let us wash our hands of Modernism, and cling to Our SAVIOUR.

DIVINE AND HUMAN CO-OPERATION. Part I.

AN ADDRESS AT HEADQUARTERS.

BY MR. B. H. NORTON (Editor of *The Covenant Race.*)

To "Occupy till I come" means here the vesting of Christ's property and authority in others. Let us seek to find to whom, how much of, and for how long a time.

It was for the personal benefit of the recipient Our Lord handed over His peace—"My peace I leave with you"—and His joy—"That My joy may remain in you."

It was, however, for safe-keeping, growth, manifestation and His own ultimate utilization that Our Lord handed over a Kingdom—"the Kingdom of God"—which had been entrusted to the Abrahamic race irrevocably. Although a section have forfeited their privilege to "Occupy" it has not passed, it can never pass, from the Abrahamic custodians.

This arrangement was for defence necessitating "battle-axe and weapons of war" to safeguard and to maintain the dissemination of the property entrusted.

The condition of things which Our Lord's coming had made more acute would necessitate in His absence the maintenance of His authority in the most unequivocal and demonstrative form. This crisis had been prepared for, and the call of Abraham looms large in the great scheme of property and authority protection.

God's work upon earth was not to contract with the withdrawal of His Son, but to advance. Greater things were to be done.

Christ, however, left when the world was as a whirlpool and the real Divine hold upon everything seemed very feeble.

A few years before Christ's birth the Baal system, from which all false religions draw their power, had got a forward move by the promotion of Julius Cæsar in the dual capacity of priest and potentate. Rome military had long been angrily hammering at the gate of Britain, The Scribes and Pharisees sects had just succeeded in occupying a powerful and authoritative position in deteriorated Jewish belief. Egypt had been reduced to a Roman province. Palestine had been swept disastrously by famine and earthquake. Herod, 19 years before Christ came, had rebuilt the Jerusalem temple. Rome had reached its meridian pomp with a population of over four millions. Augustus Cæsar had later been acknowledged pontifex maximus. As Christ entered the temple to debate with the doctors, the Romans and Germans (of that day) were contesting for the mastery of the world.

Christ ascended when on earth confusion reigned. Will He come back when things are similar?

Into this disorder as harbingers of better things came Peter charged with Pentecostal equipment and then Paul. Others nobly rallied. The revival fire had become ignited and was gloriously spreading. Joseph of Arimathea and his colleagues crossed over to Glastonbury, hoisting there the banner of the ascended Christ.

In that sea-submerged soil, perhaps, providentially unnavigable to Roman ships, was laid the Kingdom foundations of that mighty religion safely transferred from Palestine, and a light was kindled which it has been found since impossible to quench.

Here was to mature the victory for "the smoking flax and the bruised reed." Here it was that Jesus Christ depended for victory during His absence upon two great establishments, which have remained operative ever since and which British-Israel to-day is held responsible to maintain.

I.—The Pentecostal enduement for a continuing spiritual mission.

II.—The handing over of Kingdom authority to ten-tribed Israel. The Divine union of Church and State.

He invested His servants (not "the citizens who hated Him") with this dual authority and said "Occupy" (pragmakuomai—do business) "till I come." Now, who can doubt that to-day the British "occupy" beyond any or all other people in things both religious and military?

There had been far back in the distant past preliminary arrangements—three are marvellously important:

I.—The Call of Abraham.

II.—The Choice of Jerusalem.

III.—The Conducting to "the appointed place."

The call of Abraham and his response standardized all later successful service. The choice of Jerusalem picks her out prominently as a geographical gem—"the City of the Great King." The "appointed place" approximates to the British Isles in every way.

The first choice for the manifestations of Divine love in humanity by the Great Creator was the Garden of Eden. The second choice was Jerusalem, the place of the Divine Son's sufferings and His later triumph. The third place was the British Isles. The Jacob-Esau difficulty would cut off Jerusalem for a time, and God knew that London would suit

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the Divine purpose better than Jerusalem meanwhile, hence Britain became the place of "appointment" for meeting between the absent Lord and the Kingdom "Occupiers," in the spirit of true evangelism and Kingdom extension.

Great Britain is the connecting link between the Eden of the Fall (yet to be repatriated by Israel) and the Eden of the Fulness. London to-day hums while Jerusalem slumbers.

British-Israel bows reverently before the Word of God, admires it in its perfectional beauty, obeys its declarations of obligations, feasts from its garner of satisfying provisions, rejoices in the privileges and accepts the responsibilities it imposes and endeavours to distribute its temporal and eternal blessings. This is the proof of the Divine entrustment to us of the responsibility of occupation, and we seek to show our acceptance thereof by a legitimate study and declaration of the law of the "Appointment" by explicating without Disarrangement, Extraction or Addition the Holy Scriptures committed to our custody as Israel.

There are some portions of Scripture which only the "Israel mind" can interpret, portions which like some cheques need endorsement before payment. Who but the British can endorse these cheques? The Scriptures lend themselves consistently to the payment of cheque promises to Israel when presented for payment by the British. Who can deny this?

To us and to others there remain many things of an extraneous character for ultimate clearing, but do not even our enemies, rather our friends who differ from us, admit our national pre-eminence in the world? Do not they admit it was the British who delivered Jerusalem and who keep it in place to-day? Is it not manifest that the forces of evil are marshalling against us as was prophesied of their doing against Israel in the last days?

We British-Israelites are agreed that what is really required to satisfy us, and to falsify the statements of our opponents, is what both parties are longing for—the return of Our Lord.

THE BRITISH-ISRAEL-WORLD FEDERATION CONGRESS.

AN APPRECIATION BY DANIEL FARMER.

THE Ninth Congress has passed into history, a prolonged series of well-attended gatherings supported by people of the

(1) BEST INTENTIONS, AND WONDERFULLY FRIENDLY.

Men and women of varying ranks in life, belonging to all the Evangelical sections of the Christian Church, having one supreme desire, namely, that of the greatest good for the largest number; first of all for those in the homeland, next in the whole Empire, and lastly of the whole wide world. A wonderfully friendly body of people, for a combined desire to do others good always promotes that spirit. Here is a wide and happy platform on which the union, and re-union, of all souls loyal to God, to the Bible, and to the King and Empire may join hands in a high and hopeful campaign. We had the privilege of listening to some of the

(2) BEST INTERPRETERS, WHEREVER FOUND,

of Holy Scripture. How refreshing, after reading in the sacred and secular Press of the mediæval credulities put forth as the meaning of God's Word by one Congress, and from another, on the other side of the hedge, the modernistic-paganism expressed in the language used concerning Holy Scripture; how refreshing to listen to a number of capable, level-headed, clear-thinking men, lay and clerical, handling the Bible in the manner the late Bishop Ryle said it ought to be, namely—simply, naturally, and literally. Listening to such, we felt ourselves delivered from middle-age superstition, the gross ignorance of Modernism, and an obscurantist so-called orthodoxy.

(3) BIBLICAL INSTRUCTION WITHOUT FEAR.

Lord Bacon said: "Of all pleasures that of standing on the vantage ground of truth was the greatest." British-Israelites believe and teach that to behold the promises made to Israel—and never made good to Judah—the Jews, finding their fulfilment in the history of the Anglo-Saxon people, is one of the greatest of all proofs that the Word of God is true, and sounds the death-knell not only of a secular infidelity, but also of a sinister clericalism secretly opposed to the right interpretation of Holy Scripture. The need in our day of pulpit, platform and Press is for men well taught in the doctrinal and historical parts of Holy Writ, and with a clear vision of their past and present application. This enables them to

(4) BUILD INTELLIGENTLY ON A WIDE FOUNDATION.

A great part of the opposition to this line of teaching comes from the type of mind which stands its pyramid on its apex instead of its base. Failing to see the God-made, and God-continued, division between Israel and Judah (1 Kings xii and 2 Kings xvii), they reverse the laws of Euclid, and tell us that the greater—Israel—is included in the lesser, Judah. Our orthodox brethren in the ministry, failing to see the falsity of this reasoning, play into the hands of a formidable conspiracy against Christianity, and the British Empire, by telling their flocks that the Jews are to be the supreme people of the future, whereas Scripture distinctly informs us that they will not even return to Palestine except under the protection of Israel [Britain] (Jer. iii, 18), and never again to be a nation with a king and country except as one-twelfth of "All Israel" (Ezek. xxxvii, 16). A very different order of events.

Further, as we noted the distinction between Israel and Judah, and the great work that during this separated condition Israel is called upon to do, we realized that along the line indicated in Holy Scripture, viz., that of

(5) BRITISH INTEREST IN WORLD-WIDE FRIENDLINESS,

lay the right course of action. The name "British" coming from the Hebrew—"Brit" or "Brith" meaning covenant, and "ish" meaning man, and Abraham being the man with whom God made the Covenant (Gen. xii) telling him that He meant to bless the whole world in and by his posterity. Here lies our power and influence for good amongst the nations and peoples of the world, being during this age the custodians of the Holy Oracles, a guardianship transferred to us when Judah rejected our Lord's Person and claims (Matt. xxi, 43). Nationally established, as promised (2 Sam. vii, 10) in a safe and advantageous geographical position; possessing the material power and wealth which enabled us to carry out Israel's commission to maintain the cause of freedom and right (Isa. lviii); in a word, to use all that we are and possess

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as a people and world-wide Empire to promote all that is highest and best amongst others less favourably situated. What a call to the Anglo-Saxons! What a stream of "living water" (Ezek. xlvii) to purify our national life, and revivify much in the Christian ministry that has been allowed to become stale, almost stagnant, and sometimes even worse. Thus, in a spirit of peace and goodwill to all—not in entangling alliances—lies our fullest opportunity to carry out the Royal Commission entrusted to us (Isa. xliii). For the furtherance of this the B.-I.-W.F. has become a powerful Movement for making a

(6) BIG INQUIRY INTO WORLD FACTS.

This should make a strong appeal to all of the Anglo-Saxon race. To the preacher, for its teaching is based on Scripture; to the politician, for it touches upon every phase of National and Imperial experience; to the man of literature, for it presents the most fascinating "*cross-world*" puzzle and problem that can engage the ablest minds among men; to the "man in the street," for his interests are bound up in its rightful solution, as well as the interests of the King. Do the young men and women of Great (and Greater) Britain love romance? Here is the "Romance of History"—of fact—beside which the romance of fiction is but poor reading. In this interpretation of Scripture—that Britain is literally ancient Israel in present-day history, and God's chief agent for carrying out His beneficent purposes towards all mankind—lies an explosive power that will blow up any sinister clerical and infidel conspiracy against our land and Empire. Here is a strong wind that will blow off the hats of the Popes and Cardinals, who tell us that the Church of Rome has taken Israel's position during this age, and also the un-English birettas of the men in our own Church who see in this line of interpretation a menace to their own secret longings. Many a university and college desk will be blown down by this gale of truth, and many a learned professor who, like Jannes and Jambres, "withstands Moses," will have all he can do to hold on to his cap and gown. North and South, East and West, men are asking for further light on this latter-day question.

Now, gentle reader, whoever you are and however good you may be, let us assure you in the name of the President of the B.-I.-W.F., of the worthy Secretary-General, and of all the members of the British-Israel-World Federation, that if not already a member, you will be

(7) BETTER INSIDE THIS WORTHY FELLOWSHIP.

Your hold on all the great fundamentals of Holy Scripture will be increased. Your knowledge of its historic teaching will be vastly extended. The doctrines of predestination and election—so puzzling to the Bible reader—will be seen in their true relationship, whilst large and important portions of God's Word which, apart from this interpretation, our religious leaders can only "spiritualize," will become clear and understandable. "Come thou with us, and we will do thee good."

QUESTIONS AND ANSWERS.

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

QUESTION.—Can you tell me the meaning of the following words: "And the evil spirit from God came upon Saul" (1 Sam. xviii, 10), and also the meaning of Rev. xviii, 11, 12 and 17?—N. G. F.

ANSWER.—(1) This verse must be compared with a similar expression in 1 Sam. xvi, 14: "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee," also with that passage about Micaiah (1 Kings xxii, 19-23): "Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

In these verses there are profound difficulties; but much depends upon the general interpretation of the meaning of "the evil spirit of God" (where the Greek Septuagint, LXX, has "of Jehovah"). It is clear that the "spirit of Jehovah" which came upon David after his anointing was different from that "spirit of God" which came upon Saul at this moment. In fact the latter is also different from that spirit which came upon him earlier (1 Sam. x, 6, 7; cf. Num. xi, 25, 26, 29). The exact phrase, "The spirit of the Lord," occurs first in Jud. iii, 10, and then in Jud. vi, 34; xi, 29; xiv, 19; xv, 14.

This spirit of the Lord which came upon Saul was an evil or *melancholy* spirit, which was sent as God's messenger and minister to execute his righteous purpose upon Saul (cf. once more, 1 Kings xxii). In utmost probably a diagnosis of Saul's mental condition would show that he suffered from temporary outbursts of insanity, when his stewards and servants knew that the only way in which they could soothe, quieten and appease him was to provide him with suitable and appropriate music. It is thus of greatest interest to have the youthful David introduced to us as employing music for the highest purpose, i.e., that of turning the soul to the harmony of peace and love. Hence, whenever Saul had an "attack," "David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." (1 Sam. xvi, 23.) One peculiar feature about Saul's evil spirit was that when he was thus under its influence he "prophesied in the midst of the house." (1 Sam. xviii, 10.) He was probably in a frenzy, though not raving, this frenzy being the actual result of the evil spirit, just as it was previously when he prophesied (1 Sam. x, 10). On the other hand *madness* and *prophesyings* were considered as being closely akin and connected with each other (see Jer. xxix, 26; 2 Kings ix, 11).

(2) "The kings of the earth" may be the allies of the Antichrist, and thus represent the world's secular and political power, opposed to the lawful and established reign of Zion's King over redeemed Israel. "The merchants of the earth" represent all who engage in the world's material struggle for mammon (cf. Ezek. xxvii, 3, 12-25). Some have seen a connection here with St. James iv, 13—v. 6. But there is undoubtedly a close connection between the Babylon of this chapter and the Tyre of Ezek. xxvii. Earthly civilization without Christ is of no avail, hence the real civilization is that of the New Jerusalem, "that great city, the holy Jerusalem, descending out of heaven from God." (Rev. xxi, 10-27.)

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE speakers at Headquarters for next week will be the Rev. Dr. Mountain on Wednesday afternoon, at 2.45; and Miss Hamilton Hunter on Thursday evening, at 7.30. Dr. Mountain's subject will be: "The Old Lamp and its Lustre," a theme which in his hands we may be sure will be specially valuable in these times.

* * *

We wish to call particular attention to a series of ten special meetings to be held (D.V.) in the Central Hall, Westminster, from Monday, February 18th, to Friday, February 22nd, inclusive, at 2.45 and 7.30. It is hoped that all will attend who can possibly do so, and bring their friends.

* * *

The youngest and one of the smaller wards of the British Empire, the Holy Land, is second to none in the affection shown for King George during his grave illness, says the *Daily Express*. Services have been held at the Wailing Wall, presided over by the Chief Rabbi, who also ordered special prayers in the synagogues, as did the Greek Patriarch, who conducted a service at the Holy Sepulchre.

Old Jewish residents of Jerusalem recall with pride and gratitude that forty-seven years ago King George, then Duke of York, on a visit to the Holy City with Prince Albert, was the guest of the Chief Rabbi, in those days having the Turkish title of "Haham Bashi." The Royal Princes took part in the solemn evening feast ushering in the Passover. Their Royal Highnesses had come to Jerusalem unofficially, and the Turkish authorities were uninformed of the visit. The Princes, who were met only by the British Consul, conveyed to the small Jewish community a gracious message from Queen Victoria, and carried back to the Queen the benedictions of the leading Rabbis.

* * *

A certain clergyman was requested by his bishop to study British-Israel teaching in order to write and lecture against it. The clergyman started his studies, became interested and then fascinated, and ended by seeing the light, accepting the Truth, and proclaiming it on the platform, in the pulpit, and in the Press. We wish the bishop would follow the example of his honest and courageous clergyman. Perhaps he will some day. At all events all bishops and all clergymen *must* recognize the Truth of British-Israel sooner or later. If only they could overcome prejudice and make up their minds to give the subject careful examination by reading our best literature, and by attending our meetings and coming into personal contact with our leading exponents, they could hardly fail to understand our position, and then surely they would acknowledge its soundness, and in due course do the obvious thing, namely, bravely proclaim the Truth. One thing is certain; if the clergy won't lead the laity in the right direction, the laity will go off on their own, and the clergy will be left behind. This is to some extent already taking place.

* * *

The Toronto East Branch had the pleasure of hearing Mr. David Duncan, President of the Central Branch, at their regular meeting on December 19th. Mr. Duncan gave a well-thought-out address on "The Coming Transition."

* * *

On December 20th, at the Central Branch, Toronto, welcomed back from England Mr. W. H. Blackaller, President of the British-Israel Federation of Canada. Mr. Blackaller comes back from the London Congress strengthened in his belief that British-Israel teaching is the hope of the world.

* * *

W. E. B. writes from Ramapatnam, India:—

"I have just finished reading THE NATIONAL MESSAGE of November 17th, and your courageous words in assuming the burden of raising the required £10,000. I want to stand behind you a little bit, and I am sending you a donation. I am keenly interested in B.-I. teaching, and wish you all success in your efforts to make this great Truth widely known. I have been a regular subscriber to your journal from its inception and have read many B.-I. books."

* * *

Major Witten writes to *The Times*: "In a letter received from an American friend residing in San Francisco, under date December 5th, he says: 'Since your last letter, November 12th, our chief subject of interest is the King's illness. At the present writing the King has countless well-wishers in this country, who earnestly hope that his life may be spared for many years to come. We, on this side, regard George V as a fine gentleman, a man worthy of the love and fealty of his excellent people. I have not heard a single comment which does not indicate profound sympathy. May he pull through and flourish!'

"This further tribute from America may be of interest to your readers for all that it indicates and suggests."

* * *

ERRATA.—In line 45, column 1, page 20, the first word "Leviticus" should read "Numbers." The line will thus be "Numbers gives to us the dedication of the Levitical priesthood." Please make this change in your copy.

Page 19 of last issue, column 1, ninth line from the bottom, should read "seventy years," not "seventy weeks."

* * *

If any of our readers have books they can spare, we shall be grateful for donations of such for Lending Library purposes.

* * *

The Annual New Year Gathering of the Headquarters' Staff took place on January 9th, when between 60 and 70 sat down to high tea, provided as usual by the Secretary-General and Mrs. Garrison, and the Rev. Pascoe Goard. It was a very bright and happy company. A few were missing owing to illness. Mr. J. J. Morey had a lecture engagement, and in his absence the Rev. Joseph Gay acted as M.C. The first toast was, of course, H.M. the King, and to this a very appropriate speech was made by the Rev. Pascoe Goard, who dwelt upon the unique character of our Royal House and upon the

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remarkable demonstrations of loyalty and affection and of grave concern for His Majesty in his long and trying illness. The toast of the Hosts and Hostess was proposed by Colonel Vincent R. Wright, D.S.O., the Financial Secretary, and responded to by Mr. Herbert Garrison, Secretary-General, who emphasized the great importance of the work in which the whole staff was privileged to take part. The toast of the Staff was proposed by the Rev. Pascoe Goard, who spoke wise words of encouragement and stimulus; Captain H. F. Young, R.N.R., Mr. A. J. Wakeford and Mr. Wm. Sleeman responded. Dr. Horace Sworder proposed the Commissioners, to which Mr. John Leech, M.A., K.C., Commissioner-General, responded. All toasts were drunk in tea.

The social three hours thereafter proved a joyous time. The Rev. Joseph Gay gave some of his inimitable Dickens' impersonations. The Rev. T. Sparshott Johnson, M.A., contributed some telling sketches. The Rev. J. Lumley Davies gave a happy address. Messrs. Harrison Hill, Lynam Knight and Percy W. Barnes rendered pleasing musical items. Mr. Garrison presented stories and imitations of Australian birds and animals. Mr. Chas. A. Edmonds gave a travel sketch. Members of the Covenant Publishing Company Staff gave a number of sketches and improvisations. After coffee, cake and fruit, and social converse, the National Anthem brought the proceedings to a close, all having thoroughly enjoyed themselves.

* * *

The lectures recently given for the Dover Branch by Mr. G. R. Gair have been greatly appreciated and enjoyed. Mr. Gair spoke on "The History of the Gaels," "The Phœnician Golden Age," and "Heraldry and Genealogy." Commencing on February 7th, at 3 o'clock, this Branch is having a British-Israel Prayer Meeting before each lecture.

* * *

At the special request of a number of friends who attend our Wednesday afternoon meetings at Headquarters, Mr. John Leech, M.A., K.C., has consented to give a series of Prophetic Lectures, the first of which (D.V.) will be on Wednesday, February 27th, at 3 o'clock. These lectures will, we believe, be of great interest and of considerable importance in opening up the Prophetic Scriptures, and especially the Book of Revelation, showing their close connection with Israel-Britain. All who are able should avail themselves of this opportunity to study Prophecy from the historical standpoint, which we are convinced is the only one from which these Scriptures can be intelligently approached. It is particularly important that those who wish to attend should, if at all possible, be present at all the lectures of the series.

* * *

The Rev. T. H. Whitehouse has devoted a week's work to five large towns in the North of England. His addresses on "Imperishable Britain," "Moscow *v.* Britain," and "The Power behind the Red Menace," were given to attentive and appreciative audiences, and were all Scriptural, enlightening and logical. Thornaby-on-Tees was visited for the first time. All lecturers must follow their Lord's example, Who said, "I must preach the Kingdom of God to other cities also, for therefore am I sent." Note also His counsel to the twelve Apostles, "Ye shall not have gone over the cities of Israel till the Son of man be come."

* * *

The new Special Number of this journal referred to in our issue of December 29th is now ready, and we urge our readers to send for copies and use them as propaganda, for which purpose they will be found excellent. We wish that a copy could be placed in the hands of every preacher and teacher in the land. In fact, it should be in every home.

* * *

The Rev. Pascoe Goard has preached from time to time during many years in a great number of Churches, both Established and Nonconformist. Being in Lynton on the first Sunday of the New Year, the minister of the Wesleyan Church, hearing of his presence in the town, invited him to occupy his pulpit, and the congregation listened with intense interest to the B.-I. presentation of the Gospel of the Kingdom of God.

* * *

Mr. J. J. Morey has lectured at Clapham, Bradford-on-Avon, Gravesend, Reigate (twice), Bognor, Cosham, Eastbourne (twice), Guildford, and Portsmouth (twice). This week he is at Folkestone, Sutton, Earlsfield, Chatham, and Bradford. Mr. John Leech, K.C., is in the North this week, speaking at Harrogate, Bingley, Ilkley, Halifax, and Bradford. The Rev. Joseph Gay is at Rhymney, Merthyr, and other Welsh centres.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARNSLEY, Measbro Dyke W.R. Church, Saturday, 19th, at 7. Mr. Wm. Whitton.
BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, 24th, at 8. Mr. Daniel Farmer.
BRIDLINGTON, Prince's Cafe, Prince St., Thursday, 24th, at 7.30.
COVENTRY, St. Mary's Hall, Thursday, 24th, at 3 and 7.30. Rev. T. H. Whitehouse.
DORKING, Oddfellows' Hall, Monday, 21st, at 3 and 8. Mr. J. J. Morey.
ERITH, Public Library, Tuesday, 22nd, at 8. Mr. John Leech, M.A., K.C.
GLASGOW, Burgh Hall, Hillhead, Tuesday, 22nd, at 8. Miss Lindsay.
HARROW, Gayton Rooms, Station Road, Thursday, 24th, at 7.45. Mr. J. J. Morey.
HIGHGATE, 223, Archway Road (entrance in Cholmeley Park), Wednesday, 23rd, at 8. Miss Hamilton Hunter.
HORSHAM, Town Hall, Wednesday, 23rd, at 3.15 and 7.15. Mr. J. J. Morey
HULL, Church Institute, Albion St., Tuesday, 22nd, at 7.30.
LEICESTER, S.S. Memorial Hall, New Walk, Monday, 21st, at 7.45. Mr. E. Turner.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 24th, at 7.45. Mr. J. Foster Beaver.
MANCHESTER, Council Chamber, Houldsworth Hall, Deansgate, Tuesday, 22nd, at 7.45. Mr. J. Foster Beaver.
NEWPORT, Y.M.C.A., Thursday, 24th, at 7.45. Rev. Joseph Gay, A.T.S.
NOTTINGHAM, Friar Lane Schools, Thursday, 24th, at 7.30. Annual Meeting.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 23rd, at 7.30. Mr. E. Harkcom.
SOUTHPORT, Ainsdale, Thursday, 24th. Mrs. J. Foster Beaver.
SOUTHPORT, St. John Hall, Wright St., Friday, 25th, at 7.30. Mr. J. Foster Beaver.
STOKE-ON-TRENT, Town Hall, Burslem, Monday, 21st, at 7.30. Rev. T. H. Whitehouse.
STOKE-ON-TRENT, Town Hall, Longton, Tuesday, 22nd, at 7.30. Rev. T. H. Whitehouse.
TEIGNMOUTH, Town Hall, Tuesday, 22nd, at 7.30. Rev. L. G. A. Roberts, Com. R.N.
WALSALL, Temperance Hall (The Square), Wednesday, 23rd, at 7.30. Mr. W. H. Hesketh, J.P.
WATFORD, Kingham Hall, Monday, 21st, at 7.45. Rev. J. Oliver Vince, B.A., B.D.
WIGAN, Miners' Hall, Millgate, Wednesday, 23rd, at 7.30. Mr. J. Foster Beaver.

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2 Sam. vii. 10.

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"Ye are My Witnesses" Isaiah 43·10

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"HIS (ISRAEL'S) SEED SHALL BE IN MANY WATERS" NUMB 24·7

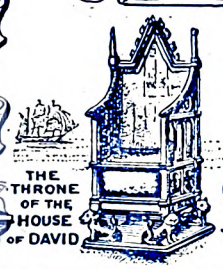
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THE NATIONAL

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EDITORIAL.

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

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

THE DOCUMENTS OF DANIEL.—II.

BY THE REV. W. PASCOE GOARD, F.R.G.S.

LET us briefly review the chain of Bible literature into which the Book of Daniel is forged as a link, depending on what has gone before, supporting that which follows after. The prophetic Books of the Bible are many. The prophetic story of the Bible is one. The theme of the story is the Household and Kingdom of God on earth. The basis of the Household and Kingdom is Israel. The basis of the story of the Bible is the history of Israel.

Moses, the man of God, was the first contributor to the prophetic story. His prophecies fall into four heads.

In the first stage Moses deals with *universal antecedents*, and prepares the ground for relating the great story which is to follow by a synopsis of universal fact and truth. In this synopsis is presented all such preceding knowledge as is necessary to an understanding of the Bible literature which follows. This stage is covered in the first eleven chapters of Genesis. The perfection of this synopsis, which is an inspired foreword to all prophecy, to all history, and to all science, is miraculous; being in all ways and things beyond the scope of the mind of man to produce.

The second stage sets forth *the election of a race* in Abraham; *its birth* in Isaac; *its dedication* as to all its generations, on Mount Moriah, in Isaac, the father of the Saxon race; *the regeneration* of the race in Jacob-Israel; *its development into a twelve patriarched family* in the sons of Jacob; *its development into tribes* as the twelve families increased; and *its descent into Egypt*. Thus is shown the establishment of "the Household of God" in the earth, the progenitors of which are El Shaddai (God Almighty), Abraham and Sarah.

The third stage contains *a record of events in which Moses was an actor and an eyewitness*. This includes the Exodus; the organization of the people into the Kingdom of Priests to God; the establishment of the worship of the nation as set forth in Leviticus; the organization of the nation as set forth in Numbers; and the digest of the Law in Deuteronomy.

The fourth stage is made up of that body of *prophetic literature* spoken or written by Moses, *which sweeps forward in prevision to the end of time.*

The MICROSCOPE of the Modern Critic can never compass the sweep of the literature of Moses. The most modern instruments of precision the scientific world uses in astronomy, spectroscopy, and so forth, are but now beginning haltingly to penetrate the widest of fields of modern astronomy. Yet these fields are laid bare to the eyes of the instructed reader of "Moses." The equivalent of the telescope, and of the telephotographic camera, are necessary items of equipment with which to enter upon this great field of vision which covers the universe in both the past and the future. The Modernist is most certainly not using such long-visioned methods, and must fail until he does so.

Daniel in his prayer directly relates the calamities of his people and his ministry to this Mosaic literature.

We pass the intervening Books, each of which makes its contribution, and come to Isaiah, the first of the Major Prophets.

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For our purpose of illustrating the relationship of Daniel to the great body of prophetic literature of his period we use the following diagram :—

Isaiah
in
Jerusalem
Covers the world with his prophecies—nation by nation.

A century or more later

Jeremiah in Jerusalem.	Ezekiel with the Israel Captivity on the Chebar.	Daniel in Babylon.

Jeremiah from the standpoint of the last days of the Kingdom of Judah prophesies regarding :—

The New Covenant with the House of Israel.—Jer. xxxi.

The renewal of the Covenant with the House of David. —Jer. xxxiii.

The " seven times " contest between Israel and Babylon. See Jeremiah Chs. 50 and 51. This is a complete Book concerning Israel *versus* Babylon embedded in the Book of Jeremiah.

Ezekiel deals with :—

The elders of Judah concerning impure Temple worship and the departure of " the Glory of God," etc.

The elders of Israel, concerning the transplanting of the House of David, and the future of Israel to the end of time.

Daniel deals with :—

The Babylonian succession of Empires.

The Stone Kingdom.

The " seventy weeks " nation of the Jews.

Thus we see that Daniel must be taken as a contribution enriching and depending on the whole prophetic body of literature.

Isaiah writes as from seven hundred and fifty B.C. He wrote *according to the geography* and *the ethnology of that century*. That geography passed away immediately thereafter, and a later date set for the Isaiah literature would throw it out of gear with the geography and the ethnology of the later centuries.

Isaiah wrote from the geographical position of Jerusalem, which it is important to note ; otherwise his orientation and geographical references would be thrown out of joint.

Isaiah's contribution to the prophetic story we have dealt with in former issues. See " Hours with the Prophets : Isaiah."

Jeremiah followed, something over a hundred years later. The intervening century had been pregnant with life and movement in the theatre of Eastern civilization, in the midst of which Jeremiah wrote. The geography of Isaiah had given place to the geography of Jeremiah, Ezekiel and Daniel ; and this indicates with certainty the period of the production of the literature. To have seen this fact would have saved much wild guessing on the ground of etymology and philology alone as to the period of the production of the literature.

Jeremiah also wrote from the geographical position of Jerusalem, and from the chronological position of the sixth century (*circa*) before Christ. History, geography, ethnology, etc., absolutely forbid the assignment of any other time to any of the three prophets, Jeremiah, Ezekiel, Daniel.

Jeremiah contributed to the great scheme of prophecy the New Covenant made with the House of Israel, Israel being then for over a century away in captivity and dispersion. He also contributed the ratification of the Covenant granted to the House of David, which was then in process of being uprooted from Jerusalem.

Ezekiel made his contribution to the great story contemporaneously with Jeremiah, showing the same geographical setting and the same ethnological distribution. Let it be particularly noted that this historical, ethnological and geographical position would not fit any other period of history, either before or after this period of time. Ezekiel's contribution was chiefly concerning the House of Israel, and swept forward to the end of time.

Daniel prophesied at the same period as Ezekiel and Jeremiah. He prophesied at the Capitals of Babylon and Medo-Persia. His relationship to geography, history and ethnology is identical with that of Jeremiah and Ezekiel, and this fact sets the period of the Daniel literature beyond controversy.

Daniel made an unique contribution to Biblical literature. His prophetic message is chiefly concerned with the rise, progress and fall of *the Continental Empires ;* and with the ultimate triumph of Israel in the world.

The Book of Daniel is made up of *a collection of pamphlets, produced at different times, and under different circumstances, during the lifetime of Daniel.* The period, as we have pointed out, is settled by the geographical, ethnological and historical setting, accidentally incorporated in the picture presented. These documents, being assembled and bound together, constitute the Book of Daniel.

THE STYLE OF THE DANIEL LITERATURE.

The style of the Daniel literature differs from that of the other prophets whose writings form so large a part of the Bible literature. The main reason for this difference is sufficiently clear. From Moses to Malachi the prophets of the Bible wrote and spoke *for the Israel people* concerning *the one great theme of prophecy ; namely, the origin, dedication, destiny, mission and experience of the Israel people.* The Israel people were born in the midst of this great story, and were living actors in the great plan. Their whole training and antecedents throughout all the generations from Isaac on had prepared them to understand the matter. It was a simple thing to convey to them the meaning of the prophets in words and figures. Therefore the writing of the Israel prophets to the Israel people was clear and plain.

But Daniel was commissioned to convey the message of Jehovah, and the facts of His purpose, *to heathen kings and peoples.* Such kings and peoples had no previous knowledge of Jehovah, and had no knowledge of the great prophetic story, nor of the great age-long plan. Their very language lacked the terminology which would make the meaning of the message clear. There was the greatest danger that they would relate the messages of Jehovah to their own heathen systems, and to their own heathen gods. Therefore there

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must be a change from the Hebrew in the language used, and a change in the style of presentation. Therefore the style is picturesque. The messages consist of a series of pictures as vivid as any moving picture screen could produce. The messages so presented were fully understood by the Babylonian kings and people. This is obviously the reason why this style of presentation was used. The writings of Daniel constitute a masterpiece, perfectly suitable for conveying the truth to people unacquainted with the theme, and unused to the expression of Divine literature.

The languages used by Daniel are adapted to the needs of the case in the same manner. When the writing is for what may be termed Israel Bible readers, the ordinary Hebrew is used. When the king or some officer of his court speaks, the language is that which the Babylonian scholar or courtier would use. When Daniel or other Hebrew addresses the king or other Babylonian the language is that of the court, or of the literary man of the day and country. So, unlike other Biblical Books, the language used by Daniel is varied, and in itself carries its own reason for being so varied, and in this fact carries its own proof of genuineness.

Let others carry this matter farther who are better prepared to do so. We hope shortly to be able to present an article by Professor Odlum, M.A., B.Sc., on this matter, he having closely examined every word of the Daniel literature in the original.

The Daniel literature is a forecast of Continental history. In its full sweep it runs for the full prophetic period of seven times, or two thousand five hundred and twenty years. Certain prophecies giving outstanding details of history are furnished, each presenting enlarged views of critical periods, or of epoch-marking events. These details carry the reader forward for half of the period of seven times; namely, for "a time, times, and the dividing of a time," or twelve hundred and sixty years. Then *the details* of the great story stop, and the Book is sealed.

This presentation of details carries forward to the fall of the Cæsars and halts there. The great outlines of Daniel's prophecies sweep forward to the end of the full seven times.

Where the Book of Daniel closes at the time of the end of the first twelve hundred and sixty years, the Book of Revelation opens and carries forward to the end.

NEW YEAR MESSAGES.

From MAJOR THE REV. G. H. LANCASTER, M.A., C.F. (T.)

GOD SAVE THE KING.

AT the moment of going to press, the whole nation—nay, the whole of the great British Commonwealth of Nations—is hoping that God in His goodness will answer the prayers of His people regarding the gradual restoration to health of His Majesty the King. As has been so repeatedly stated in the Press, the King belongs to the nation. He is the titular and cherished head of our glorious Empire, reigning by will of the people, with his Throne firmly established by traditional affection in the hearts of the many millions who are proud to call themselves his subjects. He is the greatest of earthly monarchs, for through his veins runs the Davidic blood of old-time history. He is a man amongst men, a Christian gentleman, an Empire's pride. Not only is he Defender of the Faith; but he lives that Faith, being saintly both in life and character. His name has been untarnished by scandal, as his home has been exemplary to all. Never has he failed to enter into the welfare of his people; he has wept when they have wept; he has rejoiced when they have rejoiced; their sorrows have been his cares, their joys his delights. The proud father of prouder sons, he has "lent" his sons as Ambassadors of Empire, who have interpreted aright with tact and zeal those constitutional privileges, which, centred in the Crown, extend their influences to the uttermost parts of the earth.

The happy claims of Britain's freedom have asserted themselves in the past—and will ever assert themselves in the future—through what may be termed the uncrowned democracy of the Throne, and the crowned democracy of the people. The Royal Throne of Britain is the axis around which revolves the wheel of Empire. If our Throne cease to exist, then would the Empire, losing its centrifugal force, fly to atoms. Were we to become a Republic, then the British Commonwealth of Nations would cease to function as a unified and corporate whole. The latter is as a living organism, complete and comprehensive, whose heart is the Throne, and through whose arteries flow the affection and the allegiance of His Majesty's subjects. The King reigns, but the people rule, and thus, with this happy combination of apparent contraries, our Throne is safeguarded, and our freedom secured. Despotic monarchs are of the past. No Henry VIII could reign to-day, nor is there any place in the Councils of Europe for him who once was hailed as Kaiser Wilhelm II. Ever since the days of William III and Mary his Queen, at the close of the seventeenth century, we have witnessed the growth of Constitutional Government, which has excelled in the glory of Empire, and conquered in the hearts of men. To our wardship has been entrusted the Throne of the Lord, upon which David once reigned, and on which Solomon once sat. That Throne is for ever planted in the body of the Anglo-Saxon race, and concomitantly within the soul of His Majesty's far-flung Dominions. Nor "till Shiloh come" shall the Royal Throne of Britain ever fail in its trust or truth. Rather shall it grow in splendour and increase in power—not the power of greedy might, but of happy right—gladdening the lives of millions, and increasing with joy, until great David's Greater Son shall come to take to Himself the Government of the peoples and the Sovereignty of mankind.

And what of America? A letter in the *Times* just before Christmas told of an American who said, in sympathetic reference to the illness of our beloved King, "I feel that he is my King also." Yes, there is a great and unspoken truth underlying those words. Why is America a Republic, bearing in mind that the main stock of the people of the United States of America are of our own kith and kin, that their ideals are our ideals, and that their righteousness is our righteousness? May it not be—and it is well known that the American peoples love the very thought of "Royalty"—that the time is coming when our Union Jack will be interwoven with the Stars and Stripes, and that America is only awaiting the day when our King shall be her King? An American once very tritely said,

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"We regard your King as the hereditary President of the British Democracies." Yes, if I read my Bible aright, and interpret correctly "the sure Word of prophecy," the time is not far distant when our King-Emperor shall indeed be hailed as "The hereditary President of the British and the American Democracies," and when the Crown shall be the apex of America as well as of Canada, as it is of that Greater Britain which has long since rejoiced in the love of its Throne, in the dutiful affection of its Royal Family, and in the glorious freedom of its Constitutional Government.

Thus my New Year message is, God Save the King, God Bless the King, God grant to His Majesty, to His Majesty's successors, to the "seed royal," and to His Majesty's subjects at home, and in countless lands overseas, that peace and prosperity, that health and wealth, that spiritual joy and blessing, which God is longing to give as a perpetual and perennial donation to the people whom He has called after His Name, and whom He loves with a love that is everlasting.

From JOHN LEECH, ESQ., M.A., K.C.

To the readers of THE NATIONAL MESSAGE AND BANNER. May the year 1929 be a year of increase. Increase in Faith (Luke xvii, 5). Increase in Love (1 Thess. iii, 12.) Increase in Strength (Isa. xl, 29). Increase in the Word of God (Acts vi, 7). Increase in the Knowledge of God (Col. i, 10), and Increase in their Joy in the Lord (Isa. xxix, 19).

From MRS. HOLBEIN HENDLEY.

I HAVE regarded the Truth our journal stands for as the master-key to the right understanding of Scripture. May I now say that with this key in hand its writers have opened out and developed the Divine Purpose, which according to St. Paul "God purposed in Himself," viz., to take out a people for His Name—*Israel*—and of which He declared He had only *one*. "*You only* have I chosen."

By many infallible signs it has been demonstrated that we ourselves, the British nation, are "The people of His inheritance"—with all its tremendous results and possibilities. Week by week, taught of God and in possession of "the mind of Christ," the writers have set before us in their teaching a feast of fat things, satisfying to heart and mind, impossible to any other teachings lacking these things. It has created an appetite which only its own pages can satisfy. We thank God for its message and the messengers!

From MR. J. J. MOREY.

THE NATIONAL MESSAGE is the great world-advocate of the British-Israel Movement. It pleads in every land, arguing the case for the unerring Truth of the Bible, for the faithfulness of God, for the reliability of Scripture prophecy, and wins a verdict wherever its pleading is thoughtfully considered.

It is a great herald of the Coming Kingdom of Our Lord Jesus Christ, and its message is full of confidence and hope.

It carries to all the scattered tribes of Israel the glad news of a great re-gathering, partially accomplished in our great British Empire, and to be completed at the Coming of our Heavenly King to reign on earth.

It calls the Anglo-Saxon peoples to consider their marvellous history, their Divinely-appointed heritage, and their supreme task in preparing the world for the Kingdom age about to dawn. It inspires confidence and calm, gives vision and expectation, penetrates old mysteries, enhances the value of old truths, opens wonderful realms of knowledge, meets modern unbelief with clear demonstration and argument, and outlines the great programme of the Kingdom of God on earth.

THE NATIONAL MESSAGE is prospering because it is doing God's work in an age when unbelief is popular and the nation's faith is waning. God is using it as a national force for the re-enthronement of His Word, and for the enlightenment of the lost sheep of the House of Israel. It is loyal to our beloved King, and is the servant of the Greater King, Whose earthly Throne is here preserved until His Coming again.

From THE LADY PEARSON, Vice-President, B.-I.-W.F.

IT is a great joy to me to have the privilege of sending New Year Greetings to all readers of THE NATIONAL MESSAGE AND BANNER.

Surely in these days of Communism and of extreme modern criticism, we should gratefully thank God for the wonderful work and faith of the British-Israel-World Federation, the literature of which gives to all its readers a great love and understanding of the Holy Scriptures.

"Let us hold fast the profession of our faith without wavering (for He is faithful that promised); and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

From MR. A. G. COPELAND, President of the Stoke-upon-Trent Branch of the B.-I.-W.F.

BRITISH-ISRAEL Truth believers are doing a very wonderful work, work which is positive and constructive. They give to the world the Bible, open and understandable from beginning to end; they bring such light and knowledge to bear upon what are often considered difficult passages, demonstrating that they are true and accurate statements each falling into its proper place in the Divine plan.

Now, I often think of Elijah and the despondency into which he fell after the wonderful part he had played in that dramatic scene which vindicated the Lord as God, and how encouraged he must have been when he learned that he was not alone, but that there were seven thousand others who were loyal to their God.

We are much encouraged to know how British-Israel Truth is prospering throughout the country. We are all fighting for the Truth at a time when there seems to be a very dark outlook; let us then remember and try to understand the outlook of the Israelites when they were about to enter the Promised Land, and the Divine Power in which they were to go forward. "Five of you shall chase an hundred, and an hundred shall put ten thousand to flight." History has frequently shown that success has not been obtained by numbers, but by the enthusiasm of a few.

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From MR. DANIEL FARMER.

AT a most critical time in the history of the British people, and of the professing Church, when so many, piously ignorant, are contradicting no small part of the historical teaching of the Old Testament, and a very considerable number of the impiously learned are repudiating so much of it, who can deny that a body of Bible students—belonging to every section of Evangelical belief, such as constitutes the British-Israel-World Federation, a Society which stands for the integrity of Holy Scripture, and a more intelligent explanation of its historical contents—has not "come to the Kingdom for such a time as this"?

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

GREETINGS and good wishes to the B.-I.-W.F. and all readers of THE NATIONAL MESSAGE.

Glad I am indeed to express my deep appreciation of the zeal and sincerity of the cheerful band of workers at No. 6, Buckingham Gate, who consider no day too long in devoted work for broadcasting the B.-I. Truth and verity of the written Word of the Divine Master.

As we enter on the New Year 1929 we leave another mile-stone behind, the old mile-stone marks an eventful year of progress of B.-I.-W.F. work.

The reports that have reached G.H.Q. from all sources conclusively prove that during the past year B.-I. teaching and literature are everywhere heralded on a wave of enthusiasm, especially at all new centres, both at home and abroad.

The extent, depth and success of this Evangelical Faith is eloquent testimony that The Shepherd of Israel is with His flock—as He has been all down the ages—*omnia presenta*—and He that keepeth Israel shall neither slumber nor sleep. (Psalm cxxi, 4.) May the work continue to prosper and prepare the way for the Coming King and His Kingdom on earth.

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

HEARTY GREETINGS to all ISRAEL, to THE NATIONAL MESSAGE AND BANNER, and its official staff, to the readers, and to the BRITISH-ISRAEL-WORLD FEDERATION.

ANOTHER year of GRACE lies before us, and reminds us that the LORD "hath remembered HIS covenant for EVER, the word HE commanded to a thousand generations." (Ps. cv, 8.) A thousand generations cover a very long time and not a doubt our day. Let us rejoice and be glad in it, and at the same time "remember" (v. 5) "the marvellous works that HE hath done; HIS wonders, and the judgments of HIS mouth; O ye seed of ABRAHAM, HIS servant, ye children of JACOB, HIS chosen" (v. 5 and 6). Rejoicing for us must depend on remembrance, and remembrance of HIS marvellous WORKS of REDEMPTION, of SANCTIFICATION, and of HIS mighty FAITHFULNESS to the covenant and the merciful filling up of its merciful terms. But remembrance also of what that means to us. It surely means that we are under the utmost pressure to "make known HIS deeds among the people" (v. 1). When JOSHUA was about to lead the people of ISRAEL ACROSS the Jordan into the PROMISED LAND, he was commanded to tell the people to sanctify themselves, "for the LORD will do wonders among you." We do not see the wonders because of the neglect of sanctification. This is imperative. But it is also gloriously possible. Let us unite in such a Divine act, and 1929 will be a New Year in a new way, and it will be marked by new wonders.

From the REV. G. W. PLASTING.

TO readers of THE NATIONAL MESSAGE for the New Year of 1929 I would point to the Inspiration Motto of the Prophet Isaiah: "The Government shall be upon His shoulders." Every event we shall witness in the near future, even in their tribulative aspects, will all contribute to preparing the way for Our Lord's reign upon earth. All the efforts of B.-I. workers are constructive in their service to this end, and should glow with Holy zeal in this New Year, knowing that "of the increase of His Government there shall be no end."

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

I WRITE to wish the Federation God's blessing and continued success for the New Year of 1929. What it may mean to us, who can tell? Let us remember, Truth and its prevailing power belongs more to God than to our defence of it. May all who would help to spread B.-I. Truth realize there is more power in the art of gentle conversation than in overbearing arguments.

The average opponent professes to think we injure the cause of Christ and exalt "the National" Kingdom above the Gospel of Salvation.

Never fail to speak of Christ first—"The Kingdom" second. It commands attention. Our Cause must spread. The wide criticism for and against Bishop Gore's Commentary clearly reveals an open revolt against all the "old" ways of expounding the Old and New Testaments. The teaching of THE National Kingdom of God must come into its own. It is the only consistent view of Scripture. Let us preach "The Kingdom," and God will do the rest.

From the REV. T. L. EDWARDS.

"I WILL do better unto you than at your beginnings: and ye shall know that I am the Lord." (Ezek. xxxvi, 11.)

"I the Lord have spoken it, and I will do it." (Ezek. xxxvi, 36.)

In this prophecy the Lord undertakes to carry Israel back to their own land. Whose flag flies there now? Has not British-Israel control there? Their brethren the Jews are hastening back also, and in Eastern Europe hundreds of thousands are inquiring concerning their great Kinsman and His Salvation.

The promise in verse 11 has proved a God-given guiding star to multitudes of the Lord's people. Some to-day are rejoicing in its fulfilment in their own experience—may their number be greatly multiplied, and ultimately it will be gloriously fulfilled in the experience of every one of them, even if they have to wait, as poor Lazarus did, until an angel guard of honour carried him home.

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By the REV. F. S. RALPH, M.A.

IT is apparent to seeing eyes that we are living in the Time of the End, the latter days. The cleansing of the sanctuary is progressing apace. The heart of the British Empire, London, has seen the Prayer Book menace met and defeated in the House of Commons by 33 votes, the Master Mason degree. The Augean stables of unclean literature has felt the lustral waters, and also certain dark places in civil administrations. Verily, the New Jerusalem is to be built on England's green and verdant fields, not far away in Palestine, but in these Islands of the Blest, where He is even now preparing the place of His feet, for "there shall no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." The incredulous, the doubters, the fearful, are having it borne in upon them by many signs and portents that Great Britain is the seat of the King of kings, against Whom Moscowism, Romanism and Militarism plot in vain. We are indeed the people of the Lord although "Abraham be ignorant of us and Israel acknowledge us not," for it is being realized that Brith-Ish, Covenant Man, shall yet echo around the globe synonymous with God's children. Overwhelming evidence is accumulating to prove that the Isles of the West are the Promised Land, the city cut out without hands. If an unprejudiced mind will take a good atlas and gazetteer and look for a hidden revelation in terms of longitude from Greenwich 0, and latitude from the equator, he will not wonder that the seat of Serpent worship in Angkor Vat in Cambodia and in Java is respectively 13.416 deg. north and 6.66 deg. south. Yes, and Pi-beseth in the land of Goshen, the Pi-house-of-Seth, is exactly 31° 41.60′ east of Greenwich; and the seat of rule in our Indian Empire or Em-PI-re is 31.416 degrees north and 77.77 deg. east, while Simla in Hebrew alphabetical-numbers is 31.416 or Pi-ratio. All who love the Lord Jesus Christ and His Brith-Ish Empire should, at the commencement of another New Year, vow a vow that all through A.D. 1929 they will staunchly, unfalteringly, and constantly exalt the Bible as the inspired Word of the Lord God Almighty, and exalt Jesus Christ as the King of kings, and be true patriots in the great Empire of God. The imperishable Empire has been set up on a resentful earth and shall rule them all with a rod of iron, the rod of righteousness; and whosoever shall dare to cast stumbling-blocks in the way of well-doing runs fearful, perilous risks in the presence of the Great Captain of our salvation. This is my message to all true and loyal British-Israelites, the Pi-people of the Pi-Isles, and they have a glorious privilege of consciously helping to bring in the Kingdom in these epoch-making times.

From the REV. CHARLES MOON, A.K.C.L.

I AM utterly amazed, thankful and gratified at the wonderful way the British-Israel writers open up the Word of God to us. What we have to do is to follow in the footsteps of Our Blessed Lord, trusting in His precious blood, and continuing instant in prayer. So, dear Brothers and Sisters, let us journey on towards the Eternal Inheritance, purchased for us by the same Saviour's atoning death and glorious resurrection. Please receive this gentle urge from one verging on his 90th year and many years a careful student of B.-I. Truth.

From the REV. W. F. G. CLATWORTHY.

A HEARTY New Year's greeting to THE NATIONAL MESSAGE AND BANNER and its contributors. May all who are engaged in spreading—through its pages week by week—the knowledge of *God's faithfulness to His Covenant Word*, be constantly encouraged with tokens of the Divine Blessing.

The past has already seen much accomplished in the promulgation—and ever-widening reception—of the Truth, so that it can be truly said "The Lord hath done great things for us, whereof we are glad." Wherefore, let the bells of Gladness and Praise ring in the New Year; while *the spirit of a joyous optimism quickens the witness to the Truth.* Voices have been raised in opposition, and still will be. But, Faith is reaching forth, and Hope is beckoning on to the ultimate triumph of the Eternal purposes of God in His people.

So, we pray—God speed the MESSAGE through another year. And may it meet with an ever-increasing response to its appeal for the acceptance of the Truth that "*our God is a God Who keepeth Covenants.*"

From the REV. J. H. MORTIMER, M.A., Oxford.

THAT God has a high purpose for us and our kinsmen overseas in the Dominions and in America, and a wonderful and great work for us to do in preparation for the Coming of Our Lord and His Kingdom, is increasingly evident as the years go by, and was never clearer than to-day. There is the burden of the British-Israel message, and it is beginning to attract attention in quarters where it has hitherto been disregarded.

This is encouraging, and should give us high hopes for the future. God is calling His people out now, and He wants a ready response and united action.

And if we meet with increased opposition from His enemy and ours, and find him trying to distract us from God's work by more insistent calls of worldly work and interests, and trying to drown God's voice by the hubbub of modern life—or if we see him endeavouring to prevent the union of God's people by stirring up discord, let us not be discouraged, but let it rather provoke us to more determined effort—(1) to draw nearer to God ourselves, and (2) to draw nearer to our brethren and realize our union with them in God.

There is a wonderful blessedness and a power in Christian fellowship. And the bonds of this fellowship between English-speaking Christians are being drawn tighter, and Oxford is helping. In this lies the surest hope of world-peace.

That, then, seems to be our call and our privilege. "Have not I commanded thee, be strong, and of a good courage."

From the REV. HECTOR MACTURK, M.A.

NOT only is "this Gospel of the Kingdom" being preached as never before, but it is also being appreciated, far and wide, and not least in the villages of Lincolnshire, as I have reason to know. This is as it should be. The time is coming when "the common people" (and even the clergy) will clamour for more light on Bible prophecy. "And then shall the end (of the Age) come," and our King. Let us go forward into 1929 with renewed courage and hope.

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From the REV. P. HUSBAND DAVIES.

I SEND hearty congratulations to all who have worked in and for the B.-I.-W.F. Cause. We are committed to a great and *world-needed work*. Standing as we do for *The Bible—Unabridged*, we have firm ground and a sure stronghold. Wherefore, let us be steadfast, unmoved, always abounding in the work of the Lord.

From the Congress and other platforms of our Federation, by many "*Great Hearts*" and "*Valiants for the Truth*," we have had great messages. What are we going to do with their *living words*? D. L. Moody used to say: "Application is the life of preaching: Application is the life of hearing." So, let us be doers of the Word; applying it; remembering; "redeeming the time."—(lit.) "buying up opportunities."

"Another year—*also*." What a gift! What a responsibility!

Another year to search for truth,
Another year to pray for man;
Your hand, my friend!
May age as youth
Still find us giving all we can.

From the REV. W. M. H. MILNER, M.A. ("Oxonian").

WE know not what a day may bring forth. British-Israel readers all over the world must be ready for what may come. The nations talk of "Peace," but are preparing for War. Mussolini, who ought to know, speaking in the Italian Parliament on 8th December, says: "We are all for Peace. . . . The reality is, *The whole world is arming*." Still is Israel "The LORD'S Battle-Axe." "When ye see these things come to pass, know that your redemption draweth nigh." The Master says it. The "End" is fast approaching when "War" shall be "no more." HE COMES. God Save the King. God bless Israel. We will "never be dismayed."

From the REV. J. T. CHILDS.

PS. xxv, 14: "The secret of the Lord is WITH THEM *that fear Him*, and He will shew THEM His covenant."

John xv, 15: "I have called *you* friends: for all things that I have heard of My Father I have made known unto *you*."

Note that it is to the *Inner Circle* that the facts and terms of Jehovah's Covenant are revealed. And this Inner Circle is comprised of those that "fear the Lord." These are they who desire, at all costs, to "know what the Will of the Lord is," and to follow it whatever the consequences.

These read the Holy Scriptures, not to criticize them, but to learn from them what the Lord has revealed of His plans, purposes and His gracious promises, and what is so learned becomes the dominating influence of their lives.

This is the spirit in which B.-I.'s meet together to "search the Scriptures, which are able to make us wise unto salvation."

May the coming year find us more fervent in Spirit, growing in Grace, and in knowledge of the Lord, and "fearing Him." May we enable Him to reveal to us more and more of His wonderful Covenant. May He raise up for us more Teachers, who, taught by the Holy Spirit, shall have "TRUE knowledge and understanding of God's Holy Word,' and so shall enable us to more fully grasp "the good things that God has prepared for them that love (fear) Him."

From the REV. FREDERICK J. BURT SPRAY.

SINCEREST greetings to readers of THE MESSAGE, and to its many writers, whose contributions are always interesting and helpful, and we are deeply obligated to them.

In the "Rosary" the Doctor advised "Jane Dalmaine" to "*Take a Tonic of Big Things*." We have such a tonic in THE MESSAGE weekly, and I would advise a careful study of its articles. It brings before us the *Big Things* of God's Truth and Grace, Providence and Love, as revealed in His Promises and Prophecies, and in His dealings with Israel. Take a tonic of them. It will strengthen your faith, widen your outlook, enlarge your sympathies, and deepen your love to God.

Take a Tonic of the Big Things in Christ's Redemption, His love not for us as individuals alone, but for *Israel* the Nation. Think His thoughts, see the Kingdom as He saw it, share His expectations for Israel and the world. Take a Tonic from the Big Challenge to His people, to share the self-forgetful intercession of Moses and Paul for Israel, that it may be saved. Remember recent answers to the prayers of God's people for the Nation. Take it as a challenge to more intense and believing prayer. "I will yet for this be enquired of by the House of Israel, to do it for them." "Prove Me now herewith if I will not open the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." Take a Tonic of these Big Things. Join the Prayer Union! Then pray for and *expect* the Big Things: Israel's Repentance, Awakening, Reformation and Revival.

From J. FOSTER BEAVER, ESQ.

ON every side to-day we see perplexity, difficulty and distress; man is in a turmoil; he has discovered and explored nearly all the earth; he has increased his scientific knowledge until science is becoming his taskmaster; and he has experimented with Democracy until now the failures are so evident that thinking people begin to say: "Democracy has failed."

Man is not satisfied, he is in confusion; confusion of soul owing to lack of true teaching in religion; confusion of thought, of politics, and of business. In all spheres—spiritual, mental and material—we see this state in spite of man's materialistic efforts to relieve it, and it would seem as if this confusion is heading for chaos. How we do lack the great blessings of Peace, Happiness and Joy in helpful co-operative work with the Creator that should be man's inheritance on earth!

Now more than ever is the message needed, to put first things first: "Seek ye first the Kingdom of God and His Righteousness and all these things shall be added unto you." Surely our great New Year call to this our dear land must be just this: "Turn back to God, study His Word, then seek the Kingdom, and having found it, let us try to do God's Will, putting first things first, to follow out His Laws, and our troubles will disappear."

To Brother British-Israelites—We have a great and glorious message, let us go ahead in all confidence and faith, and lead our people back to God.

From MRS. ALICE CRAVEN JONES, Vice-President, B.-I.-W.F.

DEAR British-Israelites throughout the world,—May 1929 be a blessed year for each and all. The time grows short,

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and wonderful as 1928 has been for our Cause ; uplifting and spiritually stimulating as the Congress has proved ; encouraging as is the number of new believers and members ; and astonishing as is the increased sale of our literature, we *must not relax*. We need all the witness, service, prayer and sacrifice our belief demands. We *shall* reap if we faint not, and the Lord *will* bring it to pass if we trust in Him. He promises this, and He is faithful that promised.

From MRS. M. COOKE.

MY heartiest greetings to all those who are used in producing our NATIONAL MESSAGE AND BANNER, with its inspiring messages from week to week. May its circulation increase manyfold, bringing enlightenment to all its readers. "Your eyes shall see, and ye shall say, The Lord be magnified beyond the border of Israel." (Malachi i, 5—R.V.)

From MISS ELEANOUR SINCLAIR ROHDE.

A NEW YEAR GREETING.

There is a very beautiful prayer, ascribed to Milton, which I venture to quote :—

"O Thou, Who of Thy own free grace didst build up this Brittanick Empire to a glorious and enviable height, with all her daughter islands about her, stay us in this felicitie."

We have seen the marvellous promises made by God to Abraham, Isaac and Jacob fulfilled to a far greater extent than Milton, and we also see the terrible time of trial that awaits us looming more closely. There has surely never been a more subtle and more deadly attack on the Empire than undermining the faith of the people in God's Word by the two weapons of Evolution and Modernism. The British-Israel Federation does not cease to proclaim unshaken faith in the inspiration of the Bible, and every reader has cause to be grateful for the scholarly expositions to be found week by week in THE NATIONAL MESSAGE AND BANNER. We all look and pray for even greater blessings to attend the splendid work of the Federation in the coming year.

[*Others to follow*].

THE MARCH OF PROPHETIC EVENTS.

BY THE REV. W. PASCOE GOARD, F.R.G.S.

IT will be remembered that some time ago, in fact at different times, we called attention to the fact that while the physical conflict ended on Armistice Day in 1918, the spirit of the War has been carried forward.

We said then, and say still, that the War passed out of the stage of physical blows into the stage of propaganda. What Prussia endeavoured to do with an army, that power which now controls in Russia undertook to do with a doctrine.

The period of the Pyramid Antechamber was devoted to propaganda. On the second Sunday after the signing of the Armistice it was my privilege to give a Sunday evening lecture on the subject, "The Prophetic Period upon which we are now entering." Before me was the Principal of a Theological College and sundry other scholarly students of theology, with a very alert and instructed congregation. I then pointed out that we had entered upon that period of propaganda carried on by the "three evil spirits like frogs" which would last for a predicted period ; I was not then a Pyramid student, but the time indication in the Bible I found corresponded to Mr. Davidson's indication as to the Antechamber.

In that lecture I further indicated that the contest would be a spiritual one ; that the weapons would be doctrinal ; and that the combatants would be the advocates of the opposed doctrine.

These doctrines would be, on the part of the enemy, the negation of faith and the active advocacy of Communism. On the other hand must be the demonstration of the groundwork of faith in covenants kept, promises redeemed, and prophecies fulfilled, which are shown by the Gospel of the Kingdom ; faith so demonstrated becoming the stepping-stone into experimental Christian experience.

Surely the history of the years since 1918 has abundantly verified that reading of prophecy.

The period of propaganda, however, has merged into a struggle to reap the harvest of the seed sown in that period. On the national scale the representative contestants are declared in all contemporary literature to be Russia on the one hand, meaning by that name the power that now dominates in Russia—which is not Russia—and, on the other hand, Great Britain.

Matters have been put to the test tentatively in a number of fields ; first it was attempted in Britain itself by the Great Strike, in which the spirit of Britain—which is the spirit of loyalty to God and Country—prevailed.

Next it was attempted in China ; Bolshevik propaganda had been very intense in China, and the Southern Chinese had reacted to it, as the red pages of Chinese history during the last few years have made manifest.

The revolutionary forces were led by Russian Communists, and the points to which the forces so led tended were the foreign colonies and concessions ; and especially the British.

Britain mobilized and sent forces to protect the British sphere, and British and other nationals.

Let it be marked that Britain struck no blow at all ; least of all for the protection of material interests. Life and prestige were the things guarded.

The British stood within their own lines, behind barriers, up to which surged the mob excited up to a frenzy of blood lust.

The Bolshevik influence by falsehood and misrepresentation urged the Chinese, and endeavoured to lead them to strike at the British defences.

It was quite manifest that Britain was prepared to strike, and to strike hard, if occasion demanded ; but it became more and more manifest to the Chinese that Britain had no disposition to strike, standing quietly upon the defensive. A graphic picture showing the imperturbable "Tommy" behind a barbed wire barrier, and on the other side of the wire a mass of frenzied humanity halted, not by physical force, but by a spiritual demonstration. One "Tommy" especially was happily caught by the photographer holding his rifle in his left hand, while with the right he reached across the barrier to pat the head of a little Chinese child.

The spirit of restraint and goodwill won for Britain, Europe and Japan the confidence of the Chinese to such a degree that their active hostility toward the foreign settlements and the British ceased. With the dying of the hostility toward the

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British and other Europeans came the recognition that they had been deliberately misled by the Communists, upon which the Communists were expelled, and the Chinese national spirit emerged.

The attempt on the part of Russia to launch China against Britain, and to bring China under Russian subjection, failed. Thus, in the spiritual field of international politics, a war on a major scale was won against Russia and the spirit of Communism by Britain and her spirit of law, order and goodwill.

Mark this up in the present stage of struggle. It was a contest as important to the world as the physical struggle of 1914–1918.

We might speak of a similar effort in Egypt, but the history of the attempt to overthrow British influence there is so recent and present to the minds of the readers of the daily Press that we do not take space here. In Egypt the same kind of attack was made by Russian agency, and in the same manner failed.

The next attempt to which we shall call attention is that of Afghanistan.

Early last year one of those men of our race who, like Kitchener and Lawrence, can transform themselves so as to be accepted as a tribesman by Arab and Afghan, having traversed Afghanistan and the Border Provinces as a welcome guest of the native Princes, brought information to the following effect :—

Russian influence had so permeated the Afghan and Border tribes that it was intended to bring off a revolution in Afghanistan and Northern India which would bring them in line with the Mohammedan Asiatic provinces or states of Russia.

In order that King Amanullah might not be compromised it was arranged that he should visit Europe and so be provided with an alibi. Mark that this information came before King Amanullah started on his tour. He came, and was entertained, and we hoped had been converted from these views and intentions. The outbreak which was planned for last Spring did not make itself felt so as to attract European attention until Kabul itself was menaced and the King had to flee.

Now the matter seems to have reached a conclusion for the present, and it is with some surprise that we read in the *Daily Telegraph* the following German estimate of the situation :—

WARNING TO THE SOVIET.

FROM OUR OWN CORRESPONDENT.

BERLIN.

"'A momentous and possibly decisive event in the British-Russian fight for power in Asia' is how the abdication of Amanullah appears to the *Deutsche Allgemeine Zeitung*, which, under the influence of one of its managers, the former German Naval Attaché at Constantinople, has long counted here as an authority on Oriental affairs. The paper says :

"'Not only has Moscow's influence at Kabul vanished for any foreseeable time. The fall of the progressive Afghan King also seriously threatens tranquillity and order in the Central Asiatic Republics of the Soviet Union. In Turkistan and Usbekistan it is only by military pressure that the Communist régime keeps down the resistance of a population which cannot be sincerely cordial either towards the compulsory agrarian reform or the anti-religious propaganda. If after the victory of the religious and traditional forces in Afghanistan a spark of Islamic counter-revolution were to spring over into the Mohammedan territories of the Soviet Union and bring to explosion the pent-up resentment of the adherents of Islam and of the formerly ruling sections it would mean a very serious danger for those in power at Moscow. In fact, London's power has come dangerously close to the frontier of the Soviet State and has done so precisely at the points of least resistance.'"

It looks from the above as though at another point in the world-wide field of conflict the spiritual contest between Britain and Russia had come to a head, and that Britain had won.

Let it be remembered as to doctrine that the Bolshevik is a negationist and an atheist, actively carrying on anti-Jehovah and anti-Christian propaganda.

On the other hand, the Mohammedan has a constructive faith in God, an intense loyalty to His Name, and thus stands on a higher level from the spiritual standpoint than the atheistic Bolshevist.

Let it be remembered that the Mohammedan believes intensely in the God of Abraham, Isaac and Jacob, the God of our fathers.

Let it be remembered that the Mohammedan further believes in some strange fashion the rule of the British Raj is a Divinely-established rule ; give to him the knowledge and faith of Christ, and of the law as interpreted by Jesus, and his spiritual equipment will then be complete. In the contest between the forces of atheism and the forces of faith we may count Christian, Mohammedan, Brahmin and Sikh as fighting on the same side against the negations of atheistic Bolshevism. This is counting, and will still count, for much in the struggle that is on.

1928 AND NUMBER 153.

BY THE REV. C. C. DOBSON, M.A.

TWO numbers are recorded in the Bible with obvious marked significance—153, the number of fishes in the miracle of the draft of fishes of John xxi, and 666, the number of the beast of Rev. xiii, 18. The number 153 would appear to be God's monomark as regards His Elect, or His Church. It is the value of the expression "Sons of God," "Beni ha Elohim," when the Hebrew letters are taken as numerals. Further, in the very verse in which the actual number is given in St. John xxi, both the words "fishes" and "net" numerically total 153 x 8, the Greek letters, like the Hebrew, being numerals as well as letters. The number 8 appears to be the Bible Resurrection number. The inference to be drawn from the story is that the fish caught in the net, and drawn to the shore to the feet of Jesus, symbolize the Church gathered to meet the Lord at His Coming, when the Resurrection of the just will take place. As regards 666, it is the monomark of the beast. In the Roman alphabet only six letters were used as numerals, namely, D, C, L, X, V, I, for M came to be used for 1,000 at a much later date. These letters total 666.

The Bible seems to tell us to look out for 153 and 666, for

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where they occur may perhaps be recognized either the finger of God in matters touching the gathering of His Church for the Second Advent, or the mark of the work of Satan. Mr. Davidson, as noted in THE NATIONAL MESSAGE, has drawn our attention to the occurrence of 153 both in the Great Pyramid, and in events of the Great War; but 1928, the year that has closed, has evidenced these numbers in a remarkable way.

Let us consider the Prayer Book controversy.

Since Great Britain, God's instrument in the world's preparation for the Second Advent, has an established Church, this controversy as effecting its doctrines must be one of extreme importance in God's sight. We may expect to see His mono-mark 153. Here is what happened.

On December 14th, 1927, the House of Lords passed the Prayer Book Measure by a majority of exactly 153. At first sight it would appear from this that God's Will lay on the side of sanction. If so, we should have expected the Measure to pass the Commons. The House of Lords, however, constitutes neither the voice of the nation nor that of the Church, and subsequent events suggest that the occurrence here of 153 is a sign of the extreme importance of the whole matter in God's sight, and also that Evangelicals fell short, through weakness, of His standard.

The rejected Book, after slight revision, came before the National Assembly. The minority totalled exactly 153. Here the inference is clear. It was the final vote of the whole Church, and when the Commons subsequently again rejected the Book, it was the voice of the nation endorsing God's minority vote. But, turning again to the votes recorded in Parliament, a remarkable fact emerges. The total votes recorded in favour were as follows:—House of Lords, December 14th, 1927—241; House of Commons, 1927—205; House of Commons, June 14th, 1928—220: total votes cast in favour of the Book, 666, the number of the beast.

Again, taking the votes cast in the House of Commons on the double rejection, we have: 1927—247 (Hansard's corrected figure); 1928—266. Total votes recorded = 513, which is exactly 153 short of 666.

In view of these striking figures it is well to note Rev. xiii,18. "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is six hundred, three score and six."

Last year produced another striking occurrence of number 153, which was referred to in last week's MESSAGE. The Hebrew Christian Conference held last July in Hamburg was attended by delegates from 18 countries, numbering 153. Surely this was the "budding of the fig-tree," and the mark of the "Elect" among God's ancient people.

ADDRESS AT CHURCH HOUSE.—I.

Professor E. Odlum, M.A., said:

Mr. Chairman and Friends,—I am sorry—and I am glad. It is not every person that can be both at the same time, but I am. Glad to be getting through a series of labours fairly heavy, and glad that in a little while I shall be finding loved ones at the other side of the ocean, and on the other side of a very large continent. But I am sorry too—perhaps more sorry than glad—I am not sure, to have to go away from people that I have got greatly acquainted with. May I meet all of them on this side again! If we do not meet here, we will have the opportunity of meeting "over yonder." Life is a big thing and reaches far; it does not terminate when we get out of *our earthly houses*. When I left my home in Vancouver and came out this way, I was not seen there, around my home, but I was not dead. I am alive. And when I go out of *this home here, this tabernacle*, and when *you* go hereafter, we go *on our journey*. We shall rise in the scale of beings, and enjoy greater blessings and activities of mind and soul than we ever could enjoy, limited, here. Our life is big. When I think of going away from you I have a sadness of heart; but I say, sooner or later, we will meet again—some here, and all beyond, in the time to come. We are not afraid of that time. We have no fears about it. It is great! mighty! and glorious! To our soul and life it is a great magnet drawing us onward and upward, and we look with joy and high spiritual anticipation to times greater than these; *though these are grand in this old city of London.*

Let us now pass on to my subject, for it is a very heavy one that we are to deal with to-night.

Our subject is,

THE TREMENDOUS WORLD STRUGGLE

that is going forward, which is clearly perceived by all careful readers.

The world knows, the readers of the world know, that peace and quietness—quietness of intention amongst the nations and peoples—are not characteristics of the day. We know, cannot help but know, that there are such world clashes in the realm of mental, intellectual and spiritual activities; in the direction of international statesmanship; in the direction of financial movements in all parts of the world; in the direction of mighty movements along the manufacturing side of human and national life. We know that there is a tremendous world clash and competition at the present time. That we cannot help but see and perceive, and clearly understand.

You have heard from this platform, and the other platforms, and various other places, many of the positions we have taken—all harmonious, bearing upon the primary idea that *God has a people selected and set part to do a certain work. A servant work*, but a *good servant's* work; work of uplifting; uplifting self; uplifting the nations of the earth. We have and believe that teaching. We believe that because we believe the Bible.

We have made known as best we could, during the various speeches given on this and other platforms, that the people called Israel are a *permanent people*; a growing people; a multiplying people; a people increasing in influence, increasing in their relationships and numbers in all parts of the world.

God has said in His Word that under the royal line of David that people *are a perpetual people*. You and I have that idea, that deep conviction before our minds at the present moment.

If there are some here who are not in harmony altogether with the Scriptures, or who believe in the Scriptures and are not in harmony with our interpretation of the Scriptures, let me say a word or two. Let us get it clear that we are honest men and women trying to find the light and the truth.

Let us grant at once that you are in like condition of mind, that you want to find the truth.

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Now, do not conclude too hurriedly that you know more about it than we do. Do not conclude you know *all* the truth; you might just lack a little. I know some things better than you do; that is pretty plain, and I can prove it. You do not know the name of the Vice-President of the company in Vancouver that I am President of; *I do*. I know his name and you do not. So I know one thing that you do not know. I could go on for an hour and tell you thing after thing that no one in this place knows but myself; and you could do that too. Now then, expand that in a big way.

In the study of human life, a glorious study during a long period of time, I have been at things that a good many have not been able to get at, and I ought to know more about them than those who have not had the opportunity. Well, many of you here could say similar things. Do not imagine that I want to make myself out something big, but I want to produce a conviction in your minds.

I have read this Book, the Bible, and so have you—some of you. I wonder if I put you to the test how you would feel? I was a teacher in many institutions for twenty years before I left that kind of work in order to take on another form of work. Many a time I stood before my classes and put them to the test, and if I questioned this one or that one, he had to answer, or say he did not know. Now, I am going to make a test for you. I will not call on any person by name, but will make a test, and cause you to feel that perhaps you do not know *all* about this Book.

I wonder how many of you could tell me who Amos the prophet was? And what his prophecy holds? Whom did he prophesy concerning? What peoples did he address? How many nations did he address? And what was the burden of his message to those nations? Now test your hearts and heads while I am talking.

I should like a show of hands as to how many could answer me these questions. But you are conscious of ability to answer, or of the lack of ability to do so.

It is good to sit at the feet of a teacher who has been trained, and knows something of what he is talking about.

Now I am going to proceed with my subject.

At the present time there are *four world powers striving for world rule*. That is not hard to understand. Four great world powers, definitely, determinedly aiming at world rule, and *another power not aiming at world rule, and never having done so, that will get world rule in the end.*

THE LEAGUE OF NATIONS.

We will start with the League of Nations. I am not going to attack any association at all to-night, but will tell the truth in a straightforward way, and bring in past history and modern history.

The League of Nations! It aims at what? It says that we, the people who make up the League of Nations, will so arrange and co-relate ourselves to one another, representing the nations of the earth in our executive, that we will control those nations in their highest relationships to one another.

If the League of Nations were made up of capable men and honest men, they could not go very far astray. Being appointed to the League of Nations does not make a man capable. Being appointed to the League of Nations does not make a man honest. He may be dishonest in the League of Nations. He may be incapable, and may not have the mind and vision of a statesman. He may have the heart of a very dishonest, traitorous man. Let us suppose there are fifty men representing the nations of the earth!

Fifty men of such relationship to their own nations, and to one another, that *twenty-six of them can, by vote, tie up the entire combination of fifty nations* as far as they have received the power. And the power aimed at is very great indeed.

Now, let us suppose that in the Council of the League of Nations there is one man *representing an outside enemy* of *some particular nation* in that combination. That there is one man an enemy to a particular nation, and *that man is under control of the power outside* of the League of Nations. Then that power outside the League of Nations, by that man, *can register its vote*. Now, supposing instead of one man there are two in the League of Nations who must vote according to the orders of that outside organized power; then there are two votes registered through those two men *by that outside power*. Supposing there are twenty-six out of the fifty representing different nations in the world under *the power of that enemy organization*, and supposing that organization hates one country and *wants to destroy it*, it can express its hope and determination through those twenty-six men who are at its beck and call and order. And twenty-six men carry the majority vote of the League of Nations. Do you see where we are landing in the League of Nations? Am I making too strict and strong a picture? Come and study. I am not going to give names. This is a tremendous proposition, and if the League of Nations in its construction and composition should have a majority vote *governed by an outside enemy of one nation*, say, for instance, the British Empire, then there is danger to the British Empire in that League of Nations.

I could show you very many angles, but it would take me a long time. The League of Nations will never control this world; make up your minds to that. First of all I will put this before you. Most of you have read the basic constitution of the League of Nations. What is the attitude? "We, the members of this League of Nations, are going to run the world ourselves, and we do not recognize any Deity." Look into it, and see if I am right. There seems to be no room for God in the League of Nations, no matter how many good men there are in it! Their official foundation has cast God out of it. You know that Moscow did that officially, and you know another country did that officially a hundred years ago. That is, in effect, what has come to the League of Nations.

I will go no further with this because I have four more to deal with. I will take up another composition, a strange one too.

SOVIET RUSSIA.

One organization which is to be dealt with now we would call *national*. The former is *international*. The second has expressed itself in very definite terms since it came into power. I refer to the Soviet movement of Russia. What do they say,

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and openly? Remember, I am not attacking them, nothing of the sort. Openly they say "We are out for world rule." You know that. They are out for world rule. What is the substratum of the Soviet movement? Based on anarchy, every national Government is to be turned upside down; made helpless; and then the Soviet hierarchy will take possession and rule by a little oligarchy, about fifty men—*really* less than twenty—ruling with a rod of iron, and their propagandists are in every country in the world, paid by the Soviet Government, regulated and ordered by the Soviet Government. The open teaching is that confusion must be thrown into the Governments of the world in such a way that during the time of confusion the Soviet element will get possession of power. Then away will go the ordinary home life; away will go the Sabbath Day; away will go dignity from the land so far as the vote of the Soviet people can succeed, and everything holy will be cast away from the kingdom or nation as it may be. Do you think you are free from this menace? Do you think there are no Soviets here in London? They are in every city in the British Islands. They are in every city in Canada and the Empire; and in the United States of America; and they are hard at work. Let me tell you that big men, grand men, and men with vision in the United States, know there is a real danger threatening stable Governments. They might even be forced into a Government that would be of the enemy sort, regulated and controlled from Moscow.

Let me illustrate the workings of the Soviet element for a moment. I could do it in many ways; I will take this. You remember when the Soviets had got such possession over yonder in the cities of China that it was just, so to speak, touch and go as to whether they would get final control or not. Many elements and cross purposes were at work. Cross currents were many, within and without.

Britain saw, and the other nations saw, that there was a flood of danger towards the heart of the great cities of China, and timely and wisely they sent warships up the rivers. They sent their artillery, their infantry and cavalry, and ships of the air into strategic positions, not for the purpose of conquest, but for the purpose of defence and safety to the multitudes in China that were there from the other countries of the world. Well, who took the lead? Why, just one nation that always has taken the lead: *Britain took the lead*, and put scores of thousands of her troops at the disposal of the nations of the earth that needed and wished their subjects to be protected in that land. Yes! Japan sent a goodly number; the United States sent a goodly number; but the forefront and the strength and salvation of the people came from the British Empire. Now that is just by way of showing *where the great strength is in this world against the Soviet element* that is working in the cities of the world. Will the Soviet win out? God help humanity if the Soviet element win out! Civilization would be gone; Christianity would not exist; the home life would be wiped clean out; brutality—organized brutality—with a keen intellectuality behind it would ruin this world, and throw it into chaos as never since the Flood. It has officially despised God, the great Creator of the Universe. He Who loves humanity will see to it that diabolism in the hands of a few men in Moscow will not rule this world.

DIVINE AND HUMAN CO-OPERATION. Part II.

AN ADDRESS AT HEADQUARTERS.

By MR. B. H. NORTON (Editor of *The Covenant Race.*)

WE have now reached a point in clearly manifested Scripture—fulfilling characteristics, in calculations of Pyramid precision, in agreement between cause and effect and in the identification of the Anglo-Saxons as continuing Israel authorizing us to expect and make known the imminent return of Our Lord.

Is not His return demanded to complete the full restoration of the regenerated departed, to fulfil Scripture referring to His Kingdom, to remove evil systems, and to answer the prayer of travailing creation (Rom. viii, 22)?

The basic hope of His coming is laid in acknowledged human helplessness. As we advance in grace and in years we look to a golden harvest in fields beyond. The whole Creation groaneth. The dying horse whinnies for the comfort in the dark passage of his mother's presence, and we, too, march through pain to a fuller birth before we attain to the fuller life. The present life only touches restoratively the eternal realm provided for the spiritual, but man is more than spirit, Jesus was and is more than spirit. He has come into relationship with what Pope described as "This scene of Man, a mighty maze! but not without a plan."

But all restorative work is now carried out among ruins, from whence emanate the groans, and to where is imparted only a limited joy. Satan is yet strongly entrenched and now as much as ever

"Zion in her anguish
With Babylon must cope."

The call of Abraham was a divine manœuvre planned in unerring wisdom and faultless purpose. The call from Ur was less conspicuous to Satan than the dazzling exhibition of human purity in Eden. The Ur scheme was a development less exciting but more enduring. God has made more definite promises to Abraham affording national perpetuity than were ever made to Adam.

Satan as a permitted opponent had in Eden:

I.—Ruined the human Soul.
II.—Ruined the human Body.
III.—Ruined the human Home.

Hence humanity in disobedience could only now be rescued back to God, and God's love is everlasting to His own, through the obedience which involved the Sacrifice of the Sinless One.

God henceforth must spare the sinner in his sins in order ultimately to secure to Himself the saint in His own holiness, but those sins must be removed and that holiness must be imparted. But how? In order to spare the sinner and to secure the saint He must call His only begotten Son to sacrifice!

For reasons which we are not to question, He saw it necessary to divide the human race into two sections, later to be known as the Israel and the non-Israel. He made no difference in the scheme of the individual salvation of the members of either section. This we emphatically declare to be our teaching.

Abraham was not called to assist God in formulating a new scheme of salvation originally based on universal love, but

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upon that universal scheme there was superimposed a redemptive erection which made it consistent for God to make one section of the human race (while equally responsible for, and admissible to, salvation) superiorly admissible to declare its possibility, and to provide the channel, for its bestowment upon both sections.

That is why a Specific Mission down from Abraham by miraculous paternity, down from Isaac by a special designative name, down from Jacob-Israel by tribal divisions, down from David by royal allotment of Kingly descent, was to function. This was the human quantum necessary in the scheme. But to complete the Scheme the establishment of a Kingdom of God upon earth with all its necessary protective and corrective measures was to be installed.

This Kingdom was to have a King pre-eminently, the Son of God, known also as "Great David's Greater Son." Over this Kingdom, less eminently, David was to be the first recognized King until the pre-eminent King came to earth to reign. To this same David a divine promise was made that there should always be living a descendant of his if and when required to sit upon the throne of this Kingdom.

It is this divine engagement which gives to British-Israel the privilege, the heroism, some style it the audacity, to stoutly claim an identification with the Israel of the Ten Tribes.

Those who do not accept our conclusions can find no proof in the Bible that in this special redemptive Mission God has ever excluded the Israelite to the inclusion and mixing of the non-Israel Gentile Kingdom, nation or church!

God has magnanimously decided to win back a forfeited possession by love. It was love which led Him to call Abraham, to express His will through the inspired Scriptures, to originate the Kingdom of God, and, as He only acts from love, to say when the splitting of the twelve tribes took place "This thing is from Me" (I Kings xii, 24). Our critics have no Bible proof to show that now all the tribes are merged into one—Jews!

Before His Ascension Our Lord withdrew the Kingdom obligations from the Jews and Luke records in Acts i, 3, that the forty days between the Resurrection and the Ascension were spent by Our Lord with his non-Jewish disciples "in speaking of the things pertaining to the Kingdom of God." How valuable would be the record of that Congress!

"To level and confound the different orders of mankind is far from producing an equality among them; it is, in truth, the most unequal thing imaginable."—PLINY.

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QUESTIONS AND ANSWERS.

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

QUESTION.—Will you kindly explain the words in Zech. viii, 23? I have been told that the Jews are to convert the world. Would this passage apply to that?—M. A. A.

ANSWER.—There is not a verse in Holy Scripture which says that the Jews are to convert the world. I have often heard it said that the Jews are destined to be the world's greatest missionaries, and the literature of some of the Jewish Missionary Societies also teaches this erroneous interpretation of the Bible. I have also heard the Jews called "God's Witnesses"—but here again it is a misnomer, as nowhere in the Word of God are the Jews called "witnesses." Further, how often has it been said that the Promised Land belongs to the Jews, and that the Jews will go back to their own land? Once more, be it said, the Promised Land has never been destined for the Jews, neither is there any verse in the Bible which says that the Jews shall own Palestine or the Promised Land. The truth is that so many preachers and Bible students have always confused the terms Israel and Judah, and in so doing have failed to distinguish between the redeemed House of Israel on the one hand, and the Jewish people on the other.

To Israel was given the "dominion," and to Judah (the royal tribe—the House of David) was given the "sanctuary" (Psalm cxiv, 2). Surely "Israel (not the Jews) shall blossom and bud and fill the face of the world with fruit" (Isa. xxvii, 6). There is no promise given to the Jews as an unconverted and non-Christian race, nor can they become the world's greatest missionaries. In fact, they can only become Christian through the work of redeemed Israel, since it is Israel that is foretold to be the great evangelizing race of mankind.

The literal translation of the above verse is:—"Thus saith Jehovah of hosts: In those days ten men out of all languages of the nations take hold; they will take hold of the skirt of a Jewish man, saying, We will go with you; for we have heard God is with you."

When Zion shall come into her full redemption, and when Israel shall be fully restored with the Davidic Throne reinstated in Jerusalem, not only will the heathen then flow to Jerusalem to seek the God of Israel (through Israel's world-wide evangelization), but they will crowd together to Israel and to the royal Throne of Zion's David to be received into fellowship with Israel by adoption, since they will see that Christ, a Judah man, i.e., "of the house and lineage of David," is "Emmanuel," i.e., "God with us," the Redeemer of Israel and the Saviour of the world.

Quite possibly the number "ten" ("ten men," above) may be a parallel or prophetic allusion to the ten-tribed House of Israel, but more probably it is simply the Eastern and Old Testament symbol for a large number, i.e., a great and complete multitude (cf. Gen. xxxi, 7; Lev. xxvi, 26; Num. xiv, 22; 1 Sam. i, 8; Neh. iv, 12)—so great will be the influx and pressure of the heathen!

The words "take hold of the skirt" are a figure employed to exemplify the involuntary action of one who wishes to be listened to (cf. 1 Sam. xv, 27; Isa. iv, 1), showing how eagerly in those days will men of all races, nations and tongues, seek after Christ, cling to Him, and receive His salvation.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE usual weekly meetings at Headquarters will be held on the 30th and 31st January.

On the Wednesday afternoon Miss Evelyne Haynes will be the Speaker; her subject will be "*Facts* showing the untenability of the Modernist's view."

The Speaker for Thursday evening will be announced later.

* * *

The Harrogate Branch greatly enjoyed a very interesting and most instructive lecture given on January 14th by the Commissioner-General, Mr. John Leech, M.A., K.C., who received great applause at the close. Dr. Rutherford was Chairman.

* * *

It may not be generally known that Alexander Cruden, whose name is a household word among English-speaking people as the author of the Concordance to the Bible, and W. Holman Hunt, the famous artist who painted "The Light of the World," now in St. Paul's Cathedral, were British-Israelites. It will probably surprise some people to learn that the distinguished writer, John Ruskin, in his later years strongly inclined to British-Israel views, and wished to propagate them.

* * *

ERRATA.—Page 33 of our last issue, col. 1, "Ushur" should be "Ussher." Page 35, col. 1, Scope of the "Seven Years" should be "Seven Times."

* * *

Colonel and Mrs. Horniblow are working to start a Branch at Camberley, and Miss Hamilton Hunter has arranged to speak for them at a meeting to be held on February 2nd. Mrs. Horniblow will be very glad to send invitations to those interested, if they communicate with Headquarters. Tea at 4 o'clock, kindly provided by Mrs. Horniblow. Meeting at 5.

* * *

Our South Wales Commissioner, the Rev. Joseph Gay, A.T.S., has accepted the invitation of the Hounslow Branch to debate publicly the British-Israel position with an opponent, at the Council House, Hounslow, on Tuesday, January 29th, at 8 p.m. Mr. Theobald, the Secretary, writes: "There is no doubt the meeting will be a large one, and will attract enough to fill the Council Chamber." The subject to be debated is: "British-Israel, has it a future?" Friends anxious to attend should get to the hall as early as possible.

* * *

In spite of bad weather and a dense fog, a fair number braved the weather, and confessed themselves amply repaid for the effort, by the two admirable addresses from Rev. T. Sparshott Johnson at Leamington Spa, on January 8th. "Israel's Psalter in British History" was given at the afternoon meeting, and in the evening the lecturer showed how, in the "Present Crisis in Church and State," the only way to meet it was on British-Israel lines. Alderman Harold Mason, J.P., was in the chair.

* * *

Mr. W. H. Hesketh, J.P., gave a very interesting lecture on "Solutions of Difficult Problems" to the Liverpool Branch on January 10th, pointing out that war was justifiable under certain circumstances—when it was to defend one's own country from its enemies, or to help weaker countries, as in the case of the late war.

Those who have read the Rev. Pascoe Goard's book on "The Law of the Lord, or the Common Law" will be glad to have confirmation of his presentation of the subject in the following quotation. We recommend everyone to get Mr. Goard's remarkable book which gives such startling information of the Israel origin of British Law.

Extract from page 251, "Lectures on Early English History," by the Right Rev. William Stubbs, D.D., formerly Bishop of Oxford and Regius Professor of Modern History in the University of Oxford. Edited by Arthur Hassall, M.A. (Oxon.). (Longmans, Green and Co., 1906):—

". . . . we will now go on to the laws themselves; and I will here take England first, because our laws are the most ancient and purest specimens of the most ancient non-Roman law, and because our modern laws have developed from our ancient ones by a process into which very little that is Roman has filtered; unlike Germany, which by the fatal union of its kingship with the Imperial dignity became subject to the Roman law so far as it had any common system of law at all; unlike France and Spain, which had the full benefit of the earlier law of Rome, and whose conquerors learned to legislate for themselves in the form of selection from the Code of Theodosius. . . . . Of the early English laws we have extant codes of considerable length from the hand of Ethelbert, the first Christian King, Wihtraed, and other Kings of Kent; Ina, King of Wessex, Alfred the Great, Edward the Elder, Athelstan, Edmund, Edgar, Ethelred, Canute, Edward the Confessor, William the Conqueror, Henry I, and every other Sovereign from Henry II downwards."

Page 69: "It is due to Canute to say that the spirit which runs through the whole of his laws is a really religious spirit, quite as much so as that which appears in the legislation of the earlier Kings; but there can be little doubt that there was great significance in his putting at the head of his laws the determination to maintain the worship of the Christian's God."

* * *

We have frequent cause for complaint of the unfairness of our opponents. Here is one:—In Rev. Samuel Hinds Wilkinson's book, "British-Israelism Examined," there occurs a very serious misquotation from our book, "British-Israel Truth," by which Mr. Wilkinson *makes us say* the *absolute reverse* of what our book says.

The paragraph purports to be a quotation from "British-Israel Truth," and is as follows:—

> "St. Peter wrote to 'the elect' or 'the Sojourners of the Dispersion,' and these 'elect,' or the chosen covenant people of God, must have been Israelites of the Ten-tribed House—THE JEWS," etc.

What "British-Israel Truth" says is the PRECISE OPPOSITE of this:—

> "St. Peter wrote to 'the elect' or 'the Sojourners of the Dispersion,' and these 'elect,' or the chosen covenant people of God, must have been Israelites of the Ten-tribed House—NOT Jews," etc.

* * *

W. O. writes:—"Since becoming a British-Israelite I have read more of the Bible in fifteen months than I had previously done in fifteen years."

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J. E. S. writes :—" It may interest you to know that I was an earnest enquirer after the whereabouts of Israel from early childhood, having my curiosity aroused by instruction given at the national school where I went as a little boy, and I continually questioned my mother as to where they might be. I found she became interested also, and one day she told me they were being searched for ; asking her where, she replied amongst the Afghans and Indians ; but in my childish idea that was not grand enough for God's people, and I said so, but later on she informed me that someone said they were the British. That instantly fired my imagination and I became enthusiastic. Then one day I was passing through one of the main roads of our city and I caught a glimpse of a book with a large star and a long sweeping tail across the top of the cover, and, being curious, I looked and found it read ' The Star of Israel,' a journal devoted to the discovery of lost Israel. I went into the shop and enquired of the lady if that book was for sale. She said it was ordered, but if I liked she could get me one, as it came out every week and was only a penny ; so I said I would ask my mother (I was then about twelve), who said I might order it. A notice appeared offering a parcel for free distribution to anyone interested enough to send their address to the editor, which I very quickly did, and I received a large parcel. Later, taking the ' Banner of Israel,' I have talked about B.-I. all my life, and I often think how wonderful that God should have enlightened me at such an early age, especially as my education was so poor that I really could not read the Bible for myself, as you know schools are very different now to what they were seventy years ago, and I left school at about nine years of age as I was left an orphan. I have often reflected on the fact which has become evident that many people in our city owe their first knowledge of the Identity to my early efforts under God's guidance.

" THE NATIONAL MESSAGE AND BANNER is far and away the best journal I have ever read, and from week to week it becomes more absorbing in interest. God is abundantly blessing your world-wide efforts, and I pray constantly that the work may grow and spread, and enlighten our nation, especially those in authority, as to its grandeur and importance."

* * *

The Rev. Lionel Smithett Lewis, M.A., Vicar of Glastonbury (Author of " St. Joseph of Arimathea at Glastonbury ; or the Apostolic Church of Britain"), has written another book entitled " Glastonbury, the Mother of Saints : Her Saints, A.D. 37-1539." It is described by the Press as an admirable work, and it is well indexed. The following are a few of the comments upon it :—"A splendid collection of data." " A noble effort, a learned and able work." " The accounts of the various eminent personages are traced with a great fund of knowledge and with remarkable simplicity." " The story is a truly wonderful one." " To read this book will not only be an uplift and an inspiration, but an education in the historical sense."

The Covenant Publishing Company, 6, Buckingham Gate, S.W.1, can supply the book, the price of which is 3s. 6d. ; postage 3d.

* * *

Mr. W. Gregory writes :—" The following extract from Sir Chas Warren's book on The Ancient Cubit ' may be of interest to some of the readers of THE NATIONAL MESSAGE, and perhaps some may be able to see a significance in it. ' It will be seen that the whole division of England into hidage depends on an elaborate system of calculation by eleven ; for example :—

	hides.		
Bernicia	30,000		
Dera	14,000	44,000	
South Humbria	10,000		66,000
Mercia	12,000	22,000	
East Anglia	30,000		
Essex	7,000		
Hwicca	7,000	44,000	
Middle Anglia	12,000		66,000
Wessex	10,000	22,000	
Kent	15,000		
Sussex	7,000		22,000
			154,000

' The whole amounting, curiously enough, to one-hundredth part of the number of grains ancient in a double cubit cubed.' Is the above explainable, or merely a coincidence—or is it unconscious design and a proof of identity ? "

* * *

W. W. writes :—" I cannot fully describe the benefits I am receiving from reading the wonderful articles in your journal. I had never hoped to know such wonderful things this side of the veil."

* * *

SOME ENGAGEMENTS FOR NEXT WEEK.

BATH, Assembly Rooms, Wednesday, January 30th, at 3 and 7.30. Mr. John Leech, M.A., K.C.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, January 28th, at 7.45. Rev. J. W. Adams, M.A.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, January 31st, at 7.30. Bible Study.
BRISTOL, Rotary House, Colston Street, Monday, January 28th, at 7.30 Tuesday, 29th, at 3 and 7.30. Mr. John Leech, M.A., K.C.
BURTON-ON-TRENT, Masonic Hall, Union Street, Tuesday, January 29th, at 7.30. Rev. T. H. Whitehouse.
CAMBERLEY, Glendon Cottage, Tekel's Avenue, Saturday, February 2nd, at 5. Miss Hamilton Hunter.
CHELTENHAM, Y.M.C.A. Hall, Promenade, Thursday, January 31st, at 3 and 7.30. Rev. T. H. Whitehouse.
FITTLEWORTH, Tripp Hill House, Monday, January 28th, at 7.30. Miss Hamilton Hunter.
GLASGOW, Christian Institute, Sunday, February 3rd, at 6.30. Mr. James McCallum.
HOUNSLOW, Council House, Tuesday, January 29th, at 8. Debate. Rev. Joseph Gay, A.T.S.
HULL, Church Institute, Albion Street, Tuesday, January 29th, at 7.30. Mr. R. V. F. Taylor.
ISLINGTON, 340, Essex Road, Wednesday, January 30th, at 8.15. Study Circle.
PUTNEY, Y.W.C.A., Ravenna Road, Monday, January 28th, at 8. Mr. J. J. Morey.
REIGATE, Tudor Cafe, Friday, February 1st, at 3 and 8. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, January 29th, at 7. Rev. W. T. Medhurst.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, January 30th, at 7.30. Mr. Wm. Whitton.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station Monday, January 28th, at 8. Rev. T. Sparshott Johnson, M.A.
WINCHESTER, Oddfellows' Hall, Thursday, January 31st, at 3 and 7.30. Rev. T. Sparshott Johnson, M.A., and Mr. J. J. Morey.
YAPTON, Tuesday, January 29th, Miss Hamilton Hunter.

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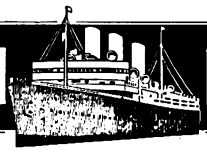
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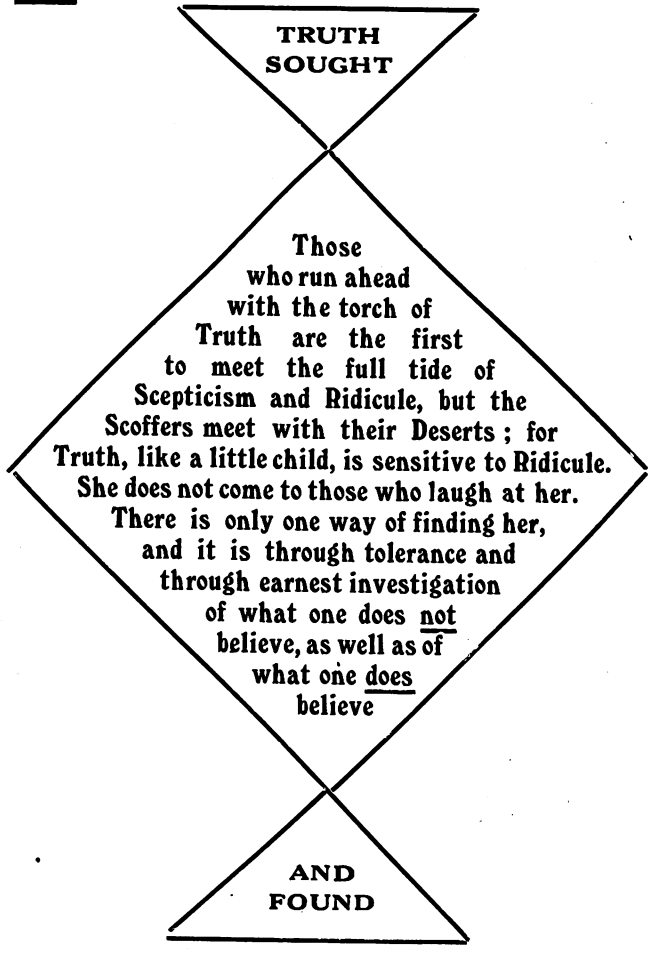
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"Ye are My Witnesses" Isaiah 43·10

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"HIS (ISRAEL'S) SEED SHALL BE IN MANY WATERS" NUMB 24·7

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EDITORIAL.

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

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

THE DOCUMENTS OF DANIEL.—III.

BY THE REV. W. PASCOE GOARD, F.R.G.S.

THIS document, dated 603 B.C. in the Ussher Chronology, embraces in its scope the full seven times of the prophetic period (2,520 years).

We are now prepared to take up the various documents which go to the making of the Book of Daniel, item by item. They will be found to be by far the most interesting and wonderful contributions which have been written regarding the history of the Empires of Babylon, Medo-Persia, Greece and Rome to be found in literature; and they will be found to be still more wonderful as the Prophet reaches out into the still more distant future to portray the culmination of the Stone Kingdom in the universal reign of Our Lord; and with Him, of Israel.

Let us take two extracts from chapter one and consider *the relationship established at the outset between the Daniel literature and the field of Hebrew and of general world history.*

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better

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than all the magicians *and* astrologers that *were* in all his realm.

And Daniel continued *even* unto the first year of king Cyrus." (Daniel i, 1-7, 17-21.)

We are now to deal with facts of *world history*, and with facts of *Hebrew history*. Nothing of the imaginary will be found in these writings except as *the constructive imagination portrays literal matter-of-fact history* for the benefit of the reader.

Behind every statement and every picture of this wonderful Book is an answering concrete fact of history, except for the final triumph of the "Stone" Kingdom.

All of the Book of Daniel down to the fall of the Continental Empires, which took place in A.D. 1914–1918, has now become history.

Only the final extension of the Kingdom set up by the God of Heaven, in which it becomes "a great mountain" and fills the whole earth, remains to be realized. And surely that process is hastening to a conclusion before our eyes, in the extension of the Anglo-Saxon world.

The very first sentence of the first Document of Daniel gives to us a clear-cut intimation of the matter-of-fact character of the Documents of Daniel.

"In the third year of the reign of Jehoiakim king of Judah . ."

Was there a king of Judah called Jehoiakim? Most certainly there was. How long did he reign in Jerusalem? Eleven years. In what year of that short reign do the Documents of Daniel commence this record? "In the third year."

Now this is tying matters up very closely to *the calendar of Hebrew history*. The very year is established.

But the year is known by another test. "In the third year of the reign of Jehoiakim king of Judah *came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it*."

This second clause of the first sentence ties the narrative also to *the calendar of Babylonish history*, which is world or general history. So the narrative is presented like a ship lying in a stream of history, tied by two cables to either shore. One cable runs to Judah and Jerusalem, and ties on to Judean or Hebrew history; and the other runs to Babylon, and ties on to Babylonish history. Babylon itself had but lately arisen as an Empire on the ruins of Assyria.

Moreover, the first sentence presents the contending forces and the opposing peoples, whose activities are to form the subject matter of the succeeding pages. Well done, Prophet of God! The matter-of-fact beginning of God's message concerning the Continental nations and the means of their coming into contact with Israel and Judah is brought clearly on the scene at the very beginning, with time, and place, as recorded in Hebrew and general history.

And now are introduced to us the author of the Daniel literature and his companions, each of which is destined to play a part in this great drama of history, the beginnings of which were so dramatically *acted out*, and the future of which was so graphically *forewritten*.

They are DANIEL—Belteshazzar.
HANANIAH—Shadrach.
MISHAEL—Meshach.
AZARIAH—Abed-nego.

The testing and establishment of these four youths of Judah is presented, and in the last sentence of the document *the period of Daniel's activity as Minister of State, and Prophet of God, is stated.*

"And Daniel continued even unto the first year of king Cyrus."

Chapter one thus constitutes *the foreword of the Book of Daniel*. It co-relates the literature of Daniel to the Hebrew and to the Babylonian peoples. It assigns to the matter contained, its place in geography, in history, and in ethnology. It takes up and introduces the setting of Daniel's part in the great prophetic story, as he produces his contribution to the one great prophetic scheme, to which *every author in the Bible*, in the Old Testament and the New Testament, makes his contribution, whether Prophet, Evangelist, or Apostle.

The main element of the literature now introduced remains to be noticed; namely, the fact that *God is the chief moving force in the events of world history, and especially of Hebrew history.*

When we approach this great fact in the literature of Daniel, we must be prepared for a presentation of God entirely different from that which we find in all the Prophets who addressed their messages directly to the Israel people. Again the reason is plain.

In the Israel messages we walk in the direct sunshine of the Presence of Jehovah. It is indeed as when the sun shines in its brightness and warmth on a pleasant summer day: for Jehovah is the God and King of Israel. That He is not a different nor in any sense a tribal God is manifest from the Daniel literature. While speaking of Him as the God of Heaven he also addresses Him as "the God of my fathers." So it is manifest that the thought of the Person addressed as "the God of Heaven" and as "the God of my fathers" is one.

Jehovah manifested Himself to Israel as He has not yet manifested Himself to the world. Jehovah established Himself in Israel for ever; and has dwelt, still dwells, and shall dwell, in Israel for ever. Israel lives and moves and has its being under the sunshine of the Divine Presence.

But not so the heathen Empires. To them He is "the God of Heaven." This is not so because of special favour to Israel; but because *from birth and training through many generations Israel walks more or less in the consciousness of the Presence of the Lord;* and *by birth and self-determined training the heathen nations are not conscious of His Presence or of the sunshine which His Presence sheds.* How the most intellectual of men strive to remove God farther away is manifest even among ourselves, in the Modernist striving to remove His supernatural Presence away from amongst us. The process is as old as humanity, and has achieved deadly success among the non-Israel nations.

How manifest is the warm atmosphere of the Israel Books of the Bible, written by Moses, the Psalmists, the Prophets, the Evangelists, and the Apostles; and how cold is the secular literature of the non-Israel nations in contrast therewith. Even in the Bible, literature addressed to the heathen is cold in comparison.

So Daniel, the Prophet of the Continental Empires, presents

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God in that form which may be apprehended by the heathen world, namely, as "the God of Heaven."

The first manifestation of "the God of Heaven" as a present Personality is given in *the revelation of the dream* and in *the interpretation thereof*, as we shall see later on. The next revelation of the Presence of the God of Heaven, active in the affairs of the nation and active on behalf of the Hebrew children who refused to worship other gods, is given at the setting-up of the image of gold upon the plains of Dura, in *the delivery of the three Hebrew children from the fiery furnace.* The third is the dynastic dream of Nebuchadnezzar; the fourth is the *handwriting on the wall at the feast of Belshazzar*; and the fifth is the *delivery of Daniel from the lions* when he was cast into the lions' den.

These manifestations carried conviction in every case. Because of these Divine manifestations the messages of the Prophet carried weight with the kings and peoples to whom they were addressed. It is worthy of note that the physical manifestations of Divine power manifested in Babylon contrast strongly with the healing, saving manifestations of Divine power in Israel, where deliverances were wrought, the sick healed, and the dead raised.

The atmosphere of Daniel in connection with the presentation of God to the heathen kings and people is that of a cold winter's day, wherein the sun gives light, but its rays lack the power to warm the organic world into activity of life.

Notwithstanding the comparative coldness of the atmosphere, and the heatless nature of the light, *God is seen to be the moving factor* in setting up Kings and Empires, and in the throwing them down when their several days of opportunity have passed. In each successive case it has been necessary to remove the Empire which had become corrupt and injurious in the earth, in favour of new organizations not at first so corrupt. Thus Babylon gave place to Medo-Persia; that gave place to Greece, and Greece to Rome. So all must finally give place to Israel.

So we enter upon this great field of study of the invincible facts of truth and history, assured that we shall be enriched in the study and confirmed in knowledge and faith in the ways of God with men.

NEW YEAR MESSAGES.

From CAPT. A. H. F. YOUNG, R.N.R., Vice-President, B.-I.-W.F.

IT appears opportune at this time to offer my best wishes for the New Year and congratulations to the Joint Editors of and the literary contributors to THE NATIONAL MESSAGE AND BANNER of Israel on the solid work they have accomplished, for, notwithstanding many obstacles, the success of this great teaching journal is established on the surest foundation, viz., that of the Word of God.

During recent years, and notably during 1928, very frequent and, one might add, apparently organized attacks have been made on the truth of the Bible by clerics mainly, whose duty it is to preach from the Bible they have striven to disparage. What then has THE NATIONAL MESSAGE AND BANNER of Israel to say to this? The answer will be found within its pages, refuting again and again Biblical sceptics from the Bible itself. So much of this scepticism within the Church is the outcome of lack of understanding and lack of the spirit to appreciate one fact among many, *e.g.*, that God formed Israel to be a peculiar people unto Himself for *ever*, and therefore that people which is a "nation and a company of nations" exists to testify to "all who have ears to hear" that the Word of God is true.

This I take to be the message to the world which THE NATIONAL MESSAGE AND BANNER of Israel seeks to spread in preparation for the Kingdom of Christ on earth.

As we approach the fall of each year, is it a mere coincidence that a steady rise in the number of its readers is registered? This inevitably results in the desire of increasing numbers to search the Scriptures for themselves with the further result that they can but be the happier for it. This, then, is my hope and wish in the New Year.

From BRIGADIER-GENERAL W. H. FASKEN, C.B.

THE truth is great and it will prevail. I believe that the message of "The Kingdom," which your staff and your paper is engaged in proclaiming, is spreading like a flame through the Empire, and will hearten it to undertake in quiet trustful confidence the responsible work committed to its charge. We who believe in British-Israel Truth—and my belief is of 48 years' standing—may work without worry, knowing that God is still King in Israel, and that He will order all things, in His own way and in His own time, for the Coming of His Kingdom on earth. As individuals in that Kingdom we can obtain Salvation only through Our Lord and Saviour Jesus Christ.

From MR. A. J. WAKEFORD.

THE wonderful thing about British-Israel Truth is the manner in which it seems to make the old young, the young wise, and all to renew their faith.

"Truth only needs to be for once spoke out,
And there's such music in her, such strange rhythm,
As makes men's memories her joyous slaves,
And clings around the soul, as the sky clings
Round the mute earth, forever beautiful,
And, if o'erclouded, only to burst forth
More all embracingly divine and clear:
Get but the truth once uttered, and 'tis like
A star new-born, that drops into its place."

"Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.

While swings the sea, while mists the mountains shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophets' feet the nations sit."

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From DR. JAMES RUTHERFORD, LL.D., F.R.F.P.S.G., Vice-President, Harrogate Branch.

MAY the special ray known as the British-Israel ray penetrate every home in the Covenant lands, and every home beyond, bringing New Light; not a new creed, but the message the Great Master gave to His disciples when He said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

From "R. W. K."

TO the fellowship of the B.-I.-W. Federation, and to all those in the years past who have taught us British-Israel Truth, what do we not owe?

It seems beyond estimate.

Whole passages of Holy Writ, which otherwise had been obscure and unintelligible to us, are made clear and full of deepest interest.

We are learning what it is to love the Lord our God with our mind as well as with our heart.

We have found the Rock on which to build.

A very happy New Year to all readers of THE NATIONAL MESSAGE AND BANNER.

"BORN IS THE KING OF ISRAEL."

What blessing, what security, what glory lie in that great fact!

Let us carry the joy of it with us into 1929.

From the REV. W. ASKWITH, M.A.

ROM. xiii, 12: "The night is far spent." What a dark night it has been! Dark with superstition and ignorance. But the light is beginning to shine, and "the Day is at hand." That great Day of the Lord, which will come when HE comes in His great Epiphany. Now we have the light of His Word, which we must take heed to, and we, servants of the Lord, must let our light shine brightly. How much we owe to THE NATIONAL MESSAGE AND BANNER for the help it gives us in understanding the Word of Truth! Specially in the wonderful promises contained in the Prophecies, pertaining to Israel, and their fulfilment in the British race. Surely the Day is at hand when "the Sun of Righteousness shall arise, with healing in His wings." We have greater confidence to-day in declaring the Truth, as it has been made clear to us, for we believe that "The Lord of Hosts is with us, the God of Jacob is our help."

From the REV. M. E. THOROLD, M.A.

LET us keep on Scriptural lines. Deep down in his inmost heart the "man in the street" has a conviction that the Bible speaks with Divine authority, and an argument founded on Scripture will appeal to him with a force which nothing can equal. "Back to the Bible" is a good motto for all in the conflict with mediæval errors and superstitions.

From THE BEDFORD BRANCH.

GREETINGS from the Bedford Branch to all members of our great Federation. THE NATIONAL MESSAGE lives up to Our Lord's injunction to His disciples, for it proclaims to all both the "Gospel of the Kingdom" and the "Gospel of Salvation," which are summed up in the following two verses in St. Matthew:—Ch. x, 7: "And as ye go, preach, saying, The kingdom of heaven is at hand." Ch. xxviii, 19: "Go ye therefore and teach all nations." Let us one and all then support this grand Cause, for by so doing we are hastening that day when wars shall cease and Christ's rule on earth begins. This indeed will be a "Happy New Era" for the world.

From the REV. S. OSBOURNE GOODCHILD, A.K.C.

IN sending forward your valued magazine for another year there will go with it thousands of very grateful hearts wishing it again God's speed. I feel that not only conscious but many unconscious prayers from Church and Nation are going up to the Throne of Grace, "Lord, open my eyes, that I may see," a thirsting for the revealed Truth. Your untiring energy through the medium of THE NATIONAL MESSAGE has done much to encourage a greater interest, yea, a deeper study in the sacred Scriptures; we now need more prayer, more confidence. "What God has promised He will accomplish." God goes before His people, He stands behind them, and His power is ever surrounding them. How much your paper has done, who can say? But with renewed help of God, "It will leap over the wall," and continue on its way to battle for the Truth which will finally be acknowledged, and only to be found in the God of Truth.

From ALDERMAN HAROLD MASON, M.B., J.P.

IT is with great pleasure that I write and wish every success to the weekly journal of the British-Israel Federation for the ensuing year. I consider that this paper and the publications and work of the Federation are the finest antidotes to Atheism, Modernism, and the many other isms whose chief occupation appears to be in denying the truth of the Scriptures, and, consequently, undermining the tenets of Christianity. I feel sure that, with the progress of British-Israel, the words of Jeremiah xxxi, 34, will be fulfilled, where everyone shall know the Lord, "from the least of them to the greatest of them." And I believe this will occur before many years have elapsed.

From MR. B. R. PARKINSON.

THE past year has been characterized by renewed attacks upon the Old Testament. The great Enemy who ever tries to throw doubt upon the Word of God has once again overreached himself. In the latest publication we have a most extraordinary hash-up of Old Testament criticisms, many of which have been long since exploded, and an attempt is made to contrast the unreliability of the Old Testament by admitting the veracity of the New. For some strange reason, unguessed by the general public, there would seem to be a campaign for the total exclusion of the Old Testament from the canon of Holy Scripture. It is none other than the progress of British-Israel Truth, that great key to the Old Testament, which has stirred up the Enemy to a counter-attack, the very inconsistencies of which are pointed out in the daily Press. His

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agents are unconscious whence comes this urge. We may indeed be thankful for the admission as to the truth of the New Testament, and hope that these misguided "theologians" may one day find out how and why they have been misled in regard to the Old.

Let us also be thankful for the "Press" which the Bible is getting in these days. Not in living memory has the daily paper given so much space to the Book of books. Often impartially, never irreverently, editors have found good "copy" in the discussion of the Scriptures, and sometimes it would seem that God has raised up witnesses in the Press to step into the breach that has been made in the witness of the pulpit. Let us pray for the Press, with patience, that the Almighty Covenant-keeping God will in His own time open the way for the revelation of the key which shall unlock the Old Testament and light up the whole Bible, to the astonishment of the Israel peoples.

From MR. H. E. TURNER.

I TAKE the opportunity the season affords to congratulate you on your many remarkable achievements in the past, with a prayer for Divine blessing, help and guidance on all your future undertakings; my earnest hope is that, what appears to me to be the summit of an Israelite's aspiration may be attained by the British-Israel-World Federation in the fulfilment of this unique and imperative requirement of the Lord God of Abraham: "I will yet for this be inquired of by the house of Israel, to do it for them"; on which depends the future sublime and glorious promises made to the Fathers of old, with all that may be intended thereby for Israel's benefit and felicity. With best wishes to all concerned for health and happiness throughout the New Year.

From MR. S. J. FRAME, Toronto.

THE only hope for the world is a return to the precepts laid down in the Bible, and it is only by acceptance of British-Israel Truth that the Bible can be thoroughly understood.

It was a great privilege to me to attend the Annual Congress in October, in London, of the British-Israel-World Federation, and I obtained great inspiration from it.

I was deeply impressed by the large number of leaders in the Movement, laymen and clerics, and their fine quality and sincerity. After leaving the Congress, I felt more deeply than ever convinced of the Truth of the British-Israel belief.

So far as Canada is concerned, the formation in the early part of 1928 of the British-Israel Federation of Canada has to a large extent solidified the Movement in Canada, and further substantial solidification will inevitably follow in 1929.

The British-Israel Movement throughout the world is a great Movement. Times such as these are followed by a spiritual revival, and this will come through British-Israel teaching.

From MISS K. HORNIBROOK.

MY heart is so full that it is difficult to express thoughts in words. Yet I should like to wish a very happy and successful New Year to the Editors, the Staff, the Contributors and the Readers of THE NATIONAL MESSAGE, and at the same time to thank God for it, and for all the help it has brought in the past; interpreting both the Bible and passing events. Let us each one do our utmost to largely increase the circulation during the coming year, so that an increasing number of readers may share the blessing.

From MR. WM. WHITTON.

THE British-Israel Message is certainly the most needed MESSAGE FOR TO-DAY.

It gives people three precious gifts:

(1) A Certainty that GOD *Is*. We are assured that, in spite of the seeming confusion, God still keeps His people Israel-Britain "as the apple of His eye," and "No weapon formed against her can prosper."

(2) It gives us Wondrous Strength, Strength to win through any trial, for we know that all His promises are sure, and He that is for us is more than all that are against us.

(3) It brings a great CALM to our souls.

The B.-I. Message helps us to TRUST even when we cannot see, for we know that "Underneath are the Everlasting Arms."

From MR. J. K. MATHESON, Oxford.

VERY best wishes for the New Year to all believers in British-Israel Truth.

Judging from the truly remarkable progress which has been made by this great British-Israel Movement in the past, it would not seem unjustifiable optimism to expect even greater things in the future.

Even in this University city the obstacles of prejudice and indifference may be overcome by tactful perseverance. More speakers are needed, and there is no better recruiting ground than Oxford for young men and women of energy and enthusiasm who have had the advantages of a good education.

I feel that, at present, progress can be made in the University by bringing its own leaders of thought and men of influence into touch with the leaders of the British-Israel-World Federation. If contact could be made, there can be little doubt that Oxford would take a prominent part in the proclamation of the greatest Message of the age.

From MR. P. ALLEN.

I COUNT it a great privilege to bear my witness. I can never thank God enough for the knowledge of British-Israel Truth, which I first heard of in 1915, and would say to the leaders of our wonderful Federation: Restate and restate God's message to the nation by Moses, "Speak unto the children of Israel that they go forward." Go forward, in knowledge and in faith. And to every one of the readers of the grand NATIONAL MESSAGE AND BANNER, spread the good news of the "Gospel of the Kingdom," in season and out of season. Be filled with the Spirit.

Talk of the truth of it to all and sundry. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good" (Eccles. xi, 6). I can never thank enough our many writers to THE NATIONAL MESSAGE AND BANNER for the help they have been to me. This knowledge has so strengthened my Faith that I want everyone to know it. "God shall bless us, and all the ends of the earth shall fear Him." (Ps. lxvii, 7.) It is quite right, as so often stated in our literature, that this knowledge makes the Bible

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a new Book to the reader, proving it a wonderfully balanced whole, the inspired Word of God written. May God bless us all in this work for Him, and grant that the coming year may bear fruit an hundredfold.

From MR. P. W. THOMPSON, M.A.

MAY 1929 be the best year that the Federation has ever passed through. It is ours to make it so.

One or two thoughts strike one as to possibilities of increased usefulness, and I will endeavour very briefly to deal with them.

1. In this material universe much turns upon questions of finance. Unconsecrated wealth is the curse of this world, a curse to every man in whose pocket it lies. But how is it to be consecrated? By adopting the ancient Israelitish system of definitely allocating a certain proportion of one's income to God's work, and by actually giving that proportion (not less than one-tenth) to God's Treasury. This habit is so growing amongst us that I never call at Buckingham Gate without hearing of some fresh case of some brother taking up the practice, and receiving the most definite blessing of God in consequence of this honouring of God.

2. In every meeting held under our auspices some person is present who is totally unacquainted with the elementary arguments upon which our case is based. Therefore, let one speaker at each meeting deal with our theme in a very plain and elementary way.

3. A striking argument in our armoury is that devised from the Seven Times. No opponent of British-Israel teaching has ever dared to tackle this problem. Let our own people thoroughly ground themselves in this subject so as completely to master it—not a very difficult task. They then have such a weapon of offence and defence as is irresistible.

I refer these few ideas, with all humility, to my fellow-readers of THE MESSAGE for their courteous consideration. Headquarters require funds for the carrying out of their onerous responsibilities. The Movement requires a constant influx of new members.

From MISS LILIAN SPICE.

TO all readers of THE NATIONAL MESSAGE may I pass on a thought for 1929. "In quietness and in confidence shall be your strength." Quietness—not in the sense of silence—but of peaceful serenity which floods the soul and leaves no room for anxiety or alarm. Confidence—not in the works of our own hands—but in the unfailing watch of our God in Whom we trust.

So let us press on with the quietness and confidence in our souls, and shining on our faces, that we may be living witnesses to the wondrous peace and security enfolded in the British-Israel Truth.

From MRS. M. BLOXAM.

THERE are few to-day who do not travel for either pleasure or business, and Ferrar Fenton's translation of St. Matt. x, 7, seems appropriate: "And *as you travel*, proclaim the fact that the Kingdom of Heaven is approaching."

ADDRESS AT CHURCH HOUSE.—II.

Professor E. Odlum, M.A.

THE PAPACY.

NOW we come to another, and I am coming in this case to that wonderful organization that is established all around the earth. It is a political, religious organization; it says so. It acts openly on that ground, and the reading public of the nations of the earth know that it is a political, religious institution. I am only saying the thing that it says, and the world knows. I would not for the world say a mean thing to hurt any people while I am talking to a mixed multitude, but if putting before a people the ordinary current history of the world hurts, I am sorry it hurts, but I am also sorry *it must hurt*. Now let us see.

At the head of that organization is the Pope of Rome, recognized in all nations of the earth as an official representing a marvellous organized power. It is twofold—religious and political. What does the Pope say? And remember he is the mouthpiece of the college of cardinals who appoint the Popes from time to time. They represent a very strong combination within the Roman Catholic Church. They are trained men, powerful men, experienced men, and they speak through the Pope, the official representative of themselves and the Roman Catholic Church. They say—"We are after the power of this world." They insist that the kings of the earth, the presidents, the rulers and their co-workers must recognize the Pope as the complete representative of the sovereignty of God on this earth. That is a big thing. They say it, and are proud to say it, and work accordingly.

It strengthens the position of the official who is the Pope, and it strengthens their position for him and them to teach that he is the Divinely-appointed representative of Jesus Christ on the earth. They take a certain course of argument in an endeavour to prove that to be a fact. Some of us have quite another view about that! Quite another view as to who is representative of Christ the King on this earth. We say it is the Potentate that comes down the line from King David. (Applause.)

Now let us suppose for a moment that he, the Pope, representing his Church, should say that he is the appointee of Jesus Christ for control of the world. Let us suppose that to be the case. Mark: IF SO, then he has a right to rule the world. Do you see where we land? If that false claim were true, then the sooner we could get under his power, his guidance, his protection, his teaching, the better—*if he is stating the truth!* He *says it is true*, and do you know that there are millions and millions, a hundred millions and more, in the world who say "Amen" to his teaching. He, like the others I have spoken of, has marvellous agents at work in the city of London, in the churches of Great Britain, in Canada, and every part of the Empire, and in every other country in the world; active agents, paid agents, skilled agents, aiming to get the spirit of confusion into the minds of our people. As soon as we hand the spiritual side of our lives over into his care, good-bye to free understanding, thinking, and to free, independent religious worship. That all goes together.

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Now I say that while the Pope may be sincere, and while large numbers of his people may be sincere—and millions of them are good men and women—*the teaching is basically wrong*. That is the claim which can never prosper. Therefore it becomes impossible for his vision of life, and their vision of life in relation to the nations of the earth, to ever become effective.

In one of my books—I think in "Great Britain Great," also in "God's Covenant Man"—there is a statement of one of the great cardinals of the city of London in the last century. He is addressing the priests and the bishops and the high dignitaries under his regime in the Cathedral not far from where we are at the present moment. It was an immense convocation of the dignitaries of his Church. He says in effect, "We are out to conquer the world for Roman Catholicism; our greatest difficulty is when we run across the rock—(he uses the word, I believe)—the rock of Protestantism as represented by and founded in the British Empire, *in the British Islands*." For he says, "If we can break that rock, the stubborn will of this royal people, then Protestant Christianity is gone from this earth." That is the point, and he does not hesitate to say it. It is well you should know this. What does this mean? That the spirit of Protestantism in this world is in the British Isles; and the strength of that Protestantism is being felt of late in a remarkable manner. Do not make any mistake about it. No. *Higher* authority, Jesus, made marvellous provision for carrying on the work when He went away.

He says, "It is expedient for you that I go away." While here I can teach and give you instruction, but when I go away I will send the Comforter to guide you, the Teacher, your Comforter, the Holy Spirit, and He will be your Guide and will lead you into all truth. If so, do we need a human being at the Vatican saying, "I will show you how to act in the religious life"? Jesus says it is not His plan. It is His Spirit in the human heart! *That is the difference*. Which would you rather have, the command from the Roman city on the Tiber, or the whispering command of the Holy Spirit? Thank God, I accept the whispering of the Holy Spirit, and I do not have to consult anybody as to what I ought to do, or not to do, because my Comforter, my Guide, my Protector is always with me. He does not go away from me and leave me, and while I am expressing myself in this way I know you are saying the same thing in your hearts. I know these men on the platform have the same comforting Spirit. Do we want the Pope, or any human being to take that place? Protestantism says No, eternally No: that is the difference.

Now I will pass on. I am coming to No. 4. I wonder which of you can suspect who No. 4 is? I have spoken on this subject a few times before, and many people have come to me afterwards and told me they were surprised at my No. 4 choice, but thought I was right.

INTERNATIONAL JEWRY.

There is an organization representing about fifteen million people on this earth; a very strong organization. It has various names, but in general terms we can call it Jewry; if you like, International Jewry; or, if you like, you may call it Zionism. You may say it is the consolidated Jewish power on the earth to-day. It is a great power. Do not imagine that it has not power. Let me tell you there is no organization of so few a people on this earth that has such power as Jewry has to-day. What almost unlimited power it has in the realm of wealth; in industry; in the realm of the handling of the metals of the world; in the handling of diplomacy; in the handling of the moving pictures of the world; in the handling of the cheap literature of the world; in the handling of the clothing that we wear wherever we are on this earth; in the handling of the newspapers of the world. Do you know that practically all the newspapers are in the hands of the great Press Associations, and the Press Associations of the world are, in the large majority of cases—I should say 70 or 80 per cent.—in the hands of the Jews? So that by the various means along all these lines of activity Judah emphasizes and brings to bear upon the people a daily, hourly influence far beyond what we would expect from their numbers, and they are under the control and guidance of a small body of men. I need not go any further there.

There is Judah—a tremendous power. Now I am going to indicate the purpose. Judah says they are both Israel and Judah. *Our* Christian Church all over the world up to 90 per cent. says "Amen." What do you think of that? They are trying to prove it from the pulpits. They are saying that Judah is all the Israel there is in the world, so Judah and the majority of the Church teachers are standing side by side in that their claim. Where do you find yourselves? *Judah acting on that teaching, and having the support of hundreds of millions of people in the world acting on the same belief, has a power there that you would not suspect. Do you see that secondary power of the Christian Church? How great! How vast!* How far-reaching it is!

Judah says "We are all there is of Israel, prophetically and historically." Now you see where I am coming. The prophets have said certain things concerning the future; and they are right. They say the world is to be ruled from Palestine, the New Jerusalem in Palestine, the Land of Promise, the Holy Mount; the world is to be ruled from there in the future. And the world largely says "Amen." The Jews say "We are all Israel, and since the prophets say that Israel will rule the world, it therefore follows, on religious and prophetic grounds, that eventually we shall rule the world."

That is their logic. Christianity has been bungling that matter badly. If they, the men of Judah, are official Israel, before God Judah will rule the world at last. No escape from that. And since Judah is projecting itself forward with that conviction, and laying claim to all the promises made both to Judah and Israel; and as Christianity and its rulers are saying "Amen" to that very claim, then it gives Judah pretty nearly the control of the world. But as I told my friends, the Jews, over in Vancouver and elsewhere, "You are mistaken in your foundation claim. You claim to be Israel, but you are just one tribe of the twelve tribes of Israel, and there are promises made to the other tribes as well as to you. There were ten tribes plus one tribe, making eleven tribes, carrying specific promises never given to you, Mr. Judah. Remember, Benjamin always belonged to Israel, though Benjamin was taken away from Israel and loaned to Judah to be a light to Judah and a

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light before David. Get that clear? And the time came that according to God's own promise, and according to the prophetic utterances by Jeremiah, Benjamin left Judah and in due time finally landed in the British Islands A.D. 1066.

Moreover, there is Judah and Judah. A portion of Judah, from away back, and an important portion of Judah joined with Israel, and are among the Israel nations and company of nations at the present moment of time, though we cannot put our fingers on them. History tells that.

There is the Judah, the international Jewry of to-day, claiming absolutely all the promises made to the eleven tribes, and to a big fraction of Judah, their own brother. God will see to it that the promises are carried out and fulfilled *in His own Israel* that He has brought down all the long line of the ages. What is going to happen? Judah making a false claim, misrepresenting his identity, making himself out to be who he is not, must fail. Do you see that? Must fail.

Judah! If there be a representative here, do not make a mistake, you are one of twelve. You have your place, but you cannot take the place of the other eleven. No! No! Not so! You cannot do it. I might tell you, friends, that Judah over yonder in Canada—and especially in British Columbia—has invited me many times to speak at the Zionist meetings, and in their synagogues. Perhaps I am the only one in Canada outside of what you would call the Jewish Pale who has had that opportunity and honour. I hold a peculiar relationship to Judah yonder. I am not an enemy of Judah. I am not an enemy of these people I have been talking about. If I could bring them into the great truth, the truth indicated by that Book, the truth made clear by Almighty God by His many promises, and by the historic evidences we have through the ages, and so lead them into the right line of co-relating them to the other Israel peoples, I would gladly do it.

Now, friends, I have gone as far as time will permit. What about it again? We see Israel triumphant; that we all know.

JESUS CHRIST THE KING.

Friends, if dark days come because of wonderful chaotic movements of nations and armies and navies and ships of the air; if danger and threatening come, do not forget this Word—the Bible—do not forget it. God says you are safe. God says that *His servants serving will be protected.* Let me take a high example of a Servant serving who was protected when even the devil thought he had won. That was Jesus our Saviour, our Master, the Redeemer of Israel. He was serving; He made it clear to His disciples that He was serving; to make it clearer still in their minds *He washed their feet.* He says, "Now as I serve you, you go out and serve. You are at the head of my Israel peoples: go out, and serve." Satan was not satisfied with that kind of a Teacher and that kind of a Light in the world, so he instilled into the heads and hearts of certain people in Jerusalem and Palestine to put Him to death. Perhaps Satan imagined that when Christ was killed He would have the world in his own hands! Christ died the death yonder, and O! when I stood where Calvary is, and when I went down into the tomb where my Master lay, and when I sat down at the feet, so to speak—at the place where His feet were—(I dared not; and felt I could not sit at the head)—I sat there where His feet were, I thought of Him up yonder, and I thought of Him there. O! how near He came to me. How near that Spirit of the Eternal Father came to me when I was listening to some people talking, and thinking my own thoughts. Then when I went out from there and passed to Mount Olivet and stood where He stood, and looked up toward the blue heavens into which He went long ago, I knew that the devil who compassed His death was not able to hold Him in death. He Who had died for the time being, Himself rose again from the grave. He came up from the grave and went from there up to the place of glory, where He has been attending to His mighty enterprises of salvation. He left His Spirit behind to take charge of the suffering, praying, bleeding hearts of the children of men. I said then, "This great enemy of the world failed in his undertakings, and He, Whom Satan thought he had destroyed, rose triumphant above death. He rose, and is waiting to come and reign here in due time." When He comes, whom will He take charge of and rule through? We have given you so many Scriptures to show, you can have no doubt. He is going to rule through His Israel, down through the Millennial period. The great throne of the Most High shall rule triumphantly over those would-be world rulers. He will take charge. The final rule will be in His Hands through those He has appointed. And during that period, the Millennial period, you and I here, or elsewhere, will rejoice in the fact that the world did not go into the hands of the rule of the Soviets, League of Nations, or the misrepresenting power of Rome, or into the hands of Judah making false claims regarding his tribal power. We will know the great final truth that God's Word stands, down through the Millennial period; and you and I will somehow or other be nearer and nearer to the heart of Him Who is our Saviour and the Redeemer of Israel. Then, and perhaps not till then, true, real Judah of promise, the brother of Israel, will come into joint rule and final world safety and success.

THE MARCH OF PROPHETIC EVENTS—II.

BY THE REV. W. PASCOE GOARD, F.R.G.S.

GREAT movements are in progress in the world at the present time. The slow and uniform progress of the movements, and the exceedingly wide range of the field they cover, cause them to pass unobserved by those whose minds are taken up with a multitude of things of less magnitude and of more rapid movement.

Among such great movements is the progress of the Kingdom of God in the earth, centred in the Anglo-Saxon world. In order to assess this fact let us glance at world conditions as they exist at this date.

ASIA.

Asia is a Continent occupied with States *under tutelage.* Some of the States of Asia are under external rule. Other States of Asia are free and self-governing. Chief among these is Japan. But all are under tuition. Japan has received her tuition *at her own request,* and has remodelled her own national life. China *is copying,* as well as she is able, the

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European civilization without asking for external tuition. But indirectly China is under tuition also, and so on. The States of Asia are all marching forward in a very marked and wonderful manner.

AFRICA.

Africa is *under reconstruction*. The engineers which are carrying out that reconstruction are Britain, France, Italy, and, in less measure, other European States.

EUROPE.

Europe may be looked upon as, *par excellence*, THE CONTINENT OF SINGLE SEPARATE STATES. Every State in Europe has its international boundary line. To cross that line every person not a citizen of the State domiciled within it must have his visèd passport before he can cross the border. Every boundary line has its marshalled hosts of Customs guards, to the detriment of the free flow of people and of commerce.

We do not forget that Europe took one strong step forward in u ification of States in Europe in the matter of the German Zolverein. Out of the Germanic States Germany arose, and is functioning successfully as an amalgamation of States now welded into one State. But the movement which began there has halted. That work belonged to a former generation, and the Germany of to-day is to be accounted as one State. With this exception, Europe is a Continent of single States, and so welded is Germany together, and so completely has the process halted there, even giving way to the devisive movement which drove Austria-Hungary apart, etc., that we are justified in saying Europe is *a Continent of single States*. This reiteration is not accidental. We desire thereby to fix attention on this fact, and the great thing it illustrates in the study we are attempting.

ANGLO-SAXON WORLD.

The United States, Canada, Australia, New Zealand and South Africa are lands occupied by *Federated States*.

The United States is a great country, having a population of a hundred and twenty millions of people. It is organized into about forty-eight separate States, all of which are federated together, and whose central Government is in Washington, D.C.

Canada is a country equally large and rich, having a population of something under ten millions. It is organized into nine Provinces, and an unorganized district all federated together, and having their centralized Government in Ottawa.

Australia is a similar large country, organized into six Provinces or States, including Tasmania, having their centralized Government in Canberra.

New Zealand is a unit in organization.

South Africa is a great country, organized into a Union of States, having its centralized Government at Cape Town.

Now each of these countries contains States or Provinces each *equal in area to European States. But they have no international boundary lines between State and State, or Province and Province.*

On the State or Provincial lines there are neither immigration nor Customs officials. Movement of people and movement of trade is free. One common administration directs and governs the whole.

This constitutes a whole series of experiments on the largest scale carried on simultaneously before the eyes of the world, having Federated States, a Central Government, the Common Law, and freedom of movement for people and commerce. Each experiment in these regards is absolutely successful.

If the experiment of the Federated States of South Africa, of Australia, of New Zealand, of Canada, and of America are all making a success of unrestrained inter-State movement of people and commerce, is it possible that the same principle may be extended to embrace all States of all nations?

Apparently the answer to the foregoing question must be: *such unrestrained movement of persons and commerce cannot succeed while there are different national governments operating on different principles, organized under diverse systems, and administering diverse systems of law.* But for the purely Anglo-Saxon nations, having one Common Law and one system of administration, there is no such barrier.

THE BRITISH COMPANY OF NATIONS.

We pass now to the consideration of the greatest development of all, namely, *the great Federation of nations*. This development is yet in its early stages, for although there is *preferential movement of persons and of commerce, there is not free movement* of persons and of commerce. That no doubt will come in the immediate future, as far as Anglo-Saxon people are concerned.

The Federation of nations to which we refer is found within the British Empire. Their unification is based primarily upon *the ties of family national life*, for Britain is *the parent nation*, and the other nations are *daughter nations*; therefore they are *one in spirit and in racial mentality*.

Their unification is based further upon *the presence of Jehovah, the God of Israel, as the actual Founder, Father, and Head of our national life.*

Our RACIAL *charter*, as we constantly remind ourselves and remind the Lord in our use of the Book of Common Prayer, *was granted to our forefathers Abraham, Isaac and Jacob, and has been continued to the House of Israel-Britain down to the present day*; consciously or unconsciously every branch of our national family builds upon this national charter.

Our NATIONAL *charter* was granted at Sinai, 1496 B.C. (*circa*), is recorded in the 19th and 20th chapters of Exodus, and is amplified in that and the three succeeding Books of the Pentateuch.

Our common history is the history of Israel and the Celto-Saxon race through the ages to the present day.

The basis and confession of our faith is the Bible, which we hold in common as God's Word to us, and through us to the world.

Our Common Law, which is the rule of our individual and national conduct in every Anglo-Saxon nation, is *the Law of the Lord*, as given to Israel at Sinai, and as interpreted by Our Lord in His ministry, as preached by the Evangelists and Apostles in the New Testament, and as preached and administered in Anglo-Saxondom to this day.

The earthly representative of Our Heavenly King has been for 3,000 years past, and is still to-day, the monarch of Great Britain, in direct succession to David, the King of Israel.

In faith and practice; in law and administration; in literature and all social intercourse, the life of the Anglo-Saxon nations is one, and the storms of past ages, especially

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of the decade last past, prove that the spirit which unifies the British "company of nations" is not easily broken. One Lord, Jehovah; one Law; one Administration; one Redeemer, Jesus Christ Our Lord; one Faith; one Practice, which we usually term "playing the game," unites this company of nations into the British Empire, and in a wider sense into the Celto-Saxon peoples of the earth.

Into this racial family other races are being adopted in hundreds of millions; *into this nation and company of nations* other nations have come and share in the mutual peace, the mutual protection, and the mutual prosperity.

When freedom of movement, and freedom of commerce, is added to this company of nations, it would seem to reach the ideal. Conditions are such that grave barriers stand in the way of this at the moment, but men of good will, Divinely-led, will ultimately remove the barriers out of the way.

The question arises, "MAY NOT ALL NATIONS JOIN THIS GREAT FEDERATION OF NATIONS?" And the answer is: "*Yes, when the nations are prepared to accept Jehovah as King; His Law as their rule of conduct; His Administration; Jesus Christ as the national Redeemer and Saviour, and ultimately their King.*

When the Gospel of the Kingdom is preached as clearly as it is set forth in the Bible; its peace and prosperity, its equity and essential righteousness are made clear to the nations, there will remain no barrier, but the free choice of men and nations, to prevent that consummation. Indeed, *Heaven itself is waiting for that moment*, and to break out into the anthem of rejoicing, saying: "The kingdoms of this world have become the Kingdom of our God and of His Christ."

So in the rapid march forward, the Federation of States, the Federation of British nations, and the general drawing together of the civilized world, the world is being prepared for the universal reign and coming of Jesus Christ Our Lord.

The prophetic Scriptures show the following progress of the movement, the march of which we have been following.

1. The Anglo-Saxon peoples, plus the real Judah, will be united under one king; as the following quotations among many other passages show: "And one king shall be king to them all."

"And David my servant shall be king over them; and they shall have one shepherd." (See Ezekiel xxxvii, 15-28.)

2. Other nations shall seek to join in the Anglo-Saxon family of nations. "And nations shall run unto thee because of Jehovah thy God, and for the Holy One of Israel, for he hath glorified thee." (See Isaiah lv, 5.)

Zechariah seems to indicate that ten nations shall so do. Or perhaps the number ten is used to indicate a large number of nations.

> "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.
>
> Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." (Zech. viii, 22-23.)

The skirt of "him that is a Jew," or him that is of Judah, evidently refers to the king of David's line who shall be "king over them all." The ten men who thus lay hold of his skirt are evidently the heads of nations seeking to enter the Federated company of nations which constitute the Kingdom.

3. "All nations" other than the foregoing—plus pseudo Jewry—or "them which say they are Jews and are not, but are the synagogue of Satan" (Rev. ii, 9), shall be leagued together, and shall be gathered "against Jerusalem to battle," and in this attitude shall be found by Our Lord when "His feet shall stand in that day upon the Mount of Olives." (See Zech. xiv, 2-4, etc.)

Thus there will appear upon the scene two combinations of nations and powers: one led by Britain, the other by Russia, as we gather from Ezekiel xxxviii-xxxix.

4. This stage will be followed by the merging of all nations into one Kingdom. For this consummation Heaven itself is waiting, ready to break out into the anthem of triumph in which they proclaim, "The kingdoms of this world have become the Kingdom of our God and of His Christ." (See Rev. xi, 15.)

Our Lord Himself will bring about this final unification, which is declared to take place after the day when "His feet shall stand upon the Mount of Olives."

We are not making predictions as to future progress of these prophetic events. We are simply showing that "God Almighty is getting on" with the work of the great plan. As we have seen, the whole of the Continents are moving forward in line with the great scheme. Especially in the Celto-Saxon world is progress being registered. In the Federation of States, and in the grouping of the Empire nations, under the reign of King George, the present-day representative of David's line, we see that we are marching rapidly along prophetic lines. The process seems to be rapidly approaching that point in history, that international conjunction of which Our Lord spoke when He said of that point of history, "Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." (Rev. xvi, 14, 15), and that later point immediately following, already referred to, when "His feet shall stand in that day upon the Mount of Olives."

The national developments foretold we see transpiring before us. As to the Coming of Our Lord, the facts connected therewith will also be manifest in due time. Let the event show just what they are.

DIVINE AND HUMAN CO-OPERATION—III

AN ADDRESS AT HEADQUARTERS.

BY MR. B. H. NORTON (Editor of *The Covenant Race.*)

IF the only Israel help God chose to assist Him in His World Restoration Scheme were the Jews, how much help have they rendered during the Christian era?

Was it to them that He said, "Occupy till I come"? Did He expect occupation by the ones He had dismissed from His royal service? (Matt. xxiii, 28.)

An Israel nation is in "occupation" during His absence and Scripture points unmistakably in its fulfilments to the

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British being that "National" people. Yes, the British people hold to God the responsible position of "Occupiers" until Christ returns.

Israel was selected not to be specially helped, but to be helped to be specially fitted to help others. God had designed a new relationship between some to help and some to be helped.

Will it not be admitted without controversy that *the British shine the brightest when they are sacrificing for others?*

When Sacrifices have to be made for the world's misfortunes does not the Mansion House lead the way? The "tenancy" of the "appointed place" carried with it great responsibilities for the world's good.

While God includes the whole world in His great Salvation plan, (Gen. iii, 15; John iii, 16), He only includes Israel in His great Redemption plan. Redemption is not salvation, it precedes it, as the tree does the fruit. Redemption is for a nation peculiarly related to the One who redeems. Salvation is for the individuals of that nation and for all others by virtue of that redemption.

Redemption by the Abrahamic process brought a nation back to God that He may make it a serving nation, the only people ever "known" by Him as such. Salvation brings God back to the sinners of that nation that they may become Saints, holy, separated servants, to carry out the great mission of which Pentecost was the initiative, that all who believe might receive eternal life.

Redemption is for Israel because God's choice is Israel for His servants. For this purpose He has chosen no other people. Redemption benefits go out from Israel because Christ Who died to redeem Israel "took upon Him the seed of Abraham." God has not reduced the world's benefits by apparently giving Israel more.

Any benefits accruing by virtue of Redemption involves the provision of One to pay for another. Salvation by the process of a price paid involves the provision of a Sacrifice. In Christ both are provided, He Himself being the One Who does the paying, Who is the price paid and Who is the Priest Who offers it. Here He stands in Eternal Supremacy.

Redemption and salvation provided through Abraham is God's unaided choice. But God, in order to aid men, calls man to aid Him. For this purpose His Only Son becomes human. God in Jesus re-imparts Himself to humanity conditionally healing the severance of the Fall thereby. For this reason Jesus Christ is designated the Second Adam.

God had mercifully thus to deal with humanity or sweep it everlastingly from His presence—lost, doomed, dead!

Here comes in the fact of Jesus potentially in Israel. Next in the New Birth, by faith, He penetrates humanity with Deity, as the morning sun warms the chilly air. Here is the fact of Christ, fulfilling, "Unto us a Child is born (Jesus), unto us a Son is given (Christ)."

Look at the majestic process of the great scheme. Christ has started man's restoration at the mainspring, the meeting-place of the breath of lives—the Soul. Here He appeals to man to believe in His great Sacrifice. Belief is the basis of all other acts of restoration. Around here lurks the one endangering sin. A lost soul means a lost eternity. Christ atoned for all other sins but this on Calvary. Not to believe is not to receive. Faith in Christ first assembles in the Soul. Faith is a God-sanctioned union between the Saviour and the sinner. Unbelief still binds the soul to Satan. Destiny is sealed by the character of association at death.

Having placed the Soul within the possibilities of an eternal rescue, His next attention is given to the Soul's abode—the body. He did much for the body while on earth. The body damaged by sin can be wonderfully helped now, but full body restoration is by resurrection, by standing it erect, which is postponed until the home is ready for the human frame, possessed and glorified. Here is wisdom.

The third and last act of restoration awaits the "new heaven and the new earth" fulfilment.

I.—Full emancipation of the soul is completed.

II.—The emancipation of the body is moving on to completion.

III.—He has gloriously limited the power of Satan. *He dares not enter the grave.* God "giveth His beloved sleep." There is Divine safety in the dust of dissolution. "He remembereth that we are dust" (Ps. ciii, 14), waiting there for the second "breathing" to speak the plastic clay, so long "marred," back to firm and eternal beauty. He will chase Satan from the human Home, Man's Earth, "When earth again is Paradise."

> "Then all the earth shall rise and bring
> Peculiar honours to its King,
> Angels descend with songs again,
> And earth repeat the loud Amen."

The Rev. Pascoe Goard's booklet on "ISAIAH" is making a profound impression upon all who read it. The Rev. Arthur Pritchard, M.A., says:—"The author has dealt with the 'Koh-i-noor' gem of the Old Testament, Isaiah, with the skill and success of an expert, and being so clear-cut, it ought to be the 'Mountain of Light' which the Persian name doth signify."

Among the Books of the Old Testament none has attracted the reader more perhaps than the Book of the Prophet Isaiah. It has attracted them by the elements of greatness which it possesses. It is great as to its theme—the chosen people of the Most High. It is great as to its scope, world-wide in its message, and covering the ages then to come, and as yet unfinished. It is great in its unfaltering utterances, boldly setting forth specific events, and describing specific persons. It is great in the beauty and power of its form, being a mighty oratorio. It is great in its manifest inspiration, and in its Messianic prediction. It is great in its fourfold traversing, by as many paths, of the great historic period which marks the progress of the nations chosen of God in the work of the world's redemption, and relating the course of the great nations throughout historic time. "It floods the course of History with light, and History makes its message plain."

Mr. Goard's treatment of the subject is such as cannot be found in any other book. It is illuminating and unique and clears away difficulties. A copy should be in the home of every Bible lover. Price 1s. Postage 2d. The Covenant Publishing Company, 6, Buckingham Gate, S.W.1.

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THE GATES OF EMPIRE.—I.

By JOHN H. TENCH.

"THY seed [Abraham's] shall possess *the gate* of his enemies."—Gen. xxii, 17.

"And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess *the gate* of those which hate them "—Gen xxiv, 60.

What was meant by the words *the gate*? It was clearly to be once the possession of the enemies of the Hebrew race, long after the date of the original conveyance to whom it was first made. That possession, the property of Israel's enemies—not one, but many—was promised by the oath of God Almighty, swearing by His own Being to Abraham's far-distant posterity. The fulfilment further was to be realized not in days anterior to Christ, but in Gospel dispensation times.

The writer to the Hebrews distinctly proves this, for he says the patriarch and Hebrew worthies all died having "received not the promise, God having provided some better thing for *us*."—Heb. xi, 39, 40. These were the Christians of St. Paul's day and therefore of ours, since the promise was never realized by St. Paul, nor by any age until now. The promise of *The Gate*, therefore, is to be looked for in Anno Domini times and not otherwise.

We realize the meaning of *gate* when we turn to the prophet Micah i, 9, where he is speaking of the enemies of God's people. "He is come unto *the gate* of my people, even to Jerusalem."

Following this line of thought, Bishop Patrick gives this explanation: "These *gates* are *cities*, consequently the country, for *the gates* being taken, the cities are entered, and the cities surrendered, the country is conquered."

Substituting the good Bishop's rendering of the word *Gate*, we read the promise as meaning that the seed of Israel was destined to possess those cities of their future enemies, which captured would enable them to dominate over their foes, subdue their lands, appropriate and possess them the wide world over; the fulfilment being first possible in Gospel dispensation times—that is in our own modern times.

Do we British (Covenant People) being Israel, possess such *gates*? If we look into our history we do. Take, for example, Quebec, a strong *city* and *gate* belonging to our enemies at that time, the French. The taking of Quebec in 1759 is one of the epics of modern military history. A young general named Wolfe, with a British force, arrived quietly by night on the heights of Abraham and defeated the French General, Montcalm, which led to the conquest of Canada, a dominion stretching from sea to sea.

This incident proves Bishop Patrick's definition for *gate* is true, for substituting Quebec for *gate* the *city* was entered and all the adjacent territory was conquered.

Take again, for example, the three gates of India—Madras, Calcutta and Bombay. At the time when these places were only small villages they came into the possession of the East Indian Company in a peaceable manner. But these cities once entered, all the country was conquered and the Indian Empire is now one of Israel's brightest gems. Had it not been for God's gifts to Israel of *the gates*, it would not have been possible for our late good Queen Victoria to have been proclaimed by the Viceroy on the plain of Delhi, in 1877, as the potent Empress of India, the all-powerful successor of the Great Mogul.

As Abraham's seed is to be the heir of the world, as foretold to the patriarch and confirmed by St. Paul in his letter to the Romans, it stands to reason that the British having such *gates* or *cities* in China as Hong-Kong, Shanghai and Wei-hai-wei, Bishop Patrick's definition of *gate* will again come true: "These *gates* are *cities*, consequently the country, for *the gates* being taken, the cities are entered, and the cities surrendered, the country is conquered." There is therefore no limit, except the world's boundary, to the territorial fulfilment of a promise which was indeed the central gift of four remarkable blessings God Himself selected as the best He could confer upon His obedient servant and friend—our forefather Abraham and his seed for ever.

Round that promise of *the gate* the other three revolve—namely, the national blessing, the multiplicity of seed, and the Gospel evangelizing function.

Of all the marks which identify the British nation with Israel incomparably, the most important and the leading mark by which our origin may be certified is "*The Gates*." In fact, the foundation of each and all the marks is nothing more nor less than the one we are now considering.

The chief identifications by which it may be confidently affirmed that the British are Israel are:—1. Multitudinous seed. 2. Possessing the "desolate heritages." 3. A nation and a company of nations. 4. Security in our island home. 5. Our boundless wealth. 6. Our maritime supremacy. 7. Our heathen empire. 8. Our colonial dominions. 9. Our possessions girdling the earth. 10. Our missionary enterprise. 11. Our national character for universal beneficence. 12. Our dwelling alone—separate from the Gentiles. 13. Our hatred of slavery. 14. Our ever-increasing territorial dominions. 15. Our ruling over many nations.

Now each of these identifications depends upon "The Gates" for its origin or development. Gifted with these, the other marks have had scope, and Israel has been enabled to appeal to them as evidence of her ancestry.

The "*desolate heritages*" foretold by the prophet Isaiah have only been secured by the operation of the gift to Israel of "The Gates," and the identification which points to our development into "*a nation and a company of nations*" has the same origin, for without the colonies or desolations of the earth on which to locate them, our Colonial Empire or Company of British-Anglo-Saxon Nations could never have had existence at all.

"*The multitudinous seed*" would have been no blessing, but rather a curse, to our nation had our teeming multitudes been deprived of the Colonial Empire of Great Britain. Without "*the desolate heritages*," without her foreign possessions, as outlets for the shoals of emigrants who continually leave our shores, the British people must have died of sheer starvation, and forced each other out of being in the narrow limits of our Western Isles. But the desolations of the earth, the colonial and heathen empires too, which enable us to provide for the redundant population of our race are ours. And how did we providentially obtain them? By means of "*The Gates*."

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For these *gates* are *cities*, and *the gates* being taken, the cities are entered, and the cities surrendered, the country is conquered.

As to our "*maritime supremacy*," it is obvious that it depends as much upon our *gates* in foreign lands as upon our "*wealth*" which is itself a consequence of our possession of *the gates*. For these are the means by which the maritime power of our nation is strengthened and each foreign stronghold which is owned by the British Lion adds its quota to the imports which the home *gates* in their turn receive. Every such foreign *gate* acts as a secure harbour, coaling station, or rendezvous for our Navy and our commercial fleets, where our warships find safe refuge and from whence they issue forth to protect and consolidate our possessions in the regions beyond.

"*Our missionary enterprise*" which deals with "all the nations and the families of the earth," depends on Israel's possession of *the gates*. For without these our nation could not have had the influence or the power to force the Gentile nations and the great heathen world to listen to the Gospel message. God's plan is ever to subdue the earth by "Israel His dominion" in order that it may be brought to the acknowledgment of "Judah His sanctuary," and how should we perform the rôle of the liberators of the slave if we had not had *the gates* throughout the world? These give us the maritime supremacy and the naval power, which has thrown the policing of the ocean highways into our hands and constitute us as Israel, those elected "to let the oppressed go free, to break every yoke, and to undo the heavy burdens."

The gates undoubtedly secure us the power to increase our territorial possessions; for, as all men now see, each distant *gate* acts as the cause of the acquisition of further and yet more distant additions to the ever-increasing, ever-growing domination of the fifth monarchy of Daniel, "the Kingdom of the Stone" which God has Himself set up to subdue the globe.

Let us thank God that He has gifted our nation with the possession of "the gate of our enemies," because He foreknew that with this all the other promised glories, mercies and blessings would follow in its train, and that possessed of this Israel would become the most powerful, the most successful, the most wealthy, the most beneficent, the most Christian and the greatest missionary power on the face of the earth.

The last royal gift the Lord has given us through the Great War is "The gate of My people, even Jerusalem," and soon the Lord Jesus will come to reign over us, His chosen ones, "for ever and for evermore."

GIBRALTAR.

At the southern point of the Spanish Peninsula in Andalusia there is a wonderful rock known by the ancients as one of the two pillars of Hercules, by moderns as the key of the Mediterranean and *the gate* into Spain. It was called by its name in memory of the Saracen General, Tarif, meaning the mountain of Tarif. The rock is seven miles in circumference, 1,200 feet above the sea, with perpendicular sides facing seawards and landwards. It is separated from the Spanish mainland by an isthmus of low sand. Every available spot on the rock is protected by most formidable batteries, and all that modern ingenuity can devise has been done to make Gibraltar absolutely impregnable, It was captured by the English in 1704 by Admiral Rook. It was defended by General Elliott from 1779–1783. When the last assault was made by the Spaniards, aided by the French, their ships were destroyed by red-hot cannon balls. With the completion of the new dockyard works the value of Gibraltar as a naval base has greatly increased, for it can now undertake all the ordinary repairs and coaling of a large fleet.

MALTA.

This island is situated at almost the central point of the Mediterranean Sea. It distinctly answers to the idea of what men call the key of the position, but what God's Word terms "*the gate*" of the whole of the Mediterranean east and west of it. Malta is about 17 miles long and 9 broad. In the earliest times the Phœnicians occupied it, then the Greeks, then the Carthaginians, and finally the Romans. Later on it was ceded to the Knights of St. John. Napoleon in 1798, on his way to Egypt, treacherously took it from them. Nelson annihilated his fleet at the Battle of the Nile, and after two years the French had to surrender the island to the English as the siege was maintained with vigour and the besieged received no help from France. From that day to this Malta has been a British possession and is one of the most valued *gates*. It has been well fortified by our Government. In and near Valetta, the capital, more than 1,200 guns are mounted and a system of torpedo defence makes the neighbouring seas dangerous for an invader. There are great naval docks, refitting yards, magazines and stores. Small vessels of war have been built here, and Malta is the headquarters of the Mediterranean fleet. It has a population of over 200,000. Its Bible name is Melita, and it was here in his voyage to Rome that St. Paul was shipwrecked.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 195, Lavender Hill, Tuesday, 5th, at 8. Mr. W. J. Pilcher.
BRIDLINGTON, Prince's Cafe, Prince St., Thursday, 7th, at 7.30. Bible Study.
CARDIFF, Central Y.M.C.A., Tuesday, 5th, at 7.30.
COVENTRY, The Unionist Women's Club Room, Broadgate, Tuesday, 5th, at 7.45. Rev. T. H. Whitehouse.
CROUCH HILL, Jubilee Hall, Hanley Road, Thursday, 7th, at 8. Mr. John Leech, M.A., K.C.
CROYDON, Y.W.C.A., Horniman Hall, West Croydon, Friday, 8th, at 3 and 8. Mr. J. J. Morey.
DUNCHURCH, Mrs. Powell's, Thursday, 7th, at 3. Rev. T. H. Whitehouse.
EALING, St. George's Hall, Bond St., Thursday, 7th, at 8.15. Mr. J. J. Morey.
ERDINGTON (Birmingham), The Folk House, Harrison Road, Monday, 4th, at 7.20. Rev. T. H. Whitehouse.
GRAVESEND, Town Hall, Tuesday, 5th, at 8. Miss Hamilton Hunter.
HARROW, Gayton Rooms, Station Road, Friday, 8th, at 8. Miss B. M. Beck.
HIGHGATE, 223, Archway Road, Wednesday, 6th, at 8. Rev. T. Sparshott Johnson, M.A.
HULL, Church Institute, Albion St., Tuesday, 5th, at 7.30. Mr. A. W. Wright.
ISLINGTON, Vestry Hall, St. Paul's Church, Essex Road, Thursday, 7th, at 8. Rev. T. Sparshott Johnson, M.A.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 5th, at 7.45. Rev. H. Macturk.
NEWARK-ON-TRENT, Ossington Hall. Assembly Rooms, Friday, 8th, at 3 and 7.30. Rev. T. H. Whitehouse.
NEWPORT, Y.M.C.A., Thursday, 7th, at 7.45. Mr. Chas. Price.
PORTSMOUTH, Edinburgh Road Church, Tuesday, 5th, at 3 and 7.30. Mr. J. J. Morey.
RUGBY, Hobley's Cafe, High St., Thursday, 7th, at 7.30. Rev. T. H. Whitehouse.
SHEFFIELD, Victoria Hall, Wednesday, 6th, at 7.30. Mr. Wm. Whitton.
SOUTHAMPTON, Watts Hall, Wed., 6th, at 3 and 8. Miss Hamilton Hunter.
STOKE-ON-TRENT, Copelands Recreation Room, Peel St., Stoke, Thursday, 7th, at 7.30. Mr. J. H. Tench.
TEIGNMOUTH, Temperance Hall, Monday, 4th, at 3. Rev. L. G. A. Roberts.
WALSALL, Temperance Hall, Wednesday, 6th, at 7.30. Mr. J. H. Tench.
WATFORD, Study Circle, 20, St. Alban's Road, Friday, 8th, at 7.45.
WORTHING, Heene Rooms, Heene Road, Monday, 11th, at 8. Dr. W. Cornold.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE call attention to the series of ten special meetings, announced overleaf, for February 18th to 22nd. Posters and circulars are now ready in large numbers, and we earnestly invite all to help us to get them distributed to the best advantage.

* * *

We are very grateful for donations in response to our appeal. We need a continual flow of these to enable us to keep our promise to raise £10,000 within the year, and we rely on our readers and all the friends to stand by us in this big undertaking. The plan and teaching of British-Israel embraces all the truths of the Bible, and the whole counsel of God, therefore it should be seen that B.-I. should take first place with all who have the light and who realize the mission of God's appointed servant nation.

* * *

The usual meeting will be held at Headquarters on Wednesday afternoon next. On Thursday evening, February 7th, at 7.30, Mr. Herbert Garrison will give his Lantern Lecture on "Australia," over which he has travelled many thousands of miles. A very fine series of pictures will be exhibited.

* * *

The meeting mentioned in our last issue at the invitation of Colonel and Mrs. Horniblow is to be held at the Y.W.C.A. Hut, Park Street, Camberley, to-day (Saturday), not at Glendow Cottage, as at first announced, owing to so many wishing to attend. Tea at 4.15. Address by Miss Hamilton Hunter at 5. Colonel Smythe will preside.

* * *

We gratefully acknowledge a parcel of books sent anonymously for our Library, also many useful volumes kindly sent by the Rev. Commander Roberts.

* * *

"A taste for books is the pleasure and glory of my life," said Gibbon. "It is a taste which I would not exchange for the wealth of the Indies." "As much company as I have kept, and as much as I love it, I love reading better," said Pope.

* * *

"History is the scroll of Prophecy," said President Garfield. "The world's history is a Divine poem, of which the history of every nation is a canto and every man a word. Its strains have been pealing along down the centuries, and though there have been mingled the discords of warring cannon and dying men, yet to the Christian, philosopher, and historian—the humble listener—there has been a Divine melody running through the song which speaks of hope and of halcyon days to come."

* * *

Lieut.-Col. E. S. J. Anderson writes:—"In the article entitled 'The Illness of the King,' which appeared in the MESSAGE of December 15th, 1928, the following sentence appears:—'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.'

"I have been through the Red Sea on my way to India and from India fourteen times; the first occasion was in 1899 and the last time in 1925, and not once have I passed through the Straits of Bab-el-Mandeb. The Straits of Bab-el-Mandeb are situated between the Island of Perim and the Arabian coast; it is an extremely dangerous passage, and the actual fairway for ships, owing to reefs, is, I have been told, only about a quarter of a mile wide. The passage, however, between the Island of Perim and the African coast is much wider and has a fairway for ships, I am told, about eight miles or so in width, and therefore is much safer and is the route invariably adopted.

"This route though slightly longer, a matter of about seven miles, is so much safer that it is, I believe, practically always taken.

"Under these circumstances it would seem to be most probable that H.M.S. *Enterprise* avoided the Straits of Bab-el-Mandeb on her way home."

* * *

The Secretary of our Bath Branch writes:—"A goodly number of our members met on January 10th to listen to New Year messages from friends from all parts of the country, as well as from those on the spot. An inspiring time was spent together, and those present pledged themselves to do their best to double the membership this year. Much interest was aroused by an address on January 20th by Mr. Orr Walker, F.C.S., to whom we have been indebted for much help in the past, and who, we hope, will render us much more help in the future. By the kindness of a few friends we have been able to send a standard British-Israel book, together with a copy of the new 'Special Message,' to most of the clergy and ministers in active work in the city and district."

* * *

R. J. writes:—"I have had great pleasure and uplift from the pages of your journal, and I am trying to interest my friends in the great Movement. May THE NATIONAL MESSAGE enter every home in the near future."

* * *

J. B. writes:—"As long as THE NATIONAL MESSAGE is what it is, no opposition can hinder its advance to the four corners of the earth."

* * *

M. E. W. writes:—"More and more your journal seems to fill a place no other has ever done before. It is convincing and optimistic. Reading its pages one feels greatly strengthened to continue patiently in the blessed hope—the nearness of the Saviour's return as King."

* * *

J. W. S. writes:—"Your splendid paper is my weekly treat."

* * *

F. R. writes:—"Your lecturers and writers are teaching us a grand Truth. If more of the clergy would take up the subject they would have better attendances at church; their eyes may yet be opened, and we must pray that it may be so."

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In spite of the prevalence of sickness owing to the 'flu epidemic, the Branches in Toronto have started the New Year with well-attended meetings. At the Toronto East Branch on January 2nd, the President, Mr. Gladstone Brown, delivered an inspiring New Year's message. The speaker at the Central Branch on January 3rd was Mr. A. A. Robeson, the Secretary of the Canadian Federation. Taking as his subject "The World-Wide Conspiracy," he traced the hidden hand in world history, and closed with a warning to his hearers to be on the alert during this New Year.

* * *

Mr. John Leech visited the Barking Branch on January 11th and gave a most interesting address on "God's Inheritance." The chair was taken by the local Branch Secretary, Mr. J. W. Gray, deputizing for the President, he being away ill. The address was extremely helpful, and questions were answered by the lecturer.

* * *

Under the chairmanship of the Rev. R. H. Chaplin, M.A., Rector of Swalecliffe, at the afternoon meeting on January 14th, the Herne Bay Branch thoroughly enjoyed a lecture given by Rev. T. Sparshott Johnson, M.A., dealing with the Psalms of Israel in the Prayer Book, during which he stated that Archbishop Cranmer offered to show the Bishops of his day that the same Prayer Book had been used for fifteen hundred years before then. Mr. E. W. Angell presided at the evening meeting. The Branch at St. Leonards gave a cordial welcome to Mr. Johnson, who visited there for the first time on the 15th, and in spite of inclement weather attendances were highly satisfactory. Mr. W. G. Holbrook was in the chair. On the 16th Mr. Johnson was at Bexhill-on-Sea, under the presidency of Mr. J. Arthur Jutsum in the afternoon, and Mr. J. B. Avery in the evening. The two lectures were greatly appreciated and were well reported in the local Press.

* * *

Bingley, Ilkley, Halifax and Bradford Branches were recently visited by the Commissioner-General, Mr. John Leech, whose lectures received great applause from good audiences.

* * *

One of the States of America is known as the great wheat-growing State, and this came about from the following beginnings :—A Scotch settler sowed one ear of wheat which yielded 560 grains, all of which he sowed and had in due course therefrom one-fifth of a bushel ; sowing this he next had a yield of seventeen bushels ; sowing these also he had a harvest of seventeen acres. In the following year he sowed 100 bushels and reaped 2,800 bushels ; a wonderful example of faithful sowing. May not this encourage us to sow and sow the good seed of Israel Truth by means of the faithfully-spoken word in season, and by the passing on of our literature ?

* * *

Our readers will, we think, be interested in the following extract from one of the famous Midlothian speeches by the late William Ewart Gladstone :

" I believe we are all united in the fond attachment to the great country to which we belong ; to the great Empire which has committed to it a trust and function from Providence, as special and remarkable as was ever entrusted to any portion of the family of man. When I speak of that trust and that function I feel that words fail. I cannot tell you what I think of the nobleness of the inheritance which has descended upon us, of the sacredness of the duty of maintaining it. It is a part of my being, of my flesh and blood, of my heart and soul."

* * *

We acknowledge with grateful thanks the following donations :—M. E. G., 12s. 6d. ; B. M. B., £1 1s. ; A. R. H., £2 ; C. E. P., 5s. ; E. F., £1 ; L. B. G., £1 ; M. H., £1 ; J. S., £1 10s. ; H. L., £1 ; M. P., 10s. ; A. D., £2 ; W. P., 5s. ; G. H. B., £1 ; Mrs. D., £1 ; G. R. M., £1 ; M. M. L. B., £5 ; Anon. £100 ; J. R., £1 ; E. F. H., £1 ; P. W. B., £2 ; C. L. S., £1 1s. ; E. C. W., £1 1s. ; R. B., £1 ; J. R., 4s. 9d. ; E. B., £5 ; R. T., £3 3s. ; L. S., £2 ; S. G., 10s. ; F. H. S., £25 ; A Friend, 10s. ; J. H. A., $2.00 ; M. G., £2 ; L. B., £1 ; Torah, 10s. ; J. W. G., £100 ; F. G. W., 10s. ; W. C. B., £5 ; C. S. C., £1 1s. ; F. A. C. R., £2 2s. ; F. C., 2s. 6d. ; G. D. W., £1 ; F. C. P., £5 ; B. H., 5s. 2d. ; M. J. G., £1 ; M. A. C. B., 2s. ; Mr. and Mrs. F. J. A., 10s. ; T. S. G., £1 ; E. F., £2 ; E. H. H., £10 ; C. K., 5s. 2d. ; A. H., 5s. ; J. D. H., £12 ; A. B. P., £5 ; A. J. B., £2 10s. ; E. J. P., £2 ; C. M. P., £5 ; E. L., 14s. 6d. ; C. B., 3s. 6d. ; G. A., £1 8s. ; A. F., £5 ; C. M. B. and Mrs. L., £3 ; E. G., £1 ; G. D., 5s. ; D. C. R., £2 0s. 6d. ; C. H. W., £2 2s. ; M. R., £1 ; J. G. S., £1 ; J. C. and E. A. D., £9 8s. ; E. P., 10s. ; E. F. D., £1 ; D. C. R., £2 ; H. J. K., 3s. 3d. ; J. A. S., £1 ; E. S., £5 ; E. A. C., £10 ; M. H. D., 10s. ; H. W. LeM., £4 ; F. H. C., £1 ; G. C., 8s. ; Miss G., 8s. 4d. ; J. G. W., 10s. ; B. G., 10s. ; U. B. S., 10s. ; Miss D., £3 ; Miss O., 10s. ; Anon., 5s. ; H. P. R., £5 ; A. S., 1s. ; L. G. A. R., £10 ; N. M. B., 2s. 6d. ; J. C. S., £1 ; E. E. R., 5s. ; H. P. R., £1 1s. ; I. S. B., 10s. ; A Tenth, £10 ; W. C. B., £5 ; A. E. C., £3 ; A. M. and J. K., £1 1s. ; J. E. H., £1 ; H. S. C., 5s. ; H. R., £1 ; A. Y. P., £1 10s. ; J. C., £5 ; P. W. B., £3 ; A. M. L., £1 ; E. M. S., 2s. 6d. ; H. D., £1 1s. ; A. H. R., £1 ; Misses A. M., K. and F. A. K., £1 1s. ; M. F., 5s. ; A. F., 3s. 9d. ; E. C., £1 ; E. C. H. H., £2 2s. ; C. K. B., £1 ; S. J., 3s. 6d. ; S. M. P., £1 1s. ; Mrs. D. L., £1 ; H. R. M., 12s. ; P. W. D., 10s. ; W. E. B., £2 ; J. A., £1 ; G. H. W., £1 ; K. K., £1 1s. ; F. de P. S., £12 5s. 3d. ; F. G., £1 1s. ; T. C., £2 2s. ; T. H. E. W., 6s. 5d. ; G. T., 10s. ; R. P., £10 ; J. C. W., £5 ; Anon., £5 ; C. S. C., 10s. ; Anon., £5 ; W. H., 6s. ; G. B., 7s. 6d. ; Dorking Branch, £25 ; L. McB., £1 ; D. M., 3s. ; A. S., £5 ; C. G., £5 ; A. M., £1 ; J. I., 10s. ; C. E. S., $5.00 ; F. C., 4s. 9d. ; G. B., £2 ; J. G. M., £10 ; E. C. H. H., £1 1s. ; Lady H., £1 10s. ; C. J. P., 8s. 10d. ; B. H., 4s. 5d. ; J. F. M., 5s. ; F. W., £8 10s. 9d. ; L. M., £2 ; A. E. L., £5 ; E. J., 5s. ; N. A. P., 10s. ; H. M., £10 ; J. D. L., £2 ; M. C., £2 ; A. M. L., 3s. ; W. L. T., £5 5s. ; M. B., £4 ; S. A. I., £1 ; Anon., £1 ; W. P., 2s. ; E. C. H., £5 ; Misses W. L. and G. H. S., £3 ; Musician, £1 1s. ; Anon., £1 ; Anon., 15s. ; B. L. G. R., £25 ; A Brother in Prayer, $20.00 ; Anon., £1 ; M. H., £4 ; Well-Wisher, 6s. ; M. W., £1 ; A. A. P., £7 ; J. D., £1.

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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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"Ye are My Witnesses" Isaiah 43·10

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

J J HALL 1921

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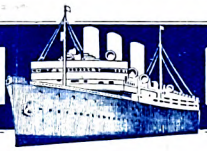
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Our history traced for three thousand years. Of necessity, many details must be left out, for the whole of our history could not be compressed into the two hundred and eighty pages this book contains. The fact that a second edition has been called for is evidence of the value of this work for students of the history of the English People.

"The present writer does not claim that the story to be told in the following pages is anything of a new discovery. All the essential facts were in the possession of a man who lived many centuries ago, in the reign of the Emperor Justinian. And one German at least, the philologist Grimm, early in the last century knew a good deal more about the identity of Israel than he cared to disclose in books which were intended to glorify the great German race.

The chapters that will now be written have to contain many Biblical quotations. But they are no more designed as a theological disquisition than a Government blue book or a standard history would be.

They are merely the missing pages of the history of Israel, the pages that centuries ago were blotted out until the time came when they might safely be restored to their proper place in the world's historical libraries. All histories are dull reading; and condensed history is perhaps the worst of all, where no time can be given up to the 'drum and trumpet' details, interesting though these might be made.

This book is no exception; having to be condensed, many interesting points must be omitted. Before our case can be established, many witnesses will have to be called; men who lived in different ages and in countries far apart—prophets and saints, as well as dignitaries of the Church; Greeks and Romans and Jews; pagans from the North; modern scholars of the most profound learning; and writers of gossip who would be exceedingly astonished to find fragments of their work still in existence after so many centuries have elapsed. All these diverse sources of information will be placed on a friendly footing of equal credibility before the reader."

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THE NATIONAL

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EDITORIAL.

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

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

THE DOCUMENTS OF DANIEL.—IV.

By the Rev. W. Pascoe Goard, F.R.G.S.

This document is dated 580 B.C. (Ussher). Its scope is the full seven times of prophecy.

We are now to take account of one of the most remarkable of historical documents in existence, viz., the second chapter of Daniel.

In Exodus xix and xx we have the setting-up of THE KINGDOM OF GOD IN THE EARTH, the basis of which is *the nation Israel.*

In the second chapter of Daniel we have THE CHARTER OF THE SUCCESSION OF CONTINENTAL EMPIRES, which began with Nebuchadnezzar, and carried forward in unbroken sequence to the modern Empires of Europe and Asia.

In the Babylonian Charter there are included the four successive Empires, viz., Babylon, Medo-Persia, Greece, Rome. Also legal notice of the new Kingdom which the God of Heaven should set up contemporaneously with "these kings" of the Babylonian succession, which kingdom should never be destroyed. It is a very wonderful document, and its force is as great to-day as it was on the day that it was issued. It constitutes a mandate of "the God of Heaven."

First we note the date of the document. "The second year of the REIGN of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith HIS SPIRIT WAS TROUBLED. . . ." This year is definitely known in Babylonian history.

This was the first experience that King Nebuchadnezzar had of the Voice of the Most High. It was a strange experience, troubling to his spirit and destructive of his rest. But neither memory nor understanding of that which had disturbed his spirit remained with him. Only there remained unrest.

The king now proceeded to call for the help of those whom his philosophy indicated as the persons proper to be of use to him in this new experience. He turned to the wise men whose qualifications would equal those of which we read in chapter one as the qualifications required in the young Hebrew princes: "*skilful in all wisdom, and cunning in knowledge, and understanding science.*" The list of those to whom he applied is as follows:—

"Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king."

There is no doubt that these men from the various Colleges represented the culture and learning of the day. Doubtless also, when called to stand before the king, they came with all self-confidence, believing that whatsoever matter was brought to their attention, they would be sufficient to deal with the same. The king introduced the matter to them in the following terms:—

"And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

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But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain." (Daniel ii, 3-13.)

It will be seen that the scholars of Babylon were confronted with a question which could not be answered from any knowledge in their possession, neither could the subject be investigated by any process known to their philosophy; yet an answer was demanded on pain of death.

They had reached a point which sooner or later all scholars, scientists and philosophers must reach, viz., the boundary of human knowledge and wisdom. The answer lay in regions of fact and truth beyond that boundary of naturally-obtained human knowledge; in the realm of REVEALED TRUTH.

In approaching similar questions, namely, that of Divine revelation, and the whole field of Divine personal activity in the world of men and things, the scholar of the twentieth century is in exactly the same position as were the scholars of Babylon, and are unable to answer the questions constantly propounded to them by king and people. Only the voice of the prophet of the Most High, with ear attuned to the spiritual world and to the Divine Voice, can give the answer.

Because the scholars of that day had assumed all knowledge, and now were found to be without knowledge in the realm of the Divine activity, they came under condemnation and sentence of death.

There were, however, among them men of another race in whom dwelt the spirit of prophecy. To these the demand of the king, although calling for supernatural powers, offered no ultimate difficulty. True, from their natural resources they were equally helpless with other scholars; but where knowledge failed *their faith might triumph.* They made direct appeal to the Almighty for supernatural interference and information.

Their appeal was not in vain. Such appeals are never in vain when made by those who have qualified to seek essential knowledge in the realm of faith through Divine inspiration.

The result is recorded as follows:—

"Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;" (Daniel ii, 14-28.)

Let us note carefully the point to which we have been brought by this wonderful narrative, viz., The manifestation of the fact that neither human scholarship, knowledge of fact nor foresight could obtain the slightest inkling of the tremendous issues in world history then being introduced in the person and Empire of Nebuchadnezzar, King of Babylon.

Here they were, at the beginning of 2,520 years of tremendous world movement which should supply the materials for the bulk of world history during that period, *and the matter was unsuspected and unknown to the scholars of the day.*

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From a different source entirely, namely, from Divine inspiration, the information came, and, by the direct interference of the God of Heaven, the great series of international movements was inaugurated, started on its inevitable course, and revealed to the kings and peoples involved, and to the world.

Listen now to the words which follow as a proclamation directly made from the God of Heaven :—

"As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter : and he that revealeth secrets maketh known to thee what shall come to pass.

But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee ; and the form thereof *was* terrible.

This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer 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.

This *is* the dream ; and we will tell the interpretation thereof before the king.

Thou, O king, *art* a king of kings : for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron : forasmuch as iron breaketh in pieces and subdueth all *things* : and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men : but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the great God hath made known to the king what shall come to pass hereafter : and the dream *is* certain, and the interpretation thereof sure." (Daniel ii, 29-45.)

Let us consider the clear-cut point to which we have now arrived. Either we must agree that Nebuchadnezzar received the knowledge he sought so eagerly, by supernatural means, and thus acknowledge the whole fact of Divine revelation ; the fact of Divine interference in world affairs, and in the affairs of individuals ; and we must acknowledge that Daniel obtained his knowledge through specific definite practical answer to prayer ; or we must deny the record.

But against such denial is the historic fact, patent to the mind of all readers, that in the record, which was made at least before "the Seventy" translated the Old Testament Scriptures into Greek, there is placed before us the sequent outline of world Empires, together with most obvious details of epoch-making periods and events which strangely, wonderfully, indeed supernaturally, have been fulfilled in world history up to date, and which are still in process of fulfilment before our eyes.

Such overwhelming facts would render our unsupported denial of the record absurd. So we have an historic demonstration in a heathen court of (*a*) Divine revelation, (*b*) Divine interference in world affairs, and (*c*) Divine answer to prayer. The establishment of these things is of greater importance to the world than the setting-up of Empires could ever be.

This matter brought a crisis to the experience of the King of Babylon and he reacted to that crisis, and to the conviction arising therefrom, as follows :—

"Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

The king answered unto Daniel, and said, 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." (Daniel ii, 46-47.)

May it be that we also shall fall down in the attitude of worship and accept and declare the great fact of Divine revelation, Divine interference, and Divine answer to prayer.

NEW YEAR MESSAGES.

From the REV. GILBERT DAVIES, M.A.

THE past year has witnessed to an increasing amount of interest being shown in all parts of the country in the wonderful and absorbing message of the "Gospel of the Kingdom," which those who write for and contribute to THE NATIONAL MESSAGE AND BANNER week by week are, with such marked ability and devotion to the study of the Word of God, especially the prophecies and the promises to Israel, bringing before their readers in the wonderful and arresting days in which we live. A marked awakening has indeed taken place

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within the past few years in the careful and reverent study of the *Old Testament* prophecies in relation to God's promises to His servants, and to the Israel Nation, promises which hitherto have been for generations erroneously given to the Church; an interpretation which has, alas! *opened the door* to the higher critics and to "modernism" and scepticism, because such an interpretation led nowhere, and the spiritualizing of promises which should have been interpreted literally, wherever possible, made it impossible to link up the *Old* and *New Testaments*. The bulk of the promises are largely premillennial, and the key to the Old Testament is the *Nation Israel*, the finding of which makes the Holy Bible, God's revelation to mankind in this Dispensation, the Israel Dispensation, a new, inspiring and living Book. Moreover, it fills believers and British-Israelites with courage and with hope, even in the *darkest* hour, knowing that God, having revealed in prophecy His designs as the Great Architect of the Universe, has shaped and will shape the destinies of the Nation, whom He has *dignified* with the privilege and responsibility of *carrying* the Good News of

THE GOSPEL OF THE KINGDOM,

as well as THE GOSPEL OF SALVATION, through Our Lord Jesus Christ, to the *uttermost corners of the earth*.

Preachers of the Gospel now have, for the *first* time, so it would appear, in these "last days," a complete, and not a partial, message, and THE NATIONAL MESSAGE, in my opinion, stands easily *first* among all the *evangelical publications* in having brought large numbers of people of all the churches, and of *none*, into the *full light* of the national and spiritual blessings promised to BRIT-ISH—the COVENANT RACE—ISRAEL, making the Word of God an accurate *historical* and *geographical* chart, and leading to *devotion*, *patriotism* and *hope*.

May God's richest blessings be with all B.-I. workers during this year, 1929, is my earnest prayer.

From MR. S. E. STEELE.

MY first word is one of thanks to Almighty God, and then congratulations to all concerned, for the marvellous increase of interest and spiritual advance manifested during 1928. Let us look forward and go forward, always remembering the promise of Our Lord, "I am with you alway, even unto the end of the world," and press onward until, by the help and grace of God, we shall complete the work He has given us to do. We have much to encourage us.

The Vicar of the parish in which I reside asked the Superintendent of the Sunday School to request me to take an adult Bible class every Sunday afternoon. I replied: "Neither the Vicar nor yourself may agree with my exposition of the Bible." He said: "You mean regarding Israel; I see no objection to that, nor does the Vicar." I have consented to take the class on that understanding.

I wish every member would take an extra copy of THE NATIONAL MESSAGE and place it in sympathetic hands.

"How empty learning, and how vain is art,
But as it mends the life, and guides the heart."—YOUNG.

TO OUR READERS.

From the Rev. W. Pascoe Goard.

DEAR READERS OF THE NATIONAL MESSAGE,

This is a personal word from myself to you.

It is now more than seven years since I began to address you in the pages of THE NATIONAL MESSAGE.

Some years before that I began to send out my special contribution to the British-Israel world in book form.

Many years earlier still it had been my privilege to send out my message from the pulpit and platform.

Since 1914 it has been my destiny to give my whole energy to this great task.

You have gone with me, more or less, in reading the books, articles and reports of addresses which have appeared from time to time.

As a theologian it has been my desire to tell our story so as to help clergymen, ministers, Sunday school teachers and Christian workers by presenting the Truth as a minister of the Word would do in his usual ministrations.

I have tried to approach the Truth in a way that the professor of theology and also the ordinary reader and Bible student would see the main track of Bible narrative to be Israel narrative and that Biblical prophecy is Israel-British history prewritten. I am very grateful for the world-wide testimonies of help received as a result of that endeavour.

It has also been my desire to show that the facts of British-Israel Truth so fully answer the negations of modernist teaching as to settle for ever the facts of the inspiration and historicity of the Bible, and that such negative teaching of the modernist school is the result of not recognizing the positive facts of British-Israel Truth.

The fact of British history fulfilling Israel prophecy demonstrates that such history in prophecy written thousands of years ago is the product of more than human foresight. All must be constrained to say, THIS IS THE FINGER OF GOD. Thus we ask our modernist friends to go on from negation to positive knowledge of the things of God and to recognize that by the emergence of the facts of British-Israel Truth the controversies now wrecking the Christian Church *are settled automatically and for ever*.

Further, I have wished to show that the position of the Evangelical defender of the Bible has been rendered untenable *by the apparent disappearance of Israel after Israel had received God's solemn guarantee of permanency as a nation for ever*.

The supposed substitution of the Jews, as some have affirmed, or the Church, as others have claimed, in place of Israel does not meet the case and is not true in fact.

Neither the Jewish people in their history, nor the Christian Church, which is ecclesiastical and not national, has fulfilled the prophecies or the covenants made by God with Israel.

Therefore the modernist believes that certain of the Scriptures have failed of fulfilment; and the Evangelical defender of the Bible, not knowing British-Israel Truth, is unable to show that they have been fulfilled. At this point the Evangelical defence of the Bible breaks down. So the Evangelical, not equipped with Israel Truth, is losing the fight, and with it is losing a whole generation of Christian youth.

Seeing that the Anglo-Saxons are Israel, and that Israel is in

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existence as an obvious going concern, and seeing that Anglo-Saxon history fulfils Israel prophecy, *we British-Israel Evangelicals are able to make good the defence of the Bible at every point*, and to show that God is to-day fulfilling the promises made to Israel to the very letter.

Aside from controversy we have taken on the task of constructive presentation of the Gospel of the Kingdom and of Grace. It is the full sweep of the Gospel as introduced by Our Lord and preached by His Apostles. Hundreds of B.-I. clergymen, ministers and laymen are taking up the full sweep and power of the story. As an organization among Christian organizations the responsibility and privilege rests chiefly with us at present. And so we proclaim that Jehovah is still God in Israel, and is to be sought and found in and through Our Lord Jesus Christ.

There is now upon the shelves of our Book Room a body of literature on this subject available to all who wish to purchase. The only way at present available other than through personal introduction of the subject to introduce these books to public notice is through the advertisement pages of THE NATIONAL MESSAGE AND BANNER.

The books have a steady sale, but a way must be found to spread the written Word faster, wider, and in greater volume still, for the time is short. It is my great desire to see this literature out and doing its work.

I, with others, have laboured to produce the message in book form—laboured as never before in former years. I am grateful for the circulation which has been obtained, but long for a hundredfold increase in the activity of the books. Will you graciously become a partner in my effort? Will you devote such sum as you can spare for free distribution of these books so that they may be sent out on their mission?

My fellow directors will take care of the general catalogue of excellent books by many authors which form such a great volume of our stock. I am now asking for a little help in regard to my particular task.

Our Secretary of the Covenant Publishing Co. is opening an account for my books, of which there are sixteen, and such amounts as you may purpose in your hearts to contribute for the sending out of these books will be deposited in that account. Sets of books will then be sent to carefully selected Christian leaders, clerical and lay, all over the Anglo-Saxon world. Several thousand pounds could be profitably used for this purpose. What an impulse it would give to our work.

It is not for my financial gain or personal benefit that I make this appeal. It is that our literature may be sent out where it will spread the good news to the army of Christian workers, and will add to our ranks of workers from day to day and carry blessing wherever it goes.

This personal appeal is made to celebrate the close of seven years of arduous service. It shall be for the Glory of the King.

Please send such amounts to Mr. Herbert Garrison, or to me at: 6, Buckingham Gate, London, S.W.1.

YOUR gifts will carry light and gladness to a multitude of hearts, homes and congregations.

I thank you in advance.

Yours in the Master's service,

WM. PASCOE GOARD.

THE GATES OF EMPIRE.—II.

BY JOHN H. TENCH.

CYPRUS.

THIS beautiful island is situated 44 miles from the coast of Asia Minor. Its area is 3,500 square miles and is about the size of Jamaica. It has a population of 250,000 souls. Its situation constitutes it a veritable "gate" for a first-class Naval Power. It is situated just off the coast of Syria and commands the mouth of the Orontes. It is a "gate" guarding the entry to the valley of the Euphrates where the terminus of the railway from the Mediterranean to the Persian Gulf must of necessity be located, and will form a strong position for British ships of war should the need arise.

This island was surrendered to the English Government by the Porte as a set-off for the protection of the Turkish Asiatic territories. The island has belonged to England once before, as Richard I won it from the infidels and held it as a possession of the British Crown. God has given us this "gate" in a sudden and startling manner just as He did, a few years since, "the gate" of the Suez Canal, and in the Great War Jerusalem and Palestine, so wonderfully fulfilling the prophecy of Ezekiel, "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." These marked interpositions in our favour are tokens that God's purposes are ripening fast and that the return of Our Lord is near when He will reign at Jerusalem and sit upon the throne of His father David.

THE SUEZ CANAL

is destined to become a "gate" of the first importance to our Empire. At the northern entrance the town of Port Said is situated, and at the southern exit stands the town of Suez, and a railway connects this town with Alexandria. In very ancient times, about 1300 B.C., a navigable channel was in existence between the Red Sea and the Mediterranean, and Herodotus informs us that in 450 B.C. the canal was open between sea and sea, but in Cleopatra's time it was in a ruined condition. Ferdinand de Lesseps suggested to the Khedive of Egypt his scheme for the excavation of the present canal. The Egyptian ruler warmly supported him. Lord Palmerston and the merchants of Great Britain, influenced by men of science, refused to pay a penny to the cost, saying it would be a failure and could not possibly be a success. It did succeed and it did pay, and it abides to-day one of the most magnificent public works ever undertaken by any nation. It shortens the route of British trade with India by nearly 5,000 miles As the chief maritime power its benefit is reaped by our own gigantic commerce. In 1875 the necessities of the Khedive required him to raise money, and that year Lord Beaconsfield, the Jewish Premier of the House of Israel, bought the Khedive's shares in the canal for four millions sterling. Thus God gave the British in a mysterious way, for a mere trifle, the right to interfere for all time in the affairs of Egypt, and gifted us without war, without the loss of a single man, what, had

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we not been Israel, could never have been ours. It is the door of entry into the Red Sea, now a veritable English lake. It gives British influence the first rank in Egyptian politics. Near this canal our ancestors passed through the Red Sea in the days of Moses, dryshod, and pending its destruction (Isa. xi, 15) God marks by its transfer to British hands that we are indeed His people to whom He has granted the gift of many " gates."

PERIM

is at the southern entrance of the Red Sea just where it contracts its breadth which at some portions of its extent is 200 miles and just at this point about 4. Between Perim and the mainland of Arabia is the navigable channel, very deep, but very narrow and dangerous, except for vessels propelled by steam. The Straits are called the Straits of Bab-el-Mandeb, that is, the Gate of Tears, because so many ships were wrecked. God makes the very winds and waves obey Him, so we read that a French vessel of war approaching Aden had its rudder smashed and had to put into that port for repairs. The Commandant of Aden, hearing that the purpose of the captain of this vessel was to occupy Perim, immediately sent Lieutenant Templar in an English vessel to hoist the Union Jack. Thus the Red Sea is veritably a British lake as we command both its northern and southern entrances.

ADEN

is a seaport and station at the S.W. corner of Arabia, and is the military double lock of " the gate " of Perim and secures what is safe and sure in Israel's keeping. It is seven days' steam from Bombay, and is a port of call and a coaling station of the vast trade between that Presidency and Suez. Aden fell into our hands in 1839. This happened through a Madras vessel, flying the British flag, being wrecked at Aden. The sailors were grossly ill-treated. Compensation and redress being refused, an expedition was sent from India and captured the place. It has a population of nearly 50,000.

THE FALKLAND ISLANDS

are " the gates " into Patagonia and also the key of the South Pacific. During the Great War an attempt was made by the German Admiral, Von Spee, to seize this "gate " shortly after he had defeated Admiral Cradock in the Pacific. Admiral Fisher, in command of our ironclads at Scapa Flow, inspired by God, anticipated the next move of Von Spee. He secretly despatched two of our fastest and heavily-armed cruisers to these islands. Admiral Sturdee, who was in command, arrived in time to sink all the German ships, and the Falkland Islands still remain a " gate " of the British Empire.

" The gates " of India and China have already been mentioned. Singapore, Malacca and Penang are " the gates " of the China Seas. Labuan and Sarawak are " the gates " of Borneo. Sydney, Melbourne, Adelaide, Brisbane and Perth are " the gates " of Australia, and New Zealand is the western " gate " of the Pacific Ocean. Cape Town and Natal are " the gates " of South Africa ; Mombasa and Zanzibar of East Africa ; and Sierra Leone, Cape Coast Castle and Calabar of West Africa.

St. Helena, Ascension Isle and Mauritius were " the gates " of the Atlantic and Indian Oceans guarding our mercantile marine in their passage to India before the Suez Canal was made.

Jamaica, Trinidad, the Windward Islands, the Bahamas, the Bermudas and British Guiana are " gates " to South America and the Caribbean Sea.

Brother Jonathan, Israel-Manasseh, has also several important " gates," such as the Panama Canal, Cuba and the Philippine Islands.

The British Empire has occupied other " gates " which she does not now possess :—

HELIGOLAND,

" the gate " of one of our enemies, we foolishly bartered away to Germany, and this during the Great War was the cause of our losing thousands of lives and much property, for the Germans made this island a centre for their navy, the ships of which issued swiftly and bombarded our East Coast towns, such as Lowestoft, Yarmouth, Scarborough, Hartlepool, etc., quickly returning to Heligoland before our ships of war could intercept them. Their submarines from the same lapsed " gate " sunk many ships of our mercantile marine.

CALAIS

was taken by Edward III on August 4th, 1347, after a prolonged siege. It remained in English hands for over 200 years. At last, in Queen Mary's reign in A.D. 1556, this strongly fortified and till then impregnable town was easily captured by the Duke of Guise, after a siege by land and sea of only eight days. " The gate " was torn out of our hands by the Lord in the reign of a Queen who, herself a bigoted Roman Catholic, did her best to bring back the entire nation to idolatry. The loss of this " gate " struck universal dismay all over England. It is believed to have hastened the Queen's death, who said " That Calais would be found written on her heart." The British " gates " throughout the world have added, it is estimated, to the military power of the Empire an equivalent of the stupendous contingent of six million men in arms to the national strength.

THE SEA.

The most important " gate " of all is the Sea. Throughout the British Empire we constantly sing " Britannia (Covenant ships) rules the waves." It was foretold by the prophet Balaam that " Israel's seed should be in many waters." The Psalmist also said of Israel's King, " I will set his hand also in the sea, and his right hand in the rivers ; he shall also have dominion from sea to sea, and from the river unto the ends of the earth." The Psalmist, speaking of Israel's redeemed ones, says :—" They that go down to the sea in ships, that do business in great waters ; these see the works of the Lord and His wonders in the deep. For He commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths, their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble and He bringeth

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them out of their distresses. He maketh the storm a calm, so that the waves thereof are still."

A practical illustration of this Psalm we get from Mark iv, 37. Jesus, after a hard day's work of teaching, was crossing the Sea of Galilee with His disciples. In spite of a great storm which arose He lay calmly asleep in the hinder part of the vessel, with His head on a pillow. The words of a well-known hymn describes what followed :—

"Master, the tempest is raging,
The billows are tossing high !
The sky is o'ershadowed with blackness,
No shelter or help is nigh.
Carest Thou not that we perish ?
How canst Thou lie asleep,
When each moment so madly is threatening
A grave in the angry deep ? "

"The winds and the waves shall obey My will,
Peace be still ! Peace be still !
Whether the wrath of the storm-tossed sea,
Or demons, or men, or whatever it be,
No waters can swallow the ship where lies
The Master of ocean, and earth, and skies,
They all shall sweetly obey My will,
Peace be still ! Peace be still ! "

The British Empire is a maritime Empire and puts a girdle round the world. There has never been an Empire like ours, scattered all over the globe, and yet linked together by the inviolate sea. It is the sea which saves us from invasion, as the prophet Isaiah says :—"Thy *gates* (our home gates) shall be open continually ; they shall not be shut, day nor night ; that men may bring unto thee the wealth of the nations." It has been said that "Britain must either rule the waves or perish." Provided that we can hold our heritage of the sea, the dispersion of our people is no disadvantage, but a source of strength.

Maritime supremacy is denoted by the emblems found upon our penny—the trident, the shield, the crosses, the sea and the ship.

Amongst heathen nations in olden times Father Neptune with his trident was thought to be the ruler of the sea. We know this was but a fable, but we also know that Britannia holding the trident is no fable ; she is in very fact *the ruler of the sea.*

The shield reminds us of God's words to Abraham and continued to his seed for ever: "I am thy shield and thy exceeding great reward."

The triple crosses also remind us of our glorious flag, the Union Jack, and of our Heavenly Father's words : "He brought me to His banqueting house, and His banner over me was love."

From the actual evidence before us these facts show that the British have "the gates," and that having them we have entered on the heritage that God gave Israel, the seed of Abraham, namely, "the heirship of the world."

Therefore let it be ours, as Israel, to praise the Lord, and magnify His glorious Name by being a blessing to all.

"GOD HAS NOW NO PET NATION !"

By HENRY D. HOUGHTON.

THESE are not the words of the writer, but are those heard as the point of a sermon preached from Isaiah xliii, 3, "I gave Egypt for thy ransom, Ethiopia and Seba for thee."

The whole of this delightful Israel chapter was read, and *then, alas, utterly ignored.*

The preacher, however, said that the text as well as the chapter was a message *to a nation* ; the New Testament a message *to the individual.*

Then in face of it all came this singular pronouncement, "*God has now no pet nation !*"

We must treat these preachers and teachers with the greatest charity, they do but give forth what they themselves have been taught ; and, to be perfectly frank, though blind, they are honest, and know no better.

Moreover, this has become very largely the belief of the Churches to-day. And yet a more incorrect and unscriptural notion has never seized a community.

Surely in the absence of any special revelation direct from God, which none of our opponents venture to say they have received, it would be wise to let Scripture speak for itself ; for that is the only certain voice of God in the world to-day.

But that word "PET" nation sounds singularly inappropriate. There is sarcasm in those words, and at the expense of God. For none will deny that once God had a nation, *marked with His Name, called after Him ; and whose name He took by which to call Himself ;* a nation favoured, blessed, honoured, guided, delivered, saved ; *a chosen nation indeed ; but not* A PET.

The preacher went on to say that the Jews thought God still had this same favour towards them. Then he went on to say that there were two great fallacies in the world to-day.

(1) *That God had a pet religion.*
(2) *That God had a pet nation.*

These two, he said, had been the cause of endless strife and bloodshed ; indicating that that was the natural outcome of such fallacies.

Now, whether God had a pet religion or not we will not discuss ; but most assuredly *He had a chosen nation.*

Not a pet nation, please note.

A "pet" indicates favour without reason ; partiality bestowed without any merit of any kind, and for no purpose but favouritism.

Now that is not God's way of choosing. The words came to Abraham, "*Because thou hast done this thing,* and hast not withheld thy son, thine only son, that in blessing I will bless thee . . . and thy seed shall possess the gate of his enemies ; . . . *because thou hast obeyed My voice.*"—Gen. xxii, 16–18.

The reason of the choice was the strict obedience of Abraham ! No room for petting here !

Four hundred years later, Moses says of them, "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.*"—Deut. vii, 6.

And again, x, 15, "Only the Lord had a delight in thy fathers to love them, and He chose their seed after them, even you above all people, as it is this day."

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If such a man had been living then I can imagine that he would have said to Moses, "MOSES, YOU ARE WRONG!" God has no pet nation, and no pet people. You are making a great blunder. Such favouritism would be most unjust, and will lead to endless wars and bloodshed.

But Moses had no such scruples. For again he says, in Deut. xiv, 2, "For thou art an holy people unto the Lord thy God, *and the Lord hath chosen thee to be a peculiar people unto Himself; above all the nations that are upon the earth.*"

The argument of the Modernist is, "For God to choose and favour a nation now would be gross partiality, and so therefore it cannot be true."

And worse, they presume that such a partiality would be immoral and therefore impossible.

If such an argument could be true now, *what about God choosing a people* 2,000 *years ago? Would it not be true then? Has time changed a virtue into a vice?*

These people cannot see what a terrible charge they make against God. For none will deny that God had in time past a chosen, favoured people.

And if it is immoral now for God to be as they say, partial, *it was immoral then!* And that is the charge their statement rears up against the Deity.

The argument which was relied on to establish the "no-pet" statement was that found in Acts xvii, 26, "And hath made of one blood all nations of men for to dwell on all the face of the earth."

How short-sighted it was to mention this passage. Because if it could condemn a chosen-people-policy to-day, it would have done the same 3,000 years ago, when God made His choice of Israel.

One blood? Yes, it may be! But, nevertheless, the choice of Israel was made and operated day in, day out, for nearly 2,000 years, if up to the time of Christ only.

But we may all learn that the word "*blood*" is not in the original at all! Ferrar Fenton translates it, "*By one.*" Weymouth says, "*One forefather.*" The Revised Version says, "*He made of one.*" Codex Alexandrinus and Vaticanus say, "*Out of one.*" All indicating the descent from one forefather Adam; and demolishing at one stroke the argument founded on the words, "*One blood.*"

But let us look further at this same verse, for there is a very enlightening word here. "And hath determined the times before appointed and the bounds of their habitation."—Acts xvii, 26. *This declares that the nations have their times fixed, and the bounds of their habitations limited.* But not so Israel. And remember this is in the very centre of the New Testament!

For proof look at the margin. It takes us back to 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.*" (How? According to their respective needs? No!) "*According to the number of the children of Israel.*" That is the Word of God!

Whether we like it or not, *the nations were allowed to have what Israel did not need, and no more!*

And the reason is given. "For the Lord's portion is His people; Jacob is the lot of His inheritance." And all this is adopted and confirmed in the very passage in Acts relied on to prove the no-pet theory! How utterly blind our teachers are! This well-known passage in Acts xvii, 26, is the one and only resource of those who desire to prove that God has no pets or favourites.

In the sense we use the words to-day, God never has had pets or favourites, but He has had a chosen nation, and always will have right down till the last crack of doom.

And if He had not, the world would long ago have perished of its own corruption!

"Ye are My witnesses that I am God." "This people have I formed for Myself, they shall shew forth My praise."—Isa. xliii. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people . . . having your conversation honest AMONG THE GENTILES."—1 Pet. ii, 9–12.

This is in the very heart of the New Testament; and was written by St. Peter "To the strangers scattered through Pontus, Galatia," etc. But look at the Revised Version: "*Sojourners of the Dispersion*"! And Ferrar Fenton confirms, "*Chosen strangers of the Dispersion.*" These people were part of dispersed Israel, and, St. Peter says, were still "*a chosen generation, a royal priesthood, an holy nation, a peculiar people.*"

Now let us turn back and see what the great King David said.

When Nathan the prophet had announced to David the continuation of his house and line for ever, in the fullness of his gratitude the King went into the house of God and prayed and said: "And what one nation in the earth is like Thy people, *even like Israel, which God went to redeem for a people to Himself and to make Him a name?*"

There is the choice. Now note how long it lasts. For David continues and says: "*For Thou hast confirmed*" (settled, fixed) "*to Thyself Thy people Israel to be a people unto Thee*" (how long?) "FOR EVER."

Please do note that term indicating everlasting continuance, and give it its full force and value.

This very moment is part of "for ever." And if the Bible is true that choice is still operating, and in full force, or God's words to David have failed.

There is no escape from this conclusion.

It would be quite fair to ask all those who say "God has now no pet nation or chosen people," "Which words are we to take as the more certain and sure, *yours or David's?*" Can your words override and cancel David's? Be honest and face the issue squarely.

King David was also a prophet: a prophet of God. One whose predications came true. Are yours of that character?

Moreover, Christ quoted David with approval. Can you show such Divine authority? *If not, then remember that David's words stand.*

Can even the most expert student among the Modernists show from the Book how, when and where God's everlasting choice of the Israel nation has been cancelled? He cannot! No man can! *It has never been cancelled! And never will be!*

That choice has been changed from one portion of that nation to another portion of the same nation.—Matt. xxi. *The Jews rejecting the King* (Matt. xxi, 37, 39) *could not carry on the Kingdom* (Luke xix, 27). *It must go to Israel, who will accept the King!* So the Jews heard the sentence, "There-

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fore the Kingdom of God shall be taken from you, and given *to a nation* bringing forth the fruits thereof."—Matt. xxi, 43. So then the Kingdom of God is still even in New Testament times, and forward, *with a nation, for that is Our Lord's testimony!*

It is not with a Church, or even any number of Churches. They may be, if they are faithful, the leavening power within the nation with which the Kingdom of God is; *they may be even the spiritual force within the nation by which it is transformed and brought up to its duty.*

But let us return to the statement, "The Old Testament is a message to a nation, the New to the individual."

Now then, if that Old message to the nation fails, or is proved untrue, how can we accept or believe any message to the individual?

Is not that good logic?

Further, if in Old Testament times and Old Testament predictions—as some assert—God fails, and in the New Testament He proves true, note what an awful dilemma follows, *for that would mean that in New Testament times God had improved in morals!* A most infamous and startling suggestion concerning the Unchangeable God!

It is quite useless saying that Israel lost everything through her sin. This very chapter (Isaiah xliii) proves the contrary.

What a marvellous chapter it is! It is full of mercy, compassion and forgiveness TO THE NATION, *all absolutely unmerited*, and therefore cannot fail!

At that moment the House of Israel had been in captivity nine years, and the greater part of Judah one year, and yet these astounding messages ring out.

V. 1.—"But now, thus saith the Lord, . . . *O Israel, Fear not*, FOR I HAVE REDEEMED THEE, I have called thee by thy name, THOU ART MINE."

V. 4.—"Since thou wast precious in My sight, . . . I have loved thee: *therefore I will give men for thee, and people for thy life.*"

But some may say, "Surely, surely, that cannot be. Give men for thee" (the nation Israel) "and people for thy life? Impossible!" *Well, that is the Word of God!* It is, indeed, astounding, and to-day utterly unbelieved. *Yet it is future tense; a declaration of future policy!* "I gave Egypt"—"I will give." No change of policy! *And remember it is a message to a nation* who were precious and honoured and loved! In that lies the true explanation of many a page in our history.

V. 15.—"I am the Lord, your Holy One, the Creator of Israel, your King."

V. 21.—"This people have I formed *for Myself*, they shall shew forth My praise." What? This banished captive people? Yes!

Then follows most touching words of sorrow and reproof. God, with the fullest knowledge of Israel's sin, declares it, denounces it, and reproaches them, and charges them with having ceased to sacrifice to Him and had become weary of Him.

V. 22.—"*But thou hast not called upon Me, O Jacob: but thou hast been weary of Me, O Israel.*" Israel the nation, weary of God!

V. 23.—"Thou hast not brought Me the small cattle of thy burnt offerings; neither hast thou honoured Me with thy sacrifices." Here we have Israel the nation ceasing to maintain her outward forms of worship, clearly indicating that God is speaking to the literal nation.

V. 24.—"Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities." NOW GOD IS WEARY OF THEM!

But after summarizing and detailing Israel's guilt, and declaring its aggravating character, to the intense astonishment and bewilderment of the reader, GOD THEN PRONOUNCES AN UNCONDITIONAL PARDON! And not a tardy, unwilling, contemptible kind of pardon, but a pardon full of force and love and compassion, bursting forth in unrestrained words too wonderful for any man to have invented, or any angel to have conceived.

Here they are, v. 25, "I, EVEN I, AM HE THAT BLOTTETH OUT THY TRANSGRESSIONS FOR MINE OWN SAKE" (Ah! there is the reason) "AND WILL NOT REMEMBER THY SINS."

What? The nation's sins blotted out? That is what God says!

"Not remember the nation's sins"? That is the Divine declaration! And no man can reap up the sins which God has blotted out!

And the next chapter carries on the good news.

V. 1.—"Yet now hear, O Jacob My servant, and Israel whom I have chosen."

V. 3.—"I will pour My spirit upon thy seed (the nation's seed), and My blessing upon thy offspring."

V. 8.—"Fear ye not, neither be afraid . . . ye are even My witnesses." *Israel in captivity still God's witnesses!*

V. 21.—"O Israel, thou shalt not be forgotten of Me." Man says she is forgotten, and worse, cast off!

V. 22.—Here we have God in most amazing words confirming all that has gone before, and reaffirming the unconditional pardon and national redemption. "*I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins.*"

And then God calls out, "*Return unto Me, for I have redeemed thee.*"

Please remember that all this is, as the preacher said, "To A NATION": and, further, the forgiveness is in the past tense: "*I have blotted out.*" What does all this mean?

And verse 23 calls upon all nature to join in happy and tumultuous rejoicing in consequence.

"Sing, O ye heavens; for the Lord hath done it" (then it cannot be undone), "shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel."—Isa. xliv, 23.

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DIVINE AND HUMAN CO-OPERATION—IV.

AN ADDRESS AT HEADQUARTERS.

By Mr. B. H. Norton (Editor of *The Covenant Race.*)

During the long controversy from the Fall of Man to Full Restoration, the *human* in Abraham in the spirit realm is in a very marked manner referred to. Abraham is the only earth-born being who is said by name to have received an appointment in the Spirit World. David is not said to be anywhere reigning. Paul is not said to be anywhere preaching. Moses is not anywhere law-giving. Isaac and Jacob, Isaiah, Jeremiah, Ezekiel, all are silent.

Abraham is called into specific prominence. He seems to be "heir" in a peculiar sense in a realm in the world beyond. Abraham is viceroy in an uncharted paradise. He occupies a *temporary* post superintending the felicity of our departed loved ones, until the time comes for the marshalling of these hosts to accompany their Great King to His coronation. Till these sweep out triumphantly into overhead space they are said to be provided for in Abraham's Bosom.

That is a temporary disposition. Paradise will empty. The grave is a temporary place of peaceful sleep. It will empty. Will not the earth be emptied of the wicked therein before its full restoration? (Mal. iv, 1.)

The Call of Abraham was an event which has been much underrated and the full programme is yet far off from completion. Redemption has to be perpetuated, where sin has reigned long, and many transactions of time have to be eternalized.

Christ has to remake the damaged things, in fact to make all existing things new—not to make all new things. The old face, the old smile, the old laughter, the old tone—made new. "This mortal must put on immortality." "This corruptible must put on incorruption." It will still be mother's face and father's smile and the wife's silver tone and the husband's song of greeting. Untrespassed upon and everlasting preservation is just ahead:

> "There everlasting Spring abides
> And never—withering flowers."

Christ's operations are progressive. He makes a new heart a new realm for divine love, a new spirit for divine life, a new body for divine occupation, a new home for new divine associations with man. Temporal things superseded and expanded, not destroyed. The rosy apple matures from the gnarled tree. That lingering look of love which radiates into a shimmering halo over the deep dark grave will yet exult over the old made new.

God seems to have limited Himself never to destroy what He once created. Christ will come as Architect bringing the old plans. He will come as Owner bringing the old deeds. He will come as Cleanser bringing the old remedy. He will come as Conqueror bringing the old sword. He will come as Vindicator bringing the old law. He will come as King bringing the old throne. He will come as Bridegroom bringing the old love.

"The gifts and callings of God are without repentance."

Christ's proper place is now above. Paul estimated his 'gain" from that fact. The gathered spirits are the first of His eternal harvestings. Just as He spent forty days with His disciples "speaking of the things pertaining to the Kingdom of God" before His ascension, now that He is ascended who has more right to His company than the ones who have ascended to Him? He has to prepare them for His second coming. They may watch Him in His preparation of the "place" among the many mansions.

It is quite right that when He comes again they should accompany Him as He comes to heal the breach of centuries. He comes to make a peace no League of Nations can formulate, to breathe a fragrance of which the flowers around us are now the earnest, to smile a re-made beauty into matter, to solemnize a reunion and to commend heaven's first law—order.

When He comes, the first excitement will be in the realm of Abraham's Bosom, a term to indicate the sweetest felicity. The Great Archangel will detect the Christ move. Abraham's face will be aglow with expectation. The time secret will be about to be solved. John saw the movement in vision. He wrote:

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

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

What battalions of spirits, sweeping out, until not one is left, from Abraham's Bosom, those who

> "Ascribe their conquest to the Lamb
> Their victory to His death."

These, once feeble in the flesh, now endowed with a holy heroism, attend Him in His "Redemption long expected" march

> "To shine in heaven's remotest bound
> And down the steepy sky
> To earth, where man may see the ray."

He comes East, the small portion of earth once radiant with divine manifestations. Like the lightning He shines to the West. Is it from Jerusalem to the "appointed place"?

From these observations may be deduced that less remotely than has been thought by many, the call of Abraham, and the command to "Occupy," stretch into realms only by the few investigated. The term "Jewish," often used to dispose of these necessary studies, nullifies in some minds the need of our propaganda. Against this we have to fight, and to declare that to ascertain and publish a divine consistency in these things is more our business than the mere assertion of British supremacy in the world, the fact of which would not bring much gain to most of us who stand for British-Israel for loftier reasons. Yet, truly, if on this superior realm of study you delete Great Britain as Israel you investigate in a fog overhead and tread along a maze of confused pathways with no royal road to satisfaction.

Not to have Great Britain as Israel in the study of divine consistency is to leave that consistency undiscovered—here thousands flounder to-day. Great Britain alone fits the demand.

Eden at the first was reclaimed from chaos. It felt the finger-touch of God, not from a forced choice as Alexander

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Selkirk's Juan Fernandez or the Plymouth Rock makeshift of the Pilgrim Fathers. It was a "choice."

The British Isles and the Jerusalem City are in the same category. The unequivocal choice of these localities remains unshaken even after the permitted temporary set-back to the divine plan.

The choice of the British Isles as Israel's "appointed place" is not an isolated act. It is part of a considered reclamation. It is part of a perfect whole from which Eden, Jerusalem, Abraham's Bosom must not be omitted. Eden's primary importance ceased with the glare of the flaming sword.

The descent from Adam and Eve as it relates to Isaac ended peculiarly in Abraham and Sarah.

While as parents they remained in and closed the prosaic line of Adam and Eve as far as a "chosen people" to follow was concerned, the Isaac life beginning after the ending of the other, as far as a new redemption scheme went, was a miraculous poem of superimposed and super-impregnated vitality, through an old source and obsolete.

Israel only partly starts in Abraham, but is perfected in Isaac by a posterior isolation in himself of characteristics therefrom. Hence "in Isaac shall thy seed be called" was not used preferentially in signification of name but in a speciality in species.

Now this is what stamps Israel as peculiar—the relationship to Isaac. Abraham and Sarah were the means to an end. If ever there was a superman he was Isaac.

So, just as Eden was selected for Adam, the British Isles were selected for Isaac and Isaac's sons—Saxons?

Isaac should succeed beyond Adam, having had a more beneficial pathway to walk. We as his sons have witnessed the manifestation of the Son of God, we have the Israelites' Guide Book—the Bible, and the ever-presentness of the Holy Spirit. Isaac is garrisoned with divine bulwarks—no weapon to prosper opposingly.

God has set Himself the majestic task of winning back through Isaac the perfection of creation which was marred through Adam.

The importance of Abraham, Israel, the British, "the appointed place," "the City of the Great King," is tremendous in view of the Second Coming of Christ.

Among the constituents of those "clouds" who will accompany Him on His triumphal march to victorious manifestation on Olivet will be the radiant harvest of spirits won to Christ's banner by the perusal of literature from BRITISH printing-presses, from hearing the Gospel messages of BRITISH consecrated men and women who through much tribulation won them for the Christly diadem.

Ah! we little think how many of the martyr army, and of the holy Church throughout all the world, are the results, under God, of the sacrifice and service emanating from "the appointed place."

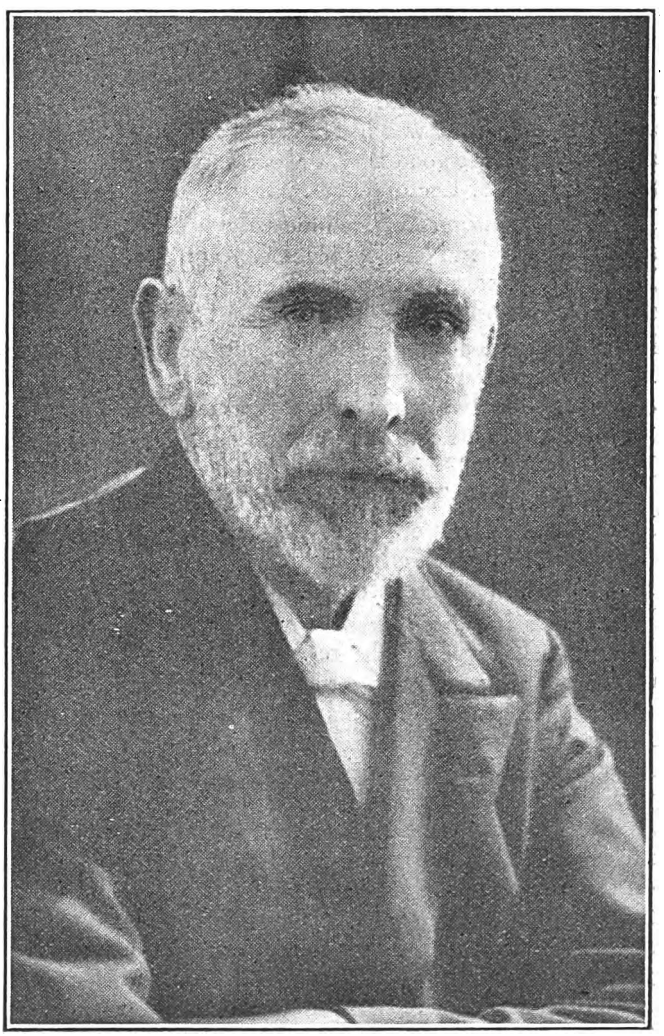
It lifts Britain far above the thrill arising from its military, naval and philanthropic deeds, and places the land we love among sacred, solemn and sacrificial associations of Christ and His Work. For such work we are chosen!

Our national sins should wither in the glow of this display, and as a nation, and an empire, we should fall at His feet and "Crown Him Lord of all."

We do not follow the destructive school who chant "Great God, what do I see and hear? The end of things created," but rather the constructive school who hail Christ as King on David's throne, Israel as His kingdom, the heathen as His inheritance, and the uttermost parts of the earth as His possession.

MR. J. H. TENCH.

MR. JOHN H. TENCH, President of the Darlington and Durham Branches of the B.-I.-W.F., is a native of Norwich, where he was Head Master of the St. Augustine's Boys' School, with an average attendance of 550. In 1883 he became



Sub-Inspector, in the Board of Education, and served for thirty-one years in this capacity in the Norwich and Norfolk District. He retired on a pension in 1914, and in the same year the teachers and managers of Norfolk, Norwich and Great

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Yarmouth, to the number of nearly 1,000, made him a handsome presentation as a mark of their esteem.

Mr. Tench commenced work as a Sunday School teacher in the year 1863, and, with the exception of two years whilst at St. Mark's College, has continued in this glorious work until the present time, a record of sixty-four years. He considers there is no work equal to it for keeping a man young and lifting him to a higher level. His work has been recognized by those in authority, as for more than twenty years he was elected Chairman of the Committee of the Norwich Diocesan Sunday School Association, containing 900 teachers and 12,000 children. As a mission worker in the parish of St. Luke's Church, New Catton, for thirty-two years, he was publicly invested in 1914 by the late Archdeacon Westcott with the Lay Reader's Badge.

Mr. Tench was converted to B.-I. Truth by the late Robert Adcock, a traveller for the noted Colman's Mustard firm. He was returning from duty in the train, when this kind gentleman opened up the Scriptures to him like the deacon Philip did to the Ethiopian eunuch, and, from his long acquaintance with the Word of God, this subject instantly appealed to him. For many years he acted as Hon. Secretary to the Norwich Branch, and was instrumental at one of the annual meetings of securing good B.-I. stalwarts to give the addresses in the C.E.Y.M.S. Lecture Hall.

Mr. Tench continued an active worker on behalf of "The Kingdom Truth" in Norfolk for many years, and gave lectures at Yarmouth, Lowestoft, Beccles, Cromer, Thetford, Brandon, East Dereham, and many other towns and villages.

In 1915 Mr. Tench lost his life-long helpmate, the wife and companion of many years, and when the war was over his two daughters living at Darlington asked him to join them at that beautiful and charming town.

In 1921 W. T. F. Jarrold, Esq., at that time Sheriff of Norwich, asked Mr. Tench to publish in book form the many articles he had written on "Our Lord's Parables of the Kingdom" which had appeared from time to time in "The Banner of Israel," to which he consented.

Mr. Tench has been made President of the Darlington and Durham Branches of the B.-I.-W.F., and nothing delights him more than proclaiming this glorious Truth. It is his greatest happiness to obey his Master's commands, and his old age has become the happiest period of his life, for he feels that his dear Lord's words are so true, "My joy might remain in you, and that your joy might be full." For the last three years Mr. Tench has been very active in the counties of Durham and North Yorkshire because of the Master's words when sending forth His Apostles of old to preach the Gospel of the Kingdom, "Ye shall not have gone over the cities of Israel, till the Son of man be come," and so Mr. Tench has organized many meetings at Barnard Castle, Bishop Auckland, Durham, Gainford, Guisborough, Middlesbrough, Redcar, Richmond, Stockton-on-Tees, Sunderland and Thornaby-on-Tees for the British-Israel-World Federation.

"Our powers owe much of their energy to our hopes."—DR. JOHNSON.

THE GREAT PYRAMID—SYSTEM OF MEASURES AND WEIGHTS.

WE find that the coffer in the King's Chamber will give us a system of Measures and Weights closely akin to the present British Systems. This coffer was built into the King's Chamber, being slightly bigger than the last granite passage into that Chamber; it was therefore intended to stop there for all time.

John Taylor was the first to suggest that the coffer was intended to serve as a capacity measure for all nations, and pointed out that the British standard quarter of wheat was exactly a quarter of the capacity of the coffer.

Both Professors Piazzi Smyth and Petrie show that the interior capacity of the coffer is 71,250 cubic Pyramid inches, and Smyth showed that this measurement was connected clearly with the size of the King's Chamber in which it stood and that Chamber again with the mass of the Great Pyramid itself, just as the mass of the Pyramid is with the earth. We may then claim that small as the coffer is there is not another vessel of such importance to mankind. It is estimated that the mean density of the earth is 5.7 times heavier than a mass of distilled water of the same size, such water being at 68 deg. Fahr., and the barometric pressure being 30,000 Pyramid inches. This is the pressure which naturally obtains in the ventilated King's Chamber. Accordingly 5.7 cubic Pyramid inches of pure distilled water would equal exactly one cubic Pyramid inch of earth mean density material.

Now 5 cubic Pyramid inches of earth's mean density material weigh one Pyramid pound. Therefore one Pyramid pound weight would equal 5 by 5.7 or 28.5 cubic inches of pure water.

The interior capacity of the coffer is 71,250 cubic Pyramid inches; dividing this by 28.5 we get 2,500. Thus, a coffer measure of pure water weighs 2,500 Pyramid pounds, or one Pyramid ton.

A Pyramid pound-weight of water equals a Pyramid pint measure. A pint therefore is equal to 28.5 cubic Pyramid inches of pure water. This Pyramid pint is very close to the old Anglo-Saxon pint and pound just as the Pyramid inch is practically identical with our present British inch.

We know that Jehovah, the God of Israel, instructed Moses that Israel was to observe just weights and measures. These weights and measures were doubtless of God's own choosing, and naturally based on the earth itself, the creation of God. It is for this reason that it is so important that Israel-Britain and America should keep their old commensurable units and not adopt the French metric system.

The chief unit of the Imperial capacity system is a pint, and it, the pint, is the connecting link between that system for large quantities and the Apothecaries' system. The pint should therefore be readily testable, and in the days of our Anglo-Saxon ancestors it was; but in George IV's reign, the pint which had always weighed a pound was enlarged to a pound and a quarter, and a new rhyme, "A pint of pure water weighs a pound and a quarter," was given us, instead of the old "A pint's a pound, all the world round."

The French metric system evolved at the French Revolution, overthrowing the old system of measures at the same

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time that the Bible was attacked, was like the Israel measures, based on the earth, but inaccurately. It is not merely because it is a decimal system that Britain-Israel has always rejected it, but because it is false.

Let us compare the Pyramid system with the Imperial system down to the pint and then with the Apothecaries' fluid ounce or wine-glass.

The Pyramid system gives all the measures needed by the people for measuring anything in commerce from coal, wheat, wool, potatoes, wine, peas, meal, oil, medicines, chemicals, down to the smallest quantity measured by capacity.

Let us start with the coffer capacity of 71,250 cubic inches, and divide that capacity by numbers given by the Pyramid itself, first by four, the square number given by the four base sides of the Pyramid; this gives us the quarter measure very near to the value of the ancient Saxon quarter, the coffer itself being an old Saxon measure.

The next division is by the Pyramid's basic number 10, and gives the "Sack" measure, also very near to the old measure of that name in the Saxon time; and approached very nearly by similar measures of other nations.

The next division of the coffer capacity is by the Pyramid number 25, the number of Pyramid inches in the Pyramid cubit, the even 10-millionth part of the earth's semi-axis of rotation. This gives the "Bushel" measure, 2,850 Pyramid inches in capacity.

From this 25th part of the coffer capacity, further divisions come naturally by the Pyramid's system. Thus the 10th part of the Bushel is the "Gallon," and the 10th part of the Gallon is the "Pint." The 10th part of the Pint is the "Wine-glass" or "Fluid-ounce." The 10th part of the Ounce is the "Teaspoon" or "Fluid-dram." The "Drop" or "Minim" the 100th part of the Dram. There are then 25 million Drops or Minims in the entire cubical capacity of the coffer. This Drop is the cubical space occupied by a drop of water falling freely in air at the given Pyramid temperature 68 deg. Fahr., and barometric pressure of 30,000 inches.

TABLE OF PYRAMID MEASURES.

Division of Coffer.	Capacity in Pyramid Inches.	Weight in Pyramid Pounds.	Name of Measure.
1	71,250	2,500	Coffer.
4	17,812·5	625	Quarter.
10	7,125	250	Sack.
25	2,850	100	Bushel.
250	285	10	Gallon.
2,500	28·5	1	Pint.
25,000	2·85	·1	Ounce.
250,000	·285	·01	Dram.
25,000,000	·00285	·0001	Drop.

"Thought is the wind, knowledge the sail, and mankind the vessel."

CORRESPONDENCE.

To the Editor.

DEAR SIR,—Allow me, please, a few lines of your valuable space to correct an error that may not be obvious to all your readers. In the Address at Headquarters by the Rev. J. Lumley Davies, L.D., on page 42 of 19th January issue, it is stated that "there are traces of a high civilization 2,500 years before Abraham." This gives the date -4991, or nearly a thousand years before the Adamic epoch. Accepting the statement, it would support the ascribed date of the Elohistic creation in distinction from the Jehovistic, the one being Eidolonic and the other pertaining to the Spirit ("the new man renewed in knowledge"—Col. iii, 10) "after the image of Him who created him." Otherwise, we must revise the statement of the archæologists regarding a pre-Adamic civilization. As to Abraham's date, there can be no doubt whatsoever. The Temple was founded -1006, four hundred and eighty years after the Exodus -1486, which concluded the 430 years of the wanderings of Israel from the going out of Abraham from Haran -1916, at which date he was "seventy-five years old." His birth was therefore in the year -1991/2 according to exact month, which is unknown. The error consists in ascribing a pre-Adamic date to Chaldean archives without statement of belief in the existence of a race of men prior to that date.—Yours, etc.,

W. GORNOLD.

DEAR SIR,—The question of the dates of Chaldean (or any other) civilization cannot be given to the accurate year or month, as Dr. Gornold has ventured to pronounce in his correction, and the Adamic epoch cannot be pronounced with precision. Needless to say, I only gave what may be called round figures. I am reluctant to endorse the marginal chronology of Archbishop Ussher in the A.V. and equally reluctant to follow Dr. Gornold. If the Biblical statement commenced with "In the year 4004 B.C. God created," etc., that would be definite. But the Bible says, "In the beginning," which is grandly comprehensive, but utterly indefinite to every finite mind, though "clear as noonday" to "Him Who knoweth all things." The period between Adam and Abraham is variously given in the Hebrew, Samaritan, and the Sept. versions. If we turn to the history of Egypt we find even greater discrepancies. Mariette gives the date of Menes as 5004 B.C., and Sir Gardner Wilkinson gives it as 2691 B.C., while Sir Flinders Petrie and others come between these two extremes with different dates. The historian Berosus gives us a date for the Babylonian civilization as 36,000 years! Without adopting such extreme figures, it is clear that the Shumiro-Accadian culture was firmly rooted and completely marked out 4000 B.C., and there are those who claim an additional period of 1,000 years, making 5,000 years in all before Christ. These views demand an addition to my figures, and not a reduction from them.

As the period which is questioned by Dr. Gornold is that from Adam to Abraham, it can be said that it does not touch the main current of British-Israel Truth: this I consider commences with the Covenant made with Abraham and its fulfilment in the Celtic-Anglo-Saxon peoples. So I leave the matter here.

J. LUMLEY DAVIES.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE look forward to good and helpful meetings in the Central Hall, Westminster, from February 18th to 22nd, at 2.45 and 7.30, and we ask our supporters to attend and bring their friends.

* * *

Excellent addresses were given at H.Q. last week by Miss Haynes and the Rev. Joseph Gay. The speakers for next week are the Rev. Sparshott Johnson on Wednesday afternoon, and the Rev. Joseph Gay on Thursday evening.

* * *

The latest acquisition to the membership of our Nailsea Branch is a dear lady nearing her ninety-seventh birthday. She is in possession of all her faculties, and much enjoys reading this journal. She never sits idle—is always reading or working, and goes out most days. She says that nothing could turn her from the joy of her B.-I. belief. We heartily congratulate her on the age she has attained and the blessings she enjoys. We would not envy the person who would dare the attempt to deprive her of the faith in which she rejoices.

* * *

We have a delightful letter from our beloved friend—Professor Odlum, in Vancouver, whose birthday was recently celebrated in a charming way by the loyal and admiring circle of British-Israelites in the far Western city. Our veteran champion is busy as ever in the Master's work, addressing special meetings, and groups of selected professional and business men. He says:—"We joyfully join you in thanksgiving for the recovery of our noble and beloved King." He adds: "I see you all as you labour at H.Q. from basement to top floor: the General and his splendid staff; the Superintendent of Staff Rooms and his band of workers; the K.C. Chief Commissioner and his corps of Commissioners; the Secretary of the Publishing side and his assistants; and on up to the prophet in his sanctum. I recall the faces and the personalities, and the charm of all remains and even increases in power and blessing. I am the debtor of the least and the greatest of you all."

All of us at H.Q. cherish happy memories of the Professor's many visits; his cheery presence was always like a big ray of sunshine.

The Secretary-General, as he writes these lines in his office, looks wistfully to the table at which our dear friend used to write his letters and edit the proof sheets of his Congress addresses, and sighs, "Will you not come back again?" Needless to say his many friends on this side of the Atlantic sincerely wish him many Happy Returns of his Birthday, and hope the next will be spent on this side.

* * *

The Secretary of our Brighton Branch writes in enthusiastic terms of two most interesting addresses delivered for the Branch by Mr. J. J. Morey to large audiences over which Major Holland presided.

* * *

Mr. John Leech, K.C., gave three valuable lectures last week in Bristol, and two in Bath, to keenly appreciative assemblies.

Sir Charles Marston, speaking at a meeting of lay Churchmen at the Caxton Hall, Westminster, on Saturday last, said: "Great Britain was the first of all nations to adopt Christianity. Bible study and the results of the Great War were forcing him to the certain conclusion that to-day we, as a nation, represented the Lost Sheep of the House of Israel. . . . . We were in the peculiar position that upon us—both as a Church and a People—might depend the whole future of the civilization of the world."

* * *

By the invitation of Colonel Frederick Horniblow, C.B., and Mrs. Horniblow a large and representative company of the leading families of Camberley assembled on Saturday last in spite of unfavourable weather to hear addresses on British-Israel. The proceedings began with tea, kindly provided by the host and hostess, during which many questions were asked and answered. Colonel G. F. A. Smythe, President of our Dover Branch, presided at the meeting which followed. The Rev. L. J. Lightbody, M.A., offered prayer. The Chairman briefly outlined B.-I. teaching. Miss Hamilton Hunter dealt with the Covenants made by God with the patriarchs. The Rev. Pascoe Goard exposed the falsehoods being taught regarding the early Britons, and gave the reason for the expansion of Britain since 1800. Mr. Herbert Garrison spoke on the tangible evidence that the British Race is Israel afforded by the character and work of the British Empire, and gave some striking facts concerning the activities of the B.-I.-W.F.

Mr. Wm. Sleeman was in charge of the bookstall.

Our best thanks are tendered to Colonel and Mrs. Horniblow, and we congratulate them on the success achieved.

* * *

Mr. Foster Beaver gave a very interesting address for our Liverpool Branch on January 24th, in the course of which he exposed Modernist errors in the light of B.-I. teaching.

* * *

One of our members has kindly presented us with a copy of a little booklet entitled "Who Are You?" by the late Lady M. L. Wyatt, a devoted British-Israelite whose name appears on our Roll of Honour; also another booklet by the same authoress entitled "Search," a continuation of the former. Both are long since out of print. In the first-named booklet Lady Wyatt says:—"The more the Old Testament is studied, the more wonderful the prophecies appear, and if the reader will carefully digest them he will have no difficulty in answering the question, Who are you?"

* * *

The Nottingham Branch held their Annual Meeting on January 4th, at which there was a good attendance. Mr. H. D. Houghton was re-elected President, and all other retiring officers re-elected, with Mr. Watkins as Chairman of Meetings and some new members to the Committee. After business had been completed, refreshments were served and a very enjoyable social hour spent, during which Miss Disney contributed a monologue.

* * *

On January 24th the Harrow Branch thoroughly enjoyed and followed with close attention a lecture on "The Book of

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Genesis " by Mr. J. J. Morey. Many questions were ably dealt with. Mr. J. Wright Cooper was in the chair.

* * *

The young City of Stoke-on-Trent is waking up to its responsibilities towards British-Israel teaching. The local Branch, under the Presidentship of Mr. A. Gresham Copeland, is putting out roots which promise a good crop.

Commissioner the Rev. T. H. Whitehouse gave two public lectures, one at Burslem (one end of the five towns) on January 21st, chaired by a member of the local legal profession, and the other at Longton on January 22nd (at the other end of the five towns), chaired by a well-known local property agent.

The lectures were held in the Town Halls, and there were attentive and appreciative audiences.

Mr. Whitehouse, in his habitual interesting way, built up on a foundation of Bible history, Bible facts and Bible prophecy, under the titles of " World Dominion " and " The Coming of the King," a convincing demonstration of British-Israel Truths.

* * *

Dr. Horace Sworder writes :—" If you had two or three minutes B.-I. conversation with someone who knew nothing of the subject, how would you set about it ?

I suggest the following :—

The Almighty must have worked according to plan.

What a jumble if not so.

If according to plan, must He not have given man some idea of it ?

Must He not have selected or elected men to carry out the plan through the ages ?

Do we call it favouritism when we ourselves always select those best fitted to carry out our earthly projects ?

Should we look for the working out of the Plan in any book but the Bible ?

Does the Bible disclose such a Plan ?

Does it disclose a succession of men who presumably did carry it out ?

Is there to-day any nation which might, without presumption, claim that they are carrying it out ?

Is there any other nation than Britain which can claim this ?

Is it possible to give a number of remarkable examples showing that our nation alone is carrying out the Plan ?

If our nation was blotted out of existence, what would be the effect on the rest of the world ?

Why does the British Empire stand while all others have gone under ?

Has the Bible declared that the Israel Kingdom would stand for ever, and that its throne would for ever stand ?

If so, where is that Kingdom to-day ? "

* * *

We have to record with regret the death of the Rev. Thomas Hislop, senior minister of Bridgeton Parish Church, Glasgow. He was a staunch British-Israelite, and he delivered many addresses and lectures on the subject in various parts of the country. He retired from the active ministry in 1923. In May of last year he celebrated the jubilee of his ordination.

We had the pleasure of a visit from him some few years ago. Mr. Hislop had been a member of the Glasgow Parish Council, and he was greatly interested in questions affecting the Poor Law. He had attained the age of 83 years.

We offer our sympathy to his family.

* * *

The Rev. H. A. E., of Alberta, Canada, writes :— " I am very grateful for your kind letter in reply to my application for membership, and for the books you were good enough to send me. They have been read and re-read and lent and re-lent again and again, and they have been the means of interesting a great many people. I wish my income was sufficient to allow me to purchase every book you publish. In one of the large churches of the city I devoted two sermons to Israel Truth ; the attentive interest was pathetic, even the choir-boys turned round sideways to listen. The whole of the large congregation on both occasions listened without a rustle or a fidget, though the sermons were considerably longer than the average. People are hungry for our Message, and I am convinced that if the clergy generally would take up the subject, our churches would be *full*. Is it possible for you to arrange for some outstanding authority to visit us ? The times in which we live are so important, the matter is so urgent, and the willingness to hear and be instructed so real, that I ask your kindly help. Several pulpits can be brought to our Cause. My own congregation is thoroughly imbued with our teaching and keenly interested. I have created an interest in mining centres, several families taking to the subject at once, and the miners discussing it at their work underground. I hear also from those who are moving to other mining areas that they are spreading the good news wherever they go, and so the good work goes on."

We heartily congratulate our correspondent and wish him God-speed. May many others follow his example. We hope Professor Odlum will be able to go to his help.

* * *

Some weeks ago we published an interesting review of a remarkable book by the Rev. Arthur Cleveland Downer, M.A., D.D., entitled " The Principle of Interpretation of the Epistle to the Hebrews," in which the author discloses a great and vital discovery, the result of many years of study, and in which he provides what he considers a clue to the true interpretation of the Epistle, yielding a consistent meaning from the first verse to the last. This clue, it is claimed, is unique.

Professor Sayce, D.D., writes : " Your contention is justified and you have made an important contribution to Biblical research." Bishop Knox, D.D., writes : " I cannot doubt that your principle is right . . . I pray that God may abundantly bless this fruit of your studies, and that it may help to restore the truth of an Epistle which has been sorely misinterpreted."

Dr Downer is well known for his ripened experience, mature judgment, sound scholarship and literary ability, and our readers will be interested to know that he is a friend of our beloved veteran, the Rev. Commander Roberts. The book may be obtained at our Book Room, at the price 3s. 6d. nett, or post free 3s. 9d.

* * *

Mr. H. G. Dring, European Passenger Manager of the

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Canadian Pacific, announces that for the current year a special series of tours to the Dominion have been arranged by the Canadian Pacific.

So successful were the conducted tours last year that the Canadian Pacific have arranged to extend them so that in 1929 they will embrace periods ranging from three or four weeks, which would enable the tourist to take in Quebec, Montreal, Ottawa, Toronto, Niagara Falls, to a more extensive trip of, say, eight or ten weeks, to cover the Atlantic journey on a Canadian Pacific steamer and a visit from one end of the Dominion to the other, embracing stopovers at the beauty spots in the Canadian Rockies, such as Banff, Lake Louise, etc., terminating with a visit to Vancouver, and Victoria on Vancouver Island, the Empire's westerly gem on the Pacific. Further particulars may be obtained from the Canadian Pacific Railway, 62-65, Charing Cross, London, S.W.1.

SOME ENGAGEMENTS FOR NEXT WEEK.

BELFAST, Clarence Place Hall, Monday, 11th, at 8. Mr. R. C. Blakeley.
BRADFORD-ON-AVON, Town Hall, Monday, 11th, at 3 and 7.30. Mr. John Leech, M.A., K.C.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 14th, at 7.30. Bible Study.
DOVER, Dover Institute, Thursday, 14th, at 3 and 8. Rev. T. H. Whitehouse.
EASTBOURNE, Saffrons Rooms, Wednesday, 13th, at 3 and 8. Rev. T. H. Whitehouse.
FOLKESTONE, Leas Pavilion, Friday, 15th, at 3 and 8. Rev. T. H. Whitehouse.
GLASGOW, Burgh Hall, Hillhead, Tuesday, 12th, at 8. Mr. Thomas Dykes.
HARROGATE, Imperial Cafe, Parliament Street, Monday, 11th, at 8. Mr. G. R. Gair.
HERNE BAY, Monday, 11th, Wesleyan Schoolroom, High Street, at 3, and Parochial Institute, Underdown Road, at 8. Mr. Daniel Farmer.
HIGH WYCOMBE, Council Chamber, Wednesday, 13th, at 7.30. Rev. T. S. Johnson, M.A.
HORNSEY, 6, Gladwell Road, Tuesday, 12th, at 7.45. Rev. T. S. Johnson, M.A.
HULL, Church Institute, Albion Street, Tuesday, 12th, at 7.30. Mrs. Foxhall.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 14th, at 7.45. Rev. Kenneth Dodds.
MANCHESTER, Religious Institute, 135, Deansgate, Tuesday, 12th, at 7.45. Rev. Kenneth Dodds.
NOTTINGHAM, Friar Lane Schools, Thursday, 14th, at 7.30.
RHYMNEY, Institute, Tuesday, 12th, at 7. Rev. Joseph Gay, A.T.S.
ST. LEONARDS-ON-SEA, Masonic Hall, Tuesday, 12th, at 3 and 7.30. Rev. T. H. Whitehouse.
SHEFFIELD, Philadelphia W.R. Church, Edith Street, Sunday, 10th, at 10.30 and 6.30. Mr. J. J. Morey.
SHEFFIELD, Nether Chapel, Norfolk Street, Monday, Tuesday, Wednesday, 11th, 12th, 13th, at 3 and 7.30. Mr. J. J. Morey.
SOUTHEND, U.M.C. Church, Westcliff, Thursday, 14th, at 8. Miss Hamilton Hunter.
SOUTHPORT, St. John Hall, Wright Street, Friday, 15th, at 7.30. Rev. Kenneth Dodds.
STOCKPORT, Central Library, South Stockport, Monday to Friday, 11th to 15th. Rev. Wm. B. Pollock, Joseph Gay, R. G. F. Waddington, Mr. G. R. Gair and Mr. S. E. Steele.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, 11th, at 8. Mr. W. J. Pilcher.
SUTTON, Adult School, Monday, 11th, at 3 and 8. Miss Hamilton Hunter.
WATFORD, Kingham Hall, Thursday, 14th, at 8. Rev. T. S. Johnson, M.A.
WIGAN, Miners' Hall, Millgate, Wednesday, 13th, at 7.30. Rev. Kenneth Dodds.
WORTHING, Heene Rooms, Heene Road, Monday, 11th, at 8. Dr. W. Gornold,

CENTRAL HALL, WESTMINSTER.

MONDAY, FEBRUARY 18th, to FRIDAY, FEBRUARY 22nd, 1929, inclusive.
Afternoons at 2.45 and Evenings at 7.30.

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"Ye are My Witnesses" Isaiah 43:10

THE NATIONAL MESSAGE AND BANNER

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"THY (ABRAHAM'S) SEED SHALL POSSESS THE GATE OF HIS ENEMIES" GEN. 22.17

"HIS (ISRAEL'S) SEED SHALL BE IN MANY WATERS" NUMB. 24.7

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"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. HAIL, 1921

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I ask him to believe that he has helped a humble servant of Jehovah in his study of *the* Word.

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EDITORIAL.

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

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

THE DOCUMENTS OF DANIEL.—V.

By the Rev. W. Pascoe Goard, F.R.G.S.

This is a continuation of the study of the second document—scope seven times. (Daniel ii.)

Let us now look at the Charter of the four Empires, which by Divine revelation was made known to the king through the ministry of the Prophet Daniel.

The statement is presented in the form of a double picture, having two panels, in each of which is limned a kingdom.

Thus, in what may be called the first panel of the picture, we have the establishment of the Babylonian Empires. The picture shows the form of a warrior, which form is entirely composed of metal.

By the various materials of which it is composed, and by the varying colour of the material, we are given to see that it represents a succession of four Empires.

First, the head of gold;
Then the shoulders of silver;
The belly and the thighs of brass;
The legs of iron, the feet part of iron and part of clay.

Such was the picture. Now there follows the interpretation (Daniel ii, 36-43):

"This is the dream; and we will tell the interpretation thereof before the king.

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

"And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. THOU ART THIS HEAD OF GOLD.

"And after thee shall arise another kingdom inferior to thee, and another THIRD kingdom of brass, which shall bear rule over all the earth.

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

This is the statement regarding the four kingdoms which should successively arise. This is the Charter granted to the kingdoms by the God of Heaven.

When we read that which Our Lord said at a later date to the Scribes and Pharisees: "Render therefore to Cæsar the things that are Cæsar's"; and the question arises as to "what are the things of Cæsar?" it is to this Charter that we must turn. Doubtless Our Lord had in mind the gifts of God to Nebuchadnezzar and his successors in the kingdoms, for, as ever, "the gifts and calling of God are without repentance." The right of the Cæsars, of whom Nebuchadnezzar was the

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first to rule during the appointed time, was as inalienable as the right of the House of David to rule over the throne of Israel for ever. Both rights were granted by the same Almighty Personality.

This Charter of Empire is a document worthy of all consideration. History has shown that the Continental Empires have kept the indicated course. Two great Empires, clear-cut and strong, were written upon the pages of Asiatic history, viz., Babylon and Medo-Persia. There was one Empire which had its root in European Greece, its capital and centre of administration in Asia, bestriding two continents and more. This laid the foundation of European dominance and destroyed Asiatic supremacy.

There came the fourth, a purely European power, which, dominating in Europe, Western Asia, and Northern Africa, ran through several stages. First united and strong as iron ; then mixed with the clay of other nationalities and of other races ; then, still more mixed with other nationalities, divided, brittle ; and finally reaching the stage at which it was difficult to tell which was the iron of Rome and which the clay of other nationalities. The intermixed strains failed to cleave one to another.

So the Eastern part of the Empire was inextricably intermixed —and the Western part of the Empire was hopelessly divided, until the time came when the whole Imperial structure should pass away and give place to the Stone Kingdom.

This Stone Kingdom had from the first been existing side by side with the Continental Empires from the date of the granting of the Charter to Nebuchadnezzar.

The Charter, as we have seen, is twofold. The first part is *a picture*. The second part is *a statement*. The statement was understood because it was illustrated by the picture, and the statement confirms the picture. Thus the unprepared and uninstructed minds of the king and the people were made to understand the great message, and by the double witness of the picture followed by the statement the word is established, as in the mouth of a twofold witness.

Now let us turn to the second panel of the picture :

THE CHARTER OF THE STONE KINGDOM.

The picture :—

" 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.

" This is the dream ; and we will tell the interpretation thereof before the king." (Daniel ii, 34-36.)

" And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron. the brass, the clay, the silver, and the gold ; the great God hath made known to the king what shall come to pass hereafter : and the dream *is* certain, and the interpretation thereof sure." (Dan. ii, 44-45.)

We find *the Charter of the Stone Kingdom incorporated in the same great document which forms the Charter of the Empires.* The establishment of the Stone Kingdom was provided for, to take place " IN THE DAYS OF THESE KINGS." *The kings referred to are indicated and numbered* in the Charter 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 . . ."

We find that the Kingdom which the God of Heaven set up " in the days of these kings " is granted a *fourfold confirmation* ; which in contrast exactly balances the fourfold overturning and succession of the Continental system of Empires, thus :

" In the days of these kings shall the God of heaven set up a kingdom,"

1. " which shall never be destroyed : "
2. " and the kingdom shall not be left to other people,"
3. " but it shall break in pieces and consume all these kingdoms,"
4. " and it shall stand for ever."

Thus the two kingdoms stood over against each other in the Charter, and thus they have stood in fact over against each other throughout the period of prophetic-historic times. In history *the Stone destroyed in succession all these kingdoms.*

At every period of history, one of the succession of Empires stood over against the unchanging Kingdom of Stone. Thus :

CONTINENTAL.	ISRAEL.
Babylon.	Stone Kingdom.
Medo-Persia.	Stone Kingdom.
Greece.	Stone Kingdom.
Rome.	Stone Kingdom.

Then came the end of the prophetic period, and the end of the life of the Babylon succession of Empires. The Stone then moved against the image to bring about *its final breaking up and grinding to pieces.* This is thus graphically set forth :

" Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the great God hath made known to the king what shall come to pass hereafter : and the dream *is* certain, and the interpretation thereof sure."

Here then we have two new kingdoms placed upon a new unblemished page of world history. They are the Babylonian, and the Kingdom which the God of Heaven set up. *The one is Babylon* and *the other is Britain.*

Nebuchadnezzar was confirmed upon the throne in the occupancy of which he was there in his second year—and the " tender one " of Ezekiel was taken and planted in " a high mountain and eminent, even the mountain of the height of Israel " in the " Isles," of which Isaiah writes.

Babylon and Britain had started out upon their march across the pages of history. The Babylon succession started

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upon its lurid course, to its inevitable destruction at the hands of the Stone Kingdom; and the ancient British to its ultimate destiny of nationhood in the Kingdom of God, which Kingdom should endure for ever, and fill all the earth with ultimate peace and the glory of the reign of Jesus Christ Our Lord.

The period covered by this document is the full seven times, namely, two thousand five hundred and twenty years.

If anyone should be inclined to say "This is too material a reading of the prophecy," let him call to mind the obvious fact that the whole Daniel literature is concerned with the Babylon succession of Empires and the Stone Kingdom. *The Prophet* Daniel is *the Statesman* Daniel. He prophesies regarding *lines of kings, ruling a succession of Empires, waging wars, fighting battles, engaging in diplomatic correspondence and political intrigue. Yet he shows that God is interested and active in these matters.*

He sets up over against that succession of Empires *the Stone Kingdom*, which carries on *nationally*, on a higher plane it is true, but just as really. *In the movement of the Stone Kingdom God is interested*; angels are active in its interests; the Son of God is manifested; and to it finally Our Lord returns.

The whole scope is national and international. But, notwithstanding, it is also infused with the Spirit of God. Daniel was a Statesman, not a preacher; he dealt with statesmanship from the standpoint of theology, not with ecclesiastical matters. This being undoubtedly the character of the literature, we must accept it accordingly.

THE SEVEN CHURCHES.—I.

By W. T. Craig, Esq., F.R.G.S.

(Member of the Royal Philosophical Society, Glasgow, and of various Legal Societies).

The authenticity of the Book of Revelation, like many other portions of the Word of God, has been frequently assailed, and vigorous controversies have arisen from time to time regarding its contents, doubts having been cast upon its authorship, its integrity, and its interpretation, as long ago as the time of Eusebius, Jerome, and Harnack.

The view that the Seven Churches in Asia symbolize various periods of the Christian Era, differing in duration and in character, is not altogether a novel one, as the subject, in its essential features, was dealt with by Abbot Joachim, and Vitringa, as far back as 1527 and 1705 respectively; the same subject having also attracted more recent writers.

The interest of the Seven Churches was not limited to the Epistles addressed to them, and which are to be found in the second and third chapters of Revelation, for the command to John was "what thou seest write in a book, and send it unto the Seven Churches which are in Asia."

A careful study of the terms of these Epistles affords good ground for the belief that prophecy does not start at the fourth chapter, as some commentators contend, but that it includes chapters two and three as well.

If this is so, we have, in the seven Christian communities in Lesser Asia, a constructive prophecy which deals with the whole dispensation—each Church answering to a particular period in that Dispensation, corresponding with the great outstanding features of the period itself, and receiving some corroboration from the name by which each Church is designated.

Thus we will look for the exact moral and spiritual characteristics, required for the purpose of identification, beginning at Ephesus, and going right through to Laodicea, disclosing a symbolical and prophetical history of the ages to come.

The exclusion of chapters two and three, as not being Prophecy, is unwarranted in view of the fact that this concluding book of Scripture itself claims to be "Revelation" and "Prophecy" from beginning to end.

In its opening words it describes itself as "the Revelation of Jesus Christ, which God gave unto him."

In the same introduction it is called "the words of this prophecy," while at the end it is styled "the words of the prophecy of this Book," without any reservation whatever; and therefore it is contended that these chapters are as much entitled to be called Apocalyptic and Prophetic as any of the others.

The mystery referred to in verses nineteen and twenty, of Chapter i, is clearly not a mystery connected with the seven stars and the seven candlesticks, for these are immediately removed from the domain of mystery—"the seven stars are the angels of the Seven Churches, and the seven candlesticks are the Seven Churches."

The mystery appears to be connected with the Seven Churches themselves; with "the things which are"; with "the things which shall be hereafter"; with the whole succeeding history of the Dispensation, and with what shall happen at its close. Here then you find a mystical relation of the Seven Churches to the universal Church, lasting until Christ comes to His Kingdom.

This view is supported by the use of the number "seven," which implies mystery, importing, as it does, a fullness or completeness in the things treated of, as when it is said of the seven angels with the seven last plagues, "in them is filled up the wrath of God."

No doubt an infinity of the Divine degrees still remain impenetrably concealed in the mind of God; but we know that He has previously made known some of His purposes respecting future ages, in order to confirm the faith, encourage the hope, and enlarge the views of His people; and that the accomplishment of them in after times might demonstrate the truth of the Scriptures to every diligent inquirer

Hence the Book of Revelation is called "the Revelation of Jesus Christ," because its principal subject is a previous discovery of the purposes of God respecting the affairs of the Church, and of the Nation as connected with it, from the time when it was given, even to the end of the world.

Thus future events were made known to John as they had been to several of the ancient Prophets, especially Ezekiel, Daniel, and Zechariah.

Now let us look at the names and characteristics of the Churches themselves:—

Ephesus.

The name Ephesus signifies "The Sender Forth." It is closely allied in signification with the name "Apostle," and accords well with the period when they "went everywhere

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preaching the Word"; and when "their sound went into all the earth, and their words unto the end of the world."

That it was a Church specially related to Apostles is plain from these words of the second verse, "Thou hast tried them which say they are Apostles, which are not, and hast found them liars."

You will find no mention of Apostles in the Epistles to any of the other Churches, and it must be kept in mind that the principal mark of an Apostle was that he had seen the risen Saviour, and could personally testify to His Resurrection. Even Paul required to get this mark "as one born out of due time." If then Ephesus corresponds to any period at all, it must correspond to the very earliest.

But let us look at the marks of this Church. She is highly commended on various accounts, as we might fully expect the Apostolic Church to be. Labour and patience are her main characteristics—what she did and what she endured. "I know thy labour and patience," and in a very brief time these were crowned with success.

This was a Church which could "not bear with them which are evil," and which exposed the lies of them which falsely claimed to be Apostles. They knew the Shepherd's voice, and were not deceived by the voice of the hireling and stranger, which was peculiarly the gift and distinction of the early Church. It could not be shared by any later Church, seeing that there could be none to whom the Scriptural definition of Apostle could then apply.

A further feature to which prominence is given is the opposition displayed by the Church to the Nicolaitanes. "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate."

Who and what were these Nicolaitanes? Commentators differ; some assuming that they were a sect in the early Church, called by that name; others that they were a sect sprung from Nicholas, the Deacon, with no better foundation for the assumption than the similarity of name.

Research, however, fails to disclose the existence of any such sect in the early Church. It would rather appear that the name is symbolic, and refers to some evil tendency beginning to manifest itself in Apostolic times. The name gives us a hint where to look for this evil tendency, for the name Nicolaitanes signifies "the subjugators of the laity." Indeed, the mere English reader can see the word "laity" incorporated in the name; and if it be true that successive epochs are symbolized by the Churches, these subjugators were long at work, and became better adepts at it as they proceeded, for, as will be seen, when we come to deal with the Church of Pergamos, it was then the "doctrine of the Nicolaitanes" which was being tolerated.

In the Ephesian time it was by deeds that they proceeded, high-handed and vulgar means, for which they did not attempt to offer any Divine sanction. But as time rolled on their repressive measures assumed more of system and respectability, and were given forth as God's ordinances. In the period coming between these two—the great martyr period of Smyrna—there is no mention of them. For obvious reasons the hierarchical tendency was checked, but only to break forth again in an intenser shape when quieter times came round. In this view of the Nicolaitanes, then, the name is symbolical of the rise and progress of the hierarchy.

Even in Paul's day there were indications of those who would have liked to be "Lords over God's heritage"—a thing hated by the earliest of the Churches, and by Christ Himself.

It is remarkable that the seven Epistles begin and close with a reference to the laity or people. In the early ages they undergo a process of subjugation; but in the end the scene is changed, and, as we shall see, when we come to consider Laodicea, the people rule.

Ephesus left her first love. That such was the condition of the Apostolic Church as a whole, about the time when the Apocalypse was written, appears from the later Epistles of the Apostles themselves, and particularly from the state of things which speedily followed, as depicted in the earliest Church Records. The decay which ended in rottenness is easily traced to the period when the Apostle John was alive.

Mark the warning which was given to this Church, failing repentance. Her candlestick would be removed out of its place. The light of which the Church was the bearer was not to be extinguished, but to be removed elsewhere, and history shows how completely this was done. Thus all that was addressed to Ephesus fits in with all that is known of the first age of Christianity.

SMYRNA.

The name of the second of the Seven Churches—Smyrna—signifies "myrrh," a name implying sweetness and bitterness—sweetness to the smell, and bitterness to the taste: "My fingers drop sweet-smelling myrrh," says the Bride in the song. "They gave him to drink wine, mingled with myrrh," is Mark's account of what another calls "vinegar mingled with gall."

It is a name which very fittingly describes a period when Christ's followers had to "drink of the cup that he drank of," and when at the same time there was much sweetness in their own inmost hearts: "sorrowful, yet always rejoicing"; "poor, yet rich"; as is here expressly asserted, "I know thy poverty, but thou art rich."

It is further plain, from historical evidence, that Smyrna was among the first of the Apostolic Churches to feel the smart of persecution, and therefore both from her name and actual experience, at the time when these Epistles were being written, she was well fitted to symbolize a lengthened period of trial and suffering.

It is as a suffering and persecuted Church that she is set before us: "I know thy tribulation and poverty." Her trials were of two kinds; first, blasphemy amongst themselves, "in perils among false brethren"; and second, "prison" and "death"; "behold the Devil shall cast some of you into prison." "Be thou faithful unto death."

"Ye shall have tribulation ten days." This was future when John wrote, "Ye shall have"; and it is to be noted that none of the other Churches were so apprized, though contemporary with Smyrna, and in the immediate neighbourhood, and living under the same government.

All interpreters admit that the ten days here mentioned is symbolic of more lengthened periods, and history narrates

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a time of tribulation under ten Emperors, the last of whom was Diocletian, whose persecution lasted exactly ten years.

The whole period of the tribulation lasted close upon 250 years, and enables the line, at the close of the period represented by Smyrna, to be drawn at the year A.D. 312, when the edict of Milan secured toleration for the Christian religion all over the Roman Empire.

THE NATIVITY DATE.

BY DR. W. GORNOLD.

STUDENTS of Bible chronology are evidently not entirely at rest in regard to this, the fundamental datum of historical Christianity, and I would therefore call attention to the evidences afforded by the writings of Josephus on the one hand, and those of the Apostles on the other, in the hope that something approaching certainty may reside.

Josephus (Antiq. xvii) informs us that "an eclipse of the moon took place on the night preceding one of the Fasts," and further that "the last illness of Herod immediately followed." Also (War ii, 1) he says that "after mourning for Herod seven days, the Passover was approaching." From these statements it is evident that the death of Herod was before the Passover, which is always held on the 15th Nisan, and the eclipse also took place before that festival. As the "Passover was approaching," it could not have been that Paschal Full Moon which suffered eclipse, and we are therefore led to seek an earlier one. The Fast immediately preceding the Passover among the Jewish ordinances is Purim, which falls in the middle of the 12th month (or 13th when it is an intercalary year) called Adar, the intercalary month being Ve-Adar. If this be not the Fast referred to then we should have to go back to the next which falls in the middle of a month, *i.e.*, at the time of the full moon, and this would take us to the Feast of Tabernacles, which falls on the 15th of 7th month, Tishri. It is well here to note that there are only three festivals which fall in the middle of the lunar month, namely, Tabernacles, Purim and Passover. We have seen that the Passover could not have been the eclipse date. Could it have been Purim? If the year indicated was astron. -3, it certainly could, for on the 13th of March (O.S.) in that year, which goes by the common notation of B.C. 4, there was an eclipse of the moon between 2 and 5 o'clock in the morning at Jerusalem and visible therefore in Judea, and this would be the 14th day of the 12th month.

But Josephus also locates this incident of the death of Herod by stating that Herod reigned 37 years after his nomination as King of Judea under the Consulship of Domitius Calvinus and that of Asinius Pollio, and further states that this was in the 184th Olympiad. Now as the Olympiads began in B.C. 776, the 184th would fall in B.C. 40, and this is the year ascribed by Dr. Smith for the Consulship of both Calvinus and Pollio. Then, from the year 40 we count the 37 years of Herod's reign and come to the year B.C. 4, and this is further indicated by the statement of Josephus that Herod reigned for 34 years after the death of Antipater, which according to Dr. Smith took place in B.C. 37. Consequently we may conclude that the eclipse referred to was that of the eve of Purim in the year -3, which was the same year as that of the Nativity of the Lord Jesus, which fact Dr. Smith refers to in a footnote to "Herod." This does not mean that Jesus was born in the year which began with January according to the Roman calendar, but in the year which began in September-October, according to the Jewish calendar, wherein Tishri is the first month of the civil year, so that Tishri B.C. 4 and Tishri B.C. 3 would include (*a*) the Nativity; (*b*) the lunar eclipse of Mch. 13th; and (*c*) the death of Herod, followed in due course by the mourning, and the Passover. The mere fact that the mourning for Herod took place before the Passover, and also followed the eclipse, shows that the death of Herod must be placed between Purim and the Passover and therefore in March-April -3. It puts any suggestion of a July eclipse entirely out of court. The year 3996 A.M. extends from September-October B.C. 4 to the same month in B.C. 3, and this is the same year as that of the Nativity and the death of Herod, which obviously took place in the 6th month of the same year. Several eclipses have been suggested as that indicated by Josephus, but they do not fill the requirements of his text. The search for the right eclipse is narrowed down by the fact that it took place on the eve of a Fast, and there are only three fasts which fall at the time of the full moon. Turning now to the Gospel narrative, we find first of all that the Nativity had taken place before the death of Herod, and though there is no statement as to how much before that event, we have a clue given us in the very circumstantial report of St. Luke that the call of John the Baptist had taken place "in the fifteenth year of Tiberius Cæsar, Pilate being Governor of Judea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea and of the region Trachonitis, and Lysanias the Tetrarch of Abilene, Annas and Caiaphas being the High Priests—the Word of the Lord came unto John, son of Zacharias, in the wilderness." What admirable exactitude! All these circumstances are related to the 15th year of Tiberius. But when was that? According to the Canon of Ptolemy, the last year of Augustus Cæsar was A.D. 13, the 337th year from Alexander's death. The contemporary history of Rome informs us that Tiberius took the throne without opposition immediately on the death of Augustus, 19th August. Add 14 years complete, and we reach the beginning of the 15th year of Tiberius on 19th August, A.D. 27. It was in this year that John the Baptist answered his holy vocation. Now Jesus was born in the autumn of -3, and therefore in the autumn of A.D. 27 would be "about thirty years of age" or "about to be thirty years of age" as the text says. There are three distinct references to the Passover during the Lord's ministry, the first being that of A.D. 28, the second in A.D. 29, and the third in A.D. 30 immediately before the Great Redemption on Calvary. These Passovers will be found in St. John's Gospel ii, 13; vi, 4; and xiii, 1. On the question as to the exact date in the year -3 (3996 A.M.) that Jesus was born, there has been, and perhaps will continue to be, much discussion, but as I have said elsewhere, finality can only be reached when it is known definitely whether the rotational service of the priests was weekly or fortnightly We know that Zacharias, father of John the Baptist, was of the Order of Abiah and was the 8th in the rotational service.

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(1 Chron. 24.) Moreover, this being a Levitical ordination, the courses of the priests would begin with the Sacred Year and the 1st Nisan, which in the year B.C. 5 (3995 A.M.) would fall on the 9th March. Presuming the courses to be bi-weekly, the first seven courses would cover 98 days, and the 8th course, that of Abiah, would begin on the 15th June. It was therefore in the last fortnight of June, B.C. 5, that the angel Gabriel announced the forthcoming birth of John and left Zacharias dumb until the prophecy should be fulfilled. Adding the first six months of Elisabeth's parturition, we come to the Annunciation of Gabriel to the Virgin Mother in December (last fortnight), and three months later, in the last fortnight of March, B.C. 4 (3996 A.M.), John would be born. Six months later the Lord Jesus was born. This brings us to the month of September, in the year -3, or 3996 A.M.

Of course this deduction will not satisfy the preconceptions of most students of Bible chronology, but it is nevertheless determined by the incident of the 1st Nisan in 3995 A.M. But probably the most remarkable fact, and that which appeals to me most strongly as a student of Cosmic Symbolism, is that the full moon which initiates the last half of the month falls on the 15th September, and thus is the 15th day of the 7th Sacred month. At this date the sun was in the middle of the sign Virgo, with the full moon in the sign Pisces in the opposite quarter of the heavens. Here we have the exact conditions defined by Cosmic Symbolism answering to the vision of St. John in the Apocalypse : " And there appeared a great wonder in the heavens : a woman clothed with the sun and the moon under her feet." For then the sign Virgo would be entirely engulfed in the rays of the sun ; and the moon, being at the full, would be in the sign Pisces, which, according to astral symbolism, indicates the lowest extremities of the body, that is to say, the feet. We see, then, what results from the taking of the bi-weekly service of the priests, and beginning the courses with the Sacred Year, instead of the civil year as is commonly done. It places the birth of Jesus at the full moon of September in the year -3 or 3996 A.M. At this time there would be preparation for Purim, a festival of great extravagance, and a fortnight later for the Civil New Year on 1st Tishri. Hence the need for many thousands of sheep being folded in the fields, since they could not by any means be accommodated in the cities, and the pastureland about Bethlehem was noted for its luxuriance (" The Land and the Book ").

The alternatives to this dating of the Nativity are as follows :

(*a*) Employing the Civil Year as the basis of the calculation with

(1) the weekly rotation of the Priestly Orders ;

(2) the bi-weekly rotation of the same.

(*b*) Employing the Sacred Year with the weekly rotation service.

In the above article I have employed those factors which appear best suited to all the known circumstances, and others may feel disposed to test in other directions ; but while fully aware of both traditional and scholastic objections that might militate against my conclusion, I am satisfied that the Calendarics of the Bible can only be securely established by reference to astronomical facts.

THE HERDSMAN, AMOS.

By Professor Edward Odlum, M.A., B.Sc.

This prophet was one of several herdsmen about Tekoa, south-eastward from Jerusalem and near to Bethlehem. In addition to his work with the flocks, he gave considerable attention to the gathering of fruit, perhaps as a horticulturist, or a small trader.

He lived and acted in the time of Uzziah, king of Judah, and Jeroboam, king of Israel.

" Two years before the earthquake " may mean that he delivered his prophecy two years before " *the earthquake.*" This must have been a most effective " quake," so as to make its time of action a prominent year for chronological purposes.

Amos gives no less than eight national messages, viz., to Damascus, Gaza, Tyre, Edom, Ammon, Moab, Judah and Israel.

In addressing Damascus he dealt with the nation Syria, usually an enemy nation of Israel and Judah. The threats foretold were carried into effect in later times, as history shows. Their punishment was foretold because of their harsh, unjust treatment of Israel the nation.

The words are : " Because they have threshed Gilead with threshing instruments of iron." Gilead was an important part of the kingdom of Israel, therefore the punishment of Syria came from their treatment of Israel. What a lesson here ! What a suggestion ! If a nation was terribly scourged in the olden time because of its attack upon Israel, can a modern nation expect to go free, if it, in like manner, works an injustice upon God's national Israel of to-day ? Think it over !

The next promised punishment was directed against Gaza, representing the nationals knows as Philistines. Look at the cause of the coming punishment. Truly wonderful, and somewhat similar to charge number one !

Here are the words : " Because they carried away captive the whole captivity *to deliver them up to Edom.*"

This means that Gaza was unjust and merciless to Israel in captivity in their land, *i.e.*, in the land of the Philistines. The whole captivity, of necessity, meant the whole of Israel in Gaza, or Philistia, as captives. All these were delivered up, or handed over to Edom the cruel murderer of Israel ; and because Gaza and the Philistines handed over to Edom the people of Israel within their borders, the Lord decided to punish Gaza and the rest of Philistia.

Just as the people of Syria were doomed to go as captives to Kir, so the *remnant* of *the Philistines were to perish.* In both cases the reason given was their harsh treatment of Israel.

We now come to the chastisement of Tyre by Amos, according to Divine command.

Let us see why Tyre was marked out for punishment. Again we find that the treatment of Israel by Tyre is the cause of the then coming judgment. Here are the words : " Because they delivered up the whole captivity to Edom."

This was a cruel act. A part of Israel was captive in Tyre, and this city and nation delivered up to Edom the whole of the Israel captivity within their borders.

Tyre and Gaza could have held in safety within their borders the captives of Israel, but in their cruelty they preferred to

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hand over these captives to Edom, who, in blood-thirstiness, was determined to destroy his brother Israel.

The above three national punishments were to be meted out on account of their treatment of Israel, God's chosen northern kingdom of people.

Before passing from Tyre we wish to examine a second charge, viz., "Because they remembered not the brotherly covenant." What can these words hold in thought? "*The brotherly covenant*"?

In the days of David and Solomon on one side, and Hiram, king of Tyre, on the other, a remarkable and far-reaching covenant was made between the kingdom of Tyre and the *whole kingdom of Israel* of the Twelve Tribes. It related to many matters, including the international movements of their workmen and important trade relationships.

Tyre evidently, in later years, forgot and neglected the "brotherly covenant"; in other words, the Peace Pact, viz., the industrial and commercial treaty of Hiram and Solomon. Because Tyre neglected this treaty to the hurt of Israel, Tyre was to be punished, and was most effectively punished, even to destruction.

Why "*brotherly* covenant"? Very simple! Their voluntarily undertaken relationship was that of brothers. Hence the term.

We now come to Edom, and see this nation on its own account. This people, Esau, Edom, Esauria, Idumea, worked cruelly against all Israel of the Twelve Tribes during long hundreds of years, simply because he hated his brother Jacob on "account of the birthright blessing" which he madly despised at the beginning.

What is the charge made against Edom by the Lord through Amos? Here are the words: "*Because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever.*" An awful charge! A cruel man! A heartless nation! A murderous people! The punishments have been fulfilled in part, especially of late, and are yet in process. The national wreck will be most complete by the time all the punishments foretold against Edom are ended.

The four nations above-mentioned were to be punished because of their treatment of God's Israel. We now proceed, and find further evidence concerning the enemies of the chosen race.

Ammon next appears, and is due great chastisement for a definite reason. The words are: "Because they have ripped up the women with child *of Gilead*, that they might enlarge their border." Here we have Israel again. Gilead is used for Israel, as in the case of Damascus discussed above.

To lay hand, unjustly and cruelly, on Israel the nation, or people, is an offence of major account. It cannot pass! No nation can get away successfully with an unjust deal against Israel. Because of this fact, Ammon had to nationally pass under the rod of Divine punishment.

There is yet *another foreign nation*, a sixth nation, to be dealt with by Amos. This is the Hebrew Moab. Syria, Tyre, Edom and Ammon, as well as Moab, were all Hebrew peoples, descended from Heber of the Shemitic line.

What charge stands against Moab? It is rather a peculiar act this son of Lot is charged with: "Because he burned the bones of the king of Edom into lime."

Here we have a new reason for dealing out severe treatment to an enemy nation, for Moab was a nation at enmity with Israel over centuries. But the claim is not on account of Israel this time, but because of Edom, and in a remarkable relationship. He burned into lime the bones of an Edomite king.

What this meant or involved we are not prepared at the present to say. One wonders if *burning* a corpse as against *burying* was forbidden! Perhaps Moab knowingly broke in upon the long-established custom of *burying the monarchs descended from the Abrahamic Saxon line.*

If lime were a scarce article in that region, we might imagine that Moab burned the royal Edomic bones into lime *for economic and commercial purposes.* However, there was and is an unlimited supply of lime, or limestone, in ancient Canaan, as geologists of to-day know.

From the above we see that five nations were to be chastised for their treatment of Israel, and one of these five was Israel's own brother Edom.

Moab stands in a class by himself. If any of my readers can explain the *bone burning into lime charge*, I would be glad to hear the explanation. Later, we may look at the other two nations mentioned by Amos.

THE BATTLE FOR THE KINGDOM OF GOD.

BY THE REV. MAXWELL CARNSON, F.R.G.S., F.R.S.A.

IT would be impossible to say how many books have been written on the subject of the Kingdom of God, but the number of those writers who interpret the words literally as they stand might be counted on the fingers of the hand. For the most part, the modern interpretation of the phrase implies a spiritual state of affairs from which modern civilization is as yet very far removed, with laws and guiding principles which are based upon the Sermon on the Mount, interpreted in accordance with the desires or prejudices of the particular exponent concerned.

As to what is actually meant by the Kingdom of God there is no general agreement, either within or outside the Churches; nor can any two branches of the Church as we know it be got to coincide in their interpretation of the Ideal State which the phrase, for them, implies.

Though in some circles the Kingdom of God is made conterminous with the spiritual experience and life of the Church, it will at least be generally agreed that not all members of the Churches are living according to the laws and atmosphere of this mystical and spiritual Kingdom; while a large number of those who profess no allegiance to any Church are obviously to be included within the scope of the Kingdom's ideals and practice, so far as their daily life is concerned.

The result is that for most people the Kingdom of God has become a nebulous, far-off ideal, similar to More's Utopia, Plato's Ideal State, or Augustine's "City of God." It has even become possible for a modern scholar to write, of the

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statements which the Bible makes concerning the Kingdom, in the following terms :—

" It must be evident that many of these promises have not been fulfilled, and that now circumstances have so changed that they never can be fulfilled ; but, like the similar pictures drawn by other prophets, they remain as inspiring ideals of the future which God would fain see realized by or for His people, and a goal which man, with God's help, should ever strive to attain." *

This unwillingness to read the words " Kingdom of God " literally arises from a worthy, if over-scrupulous, fear lest, by so doing, we should too much materialize the spiritual purposes of God. To reduce spiritual truth to material terms, and lose the reality in the form, has always been the most successful line of attack of the enemies of God's will. Our " wrestling " may be " against principalities and powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in heavenly places," but, if their activities be " in the heavenlies," the manifestation of their activities is essentially and emphatically " in the earthlies " ; and it is " in the earthlies " that they must be fought and overcome.

That the arch-enemy does utilize the material form to hide the spiritual reality beneath, that he delights in the " letter that killeth " in his conflict with the " Spirit which giveth life," is evidenced continually in the writings of the Old and New Testaments. One example only must suffice by way of illustration at the moment. The extreme regard for the written commandments of Moses, the " letter of the Law," and the accumulation of rules and traditions which were the especial shortcoming of Pharisaism will spring at once to mind ; as will also, in another connection, certain types of ritual expression of spiritual truth, exemplified in the grosser forms of heathen sacrifice and of Western sacramentarianism.

But to swing to the other extreme of the absolute spiritualizing of truth is equally dangerous, besides being false to the general tenor of the revealed will of God. If Satan has too easily led men astray by emphasizing the material and making them forget the spiritual, it is because God has graciously revealed truth to men in concrete forms which they can understand, and the enemy has taken what God provides and turned it to his own base uses. " Didst thou not sow good seed ? From whence then hath it tares ? "—" An enemy hath done this."

On the other hand, we must not forget the fact that, running throughout the Scriptures, there is a principle asserted or implied that in His dealings with man God takes hold of the very same material ends which Satan has bent to his own use, and more than triumphs over the adversary, turning the tables upon him even in the line of his own materialism. This is the principle which the great American divine, Dr. Henry C. Mabie, calls the " High Moral Irony " of God, as if God works out His eternal purposes upon Satan's own material level " in worthy moral derision " of his diabolical schemes.

Illustrations of this " High Moral Irony " may be found in the way in which God uses Joseph's betrayal into Egypt as a means for the salvation of his family from famine, and how He causes the plot of Haman, in the days of Queen Esther, to recoil upon his own head. He even institutes for the rescued Hebrews the Feast of " Purim, or Lots," as an everlasting remembrance of the care which the unfortunate Haman took to " cast lots " to find a propitious day for his attack upon God's chosen people. The outstanding instance, of course, in all history is when God turns the Cross, on which Satan has brought men to crucify the Son of God, into the Throne of Glory from which Christ rules the hearts of men. And all this, be it noticed, is accomplished by use of the very same material means which was to have been Satan's last word and crowning victory.

In his book, " The Meaning and Message of the Cross," Dr. Mabie illustrates this principle by the following story :—

" Some summers ago an American eagle was seen hovering over one of our inland lakes, when all at once it dropped like a plummet into the water, and shortly emerged with a mammoth muscalonge in its talons, and slowly rose to the upper air. After a little it began to waver in its flight, and strangely enough began to settle back towards the lake. It actually dropped into the waters and perished with its quarry.

" A boatman observing it rowed out to the spot, and secured the bird with the fish in its grasp. It appeared that, when the eagle descended upon the fish, it struck its talons with such force into the bony framework of the fish, that later the eagle found the weight of its prey either exhausting to its power to fly, or, finding itself unable to release its hold, became panic-stricken, and so fell back and perished."

Dr. Mabie concludes his argument with the words :

" How consummate and divine this mastery. It turns the edge of all which God's opponents contemplated and makes their supposed conquest His own."

A second principle of the way in which God works should be pointed out. He has always chosen to work out His purpose in and through human beings, rather than by direct intervention from outside. He is always seeking the means whereby His will may be revealed and the agencies through which the invisible realities, which are of the essence of His own nature, may be shown in graphic form upon the stage of human history. To this end He has chosen men and nations, raising up one and setting down another, yet always bringing nearer the accomplishment of His purpose.

This process of selectivity in God, whereby He preserves for Himself that instrument which will best serve to witness to the truth He wishes to reveal, is more particularly seen in the witness which the Hebrews were called to bear in the midst of the polytheistic nations. They were to stand for the pure worship of the One God, revealed to them in the form of God's Kingship over them. The ideal was vitiated in their national life by the gross earthliness of their polity ; and their history is mainly a record of how, from time to time, those elements of national life which hindered God's purpose and marred His revelation were cut off.

Time and again the line of witness is reduced to its thinnest strands, occasionally to the limits of one family alone, sometimes almost to the point of complete extinction. Yet even when the worst seems to have happened and both Israel and Judah are carried into captivity into Assyria and Babylon, there yet is left a remnant to carry on the work, a " stock out

* Driver, " The Prophet Jeremiah."

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of the root" which cannot be overthrown. Even in the darkest ages of national materialism there always remained some who "waited for the consolation of Israel," and never has the light of hope and faith been completely extinguished.

There are times when even the last remnant is lost sight of altogether, when it looks as if no man is left to carry on the witness and as if "circumstances had so altered that the promises can never now be fulfilled." God's tarrying seems often inexplicable; yet a true faith in the God Who never varies, Who is "the same yesterday, to-day and for ever," will rather cling to the belief that sooner or later His purposes will be brought to pass, and that the "inspiring ideals which God would fain see realized" shall yet become actualities. How otherwise can we avoid seeing in the Almighty God a God Who is a slave to man's evil passions, while Satan is victorious to the end?

It will be generally admitted by most students of the Old Testament that the revelations of God's will in the Bible are cast in material forms. It would be difficult to argue that the glowing pictures of Isaiah, Jeremiah, Ezekiel and all the prophets, to say nothing of the promises to the patriarchs and to David, were all of them in reality spiritual ideals. To cast spiritual truth, and truth which is *only* spiritual, in terms which so closely fit the individual and national longings materially, and never to give a hint that the recipients must interpret the promises *merely* in a spiritual form would be a form of deception unworthy of a Father Whose essence is love. Not even an earthly father would so treat his child as to paint for him glorious prospects of possessing the things he desires most, and, when the time for fulfilment of the promise comes along, to say, "Oh, you were taking me too literally. All I meant was to be understood in a spiritual sense." "Which of you, if his son ask bread, will give him a stone? Or if he ask fish, will give him a scorpion?"

Close attention must be paid, in connection with the modern spiritualization of the statements made in the Old and New Testaments, to the assertion that God's promises, while confessedly made in the material sense, must now be translated spiritually. The argument is that, since Satan has triumphed so completely on the material level, and has so grossly misled humanity into the worship of material things—or, to put it in less personal terms, "since circumstances have so changed that these promises can never now be fulfilled"—God has retired from the material level, where He made His promises, to a higher spiritual level to which man must attain in order to realize the blessings. "Except a man be born again, he cannot see the Kingdom of God." To this end the Spirit was given that He might "guide us into all the truth"; to this end was it that Jesus said to His disciples, "It is expedient for you that I go away, for if I go not away, the Spirit will not come unto you"; in other words, "you will continue to rely on the material form when you should dwell in the Spirit."

This is a forceful argument and one which will appeal to all spiritually-minded men, who will realize that God's ultimate truth IS spiritual, even though He graciously acquiesces in our need of a material form in which to read the truth. The story is told of a mother who had just taken her little girl to bed, and on leaving her for the night's sleep, said to her, "Now, my darling, you must not be afraid of the dark. You have said your prayers; you know that God will take care of you; you have your dolly; and mother will be downstairs." Good-nights were said, and the mother left the room. Within five minutes, a pitiful little cry from the child brought her back. "But, dearie, you must not be a naughty little girl. You have your dolly for company, and you know that God is taking care of you." Back came the tearful reply, "Yes, mummy, I *know* I've got my dolly; and I *know* that God's taking care of me; but I did want someone with a *skin face*."

Our Father of Love knows that we mortal beings, with all our faith and knowledge, do want someone with a "skin face," some definite manifestation of truth to which we can cling in human understanding and with the warmth of a human passion; and He has always met our need. With that concession, He has also "given us of His Spirit," whose ministry it is to interpret the spiritual will of God at work in all material things. Never, for instance, was there a more deeply spiritual fact than that our salvation was accomplished in the death of Christ; yet it is in the material cross of wood which stands at the centre of the world's history that men of every race and of all mentalities have seen and understood that spiritual salvation. Why, then, should it seem unlikely—*impossible* is the word the doubters use—that the spiritual truth of God's Overlordship should be manifested to all the world in the material form of a Kingdom, the form in which it was undoubtedly promised and which Jesus Himself verified in His words, "Not one jot or tittle shall pass away from the law until all things be accomplished"?

We must not be misled in our interpretation of God by any seeming delay in the working out of His plans. It is said that Napoleon, on being reminded of the cost in human life of one of his proposed campaigns, arrogantly remarked, "What are a million men to me?" May we not reverently think of God as saying, "What are a million years to Me?" since to Him "a thousand years are but as one day, and one day as a thousand years."

And if we feel regret for the generations which have passed from this earth without seeing the fulfilment of their hopes, may it not be that our regret rises from a false proportion as between this brief span of human existence and the greater, fuller, life which is theirs in the endless realities of God? So that, sooner or later, "all flesh shall see it together, for the mouth of the Lord hath spoken it." Nor must the seeming impossibility of God's working out His purposes on both the material and the spiritual planes mislead us, since, "Your thoughts are not My thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My thoughts higher than your thoughts and My ways than your ways. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater, so shall My word be that goeth forth out of My mouth. It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Any study of the Kingdom of God, then, will be inadequate which fails to take into account the three principles which have been illustrated:

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(1) *The Self-Limitation of God*, whereby He prefers to work through human agency wherever possible.

(2) *The Moral Irony of God*, in which He takes the very material forms which are Satan's own weapons and turns them victoriously upon the foe.

(3) *The Selective Process of God*, whereby He chooses or rejects, and moulds for His use, those instruments which are best fitted to the carrying out of His eternal purpose.

From these three premises we are led to the conclusion that the great phrase " Kingdom of God " is something more than a phrase, more even than an " inspiring ideal of the future which God would fain see realized." We realize that behind and above all the kingdoms of this world there is the invisible and eternal Kingdom of God, and that in fulfilment of His will and purpose that Kingdom shall be at last manifested; a spiritual Kingdom, as all kingdoms are spiritual in essence, but dealing, no less than they, with material things on a material plane, and in material splendour manifesting eternal truth before the material eyes of materially-minded men. In what other effective sense can we speak of the " kingdoms of this world becoming the Kingdom of Our Lord and of His Christ "?

Such was God's obvious intent for the Hebrews among the surrounding blackness of heathenism; such was the purpose which Satan thought he had frustrated when he persuaded them to ask for a material king. Yet it will be in accordance with God's nature and method that through the very upraising of that material king, which was to have been the downfall of God's Overlordship, there will yet be manifested an even more glorious Kingdom than the Hebrew kingdom could ever have been by itself; and Satan's efforts to thwart the will of God will only be found to have given it a brighter glory and a wider revelation.

How and where the Kingdom shall be manifested is not our purpose here; that has been written elsewhere. We are to trace the idea of the Kingdom of God from Genesis to Revelation. We are to see at what stages and by what method Satan has endeavoured to overthrow it, and how at each stage he has been over-reached. If the reading brings the idea of the Kingdom of God more humanly near to us, and so prepares our hearts to enter into the Kingdom with the simplicity, earnestness and enthusiasm of the little child, the work will have accomplished its end.

PREVAILING PRAYER.

By Henry Proctor, F.R.S.L.

Before we can prevail with man for his salvation, we must first learn to prevail with God in prayer. There are two kinds of effectual prayer, which are closely connected with each other.

(1) *Wrestling.*—There was the wrestling prayer of Jacob, which won for him the glorious and eternally to be honoured name of Israel, for " As a prince hast thou power with God, and with man, and hast prevailed." Because he had

Power with God,

and prevailed with Him, so he afterwards prevailed with his brother Esau, and with all men with whom he came in contact. The lesson to us is this, that if we prevail first in the unseen world, we shall go forth conquering, and to conquer. " For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Ephes. vi, 12—R.V.) " For ours is no struggle against flesh and blood, but against all the various powers of evil, that hold sway in the darkness around us " (20th Century.) This wrestling, however, is continuous; always we need to have on the full armour of God, so that we may be able to stand our ground against the stratagems of the Devil; for we are then " Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints." (Eph. vi, 18.) In this sense we live

A Life of Prayer,

for we " Pray without ceasing." But this cannot be maintained apart from special seasons of

Waiting upon God,

for " The waiters on Jehovah shall exchange strength " (put off the human and put on Divine strength), " They shall mount up as with eagle's wings into the Heavenlies; they shall penetrate through the veil, into the Most Holy Place, yea into Heaven itself." (Isa. xl, 31; Heb. x, 19.)

Authority.

Then there is authority—the prayer of authority—like that of Our Lord at the raising of Lazarus—thus, " Father, I thank Thee that Thou hast heard My prayer; I know that Thou always hearest Me, but for the sake of the people standing near I said this, so that they may believe that Thou hast sent Me." Then He cried with a loud voice, " Lazarus, come forth." (John xi, 41-43.)

This was the voice of authority, which has power to wake the dead. This was like the prayer of Mark xi, 23: " Have the faith of God " (mark ver. 22) and then, " Whosoever shall say to this mountain, be thou taken up and cast into the sea, and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. He shall have whatsoever he saith." For, " All things are possible to him that believeth."

To him that will live the prayer life and to whom the Word of God is his meat day and night, God says, " All things are yours." " Everything belongs to you." " All that I have is thine." If you remain united to Me, and My teaching remains in your hearts, ask whatsoever you wish, and it shall be yours. (John xv, 6—20th Century N.T.)

There is no doubt that the spontaneous prayer of authority is the outcome of the continuous prayer of wrestling. It was so with Our Lord, who often spent whole nights in prayer, and Who lived in the Bosom of the Father, by an unceasing communication. It was for lack of this kind of prayer that the disciples failed to cast out the demon from the epileptic boy, at the foot of the Mount of Transfiguration, as He said unto them: " This kind can come out by nothing save by prayer." (Mark ix, 29.) He was always ready for the exercise of authority, because He lived the prayer life of unceasing communion with the Father.

It was the same with Elijah. He spent many years in the desert before he could come forth and say, " As the Lord

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God liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." (1 Kings xvii, 1.) This is the first recorded utterance of Elijah the Tishbite, which began to be fulfilled at once. This is the example of a prayer energized (energoumene) or inwrought by the Holy Spirit, prayed in the Faith of God, and therefore infallible. Such prayer as this can be offered for the sick, for lame, and blind, and deaf, and dumb, and for casting out of demons, by those who are living the prayer life, for to such true disciples as these He says, "All authority is given unto Me in Heaven and on earth, and behold I have given you authority over all the power of the enemy, over all demons, and unclean spirits, to cast them out, and to heal every disease and every sickness among the people." This authority can be exercised by one or more, or whole assemblies of believers, to heal the sick, the lame, the blind, deaf, dumb, or to cast out demons at any distance, for not only are all evil spirits subject to the Name of Jesus, but likewise all the invisible powers of light as well as of darkness, for all Angels, and authorities and powers (are) made subject unto Him. (1 Pet. iii, 22.) And we are empowered by this authority to use the Name which is above every Name, and the same mighty power which God exerted, when He raised Christ from the dead, and caused Him to sit at His Right Hand, exalting Him above all Angels, and Archangels, of every rank, is to be exercised on our behalf, and in us who believe (see Ephes. i, 19, 4—20th Century). We are to exercise the same authority that He exercised, and through it to do the same, and even greater works than He did Himself. But this can only be done by those who are living a life of prayer and absolutely selfless devotion to Him. These alone will be enabled to say, "I know that Thou hearest me always."

This, then, is the equipment essential to the prayer-warrior, who, as a member of the Royal Priesthood of Melchizedek, would stand between God and the people, and between the living and the dead. But this is not His message to the people, for the Gospel of Healing is a Gospel of free Grace. This must be so because it is a part of His Salvation. The Redemption of the body is an integral part of the Atoning Work of Our Lord Jesus Christ (Matt. viii, 17.) He took on Him our sickness and weaknesses and bore the burdens of our diseases is as much a part of the Gospel as that "He bore our sins in His own body on the tree," for, "By His wounds you have been healed." (1 Pet. ii, 24—W.)

"Come unto Me all you toiling and burdened ones, and I will give you rest, and who is burdened as the sick?—the prisoners whom Satan hath bound; captives to whom Jesus came to proclaim liberty. This message is for all the world, for He tasted death for every man.

"Himself took our infirmities,
Our sicknesses He bore;
He calls to you, O suffering ones,
You need bear them no more."

Perhaps you have prayed for many years for Healing, with no result; but now obey Him: "Seek ye first the Kingdom of God, and Healing and all other good things will be added unto you, for then will you begin to learn what it means to have power with God, and to prevail with men also, by living a life of prevailing prayer, and being daily led forth in the train of His triumph, as more than conquerors through Him that hath loved you." (Rom. viii, 37.)

BRITISH-ISRAEL: THE PLAIN ARGUMENT.—I.

By P. W. Thompson, M.A.

In this year of grace 1929 we find ourselves citizens of an Empire the most extensive the world has ever known, an Empire far larger than any of the four whose existence and subsequent overthrow was foreseen by the prophet Daniel, an Empire which, despite many mistakes and errors, has most certainly made for the peace, the righteousness, and the prosperity of the peoples over whom it holds sway. It has within its ranks the most decidedly missionary, Bible-spreading, administrative, adventurous and colonizing individuals by whose labours the earth has ever been blessed.

In a year of deep disgrace, 721 B.C., the great body of the Ten Tribes of Northern Israel, idolatrous, divorced from God, "not My people," were flung out of the Promised Land which they had polluted by their doings, and the historical portion of the Scriptures knows them no more.

And yet there are extraordinary persons in our midst who hold that these two peoples—Britain and Israel—are one and the same people, who, having been divorced under the Old Covenant, were admitted again to the full favour of God under the New Covenant.

The present writer happens to be one of these "extraordinary persons." The full chain of detailed argument along the line of which he reached this conclusion has already been published in *Israel in Prophecy and History*. In this article it is his desire merely to indicate the main features of the argument, and this with the utmost simplicity.

First of all, there is no inherent impossibility attaching to our belief. Sharon Turner, the historian, long before British-Israel was much heard of, traced our ancestry from a district "East of the Araxes," one of the very places of Israel's captivity. He held that the inhabitants of this district had migrated to the shores of the Black Sea, and thence to Britain and certain contiguous countries. That great Englishman, Canon Kingsley, Professor of History at Cambridge (1860–69), took it as a certain truth that our forebears came from the shores of the Black Sea. We suppose that historians generally are agreed upon this point.

But, say our opponents, even granting this to be the case, our ancestors cannot have been Israelites, because the Ten Tribes returned to Jerusalem with Judah and Benjamin after the Babylonian captivity of the Jews.

The Bible never says they returned to Jerusalem, but rather indicates the contrary. (2 Kings xvii, 23; 1 Chron. v, 26.) The Apocrypha, Josephus and St. Jerome say that they did not return to Jerusalem. And the archæologists have settled the matter for all time by finding, in the Crimea, on the shores of the Black Sea, Israelitish burying-grounds which had been in use for hundreds of years before their abandonment in A.D. 6. The importance of this discovery can hardly be overestimated. We know now that Israel reached the Euxine. We know that our ancestors came from the Euxine.

In the second place, though we do not wish to press the argument too far, it is really a matter of interest as to how we obtained the four thousand words, derived from the Hebrew, which our language contains and which may be described as belonging to the "folk language." Granted that we have

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borrowed, and borrowed enormously, in compiling the 220,000 words which our language is, for dictionary purposes, said to contain, nations do not borrow "common words and names of familiar objects." Such words are racial, and our four thousand Hebrew words in common use are, many of them, just such racial words.

The Israelites were lost in 721 B.C. It has been ascertained that they must have lived, at any rate some of them, by the Black Sea until the time of Our Lord. Our ancestors came from the Black Sea, and we use four thousand words, derived from eight hundred Hebrew roots, in our common speech. The British-Israel Theory is not an impossibility.

But is it a fact?

Considerations of space prevent the detailed production of our calculations in what we may term the chronological unveiling of Prophecy, but we assure our readers that the dates given herein, the result of our calculations in this field, have been checked, re-checked, and re-checked again before their original publication. None of our critics attempted to dispute their arithmetical accuracy after publication. Now the prophet Hosea states that a revival of Israel would take place on "the third day." The earliest date upon which this could fall out was A.D. 1198. Lord Macaulay dates the beginnings of our national greatness from A.D. 1199, a fact unknown to the present writer when he made the above calculation. If this is a coincidence, it is at least a striking one. The British-Israel Theory was not known in Macaulay's day.

It was in the year 1878 that Dr. Grattan Guinness published a monumental work, in which it was clearly proved that the word "time" in Scripture meant a period of 360 years. Now Moses had foretold that continued and intentional sin would mean for Israel "seven times" of punishment. (Leviticus xxvi, 24, 28.) This did not mean a merely sevenfold punishment, for even the Septuagint keeps to the "seven times" in place of "sevenfold" in one of the two passages in which this threat is prophetically uttered. It was to be a chastisement lasting for Seven Times, or 2,520 years. Applying this key to the House of Judah, and basing his calculations upon the three different commencements of their chastisement, he stated that the years 1917, 1923 and 1934 would be pregnant years for Jewry.

Let us point out that this work was issued to the public nearly forty years before 1917.

In 1917 Allenby took Jerusalem. Within the "prophetic" year 1923 (in March, 1924) the Caliphate was abolished. What 1934 may hold lies in the determinate counsel and foreknowledge of God.

But Dr. Guinness never applied his key to the House of Israel, or Ten Tribes, separate from Judah ever since the days of Rehoboam. Let us do so for him, and we find that 1780, 1800 and 1845 were to be years pregnant for Israel. We may here remark that applying the key in both lunar and solar years, as it has been finally ascertained we ought to do in all prophetic investigation, we find that the period 1702 to 1845 was to be a marked period in Israel's restoration—something much greater than the "reviving" of 1198. For in this period the chastisement was absolutely to die away.

If Britain be Ephraim, this era—1702 to 1845—must be marked by the receipt by Britain of all those blessings promised to the fathers, the enjoyment of which the continuance of the Seven Times of chastisement had hitherto sore let and hindered. Such blessings consisted, amongst other things, in (1) military supremacy; (2) naval supremacy; (3) wealth; (4) fecundity; (5) possession of the "gates" of their enemies; (6) colonial expansion.

As we must all be possessed of some knowledge of Britain's history in that era of terrific expansion, we need not labour the point. The facts are overwhelming. All these prophecies were fulfilled to us literally. Such a series of coincidences cease to be coincidence. There is design.

Mark this, that every historicist amongst our prophetic students is, through the results—the proved results—of Guinness's work bound down to the belief that Israel's chastisement died away between the years 1702 and 1845. If Britain be not Israel, then find Israel. And don't shirk the responsibility. Ephraim *must have come into prominence in these years, and in the manner mentioned.* Did other claimants to the heirship of Israel, such as the Afghans, or the Nestorians, or the Japanese, or the Jews? You know that they did not. It all happened to a people who had come from the Black Sea, and who use 4,000 Hebrew words in their common speech, who had come from that self-same district by the Black Sea in which Israel has been found by the archæologist after having been lost in the Bible. We demand of our opponents that they produce this Israelitish people, who were to be clearly recognizable by the blessings accruing to them between 1702 and 1845, and more particularly between 1780 and 1845, the dates of solar termination. If they cannot find Israel elsewhere, we have found Israel in Britain. People who set themselves out to attack the British-Israel Truth without dealing to finality with this point may spare themselves the labour. It is the crucial point, and one which they never dare honestly to tackle.

The greatest mercy of this period of overwhelming mercy was God's gift to this nation of John Wesley (1703–1791). In this man's lifetime he led such vast multitudes of Israel to real repentance and vital belief, out of arid formalism, as completely to change the moral and spiritual tone of the nation. The majestic grandeur of the work which God accomplished for Israel through this scholarly, statesmanlike saint we have utterly failed to realize, and the suddenness of it. In 1785 he wrote: "I was now considering how strangely the grain of mustard-seed, planted about fifty years ago, has grown up. It has spread through all Great Britain and Ireland; the Isle of Wight and the Isle of Man; then to America, from the Leeward Islands, through the whole continent, into Canada and Newfoundland. And the societies in all these parts walk by one rule . . . striving to worship God, not in form only, but likewise in spirit and in truth." Spiritually, the desert had blossomed as the rose. We have often thought that the career of Wesley is the keystone of the British-Israelite's arch. It is to be noted that chastisement fell upon the great body of Israel in 721 B.C., which means that by A.D. 1800 the heaviest period of chastisement must be well over. It was through the instrumentality of God's chosen servant, John Wesley, that so burning a flame of true religion had been lit in this country that the wealth, the military and naval

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success, and the increase of territory granted to Israel at this time did not prove to be an unmitigated curse. For gold without grace means hell, here and hereafter. "How hardly shall a rich man enter the Kingdom of Heaven," but "with God all things are possible."

CORRESPONDENCE.

"DAN. IX, 25."

To the Editor.

DEAR SIR,—I have read with great interest in your issue of December 29th, 1928, Mr. Van Lennep's reply to my letter in that of December 8th. My whole desire, like his, is to arrive at the truth whatever it may be, with no wish whatever to force the words of Scripture to agree with my preconceived ideas as to secular history, should the latter be mistaken, but I regret to be unable to accept your correspondent's theory as to the shortening of "The Times of the Gentiles" upon which he has so set his heart, and which he considers only requires "to be plainly and simply stated for all to see at a glance." In trying to substantiate his contention he has, however, entirely misrepresented the explanation I sought to give, for he states that I insist that the commandment to build and restore Jerusalem was handed to Gabriel, but that the Archangel, instead of at once acting upon it, quietly put the order in his pocket, to be executed some eighty to ninety years later. This, I need hardly say, is not exactly the case! The joint Babylonian reign of Darius the Mede, being then sixty-two years old, and of Cyrus the Persian, being sixty-three, began after the fall of Babylon in 3468 A.M., *i.e.*, 531 B.C. (I never said it was 539 B.C.), in which year Daniel prayed to the Lord his God, using the words recorded in chapter ix, and we read that as soon as he began to speak the commandment went forth—the word begins with a small "c," and refers to the instructions Gabriel at once received to fly swiftly to give Daniel the information he had asked for. *This* is the meaning I wished to convey—a very different thing. In that same year, 531 B.C., God stirred up the spirit of Cyrus to issue a proclamation giving permission, to any of the children of the captivity that were willing, to return to Judea and to build again "*the House of the Lord the God of Israel which is in Jerusalem.*" Please note that Mr. Van Lennep here misquotes the words "to build and restore Jerusalem," as these do not occur in connection with this expedition. Therefore this opportunity given by Cyrus "in the first year of Darius the Mede" to rebuild the Temple was quite distinct from the commandment to build and restore the City foretold in v. 25, for the two undertakings had different objects in view and were separated by a period of over eighty years. The former did not prove to be either "a dead letter" or "inefficient," for in accordance with its conditions the building of the second Temple by the Jews under Zerubbabel was successfully accomplished, and its Dedication celebrated in 3489 A.M., 510 B.C., in the month Adar, in the sixth year of Darius Hystaspes (Ezra vi, 15), at the end of the 490th year (inclusive) since the Dedication by Solomon of the first Temple in 3000 A.M. It will be noted that although having no authority for so doing, Zerubbabel actually attempted to build the walls of the City, but was prevented by local opposition. Mr. Van Lennep is therefore incorrect in stating that the "restoration of Jerusalem was carried out in Zerubbabel's days." Of course, the six first chapters of Ezra record events that were already ancient history at the time of writing, as they occurred from eighty to ninety years before Ezra's own experiences, described in the seventh and following chapters. Daniel no doubt well understood what Gabriel referred to in v. 25, and there is no need to worry about his being "cruelly deceived." The famous Decrees of Artaxerxes Longimanus issued to Ezra and Nehemiah respectively in the sixth (why does Mr. Van Lennep suppose I mean the seventh? The expedition started on the first day of the first month of the seventh it is true, but the commandment was given almost a year before) and the twentieth years of his reign gave authority to completely restore and rebuild Jerusalem with its walls, gates, etc., and, as we read, this work was actually begun by Ezra and completed by Nehemiah. Hence it was from the date of either or both of these edicts that the 483 solar or lunar years respectively began to run, and they were finished as foretold by Gabriel at the anointing of the Saviour, which took place, we believe, on January 8th, 28 A.D., not, as Mr. Van Lennep says, at His birth in 4000 A.M. The latter event actually occurred in 3996 A.M.

I make no claim to be a "chronologer," but only a humble student of the work of that great man, the late Professor Totten, and I an very interested in the confirmation of the exactitude of God's chronology as revealed to us in the Bible.

Yours sincerely, F. S. DOBBS.

THE DAY OF ISRAEL.

JUDAH rejected the Lord for they could only realize the material side of "the great day" of Israel. Their intense nationalism was too narrow to realize the greater joy of their true mission to the world; not a nationalism for the nation's sake, for power and dominion's sake, but for service. They were not ripe, and had to undergo great tribulation, be scattered and persecuted, and then through their sister-nation, Israel, be led to Him—"The Way, The Truth, The Life."

It is admitted that United Israel should have been the admiration of the world, thus leading other nations to follow her example in the height of her power. But Israel failed to obey JEHOVAH, and fell from her high estate. Her "day" was not yet come.

Victor Hugo prophesied—"The whole world, aroused as if by some mighty galvanism, suddenly raises a wild cry of love and admiration, and throws itself into the bounteous bosom of Britain." This is the great day to which we aspire; but this can only be attained by carrying out all His commands, personally and nationally, for Service. St. Paul led the way from the intense nationalism of the race; but have not our opponents gone too far? They give service to Him, but do not seem willing to admit the National aspect.

We must plead with them to realize the broader aspect of a National, as well as a personal, salvation.

"I will yet for this be enquired of by the house of Israel to do it for them."

The time is so short—we must all work, personally and nationally, to the same end, to lead the world to Him; in this work there is no place for feelings of self-righteousness.

"BETHREK."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE would again direct attention to the announcement overleaf regarding the meetings next week in the Central Hall, and we trust that our friends will favour us with their company, and do all they can towards filling the hall each day.

* * *

Mr. Wm. Sleeman gave an interesting address at H.Q. on February 6th. The Rev. Joseph Gay presided and added some valuable points. The Secretary-General lectured on the following evening, when the Rev. Pascoe Goard presided over a large assembly. Mr. Garrison has also lectured at Ealing, Highgate and Birmingham. There will be no meetings at H.Q. next week in view of those at Central Hall, but teas will be served as usual.

* * *

There is an unprecedented demand for the new SPECIAL NUMBER of the N.M. and B. They are going out in thousands every week.

* * *

We have to record with regret the death of Miss M. Vincent Cox, of Abingdon, Berks. She passed away in her sleep a few days ago at the age of 78. She had written much interesting matter on British-Israel for forty years or more. She was organist at the Congregational Church at Abingdon for many years and she conducted a school up to 1917. She will be much missed by a wide circle of friends. We tender our sympathy to her brother in his bereavement.

* * *

A clerical opponent of B.-I. said to a clergyman who preaches Israel Truth, and whose sermon on the Abrahamic Covenant he heard :—" You make those promises too literal, Mr. ——. They are to be understood spiritually." A discussion followed. At length, in taking leave, the opponent said :—" Will you preach in my church next month? The collection will be for the poor. We are a very poor parish, you know, and should be helped by those who are richer." " Certainly," was the reply, " and you may put me down for two guineas." This liberality was met with an expression of gratitude, which was, however, damped by the explanation that the promise was not to be taken literally, but in a spiritual sense only, as expressive of the *will* to give, which must be taken for the *deed*. " In that case," said the disappointed applicant, " I fear your promise is not worth much." " It is worth absolutely nothing," said the other. " That is the point to which I want to bring you ; and so the promises of God to Abraham, distorted as you distort them, are not worth the paper upon which they are written."

* * *

It may be remembered that in these columns in our issue of January 12th, page 30, attention was called to a booklet attacking British-Israel, which has a " Foreword " purporting to have been written by a certain Bishop. We stated that the Bishop had informed us that only the first ten lines were his. The author writes us a lame excuse that " a line has been put between the two." Well, we sent to the publishers for another copy of the booklet, and no line is there ! ! ! In any case, of what use would a line be without a straightforward statement by the side of it, or a footnote clearly stating what was the Bishop's contribution, and what the author's, to the " Foreword " ?

* * *

We have had enquiries about the alleged finding of " King Solomon's Diadem " in Jerusalem, as reported in various papers ; we hope that by this time our correspondents have realized that the whole thing was a hoax.

For the third winter in succession snow fell in Jerusalem in the last week of January. Viewed from the Mount of Olives, the Holy City under snow presented a picturesque and magnificent sight, like a fortress in white.

In view of the frequent mention of hail in Scripture, and bearing on the passages in Isaiah xxx, 30 and 31, it is reported that a district in Palestine was visited last month by a hail-storm when the force of the hail tore a hole in the ground to the depth of a metre and a half, and sixty centimetres in diameter.

* * *

Mr. Leonard Philpot, the noted painter of flowers, is holding an exhibition of his beautiful paintings in the Claridge Gallery, 52, Brook Street, W., from February 12th to March 2nd. He is the brother of Mr. Eden Philpot, the well-known author, and of Mr. Glyn Philpot, and he is a believer in B.-I. and an ardent worker for the Cause. We wish him every success.

* * *

C. G. S. writes from Genoa :—" I must send you a line of good wishes for the wonderful work you are doing. May a great blessing rest upon you and upon your work. You will surely be repaid for it in the world to come."

* * *

An Engineer writes from India :—" My work is what we as Israel were told we had to do—make desert places fruitful, and I am making and working canals, and these surpass in efficiency even the Egyptian canals. It entails a lonely life, with few opportunities of enjoying worship in God's House. I had seen no literature on B.-I. until 1926, since when I have been receiving your journal and several books from your Publishing Department. I try never to lose an opportunity of letting people know I am a British-Israelite and what this means. I have not a vestige of a doubt about the great Bible truths, and the more I read about them the more firmly I am convinced of the infallibility of the Book of books. Things out here are moving quickly, and it is quite possible that what is transpiring in Afghanistan will affect India. That a certain power is pulling the strings in both countries is very evident, but with my beliefs I know that though there may be trouble we British, who have done great things for the uplift of the people of India and are still doing them, will come through with honour. We want more Christian men like Havelock, Lawrence, Nicholson, Edwards and others, who leaned on God all the time.

" The educated minority here is becoming materialistic. The people of the cities have lost much in character, but the

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rural sons of the soil, who form 85 per cent. of the population, have unbounded faith in the white man. . . .

"I thoroughly enjoy reading the entire contents of THE NATIONAL MESSAGE, and look out eagerly week by week for mail day. My prayers go up daily to God the Father for the extension of the B.-I. belief among the people of the Empire. I wish you health and strength, and may God bless you all. I hope to be in England this summer, and I look forward to the privilege of attending your meetings."

* * *

Mr. F. S. Dobbs writes:—"Whilst congratulating and heartily thanking all those to whose unfailing efforts the weekly issue of THE NATIONAL MESSAGE AND BANNER is due, and also to all who through its pages have during the past year given us of their best in confirmation of our British-Israel confidence, I would like to pass on the following thought for 1929 to all my fellow-readers of them in every part of the Empire. 'He that keepeth Israel shall neither slumber nor sleep.' I heard once in a sermon many years ago that the word here used for 'keepeth' is derived from the same Hebrew root as is the word translated 'eyelid.' The meaning therefore implied by the above words is that as our eyelids automatically protect our eyes unceasingly waking or sleeping from the moment of our birth to that of our death, so the Lord keepeth Israel. 'Blessed' indeed is the man or 'nation that hath the God of Israel for his Help.'"

* * *

C. E. S. writes:—"As one who carefully reads every word in the splendid weekly copies of THE NATIONAL MESSAGE, it was with joy I read Mr. Jutsum's words on Tithing in the issue of January 5th. It has surprised me that this system of giving is not more frequently advocated, for two reasons: First, it is God's way of providing for His work, and He makes very satisfactory promises to those who do it. Second, there is not another way as simple and effective as this (Malachi iii, 10; Nehemiah xiii, 12). I have paid tithes for 38 years. I have seen what large sums are paid in this way to other organizations, and it has been my joy to hear the testimony of many whom God has blessed after they adopted this system of giving. May all the supporters of British-Israel adopt this right way of the Lord. May God bless and guide you all."

* * *

Splendid meetings are being held at all of the Toronto Branches. On January 14th, at the St. Clair Branch, Mr. Harry Fisher was the speaker, taking as his subject "The Mission of the Anglo-Saxon Race."

On January 16th the Toronto East Branch held their regular meeting. Mr. S. L. Gorbell was the speaker.

At the Toronto Central Branch on January 17th, Mr. Robert Elder gave an interesting lecture on "The Beast with the Seven Heads."

* * *

BIBLE CONVENTION.

WE are promoting another Bible Convention at Llandrindod Wells, Mid-Wales, August 25th to 30th inclusive.

The Albert Hall, the largest hall in the town, has been engaged.

Bible readings will be conducted each morning and public meetings each evening. The afternoons will be devoted to excursions in the surrounding country.

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We give this early notice of our intention that you may make arrangements to spend this final week of August with us.

The organization is in the hands of our South Wales Commissioner, the Rev. Joseph Gay, A.T.S., who will be pleased to give all necessary information with regard to suitable hotels and boarding houses, and the best travelling facilities. Should we be able to get the requisite number to attend we shall make application to the railway authorities for their usual concessions. May we ask you to let us know at your earliest convenience of your intention to attend?

A strong platform and a splendid programme will be provided, details of which will be published later.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, East Street, Fri., 22nd, at 8. Rev. T. S. Johnson, M.A.
BATTERSEA, 195, Lavender Hill, Tues., 19th, at 8. Mr. W. J. Pilcher.
BEDFORD, Free Library, Thurs., 21st, at 8. Rev. J. J. McNair.
BEXHILL-ON-SEA, Hotel Metropole, Tues., 19th, at 3 and 7.30. Miss Hamilton Hunter.
BOGNOR, Osborne's Restaurant, Wed., 20th, at 3 and 7.30. Mr. J. J. Morey.
BRIDLINGTON, Prince's Cafe, Prince Street, Thurs., 21st, at 7.30.
CANTERBURY, County Hall, Wed., 20th, at 8. Mrs. Bloxam.
CARDIFF, Central Y.M.C.A., Tues., 19th, at 7.30.
CHATHAM, Navy House, Thurs., 21st, at 8. Mr. J. J. Morey.
CHELTENHAM, Y.M.C.A., Promenade, Thurs., 21st, at 3 and 7. Rev. T. H. Whitehouse.
DARLINGTON, Mechanics' Inst., Wed., 20th, at 7.30. Mr. W. Hesketh, J.P.
DERBY, Cavendish Cafe, Cornmarket, Fri., 22nd, at 7.30. Rev. T. H. Whitehouse.
DORKING, Oddfellows' Hall, Mon., 18th, at 3 and 8. Mr. J. J. Morey.
DURHAM, Windsor Cafe, Market Place, Thurs., 21st., at 7.30. Mr. W. Hesketh, J.P.
EXETER, Y.M.C.A., Wed., 20th, at 3 and 7.30. Mr. John Leech, M.A., K.C.
GLASGOW, Christian Inst., Sunday, 17th, at 6.30. Mr. Wm. B. Wallace.
GLASGOW, Mission Hall, Shawlands Cross, Thurs., 21st, at 8 Rev. J. V Hammond.
GRAVESEND, Christ Church Hall, Tues., 19th, at 3. Mrs. Bloxam.
HARROW, Gayton Rooms, Station Road, Thurs., 21st, at 7.45. Rev. W. H. Stuart-Fox, M.A.
HIGHGATE, 223, Archway Road (entrance Cholmeley Park), Wed., 20th, at 8. Rev. T. S. Johnson, M.A.
HORNSEY, 6, Gladwell Road (1st turn on left, 1st on right from Mount View Road, Ferme Park Road), Wed., 20th, at 7.45. Miss Dickenson.
HORSHAM, Town Hall, Wed., 20th, at 3 and 7.15. Miss Hamilton Hunter.
HOUNSLOW, Council Chamber, Tues., 19th, at 8. Mr. J. J. Morey.
LEICESTER, S.S. Hall, New Walk, Mon., 18th, at 7.45. Mrs. J. Davis.
PAIGNTON, Deller's Cafe, Wed., 20th. Rev. L. G. A. Roberts, Com. R.N.
SOUTHPORT, St. John Hall, Wright St., Fri., 22nd, at 7.30. Mr. J. A. Yoxall.
WALSALL, Temperance Hall, The Square, Wed., 20th, at 7.30. Rev. C. M. Stuart King, B.A.
WATFORD, Kingham Hall, Mon., 18th, at 7.45. Rev. W. H. Stuart-Fox, M.A.

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"Ye are My Witnesses" Isaiah 43-10

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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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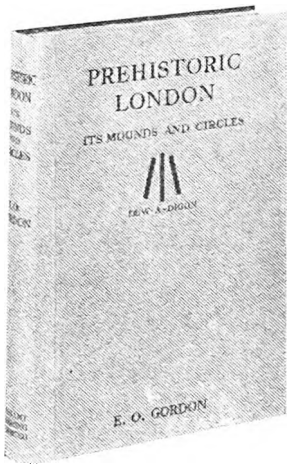
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EDITORIAL.

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

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

THE DOCUMENTS OF DANIEL.—VI.

BY THE REV. W. PASCOE GOARD.

THIS is a continuation of the study of Document II. (Daniel ii.) Scope seven times (2,520 years), plus the period of the final world Kingdom, viz., the millennial reign of Our Lord.

> "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." (Daniel ii, 35.)

It will be noted that the INTERPRETATION of the dream halts at the final destruction of the four kingdoms by the Stone Kingdom. The reason for this seems to be clear. Nebuchadnezzar and his successors, to whom this revelation was given, were profoundly interested in the dream and its interpretation just as far as it constituted the charter of their kingdom in its succeeding phases. But when the final end of the succession had come, and the Babylonian system had passed, then Nebuchadnezzar and his successors had no further interest in the matter. To Israel, which constitutes the Stone Kingdom, the information and the assurance is given in many other Scriptures.

But the revelation made to the king carried forward to the finality of the Kingdom of God in the earth. To this we shall now pay attention.

The Babylon succession of Empires, in all its mutations, has appeared upon the stage of world history and has passed. To Nebuchadnezzar there was given the twofold testimony of the dream and the interpretation. To us, in these latter days, there is given the fourfold testimony of the dream, the interpretation, the corroboration of the other "Scriptures of truth," and the CONFIRMATION OF HISTORIC FULFILMENT.

In Babylon, Medo-Persia, Greece and Rome the pageant of Empires has passed before us.

In Britain, from 600 B.C., the long-continued Stone Kingdom has been established in these Islands, while the people who form the basis of that Kingdom have been in part resident here from the beginning, and in part were moving, as circumstances and their own enterprise led them, in Asia and Europe, finally to land in succeeding waves in the British Isles.

Not even to-day are all the people in the British Isles nor in their daughter nations. A remnant, more or less numerous, remained in Asia, and in the East are known very generally as "Indo-Germans," but should be known as Indo-Saxons. They are to be found in India, Afghanistan, and the border States. Eventually they will be brought into the full citizenship of the Kingdom. Most of them are already subjects thereof, but will not attain the full franchise until they have "put on Christ."

Notwithstanding the still scattered remnants, so many of whom are being rapidly brought, or are electing to come, under the Flag, "the nation and company of nations" centres in Britain, and here the throne of David is.

It is an interesting and to-be-expected fact that the King list of Britain shows the House of David to have entered these Islands at the time when the great charter was granted to

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Nebuchadnezzar in Babylon. This is no new theory arranged to suit the doctrine of British-Israel Truth. It is a fact established by the genealogical tables of many of the ancient British and ancient Irish Houses, and it is a fact attested to by the genealogy of the Royal House of Britain. The writer has had the privilege of examining three separate and distinct genealogical tables, one of a great Welsh family, one of an ancient and honourable Irish family, namely, the Brazier-Creaghs, and several editions of the Royal House of Britain. These all show the establishment of Tea Tephi in Ireland, and the descent of their families from Heremon and Tea Tephi, as from approximately the time when Nebuchadnezzar was on the throne of Babylon. It was " In the days of these kings that the God of Heaven set up a Kingdom which should never be destroyed " ; and the first of " these kings " is declared to be Nebuchadnezzar, the " head of gold."

It is a well-known fact that there is no other now existent kingdom which made contact with and destroyed the kingdoms of the Babylon succession but the Kingdom of Israel-Britain ; first in the period of " captivity " and then in Britain. All the other kingdoms appear too late on the stage of history.

The Stone Kingdom ran through these stages of development in Britain :

I.—" The Islands," possessed by the ancient Britons.

II.—Invaded, as to England only, by Rome.

But the Kingdom was then established in Ireland, which was not invaded. So the Kingdom was never subjugated, and was not even in danger. Rome carried on a contest with the inhabitants of these Isles for centuries. She always had to maintain her footing by *a strong military occupation.* Part of the time *it took all the forces which the Roman Empire could muster from India to the North Sea to subjugate part of England ; and finally the effort was too great to be sustained longer, and Rome was constrained to withdraw.*

The struggle was long. The British lost many battles and many campaigns ; and for long periods were glad to remain quiet because of exhaustion. But *Britain never surrendered these Islands to Rome. When at last the final test of endurance came, Rome retreated, and left the Britons masters of their own land.* THE VICTORY WAS WITH BRITAIN. It is immaterial that events on the Continent contributed to this. Such adventitious circumstances are always welcomed in war ; and are never counted against the victory of the conqueror in the final test. Moreover, the circumstances which compelled Rome to withdraw from the Israel Kingdom in Britain was the increasing pressure of the Gothic ten-tribed Israel on the Continent, who were fighting their way across Europe. Therefore, to say that Britain was ever part of the Roman Empire is to reverse the verdict of history. *Rome was driven to retreat from Britain, and Britain was delivered by the good providence of God.* These were the first stages of the Stone Kingdom in Britain and Ireland.

III.—The Saxons came and added their strength to Britain. They were not recognized as brethren, nor were they welcomed by the ancient Britons. They came as invaders. But they came and remained, being of the same family, of the seed of Israel—Israelites of the ten tribes.

IV.—The Anglo-Danes came and added their strength to the nation. Britain's greatest ethnologists have shown that Briton and Saxon and Dane were of the same stock.

V.—The Normans came, people of the stock of Benjamin, and made the final contribution to the ethnological unit, the Celto-Saxon nation.

Since that time there has been no national migration into Britain. The nearest approach to anything like it in modern days has been the coming of the Jews into Britain and the daughter nations. They have come in greater numbers than did Saxon or Dane or Norman.

It will be noticed that while all these branches of the people came and remained, *the Roman invasion withdrew, bag and baggage, and left no ethnological trace behind.* We know where the ancient Briton is. We know where the Anglo-Saxon is. We know where the Anglo-Dane is. We know where the Anglo-Norman is. We even know where the Anglo-Jew is. But where is the Anglo-Roman ? He has not now, and never has had, a place in our family homestead. He always was, and always will be, a foreigner imperially, ethnologically and ecclesiastically.

Now, while wandering on the Continents of Asia and Europe, the people of ten-tribed Israel smote the Empires in succession and brought them down. This was true of Assyria, of Babylon, of Medo-Persia, of Greece, and of Rome. The Maccabean Jews also gave the Grecian section of the Empires a very warm time when they struggled against Antiochus Epiphanes.

In modern times, the Stone Kingdom in Britain smote Spain and broke her power. It smote Napoleon and crushed him. It smote the Kaiser and his hordes, and with the aid of its Allies and daughter nations put an end to the whole succession of Babylonian Empires for ever.

This is the place in prophetic history to which the world has now come.

THE STONE HAS SMITTEN THE IMAGE, AND IT HAS FALLEN.

It is important to note that the two Kingdoms, Babylon and the Stone Kingdom, were established at the same period of history.

They have functioned side by side throughout the two thousand five hundred and twenty years of the seven times ; and the Stone Kingdom miraculously survives all the Empires, as the only remaining Empire. Four Empires have gone, namely, Turkey, Russia, Austria and Germany. One remains of the group—Britain. The fight Britain put up in the last great war, together with her daughter nations and the U.S.A., aided by her staunch Allies, brought the whole succession to the ground.

It is interesting to note that the Papacy is now striving to restore its own temporal power. It is also interesting to see that Mussolini is endeavouring to breathe life into " the image of the former beast," which represented the Babylon succession of Empires. Two potentates striving by artificial respiration to restore the Babylon image Empire, Imperially and Spiritually, and each in the seven-hilled Capital city of the Babylon succession—Rome. What success they will have is set forth in the thirteenth chapter of Revelation, and so on. Mussolini is striving as a successor of the Cæsars. The Papal authority is claiming to act under the Charter of the Stone Kingdom. But *the Cæsars are dead. The Charter of the Stone Kingdom*

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is given to the nation and people Israel, and to the House of David.

For the guidance of ourselves we shall ask: Is there by any chance a possibility that the claim of the Papacy is founded on the God-given Charters? The answer, for good and indubitable reasons, must be in the negative, No. Let us look at one or two which will be sufficient among the many which might be given.

The Charter of the Stone Kingdom was not included in the dream image, but was set up *over against the image.* In the interpretation *the Stone Kingdom's position of opposition to the Babylon image is declared at every point of their contemporary history.*

Therefore the Kingdom that the God of Heaven set up CANNOT BE IN ROME, but must be found standing opposed to it. Again, the people who formed the basis of the Babylonian succession were the *Assyrian, Persian* and *Roman* peoples. Greece supplied a conquering force, but the Empire of Alexander the Great was still centred in Babylon. All of these except the Greeks were non-Israel peoples.

The people which form the basis of the Kingdom of God are Israel throughout all time. They are "the saints of the Most High."

Therefore the people which form the Kingdom of God in the earth cannot be Roman Continentals.

The rule of the Kingdom of God is assured to the House of David for ever, and confirmed to him by the solemn oath of God Almighty.

But the Pope is one of a succession of men *elected from among all peoples.* He belongs to no House, and certainly not to the House of David. There is no hereditary line, nor constituted House, such as God gave to David, connected with the line of Popes. *Therefore the Pope cannot be the Sovereign of the Kingdom of God in the earth.*

What, then, is the present stage of the Stone Kingdom?

I.—It is most certainly a Kingdom.

But, more than that, it is THE Kingdom which the God of Heaven set up, first in Palestine in (*circa*) eleven hundred B.C., then in Britain in (*circa*) six hundred B.C. in round numbers.

(*a*) In that Kingdom must be found Jehovah, the King, represented by the House of David.

(*b*) The basis of that Kingdom must be found in the Israel people.

(*c*) That Kingdom must be ruled by the principles of the Law of the Lord, or the Common Law; and not either the Canon Law nor the Civil Law.

These requirements meet in Britain and nowhere else.

II.—Britain is the heart of that Kingdom. But associated with it must be "all the young lions thereof," as Ezekiel puts it. (See Ezekiel xxxviii and xxxix.)

III.—At this stage of prophetic history the Stone Kingdom will have "lost the other," namely, the first-born son. Who shall say that this does not directly refer to the U.S.A., which was lost to Britain? After she shall have "lost the other" her remaining sons shall say in her ears, "The place is too strait for me: give place to me that I may dwell." (Is. xlix, 20.) There have accordingly appeared the Overseas Dominions.

IV.—At this stage of prophetic history, so clearly marked by the fall of the Empires, and so clearly indicated by the chronological ending of the seven times, the "seven times" of Nebuchadnezzar ending in 1918 or thereabout, the Kingdom of God should have begun *as a nation* to receive "the heritage of the heathen," and as to the House of David, "*the heathen for an inheritance.*" (Ps. ii, 6–12.) Surely this is being fulfilled before our eyes and the eyes of all the world.

V.—Further, at this stage, *the House of David* should have received "the uttermost parts of the earth for a possession"; and *the nation* should be busy in "causing to inherit the desolate heritages." So the great lands beyond the seas which form such large parts of the Empire should be visible, as indeed they are, as every map-maker in the world is showing to-day, no matter to what nation he belongs.

VI.—By this time Manasseh should receive the grant of *separate national existence.* "He also shall become a people, and he also shall be great." (Gen. xlviii, 19.) Accordingly we have "the people," as Americans call themselves in their law administration. "The People *versus* John Doe, or Richard Roe" is the administrative form they use, answering to the promise of Jacob to Manasseh.

VII.—At this time, Israel's seven times of wandering being ended, the world should be looking upon the spectacle of the beginning of *the return of Israel to Palestine,* in accordance with the constantly reiterated promises of God.

But for the fact that the world has been taught to look upon the Jew as Israel, notwithstanding the fact that the Israel known to the major and minor prophets, to the Evangelists and the Apostles, and above all to Our Lord, HAD NO TRIBE OF JUDAH IN IT; the world would have looked in wonder and adoration at the great fact that Israel in Britain went back to the Capital city of their fathers, and to the land, marching under their leader Allenby, and under the flag of Britain, in A.D. 1917, and have been occupying and administrating the land since then to this day.

It was not fully recognized what this meant. While the world rejoiced with the inhabitants of Palestine and with the Jews all over the world that Britain had expelled the Turk and taken possession of the land, the world did not know, and but few in Britain knew, that *it was Israel officially returning home again;* and that *it was the voice of the House of David which proclaimed liberty once more "throughout all the land and to all the inhabitants thereof."*

When Judah finally returns *officially* to that land, which by the way cannot be fully until 1934, because Judah's term of punishment will not fully end until that date—when she does officially return it will be *as a leading and powerful tribe in reunited Israel,* and not as a separate nation of the Jews. In part, the Jew is there in that relationship to-day.

Thus we check up the positions of the two Kingdoms in relation to (*a*) the dream, and (*b*) the interpretation. The dream image of the Empire of the Cæsars has come to the end. The image has fallen. The interpretation has been fully and finally fulfilled. The seven times, or 2,520 years, is ended.

There now remains that feature of the dream which covers the period beyond the seven times; beyond the Empires of the Babylon succession; beyond the 2,520 years' scope of the

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prophecy ; therefore beyond A.D. 1918, when the Stone expands into a great mountain and fills the whole earth.

That which lies ahead is certain. The Stone Kingdom is becoming a great mountain and shall soon fill the whole earth.

What is the mountain ? It is the Kingdom which the God of Heaven set up ; which is, in fact and deed, THE KINGDOM OF GOD.

What nation or people outside of Russia will object to the final universal establishment of THE KINGDOM OF GOD ? What people will object to be by adoption made HIS PEOPLE ? What people will refuse to come under HIS LAW ? What people will object to the administration of His Vicegerent on earth, namely, THE HOUSE OF DAVID ?

The Overseas British nations have attained their majority and have set up their own households as fully-fledged nations, under the House of David, self-governed under the principles of the Common Law, the Law of the Lord.

Other nations will soon seek entrance into the Kingdom on the same terms of equality, strengthening the totality of the Kingdom with their strength, and sharing in the mutual protection and prosperity.

All nations will come into the Kingdom by election, or under constraint, when Our Lord shall come, except such nations as the King when He comes shall disband in accordance with His own pronouncement in the twenty-fifth chapter of St. Matthew.

To the Kingdom finally Our Lord will come ; and " God shall give to him the throne of his father David, and he shall rule over the House of Jacob for ever, and of his kingdom there shall be no end."

What a wonderful document is this, tested by the ages and attested by the history of the ages, which we have laid before us in the second chapter of Daniel.

THE SEVEN CHURCHES.—II.

BY W. T. CRAIG, ESQ., F.R.G.S.

PERGAMOS.

IN Pergamos we have a Church the name of which signifies " citadel," or " any fortified position," but we find her occupying a position of imminent peril to her proper dignity and strength as a Divine institution—dangers which are not undimly sketched in the Epistle : " thou dwellest where Satan's seat is," Satan, who is described as " the Prince of this world " and " the ruler of the darkness of this world."

A sentence from Hallam's " History of the Middle Ages " describes the situation—" passing rapidly from a state of distress and persecution to the summit of prosperity, the Church degenerated as rapidly from her ancient purity, and forfeited the respect of future ages, in the same proportion as she acquired the blind veneration of her own, while covetousness especially became the characteristic vice."

Here the Nicolaitanes are again at work, the subjugation of the laity rapidly proceeding, and the hierarchy showing more and more of the despotic character which it finally assumed.

Church history from early in the fourth century till the beginning of the seventh, when the hierarchy was completed in the person of Boniface III, who was declared universal Bishop, and which would appear to be the epoch covered by the Church of Pergamos, is little more than a dreary narrative of how " the subjugators of the laity " gained their point, and established themselves as " lords over God's heritage."

The place of Pergamos then, as succeeding the great martyr epoch, should correspond to the Church's formal alliance with the world Power, and its consequences ; and it is difficult to see how these could be more faithfully and more graphically set forth than is done by the name and marks of this Church.

THYATIRA.

To this Church was written the longest of the Epistles. It represents a longer epoch, and covers a longer space of time than any of them. When the great tribulation overtakes her (and of which all the other Churches are described as being the awe-struck spectators), it is a time which answers to the great Day of Judgment. " And I will give unto everyone of you according to your works." The inference is that this Church is in existence at the time of " the great tribulation," when Christ shall return to complete the prophecy, " He shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers."

To the faithful of this Church is given the command " hold fast till I come." All this strengthens the view that Thyatira, which dovetails with Pergamos in the beginning of the seventh century, continues to exist till the Saviour's Second Advent.

It will be seen that the three Churches which follow Thyatira carry over to themselves a large section of the faithful and are contemporary with her in the latter part of her existence.

The name of this Church is made up of two Greek words which mean sacrifice and tireless or ceaseless—the Church of Thyatira thus meaning " the Church of the ceaseless sacrifice." In this Church we have therefore the outstanding feature of the Papacy. Here you have the abiding blasphemy of Rome, that Christ did not die " once for all," but that He must be offered perpetually from day to day in the sacrifice of the Mass.

The faithful remnant are praised for their works, but the Church, as a whole, are condemned for suffering the teaching of the woman Jezebel, and her untiring efforts to pollute the worship of the true God. Her end is sudden and miserable, by the fore-ordained judgment of Heaven. Thyatira is surely a symbol of the great apostasy projecting its baleful shadow from early ages, until He comes Who shall destroy it " with the brightness of His coming."

SARDIS.

The name of Sardis is not Greek, but is just the Greek form of a Shemitic word, which must have been originally Sarad or Sarid—Sard or Sarud being the Turkish form. Now in Hebrew and the cognate languages it means " the rest," in the sense of those who are left over from some hostile engagement or other catastrophe. Is it not remarkable, however, that in the preceding Church there is mention of a Party called " the rest," who kept themselves aloof from the errors and abominations of Jezebel—" unto you I say and unto ' the rest ' in Thyatira."

If Sardis then is " the rest "—the escaped—the saved

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remnant—then on the symbolism and prophecy pervading these Epistles, the Party who, within Thyatira, protested against her corruptions in doctrine and practice were none other than those who came out and constituted the Churches of the Reformation. "Thou hast a name that thou livest, and art dead." Yes, spiritual religion became dead and infidelity was emboldened as it had never been before. Even so late as 1760, Fletcher of Madeley, in entering on his parish, gives this account of it: "The bulk of the inhabitants are stupid heathens, who seem past all curiosity as well as all sense of godliness"—yes, a name to live, while dead.

From the cold and heartless period of Sardis, we pass on to consider the revived and missionary Church of

PHILADELPHIA.

Here we have a name which signifies "brotherly love," and is closely allied with the word philanthropy. In the Epistle we read: "I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

Plainly the open door here referred to is a call to mission work, and marks Philadelphia as a missionary Church. She is found to have "a little strength," therefore the "open door" of missionary enterprise is set before her—a duty which was rejected and opposed by many to begin with, but later received such universal recognition as to carry the preaching of the Gospel to the ends of the earth.

The history of recent times deals with a catalogue of events, such as the abolition of slavery, exhibiting the good will and brotherly love for which this Church stands as a symbol.

In the Epistle we read, "behold I come quickly: hold that fast which thou hast, that no man take thy crown"; and in the period now under review we find religious literature showing an increasing interest in the Second Advent of Our Lord.

LAODICEA.

And now we come to the last of the Seven Churches—Laodicea—the character of which makes it somewhat difficult to determine where the "little strength" of its predecessor ends and the lukewarmness of this Church begins—"I know thy works, that thou art neither cold nor hot; . . . Behold I stand at the door and knock."

If the theory of symbolism is correct, then this Church represents the concluding epoch of the Christian dispensation. The name is composed of two Greek terms, and means the Church in which "the people rule or judge." The influence of the Nicolaitanes has been spent, and the tide has been setting the other way. The popular element has been asserting itself, and the lust of power grows from day to day.

The original name of Laodicea City was Diospolis, "the City of God"; but it was changed to Laodicea by Antiochus II out of compliment to his first wife, whose name was Laodice—the new name of the city meaning the city in which the people ruled and judged.

When you consider the prevailing laxity in morals and religion; the existence of secular Sunday Schools; and the ever-increasing tendency to defy all law and order, is the approach not foreshadowed of the old blasphemy of heathenism, with its dominating creed, "the voice of the people is the voice of God"?

Among the many distinctive marks of this Church indicating the approaching end of the Christian Era is the nearness of the Judge indicated in the declaration of verse 20, "Behold I stand at the door and knock."

On an historical basis of seven communities of Christians, living in Apostolic times, within a small area of Asia Minor, and which, in the all-wise providence of God, were prepared from the earliest times for the part they were elected to play, there has been constructed a symbolic prophecy of the whole Christian dispensation, divided into seven epochs, and following one another in the order in which the Churches are taken.

The record of actual facts regarding these Churches is very meagre, a circumstance which strengthens belief in the symbolic character of the Epistles themselves.

All these Epistles from Thyatira onwards contain a reference to Christ's Second Advent, in terms which become more and more insistent as the time draws nigh—to Thyatira the warning is: "Hold fast till I come"; to Sardis: "I will come on thee as a thief; and thou shalt not know what hour I will come upon you"; to Philadelphia the cry is louder and more startling: "Behold I come quickly"; and now to Laodicea: "The Judge standeth before the door," and is audibly knocking by the predicted signs of His return: "Behold I stand at the door and knock."

Verse 19 of the first chapter of Revelation discloses the contents of the Book. John is told to "write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

Now observe that in viewing the things which shall be hereafter, the narrative of which begins with the fourth chapter, John's place of observation is Heaven itself—"I looked and behold a door was opened in Heaven," and a voice said, "Come up hither, and I will show thee things which must be after these things." Thus, it is from Heaven that John sees what is transpiring upon the earth, and it may be that in this particular he is but the forerunner of those who are ready to meet Our Lord at His Coming; waiting and watching people, who will be caught away from the judgment to come, variously described as "the day of the Lord"—the "day of wrath"; "the day of judgment and perdition of ungodly men"; "the great tribulation"; "the time of trouble such as never was from the beginning of the world"; and who, from the place where Jesus is, shall be spectators of these dread transactions from a heavenly point of view.

No General in the crisis of a great battle would depend upon one line of communication alone for the transmission of his orders—their more certain delivery would be increased by the use of telephone, wireless and signalling, as well as by the hand of the messenger; and so in the terrible battle now raging in this world between good and evil, we find that the God of Israel is providing many searchlights to illuminate the path on which Israel should go.

These forthcoming events have been foretold by the mouth of all the holy Prophets since the world began; the intimation by the two men in white apparel to the men of Galilee, "this same Jesus which is taken up from you into Heaven, shall so come in like manner," is as certain of fulfilment

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as the many prophecies which have been already fulfilled; research tells us that the Bible story is true; excavations in Eastern lands have afforded evidence which has put the sceptics to shame; while true science, so far from hindering, is helping to establish the Word of God.

It would not be surprising then if, in the Seven Churches in Asia, we should find symbolized the various periods which have gone to make up the dispensation now drawing to a close, and that they should cast additional light upon the new and living way which leads to the presence of the King.

While His Gospel is being preached throughout all the earth, Jesus stands knocking at the door of each human heart, to be let in. May what the Spirit saith unto the Churches arouse and quicken us, so that we may be able to welcome the call: "Behold the Bridegroom cometh; go ye out to meet him."

"Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory, with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Amen.

BRITISH-ISRAEL: THE PLAIN ARGUMENT.—II.

By P. W. Thompson, M.A.

The final lapse of chastisement in 1845 was marked by (1) the passing of the Corn Laws; (2) the covering of the country with railways; (3) abolition of duties upon exports; (4) more humane legislation for the factories; (5) the passing of the Navigation Act, throwing our ports open to foreign shipping—all these events taking place in or shortly after the year mentioned. The results upon the commerce of the country were stupendous, and trade and population advanced by leaps and bounds.

How is it that these blessings all happened to Britain at the exact period when great blessing was to happen to Northern Israel, and if Britain be not Israel, who is?

The various promises of territory to Israel in the prophetic Scriptures allude to a place or places known as (1) the Appointed Place; (2) isles (or coastlands) of the sea (sea should more properly be translated west); (3) isles (or coastlands) of the north-west; (4) the wilderness.

The Appointed Place was a promise given to David for the future, the promise (as all sound Hebraists admit) being in the future tense—"I will appoint a place" from which Israel was to be moved no more. (2 Samuel vii, 10.) This place could under no circumstances be Palestine, for both Judah-Israel and Ephraim-Israel were subsequent to the prophecy "moved out of Palestine" and this rather forcibly.

The "wilderness" in Scripture means a place on which trees grow wild and which is customarily used for the grazing of cattle. This word need not detain us.

Israel were eventually to find their "appointed place" in islands, or coastlands, to the north-west of Palestine, and far off from there. Thus the prophets.

The British, the Swedes, the Norwegians, the Danes, and the Dutch live in islands and coastlands to the north-west of Palestine and far off from there. These lands were cultivable, and originally quite well correspond to the meaning of "wilderness" in Scripture. These peoples have never been moved out of their territories, and never will be. At one time the Prince of Orange really thought he would have to transport his subjects wholesale to one of their colonies in order to preserve them from persecution, but it was the persecutors who ultimately went under, not the Dutch, who, we believe, are still to be found in Holland.

And now a hasty and surface reader has, as he thinks, fairly got me. He can proceed to tumble my house of cards to the ground without the apparent possibility of protest on my part. I have given my case away. British-Israel is once again relegated to the domain of theory.

For I have based my case partly on the military, naval, commercial and colonial expansion which were to fall to the lot of Israel between the years 1702 and 1845. But I have acknowledged four other peoples besides the English to be probably of Israelitish origin, and unless precisely the same blessings fell to them at precisely the same times, then the question is again involved in doubt.

Now, my friend, not quite so fast. We are dealing with an enormous subject, and under the greatest limitations of space. Get a book called *God and My Birthright*, by Llewellyn Thomas, F.R.C.S., one of the best books on British-Israel ever written. Note how carefully Dr. Thomas proves that the various blessings promised to Israel were to be divided between the various tribes. And note how the promises *fulfilled to Britain* were the promises *made to Joseph*.

In England, Ephraim is the predominant tribe. Hence our colonial expansion. The Swedes, Norwegians, Danes and Dutch are all under the blessing of God, though not necessarily precisely the same blessing as ours (Genesis xlix). At any rate, He gave them the supreme blessing of peace in war (1914–1918). Moreover, though they are all four small nations they are four nations which have compelled the respect of much more populous peoples. They have all four adopted the reformed religion. Wesley preached in Holland. After Britain and America, these four are the peoples who do most to support foreign missionary work amongst the heathen. If Ephraim has far surpassed them, it was because God had elected Ephraim to a harder task.

All these people are our kin. And we know that our common ancestors, theirs and ours, were peoples who were themselves akin. The various peoples whose amalgam produced the Britisher were *not different races*, as our history books falsely asserted. They were *different branches of the same race*, as Professor Huxley and Professor Freeman truly asserted. They were different tribes of the Ten Lost Tribes. In the overruling providence of God, Ephraim is predominant in Britain. Hence our history. The last tribe to arrive were the Normans. (Professor Freeman remarks that "even the Norman was a kinsman.") Perhaps the Normans were Benjamites, for they certainly "ravined as a wolf." It was after Norman and Saxon had coalesced (*circa* 1198) that Hosea's "third day" could dawn. A homogeneous Israel compelled King John to grant the Magna Charta in 1215.

Now let us again produce our leading points, with great brevity. It was promised to Israel that they should have an appointed place, islands and coastlands far off from and to

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the north-west of Palestine, from which they should be moved no more. It was promised to Israel that if they sinned they should be chastised for 2,520 years, though Hosea admitted that there should be partial mitigation of chastisement for Northern Israel after 2,000 years. Israel split into two, north and south, Ephraim and Judah, at the time of Rehoboam. Punishment followed at a later date for the north (consequent on centuries of sin), commencing at three different dates. They were removed to Assyria. They escaped through the "Gates of Israel" into Europe. They squatted by the Black Sea. Centuries after they trekked to the North Sea. Some (Ephraim notably) occupied the "Isles of the north-west" known as Britain. Others occupied the coastlands of the north-west, and were known as the Swedes, Danes, Dutch and Norwegians. Turning to Ephraim, Macaulay proves that the mitigation of the third day did actually start just one year after Hosea's earliest possible date. The end of the chastisement came between 1702 and 1845, with results which we all know. There was a marvellous uprising of a colonial empire, a vast trading community, an unconquerable navy, an army victorious in all fields. And permeating it all those splendid spiritual fellows the Methodists, headed by glorious John, the real pioneer of the religious and educational system, which kept on flooding the country with light.

Southern Israel, or Judah, had followed the same sad path of sin and chastisement as North Israel, but at a later date. One hundred and thirty-five years separates the Assyrian captivity of Israel and the Babylonish captivity of Judah, and when Judah was transported to Babylon, Israel was but a memory. The year 1934 is approaching, and since 1917 Ephraim has safeguarded the territory which Judah peculiarly claims. Ephraim will never leave the "Appointed Place" to return to Palestine, but may be represented there—"one of a city and two of a family." We must not dogmatize about the future. Such dogmatism leads to disaster.

But we are just a little disposed to dogmatize about the past. We have put forward a plain statement as to what the prophets said as to the future of Israel, future at the date of utterance. We have put forward a plain statement as to what historians have said of the past of Britain. And these two statements run so absolutely parallel that if the two do not refer absolutely to one and the same thing, we are faced with the greatest puzzle that ever the human intellect was called upon to unravel. In *time*, *place* and *circumstance* the prophecies of Ephraim and the history of Britain dovetail, and that exactly. In the light of what has been said no Englishman of sane judgment ought to live as though he had not the responsibilities of an Israelite resting upon him. He must not merely "fear God and work righteousness," but he must do so with a special zeal.

Our responsibilities are, primarily, the spreading of the Gospel throughout the whole earth, the broadcasting of the Bible, the decent and religious, but not the Pharisaic, observance of the Sabbath, and the ruling of the Empire in righteousness, so far as our vote and influence can effect this result. Be a better Christian, and a more loyal subject of King George. The writer's convictions with reference to the payment of the Israelitish tithe to God, and the great blessing accruing therefrom, are well known, and it might be redundant to make further reference to this subject herein. Finally, let Ephraim-Israel strive to realize his fraternal responsibilities towards Judah-Israel.

The spread of British-Israel Truth appears to have what seems to us this entirely reasonable and inevitable result in a higher standard of life. Very recently a retired clergyman with half-a-century of clerical experience to look back upon said: "I should be glad to peruse any literature you have on British-Israel, for throughout my clerical career I have found that in any parish in which I laboured the most spiritually-minded and most prayerful members of my congregation were British-Israelites."

AMOS OF TEKOA.

BY PROFESSOR EDWARD ODLUM, M.A., B.SC., ETC.

IN our former letter we talked of the six nations Amos mentions, viz.: Damascus, including Syria; Gaza, including the Philistines; Tyrus and its depending cities; Edom and all Idumea; Ammon, known generally as "the children of Ammon"; and Moab, a nation east of the Jordan, and descended from Abraham's nephew Lot.

Now, in chapter ii, verse 4, we come to the treatment of Judah by Amos:—

"Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the punishment thereof: Because they have despised the law of the Lord, and have not kept His commandments, and their lies caused them to err, after the which their fathers have walked."

"But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem."

Here, Judah is the seventh in the list of nations ordered for Divine punishment. Judah is the kingdom composed chiefly of Judah and Benjamin, two out of the twelve tribes of Israel.

We frequently hear or read that the Old Testament was written by the Israelite people, who boosted themselves as holy, and the rest of the world unclean and pagan. Their god, by modern critics, is the god of their creation, and as their "*tribal god*," he is made to bless his people and damn or condemn all others.

Amos gives the lie to such a claim by certain critics. In Amos we find Judah, one kingdom of the chosen race, coming under punishment as truly as the other six nations were to be punished.

The language used by the prophet against the kingdom of Judah is as hot and strong as against the other six nations. In fact, it appears to be a more serious charge than against the six. The six sinned against humans, but Judah against God Himself, and the punishment had to follow as truly as in the case of the six.

We turn to Israel, the Northern Kingdom, capital Samaria, Amos ii, 6 to end, chapters iii, iv and v.

"Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes."

The reader may read the balance concerning Israel direct from Amos.

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Just as God prepared punishment against the six nations and Judah, for their sins, so He prepared punishment against the ten-tribed kingdom of Israel.

The prophet is clear, definite and impartial—all sinned, and all must be chastised.

Amos gives Israel much history, and shows how the Lord had dealt with their fathers, and with their enemies for their sakes. He makes many charges against Israel, one of which was because of *their drunken habits.*

In Amos iii He groups together "the whole family which I brought up from the land of Egypt."

The punishment must come, even though He announces a great fact connected with this evil drunken people. Of them He says :—

"You only have I known of all the families of the earth." See what follows :—Look at the word "*Therefore*"! How forceful and logical! "*Therefore*, I will punish you for *all* your iniquities."

Why? Simply because they were His by a previous selection for a definite service, a service by covenant and, by or through them, on conditions of their national obedience.

They, as a nation, fell down, rebelled, and entered upon a long line of transgression of a debasing nature. Hence the punishment must come! Hence the "*Therefore*"!

As Bethel was the religious capital of Israel, Bethel was singled out for destruction. See chapter iii, 14 and 15 :—

"In the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Bethel; and the horns of the altar shall be cut off, and fall to the ground."

At Bethel, Israel had the "*golden calf*" as the object of worship. The calf, cow or bull, was represented by a golden figure, and the altar carried horns in honour of bull worship. The horns represent the pushing strength of the engel *or* bull, and, in worship, replaced the Divine power.

Thus it was an *emblem of animal power chosen in place of the power of Jehovah*, Who had done so much for them, and called them to so high and so important a service among the nations of the world. Thus, then, these horns, the symbol of power, were to be broken, and cast down to the earth, a proof of their lack of saving, or helping power, and of their utter helplessness.

Suffice it to say that Judah and Israel had to be punished, and were truly punished, as were the other six nations. History shows that the whole eight peoples went through terribly severe chastisement in ages succeeding the time of Amos and antedating our present time.

We may, in another letter, look at some of the blessings promised as shown by Amos.

NATURAL PHENOMENA.—I.

By Basil Stewart.

EVENTS DURING 1928.

Following our articles in The National Message twelve months ago, on "*Earthquakes in Divers Places*,"* we propose in this article to survey the past year's happenings under this head, and in a subsequent one to say something about their probable cause.

Extraordinary as the years 1926 and 1927 were in respect of disturbances in nature—a fact to which writers in the correspondence columns of the daily Press drew attention at the time—1928 has, if anything, been even more abnormal. Even the popular Press, generally prone to belittle what it does not understand, or is outside its experience, has had to admit that the past year has been exceptionally prolific in disasters of every kind; not only in those due to the forces of nature, but also in accidents on land, on sea, and in the air. The extraordinary series of fatal accidents on British railways, and on the Continent, will be called to mind under this heading.

The writer, as a student of prophecy, has always suggested that, from about 1924 onwards, natural phenomena, and attendant disasters in other spheres, would become more and more pronounced as each year passed, reaching a climax probably in 1928-9, and continuing abnormal until 1931†. On this point a correspondent in India recently wrote, saying "Your forecasts for the future, and for 1928 in particular, have proved ruinously accurate." Such is one form of the final tribulation through which the world must pass.

As far as the British Isles were affected, gales of hurricane force with abnormal rainfall were frequently our lot, a record being set up at Liverpool (February 11th) with a gale of 104 miles an hour, culminating with a tornado in the West End of London on October 22nd, and further gales and floods on the 30th. Tidal wave havoc in Thames in January, caused by highest flood ever known.

Abnormal rainfall and gales, earthquakes and volcanic eruptions were in evidence in all parts of the globe at the opening of the year; volcanoes were in eruption simultaneously in Europe (Santorin, one of the Cyclades islands), Asia (Krakatoa and another in Kamchatka, long regarded as extinct), and Central America.

Earthquake at Messina (March 7th), most serious since the disaster of 1908; another in Mexico (22nd), followed by tidal wave which penetrated as far as the Mediterranean, and caused exceptionally high tides on our south-west coasts, Krakatoa again becoming active. In view of our subsequent article, the reader should note this extraordinary sequence of different—though closely related—phenomena.

During the spring months began that extraordinary series of earthquakes in the Near East, Bulgaria, Greece (Corinth), Anatolia and Smyrna, which continued intermittently throughout the remainder of the year and causing enormous damage and loss of life, Corinth being reduced to ruins. Further shocks at same time in Mexico and Peru and elsewhere in South America, Krakatoa again active, followed by tidal wave at Piræus (April 25th).

During May and June, another violent earthquake in Peru; earthquake and tidal wave in Japan; cyclones and earth shocks in Central Europe; tidal wave disaster in Mexico (June 21st); Vesuvius active, also volcano in New Zealand; disastrous floods in Japan with heavy death-roll.

During July and August many earth shocks in all parts, the volcano Mayon in the Philippines breaking into the worst

* See issues for December 31st, 1927, and January 7th, 1928.

† See chapter "Solar and Planetary Influences" in the writer's *Witness of the Great Pyramid* for details.

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eruption since 1900. Hurricane in Florida, almost as disastrous as that of September, 1926, followed by a second tornado (September 16th), which swept over the West Indies and coast of Florida, causing a death-roll in Florida alone of over 2,300, and proportionate losses and damage elsewhere. Probably the greatest disaster of this nature on record.

On same date as the first Florida hurricane (August 7th) volcanic eruption and tidal wave in Dutch East Indies, destroying six villages and causing death-roll of nearly 1,000. Cyclone and torrential rain swept over Hayti (August 17th), and on same date Vesuvius became more active; typhoon havoc in Algeria. Note here again the same extraordinary sequence of related phenomena.

Severe earthquake in Persia and shocks in France (August 22nd); Cathedral of Monza, Italy, partly demolished by cloud burst, and meteorite falls at Antwerp, doing great damage (29th). Great havoc from storms in Belgium and Portugal, a meteorite falling in latter country, while one village was completely destroyed by a waterspout (October 1st).

Landslide on Mount Arbino, Switzerland, the greatest ever recorded (5th).

The year closed with the catastrophic outbreak of Mount Etna, lasting twelve days, while Krakatoa at the same date burst into increased renewed activity. It has thus been in almost continuous eruption during the whole of the past twelve months. The last two months also witnessed typhoon havoc in the Philippines (November 24th); another disastrous earthquake in Chile, causing 200 deaths, the city of Talca being totally demolished, followed by the usual tidal wave; the town of Cottabato, Philippines, destroyed by earthquake and tidal wave (December 23rd); great floods on the Volga, destroying thousands of houses and drowning many of the population.

Such is the record of the major occurrences only during 1928.

It is said everything has its purpose in nature, even though its incidence may cause disaster to the innocent. The problem why God permits destruction is age-long: it was one addressed to Our Lord (Luke xiii, 1-5), and He replied that it was to serve as a warning. These phenomena, accentuated as they are and as prophecy says they would be, are like the hours upon the dial of God's clock: "When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand" (Luke xxi, 31).

ADDRESS AT HEADQUARTERS.

By Miss Hamilton Hunter.

ISRAEL MILITANT.—I.

"*Israel*" is one of the most wonderful names ever given by God to man. A marvellously glorious name! We can see its light shining down the pages of history, often dimly perhaps, but never obscured. We can see the glory of it illuminating the age that is to come with ever-increasing radiance. And we can follow the dazzling splendour of it in the æons of the New Heavens and the New Earth until it is lost to our human eyes in the immensity of God's love.

I suppose most people, if asked to give a definition of the word "Israel," would give the marginal reading in our Bibles—"a Prince of God," though a few (especially British-Israelites) would probably say "Ruling with God." "Israel" means both; but there is another meaning which we are apt to forget—"Fighting with God." I think this meaning is really the most important one, and ought to take precedence of the others; because the name "Israel" was given to Jacob by Jehovah Sabaoth, the Lord God of Hosts; and when God under His name Jehovah Sabaoth gives a name to one of His servants that has among its meanings one with a militant ring about it, I think we must conclude that *that* meaning is of primary importance.

Now the name "Israel" was given by God under most remarkable circumstances to a man who formerly bore the characteristically descriptive name of "Jacob," which we translate as "Supplanter," but which has more the idea of "one who trips up by the heel." That is, one who gets ahead by a mean trick. We know that this was Jacob's character. As Esau said—"Was he not rightly named Jacob?" In spite of his deep love for God and his ardent desire for the Covenant blessings, Jacob was covetous, tricky, treacherous and mean, up to that mysterious night at the ford Jabbok, when something happened which made him a changed man. You remember how terrified his guilty conscience rendered him when he heard that Esau was coming to meet him with 400 men, and how he implored God's help and protection against his brother. But he had to learn that God could not help the sinner in his wrong-doing. The restoration of the stolen birthright must be made before God's favour could be experienced. And before the heavenly blessings can be obtained, self, the cherished idols, the things that offend—all that we possess—must be laid on the altar of sacrifice. And Jacob was not willing to do this. What! give up that ill-gotten birthright and the things he prized above all else? Go forward and restore the birthright to Esau by making obeisance to him as his lord and head? Never! And so we are told Jacob "*wrestled.*" There on the bank of the Jabbok—that little tributary of the Jordan whose name, by the way, means "wrestling"—Jacob fought as surely no other man has ever fought.

But the Lord had infinite patience with him, for He loved Jacob and He knew that Jacob truly loved Him. "Was not Esau Jacob's brother? saith the Lord, yet I loved Jacob" (Mal. i, 2). And all the while that Jacob was wrestling blindly and desperately the Lord was only waiting to be gracious to him above anything he had ever imagined—only waiting to give him a new heart, and a new name, and blessings such as had not been given to any other man. But all through that long mysterious night Jacob held out against making the great renunciation, and it was not until sharp physical suffering brought him to his knees that he broke down in repentance and submission. How often we are like Jacob. We may truly love Our Lord and want to serve Him, but we cling to our idols and the things that offend; and it takes a severe lesson—perhaps physical pain, or the loss of dear ones, or financial stress—to teach us that if we want to be the Lord's we must submit to His will in all things. How often our great Israel nation during its history in these Islands has had to be taught by the bitter experience of national suffering, but how we still cling to our idols and unclean things and

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continue to wrestle against God ; and now the time of Tribulation has to come upon us to open our eyes to these things and bring us to the place of repentance.

As soon as Jacob repented he was forgiven ; and—as he told Joseph half a century afterwards—" the Angel redeemed him from all evil." But it was characteristic of the man that, although he was no longer " wrestling," he was still holding on to the Divine Visitant. The " new man " Jacob was still the Jacob who was determined to get the things he craved for ; but the old evil nature and the old evil ways were gone. And now that his eyes were no longer blinded by worldly ambition and gain, he was beginning to get a vision of things that transcend the things of this world. Even so, all of us who die to the things of this world in Christ rise to the things that are of heaven ; and Jacob, who had formerly coveted, and sinned for, and wrestled for, earthly things, now strove for the heavenly with a determination that nothing could break.

This is what Hosea tells us : " By his strength he had power with God. Yea, he had power over the Angel and prevailed ; he wept and made supplication unto him . . . even the Lord God of Hosts." (Hos. xii, 3 and 4.) For Jacob held Him fast.

" I will not let Thee go except Thou bless me."

" Let Me go, for the day breaketh."

" I *will* not let Thee go except Thou bless me."

And He said to Jacob, " What is thy name ? "

And he said, " Jacob." Poor Jacob ! how ashamed he must have been of all that that name reminded him. But the Divine Love knew that Jacob was now so changed that that name was no longer applicable to him.

" Thy name shall be called no more Jacob, but *Isra-El.* for as a prince hast thou had power with God and with man and hast prevailed " ; or as the R.V. has it, " Thou hast striven with God . . . and hast prevailed."

Here you have the idea of " fighting " or " striving " connected with the name " Israel," as well as the idea of " ruling as a Prince with God." What a wonderful change of name for Jacob, the mean " tripper up by the heel," and what a wonderful name ! When God creates a name it is always a wonderful name, and the more you study " Israel " the more amazing and wonderful it seems to be. " *A Prince of God,*" " *Ruling with God,*" " *Fighting with God.*" " Thy name shall be called *Isra-El . . . And He blessed him there.*"

And Jacob called the name of the place Peniel, which means " the Face of God." And he rose up and went to meet Esau, a lame and suffering man ; but oh, the glory of the Lord must have been on his face, and the joy of the Lord must have overflowed his heart as he thought of the unspeakable blessing that had been given him. We know that he met Esau as the younger brother, acknowledging his lord and chief ; and restored to him his birthright position by his sevenfold homage. And we know also that God undertook mightily for Jacob, because when Isaac died. Esau—instead of claiming his position as the birthright- and Covenant-holder—went off with his family and possessions and followers to Mount Seir, leaving it all to Jacob. Esau evidently preferred his flourishing dukedom of Mount Seir to the prospect of the 400 years' captivity in Egypt, which God told Abraham the Covenant-holder's family would certainly have to endure. And so everything he had schemed for, and sinned for, came to Jacob easily and without causing bitter strife, *in God's way.* And, in addition, through his submission, he had obtained that marvellous blessing.

On his deathbed he revealed it to his sons, leaving it to his beloved Joseph. " *The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills.*" And Moses, with the glorious vision of Joseph's destiny before him as he blessed the tribes before his death, said :—" Blessed of the Lord be Joseph's land, for the precious things of heaven, for the dew " (spiritually, that is for the blessing of Him who said " I will be as the dew to Israel "), " and for the deep that coucheth beneath " (" underneath are the Everlasting Arms "), " and for the precious things of the everlasting hills, and for the goodwill 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."

What did Jacob and Moses mean by " the everlasting hills " ? A " hill " in the Bible is figuratively used for a sanctuary either of God, or of Baal, or the other gods. " The everlasting hills " are the sanctuaries of heaven. And " the precious things of the everlasting hills,—even to the utmost bound of the everlasting hills," means *all the precious things of heaven and even of the heaven of heavens !* Of course we cannot understand these things. The more we try to think about them, and the more we learn about them, the more we are confronted by the unsearchable " height and depth and length and breadth of the riches of God's love."

This was the blessing given to Jacob when he repented and placed himself and his destiny in the hands of his Lord, and this blessing he bequeathed to Joseph, whose two sons, Ephraim and Manasseh, were to become the birthright-holders. We believe that those sons are represented to-day by the great British Empire and the United States of America ; and, as Ephraim took precedence of his brother, the larger share in this most wonderful blessing is ours. We have to remember that Jacob pointed out that he was speaking of things that would befall " in the last days," so that this blessing has never yet been fulfilled to the sons of Joseph, and it cannot be fulfilled to us *nationally* until our nation, like Jacob, repents and submits to God and comes back to her Covenant with Him. " Oh that this nation were wise, that they understood this, that they would consider their latter end." But, thank God, *individually* every one of us can begin to enter upon the fulfilment of the blessing, through the Blood of the Covenant of the Redemption of Our Lord Jesus Christ.

THE SPIRIT'S SOLUTION OF MYSTERIES.

BY THE REV. GEORGE MATHESON, M.A., D.D.

" *For the Spirit searcheth all things, yea, the deep things of God.*"—1 COR. ii, 10.

" THERE are mysteries which are quite unfathomable to everything but love. Why should the good Father send so many crosses to His children ? We look in a hundred directions for the answer and from ninety and nine the answer comes

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not. Eye hath not seen it; ear hath not heard it; imagination hath not conceived it. The crosses of life are the deep things of God, and thought cannot explore them. But love can; the spirit of love can interpret the acts of love. You want to know why the Father gives you pain; the memory of parental love will search out that depth for you. Did you never get pain as a direct gift of parental love? Did you never receive a task when you wanted an hour of play, or sigh within school-house walls when you panted for green fields? Yet your fetters have become your wings; your tears have made your rainbow; your prison-house has led captivity captive. You would not part with that gift of pain for all the other gifts of your universe; it was a bondage that enlarged your soul.

Spirit of love, Spirit of the All-Father, Thou alone canst interpret the dark places that surround Thee. Only when I learn that this world is Thy school-house shall I find the vindication of its pain. I cannot penetrate the deep things of Joseph's dungeon except by the light of Thy Fatherhood; it seems so hard to see the vanishing of youth through the iron entering into the soul. But the education of Thy Fatherhood explains all. There is no gift of parental love like the iron of the soul—the strengthening of the inner man. It is love's brightest jewel given in its roughest casket. Thou canst not send it to me through the flowers of Eden; it can come only through the tears of Gethsemane. Thy gift of iron to my soul interprets its Gethsemane. It justifies the long dark night with its desertedness and its agony. It vindicates the withered palm-leaves, and the hushed hosannahs, and the fading of Jordan's morning glow. It explains the dropping of the curtain over that transfiguration glory which earth would fain interpret as the promise of perpetual mountain heights. In the light of Thy love the valleys are themselves exalted; the deep things, the dark things, are illuminated by Thee."

(*From "Voices of the Spirit."*)

"GOD'S CHOSEN PEOPLE."

BRITISH-ISRAEL-WORLD FEDERATION MEETINGS.

From the "*Hastings Observer.*"

A THREE days' mission was held at the Masonic Hall on Monday, Tuesday and Wednesday, by the Hastings and St. Leonards branch of the British-Israel-World Federation.

Two of the well-known exponents of the British-Israel Identity, the Rev. William Pascoe Goard, F.R.G.S., and Mr. Herbert Garrison (Secretary-General of the Federation) addressed the meetings, which were well attended.

Colonel E. F. Gosset presided at the opening meeting on Monday evening, supported by the Rev. W. Pascoe Goard, Mr. H. Garrison (Secretary-General of the Federation), Mr. G. Holbrook (President of the Hastings and St. Leonards branch) and Mr. J. A. Jutsum.

At the outset the chairman reminded the gathering that

TRUTH HAD MANY FACETS.

"We believe in the Bible," he declared, "in Christ, the redemption of His people Israel, and the salvation of the whole world, and we claim identity of the English-speaking peoples with the lost tribes of Israel, to whom God will keep His promises." (Applause.)

The Rev. Pascoe Goard said that the children of Abraham grew into a nation and after becoming divided from the Jews came by various steps to Britain. History was catching up with prophecy, and here they stood, God's chosen nation, trained for His work. Nations outside the British Empire were envying those within, and wishing to become one of that great community of nations.

Mr. Garrison, in an impassioned address, denounced the ministers who mutilated the Bible. "The thing we stand on is the Bible, and the Bible from cover to cover," he said. The Bible was testified to by history and science. The British-Israel Identity belief was founded on it.

Canon E. S. Savage was the chairman at the meeting on Monday evening, the Rev. Pascoe Goard, Mr. Garrison, Mr. Holbrook and the Rev. Mr. Baker supporting.

Mr. Garrison said that the Israelites must be in existence to-day or God must have failed, yet there were clergymen of the Church of England who said that Israel was not in existence. Ten tribes of the children of Israel were taken in captivity to Assyria, and after a while went to a certain spot, from which had been traced the forefathers of the Anglo-Saxon peoples. They travelled from this land across Europe, under various names, and finally settled in England. No people possessed the proofs of identification other than the Anglo-Saxons.

The Rev. Mr. Goard said the British-Israel Movement was becoming a greater

NATIONAL RELIGIOUS REVIVAL

than had ever been known before. The history and destiny of this race and its Royal Family was tied up with that of God's chosen people Israel and the House of David. The descent of the Prince of Wales from David was recorded, and God had prophesied that His House should reign over the children of Jacob for ever, and that in time they would inherit the whole earth.

The afternoon meeting on Tuesday was presided over by Mr. Garrison, who was supported by the Rev. Pascoe Goard, Mr. Holbrook and Mr. Jutsum.

Mr. Garrison gave a short history of the British-Israel Federation.

Mr. P. W. Thompson, a well-known writer on the subject of the British-Israel Identity, said the Anglo-Saxon peoples had been traced by archæologists from the Crimea. The Russian Archæological Society once excavated some ancient burial places in the Crimea and found them to be Israelitish. Burials had been made there until ten years after Christ's birth, which fact proved the fallacy of the assertion that the Israelites mysteriously rejoined the Jews after their respective captivities. After that date the Israelites had disappeared. He had calculated that the punishment of the Jews, as prophesied by God, was to be lifted about this time, the important dates being in 1921, 1923 and 1934. In each of the first two years something important to the Jews had occurred. The punishment of Israel was lifted between the years 1702 and 1845. During those years England made terrific strides in her commerce. To prevent this sudden wealth having an

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evil effect, God sent John Wesley, who was the greatest of all Israelite prophets.

The Rev. Pascoe Goard expressed the opinion that if all the clergy in England were on their side, the country could be brought back to God in a year.

The President of the Hastings and St. Leonards branch of the Federation presided at the meeting on Tuesday evening; Canon Savage, Mr. Garrison, and the Rev. Pascoe Goard being also present.

Mr. Garrison said the British Empire, or as he preferred to call it, a nation and a company of nations, was tangible evidence of the British-Israel Identity. It was the greatest Christian Empire that had been established, and was also the greatest heathen Empire. Opportunity had been given the British to carry civilization, government and Christianity to the dark places of the earth, and to fill the desolate places with people. The British Empire was built upon the Bible, a brotherly feeling and a desire to help all those who came under its flag. It was

DIVINELY PROTECTED,

as was witnessed by the fact that the Mother Country had not been invaded since the last contingent of Israelites landed in 1066. The accusation that the Empire was the result of "grab" was foundationless; much of it had come into their hands against the Government's will. It was given by God.

The Rev. Pascoe Goard dealt with the spiritual side of the Empire, remarking that God had selected Britain, a land of unrivalled beauty, specially for His people.

At the concluding meeting on Wednesday evening, Mr. Holbrook was again chairman, Captain J. Salisbury and Mr. W. Cooper supporting him.

Mr. Goard dealt with the Divine presentation of the Word in the Old and New Testaments. The Bible, he said, told the Anglo-Saxon peoples of their descent from God through Adam, Seth, Noah, Shem, Abraham, Isaac and Jacob. When they came out of Egypt they were millions strong, and they went into the desert, from which they came 40 years later a nation, trained by God in national organization, worship and life, destined by God to be the foundation of His kingdom upon earth. The books of the Bible as far as Deuteronomy contained a detailed history of our race and it was a shame it was not taught in the schools. Leviticus was the

NATIONAL HANDBOOK OF RELIGION,

Numbers was the national handbook of organization, and Deuteronomy was a digest of national law upon which the present-day Common Law was founded.

"A little wrong done to another is a great wrong done to ourselves."

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CREATION OF A PAPAL STATE.

TERMS OF THE CONCORDAT.

POSSIBLE REACTIONS IN WORLD POLITICS.

From the Rev. H. Maurice Relton, D.D.

TO THE EDITOR OF THE *Daily Telegraph.*

SIR,—The Concordat between the Vatican and the Quirinal is no mere domestic concern in Italy, but must inevitably have its repercussions in European and international affairs.

It is curious that so little attention has been paid to the constitutional issue raised by the creation of a Papal State. The visible secular sovereignty of the head of a religious institution would seem to cut at the root of the principle of sovereignty. An adherent of such a religious institution finds himself owing allegiance to constitutional authority in the land of his birth and at the same time called upon to bow to the inviolable sovereign of the land of his adoption, viz., the newly-created Vatican State.

Can a citizen owe allegiance to two temporalities? We are familiar with the problem of a possible clash of loyalties in the issue between Church and State, but that is a case as between the secular and the sacred, the things of Cæsar and those of God. The situation, however, becomes unique and baffling when the issue is between obligations pertaining to membership of a nation or State, and another set of obligations arising from religious beliefs which carry with them allegiance to a supra-national personage.

A claim, moreover, that the Pope cannot be an Italian subject, or owe allegiance to any King, Republic, or body politic, but is sovereign in his own right, absolutely independent of any secular Government, makes him a solitary individual in a class by himself, with powers and functions without parallel in human history.

Again, if the quaestio vexata in Italy is solved by making the Pope a subject of no State, and conceding the claim to temporal power in Roman Catholic Italy, the Roman question becomes at once a burning issue in Protestant Europe and in international politics. Italy may, indeed, come to have no fear from the Holy See, but the banishing of such a local fear creates the possibility of a larger fear for the world outside. It involves the introduction afresh of that complication between religion and politics in the sphere of international relationships of which history has some salutary lessons to teach us.

The Concordat, again, is of vital importance to all non-Papal Catholics, Eastern and Western, and to all members of the separated religious bodies. No Reformed Church, whether Catholic or Protestant, can regard the creation of a Papal State without grave misgivings, particularly with reference to a world peace among the Churches. A Papal State involving the principle of temporal power, which would seem to violate the New Testament conception of the Church as in its essence a spiritual institution, constitutes a permanent stumbling-block to any possible reunion of Christendom.

Clearly, then, the Concordat registers a new fact of the highest importance for the whole world, and demands the careful attention of all thoughtful people. If liberty of relations with foreign Powers is now conceded to the Italian

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Papacy, the whole status of the Roman Catholic religion in the eyes of the world is altered, and the Papacy becomes once more a factor of the greatest potency in European and world politics.

The creation of a new sovereign State in what has hitherto been regarded as Italian territory creates a new situation for all other States relative to it. A readjustment of English thought relative to Roman Catholicism is thus imperatively demanded.—Yours, etc.,

H. MAURICE RELTON.

The above letter is reprinted here by the kind and courteous permission of the Editor of the *Daily Telegraph*. Dr. Relton is a distinguished Fellow of King's College. He is the author of several important works on Theology.

DEVENISH ISLAND.

THE TRADITIONAL BURIAL-PLACE OF JEREMIAH—THE PROPHET OF ISRAEL WHO CAME TO IRELAND, CIRCA 600 B.C.

DEVENISH ISLE is situated at the entrance to Lower Loch Erne, two miles from Enniskillen, Co. Fermanagh, the most important of some 300 islands scattered throughout the lake.

Jeremiah—the Ollamh Fodhla—"The Wonderful Seer," according to ancient Irish history, was laid to rest in this beautiful and lovely isle, which has been a hallowed place from time immemorial.

To this day, the ruins of the Monastery of the ancient Abbey, the cell of the venerable prophet, and other ecclesiastical buildings, stand near the centre of the isle. The tall shaft of the ancient pillar-tower raises its grey height "like a mountain of abiding grief"; ancient cemeteries, crosses and tombstones lie around, hallowed with sacrosanctic memories.

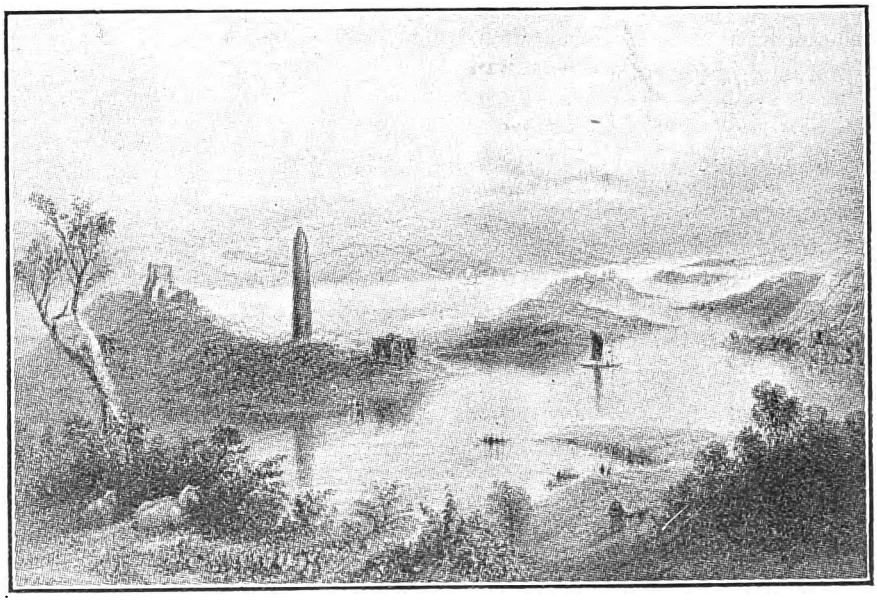
This picture will no doubt interest the world-wide circle of British-Israel readers of THE MESSAGE AND BANNER, especially those of the roving tribe of Dan, and the descendants of Shuthelah, who first introduced the linen trade into Northern Ireland—quotas of which tribes reached Ireland round about 1200 B.C.

G. W. BRAZIER-CREAGH
(Colonel, C.B., C.M.G.)

On the Sunday morning after the Deliverance of Jerusalem, a company of Lancashire Fusiliers assembled on Mount Calvary and sang "Jesus shall reign where'er the sun doth his successive journeys run," to the tune *Rimington*, composed by the Organist of Albert Road Wesleyan Church, Colne, Lancashire. We are told also that the Military Band which marched into Jerusalem (or played there after the Deliverance) included a considerable number of the bandsmen of the Salvation Army.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATH, Assembly Rooms, Wednesday, February 27th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.
BEDFORD, Bunyan Hall, Kempston, Thursday, February 28th, at 3. Capt. F. P. James.
BEVERLEY, Temperance Hall, Lord Roberts Road, Wednesday, February 27th. Rev. T. H. Whitehouse.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, February 25th, at 7.45. Rev. T. H. Whitehouse.
BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, February 28th, at 8. Mr. J. J. Morey.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, February 28th, at 7.30. Rev. T. H. Whitehouse.
BRISTOL, Rotary House, Colston Street, Monday, February 25th, at 7.30, and Tuesday, 26th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.
CHICHESTER, Vokes' Tea Room, The Hornets, Tuesday, February 26th, at 3 and 7.30. Mr. J. J. Morey.
DUBLIN, Gregg Hall, Dawson Street, Wednesday and Thursday, February 27th and 28th, at 3 and 7.30. Miss Hamilton Hunter.
FITTLEWORTH, Tripp Hill House, Wednesday, February 27th. Mr. J. J. Morey.
GLASGOW, Christian Institute, Sunday, March 3rd, at 6.30. Mr. H. Darrah.
GLASGOW, Burgh Hall, Hillhead, Tuesday, February 26th, at 8. Mr. William B. Wallace.
HARROGATE, Imperial Cafe, Parliament Street, Monday, February 25th, at 8. Mr. John Foster Beaver.
HORNSEY, 6, Gladwell Road, Tuesday, February 26th, at 7.45. Miss Hamilton Hunter.
HULL, Church Institute, Albion Street, Tuesday, February 26th, at 7.30. Rev. T. H. Whitehouse.



Devenish Island, Ireland.

LIVERPOOL, Common Hall, Hackins Hey, Thursday, February 28th, at 7.45. Mr. J. A. Yoxall.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, February 26th, at 7.45. Mr. J. H. Tench.
NAILSEA, Thursday, February 28th. Rev. Joseph Gay, A.T.S.
NOTTINGHAM, Friar Lane School, Thursday, February 28th, at 7.30. Rev. Gilbert Davies.
PRESTON, LANCS., Thursday, February 28th, at 7.30. Mr. C. R. Cair.
PUTNEY, Y.M.C.A., Ravenna Road, Monday, February 25th, at 8. Rev. T. Sparshott Johnson.
RHYMNEY, British-Israel Hall, Tues., February 26th, at 7. Mr. Chas. Price.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, February 25th, at 8. Mr. C. S. McKelvey.
SUTTON, Adult School, Benhill Avenue, Monday, February 25th, at 3 and 8.15.
WATFORD, Public Library, Hampstead Road, Monday, February 25th, at 7.30. Rev. G. H. Lancaster, M.A.
WIGAN, Miners' Hall, Millgate, Wednesday, February 27th, at 7.30. Mr. C. H. Corrin.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

EXCELLENT addresses were given at Headquarters last week by the Revs. Sparshott Johnson, M.A., and Joseph Gay, A.T.S. On Wednesday afternoon next Mr. John Leech, M.A., K.C., is to commence an important series of lectures on Prophecy. The speaker for Thursday evening next will be announced later.

* * *

ERRATUM.—Page 102, first column, line 22 of our last issue should read "5th September," not "15th."

* * *

The Rev. Commander Roberts is giving lectures in Devonshire, and conducting Bible classes at Teignmouth. He has enrolled several hundred members for Israel's Scripture and Prayer Union.

* * *

Our Southampton Branch Secretary reports two very valuable lectures by Miss Hamilton Hunter, who he says made a profound impression.

* * *

Our Bedford Branch held their Annual Conversazione on 14th February. In spite of unfavourable weather a goodly number assembled. Mr. Wm. Sleeman gave an interesting and much-appreciated address, in which he pointed out that as every evil arose in history God always provided an antidote. He showed that the only rightful claimant at the present time to the specific promises made by God to Israel as a nation was the Anglo-Celto-Saxon race as the direct descendants of Abraham, Isaac and Jacob, and he urged the necessity for pushing forward the British-Israel Movement.

* * *

The monthly Bible Study Class for women, conducted by Mrs. Bell, will meet at Headquarters on Saturday, March 2nd, at 3 o'clock. A cordial invitation is given to attend this class.

* * *

The Rev. Gregory Bestall will give a lantern lecture at H.Q. on "Ceylon and its People," on Thursday evening, March 7th, at 7.30. All invited.

* * *

At a meeting of the Islington Branch on February 7th, at St. Paul's Church Hall, Canonbury, the Rev. T. Sparshott Johnson, M.A., gave his interesting and helpful lecture, "The Present Crisis in Church and State," keen attention being sustained throughout.

Among a sheaf of letters a clergyman writes:—"Thank you very much. I received your kind gift of books with gratitude. I am unable to afford to buy all the books I could wish. Those I possess I have read with thankfulness, because they and all B.-I. teaching and research have made the Bible to me a living Book in a sense it never was before. When I was an undergraduate at Cambridge I attended several lectures by Dr. Grattan Guinness, who first set me wondering about the truths of the Bible, now so clearly and convincingly enunciated by yourself and others of the B.-I.-W.F.—the identification of the British with Israel seems to me to be of vital importance in the case.

"I have consistently taught my people on B.-I. lines, and some accept it gladly; with others I persevere and humbly pray that they may see the Truth.

"With inexpressible thanks to you.

"Yours very sincerely."

* * *

Sir Charles Marston, writing in the *Daily Telegraph*, says:—

"The Bible has played a very important part in shaping our national history; it has almost seemed to contain our earthly endowment. To account for the greatness of the English-speaking race to-day without the Bible seems unthinkable."

* * *

W. H. L. writes from California:—"THE NATIONAL MESSAGE comes to me each week. No words can describe what this New Light upon the Bible means to me. I have the wonderful Chart upon my wall. I don't believe such a mass of information could have been gathered elsewhere. You certainly are an amazing bunch of giants never before collected under the 'Roof of Israel.'

"Your article in the issue for January 12th, telling of the introduction and amazing growth of the journal without any mixing of the usual fiction to arouse interest, is beyond measure a delight.

"I will do in my way what I can. You have my prayers and every ounce of good wishes and kind thoughts possible to send.

"I remember hearing my father say fifty years ago that the only logical explanation of the phenomenal growth of the British Empire lay in the fact that the British Isles must be the home of the House of Israel."

* * *

In our issue of February 9th the Rev. Pascoe Goard made a personal appeal for contributions to a fund for the purpose of sending his books to clergy and ministers and other Christian leaders. This he did by way of celebrating seven years of voluntary service with the B.-I.-W.F. and with THE NATIONAL MESSAGE AND BANNER. We are glad to say the response was immediate and generous.

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The packing department of the Covenant Publishing Company was at once set to work on this extra duty, and hundreds of books have been sent out upon their mission. This, with the daily execution of orders, has created a busy hum of activities in the packing rooms.

The letters of thanks and keen appreciation from the clergy and ministers are most encouraging. The books will continue to go out as fast as the means placed at our disposal will allow. We are very grateful for all the donations received, and they are coming in each day. All are very welcome. A minister writes: "These books make a very welcome addition to my somewhat scanty library; you can be sure I shall make good use of them. It is a great pleasure to me to possess them. I wish you every blessing in your works abounding."

From these words and many similar it can be seen how glad ministers are to have books given them which in these days they can ill-afford to buy.

* * *

Dr. E. Paget Thurston gave a very interesting lecture for our Bath Branch on the subject of "The influence of the wives in race development."

He pointed out that from the beginning in the Garden of Eden the unit upon which God founded the race was not an individual but a pair. The man and the woman were given each qualities which differed from and balanced those of the other. He went on to say that in the establishment of a chosen race to be His missionary agents in the world He not only called Abraham but Sarah, and to each of them equally He gave the promise of the seed to be born in Isaac, who came to fulfil the promise at the appointed time. He showed the care with which Abraham sent his agent to Laban to find a wife for Isaac of the same house and kindred. He showed that in the next generation Jacob married into the same household, and thus the patriarchs of Israel were of firmly-grounded and well-balanced characters, drawn from the counter-balancing virtues of both the maternal and paternal sides of the house.

He spoke of Joseph and Asenath, daughter of the Prince of On. He spoke of Moses marrying the daughter of a prince of the land of his punishment, a man so devout and wise as to be enabled to be later on an adviser to Moses in the most important matter of setting up a national council. He spoke of the virtues of Ruth and of Esther, and showed the care in the selection of the wives who should become the mothers in Israel. Thus that character became established which is the foundation of the mentality of the English stock—"The English gentleman," showing exactly the traits which God took care to establish in the fathers of the Israel-British race.

The lecture was much enjoyed.

* * *

A missionary in Palestine writes:—

"Many colonies have arisen and unbelieving Jews from all parts of the world have come from their wanderings and have built homes, and many are tilling the soil. They are weary of wandering, and are seeking REST. Seeking LIFE. Seeking PEACE. But they will never find PEACE nor REST nor LIFE the way they are going. A young Jewish man, who claims to be a believer in the Lord Jesus Christ, said to me recently that 80 per cent. of the Jews in Palestine do not even believe in God. He went on to say they have come to Palestine to build a place where all can talk Hebrew, and sing in Hebrew, and dance and have a good time. He said they believe in EVOLUTION, that is, that the world evolved itself from nothing. They do not realize that 'All things were made through Him; and apart from Him was nothing made that has been made.'

"A certain young man, a Jew, made an open confession that he believes that the Messiah has come, Jesus the Christ, Who was crucified and was raised from the dead and ascended to heaven and will come again soon. He began preaching in Jerusalem, and his testimony was strong and telling, and others were being converted. Persecution began, and he was compelled to leave. Now he is working to support himself, but he hopes that some way will be opened ere long that he may give himself to telling the MESSAGE of PEACE and LOVE. Some are willing to hear part of the Gospel, but they want to hold on to the Gospel with one hand and Judaism with the other."

* * *

All the Branches in Toronto are continuing their activities. On January 28th the St. Clair Branch held its regular meeting. Mr. A. A. Robeson was the speaker, giving a very interesting lecture on "The Hidden Hand in World Affairs." On Wednesday, January 30th, the Toronto East Branch held a public meeting. Over four hundred people were present. Rev. F. C. Ward-Whate, Vicar of St. Alban's Cathedral, gave an interesting and inspiring address on "The Four Beasts of Daniel's Vision." Mr. Ward-Whate, who is a fearless champion of Evangelical religion, stated that two years ago he scoffed at the claims of British-Israel, but that upon a closer examination of the subject he was rapidly coming to believe that it was the Truth.

* * *

A clergyman with fifty years' experience says:—"I should be glad to study any literature on British-Israel, for throughout my clerical career I have found that in any parish in which I laboured, the most spiritually-minded and most prayerful members of my congregation were British-Israelites."

* * *

Mr. Edward Pritchard writes:—"I want you to know how valuable THE NATIONAL MESSAGE has been to me. My faith in Our Lord and Saviour has been greatly strengthened. What it has done for me I believe it has done for many thousands. It sends out the light and truth of God's Word as no other journal does. It declares the whole counsel of God, and His perfect plans and unfolding purposes. If we do our duty we need not fear, for God's Banner of Love is over us. Let us pray for a mighty Revival."

* * *

At the recent meetings of the Congress of Zionist Revisionists held in Vienna it was stated that they oppose the present administration in Palestine because they claim that it is hindering colonization. They declare that the final aim of the Zionists is the establishment of a Jewish State. What exactly does this involve? Is it in line with Biblical prophecy?

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"Ye are My Witnesses" Isaiah 43-10

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

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

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WHAT TO READ—AND WHY

The books mentioned in the following list form a good introduction to the ethnological branch of British-Israel teaching—that the Anglo-Saxon race are the inheritors, under Divine Guidance, of the promises made to Abraham, to Isaac, and to Jacob. For those to whom the Divine Integrity is a vital thing, a careful study of these books is very helpful. They make many hidden things plain, and are a constant source of spiritual strength and guidance.

FIFTY REASONS

Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel.

By Rev. W. H. POOLE, D.D. 25th edition. Demy 8vo. 64 pp. Paper cover.

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Reasons which clearly indicate that the Israel nation is not found in China, nor Mexico, nor Peru, but in the place set aside by Almighty Providence for a sanctuary "that they may dwell in a place of their own and move no more."

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By J. LLEWELLYN THOMAS, F.R.C.S.

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The Author asks the question: "If the British be not Israel, how then comes it about that they are doing the very work that the unerring Word of God tells us that Israel should do?" He decides: "There is only one logical conclusion, namely, that the Anglo-Saxon Race is the long-lost House of Israel."

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TAMAR TEPHI

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A masterly treatise on the text "For thus saith The Lord, David shall never want a man to sit upon the Throne of the House of Israel."

Should be read in conjunction with *The Royal House of Britain, an Enduring Dynasty.* (*See* No. 93 in our catalogue.)

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

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EDITORIAL.

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

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

THE DOCUMENTS OF DANIEL.—VII.

By the Rev. W. Pascoe Goard.

IMAGE OF GOLD. Document III. (Daniel iii.) Scope full seven times of prophecy (2,520 years).

NEBUCHADNEZZAR THE KING MADE AN IMAGE OF GOLD.

In the third chapter of Daniel we have the graphic record of a great and far-reaching historic event. Let us read the vivid sentences clause by clause:—

"Nebuchadnezzar the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up." (Daniel iii, 1-7.)

What is the meaning of the first clause of verse one, quoted above? It certainly means that Nebuchadnezzar *made an image*. Now an image is a material representation of some principle, or thing, or person. In this case what was represented by the image? It was an image of—GOLD.

We have, in this clause, not a noun with a qualifying adjective, but two nouns: "Image" and "Gold."

GOLD.—The equivalent of every thing desired; of things precious, things useful and things ornamental; the equivalent of human service in every grade; the equivalent of armies in field and citadel, and of every other desired thing. The dimensions of the image are given. The material of which the image was composed is indicated as we read in the words "golden image." Here we have the noun "image" with a qualifying adjective "golden." So if this reading is accurate, we have the presentation of a "golden image" of gold.

The event recorded was the inauguration of that which the image represents *to be the established system in all the many lands of the Babylon Empire*. It was a great and festal day throughout the Empire. Let us take note of those who are called to the celebration.

They are: "The princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces . . ." Take note of this particularly. *There is no mention here of any ecclesiastical functionary whatsoever. Every officer mentioned is an officer of State, dealing with the financial interests of the realm.* In order to emphasize the

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facts, as is a custom of the prophets, the matter is repeated. Sometimes repetition is used to give due emphasis to a leading statement; sometimes a second voice confirming the facts connected with the statement is introduced. In this case it is repetition which gives emphasis to the list of personages called.

"Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image . . ."

It seems to be implied that there was an element of worship in the dedication. It is strange, however, that not even accidentally in the course of the whole narrative is there any mention of any priest or religious functionary.

We suggest that the meaning of the first clause of the first sentence be carefully considered. It was *not an image of any god*, nor of the king himself, as has been very generally supposed, but indeed it was an image of GOLD.

We suggest that it was the establishment, with most solemn rites, and with the whole weight of Imperial authority, of

THE GOLD STANDARD

in the Empire.

The prophecy of the second chapter of Daniel had shown that the Imperial organization should be a succession of Empires which should endure for ages. The completeness of the organization of the pageant throughout the Empire and the wide extent of the Empire is shown by the list of dignitaries and officers called in from all the provinces. Such an Empire must necessarily have *an established system of finance*, and *GOLD was to be the basis of the financial organization.*

By the great dedication the whole gold system, apparently typified in the image, was rendered sacred, and was placed under the protection of the religion and the superstition of the mingled peoples. They dreaded the wrath of the gods more than the strong hand of men.

Daniel and his Hebrew associates seem to have assisted in the organization of the Empire. But Daniel and his associates were not in favour of the dedication of the image of GOLD, nor of the system then nationalized in the dedication of the image.

The gold system was established by Nebuchadnezzar the king. This fact is mentioned again, and yet again, by way of emphasis: "the image which Nebuchadnezzar the king had set up."

The God of Heaven gave the kingdom to Nebuchadnezzar. But the king, and not the God of Heaven, set up the image on the plains of Dura, and the system for which it stood.

The dedication of the image of gold, judging by its place and form in the prophecy of Daniel, was second only in importance to the establishment of the Empire itself. *God had set up the financial machinery of Israel*, according to the commandments, statutes and judgments of the Lord. *Man had set up the gold standard in Babylon*, and every act of God connected therewith seems to show that *His face was against the whole thing.* Babylon is well called in the sacred Scriptures "the exactress of gold."

The dedication service was carried forward by THE HERALD and the BAND. There is no indication of priestly invocation, sacrifice or religious ceremonial, such as would be found connected with the worship of the established deities of the land.

It is generally assumed that the ceremony was religious, and that the priestly orders were conducting it. Doubtless this was the case, and that only the *unusual elements* were recorded. The assumption of the presence and activity of priestly orders is general, and in this regard we accept the general view of Bible students. But we believe the religious system of Babylon to have been already so strongly established as to preclude a new heathen establishment of religion. We believe advantage was taken of the fact to place the financial system under "the protection of the gods," as the phrase would run.

The text seems to support, and even to demonstrate, the amalgamation of the financial and religious systems in the charge which was preferred against the three Hebrew rulers of provinces, Shadrach, Meshach, and Abed-nego:—"These men, O king, have not regarded thee: they serve not thy gods, NOR worship the golden image which thou hast set up."

By way of emphasis this charge is repeated:—

> "Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?" (Daniel iii, 14.)

Yet again the set statement is repeated:—

> "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." (Daniel iii, 18.)

So we have the two systems brought before us. The worship of the gods of Babylon, and the worship of the image which the king had set up. Henceforth these two systems were to be embraced in one national organization, to disregard which was to be death by fire.

Such being the case, we have an amalgamation and a unification of the services: The priestly service of the god or gods recognized by the Babylonians—and they were many—to which was now conjoined the worship of the image of GOLD. Thus the new financial system inaugurated by the setting-up of the image on the plains of Dura was made sacred; and the treasure of the Empire was placed under the direct protection of the gods of the land, and of the religion and superstition of the people. Even to this day, in the East, traditional deposits of treasure, whether in tomb or in temple, is believed to be under the protection of genii, or of spirits who are ever on hand to guard the treasure.

"GOLD."

There is nothing to indicate the form of the image. Each one is therefore at liberty to go to his own judgment and imagination to supply the form. Some have thought it was a statue of the king himself. The effect of the great image, presented in chapter two, inevitably leads to this imagination. For reading onwards from chapter two, one carries forward the impression of looking still upon the great and terrible figure therein depicted. The impression is carried over to chapter three, and the image there referred to, but not described, is assumed to be of the same form. This impression should be guarded against.

Ussher places twenty-three years between the dream image of the second chapter and the "image of gold" of the third

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chapter. It is probable that this is a near approximation of time denoting the interval between the second and third chapters.

The vividness of the impression of the dream passes away when we consider such a lapse of time. The probability that the king would have waited so long to erect his image, if it were intended that it should represent the dream image, is slight. So freeing our minds from the impression of the image of the dream, we ask: What was the form of the image of gold? There is nothing to guide us directly to an answer.

Seeing that this was the inauguration of the financial system for the Empire, and the placing of the revenues and treasure of the Empire under the protection of the gods, the religious convictions and the superstitions of the people, it is probable that the form of the image was that of the highest denomination of that coin which should be the currency of the realm, perhaps the well-known image of the winged disc.

It will be interesting to search the Babylonian rooms of the British Museum to see if there is any indication of such an image following the Nebuchadnezzar period, which image doubtless would be reproduced in miniature all over the land, probably in the form of currency.

The three Jewish rulers of Babylonian provinces were averse to the whole system, and doubtless they were followed by all the Jews of Babylon, and by all the Israel peoples yet within the bounds of that territory which had been Assyria, but had now become Babylonia.

The Jew was instructed in the Mosaic system of statutory finance; having, until the destruction of Jerusalem by Nebuchadnezzar, been at the head of the greatest commercial combination the world had ever known. The commerce controlled by that combination covered probably all the continents and all the seas; certainly Asia, Africa, Europe, and the British Isles. They knew the perfection of the Divinely-ordained system; to them it was also a matter of faith. Their activities were ordered by God, and their treasure was at His disposal, and under His direction. They were at that particular time smarting under the knowledge that because of disobedience to His law *they had been stripped of the greatest amalgamation of wealth any nation had been possessed of*. In bitter repentance they were now prepared to stand to the death for the Divinely-established system.

Moreover, as the financial system of Babylon was now to be made a part of the *national heathen worship*, and as the banking activities connected therewith would be carried on *in connection with heathen temples and priesthood*, and as *the act of worshipping the image* would in itself be an act of idolatry, they were ready to oppose the whole process even to the death. This they proceeded to do.

THE TRIAL.

So the legal proceedings took place, as is recorded in this wonderful chapter. The pleadings were before the king himself, amongst the highest dignitaries of the land.

We have the formal charge against the three Jewish governors of provinces.

We have the recitation of the charge, verbatim, by the king.

We have the answer to the charge, verbatim, by the three Jewish governors of provinces. The charge was of treason against the king, the gods, and the image of gold.

We have the sentence that they should be cast into the furnace heated seven times above its wont, and the immediate execution of the sentence in the presence of the king and the court.

All this is so graphically written as to need no comment.

THE FURNACE.

Let us now for a moment consider the furnace. How did this happen to be so conveniently at hand?

This leads one to the conviction that the plains of Dura were within the enclosed area of the city of Babylon, near the palace of the king. The topography of the city permits of this. Probably the name Dura indicates the place of commerce within the city, and may very well have been what in modern parlance would be termed the "bazaar." The presence of the furnace near to the image would seem to indicate that the pedestal of the image was of cast metal; the nearest approach in modern mechanics to "the burning fiery furnace" would be the blast furnace of modern engineering.

The form of the furnace is indicated in the statement that the men "took up" the three condemned governors—"the flame of the fire slew those men that TOOK UP Shadrach, Meshach, and Abed-nego.

"And these three men . . . FELL DOWN . . . ."

It seems manifest that the three men were taken up on the outside of the furnace and thrown into the top. They "fell down bound into the midst of the furnace." They were there joined by a fourth, and were seen "walking in the midst of the fire." Now a furnace large enough for four men to walk in is an engineering object worthy of consideration.

It is to be considered that metal entering into such a pedestal as the specifications show, being massive enough to support the weight, would, by a rough estimation, be considerably over a hundred tons. Assuming that this was cast at one pouring, as were Solomon's pillars of brass at the Temple, it would be no small furnace in which the metal was heated; but for the fact that we know the pillars of Solomon's Temple, each weighing from 70 to 80 tons, were so cast, and also the laver or brazen sea, we should not have dreamed that such casting could be made in such metal as brass in the olden days. The presence of the furnace, large enough for four men to walk in, is "accidental" testimony to the historicity of this great thing.

We ask the question, the answer to which is not entirely speculative, but which follows an enquiry rather than indicates known facts: Of what metal was the pedestal made?

Now as to matters we know.

The two pillars of Solomon's Temple, and the laver, had been carried away to Babylon; needless to say they could not have been so carried without being first broken up. What became of the metal? Both the religious convictions and the superstitions of the Babylonians would forbid its being used for ordinary purposes. The same considerations would indicate sacred use, and economic considerations would indicate some use that would be of benefit to the nation or Empire at large. Inasmuch as the prophetic Word seems pledged that the pillars should be restored ultimately to Israel, calling for the preservation of the brass which entered into their manufacture, how could both purposes be served better than

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by re-casting the whole in Babylon—the brass for the massive pedestal, the gold stripped from the Temple for the image and perhaps the covering—and so keeping the whole of the metal united, sacred and distinct?

We have thought it worth while asking this question. To it there seems to be no answer. Whether it lies in the field of probability the reader must judge for himself. Should archæologists discover the "image of gold" in the debris of ancient Babylon, the triumph would be complete.

We now consider the four men in the fiery furnace. They were there, all four, as a distinct and manifest refusal to accept the system either of the worship of the gods of Babylon or the image so set up. The presence of the fourth was purely miraculous, as was the preservation of the three, and His majestic form was recognized by the king to be superior in every regard to the others, and to be, as the king exclaimed, "Like the Son of God." These things the king saw; these things the king, still sitting in plenary session, declared. What he saw was the protest of the Lord Himself, and of His three faithful followers, against the whole system so inaugurated.

The protest was effective, as far as the preserving the lives of the three Hebrew men was concerned, and *the case was won* by them, as the final verdict of the king declared :—

"And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

Then Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon." (Daniel iii, 23-30.)

But the system of worship and of the gold standard was continued.

There have been many days of intense dramatic happenings in connection with the history of the Babylonian succession of Empires. But never was there a more tremendous day than this in the jurisprudence of the Empire, when before the court of the Empire the case of disobedience to the king's command was tried. The decision arrived at, brought about by Divine interference, was that not only were the three condemned men delivered, but were accorded promotion in the home province of Babylon itself.

What great movements were there inaugurated? For although the God of Israel was honoured, the gods of Babylon were not put away; and it seems that the financial system remained to this day as the financial system of the Babylon succession of Empires.

If our reading of these stirring events is the right one, and if the third chapter of Daniel is prophetic regarding the same period as is covered by the second chapter, then the whole system of Continental finance on the one hand, and the whole organization of Continental worship on the other, is due to follow the course of the Empires which crashed in the late war. For the seven times of prophecy has nearly run its course for chapter three, as it has fully run its course in connection with chapter two of Daniel's prophecy.

ADDRESS AT HEADQUARTERS.

By Miss Hamilton Hunter.

ISRAEL MILITANT.—II.

Now you may wonder what this most marvellous blessing of the "*precious things of the everlasting hills*" has to do with "*Israel Militant*," but I hope to show you that, although they are by no means so at present, yet the two are (in God's plan for His people's destiny) inseparably connected. You know that the *raison d'etre* of Israel's existence as a nation was that she should be a "peculiar people" unto Him, "a kingdom of priests" and an holy nation. These are God's own words. "A kingdom of priests"—that is, "princes of God," God's "*Isra-El*," who were also "priests of God." There are two things a kingdom must be able to do or she will very soon cease from being a kingdom. She must be able *to rule*, and she must be able *to fight*. If a kingdom cannot rule, anarchy will result. Anarchy always brings civil strife and divisions, and "a kingdom divided cannot stand."

A kingdom must also be able *to fight*, or it will very soon be devoured by its enemies. Pacifism may sound very idealistic, but it is *political madness* and *national suicide*. That is why Pacifism forms such an important part of the enemy's propaganda campaign of snares and delusions against God's Israel. All his campaigns have had this object in view—to tempt her to commit suicide, either by sinning against the protecting Covenant, or by national folly. Now, when I denounce Pacifism and Disarmament, don't imagine I am upholding war. Far from it. All war is of Satan. It is his great crime against God and man; but he will never cease from it until he is chained when Our Lord and King, the Prince of Peace, returns to sit upon His throne over Israel.

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Therefore wars must continue to convulse this world of ours until then. The realization of this terrible fact overwhelmed Daniel with horror. He had been hoping for restoration and peace for his people, and instead the vision was shown him of the long and awful red trail of "*great warfare*" (Dan. x, 1, R.V.) that was to be Israel's portion down the centuries, and the sight was too much for him, and caused him once to "faint and be sick for three days," and another time to fast and mourn for three weeks.

Yet it is to the eternal shame of Israel that wars still continue to rage, because if she had only kept her Covenant with her Lord, wars would have ceased long ago, and the Glory of the Lord would now be covering the earth "as the waters cover the sea." "Oh that thou hadst hearkened to My commandment, then had thy peace been as a river, and thy righteousness as the waves of the sea." For if Israel had *fought with God* as He intended she should fight, no nation on earth would have been able to stand up against her; and if Israel had been a *nation of priests unto God*, and had used "the precious things of the everlasting hills" for reclaiming the world for her Lord, all the nations of the earth would long ago have learnt righteousness, and the glorious Lord would now be reigning "before His ancients gloriously."

For it was God's purpose to bless "all the families of the earth" through Israel His chosen." "You only have I known of all the families of the earth." All the rest of the world, St. John tells us, "lieth in the Evil One." There are only the two divisions—God's Israel and Satan's subjects. The nation that does not *nationally* belong to God belongs to Satan; although there may be multitudes of God's children living in Satan's nation and *vice versa*. We are now speaking of *nations*. Up to the time of Our Lord's sacrifice on Calvary, "Israel" may be said to have consisted only of Jacob's descendants, for the Israel proselytes were a negligible quantity owing to Israel never having fulfilled her duties as the priests and missionaries of the world. But since Our Lord accomplished His great work on Calvary, "Israel" has included all who have entered into the Covenant of Redemption through faith in the blood of the Lamb of God. So that when we now speak of "Israel" we include all Christians, of every race and colour. "For if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

It was necessary for the Israel nation to be prepared for her great destiny, and no one but the Lord Himself could prepare her. But before she could come into the holiness of His Presence she had to be cleansed from sin, and separated from the world. There was sin and crime in the family of Jacob; and it took 400 years of bondage and suffering in Egypt before the nation would forsake all and come out into the wilderness to meet her Lord. But at last Israel was willing to make the great renunciation; and under the blood of the First Passover her Lord cleansed her from her sins, and covenanted her to Himself. What strange things happened that memorable night! On the one hand, the Destroyer bringing death and mourning to the Egyptian; on the other hand, the Almighty Lord bringing life and health to Israel. All the sick and suffering ones, all those who were bruised and bleeding from the lashes of the Egyptians, all the worn-out and weary ones, healed and made strong, "There was not one feeble person among their tribes" (Ps. cv, 37) when they went out of Egypt. It would be so now with our nation if she would forsake "Egypt"—the things of wickedness and apostasy—and would return to her Lord and His Holy Covenant. It is His promise.

So Israel, regenerated and strong in the Lord, went forth in order that for 40 years He might teach her how *to rule with Him*, how *to fight with Him*, and how *to be priests unto Him*.

It was not long before she had her first lesson in "*fighting with God*." Egypt soon pursued her. "Egypt" always does when we forsake the things of this world. As surely as we make the great surrender to Our Lord, so surely do the Powers of Darkness fall upon us. But Israel, cleansed by the blood of the Covenant, and sheltering behind the Presence of her Lord, *had no need of the material weapons of war*. This was the first military lesson that Jehovah Sabaoth taught His people—one of the great secrets of *fighting with Him*. Because the Mighty Presence that had been leading her came between her and her enemies. The Egyptians dared to defy that protection and were lost.

A cleansed nation—a camp without sin—and Israel will ever find it thus. For the command will be, "Stand still, the Lord will fight for you." You will remember how when Moab and Ammon and Esau's descendants from Mount Seir came up to overthrow the kingdom of Judah, Jehoshaphat, king of Judah, called all Israel to a fast before the Lord, and the Lord said, "Ye shall not need to fight them," and how the men of Judah went out to meet the enemy singing "Praise the Lord, for His mercy endureth for ever." And when they came to where their enemies were, they found nothing but dead bodies, for they all had fought among themselves and slain each other.

Then when Hezekiah had cleansed the Temple and the people from their wickedness and idolatry, and they had a solemn Passover, Assyria came up against him and shut him up in Jerusalem; but the Angel of the Lord smote 185,000 Assyrians in the camp in one night and forced the rest to return.

Several times God has fought for "Israel" in these Isles. And we all know how He gave us the victory in the last war after our nation cried to Him for help; but we did not come to Him at the beginning, and we did not cleanse *either our nation or the sanctuary*, and so 1,000,000 of the flower of our manhood laid down their lives because of our national sins. Oh, the tragedy of it all! We *will not* learn the lesson, even as Israel of old would not learn the lesson.

Incredible as it may seem, hardly were the hosts of Pharaoh engulfed in the Red Sea than disobedience and murmurings broke out in the camp of Israel; hankerings after the "flesh-pots of Egypt," that chain the spirit and prevent it from receiving the heavenly blessings. And so the next time Israel fought—when Amalek attacked her at Rephidim—her Lord could not do as He had done before. *A material weapon is necessary when materialism fetters the spirit.* And Moses had to sit all day wearily and anxiously holding up Aaron's rod before the Lord, and interceding for Israel's victory.

If you trace the history of Israel down the centuries you will find that as she has departed from her Lord's Covenant and Commandments, and fallen into materialism, so she has

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had to depend upon more and more terrible material weapons of warfare. Jehovah Sabaoth never intended that *His people* should fight with such weapons. And Israel depending upon material weapons is always at a disadvantage with her enemies, because behind the human enemies are her *real* foes. Our real warfare "is not"—St. Paul tells us—"against flesh and blood, but against principalities and powers, against the world rulers of darkness, against the spirits of wickedness in the heavenlies." *They* are the G.H.Q. staff of all the enemies of the Lord and His people, and it is *there* that the real danger lies for Israel and for each one of us individually. And when Israel forgets this, or neglects her spiritual weapons, or is unable to use them, she always pays a terrible price.

Yet she had one spiritual weapon that would have won every fight if she had only been able to use it. It is one of *the most precious* of "the precious things of the everlasting hills"—*the Name of her Lord*. In His love He had actually given her His Name. As a man gives his name to his wife, so the Lord had given His Name to Israel, and the Name that He gave her was His Jehovah Name—the Name of His Presence. Where that Name was, and where that Name was named, there He was—and for that reason it was most Holy, and no one but Israel has any right ever to use it. Moses said to the people: "All people of the earth shall see that thou art called by the name of Jehovah, and they shall be afraid of thee." (Deut. xxviii, 10.)

But Israel, too, was often afraid of that Name, and dared not use it because of her sins. Her sins also blinded her eyes to the vision of what that Name could mean to her. And, finally, when her sins separated her from the Presence of her Lord, she even lost the knowledge of its real form and pronunciation. It was the intention of her Lord to bestow other mighty gifts and powers from "the everlasting hills" upon her, but she made it impossible for Him to do so by her refusal of the priesthood. The Hebrew word for priest is "kohen," and it means "one who stands before." As this is descriptive of service and offerings, it also meant "a servant" and "an offerer." So that a priest was one who stood before God, who was a servant of God, and also of the people, and who offered prayers and sacrifices to God on behalf of the people and himself.

But only those who were free from sin and holy could dare to stand before Jehovah. And when her Lord came down on Sinai in awful majesty to call His people to draw near to His Presence, Israel, conscience-stricken and terrified, fled from the Mount, imploring Moses: "Speak thou with us and we will hear, but let not God speak with us lest we die."

And God took them at their word. He never forces upon us the blessings we refuse. Thus Israel lost her glorious chance of a priesthood that would have given her access to the Holiest place—the place of the Presence of her Lord. And she also lost power with God and man such as she had never imagined. Therefore, one tribe only—the tribe of Levi—was set apart for the priesthood. They alone could enter into the sanctuary. The conscience-stricken people had shut themselves out. And then what was the result? Why the same as it always is when we refuse to call on the Lord. Satan gets his great opportunity. And so while Moses and Joshua were up in the Glory on the Mount, being taught of the Lord, the horrible orgy of the golden calf was taking place in the camp of those who had refused to hear the voice of the Lord. On the top of the Mount the Light of Heaven, at its foot the blackness and horror of Gehenna. A people shut out from the sanctuary, from approaching the Presence of their Lord—by their own request.

THE BIBLE AND SCIENTIFIC TRUTH—I.

By CHAS. LAVENDER.

THE Bible is looked upon by many people as being "out of date," unscientific, and therefore unreliable. Known to have been written nearly two thousand, and some parts of it perhaps four thousand years ago, it is argued that it cannot possibly be anything else.

How many books written even one hundred years back are printed and read to-day? Shakespeare's Plays, Bunyan's "Pilgrim's Progress," Milton's "Paradise Lost," "Don Quixote," and a few others; but the vast majority live but a few short years and are never heard of more. Those with a life history worth talking about have mostly a religious or moral basis; when we come to scientific works an average of perhaps ten years is about the extent of their usefulness, for new discoveries are constantly being made rendering revision and alteration necessary.

As an illustration of this take the following extract from a recent issue of a magazine: "Summarizing what is known of Vitamins at the moment of writing, J. B. S. Haldane says that 'it may be out of date when this article is read'"!

Although, according to an American writer the Bible is "The Book Nobody Knows" (and this is true in one sense at least, for no one can know it absolutely and entirely from beginning to end), the Bible still stands. No other book has been translated into 800 different languages; of no other book can it be said that Societies exist for the sole purpose of encouraging its circulation. No other book is so widely and so continuously published. No other book is printed and circulated literally in millions every year. No other book was ever telegraphed half-way across a continent and printed in full in two editions of a daily newspaper, as was the case when the Revised New Testament was first issued in 1881 and it was sent by wire from New York to Chicago and printed in the *Chicago Times*; 33,000 copies were sold in New York in twenty-four hours and something like two million in England before publication.

We may well ask, How comes it that the Bible still retains ts hold upon the human heart? There are many reasons, but they are all summed up in the all-important fact that no other book can authoritatively state, as does the Bible, "Thus saith the Lord."

What then is the attitude of the Bible towards Scientific Truth, or how does the Bible compare with Scientific Truth? Rather let us ask, What is the attitude of Scientific Truth towards and how does it compare with the Bible?

Before we can go into this question let us decide what we mean by "Scientific Truth." The dictionary definition of "scientific" is "systematic, exact," and that is the sense in which we ought to use it. Science is "systematized knowledge,"

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and as knowledge is continually increasing, Science cannot remain stationary. Sir Oliver Lodge, while claiming that "Science gives us the truth," admits that it is "never the whole truth, and therefore cannot fully satisfy us." He rightly says that "the whole truth will turn out to be better and more glorious than anything we have yet imagined."

The trouble is that in acquiring knowledge about the wondrous processes of Nature and in applying them to the use of man, so many mistakes are made. The result is that what is at one time accepted as fact, because announced in the name of "Science," is often found to be incorrect owing to conclusions having been too hastily drawn, or else arrived at as the result of incomplete experiments, or based upon wrong premises.

"Scientific Truth" means *actual knowledge*, based upon systematized facts, as contrasted with probabilities and suppositions which sometimes do duty for so-called Science. Now "actual facts," by whatever means ascertained, are never in opposition to the Bible, and the Bible never contradicts actual facts. Human research may and often does misconstrue or distort facts, may even be mistaken as to what are facts and what are not, but when ultimately and accurately ascertained facts will not contradict the Bible. Similarly, human interpretation of the Bible may and often has been mistaken, but when what the Bible actually says is rightly understood it will always be found to accord with actual scientific facts.

The Bible does not need any defence; it has defended itself right down the ages and is still quite capable of continuing to do so. It still stands, in the words of the late Mr. Gladstone, "The impregnable Rock of Holy Scripture," and we may thank God for it. T. Watson says, "The Bible is a rock of diamonds, a chain of pearls, the sword of the Spirit; a chart by which the Christian sails to eternity; the map by which he daily walks; the sundial by which he sets his life; the balance on which he weighs his actions."

Brief reference to the result of archæological discoveries may prove interesting and helpful. It is well known that a tremendous amount of work has been done by the Palestine Exploration Fund and other organizations, both in the Holy Land, Egypt, Mesopotamia and elsewhere. Did anyone ever hear of any Biblical statement being disproved as the result of any such excavations and discoveries? Never! On the contrary, many supposedly questionable points have been cleared up and the Bible record proved absolutely correct many times over.

As an instance, not very many years ago sceptics said there never was such a place as Ur of the Chaldees, whence Abram our father was called. Under the heading "Ur" in Chambers' Encyclopædia published in 1892 the only remark is "see Abraham," implying evidently that all that was known about it was to be found in the Bible. A good Atlas dated 1900 makes no mention of Ur either in Map or Index. On the other hand, Harmsworth's Encyclopædia of 1919 gives the precise situation of Ur and some particulars of excavations, including the uncovering of a house. Not only has it been discovered and unearthed, but objects in daily use there 3,500 years ago or more have been brought away and have been exhibited in London and New York. From these there is evidence to show *why* it was that the Lord called Abram out of that place; temples to the Moon god have been discovered and described; it was therefore a centre of idolatrous worship from which Abram had to be removed before he could become "the friend of God" and fitted for his great task, that of founding the great nation in which all families of the earth should be blessed.

Another illustration of the value of archæological research is to be found in the fact that bricks have been discovered in Pharaoh's treasure city, built by the Hebrews, some of which have in them a large proportion of chopped straw, while in others taken from later courses of brickwork there is hardly any. This is exactly in accordance with what we should expect from Exodus v, 6-8, where we read that the brickmakers were no longer to be supplied with straw as formerly. Specimens of these bricks are to be seen in the British Museum.

Interesting as these archæological discoveries are, they are not what are generally understood by the term scientific, so do not belong directly to our subject. They serve, however, to show that when *facts* are revealed they do not contradict the Bible. It is the vain imaginings and suppositions of man which do that.

Geological discoveries are in the same category; when accurately interpreted and correctly understood they do not contradict the Bible records. As a writer well says, "The Word of God—the Bible—is true, all of it, and all that it really says. The Work of God—Creation—is true, all of it, and all that it really says; but, man's interpretation of the one (Theology) and his reading of the other (Science) may and do both contain errors." These facts, however, do not vitiate the accuracy of the records. So much is this the case, and so often have so-called scientific facts had to be altered, that it is safe to say any statement which is not in line with Biblical records is more than suspect, it is wrong. But before coming to any definite conclusion on the matter we must be very careful to understand precisely what the Bible does say. Herein many have erred through wrongly reading or misunderstanding the sacred record.

Let us take as an example the question of the shape of the earth and its movements. The ancients believed it to be flat and that it was stationary in the heavens, the sun and planets revolving round it. When it was first stated by Copernicus, and later on by Galileo, that the earth is round and that it revolves on its own axis and also travels round the sun, it was argued from the Bible that they were wrong. The Bible certainly speaks of "the ends of the earth," also of its "foundations" and "pillars" (see Job xxxviii, 4; Psalm civ, 5; and 1 Sam. ii, 8), but all these, though at first understood as inconsistent with the idea, are quite compatible with the earth being a sphere, and even to-day it is quite common to speak of "the ends of the earth," meaning simply remote portions of it.*

We see now that these mistakes were the result of a misreading of the Scriptures. So far, in fact, from the Bible stating that the earth is flat there are statements therein which can only be true on the assumption that the shape and movements of the earth are as we now know them to be. For instance,

* NOTE.—For this and other points in this article, the writer is indebted to "Roger's Reasons" and other books.

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the Prayer Book version of the Psalms translates the tenth verse of Psalm xcvi : " He hath made the *round* world so fast that it cannot be moved," and although the idea of a globe is hardly traceable in the Authorized or Revised Versions, Ferrar Fenton has it, " Who fixed its unchangeable sphere," so evidently the idea is actually in the original.

Now take the daily revolution of the earth on its axis, causing regular alternations of night and day, and compare this with Our Lord's words in Luke xvii, 34-36. He was speaking of " the day when the Son of Man is revealed," and alluding to the instantaneous nature of the event, He said, " I tell you, in that night there shall be two men in one bed ; the one shall be taken, and the other left. Two women shall be grinding together ; the one shall be taken, and the other left. Two men shall be in the field ; the one shall be taken, and the other left." These things are spoken of as occurring at the same moment of time and yet they are distinctive of three different periods in the twenty-four hours. Men are in bed at night ; women in the East grind corn in the early morning ; men work in the field in the day-time. If these various operations are going on at the same moment it must be on different parts of the earth's surface. This is quite possible because, as is now well known, it is midnight at the Antipodes when it is noon here, and the time varies with every meridian of longitude. So much is this the case that " listeners in " to Australia one Sunday evening were startled to hear the remark " it is now 5.30 Monday morning."

That the earth is a sphere is also shown by the words of Isaiah in his wonderful chapter xl, 22 : " It is He that sitteth upon the *circle* of the earth." The original indicates an arch or sphere, not simply a circle drawn upon a flat surface. The twelfth verse of this chapter will bear careful consideration, indicating as it does that in the construction of the earth's surface the greatest care was exercised that everything should be correctly proportioned ; the waters measured, the heaven (the atmosphere) precisely defined. The dust and the mountains accurately measured and weighed, so that the result should be in every way perfectly balanced and suitably proportioned to the needs of man and of all the creatures destined to live and find their sustenance upon it.

Deuteronomy also throws some light on the shape of the earth ; if it were flat, a plain, the same stars would be seen everywhere. We know that this is not so ; the Southern Cross beautifies the midnight sky for our brethren in Australia, but can never be seen in England. Did Moses know it also ? Something of the truth must have been revealed to him, else, when warning Israel not to worship the stars, why should he say " which the Lord thy God hath *divided* (*i.e.*, apportioned) unto all nations under the whole heaven " ?—Deut. iv, 19.

The fact of the earth's annual journey round the sun accounts for the recurring seasons of the year, just as the daily revolution on its axis gives us the regularly alternating periods of day and night. Did the ancients know this ? Some knowledge of it is certainly behind the statement in Genesis viii, 22, recording the Almighty's promise that the earth should no more be destroyed by water : " While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not *cease*." This is usually thought of as a promise that these things should continue to follow one another in ordered succession, that they should not *fail* ; but the word is " cease," and only because of the annual and diurnal motions of the earth is it a literal fact that they do not cease. When it is springtime in England it is autumn in New Zealand ; when we are keeping an old-fashioned Christmas around the yule-log here at home, our countrymen at the Antipodes are sweltering in the heat of midsummer ; and in between these extremes of position on the earth's surface are all the intermediate stages, so that springtime and harvest, and summer and winter, actually do not cease any more than do day and night.

While the Bible was not written as a scientific text-book, if it is verily and indeed the Word of God, it cannot contain false statements, whether of fact or anything else : they must always be reconcilable with actualities.

Perhaps the most marvellous word picture of the position of the earth in space is to be found in the Book of Job. We know that the earth in common with other heavenly bodies is suspended in space by mighty forces and laws entirely outside the control of man. Job says (chapter xxvi, 7) " He hangeth the earth upon nothing " ! Fixed, that is, yet not supported ; kept in its place, but by no visible means. Read the words again, there are only six of them, " *He hangeth the earth upon nothing*," and say if the wit of man or the wisdom of science could ever hope to equal the sublimity and accuracy of the statement, combined with such wondrous simplicitv. By contrast, how utterly puerile appears the Hindoo idea that the earth rests on four huge elephants, which stand on the back of an enormous tortoise, swimming in a limitless ocean !

" HATH GOD CAST AWAY HIS PEOPLE ? "—(Rom. xi, 1.)—I.

[Reading : Romans ix, 1-16 and xi, 1-12].

BY A. FACET.

I.—Who are " His People " ?
II.—How God's People, here referred to, may be identified.

I.—Who are the people referred to in this question ? Obviously they are Israel. But " Israel " is variously interpreted to-day, so we must be more explicit. First of all, then, it cannot possibly mean the *Church*. At leisure read carefully, and with open mind, these three chapters : Roman ix, x and xi, as they are all dealing with this same people Israel. Now in chapter x, verse 1, Paul says his prayer is that Israel " might be *saved* " ! It cannot therefore mean the *Church*. Again, in chapter xi, verse 1, Paul refers to himself as an " Israelite," " of the tribe of Benjamin," and also (verses 2-4) refers back to an incident in the national history of Israel : what would be the point or object of this if " Israel " meant the *Church*.

Nor can it possibly mean the *Jews*. Paul was not a Jew by descent. He was a " citizen " of pagan Rome—a Jew in religious denomination—an Israelite by descent. He was an Israelite, as he says, " of the tribe of Benjamin." The Benjamites were not Jews, though they were just as much Israelites as were the Jews. In the same way the Jews were not Benjamites. Do you realize the very real difference ?

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It is the same as saying " we are all Britishers, but we are not necessarily therefore all *Englishmen*." The Jews were of Judah, one tribe out of *twelve*, or rather thirteen, because Joseph's two sons, Ephraim and Manasseh, were counted as *two* tribes, and had each territorial possessions, but making only twelve territorial divisions, as the tribe of Levi were sanctified for the priestly services and had no possession in land.

Now it is most essential to note this marked distinction between Israel and Judah. " Israel " *can* mean *all* the tribes, but generally refers to only *ten* tribes, who are also sometimes called Ephraim, after the Birthright tribe. This distinction was noticeable on the death of Solomon, when civil war, caused by Rehoboam, under the Will of God, separated Judah and Benjamin from the rest of Israel, and these two tribes are generally referred to as " Judah " or " The House of Judah," and the rest as " Israel " or " House of Israel," or " Ephraim," and as such, right through the Prophets, there run two sets of promises, two sets of threats, two sets of punishments, and two sets of prophecies relating thereto, and to their ultimate redemption and reunion—but they are *distinct*, and cannot be interchanged, nor misapplied without seriously and fatally violating God's Own Word. Israel in the Old Testament does not mean the Jews and *never* means the Church, and never refers to the Church. Neither Church nor Jews have ever or ever will supplant, or take the place of the Nation Israel. The Gospel of Salvation is the election of grace for salvation to all mankind; the Gospel of the Kingdom of God is the election of *Race* for service to all mankind. This being so, it means that *that* Race must be continuous throughout history, otherwise mankind would lose the service intended for it by God, and that could not be, because God's plans never fail. So then, if Israel was formed to fulfil God's plan of service to mankind, Israel cannot be the " Dead Nation " of the past that some say she is. Now on this point there is no need for conjecture, because, if God's Word has anything to say about it, that will of course decide it definitely and finally either way. In the second verse of chapter xi, Paul is very definite in his pronouncement, " God has *not* cast away His people." Now why should Paul be so confident? Because he knew God's Word could never fail. If there were no other passage in the Bible, Jer. xxxi, verses 35-37, would be more than sufficient:

> " Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name:
>
> If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.
>
> Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

At leisure the whole beautiful chapter should be read, as it deals definitely and very emphatically with God's people Israel, and these verses are the climax, an absolutely unconditional, unequivocal pledge, that Israel should *always* be a NATION, not a Church, nor any ecclesiastical body or substitute, but a real virile NATION! The seal of indisputable authority is in the first four words: " Thus saith the Lord," more correctly," JEHOVAH "!

The statement above, that the pledge was " unconditional," is not strictly correct, because the pledge of continuity, *without* time limit, is conditional upon the functioning of the Heavenly ordinances of the sun, moon and stars, or alternatively, upon the possibility of measuring Heaven, or even the discovering of the foundations of the earth. So, therefore, until that has been accomplished, it is logical to maintain that Israel is *still somewhere a functioning Nation* before the Lord, notwithstanding all the erudite pronouncements of all the Modernists and of all the " Scholars "; otherwise the Word of God has failed, which is impossible.

Further, a Nation implies a King, and if this inference is sound, there would surely be some reference to it in the Bible. Such a reference may be found in I Chronicles xvii, 11-14:

> " And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.
>
> He shall build me an house, and I will stablish his throne for ever.
>
> I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:
>
> But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore."

And it is obvious that David accepts this promise *literally*, and *not spiritually*, by his reply in verse 17: " . . . for thou hast also spoken of thy servant's house for a great while to come." Again, in chapter xxix, verse 23: " Then Solomon sat on the throne of *Jehovah* as king instead of David his father . . . ." Surely that means continuity if it means anything at all, and that Solomon and all his succeeding heirs to the throne are only Kings-Regent until Christ *Himself* comes to reign, because, please note, it is " the throne of *Jehovah* "! However, if that is not fully convincing, this direct statement will be found in Jeremiah xxxiii, verses 20-22:

> " 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."

Again, " *Thus saith Jehovah* "! and following on immediately is God's reply to ancient *and modern* critics, who say that Israel, having broken her Covenant with God, has forfeited all the promises, or who say God has not kept His Word (verses 23-26):

> " Moreover the word of the Lord came to Jeremiah, saying,

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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."

Here also is a promise of the return from captivity. The only return yet accomplished as recorded in the Bible, and therefore during what are called "Bible Times," is the one mentioned in Ezra and Nehemiah, the partial return of Judah from Babylon. It was partial (though thoroughly representative) in two ways—of those taken captive *to* Babylon by Nebuchadnezzar, only a *portion* were willing to give up the comfortable homes acquired (in captivity though they were) for the certainty of hardship in building up their destroyed heritage. And secondly, those taken captive to Babylon were not the whole of Judah and Benjamin, but only those living in Jerusalem and the vicinity when Nebuchadnezzar made his onslaught. And these were the *only* ones to return, some 42,000 odd.

Now a few years after they had been taken to Babylon, only some three or four (but about 120 years or so since the last of *Israel* had gone to *Assyria*), God sent a message by Ezekiel, the message of the two sticks (Ezekiel xxxvii, verses 15-22), and this, it will be readily conceded, has not yet taken place, the reunion of Israel and Judah, and their joint restoration under the same King to their ancient heritage in Palestine, but that, since God has said so plainly, *it will come to pass.*

So may we not regard the following facts established beyond doubt or denial?—that Israel and Judah are two distinct parties of the nation Israel; that since their separation on the death of Solomon they have never been reunited; that they must be thus reunited and restored to their own land; that they must exist as separate entities until that reunion, and are therefore in the world to-day as two distinct sections.

Now we want to learn how they may be identified. The father of the race was Abraham. While he was still in Chaldea, God told him to leave his home, and go where He led him, and made him certain conditional promises (Gen xii, 1-3):

"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."

This *before Abraham had any family.* And these promises were amplified, because of obedience, and restated on the separation from Lot, and obviously not meant *spiritually* (Gen. xiii, 14-17):

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

For all the land which thou seest, to thee will I give it, and to thy seed for ever.

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

Then God promises him an heir, and again multiplicity of seed, but still not spiritual (Gen. xv, 3-6):

"And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars if thou be able to number them: and he said unto him, So shall thy seed be.

And he believed in the Lord; and he counted it to him for righteousness."

THE BIBLE: IS IT TRUE?—I.

AN ADDRESS DELIVERED AT THE CENTRAL HALL, WESTMINSTER, FEBRUARY 18TH, 1929, BY THE REV. JOSEPH GAY, A.T.S.

THE Bible is under trial and test. There is nothing new in that. Ever since the Bible came into the hands of the people, ever since it was presented to them in the vernacular, so that the ordinary everyday person could read it for himself and herself, the Book has been subjected to the closest scrutiny, and to the most searching investigation. Sanctified and unsanctified scholarship have turned their keen and penetrating search-light upon the Word of God with, on the whole, gratifying results.

The Church of Rome foresaw and deplored this. She realized that to give the Bible, unfettered and perfectly free, into the hands of the common people, for them to do with it as they listed, would be to run a tremendous risk, to open the floodgates of religious discussion and debate which may in the long run undermine the authority of the Church if not the State.

Henry de Knighton, Canon of Leicester, voiced the opinion of Rome at the time when Wyckliffe's translation came into the possession of the people when he said, "Christ delivered His Gospel to the clergy and doctors of the Church, that they might administer to the laity and to weaker persons, according to the state of the times and the wants of men. But this Master John Wyckliffe translated it out of Latin into English, and thus laid it more open to the laity, and to women who could read, than it had formerly been to the most learned of the clergy, even to those of them who had the best understanding. And in this way the Gospel pearl is cast abroad and trodden under foot of swine, and that which was before precious to both clergy and laity is rendered, as it were, common jest to both." Rome has not changed. This attitude she still maintains though she may couch it in more becoming terms. She alleges that the guidance of the Church is absolutely necessary

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to a right interpretation of the Bible. The right of private judgment she does not hesitate to declare to be that vicious principle which has reduced the Bible to utter chaos and has been the fruitful cause of all the schisms which have rent the Church asunder.

John de Wyckliffe ran a great risk, 'tis true, in giving the Bible into the hands of the common people, and all those who followed in his train ran the same risk. But if the cause is to be judged by its effect then no greater gift had ever been given to the world since the days of Our Lord. "Wyckliffe could now see the Saxon people, guided by this pillar of fire, marching steadily on to liberty. It might take many centuries to consummate their emancipation; but, with the Bible in their mother-tongue, no power on earth could retain them in thraldom. The doors of the house of their bondage had been flung open." The river of pure water of life flowed freely and the people rejoiced greatly as they laved themselves in its life-giving stream. That was the result which justified over and over again the risk John Wyckliffe ran. A great adventure? Yes! And an equally great and glorious consummation.

The fact remains. The Bible is here in our midst. You and I have free access to it, and we *do* exercise the right of private judgment. It is because of this fact that we are able to ask and in a measure to answer this all-important question, "Is it true?"

If it still remained upon the dusty shelf of some university library, where Martin Luther found it, inaccessible, it would concern us nothing at all whether it were true or false; but since it has been translated into our common national life, and has become both the warp and woof of our constitution and institutions, it is of superlative importance whether it be true or false.

Now everything depends upon the basic principle upon which you intend to build. The first concern is as to foundations. Has the Bible to be dealt with as you would deal with any other body of literature, or is there a factor to be reckoned with which does not arise anywhere else? In short, is St. Peter's word true: "No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." (2 Peter i, 21—R.V.)

St. Paul says of the Christian believer: ". . . built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord." (Ephesians ii, 20-21—R.V.)

Who were these apostles and prophets; and who was this Jesus Christ? Were they men who wrote as they were moved by the Holy Ghost; or were they men, gifted perhaps with more than average intelligence, who wrote under no deeper sense of Divine guidance than that which came to a Chaucer, or a Milton, a Socrates, or a Shakespeare? Was Jesus Christ a man merely, holy, pure, noble, upright, qualities which He must share with all mankind, or was He verily God, the Son? That is to say, has the Bible to be judged on natural grounds and natural grounds only, without any reference to the supernatural and the miraculous; or must we postulate a Divinity which has so shaped and formed and fashioned it that it becomes the veritable oracles of God to men, revealing His mind and will, manifesting His plans and purposes, making known unto the sons of men that destiny in which the entire universe shall receive its perfected consummation? This issue is absolutely vital.

Now the Modernist, as far as I understand him, has selected as his basic principle of interpretation natural law, and in consequence is always suspicious of any statement which suggests the supernatural or miraculous. He holds that the Bible should come to the touchstone of historicity like every other body of literature. Historical evidence is to him the acid test of validity. That which transcends known experience must, to say the least, be open to serious question. So he thinks. It seems to me that he has no room for the word of St. Peter that "men spake as they were moved by the Holy Ghost." He holds that there are degrees of inspiration in the Bible so that though some books may reveal a high degree of inspiration, others show a degree of inspiration much lower than Milton's "Paradise Lost," for example, or Bunyan's "Pilgrim's Progress." Some would go even further than this and say that the works of Shakespeare, purely secular, exhibit a degree of inspiration as deep and as profound as any book in the Bible, and a great deal deeper than some. Granted that his basic principle is correct, then his conclusions are simply irresistible though the result is disastrous. It is therefore just here that we close issue with him. What have we according to his thesis? Upon natural grounds of historical evidence he must of necessity relegate to the limbo of myth and fable the Creation account of Genesis as eminently unscientific, because you have in that account the invasion of the supernatural and miraculous in a marked degree. But the fact which strikes home against him is indisputable. The Creation account is perfectly scientific and as such entirely reliable. There is nothing whatever in the Creation account contradictory to science. On the contrary, science has added nothing to, nor yet subtracted anything from, that wonderful account. So wonderful is it that, upon natural grounds, it cannot be accounted for. But if you allow the basic principle which we hold to be true that "men spake as they were moved by the Holy Ghost," then that wonderful account, condensing into two small chapters that which science has taken libraries to elaborate, could have been written in no other way than by the hand of God Himself, which fact makes it credible though it may transcend all known human experience. Of course we know that much which passes under the name of science is, as Professor Orr, of Glasgow University, says, "not science at all, but crude and unwarranted speculation, and often extremely bad philosophy." Unsanctified scholarship may boast of a remarkable mixture of scientific facts, rash theorizing, and bad metaphysics. But sanctified scholarship, of the most eminent kind, and this is the point I wish to make, has always been consistent in its confirmations of the truth of the Bible not only in the Creation account of Genesis, but in the great fundamental ideas of the religion of the Bible—God, Christ, the Son of God, the soul, the future life, the moral and spiritual development of the world. Let us have an end of the folly which seeks to marshal all scientific scholarship of any consequence in a successful attack upon the truth of the Bible. It is as untruthful as it is futile. Hugh Miller shall marshal in a host of scholarly men whose witness to the truth of God's revealed Word—the

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Holy Bible—must, to all reasonable, thinking men, place this question for ever beyond the realm of speculative doubt and unbelief. "It is," he says, "as the fullness of the time comes, in the brighter light of increasing scientific knowledge, that the grand old oracles of the Bible, so apparently simple, but so marvellously pregnant with meaning, stand forth at once cleared of all erroneous human glosses, and vindicated as the inspired testimony of Jehovah."

What sayest thou, Sir John? "All human discoveries seem to have been made, only to confirm more and more the truths of the Bible." (Sir John Herschel.) Thou hast well said.

Genesis agrees with the findings of the very best scientists of the past fifty years. "The order of creation," writes Sir Wm. Dawson, one of the greatest geologists of modern times, "as stated in Genesis is faultless in the light of modern science, and many of the details present the most remarkable agreement with the results of sciences born only in our own day."

Bear with this folly of mine as I quote twice more. Immanuel Kant, as great a thinker surely as Germany ever produced, has said: "The existence of the Bible as a Book for the people is the greatest benefit which the human race has ever experienced. Every attempt to belittle it, or to do away with it entirely, is a crime against humanity."

Alfred Russell Wallace, a great evolutionist, I pray you mark that, *a great evolutionist*, says: "Nothing in evolution can account for the soul of man. A difference between man and all other animals is unbridgeable."

Now what is the value of this testimony? The hall-mark of the supernatural and the miraculous is upon every page of the sacred Book. The basic principle of the natural, scientific and historic, is too inadequate to account for that truth of the Bible to which this formidable array of scholarship bears such united testimony. "The bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." (Isaiah xxviii, 20.) But if the modernist insists that the acid test of validity must be historical evidence, and that all suggestions of the supernatural and miraculous must be held in suspicion, we will compel him to stretch himself upon his all too short bed, and wrap himself in his all too narrow covering. With a superior wave of the hand he has disposed of the Flood and the whale, and has, to his entire satisfaction, taken the outworks. For the moment let it be so. What about the citadel? When Professor Huxley made his gigantic onslaught upon the Gadarene swine the rationalistic world greatly rejoiced, for all miracle in the life of Christ was thereby most effectively destroyed. Was it? He had brought up his heavy artillery to smash a small bit of outwork. The citadel remained intact. The open grave of our risen Lord, the empty tomb of our living Jesus, still remained to be accounted for. It is even so now. Two things the modernist shall grapple with, and let us see if he can stretch himself upon his bed with any degree of comfort or wrap himself in his covering with any hope of sufficient protection of the blighting and blasting east wind of atheism.

He shall account along the line of the natural for a God-created Kingdom and the God-created King. That is to say, he shall account for Israel on the one hand and Christ on the other.

THE KINGDOM ISRAEL.

The Kingdom of Israel must be accounted for. It was and has ever remained a temporal Kingdom. To speak of it now as a spiritual Kingdom is of the nature of a *reductio ad absurdum*.

Along the line of the natural, without any reference to the supernatural, its account can be fully and adequately accounted for. And why?

Because of its intense monotheism. Here is a nation in the midst of all the polytheistic nations of the world rising up to proclaim one God as the God of all the earth. At no time did Israel make her God tribal; on the contrary, all her actions to all other peoples rested upon the assumption that the God in Whom she trusted, Who inspired her thought and determined her action, was the God of all men. Her prophets addressed themselves to all the other nations of the world, as well as to Israel, in the Name of the Lord God Almighty, Maker of heaven and earth. When many of her sons and daughters, including many of her kings and queens, went away into idolatrous practices, in her best sons and daughters, she would ever and anon declare that Israel's God, so to speak, was indeed the God of the whole earth.

Though all this is perfectly true, and while the God of Israel was He Who called light out of darkness, and order out of chaos, filling the earth with His own life, and breathing into all mankind His own breath, still He was the God of Israel. That was the national concept. "Thou shalt have no other gods before (in preference to) Me. . . . I am the Lord *thy* God."

AN ADDRESS AT CHURCH HOUSE, WESTMINSTER.

By the Rev. W. Pascoe Goard.

JUST a word or two at the close of this series of meetings. They came, of course, very close upon the two weeks of our Annual Congress, and under ordinary circumstances it would not have been wisdom to call yesterday's and to-day's meetings so soon. But we have Professor Odlum with us now; in a month's time, or less, he will be on another continent, in another part of the world, and we thought it best to give you the opportunity of hearing him while he is present with you.

I should like you to join with me in sending to our friends in the Dominion of Canada and the United States of America the heartiest greetings from this, the Motherland.

What is it that we stand for? We stand for the things that are in this Book (the Bible). If there be anything in our platform not directly drawn from or authorized by this Book, if you will be good enough to point it out to us and make good the fact, we will instantly eliminate it from our platform. That is the challenge we throw out in all sincerity to the Christian Church to-day.

Now, a word or two has been said in connection with the matter of the Press in relation to our Movement. It is true that we are not very fully reported in the daily Press. It is

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very largely true that the daily Press is not in our Movement, but we have a Press that is incomparably greater than all the literature the Press Association controls. For instance, from the first chapter of Genesis to the last chapter of Revelation, this Bible is a British-Israel Book. Wherever there is a copy of the Bible, there is the foundation of our Press. We have not the slightest hesitation in saying that every man who masters the literature of this Book knows that our race constitutes the official heart of British-Israel, the national basis of God's Kingdom in the earth. That is the first part of our literature.

Upon the Bible we put the Book of Common Prayer. To whom does that Book belong? To Great Britain. The Bible is not a sectarian Book although it has been called so; it has been challenged as a sectarian Book. The Bible is not a sectarian Book. This edition of it is sent out under the copyright of the King; it is issued with his authority and from the King's printer. It is intended that the Book of Common Prayer shall be just as broadly based. It was for that reason that the Parliament of Great Britain said, "Hands off the Prayer Book."

I had some delightful conversation with a highly-placed clergyman of the Church of England. He said to me one morning, "Mr. Goard, can you tell me of some books of standard authority that I, in my position, could recognize as such?" I replied "The Bible." "Yes," he said, "I know you claim that, but can you tell me of another book outside of the Bible that you would recommend me to read?" I said, "Do you ever read the Prayer Book?" He said, "Why do you ask me such a foolish question?" I replied, "It is a most pertinent question." He said, "Of course, I read the Prayer Book; it is my duty every day." "But," I said, "did you ever read the Prayer Book as literature for the information it would bring you?" "What do you mean?" "Take a quotation from that book: 'Lord, bless thine heritage, make thy chosen people joyful; govern them, lift them up for ever.' Who are the 'chosen people' for whom we pray? Are they not our own people, race and nation? A moment ago you told me that the Lord had not selected any particular people from among the peoples. What must we think of one leading the worship and with devotion praying, 'Lord, make thy chosen people joyful,' and then saying that God has not any chosen people?" The Prayer Book is a British-Israel book from beginning to end.

Read the Prayer Book, and understand that it is constructed upon the basic fact that the chosen people to whom it is the Book of Common Prayer is God's heritage, Israel, and that the Prayer Book identifies us with Israel.

Let me say, further, that every journal, sacred or secular, that gives out any phase or any fragment of real truth from the Scriptures is giving British-Israel Truth. We are not specialists. We are dealing with the whole Counsel of God, and I think fifty years or more of Church association and of preaching this Word enables me to form this judgment, that up to the present moment it is a fact, in which we do not glory, but which we more than regret, that we are the only organization in the modern Christian world that is really facing up to the whole story of the Bible, with all its implications, preaching it and endeavouring to administer it.

There is the challenge. And now we are producing and sending out a literature of our own, and it is a literature that does not die. There are coming to our Covenant Publishing Company from week to week orders that are in answer to the very first issues of THE NATIONAL MESSAGE which we sent out years ago. A weekly journal, the first issues of which are living still! Our books and pamphlets have gone out now to the number of over ten millions, and they are living, doing their work in every part of the world. It is a literature that does not die, and we are increasing it from week to week, from month to month, and from year to year. It is no boasting when we say that because of the fact that our literature has no date value and lives, while the daily Press is read to-day and thrown away to-morrow, in a very short time our Press will be more powerful than the daily Press.

Let me say another thing. Let the secular magazines, let the moving pictures, let the daily Press, let all these avenues of reaching the minds and hearts of the people, be captured by the enemy and used as a means of subverting the knowledge and the loyalty of our people, the latter will be absolutely immune as long as they master our literature, which stands and is active. You cannot make a Communist out of a British-Israelite. We have learnt that we have only to get the mind of an honest British Communist to make him a British-Israelite.

The Modernist says that he does not believe in the supernatural and the miraculous. The highest phase of his perception is below the lowest margin of the faith of the man who knows the God of Israel, present and active, in the affairs of men. We do believe in Divine activity, and do not go one iota, one shadow of a shade, from the actual teaching of this Book when we say that Jehovah, the God of Israel, has made Himself *Holy*. What does it mean? Sinless? No. The question of sin does not arise in connection with God. It means, Set apart, devoted to the one task of administering His Kingdom of Israel in the earth. Think of it. The Modernist says: No Divine interference. The Bible says: Jehovah, the God of Israel, DOES NOTHING ELSE. As Elohim, He is the Creator, but as Jehovah, He is the King, devoted to the affairs of His Kingdom. "Holy, holy, holy, is Jehovah God Almighty."

We believe in the present, personal Presence of the Almighty God, active in the affairs of men and of nations. Moreover, we believe, and we are acting upon that belief, that the race, generated, formed, called, chosen by Almighty God in Abraham, Isaac and Jacob, is a miracle race. Born in Isaac, in response to the reviving touch of God, when the parents of the race had passed into age and potential death. A miracle race, amongst whom the Eternal God dwells. A miracle race, instructed by a miracle Book, which carries, in printed language easy for the ordinary man to understand, the message of the Eternal God, King of Israel, to his soul and to his nation. We believe in the appearance amongst us of the Miracle Man, God the Son, incarnate in Jesus Christ Our Lord. We believe in the actual personal presence and contact of the third Person of the Holy Trinity, and that you and I may retire into our closet and shut the door, so that neither priest nor layman is present, and may kneel and hear the whisper of His voice, "That is the way, walk ye therein." We believe in a miracle-appointed mission and destiny, a service for which our race has been trained, and in that service, in the strength of God Almighty, the King of Israel, we are marching forward, and all the combinations of earth and the spirits of hell will fail to retard our progress, or hinder the completion of our task.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. JOHN LEECH, K.C., is to speak on Prophecy, on Wednesday afternoon next, at Headquarters, at 3 o'clock. The Rev. Gregory Bestall is to lecture on "Ceylon and Its People," with lantern pictures, at Headquarters, on Thursday evening next, at 7.30. All are cordially invited for both occasions.

* * *

The series of ten meetings in the Central Hall, Westminster, last week proved of altogether exceptional interest. The addresses were of a high standard, and the spiritual tone throughout was a marked feature. Our President (Major Knowles), and our Chief Commissioner (Mr. John Leech), and some other speakers, who had been announced, were kept away through illness or other causes, but the strength of the platform was well maintained, and this may be imagined when it is stated that the Rev. Pascoe Goard spoke at each meeting, and, if possible, he excelled himself. His addresses made a profound impression. They will never be forgotten. Excellent addresses were given by the Rev. Chas. W. Cooper, F.G.S.; the Rev. J. Lumley Davies, L.D.; the Rev. Joseph Gay (four); the Rev. T. Sparshott Johnson, M.A. (four); the Rev. G. H. Lancaster, M.A. (two); the Rev. Gregory Bestall; Captain the Rev. T. E. Grout; Mr. Herbert Garrison (three); Mr. J. J. Morey (two). Devotional exercises were led by the Revs. Chas. Cooper, J. H. Satchell, C. W. Thorne, W. H. Phillips, and the speakers above named.

The Chairmen were the Revs. Pascoe Goard, Sparshott Johnson, C. W. Cooper, Captain Young, R.N.R., and the Secretary-General.

A very beautiful and weighty basket of flower bulbs was brought from America by a lady to Mrs. Garrison as a token of appreciation of her musical and other work. This was displayed on the platform and greatly admired.

* * *

The book by Bishop Titcomb, D.D., entitled "British-Israel: How I came to believe it," just published by the Covenant Publishing Co., is a remarkable work. It should be in the hands of every clergyman, as a record of the mental process through which the Bishop reached his conviction. In the first chapter he says: "I am about to take you into my confidence, and trace out, inch by inch, the steps along which I trod in coming to my present conclusion—that British-Israelites have the truth on their side."

The arguments are cogent, lucid and fair. The Rev. Dr. James Mountain has edited the present edition and written a preface thereto.

The price of the book is 3s. 6d., postage 3d.

* * *

The Rev. Dr. Lincoln McConnell writes us a characteristic and breezy letter. He sends his warm greetings to all friends on this side the Atlantic, and he looks forward to visiting us again. Among other activities he is giving a series of illustrated lectures on his travels last year, and he deals especially with Palestine and Egypt of course.

The good doctor may expect a hearty welcome when he comes back.

A Presbyterian minister in Belfast writes:—"I am simply overwhelmed by the generous gift of Mr. Goard's books. I have often wished to possess these books; I can hardly realize as yet that my wish has been granted. You have my sincere gratitude. The leading articles in your journal have always been full of interest to me. I pray that every blessing may rest upon you and your work."

* * *

A Canon on the South Coast writes:—"With heartfelt appreciation I thank you for the handsome gift of books, which I shall deeply value. To read, mark, learn and inwardly digest them will be a real pleasure and much profit."

* * *

A Congregational minister writes:—"A thousand thanks for the most kind and generous gift of books, which I greatly appreciate both for their scholarship and the friendship of the author."

* * *

A Rector in the North writes:—"I do sincerely thank you for the books. I shall place them amongst the first for careful reading and study. I see more and more the very urgent necessity for the conversion of Israel, and an arrival at the spiritual position and power which is their high privilege in the Latter Days—days, alas! of apostasy."

* * *

Speaking for the Leicester Branch on February 5th, the Rev. Hector Macturk gave his personal testimony to British-Israel belief, stating that he did not rest from publicly proclaiming it and calling upon his brethren of the cloth to come into the open and do likewise. The address he gave was "Has God kept His Promises to His People?" He also complimented the Branch on its strength and activity. Mr. Z. A. Smith presided.

* * *

Harrogate Branch greatly enjoyed a return visit by Mr. G. R. Gair on February 11th, when he gave his lecture, "Heraldry and Genealogy." Colonel A. W. Warden, of London, was in the chair.

* * *

At a joint meeting of the Bingley and Bradford Branches held at Bingley recently, with Mr. B. Broadbent in the chair, an address on "The Full Gospel" given by Mr. J. J. Morey was accepted with great interest and enjoyment.

* * *

Mrs. Aiers substituted at short notice at Harrow on February 21st, and gave a most interesting and convincing address on "The Coming Kingdom of the Lord." The lecturer gave forth so much good matter that the Branch hope to hear her again.

* * *

The Minister of one of the largest congregations in England writes:—

"I am deeply indebted to you for the parcel of books to hand. I shall read them with great interest. I am profoundly thankful for the work you are doing, not only for the particular

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side of Truth for which you stand, but in the great Cause of Bible exposition generally.

"May the Lord increasingly use your witness to His Own Glory, and the leading of many to the Truth of the Gospel."

* * *

A clergyman in the Midlands writes :—"Thank you very much for the books you so kindly sent me. My people are quite keen on Israel Truth, and I am sowing much seed elsewhere also. I cannot tell you what it means to me to have the B.-I. light. Much of Isaiah especially used to puzzle me. Now I see the wonder of it all, for which I thank God with all my heart."

* * *

A minister in Hertfordshire writes :—"It is extremely kind and generous of you to send me the parcel of books. I shall find profit and pleasure in a study of the B.-I. subject, and the works you have sent me will I am sure be of great assistance."

* * *

M. G. B. writes :—"There is no platform before which I would rather sit than that of the British-Israel-World Federation, and I have never in my life heard a combination of speakers of such authority and inspiration."

* * *

The Rev. Joseph Gay writes :—

"I should like to register one or two impressions which must have been made upon the minds of those who were privileged to attend the series of remarkable meetings held at the Central Hall, Westminster, during last week. And the first impression must surely have been the deep spirituality which permeated the addresses which were delivered. It was an atmosphere which pervaded the whole and took possession of speakers and hearers alike. During the whole of my ministerial life it has never been my privilege to attend any meetings more fully charged with deep spirituality. The presence of the Holy Spirit of God was very manifest, and inspired the messages which the speakers brought to us, and tuned our ears to hear them, and our hearts to gladly respond to their appeal.

"The second impression equally clear was the sound exposition of the Holy Word of God. One could have wished that many of our clergy and ministers could have been with us to have heard the Gospel of the Redemption of Israel set forth by the Rev. G. H. Lancaster, M.A., and then a masterly presentation of the Gospel of the Atonement delivered with so much spiritual earnestness and fervour by the Rev. Pascoe Goard. It cannot be denied by those who were present that the British-Israelite stands by the fundamental doctrines of our most Holy Faith.

"Many of the false premises of the Modernist position were effectively dealt with. Again, it was brought home to all present that the British-Israel position is strongly established upon an unshakable Bible basis, and is therefore directly opposed to the fallacies of Rome.

"Once more the stranger within our gates must have realized that the British-Israelite is well abreast of the times, and has taken cognizance of the movements of the day, national and international, both for righteousness and unrighteousness, and that he is not deceived either by that cry of 'Peace! Peace! when there is no peace,' or by that spirit of evil which struts the earth in the garments of light. Bringing all things to the touchstone of the Word of God the speakers, and pre-eminently the Rev. Pascoe Goard (than whom no greater expositor of the Bible, with a clearer vision, and a deeper insight to discern and read correctly the signs of our times has arisen in our day), gave full and adequate guidance to all who sincerely wish to order their ways, their thoughts and opinions in the light of the tremendous happenings of to-day.

"It was surely a tribute to the grip of the Truth and to the strength of the appeal that from 7.30 to 10 o'clock the people sat on, wrapt in the keenest attention until Mr. Goard had concluded an address packed with inspirational thought, after which, on bended knee, a prayer hymn was devoutly sung by hearts strangely warmed by the fire of the Spirit.

"These impressions will live for ever in the hearts and minds of all present to the glory of God.

"The oft-repeated exhortation to translate the high principles of British-Israel Truth into our daily lives and thus into the life of our nation, permeating through that nation the life of the whole world, cannot fail of its purpose and intention.

"May it not be long ere we shall again call the people together in the same Hall, to hear the message of God's Word, which we are commissioned to deliver; for it is only by constant and frequent reiteration of these so vital Truths that we shall compel our nation, from the highest to the lowest, to that prayerful attention to Divine things which, in the near Advent of Our Lord, it is so important they should receive."

* * *

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Fri., 8th, at 8. Mr. J. J. Morey.
BATTERSEA, 195, Lavender Hill, Tues., 5th, at 8. Mr. W. J. Pilcher.
BRIDLINGTON, Prince's Cafe, Prince St., Thurs., 7th, at 7.
CARDIFF, Central Y.M.C.A., Tues., 5th, at 7.30.
CROUCH HILL, Jubilee Hall, Hanley Road, Thurs., 7th, at 8. Mr. J. J. Morey.
EALING, St. George's Hall, Bond St., Thurs., 7th, at 8.15. Rev. T. S. Johnson.
GLASGOW, Mission Hall, Shawlands Cross, Thurs., 7th, at 8. Mr. J. Scott.
GUILDFORD, Stoke Institute, Wed., 6th, at 3. M. J. J. Morey.
HARROGATE, Imperial Rest., Parliament St., Tues., 5th, at 8. Mr. G. R. Gair.
HARROW, Gayton Rooms, Station Road, Fri., 8th, at 8. MissB. M. Beck.
HIGHGATE, 223, Archway Road, Wed., 6th, at 8. Miss Hamilton Hunter.
HORNSEY, 6, Gladwell Road, Wed., 6th, at 7.45. Miss Dickinson.
HOUNSLOW, Council House, Tues., 5th. Rev. T. S. Johnson, M.A.
HULL, Church Institute, Albion St., Tues., 5th, at 7.30.
LEICESTER, S.S. Memorial Hall, New Walk, Tues., 5th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.
PORTSMOUTH, Edinboro' Road Church, Tues., 5th, at 3 and 7.30. Mr. J. J. Morey.
STOCKPORT, The Vestry, U.M. Church, Wellington Road South, Thurs., 7th, at 7.45. Mr. G. R. Gair.
STOKE-ON-TRENT, Town Hall, Hanley, Mon., 4th, at 7.30. Mr. G. R. Gair.
WALSALL, Temperance Hall, The Square, Wed., 6th, at 7.30. Rev. J. O. Vince, M.A.
WATFORD, Kingham Hall, Fri., 8th. Rev. T. S. Johnson, M.A.
WINCHESTER, Oddfellows' Hall, Mon., 4th, at 3 and 7.30. Mr. J. J. Morey.

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EDITORIAL.

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

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

THE DOCUMENTS OF DANIEL.—VIII.

By the Rev. W. Pascoe Goard.

Document IV. (Daniel iv.) Date: Ussher 570 B.C. Scope: the beginning and the ending of the seven times of prophecy. The movement lies dormant during the intervening period.

Document IV, contained in the fourth chapter of Daniel, sets before us a vital element affecting the history of the Babylon system of Empires, viz., the place and continuance of the dynasty of king Nebuchadnezzar in it.

Even of greater importance is the matter-of-fact recognition of *the personal presence and directing power of* God *in the affairs of the Empire.*

Secular history as uncovered by Assyriologists, and as written in the Greek and Latin classics, helps us to understand the nature of the times of which Daniel so graphically writes. But such secular writings do not withdraw the veil and allow us to see the imminent presence of God as the Controller of these international and national affairs.

Daniel, however, makes us as clearly to visualize and understand the presence and applied power of the most High as he causes us to see and to understand the historic personality of Nebuchadnezzar, and the mental processes which direct him in his affairs.

From this phase of the Daniel literature theologians of certain types will turn away with distaste, demanding that the Divine and supernatural shall be eliminated, and that the Daniel narrative shall be brought to the level of regular secular history. But *the man of action will not follow him in this.* The man of action who is brought into hand-to-hand contact with the great facts and processes of nature, whether on land or sea, on plain or in forest, will not start away from the presentation of God active in the affairs of men and of things. For instance, "They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind . . . . ." Thus sang that man of affairs, the author of Psalm cvii.

So it is with outdoor men in every walk of life.

But the theologian, who has been withdrawn from the affairs of God in nature, and from men in the active hard-handed walks of life to make a speciality of the study of God, sees nothing but the printed page. This produces a series of impressions within his mind. He thinks about God, reads about God, theorizes about God, but fails to see Him in action. There is no opportunity to do so within man-built walls. Only one thing can save the perception of such a one. That is the miracle experience of that new birth of which Our Lord spoke to Nicodemus. That experience will bring a man into personal contact with God, and will make his studies and his thinkings about God thrill with life. That man will have no difficulty with the Daniel history and prophecy. He will read of the imminence of God in the affairs of nations as he knows God to be imminent in his own experience. He will go all the way with us in this article, as will also the outdoor man of affairs. But wearied by thinking of God in terms which are never converted into realities, and of reasoning about God Who never appears to him in his life experiences, cloistered theologians of certain types will be surfeited with his thoughts, which to him have not been

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translated into experience, and he will turn away from the Daniel statement as from something unreal, and will turn with relief to the purely human records of secular history.

To the man of outdoor affairs, combined with the miracle experience of the new birth spoken of by Our Lord to Nicodemus, the statements of Daniel will be radiant with the very light of the presence of God.

Now after this digression into applied psychology let us return to the great narrative, according to our mental attitude as indicated above.

Nebuchadnezzar opens the chapter with a clear-cut testimony of the presence and activity of God in personal affairs and in the affairs of his kingdom. The statement is clear-cut and simple, made by one of the most practical of men, who was exalted to the highest pinnacle of human greatness and power. Here is the declaration :—

> "Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth ; Peace be multiplied unto you.
>
> I thought it good to shew the signs and wonders that the high God hath wrought toward me.
>
> How great *are* his signs ! and how mighty *are* his wonders ! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation." (Daniel iv, 1-3.)

This confession of the knowledge of the high God is most important in the history of Babylon and the succeeding Empires. It sets forth in clearest manner that at the outset God did not allow the Empire to be established or organized without a distinct knowledge of Himself. By royal proclamation are made known to all people, nations and languages the signs and wonders that the high God had wrought towards Nebuchadnezzar himself, and towards the Empire.

It also includes *a remarkable recognition of the Kingdom of God* by Nebuchadnezzar, the king of Babylon, who declares: "His kingdom is an everlasting kingdom, and his dominion is from generation to generation." This should be read in the light of the second chapter of Daniel, in which it is revealed to Nebuchadnezzar that "In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed . . . ."

The clear-cut nature of the recognition of the supreme authority of God in the affairs of the Babylon kingdom and also of the everlasting Kingdom of God, in the light of chapter two, the message of which was directly given to Nebuchadnezzar, shows that at the foundation of the Empire *God and His relationship to the Empire was clearly understood.*

In order to understand where Nebuchadnezzar and the kingdom stood in relationship to God at this time, let us consider the parallel which is manifest between the setting up of :—

The kingdom of Israel and the House of David by Jehovah, the God and King of Israel ;

The kingdom of Babylon and the House of Nebuchadnezzar by the most high God.

The "most high God" and "Jehovah," the God and King of Israel, *are shown to be one and the same Person of infinite Majesty acting under different official names.*

One should read the second and fourth chapters of Daniel which depict the kingdom of Babylon and the House of Nebuchadnezzar side by side with the seventh chapter, 2nd Samuel, and the thirty-first and thirty-third chapters of Jeremiah, which deal with the establishment of the kingdom of Israel and the House of David.

Thus we see that Babylon began its historic career with clear knowledge of its relationship to the most high God, and Nebuchadnezzar, the "head of gold," the first of the "Zars," made public proclamation of the fact to all peoples, nations and languages.

It is also remarkable that the armies of *the last of the Kaisers* who virtually ruled all the territory of ancient Babylon and modern Rome from the Baltic to the Persian Gulf, excepting France and Italy, had inscribed on their accoutrements the words, "Gott mit uns." As Nebuchadnezzar was the first Emperor, so Wilhelm of Germany was the last.

Let us hear the proclamation of Nebuchadnezzar, the first of the Kaisers or Czars. For such Nebuchadnezzar was, as the suffix to his name "zar" shows :—

> "I Nebuchadnezzar was at rest in mine house, and flourishing in my palace :
>
> I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.
>
> Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.
>
> Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers : and I told the dream before them ; but they did not make known unto me the interpretation thereof.
>
> But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods : and before him I told the dream, *saying*,
>
> O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.
>
> Thus *were* the visions of mine head in my bed ; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great.
>
> The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth :
>
> The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all : the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.
>
> I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven ;
>
> He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit : let the beasts get away from under it, and the fowls from his branches :
>
> Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the

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field ; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth :

Let his heart be changed from man's, and let a beast's heart be given unto him ; and let seven times pass over him.

This matter *is* by the decree of the watchers, and the demand by the word of the holy ones : to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation : but thou *art* able ; for the spirit of the holy gods *is* in thee." (Daniel iv, 4-18.)

Such is the confession made by the king. The confession held Daniel astonished for one hour, as he mused over the contents. While he is thus silent, let us for a moment glance at the contents of the confession.

PERSONAL FULFILMENT.

That it had *an application* personal to Nebuchadnezzar is clear ; but that the scope of the confession was not limited to the personal experience of Nebuchadnezzar is very generally held by students of prophecy ; and with that opinion we agree for the following reasons :—

It may be considered that "no Scripture is of any private interpretation," and had the experience been confined to the king personally, *it would scarcely have found place among the tremendous documents which form the basic charters of the Babylonian succession of Empires ; as the racial and national covenants made with Abraham and his seed form the basic charters of the Israel kingdom.*

As we consider the first five chapters of Daniel, each one of which furnishes such a foundational element in the Continental Empires, we are assured that *this chapter iv was not one with a temporary scope*, but one which foreshadowed, as did the second chapter, and also the third chapter, *the full sweep of the seven times of prophecy.*

As we study the imagery of this second dream of Nebuchadnezzar, Divinely produced, we see that *the metals which represented the Babylonian succession, namely, gold, silver, brass and iron, are kept in mind.*

Chapter ii declares Nebuchadnezzar to be "this head of gold." He represents the tree which in chapter iv is to be cut down.

The Medo-Persian, or silver kingdom, received command to cut down the tree. But in cutting down the tree, the command was to preserve the root. So it seems that while the death of Belshazzar ended the rule of the Nebuchadnezzar dynasty, it did not end the continuance of the royal family.

As we read the history in chapter v of the cutting down of the Nebuchadnezzar dynasty, we find that *the kingdom itself was not disturbed.* Apparently only Belshazzar was slain, and the succession ended, and Darius the Mede took the kingdom.

The not unusual procedure of Oriental monarchs of putting to death the whole of the household of a dethroned monarch seems not to have been followed by Cyrus or Darius. *The stump of the tree was left among the grass of the field ;* in other words, the royal seed was left among the people of the Empire.

Not only so, *the stump was bound about with a band of brass and iron*, clearly indicating the preservation of the family through *the Grecian kingdom of brass and the Roman kingdom of iron.*

These things would have no significance as far as we can see in the short period of Nebuchadnezzar's personal experience.

In considering these matters we must remember that the revelations contained in especially the first five chapters of this Book are pictorial messages to a heathen king and court. The meaning must therefore be sought *first in the picture*, and *secondly in the interpretation.* In both of these (see ch. ii) the brass and the iron signify Empires and Empire periods, so the brass and iron are periods through which the family of Nebuchadnezzar will continue, afterwards to be restored to power.

Having thus guarded our minds, we will turn our attention to that fulfilment which took place in the personal experience of Nebuchadnezzar. The experience came upon him, and continued for seven times. It was an experience well understood by physicians for mental disorders. The seven times of this continuance, which probably would be seven times 360 days, or approximately seven years, evidently typified the long period of the seven times of prophecy which should pass over the Continental Empires established under Nebuchadnezzar. Thus on a small scale, in the personal experience of one man, we are to see the experience of the Nebuchadnezzar dynasty during the seven times of prophecy. It was destined to begin, and it was also destined to finish, the Imperial succession.

With this in view, let us now read Daniel's interpretation of the dream as it related to Nebuchadnezzar personally, which was the important thing on that occasion, and the fulfilment which immediately followed :—

"Then Daniel, whose name *was* Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth ;

Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all ; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation :

It *is* thou, O king, that art grown and become strong : for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it ; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field ; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him ;

This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king :

That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee

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to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

And whereas they commanded to leave the stump of the tree roots ; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor ; if it may be a lengthening of thy tranquillity.

All this came upon the king Nebuchadnezzar.

At the end of twelve months he walked in the palace of the kingdom of Babylon.

The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty ?

While the word *was* in the king's mouth there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken ; The kingdom is departed from thee.

And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field : they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The same hour was the thing fulfilled upon Nebuchadnezzar : and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation.

And 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 ?

At the same time my reason returned unto me ; and for the glory of my kingdom, mine honour and brightness returned unto me ; and my counsellors and my lords sought unto me ; and I was established in my kingdom, and excellent majesty was added unto me.

Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment : and those that walk in pride he is able to abase." (Daniel iv, 19-37.)

DYNASTIC FULFILMENT.

Now let us examine the dream and the interpretation as referring to the House of Nebuchadnezzar. That House ruled from Nebuchadnezzar to Belshazzar, and then the family disappeared. The prophecy indicates that it would be dethroned and be found " among the grass of the field " or the people until the end of the iron period of Empire. Then it would rise to power again. Let us see if modern history would indicate the sudden rise to Empire of such a family.

Looking to history for the longer fulfilment of this prophecy, seeing that the seven times of opportunity for the Continental Empires has come to a close, and that in accordance therewith the Empires have passed away, we ask the question, " *Where does modern history point to the rise to power of such a family in fulfilment of the prophecy of this chapter ?* "

The student of Imperial history as related to the Continental Empires will remember the sudden rise of *the House of Hohenzollern* from among the " grass of the field," that is to say, from among the people. They will remember how the Elector jostled and pushed among the crowned heads of Europe until he had assumed, and been accorded grudgingly, the title and rank of king.

They will remember the meteoric career of Frederic the Great, and his tiger-like struggle with every nation of Europe, with only Britain as an ally in the Seven Years' War ; and how that House pushed forward until the King of Prussia became the Kaiser of Germany, the last line of Kaisers or Czars.

They will watch breathlessly the meteoric ascent of that House until it reached its final ascendancy in the person of the ex-Kaiser ; they will wonder at the sudden crash with which the tree of his House fell, and the Empires with it.

If the outworkings of history be sufficient to explain prophecy, made in ancient times regarding modern days, then in view of the history of the House of Hohenzollern men will be inclined to set the word " finis " at the bottom of this wonderful prophetic chapter.

A volume could be written upon this chapter and its outworking in history, but the foregoing must suffice.

So we see that chapter i of Daniel sets the historic background of the prophecies of the Book.

Chapter ii shows the setting-up of the kingdom of Babylon and of the Kingdom of the God of Heaven.

Chapter iii shows the religio-financial structure based we believe on the gold standard.

Chapter iv shows the establishment of the House of Nebuchadnezzar as the first and last dynasty of the Empire.

So we follow this fascinating history of Empire as pre-written from the inception of the Babylon succession.

THE RISE OF THE HOHENZOLLERN DYNASTY.

Macaulay's Essays ; " Frederic the Great."

" The Prussian monarchy, the youngest of the great European States, but in population and revenue the fifth among them, and in art, science, and civilization entitled to the third, if not to the second place, sprang from a humble origin. About the beginning of the fifteenth century, the marquisate of Brandenburg was bestowed by the Emperor Sigismund on the noble family of Hohenzollern. In the sixteenth century that family embraced the Lutheran doctrines. It obtained from the King of Poland, early in the seventeenth century, the investiture of the duchy of Prussia. Even after this accession of territory, the chiefs of the House of Hohenzollern hardly ranked with the Electors of Saxony and Bavaria. The soil of Brandenburg was for the most part sterile. Even round Berlin, the capital of the province, and round Potsdam,

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the favourite residence of the Margraves, the country was a desert. In some places, the deep sand could with difficulty be forced by assiduous tillage to yield thin crops of rye and oats. In other places, the ancient forests, from which the conquerors of the Roman Empire had descended on the Danube, remained untouched by the hand of man. Where the soil was rich it was generally marshy, and its insalubrity repelled the cultivators whom its fertility attracted. Frederic William, called the Great Elector, was the prince to whose policy his successors have agreed to ascribe their greatness. He acquired by the peace of Westphalia several valuable possessions, and among them the rich city and district of Magdeburg; and he left to his son Frederic a principality as considerable as any which was not called a kingdom.

"Frederic aspired to the style of royalty. Ostentatious and profuse, negligent of his true interests and of his high duties, insatiably eager for frivolous distinctions, he added nothing to the real weight of the State which he governed: perhaps he transmitted his inheritance to his children impaired rather than augmented in value; but he succeeded in gaining the great object of his life, the title of King. In the year 1700 he assumed this new dignity. He had on that occasion to undergo all the mortifications which fall to the lot of ambitious upstarts. Compared with the other crowned heads of Europe, he made a figure resembling that which a Nabob or a Commissary, who had bought a title, would make in the company of Peers whose ancestors had been attainted for treason against the Plantagenets. The envy of the class which Frederic quitted, and the civil scorn of the class into which he intruded himself, were marked in very significant ways. The Elector of Saxony at first refused to acknowledge the new Majesty. Louis the Fourteenth looked down on his brother King with an air not unlike that with which the Count in Moliere's play regards Monsieur Jourdain, just fresh from the mummery of being made a gentleman. Austria exacted large sacrifices in return for her recognition, and at last gave it ungraciously.

"Frederic was succeeded by his son, Frederic William, a prince who must be allowed to have possessed some talents for administration, but whose character was disfigured by odious vices, and whose eccentricities were such as had never before been seen out of a madhouse. He was exact and diligent in the transacting of business; and he was the first who formed the design of obtaining for Prussia a place among the European Powers, altogether out of proportion to her extent and population, by means of a strong military organization. Strict economy enabled him to keep up a peace establishment of sixty thousand troops. These troops were disciplined in such a manner that, placed beside them, the household regiments of Versailles and St. James's would have appeared an awkward squad. The master of such a force could not but be regarded by all his neighbours as a formidable enemy and a valuable ally.

"But the mind of Frederic William was so ill regulated, that all his inclinations became passions, and all his passions partook of the character of moral and intellectual disease. His parsimony degenerated into sordid avarice. His taste for military pomp and order became a mania, like that of a Dutch burgomaster for tulips, or that of a member of the Roxburghe Club for Caxtons. While the envoys of the Court of Berlin were in a state of such squalid poverty as moved the laughter of foreign capitals, while the food placed before the princes and princesses of the blood-royal of Prussia was too scanty to appease hunger, and so bad that even hunger loathed it, no price was thought too extravagant for tall recruits. The ambition of the King was to form a brigade of giants, and every country was ransacked by his agents for men above the ordinary stature. These researches were not confined to Europe. No heads that towered above the crowd in the bazaars of Aleppo, of Cairo, or of Surat, could escape the crimps of Frederic William. One Irishman more than seven feet high, who was picked up in London by the Prussian ambassador, received a bounty of near thirteen hundred pounds sterling, very much more than the ambassador's salary. This extravagance was the more absurd, because a stout youth of five feet eight, who might have been procured for a few dollars, would in all probability have been a much more valuable soldier. But to Frederic William, this huge Irishman was what a brass Otho, or a Vinegar Bible, is to a collector of a different kind.

"It is remarkable, that though the main end of Frederic William's administration was to have a great military force, though his reign forms an important epoch in the history of military discipline, and though his dominant passion was the love of military display, he was yet one of the most pacific of princes. We are afraid that his aversion to war was not the effect of humanity, but was merely one of his thousand whims. His feeling about his troops seems to have resembled a miser's feeling about his money. He loved to collect them, to count them, to see them increase; but he could not find it in his heart to break in upon the precious hoard. He looked forward to some future time when his Patagonian battalions were to drive hostile infantry before them like sheep: but this future time was always receding; and it is probable that, if his life had been prolonged thirty years, his superb army would never have seen any harder service than a sham fight in the fields near Berlin. But the great military means which he had collected were destined to be employed by a spirit far more daring and inventive than his own.

"Frederic, surnamed the Great, son of Frederic William, was born in January, 1712."

THE BIBLE: IS IT TRUE?—II.

AN ADDRESS DELIVERED AT THE CENTRAL HALL, WESTMINSTER, FEBRUARY 18TH, 1929, BY THE REV. JOSEPH GAY, A.T.S.

ABRAHAM was the father of the Israel nation. How so? Because he was the father of Isaac. Now account for Isaac if you can along the lines of modern naturalism without denying the veracity of the Bible account of his birth. The sacred writer tells you that Abram was a hundred years old and Sarai ninety, and lest you should regard those ages as nothing, seeing that the patriarchs lived to be very old men, he goes out of his way to tell you that "it ceased to be with Sarah after the manner of women," and then Isaac was born. He further tells you that the event is so tremendously important that God changes the name of Abram into Abraham, and the name of Sarai into Sarah, and gives to Himself a new name—El Shaddai.

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Let us see what the modernist makes of it. Mr. Erith, the commentator in Bishop Gore's Commentary, does not make any attempt to account for it. He conveniently passes it over. His note on El Shaddai, which ought to have furnished the key for a true and fully adequate exegesis, is altogether beside the mark. He writes : " Many etymologies have been suggested for the meaning of Shaddai, but no Hebrew derivation is satisfactory ; and it is probably to be explained from a Babylonian title of divinity in which the deity is addressed as ilu shadu'a—'God my mountain.'"

There is, according to the modernist, nothing original in Israel. She has borrowed everything, even to the Virgin Birth of Our Lord, from some ancient tradition received and handed down by peoples much more ancient and original. Following Bishop Gore's Commentary we find that Israel is indebted for almost everything, the names of her God, her own names, most of her customs and practices, either to Babylonia on the one hand, or Egypt on the other. That being so, Israel has no special Divine origin, and the account of Isaac's birth, insofar as it suggests the supernatural, must be discredited. Israel is not even a natural development from Babylon and Egypt, but a very feeble imitation. " The bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." To show how far beside the mark the modernist is, let me quote Mr. Erith again. He says, " the reader will find it instructive to refer to and compare all the promises made to the patriarchs in Genesis." Then he gives a list of such promises. Commenting on the first he says : " Here, the first promise made to Abraham points forward to the Catholic Church. The meaning of, 'in thee shall all the families of the earth be blessed,' is ambiguous." The alleged ambiguity rests in whether the tense of the verb be reflexive or passive. He adds, " It is not of material importance, since in any case the significance of the promise is clear, viz., that through Abraham and his seed all mankind shall be brought to seek and to find salvation in the true God."

Can any comment upon Holy Scripture be more utterly futile? Now I ask you to consider the thesis which we of the British-Israel school of thought offer to account for the fact of the Israel Kingdom. We accept in the first place the statement of Genesis as to the birth of Isaac, and we do not hesitate, on the accounts J. and E., realizing that out of the mouth of two or more witnesses every word shall be established, to declare that Isaac was miraculously born. To say that El Shaddai is the same as the Babylonian ilu shadu'a—" God my mountain " is meaningless in the face of the incident of Isaac's birth. Now take our derivation of the word, a pure Hebrew derivation. " El " means God. All are agreed there. " Shad." What does that mean? No Hebrew derivation, says this modernist whom Dr. Gore has made responsible for teaching the people of the Church of England the truth. But what does Gesenius, the great Hebrew lexicographer, say? I will give it to you exactly as he gives it.

שַׁד = Breast, teat. (Job xxiv, 9. Isaiah lx, 16.) Perhaps from the word שדה which see.

שָׁדָה = an unused root. Chaldean שְׁדָא to cast forth, to shoot, to pour out, whence some derive No. 1 teat.

שַׁדַּי = most powerful, Almighty, an epithet of Jehovah. It is the plural excellentiæ, from the singular שַׁד powerful.

With this great authority to warrant us we translate El Shaddai the nursing-mother God, the nourishing God, the great Mother of Israel. In the light of the twofold account of the birth of Isaac, differing only in such detail as to give to them complete independence, and thereby strengthen their united witness, the derivation we suggest throbs with life and is pregnant with meaning. We account for the Israel Kingdom by proclaiming God to be. The voice from out the burning bush accounts for Israel. " I AM," therefore " ISRAEL IS." This monotheistic Kingdom had its birth in and through the monotheistic Deity. Jehovah never leaves His nation. He is in personal contact all the time. Note this fact and then trace it out for yourselves. The pillar of cloud by day illumined by night, the ministry of fire, in the Old Testament is indicative of the presence of Jehovah. Then when Israel builds a tabernacle for God to dwell in, and afterwards a temple, and in them the Mercy-seat is established, we read, " I will meet with thee there, and I will commune with thee from above the Mercy-seat." (Ex. xxv, 22.)

Get out into secular history so-called and trace the lost sheep of the House of Israel through all their eventful wanderings until you gather them together in these Islands of the West in such numbers as will warrant the conclusion that here in Britain you have the appointed place (2 Samuel vii, 10), and remember as you do so that God never fails of His purposes, nor goes back upon His Word ; that God makes, and remakes, but never unmakes, and then, using the same thesis as accounted for the Israel Kingdom, you will be able to account for the British Kingdom arriving at this conclusion that " things which are equal to the same thing are equal to one another."

" God is ! " That was the mission of Israel. God made her and then He chose her, and wedded her unto Himself that they two might be one. Alas ! that she should have broken that blessed union.

" God is ! " That is the mission of British-Israel to day. This nation, this Empire, " this nation and company of nations," are set to proclaim, " God is, and He is the rewarder of those who diligently seek Him." Alas ! that in many respects we should fall far short of our high calling in Christ Jesus. And yet the reflections of Lowell Thomas, the author of that great and deeply interesting book, " With Lawrence in Arabia," as he muses upon what he had seen of Lawrence's behaviour towards the Arabs and contrasted it with the German behaviour, encourages our thinking along this line.

He writes, " Never did the Englishman say, ' I can pay you nothing for this, but I will keep it just the same ! ' It was either paid for or returned to the author. As we tinkled across the plain to the rhythm of the bells on the horses' necks, we had food for thought in what we had seen. If Britain governs much of the world, we wondered is it not because of the merit, capacity and good sense of her sons in all lands. Impressions of this chance visit to Carchemish were deepened by residence in Constantinople throughout the World War, where we watched the German play for the big stake and lose because of the way he went after it." (Lowell Thomas is

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an American.) Granted the power of God to intervene creatively at any time, and according to His own good will and pleasure, and our thesis to account for the Israel Kingdom is full and adequate ; not only so, but it is sufficient to account for the British nation, the Anglo-Celto-Saxon race.

THE KING OF THE KINGDOM ISRAEL, JESUS CHRIST OUR LORD.

If it be important to present a thesis which will account for the Israel Kingdom consonant with the statements of Holy Writ, it is of paramount importance that the same thesis should account for the King of this same Israel Kingdom, Jesus of Nazareth, the Christ. Let the modernist account for Jesus from his own selected basic principle of natural law. Let his historic evidence be the acid test of validity and what happens. The Virgin Birth must be relegated to the same limbo of myth and fable as the Genesis account of the Creation, the Flood, and the Whale. There is not the smallest shred of historical evidence for the Virgin Birth. It transcends all known human experience more than anything else in this wide world. Dr. Gore, who makes himself responsible for his Commentary on St. Luke's Gospel, devotes the briefest paragraph to this all-important matter of the Birth of Jesus, about sixty words in all. He says : " By taking her (Mary) away with him (to Bethlehem), ' great with child ' as she was, he (Joseph) made her effectively his wife and her child his own, according to Jewish ideas." Quite true, but it is evident that Dr. Gore parts company with the extreme modernist in that he does not regard Joseph as the natural father of Jesus. We will not do the worthy doctor injustice by suggesting that he regarded any other as His natural father. Dr. Gore must therefore believe in the miraculous Birth of Our Lord. Upon what ground ? The principle of interpretation for the Old Testament must be the principle of interpretation for the New. If historical evidence is the acid test of validity and the supernatural and miraculous must be discredited, then the Virgin Birth has got to go, and to be consistent Dr. Gore cannot retain it. Mr. Loofs has spoken for all true modernists when he says that Joseph was the natural father of Jesus, and adds, " I think it is due to truthfulness to state openly that the Virgin Birth perhaps, or even probably, arose out of fabulous tradition."

Again we find that " the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." I beg of you reverently to face the conclusion to which you are driven along this line. According to St. Matthew, Joseph denies parentage. In conduct if not in actual words he declares that he knows nothing about Mary's state and condition. He came to the conclusion that the woman he loved so well had been unfaithful to him and he decided, for the love he bore her, not to make a public example of her, but to put her away privily. If Joseph was the father of Jesus, but denies it, then the father of Jesus was a liar. But supposing he had really spoken the truth and that he was not the father, then somebody else was. The important point to remember here is that Jesus is an historic personage. There is any amount of historical evidence for Jesus. You cannot get over the difficulty by saying, as the Jews for many years tried to say and believe, that Jesus was a myth. There was only one person who really knew what had taken place, and that was Mary herself. Did Joseph speak the truth when he denied parentage ? Then Mary carried within her heart and must have pondered in her mind a shameful secret. In that case what sort of a woman was Mary ? But the modernist would say this is all beside the mark. " Jesus never claimed Deity. Mary never claimed Divine conception. All this was done by an adoring discipleship which in after years glorified the Master, as was very natural, and, not to be outdone by the devotion and adoration of the disciples of other great religious founders, they placed a halo around his head and proclaimed him to be, what he never was, God the Son."

Then these loyal and devoted men, sanctified in life by this man of Nazareth, have succeeded in deceiving the civilized world for well nigh 2,000 years. Since we have in our possession four Gospels, we have a conspiracy of deception unparalleled, I venture to think, in the history of the world.

Side by side with all this you have a tremendously important fact, which no one can deny if the modernist position be true, that this very Bible, which they esteem to be so full of mistakes and errors and to be carrying in its bosom a deception which would do credit to Satan himself, has been the centre and mainspring of that high civilization which has blessed the world, giving to it men, and women too, who have reached Alpine heights of holiness, righteousness and truth by accepting as true the lie which these first disciples of the Nazarene placed on record ; for I would have you bear witness to the fact that Jesus Christ, as the Son of the living God, Who died for our sins according to the Scriptures, was their strength and stay, their exceeding great reward. Morrison took a pure civilization to China, Carey to India, and Livingstone to Africa, by the word of the Lord Who said, "Go ye into all the world and preach the Gospel to every creature." What has the modernist succeeded in doing in the light of these indisputable facts ? He has succeeded in proving that you can gather grapes from thorns and figs from thistles. Has he succeeded in taking the citadel ? No ! he has not disturbed a single stone. Built upon the foundation of the apostles and prophets, true men all of them, Jesus Christ the chief corner-stone, it stands as firm and strong as ever upon the imperishable rock of Divine truth. But now take our key of interpretation. Apply our thesis. The Israel seed, Divinely created in Isaac, is cared for by El Shaddai, the nursing-mother God, until, in the fullness of the time, it becomes the concrete and material expression of the Christ, God's Son.

" 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.) " Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a *body* hast Thou prepared Me." (Heb. x, 5.)

Christ is Christianity, and Christianity is Christ. Jesus was the Gospel He preached, else would He ever have spoken of Himself as He did ? " I am not sent but unto the lost sheep of the house of Israel." " Go not into the way of the Gentiles . . . but rather go unto the lost sheep of the house of Israel." The House of Israel ? Not the House of Judah. Go to the northern kingdom of Israel, and not to the southern kingdom of Judah. Why to the one and not to the other ? Because the southern kingdom was already gathered around Him and could hear Him for themselves. Alas ! they did hear and

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judged Him unworthy of their allegiance. The northern kingdom of Israel was lost to human sight. They must be found and the Gospel preached to them ; and He employed members of that northern kingdom and not members of the southern kingdom to do this all-important but gigantic work. Have they been found ? Look at the other side of the picture for a moment. The centre of Christianity soon shifted from Jerusalem, did it not ? Where did it go ? Rome ? Nay ! Rome has never been the centre of Christ's Church. I will not pause to elaborate that. I may do so at some future time. The centre of Christianity to-day is here in these Islands. London is the centre of Christian influence throughout the world. Can that be denied ? There is no race under heaven which has taken more readily to the Gospel of Jesus Christ, and lived more sincerely according to its tenets, than the Anglo-Celto-Saxon race. I think I may claim to know something of ecclesiastical history, and I do not fear contradiction just here. The more I think of it, the more I look into the facts of it, and the more convinced I am that, as Israel was set in the days of long ago to witness in the earth to the one true and living God, so Britain is set in Jesus Christ her Lord for the selfsame witness. The cry then is back through the witness of the Kingdom, and the King of the Kingdom, to God, even the Father of us all, Who is from everlasting to everlasting —God. Our mission is to cry aloud and spare not. " God is, and He is the rewarder of all those who diligently seek Him." " He shall not fail nor be discouraged until He hath set judgment in the earth, and the Isles shall wait for His law."

THE BIBLE AND SCIENTIFIC TRUTH—II.

BY CHAS. LAVENDER.

LET us now consider briefly the marvellous Creation Story as written for us in Genesis i. As regards the duration of a Creation " Day," it seems evident that it cannot be, as was once thought, and as some people even now think, a day of twenty-four hours. There were six " days " during which the work of Creation was carried out ; but in Genesis ii, 4, the whole period is spoken of as one day ; this in itself is sufficient to dispose of the twenty-four hours' theory, in addition to which the sun is not mentioned until the fourth day, so there was nothing of the kind to mark the duration of the first three days, which therefore could not have been of twenty-four hours only. Ferrar Fenton translates the word as " Age," instead of Day, and this seems to be a more correct rendering. We often speak of the " day " of stage coaches, in contrast to the present time which is the " day " of motor-cars and aeroplanes ; but we simply mean " period " or " age," not a day of twenty-four hours, and this is quite understood by everyone. Peter tells us (2 Peter iii, 8) that : " One day is with the Lord as a thousand years, and a thousand years as one day." In the Psalms, too, we read (Ps. xc, 4) " a thousand years in Thy sight are but as yesterday." Again, as Rev. T. H. Whitehouse has pointed out, the Apostle Paul speaks of a Day which has lasted well nigh two thousand years —" the Day of Salvation "—and, thank God, that Day is still with us, though we know not how soon it may close.

So then the Creation Days are age-long periods of time ; perhaps thousands, may be millions of years ; we don't know. Anyhow, there is ample room for the geologist's speculations, and he is fully capable of making the most of his opportunity.

The *order* of Creation is, however, very definitely stated in Scripture, so here is the possibility of a clash with the scientists.

After the creation of the heaven and the earth, and of the falling of the latter into desolation, *Light* is mentioned as the first act towards reconstruction. It used to be thought that there could be no light without the sun, and as the sun is not spoken of until the fourth day, the Bible was supposed to be wrong. But what is light ? A recently published dictionary says light is " the natural agent which, by acting on the retina, stimulates the sense of sight," but makes no mention whatever of the sun. Neither does an article on " Light " by Professor James Rice, of Liverpool University, in Harmsworth's Encyclopædia. Genesis i, 2-3, says : " The Spirit of God moved (kept moving) upon the face of the waters. And God said, Let there be light : and there was light." Light is now stated to be the result of force causing the waves of the ether to vibrate with an almost infinite rapidity. This seems getting very near to the age-old description of Genesis. It is evident that scientists do not really know what Light is, and I suggest that it is impossible for the mind of man to comprehend it, even as no man can fully understand the nature of Christ Himself, Who said, " I am the Light of the world."

Returning to the consideration of the order of Creation and the agreement or otherwise of scientists and the Bible, they appear to get to work on the various strata of the earth's crust and they find certain indications leading them to certain conclusions as to the order in which various forms of life first appeared, and the conclusions they put forth are supposed to have more weight than the Bible " myth "! But even a sceptic as to detailed accuracy in Bible records (J. Paterson Smyth) says, " Perhaps the discrepancies could be removed if we knew all the facts "! At one time it was supposed that animal life came before vegetable life. Even Dr. Driver seems to have thought it possible, though how animal life was supposed to have been sustained without any kind of vegetable food does not appear. The Bible gives us grass, herbs and fruit trees two " ages " before animal life appears, which certainly seems more likely and more reasonable. The intervening " age " between the third and the fifth days or " ages " was that in which the heavenly bodies were set in motion and took up their task—the sun to rule the day, the moon to rule the night—thus preparing the surface of the earth for the multifarious forms of life in which it now abounds. In fact, Professor Dana, of Yale University, has said that the order of events in Genesis i coincides with the order laid down as the result of close scientific investigation.

In confirmation of the Genesis order of Creation it is rather striking to notice in Deut. iv, 15-19, the reverse order of intelligence, from the superior to the inferior. Moses is reminding the people how he had told them by the command of the Lord that they must not corrupt themselves by making " a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the like-

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ness of anything that creepeth on the ground, the likeness of any fish that is in the waters." Compare this with the scientific statement that the proportion of brain to spinal cord is 33 to 1 in man, 4 to 1 in mammals, 3 to 1 in birds, 2½ to 1 in reptiles, 2 to 1 in fishes. The relative proportions are strictly in accordance with the Biblical order.

Some of the mistaken notions about Creation are accounted for by the fact that insufficient attention is paid to what Genesis i *actually says*. "In the beginning God *created* the heaven and the earth," but of the work of the various "days" the word used in nearly every case is "made." Where the first living creatures are mentioned in v. 21 we have the word "created," and as regards *man*, v. 27 thrice reiterates that he was "created." Whatever then may have been the case respecting the lower forms of life, we have here a direct and striking negative to the theory of spontaneous generation and more particularly to the fantastic and God-dishonouring idea of man's ape ancestry, for "create" means "cause to exist," as distinct from "make," which simply indicates forming out of pre-existing materials.

In this connection it is well to remember with all reverence the statement in the genealogy of Our Lord as given in the third chapter of St. Luke, which traces His descent through "Joseph, which was the son of Heli," back to "Adam, which was the son of God." This surely gives the lie direct to the fable that Adam or any other human being had at any time an ancestor of the monkey tribe. As to man's physical frame, Gen. ii, 7 records that "the Lord God formed man of the dust of the ground," and in corroboration of that statement scientists have identified no less than fourteen earth substances in the composition of the human body. As Rev. W. Pascoe Goard says, it is a blessing that no gold is to be found among these various substances, only common dust, or there would be grave danger of traffic in dead bodies by unscrupulous persons in the mad rush for the precious metal.

In connection with the Nature aspect of Creation there are several remarkable facts worthy of attention. Notice the wording of Gen. i, 9 and 10: "Let the waters under the heaven be gathered unto *one place* . . . and the gathering together of the waters called He *seas*." Study of a map or globe of the earth shows that it is possible to travel by water from any one country or island to any other, so that the waters may truthfully be said to occupy "one place." Yet the water on the surface of the earth is divided into many oceans or seas known by different names, according to locality. Is not the knowledge of this behind the simple statement in the verse referred to?

The general principles of evaporation and rain are now pretty well known and understood. The rivers of the earth, great and small, are continually emptying themselves into the ocean; evaporation is always going on, drawing up the moisture from the surface of the water and of the earth into the atmosphere to form clouds; driven by the winds of heaven they reach all regions of the earth and condense into rain which waters the fields and fills the springs and mountain torrents, which in turn replenish the rivers. Thus is completed "the Circle of Blessing." It is all in the Bible and was there long before modern research discovered the process. Eccles. i, 7 says: "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." But does the Bible tell us *how* they return? Look at Job xxvi, 8: "He bindeth up the waters in His thick clouds," and Psalm cxxxv, 7: "He causeth the vapours to ascend from the ends of the earth; He maketh lightnings for the rain; He bringeth the wind out of His treasuries." Poetically expressed, sublimely simple, marvellously true! But why is lightning mentioned? Lord Kelvin, that great scientist, expressed his belief that there never is rain without lightning, which precipitates to earth the globules of moisture in the clouds.

What a wonderful Nature-Psalm is the 104th: partly a comment on, and partly a more detailed description of Genesis i. We have the light and the firmament in v. 2 (1st and 2nd day); the waters and the earth in v. 3-10 (day 3), proceeding in harmonious progression to the living creatures of the 5th and 6th days (v. 11-18). After a brief allusion to the sun and moon in v. 19 (day 4), we see the daily round both of man and beast (v. 20-23), and then the glorious 24th verse of praise, as though the Psalmist could no longer refrain from expressing his admiration and delight, "O Lord, how manifold are Thy works! In wisdom hast Thou made them all; the earth is full of Thy riches."

As the 104th Psalm recounts natural beauties and blessings, so the 103rd is full of spiritual delights. These are personal and individual; and also national to Israel; and most beautiful they are:—Read v. 11, and consider; how high *is* the heaven above the earth? Does anyone know? Astronomers tell us there are stars and suns millions upon millions of miles away: "*So great* is His mercy." Now v. 12: "As far as the east is from the west, so far hath He removed our transgressions from us." How far is that? Why does it not say north from south? It would have been all the same to those who thought the earth was flat, but it is vastly different now that we know the exact distance between the poles. Travel round the earth in either direction, and no matter where you are the east and west are just as far removed from each other; the distance is infinite. In the words of Kipling (though in a different sense), "East is East and West is West, and never the twain shall meet."

Incidentally it is worth noticing that besides the above quoted verse in Psalm ciii, there are other statements respecting cancellation of sin which, while undoubtedly true of the individual who trusts in Jesus Christ as his Saviour, were spoken in the first instance to Israel as a nation. See Isaiah xliv, 21-22: "O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins . . . for I have redeemed thee." Micah vii, 19: "Thou wilt cast all their sins into the depths of the sea."

Now for a few words about the Flood. It is argued that because many nations have Flood stories or traditions in their folk-lore similar to the Hebrew account in Genesis, notably Babylon, Assyria, Chaldea, Phrygia, Persia, Greece, and so on, therefore the Hebrew story is based upon these, and all are alike mythical. For some reason they ignore the wondrous simplicity and beauty of the Bible story, and also the possibility of its Spirit-inspired accuracy, and never seem to think

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that other accounts may be distorted versions of the actual facts. The reality of the Flood itself is undoubtedly shown by the wide distribution of the legends.

A point not often commented on is the measurements of the Ark which are given in Genesis vi, 15-16, viz., 300 cubits long, 50 wide and 30 high, and "in a cubit shalt thou finish it above." Details such as these some people find of no interest whatever, but it has been ascertained after centuries of experience that the proportions of these measurements are ideal for the construction of a large ship, and consequently they testify to the accuracy and inspiration of the Biblical record. As a contrast it is worth mentioning that the Babylonian legend gives the dimensions as 120 by 120 cubits, an obviously impossible size. But what do the words "in a cubit shalt thou finish it above" signify? Probably that the Ark was triangular in section, that is, that the sides sloped upwards from the water line and met at the top with only a cubit of roof between them, thus forming a particularly strong framework in order to withstand the enormous strain to which it was subjected. This is the opinion of a Jewish Rabbi in Copenhagen, Professor Simonsen, who consulted ship-building experts on the question.

ADDRESS AT HEADQUARTERS.

By MISS HAMILTON HUNTER.

ISRAEL MILITANT.—III.

WE bless and praise God that the Redeemer of Israel has won for all those Israelites who are redeemed by His blood the right "to enter into the Holiest by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh." Therefore, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. x, 20 and 22.) "For ye are not come unto the Mount that might be touched and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more . . . 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, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant." (Heb. xii, 18, etc.) "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. iii, 1); and "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. iv, 16.) Therefore, let us have "boldness to enter into the Holiest by the blood of Jesus."

Woe to the High Priest who dared to enter into the Holiest without the blood. It would have meant instant death, even as it meant instant death to Uzzah when he touched the Ark of the Covenant. But by the blood of the Lamb we can enter in and offer not only the sacrifices of praise and thanksgiving, but prayers and intercessions for the people, after the example of our Great High Priest, "Who ever liveth to make intercession" for us. (Heb. vii, 25.)

In these days people do not like to talk about "the blood." They are ashamed of it. What would have happened to those Israelites who had been ashamed of "the blood" on the night when the Destroyer passed through the land? Why, the blood on their doorposts was their protection that night, even as it is our great protection from Satan and his hosts. Those who are the Lord's Redeemed glory in "the blood," because it is the receipt for the purchase-price of our freedom, because it makes us His own. Of course, the Dragon hates "the blood" and is ever trying to make men and women ashamed of it. He knows it is to be one of the weapons by which the saints will overcome him in that final struggle with the spiritual forces of evil that is *our share* of the last great conflict. We know that the *material* side of it is not in our hands. The challenge has been given to Jehovah, and, "for His great Name's sake," *He* alone must be the victor when the Great Confederacy of the North attacks His people. But He has said He will not act until His Israel nation (not only His *spiritual Israel*, i.e., His Priests—the Church, but the *nation* Israel) returns to Him in national repentance and prayer. And the nation will not return to Him until the spiritual victory is won. Satan knows these things far better than we do, and so is concentrating all his energies against the winning of the spiritual victory. The Powers of Darkness are now waging the most deadly warfare against this land and the Church of Christ (who are the anointed priests of the Sanctuary of Heaven) and against "the Blood." But we know that we shall "overcome him *by the Blood of the Lamb* and *the testimony of Jesus.*"

"By the Blood of the Lamb," because behind it we shelter, and because of it we dare go *and fight against* the Powers of Darkness. For by means of it we are made one with the Lamb of God and members of His Body. *One with the great Paschal Lamb—"Christ our Passover."* Let us try to grasp something of what this means.

All the Israel feasts had special letters of the Hebrew alphabet to symbolize them. Those for the Passover were the first and last letters of the Hebrew alphabet—Aleph and Tau with the copulative between. Aleph and Tau, that is "Alpha and Omega, the Beginning and the Ending"—surely "the utmost bound of the everlasting hills." And we are one with the "Aleph and Tau," the Alpha and Omega; and *all things are ours; whether the world, or life, or death, or things present, or things to come; all are ours, because we are Christ's; and Christ is God's.* (1 Cor. iii, 21-23.) These things overwhelm us, they transcend our power of thought; but, as we take up our ministry in the Sanctuary we shall learn more and more about them. No wonder the Dragon fears "the Blood" that has made us one with "Christ our Passover," the "Alpha and Omega."

But the saints also overcome him "by the word of their testimony." What is "the word of their testimony"? It must be *the Name of Jesus*, because in that Name is summed up the whole "testimony of Jesus." What is the Name of Jesus? Peter tells us: "Know assuredly that God hath made that same Jesus . . . both Lord and Christ." (Acts ii, 36.)

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"*Lord*," which is the Jehovah Name. The Name of His Deity. The Name of the Presence. The I AM.

"*Jesus*," the Saviour, the Name of His humanity. The Name we all love and adore because of what it means to us.

"*Christ*," the Anointed One, the Messiah. The Great High Priest, the Head of His Body the Church.

"*The Lord Jesus Christ*," the Name of Omnipotent Power. The Name that is above every name. "For God hath given Him a Name that is above every name, that at the Name of Jesus every knee should bow, ... and that every tongue should confess that Jesus Christ is Lord." (Phil. ii, 10, 11.) And this Name He has given to those who are His—the members of His Body the Church—as their all-compelling power. "If ye shall ask anything *in My Name* I will do it." "*In My Name* they shall cast out demons." (Mark xvi, 17.) I do not think we ought to limit this to the demons that possess men and women. It surely must also mean the demons who are working in our midst against the Lord and against His people Israel, because Our Lord gave the 70 disciples power to tread on serpents and scorpions (we can take this *literally* and *figuratively*) and over "*all the power of the enemy*";—that must be over all Satan's kingdom of evil. Also He told the twelve that if they had faith only as a grain of mustard seed, "Ye could say to this mountain remove hence to yonder place, and *it shall remove*, and *nothing shall be impossible to you*." "A mountain," figuratively, means a kingdom, therefore the Lord's saints have power to bid a kingdom remove to another place, *therefore they have power to bid Satan's kingdom in this land to remove out of this land.* "*And it shall remove*"—the whole of it!—"*and nothing shall be impossible.*" How little we understand and realize these things! It is because we have been so blind, and so neglectful of the duties and privileges of our priesthood. But in these latter days Our Lord is opening our eyes to them, so that we may understand how to wage the spiritual warfare against the powers of evil.

Oh, but someone may object, Our Lord said, "Resist not evil." Yes, but He was not speaking of Satan and the powers of evil. He was speaking to individuals about their conduct under personal injuries and wrongs. The Mosaic Law permitted them to demand a like injury. "An eye for an eye, a tooth for a tooth." But Our Lord does not permit His followers to resist personal injuries and wrongs in this way. St. Paul upbraided the Corinthian Christians for the same sort of thing, and pointed out that it was better to be wronged than to be going to law with one another as they were. "Why do ye not rather suffer yourselves to be defrauded?"

Our Lord never meant that we were not to resist Satan and the Powers of Darkness. Our whole Christian life is a fight against them. "Your adversary the Devil goeth about as a roaring lion, seeking whom he may devour. Whom *resist* stedfast in the faith." "*Resist* the Devil and he will flee from you." God's Israel have been created to "fight with God" against him and all his.

But, someone else probably says, "If we begin that sort of thing we shall concentrate the whole might of the hosts of evil against us."

Well, it is already concentrated against us. Make no mistake about that. I think many of us have had experience of it. I know all of us will experience it as we advance along the passage of the great Tribulation. If we try to ignore it we only give the advantage to the enemy. Besides, the Lord says to His priest-kings, "Nothing shall by any means hurt you." How can it when we have learnt to trust to the might of His Name—"*the Lord Jesus Christ*"—the Glory of it, the Omnipotent Power of it, the Infinite Love of it. But we must never forget the awful Majesty of it, and the terrible responsibility that rests upon those who use that Name. "Let everyone that nameth the Name of Christ depart from iniquity." (2 Tim. ii, 19.) Satan and his hosts will know if we have the right to use that Name against them, and those who use it without authority or unworthily put themselves at the mercy of the powers of evil, even as the sons of Sceara did. And our only right to use it is through the Blood of the Lamb. Before we use it we must have the cleansing of the Blood. Not only the first great regenerating cleansing of Calvary, but the constant application of the cleansing for the defilements and sins of our daily life. Also, we *must* "*depart from iniquity.*" All the unclean things, the stumbling-blocks, the chains of the world, must be forsaken. The heart must be pure, the tongue controlled. If any man "bridleth not his tongue, that man's religion is vain," and, oh, the tongue is an unruly member with some of us! Finally, we must strive earnestly in prayer that we may "have the mind of Christ"—our Great High Priest, "*the Holy One* of Israel," before we may dare to use the Power of His Name.

But when He gives us *His mind*, and when He puts on us the Blood-sprinkled robe of His Righteousness, we can follow Him into the Holiest, and there *in the Power of His Name* ask what we will and it shall be given us. "*Whatsoever* ye shall ask in My Name that will I do, that the Father may be glorified in the Son. If ye shall ask *anything* in My Name I will do it."

The Sanctuary is where much of the "fighting with God" must be done; and prayer in the Name of the Lord Jesus Christ is the all-conquering weapon of the "priests of God." But the "priests of God" are also "Princes of God"—"Israel," and as such they must "gird on the whole armour of God," and go forth to conquer and rule in the Name of the Lord. They must rescue the nation Israel from the Powers of Darkness that are enslaving her, and they must bring her back to her Lord.

If only the Lord's priest-kings would learn these things! When they have learnt how inconceivably mighty is the power of the three "precious things of the everlasting hills" that we have been considering—the Blood of "the Lamb slain from the foundation of the world," the Name of the Lord Jesus Christ, and the prayer of faith in that Name—they will find themselves "more than conquerors through Him that loved us" and "washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father."

And to Him shall be the glory and dominion for ever.—Amen.

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NATURAL PHENOMENA—II.

THEIR PROBABLE CAUSE.

By BASIL STEWART.

IN our *Witness of the Great Pyramid* (pp. 224–228) we suggest that these phenomena are largely governed by the physical state of the sun, exceptional solar activity producing increased magnetic storms which cause unusual conditions throughout the solar system, these conditions—as far as our own planet is concerned—being intensified by accompanying exceptional disturbances in the planet Jupiter. "Just as the sun is showing greatly increased magnetic and cyclonic disturbances . . . and just as these phenomena are reflected in intensified disturbances on the earth, so is Jupiter exhibiting the same phenomena" (p. 226), while at the present moment it is undergoing one of the most intense disturbances ever recorded. Our own globe, lilliputian in comparison, in its passage between these two immense spheres of intense igneous and magnetic activity, must be very considerably affected thereby.

A new and interesting theory, which may be regarded as supplementary to the foregoing, and, indeed, largely influenced by it, has been recently advanced as the primary cause of earthquakes, volcanic eruptions and the other phenomena which accompany them.* This is the meteoric impact theory, advanced by the American meteorologist, Professor Hale, and it certainly appears to account for phenomena which the usual explanation offered by scientists and meteorologists signally fails to do. The latter will explain an earthquake as due to the contraction of the earth's crust owing to the cooling of its incandescent interior, while a volcano is thrown up from the bowels of the earth, an eruption being the escape of gases and molten material through a "fault" in the crust. Such is the teaching which has come down to us from the early years of last century, and is only now being attacked by the meteor theory.

Meteors are the disintegrated fragments of comets, and these in their turn have a very direct influence upon natural catastrophes. The awe with which the visitations of such have always been looked upon by vast numbers of the human race has, in fact, sound reason behind it.

An earthquake in its movement invariably travels in a north to south direction—a matter of ordinary observation, all proved by the recent severe quakes in Japan (1923, 1927, January 3rd, 1929), and elsewhere—and in a series of vertical shocks. The subsidence theory will not explain this north to south travel along a narrow track, but on the contrary should produce a shock radiating from a common centre—the point of subsidence—like the fractures caused by a stone striking a pane of glass. Neither will it account for the frequently attendant tidal wave when near the sea, nor the accompanying hurricane and deluge of rain. The meteor theory, however, does satisfactorily account for all these concomitant phenomena.

Further, if the shrinking theory is worth anything, it should reveal itself in the course of time in the earth's circumference. As a matter of fact, the exact opposite appears to be the case. *The earth is gradually increasing*, and this has been suggested as the reason for the present orbit (year) of 365¼ days, whereas it was originally, in the childhood of the human race, 360 days, the year of prophecy, while the odd quarter day has probably been added within historic times, representing an accretion of material during that period. In other words, the earth, in accordance with the law of gravity, is slowly receding from the sun and lengthening its orbit because of its increased weight, due to material brought to it through meteor impact.

In this connection it is interesting to note that Avebury, an astronomical monument of great antiquity, contained, inside its great outer circle of 100 stones,† two inner circles consisting of 30 and 12 stones respectively, representing the sun and moon. This seems to suggest twelve months each of 30 days, or a year of 360 days. If it be suggested that the Great Pyramid, another early astronomical structure, is based on our modern year of 365¼ days, this is because it intentionally incorporates the expressions of present-day science, and was not erected for contemporary purposes.‡

Observation shows that meteors are attracted to the volcanic regions of the earth and come from the direction of the Magnetic Pole. They fall as a rule tangentially (see Plate at page 164 in "Appian Way's" vol.), and along certain iso-dynamic lines, in a direction from north-north-east to south-south-west; and in their passage, nearing the earth, are the cause of earthquakes (hence the north to south movement of the latter) and eruptions, the gases they bring with them into the earth's atmosphere accounting for the gales and rainfall invariably accompanying these outbreaks.

Hurricanes and tornadoes are simply due to an excess of air, while the common idea that rain is caused by the evaporation of the oceans by the sun's rays lacks scientific proof.§ On these grounds the tropics, where the heat and therefore the evaporation is greatest, should experience the most continuous rainfall, whereas, except for the rainy season in certain districts only, the tropical and semi-tropical belts are largely rainless. The region which suffers the most continuous rainfall is precisely that region which receives the greatest fall of meteoric matter, the Northern Temperate Zone, the region also containing the largest land areas, while the corresponding zone in the south is almost entirely water.

Volcanic and earthquake energy, too, is, with one or two exceptions (*e.g.*, Dutch East Indies, and South America along the Cordilleras), almost always occurring north of the Equator, and particularly in the North Temperate Zone, where the atmospheric and climatic conditions have always been most erratic and eccentric, exhibiting the greatest extremes of temperature, an eccentricity almost wholly absent in the south.

Without meteoric impact, the earth would in course of time lose its air and water through lack of replenishment—a fate which has overtaken the moon—while meteors at the

* Explained in detail in *The Riddle of the Earth*, by "Appian Way" (Chapman and Hall).

† "Appian Way" maintains the outer circle consisted of 360 stones with five more added later, but the present writer has been unable to find corroboration of this, all other authorities giving the number as 100. Sir Norman Lockyer points out that the great outer circle is archæologically a *later* structure, since it obstructs the avenues leading to the inner circles. This fact rather spoils "Appian Way's" theory of Avebury.

‡ Interesting details and a restoration of Avebury are given in E. O. Gordon's *Prehistoric London* (Covenant Publishing Co., Ltd.).

§ Compare Isa. lv, 10: "The rain cometh down....from heaven, and *returneth not* thither."

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same time, by the gases they bring, constitute the generative power which preserves the vitality of active volcanoes, and may also restore others apparently extinct, as happens from time to time. Volcanoes, in their turn, when active and in a state of heat, attract a passing meteor which, in its turn, will change a minor eruption into a major eruption with devastating results, as for example the eruption of Mt. Pelée in May, 1902.

It does not invariably follow, however, that a passing meteor will throw a volcano into a paroxysmal outburst, as instance the Tokio disaster of 1923, when Fujiyama, near by, was unaffected, though the island of Oshima, south of Tokio Bay, being struck by the meteor, was submerged and reappeared larger than before (due to accretion of meteoric matter) as an active volcano. The tidal wave caused thereby created havoc on the Japanese coast and travelled in a series of four waves right across the Pacific to the Californian coast, nearly 5,000 miles distant. All the above-mentioned related phenomena were present in this disaster: the vertical movement of the earth along a narrow, north to south track; the tidal wave; conflagration which broke out everywhere, due to the meteor's gases, though at the time attributed (incorrectly) to gases released from the earth; gale, and downpour of rain which lasted many days; volcanic activity, though not in the particular volcano (Fuji) which acted as the magnet and attracted the meteor.

Again, a volcanic outburst does not necessarily imply an earthquake of corresponding violence; witness the recent Etna outbreak, which was almost purely an eruption, while the Messina earthquake of 1908, in which 200,000 people were killed in Messina itself, did not affect Etna at all (as in the above Tokio quake), the reason being that the meteor fell short of Etna into the sea, hence the tidal wave. In this instance, being at night, the meteor was actually seen, coming from the direction of Calabria, precisely along a north-north-east to south-south-west track. The writer passed through the Straits of Messina not long after this disaster and the sight presented was extraordinary to a degree. Navigation was dangerous as all the channels had been altered, while the sea was full of whirlpools and rapids, and highly dangerous for small craft.

To sum up, if all the conditions attendant on major seismic and volcanic outbreaks be carefully analysed, it will be found that the meteor theory alone appears to account satisfactorily for them, while at the same time the explanations and theories usually advanced by meteorologists do not satisfy them, and in many cases are distinctly at variance with them.

Everyone, whatever his station or employment in life, is affected by the weather; it is the one topic common to all, hence its popularity. All, therefore, should be interested as to its cause and incidence, particularly the inhabitants of these Isles which experience it in all its vagaries.

NOTE.—Since writing the foregoing, we have seen an interesting account of a visit paid by a party under two American geologists to Falcon Island, one of the Tonga group (Friendly Islands), in the South Pacific, which seems to confirm strongly the meteoric theory.

Falcon Island, after an eruption in October, 1927, the most violent in its history, and one which aroused world-wide interest at the time, reappeared greatly increased in size, and is at present about two miles in diameter and rises 360 feet above sea level. All the volcanic islands in this group lie in a straight line running N.N.E. to S.S.W.—the precise direction of meteoric falls and earthquakes—while New Zealand itself, which is very highly volcanic, from the Bay of Plenty in the north to Stewart Island in the south, is situated exactly along the continuation of this track through the Tonga group.

Falcon Island has appeared and disappeared (due to erosion) at least twice in its recorded history. Meteoric impact has re-created it and thrown it into violent activity at the same time. It is gradually disappearing again and its activity is diminishing.

1928 AND NUMBER 666.

BY THE REV. C. C. DOBSON, M.A.

IN my article in your issue of January 26, page 57, I pointed out the occurrence of 666 as well as 153 in the voting over the Prayer Book controversy, but whilst the significance of 153 is apparent, that of 666 needs some further elucidation, which space did not permit me.

It was the recognized number of the Roman language in St. John's time. Everyone then knew he referred to Rome, since the six letters used as numerals totalled 666. The value of the Greek word "Lateina" is also 666. Our Lord said "Thus have ye made the Commandment of God of none effect by your tradition." The word tradition, paradosis, totals 666. In Acts 19, v. 25, we read: "Sirs, Ye know that by this craft we have our wealth" (*i.e.*, the making of images to Diana). The word wealth, euporia, occurs only once in the Bible, and totals 666.

"Let him that hath understanding count the number of the beast, for it is the number of a man. And his number is 666." We are, therefore, commanded to look for this number.

We must look for it somewhere where the Latin language is to be found, and where "tradition" and "image worship" may be seen. Rome to-day still uses the Latin language, rests on tradition, and upholds image worship. The Pope officially styles himself "Vicarius filii Dei," "Vice-regent of the Son of God." The Latin letters of this expression total 666. The New Prayer Book was rejected because it pandered to Romish doctrines based on tradition. Hence the occurrence of 666 in the voting figures in conjunction with 153 on the other side.

Mr. David G. Bard writes: "In THE NATIONAL MESSAGE of February 2nd, 1929, I note, with interest, Lieut.-Col. E. S. J. Anderson's letter *re* the Straits of Bab-el-Mandeb, in which he says he has not once passed through them, although he has been through the Red Sea fourteen times. I venture to say that these Straits must be traversed to reach India, via the Red Sea. The Island of Perim lies between the wider (African side) and the narrow (Arabian side) channels, and these Straits of Bab-el-Mandeb form the only southern entrance or egress to the Red Sea. I may add, I have travelled the Red Sea on an average of six times a year for the past three decades."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

OWING to the illness of our Commissioner-General, Mr. John Leech, M.A., K.C., the Rev Pascoe Goard took his place, and gave one of his illuminating addresses to a large audience at Headquarters on February 27th. On February 28th Mr. A. J. Wakeford gave an acceptable address.

Our readers will be glad to know that Mr. Goard will give another address on Wednesday afternoon next at Headquarters. The speaker for Thursday evening will be announced later.

We are glad to report that Mr. Leech is making satisfactory progress towards recovery, and hopes to be able to resume his duties and commence his series of prophetic lectures in the course of a week or two.

* * *

The *Morning Post* says that in an interview with a Stockholm newspaper, a Professor of Upsala University recently expressed the view that English would soon be raised to the rank, honour and dignity of a world language. Inspired by this, the paper has been making some interesting "practical" inquiries on its own account.

It has sounded representative men in banking, commerce, industry, the wireless, gramophone and cinema worlds, telephone and telegraph operators, police, taxi drivers, tram conductors, and a host of others. The result "summarized" in a five-column article is distinctly flattering to English.

Import and export firms and industrial men in practically all branches say that certainly English has the greatest prospects of becoming a world language. In 65 out of 100 cases English is the language in which their foreign business has to be conducted. . . .

Book dealers say that the greatest demand is for English and American literature.

The newspaper's inquiries in other fields all point in the same direction—English is the inevitable world language of the future. But Swedish will remain in Sweden for the special use of Swedes.

* * *

The Ilkley and Ben Rhydding Branch held their Annual Concert and Social on February 11th, a delightful evening being spent, with an excellent attendance considering the terribly cold weather. A substantial sum was raised for the Branch expenses. On the 19th the Branch meeting greatly enjoyed a lantern lecture on "Palestine," given by Rev. R. G. F. Waddington.

* * *

On February 14th Rev. T. H. Whitehouse gave two excellent addresses for the Dover Branch, the audiences, unfortunately, being rather reduced in numbers owing to the stormy weather. Lt.-Colonel Smythe was in the chair. The prayer meetings held here are very encouraging.

* * *

"Life from the Dead; or the Racial Origin of the British" was the subject of the lecture given to the Bradford Branch on February 22nd and greatly appreciated by an excellent audience, which followed the lecturer's statements and clear marshalling of historical facts with keen enjoyment. Mr. J. Foster Beaver occupied the chair.

A most interesting and instructive address was given by Mr. W. Hesketh, J.P., of Manchester, on "The Kingdom of God in its Spiritual and Literal Aspects," to the Durham Branch on February 21st. Mr. J. H. Tench, of Darlington, President of the Branch, read the Scripture. His Worship the Mayor of Durham presided, and, being himself a Manchester man, gave the lecturer a warm welcome, and in the course of his remarks stated that for the past forty years he had considered that we were God's chosen people—Israel; but that he had never taken the time to study the subject thoroughly.

* * *

H. B. writes from Rhodesia, saying he can hardly find words to express the comfort, instruction and deep teaching our journal has brought before him, and to others to whom he passes it on. The Old Testament is full of meaning, and he has no doubt that the writers of such inspiring articles are receiving their understanding from the Holy Spirit of God. He says, one's heart leaps and bounds to think that this British-Israel Movement is the moving power to draw all Churches, nations and people to one great unity—the Kingdom of God. . . . . You cannot imagine how beautiful all matters and things have opened up before me since reading this deep-rooted, Scriptural paper issued by the British-Israel Movement.

* * *

In an endeavour to reach the people who should be behind this Movement, the Ontario Branch of the British-Israel Federation of Canada are carrying out a campaign of intensive propaganda. Quantities of literature have been obtained from the Covenant Publishing Co., and this is being systematically mailed out to prominent men and women in Toronto and Ontario. THE NATIONAL MESSAGE AND BANNER is being sent to many of the clergy who show interest.

On February 6th Mr. Gladstone Brown, the President, was the speaker at the Toronto East Branch.

On February 11th Mr. Thomas Ransom gave an interesting illustrated lecture on "Stone Piles of History," at the St. Clair Branch.

* * *

A Mission, arranged by Mr. George R. Gair, was held in Stockport from the 11th to 15th February, at the Central Library. The lectures were all of an interesting and illuminating character, and were received with great approbation by the members and friends. Owing to the severity of the weather the meetings were affected as regards attendance—as was to be expected; but numbers increased towards the close, the best attendance being on the Friday evening. Many new people attended the meetings, having heard about the Movement, so that the officials feel their endeavours and work have not been without results, which they trust will bear fruit throughout the rest of the session.

It is desired to place on record the splendid work of the Secretary, Mr. A. E. Waine, who personally superintended the

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organization of the Mission. Among the members should be mentioned Miss L. Mitchell, who assisted greatly in the disposal of leaflets and literature, and Mrs. Fairbottom, who by selling knitted articles raised a substantial sum towards the Mission Fund. The whole membership of the Branch is very enthusiastic, the financial returns alone being a tribute to their zeal.

* * *

A Sussex clergyman writes: "I appreciate the gift of the valuable set of the Rev. Pascoe Goard's books almost more than words can convey. Though I have been a student of the Bible for the greater part of my life, I have never found such wealth of exposition and extraordinary illumination of the whole of the Books of the Bible as in the writings of the British-Israel school, among which Mr. Goard's holds such a prominent position. The prophets of the Old Testament live again, and the whole scheme of Holy Scripture seems to have a coherence and significance never before dreamed of."

* * *

A distinguished Doctor in London who is reading British-Israel literature with an open mind says this: "My mind is like the four-square City, which has its gates—three on each side. They are not closed. I welcome anything which makes the Word more luminous, the Deity more glorious, and Christ more precious."

This Doctor recently attended one of our meetings and offered the prayer thereat.

* * *

"The Winnipeg Branch is now very busy planning for the Canadian Convention, which is to be held in May. This will be the greatest event to date in the history of the British-Israel Movement in the Dominion, and it is hoped that such a beacon will be kindled as will rouse the country from sea to sea. But in order to do this money is urgently needed. Will those friends in distant parts of Canada and the United States, who are able and willing to help forward this great work, send contributions for the Convention Fund to Mr. J. Trowell, 519, Sprague Street, Winnipeg, who is the Chairman of the Special Finance Committee?

"Already many friends from Indiana, North and South Dakota, as well as various parts of Canada, have signified their intention of being present. Will others who are planning to attend kindly notify him?

"It is hoped that members in all parts of the world will help with their prayers."

* * *

M. H. writes: "I can testify to a broader outlook, a clearer perception of God's wonderful plan, and a greater zeal to bring others into the Kingdom. Although a nominal Christian for years, the true spirit of obedience to God's laws only became manifest after I became a British-Israelite."

* * *

C. H. H. writes: "I must send you a word to say how much I enjoy reading THE NATIONAL MESSAGE. It is the best paper I see, containing the whole Truth which is so much needed in these last days. I find a great blessing in reading the splendid messages that are given, and believe the Lord has raised up the B.-I. people to be witnesses to these great Truths."

It is with great regret we have to announce the passing away on March 2nd of Mr. H. Tester, a young and very energetic worker in the British-Israel Cause. His addresses during the open-air campaign last summer, and those in various halls, were keenly appreciated and will long be remembered. We tender to his young widow our heartfelt sympathy, and pray God to sustain and comfort her in her sad loss.

* * *

C. F. W. writes: "The Rev. Joseph Gay delivered a successful and much-appreciated series of addresses to the Bristol, Bath and Nailsea Branches during the week ending March 2nd. He gave six addresses at Bristol, at the Rotary House and at St. Albans Parish Hall, two at the Assembly Rooms, Bath, and two at Nailsea. All were well attended, considering the very cold weather. The audiences were greatly delighted with his inspiriting and illuminating exposition of the Scriptures. He made compelling appeals for new members to come forward and assist in the Lord's work by joining their respective Branches. As a result several new members joined each of the Branches.

"We wish there were dozens of such speakers touring the country; the nation would speedily be aroused from its lethargy. May God send more such labourers to His vineyard."

SOME ENGAGEMENTS FOR NEXT WEEK.

ABINGDON, Thursday, 14th. Rev. T. S. Johnson, M.A.

BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 14th, at 7.30. Bible Study.

DARLINGTON, Mechanics' Hall, Skinnergate, Wednesday, 13th, at 7.30. Mr. J. A. Yoxall.

DOVER, Institute, Thursday, 14th, at 3 and 8. Lt.-Col. Smythe.

DURHAM, Windsor Cafe, Market Place, Thursday, 14th, at 7.30. Mr. J. A. Yoxall.

EASTBOURNE, Saffrons Rooms, Thursday, 14th, at 3 and 8. Mr. J. J. Morey.

FOLKESTONE, Leas Pavilion, Friday, 15th, at 8. Mr. J. J. Morey.

GLASGOW, Burgh Hall, Hillhead, Tuesday, 12th, at 8. Mr. G. C. Young.

GLASGOW, Christian Institute, Sunday, 17th, at 6.30. Bailie John Thomson.

HARROW, Gayton Rooms, Station Road, Thursday, 14th, at 7.45. Rev. J. O. Vince, B.A., B.D.

HERNE BAY, Monday, 11th, Wesleyan Schoolroom, High Street, at 3; Parochial Institute, at 8. Mr. J. J. Morey.

HIGH WYCOMBE, Guildhall, Wednesday, 13th, at 8. Rev. T. S. Johnson, M.A.

HORNSEY, 6, Gladwell Road, Tuesday, 12th, at 7.45. Miss Hamilton Hunter.

HULL, Church Institute, Albion Street, Tuesday, 12th, at 7.30. Mr. W. Clark.

LIVERPOOL, Common Hall, Hackins Hey, Thursday, 14th, at 7.45. Rev. G. W. Plasting.

MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 12th, at 7.45. Rev. G. W. Plasting.

NOTTINGHAM, Friar Lane Schools, Thursday, 14th, at 7.30. Mr. H. D. Houghton.

RHYMNEY, Institute, Tuesday, 12th, at 7. Rev. Joseph Gay, A.T.S.

RYE, The Monastery, Wednesday, 13th, at 7.30. Mr. J. J. Morey.

ST. LEONARDS, Masonic Hall, Tuesday, 12th, at 3 and 7.30. Mr. J. J. Morey.

SHEFFIELD, Victoria Hall, Wednesday, 13th, at 7.30. Mr. H. D. Houghton.

SOUTHEND, Westcliff Institute, London Road, Thursday, 14th, at 8.15. Mr. Herbert Garrison.

SOUTHPORT, St. John Hall, Wright Street, Friday, 15th, at 7.30. Rev. G. W. Plasting.

STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 11th, at 8. Rev. T. S. Johnson, M.A.

WIGAN, Miners' Hall, Millgate, Wednesday, 13th, at 7.30. Rev. G. W. Plasting.

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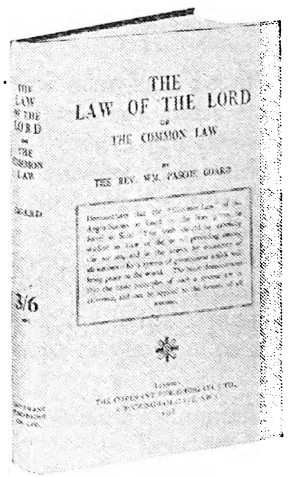
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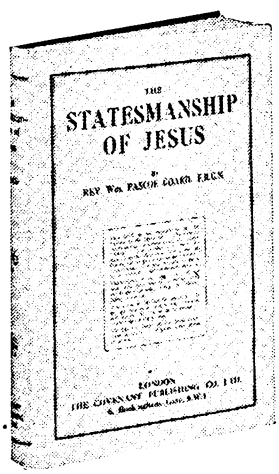
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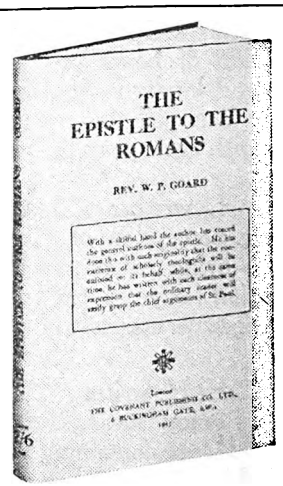


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EDITORIAL.

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

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

THE DOCUMENTS OF DANIEL.—IX.

By the Rev. W. Pascoe Goard.

Document V. (Daniel v.) Scope: An historic event, occupying one night only. Date: Ussher 538 B.C.

The Passing of the Head of Gold.

Now like a lightning crash comes the cutting down of the Nebuchadnezzar dynasty: and the passing into history of the Babylonian Empire. Chapter iv had prepared us for the event. The word had gone forth from the "watcher and holy one" that the tree should be cut down.

The dramatic setting of that fateful evening is interesting and significant. No small part of the short history of the Babylon Empire consisted of the great manifestations of the Divine presence and power exercised towards the newly-erected Empire. During the lifetime of Nebuchadnezzar God had once and again made His presence, His purpose and His power known to the House of Nebuchadnezzar, and the king had responded, and publicly by royal proclamation acknowledged it all.

Belshazzar, the successor of Nebuchadnezzar, and the last to rule in Babylon of that dynasty, had definitely turned away from these facts and from the Personality revealed by the facts. In order to mark his contempt for God, the God Who had so markedly made His presence known, as is set forth in chapters ii, iii and iv, Belshazzar made a feast to the assembled lords and TOOK THE SACRED THINGS WHICH NEBUCHADNEZZAR HAD BROUGHT FROM THE TEMPLE AT JERUSALEM, and deliberately debased them to secular uses, even the uses of debauchery. "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."

Here was a specific and, as far as that age was concerned, a final breach between the House of Nebuchadnezzar and the Most High God. It is always a fatal thing for any House or any nation to make such a breach with the living God.

Let this sidelight on the mental attitude of the times be noticed, that the sacred vessels from Jerusalem had been preserved up to that moment free from secularization. They had not been broken up, nor melted down for commercial or social purposes, but had been sacredly kept in the Temple. After the wild orgy of that night they continued to be preserved until they were delivered to Ezra, and were by him restored to Jerusalem. (See Ezra i, 7-8.)

So the challenge to God was organized by the king, and the insult to God was in progress in the form of the evening's drunken orgy.

Let us now read the tragic circumstances of the night. As we do so let us bear in mind that secular history and the inscriptions of Babylonia set at rest the question as to *the historicity of the man Belshazzar*, and as to the fact that his city and kingdom were taken in such a manner as is here described. The Empire fell, or rather Babylon fell, in one night, and the kingdom passed to the commander of the invading army.

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

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Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem ; and the king, and his princes, his wives, and his concubines, drank in them.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace : and the king saw the part of the hand that wrote.

Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king's wise *men :* but they could not read the writing, nor make known to the king the interpretation thereof.

Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

Now the queen by reason of the words of the king and his lords came into the banquet house : *and* the queen spake and said, O king, live for ever : let not thy thoughts trouble thee, nor let thy countenance be changed :

There is a man in thy kingdom, in whom *is* the spirit of the holy gods ; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him ; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers ;

Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar : now let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry ?

I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof : but they could not shew the interpretation of the thing :

And I have heard of thee, that thou canst make interpretations, and dissolve doubts : now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another ; yet I will read the writing unto the king, and make known to him the interpretation.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour :

And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him : whom he would he slew ; and whom he would he kept alive ; and whom he would he set up ; and whom he would he put down.

But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him :

And he was driven from the sons of men ; and his heart was made like the beasts, and his dwelling *was* with the wild asses : they fed him with grass like oxen, and his body was wet with the dew of heaven ; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this ;

But hast lifted up thyself against the Lord of heaven ; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them ; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know : and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified :

Then was the part of the hand sent from him ; and this writing was written.

And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

This is the interpretation of the thing : MENE ; God hath numbered thy kingdom, and finished it.

TEKEL ; Thou art weighed in the balances, and art found wanting.

PERES ; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain.

And Darius the Median took the kingdom, *being* about threescore and two years old." (Daniel v.)

So ends the first stage of the history of the House of Nebuchadnezzar.

Cut down by the new head of the succeeding silver dynasty, and to be bound with " a band of iron and brass," which band, by the metal indicated, represented the succeeding dynasties of Greece and Rome, the family must remain lowly " in the tender grass of the field " till seven times pass over him. " And whereas they commanded to leave the stump of the tree roots ; thy kingdom shall be sure unto thee after that thou shalt know that the heavens do rule."

So ended the head of gold period of the history of Babylon succession of Empires

So was the mighty dynasty cut down at the command of " the watcher and the holy one."

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The element of these graphic records which engages the attention of the reader above the international history involved is *the plain presentation of the fact that the Divine personality is engaged most specifically with the affairs thus progressing on the stage of history.* By the crashing in of most unexpected things, such as the dream of Nebuchadnezzar and the interpretation so miraculously given by Daniel; the event of the fiery furnace, and the appearance of "one like unto the Son of God"; the dynastic dream and the interpretation of it; and now the writing on the wall which has become so proverbial, showing Divine power over dynasties and empires, the Lord taught the peoples of the Babylonian system the great things concerning Himself in relationship to them. In the same way Our Lord by miracle and sign taught the people in the days of His ministry.

Thus history is full of miracle, and is full of God.

God declared with what purpose he had thus instructed Babylon. "We would have healed Babylon, but she is not healed" is His complaint. It was by such manifestations of Himself and of His power that He first taught Israel to know and to obey Him in the wilderness, at the time that He established them as a nation under Himself as King.

Now the final apostasy of the House of Nebuchadnezzar had come, and THE HOUSE OF NEBUCHADNEZZAR HAD FALLEN. Thus had also the Houses of the various dynasties of the House of Israel fallen, from Jeroboam onward, prior to the time of Israel's captivity.

While it is true that the House of Nebuchadnezzar had fallen, the promise was that *it should again arise* at the end of the seven times, out from among "the tender grass of the field." This we believe occurred, as we saw in the last issue, in the rise of the House of Hohenzollern.

The first of the Kaisers marched against Jerusalem, and carried captive the people of Judah and Jerusalem. At the same time Babylon held within the limits of the Empire the people of the captivity of Israel. So the power of Babylon was hurled by the Nebuchadnezzar dynasty at the Houses of Israel and Judah in Judea and in Media.

The last of the Kaisers, in the Great War, marshalled his hosts, and hurled them against Israel-Britain and Judah, including the Holy Land and City of Jerusalem.

But now the tables were turned. It was the time of Israel. Before the ranks of the tribesmen of Israel and their Allies *the last of the Kaisers went down to final defeat, and the House of Hohenzollern to extinction as a ruling House.* Thus fell the last person to exercise authority over the great Imperial territory stretching from the Baltic Sea to the land of ancient Babylon and the Persian Gulf.

* * *

We have now come to the end of the five documents of Daniel which were sent to the House of Nebuchadnezzar, or which recorded its movements.

Five such important documents it would be hard to find in the pages of any literature, except in the Biblical literature which deals with Israel and Israel's Redeemer.

Let us think of this for a moment. These documents stand alone, in that *they present the history of the golden Empire,* and of *the dynasty of Nebuchadnezzar.* There is one more such document, relating to the succeeding king, and the succeeding Empire of silver. To that we shall give attention in the next issue. *But these five stand alone.* They, together with chapter vi, are cut off from the remainder of the Book which begins with chapter vii by the fact that while these are the messages of God *to the kings of Babylon,* the remainder are messages of God *to Daniel the prophet.* In the six chapters we are now considering, Daniel is *the Ambassador of God at the Court of the Empires.* In the succeeding chapters *Daniel is the prophet of God writing for the purposes of Holy Scripture,* and *for the people who should be guided thereby.*

The reason we have called attention to this fact is that we may remember the separate nature of the two parts of the Book of Daniel. They are not separated by time, for the prophet retraces his steps chronologically to pick up the other and distinct thread of prophecy. The separation is according to the fact that the chapters we have been considering, together with chapter vi, were *specifically sent to the kings of the Nebuchadnezzar line, and Darius, one of the first kings in the second Empire.*

Therefore we may take this group of messages as complete in itself, and should not cross the line thus laid down in order to bring over modifications from chapter vii in regard, for instance, to chapter ii. *Chapter ii was complete when it was given to Nebuchadnezzar. Nebuchadnezzar was dead and gone before the message of chapter vii was received.* So our study of the meaning of chapter ii must be independent of chapter vii.

The important thing is to note that when in chapter ii the Lord declares, through Daniel's interpretation of the dream, "in the days of these kings shall the God of heaven set up a kingdom," "these kings" are *those mentioned in chapter ii.* They are there both *mentioned and numbered;* "Thou art this head of gold. After thee shall arise another kingdom . . . and a third kingdom; . . . and the fourth . . ." "It is in the days of these kings that the God of heaven shall set up a kingdom which shall never be destroyed, which shall not be left to other people, but which shall break in pieces all these kingdoms, and which shall stand for ever."

So in the days covered by these five chapters we must also look for the establishment of the Stone Kingdom, which was necessarily functioning while Daniel was carrying out his mission in Babylon.

While the Lord had then on hand, and always had, the greatest of all schemes for the redemption of Israel, and for the salvation of the world, is it not impressed upon us at this time that *He also had a great scheme of government,* carried on through the twofold agency of the Babylon succession and of the Stone Kingdom during the seven times; and thereafter through the alone agency of the Stone Kingdom; leading towards, and finally to bring in, the universal reign of Our Lord.

Here is the last word of the Babylon Empire, and of the Nebuchadnezzar dynasty for that age; and here also is the first word of the succeeding Medo-Persian Empire.

"In that night was Belshazzar the king of the Chaldeans slain.

And Darius the Median took the kingdom, being about three-score and two years old."

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THE DELIVERANCE OF JERUSALEM.

THE following sermon was preached in the Parish Church of Burley, Rutland, by the Vicar, The Rev. Colonel A. D. Seton of Mounie, B.Sc., on the Anniversary of the Deliverance of Jerusalem.

The preacher was for thirty-seven years an Officer in the Royal Artillery.

For many years an unbeliever in British-Israel Truth (though never a scoffer), he is now, after long and careful examination of the evidences, a firm believer.

"Knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost." (2 Peter i, 20, 21—R.V.)

"For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." (Matthew v, 18—R.V)

This day, eleven years ago, viz., 1917, saw the occupation of Jerusalem by the victorious British troops under General Lord Allenby. This may appear to some as merely part of the military operations in our campaign in Palestine during the Great War. But verily and indeed it was a great deal more than that, and constitutes an epoch in the history of Christianity that cannot be lightly passed over, or disregarded by any devout person who has the proud privilege of "professing and calling himself Christian."

I think, therefore, that it is our bounden duty as members of Christ's Universal Church throughout the world not to ignore or forget so momentous an event, as I fear has been done in many places of worship to-day, but to return humble thanks to Almighty God for this fulfilment of the prophecies made ages ago by His holy prophets Isaiah, Obadiah and others, as to the deliverance of the Holy City from the hands of unbelieving Turkey. The taking of Jerusalem by Lord Allenby was accurately described 2,600 years ago. It was foretold that the city would be taken by God's Covenant people ("Brit" in Hebrew is "Covenant," and "Ish" is Hebrew for "man"), and it was the *British* who redeemed Jerusalem in 1917. Jehovah had said He would defend Jerusalem in that War, and He *did* so defend it, and not a shot or shell struck Jerusalem. The prophet Isaiah wrote about 2,660 years ago, and in his thirty-first chapter, fifth verse, he foretold that "as birds flying He would defend Jerusalem," and Allenby's aerial fleet did that, airmen flying like birds. The question arises: How did the inspired prophet foresee in 713 B.C. that a new device—aeroplanes—would be used in A.D. 1917 by Jehovah's chosen people, called by Him "My battle-axe and weapon of war," in the taking of Jerusalem? The answer, of course, is that Jehovah, with all knowledge, past, present and future, well knew, and He gave us this knowledge by the mouth of His holy prophet. Only God Almighty could have known, and foretold, in 713 B.C., the manner in which Jerusalem would be taken, and *was* taken, in A.D. 1917. You remember Our Lord's words on the walk to Emmaus, "O, fools, and slow-of-heart-to-believe ALL that the prophets have spoken." The taking of Jerusalem was part of that "ALL." Jehovah through Ezekiel (xxv, 14), referring to the deliverance of Jerusalem at this time, said: "And I will lay My vengeance upon Edom (that is the Turks, the descendants of Esau) by the hand of My people Israel." We, the Brith-Ish Israel of the Isles, did the work by the hand of General Allenby, and so fulfilled this prophecy in detail. The Bible is what it purports to be—THE LIVING WORD OF GOD, a message for the ordinary man's guidance, nationally as well as personally.

We have recently seen reviewed in many of our daily papers a new Commentary on the Bible, issued under the imprimatur of a group of distinguished Anglican scholars and teachers, the Editor-in-chief being Dr. Gore, sometime Bishop of Oxford. One of the newspaper reviewers (D.M.) says: "It may be said that there is nothing in this book to shake faith or weaken belief, *if* it be read in the right spirit"! A mighty "if" indeed!! To my mind, the publication of such a book in these days of rampant unbelief is simply lamentable and calculated to extinguish the feeble flame of religious belief that burns to-day in this so-called Christian land. I do not hesitate to say that, personally, I regard it as nothing less than a fresh manifestation of the wiles of Satan, productive of untold mischief to the cause of the Christian religion. Let us see what our dear "*old-fashioned*" *Bible* has to say on such things, that Bible which has gripped every great leader of the English-speaking world, the wisest men who, down through the ages, have absorbed wisdom and morality from its pages. To-day it grips such men with a stronger hold than ever before because they can see how its prophecies have been fulfilled in the British Empire and the U.S.A.; and they can *see* many things that our forefathers had to take by faith, made into facts of present-day history—facts which are plainly to be seen, though many people deny them before they have given ten minutes to their study! What do we find in the last chapter of the Book of the Revelation of St. John—(R.V.)? Well—in the sixth verse we read: "And He said unto me, These words are faithful and true; and the Lord, the God of the spirits of the prophets, sent His angel to shew unto His servants the things which must shortly come to pass . . . . Blessed is he that keepeth the words of the prophecy of this book." And then in the sixteenth verse and following: "I, Jesus, have sent Mine angel to testify unto you these things for the Churches." And at verses 18-19: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall *add* unto them, God shall add unto him the plagues which are written in this book: and if any man shall *take away from* the words of the book of this prophecy, God shall take away *his* part from the tree of life, and out of the holy city, which are written in this book."

That I think is plain enough for anyone!

My friends,—There is not, believe me, a question before any nation or nations to-day, whether of elections, independence, self-determination, or anything else, that is not amply provided for in our present Bible, without its being added to or whittled away. The Bible contains all the wisdom of the ages, and there is no single question that I know of on the political horizon to-day that cannot be solved, *properly* and *permanently* solved, by applying the laws laid down in its pages.

The late Warren Gamaliel Harding understood this when he was sworn in as President of the U.S.A. with his finger on the passage: "What doth the Lord require of thee, but to do

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justly, and to love mercy, and to walk humbly with thy God?" If people, and especially our blind leaders of the blind, would only get it into their heads that the large world problems are being worked out by Israel according to God's plan, and that the Creator has His Hand on the helm of the British (Brith-Ish = Covenant Man) Commonwealth, God's great nation and multitude of nations promised to "our forefather Abraham" and to us as his descendants. The Covenant promises of God to Abraham are unconditional, irreversible and everlasting. As St. Paul tells us, God "gave the inheritance to Abraham by promise." God never *cancels*: He *confirms*. That is why He sent the Divine "Messenger of the Covenant," Our Blessed Lord. St. Paul asks in Romans xi, 1: "Hath GOD cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath *not* cast away His people which He foreknew." The Brith-Ish Commonwealth, and the company of nations, her offspring, would have been destroyed ages ago but for the protecting Hand of God's Providence which time after time intervened. And this same unseen Hand will continue to protect His chosen people, the Anglo-Saxon-Kelts, in the future, *provided* they continue to seek the help of the Almighty God. When we had our back to the wall at Amiens in the late War, and every branch of the Anglo-Saxon race the world round sought God's help, we received it in full measure, and our arms prospered and we won through. By God's grace our nation's prayers won the day! They also did so at the beginning of the War. The German advance was turned back from Paris when all seemed hopeless.

Would that to-day we had a Moses in Israel who would speak unto the people that "they go forward," as when the Red Sea was in front of them and Pharaoh behind they went forward dry shod. Moses adhered to the plans laid down by God. Would that our leaders could see God's national plan, adhere to it, and go forward! Then would God prosper our undertakings. Working to the Creator's plan we should permanently solve every question now troubling our nation and the whole world. We rest that belief on the sure ground of God's unchanging Word of Truth. It is not a party nor a sectarian question; but one of universal importance, touching every interest of the present day, and forming a further elucidation of those dispensational "mysteries" which it has pleased God, in His infinite wisdom, to keep secret until the appointed time of their manifestation. I believe that the Holy Ghost is operating in these "last days," as the great revealer of His own prophetic Word, for the light and guidance of God's people; who now, by the consenting opinion of nearly all interpreters of prophecy, are very sensibly nearing the goal of their brightest hopes—the manifestation of the Lord Jesus Christ in His glory—when all prophecy that relates to the latter days must be fulfilled. The difficulties vanish when the fact stands out as a clear truth of God's Word, that only by a LITERAL nation, united to God in Christ by its spiritual regeneration, was the evangelization of the world to be carried out.

When, further, that nation was to embody in itself the "Church of Christ," and thus become the "riches of the world" as the Apostle calls it; surely, then, in the light of these unconditional promises to Abraham, such a consummation enhances, to an infinite degree, the faithfulness of God, and removes a reproach which hitherto not all the evangelical teaching has been able to do—the reproach which infidels such as Bradlaugh, and Blatchford, whom I knew personally, Hume, etc., have cast upon the Word of God, and so upon Jehovah Himself, that He promised *that* which He has *not* performed. It is not a sufficient answer to this to say, as many of the clergy do, that Israel was disobedient, and so God in accordance with His threats cast them off, because the later prophecies distinctly say that Israel was, after long chastisement, to *return*, and be no longer "forsaken, neither shall thy land be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee." (Isaiah lxii, 4.)

Times of trial come for all nations. We, with all our honours and advantages, have many sins tarnishing the lustre of our history; and the cleansing fires may yet be necessary for us. The fact of being the House of Israel does not necessarily imply that each *individual* in the nation will be holy and sanctified. The whole nation, as such, is very far from being righteous; but there *are* righteous men in the nation. So it was of old, when Israel and Judah dwelt in their land; but better times are coming, "times of refreshing from the presence of the Lord"; for the Spirit shall be poured out on all the people, and all shall then know the Lord, from the least unto the greatest. Yet with all our ungodliness, there is no nation so rich in the memories of holy men and women, or that so zealously spreads through the earth a free Bible, translated into some 700 different languages (no other nation has done this, or anything like it), and the message of a free Salvation. We may be chastised for our many iniquities, but being the Israel of God, neither famine, nor pestilence, nor revolution, will be permitted to destroy us, for Britain is to abide in strength for evermore. She, in her ultimate millennial destiny, shall have plenty without pauperism; peace without discord; knowledge without ignorance; justice without oppression; godliness without unrighteousness; a veritable golden age. And, while other nations may be diminished, or have passed away, her throne shall be firmly established.

"The nations not so blessed as thee
Shall, in their turn, to tyrants fall;
But thou shalt flourish great and free,
The dread and envy of them all."

Not by accident was it that the author of our national song, "Rule Britannia," wrote these lines. Let us not, then, like Esau, despise our birthright. In it there is nothing that can harm us; it breaks no hearts; disappoints no hopes; imperils no interests; damages no institutions; but to all our land it is "glad tidings of great joy." Nor does it, if rightly viewed, foster our vanity and pride. For this supremacy of our country; its teeming population; its vast wealth; its fame and stability, is not due to any good *inherent* in us; but is the free and sovereign *gift* of Him Who has been pleased to make us "the sheep of His pasture."

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and Thy truth's sake." Again I say, let us not, like Esau, despise our birthright, but, admonished by his fatal mistake, delight ourselves in it; and assist in making it known, that others may be gladdened. Yes, it is good to be of the "lost" tribes of the House of Israel, for "the lost is

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found, and the dead is alive"; and our nation, in her immunity from danger, can anticipate with joy the coming ages; for she may appropriate to herself the inspiring cry, as Isaiah says (chapter xxvi, 20-21): "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. 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."

With such a prospect before our British-Israel, may we not say:—

"Sail on, thou noble ship of State;
Sail on, my country, strong and great,
Humanity with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate.
In spite of rock and tempest's roar;
In spite of false lights on the shore;
Sail on, nor fear to breast the sea.
Our faith, triumphant o'er our fears,
Is all with thee—is all with thee."

UNCOVERING ANCIENT JERUSALEM.

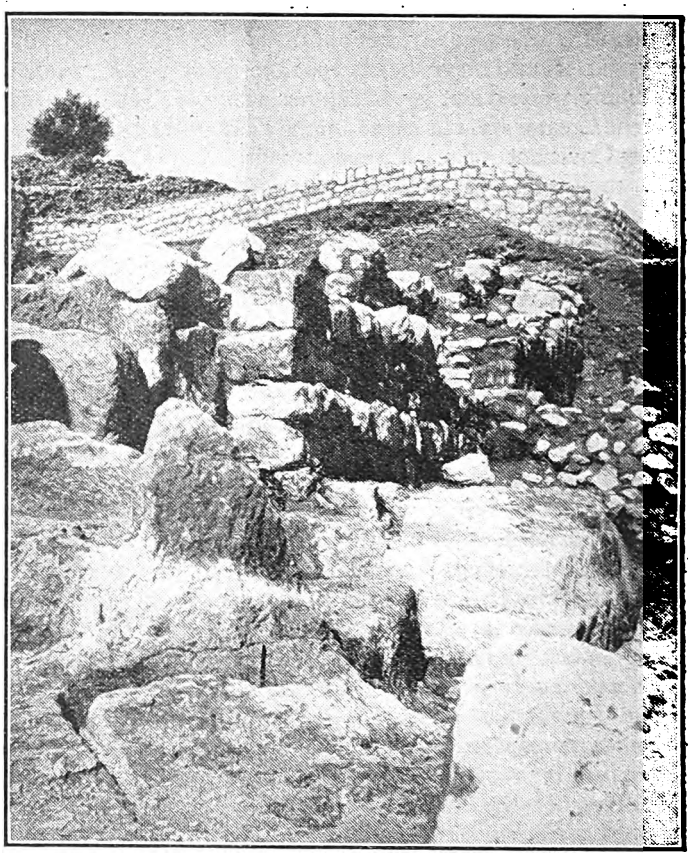
EXPEDITION'S VALUABLE DISCOVERIES ON MOUNT OPHEL, WHERE AN OLD GATEWAY, STREET AND HOUSES HAVE BEEN FOUND DATING BACK TO THE TIME OF CHRIST, AS WELL AS ROCK-HEWN CHAMBERS, WHICH MAY HAVE BEEN THE RESTING-PLACE OF THE KINGS OF JUDAH.

BY HAROLD J. SHEPSTONE, F.R.G.S.

WHAT is regarded by Biblical scholars as one of the most sensational discoveries so far made by the excavator in Palestine is the location of the exact site of the City of David, that stronghold which he captured from the Jebusites, and the discovery of rock-hewn chambers which some believe to have been the burial-place of the Kings of Judah. What is more, a massive ancient gateway has been uncovered, as well as a street and houses dating back to the time of Christ, thus enabling the scholar to visualize the Holy City as Christ knew it.

The site of the excavations is Mount Ophel, and they have been conducted by the Palestine Exploration Fund, under the supervision of Mr. John W. Crowfoot, Director of the British School of Archæology in Jerusalem. Here it may be added that Jerusalem stands on two hills, Mount Zion and Mount Moriah, which in turn are dominated by higher hills which led David to exclaim: "As the mountains are round about Jerusalem." On Mount Moriah stood the "stronghold of the Jebusites" which David captured and rebuilt, and called the City of David. It was on Mount Moriah that Solomon built the famous Temple and also his palace. From this Temple site runs a rocky bridge in a south-westernly direction to the Pool of Siloam. This is Ophel, to-day a gentle slope running up from the historic pool to the present southern walls of the city.

Archæologists of all nations have cast longing eyes upon Ophel and longed for the opportunity to dig there. Prior to the war a French expedition under Prof. Weill undertook excavations on this site. Like all his successors he was in search of the old walls of the city of Jerusalem and also of the tombs of the Kings of Judah, who are supposed to have been buried on this hill. Then in 1923 an expedition was conducted by the Palestine Exploration Fund. The results of two years' work was the discovery of walls on the east side of the hill overlooking the Kedron Valley, as well as a few old caves. Since then the same institution has had two more expeditions working on the site, one in 1927 and the present undertaking which has proved most fruitful in results. They have been enabled to continue the work so long, thanks to the generosity of Sir Charles Marston.



The course of the ancient city wall of Jerusalem of David's day, near the Pool of Siloam.

Mr. Crowfoot's first important find was a huge gateway between two towers, built on rock foundations some thirty-five feet below the present surface. Its strength and massiveness was a revelation to the excavators. The walls were still standing and are about twenty feet high. But the towers measured no less than twenty-seven feet in thickness, the southern one being also seventy feet in length. This massive gateway was one of the original gates of the city and was undoubtedly standing in the days of Christ. There can hardly be any doubt that He and His disciples must have passed through it. It has been identified by Professor Alt, of Germany, as the Valley Gate mentioned in the Book of Nehemiah.

Near the south tower of this ancient gate was found a large pool or cistern, constructed it is thought about 200 B.C. To the south of the pool and built right into it was found a long wall,

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apparently of the same period. We certainly have here the Jerusalem of Christ's day and during the first century. The walls were built on a terrace of rock below the top of the ridge, about thirty feet below the present level of the ground. They were demolished at the time of the overthrow of the city by Titus in A.D. 70. As a matter of fact, the ruins of these old walls have caused the valley which once divided the ridge of Ophel from Mount Zion on the west to be largely filled up. It is known to-day as the Tyropean Valley, and it has been found that from twenty to ninety feet of debris overlies its ancient surface. In ancient times the valley was spanned by two great bridges connecting the upper city with the Temple Hill.

Above the ruins of the walls was found a street dating back to the sixth century of our era. It led from the west wall of the Jewish Temple, now known as the Wailing Wall, to the Pool of Siloam. The remains of a church were found here, built probably in the fifth century to commemorate the march of the blind man who was healed by Christ. The street was lined with houses, many of which are still well preserved, with fine mosaic floors. These dwellings were undoubtedly used by the great masses of pilgrims who used to visit Jerusalem before it was captured by the Arabs.

Many articles of pottery were found in these dwellings, as well as a number of coins, which provided further confirmation as to their date. In one house was found some broken glass and a bronze bowl, on the lid of which was scratched the name of Anastasius. It was below these dwellings, on the very ridge of Ophel itself, that the excavators found a number of rock-cut chambers, and scholars are divided as to whether these are not the very tombs that archæologists have longed to discover, namely, the tombs of the Kings of Judah.

It is a problem not easy of solution, as the chambers have been used for a variety of purposes since they were hewn out of the living rock. They were in groups, and the most important of them contained a room over thirty-five feet in length and about fifteen feet in height, and which has been used successively as dwellings, a public bath, cistern, stables, and as an olive press. In spite of the fact that no traces of any tomb fittings have been found, it is difficult to believe that rooms of such enormous proportions would have been laboriously hewn out of the rock for any other purpose than as tomb chambers for kings.

Of the period of the Jewish kings very little has been found. There have been only a few fragments of pottery in the crevices of the rock. It seems that all the walls and palaces of that period were destroyed in the numerous sieges which Jerusalem suffered. The very earliest walls that have been found date from the time after the return of the Jews from exile. It is clear from these and previous excavations on Ophel that the ancient city of Jerusalem must have been a good distance away from the present site, or, at least, the major part of the



BYZANTINE HOUSES ON OPHEL.

Mount of Olives is seen in the background, and the south-east corner of the city wall on the upper left side of the picture.

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city was situated to the south-east. Indeed, save for the Temple area, there hardly seems to be any scientific evidence to show that the present old city of Jerusalem dates back to the time of David, and even the citadel named after him may be but a replica of David's tower as it was in the days of the first warrior King of Judah.

Just recently Mr. Crowfoot has found a continuation of the street, and, in the floor of one of the houses bordering it, a mosaic inscription. Though it has no bearing on Biblical history it is of interest owing to the rarity of discovered inscriptions in this locality. It is only the third found during a period of half a century's search. It records the foundation of some baths, dating back to the sixth century. The house itself is supposed to be speaking to the person who built it. It says: "Thou who hast restored me and decorated me with mosaics—when thou hast bathed in good health, mayst thou rejoice in thy foundation, Lord Count Eugenius, with thy family." The inscription was found in a room twenty-five feet in length leading to some subterranean baths.

Unfortunately digging anywhere on Mount Ophel is exceedingly difficult. The land is very valuable and is split up into numerous small gardens o ned by Arabs. Not least, the buried portion of Jerusalem lies far below the present surface. Then the land, if it is secured from the owner on lease, as is the general rule, must be restored in a state fit for cultivation. The ground turned over by the 1927 expedition is already under crops again, and it will not be long before the site of the recent excavations will be a blooming cauliflower field again.

THE TRIBE OF BENJAMIN.

By Colonel J. C. Tyler.

THE history of this tribe contains more of romance than that of any other of the twelve tribes.

Benjamin was born in 1732 B.C. (Gen. xxxv, 16), the youngest son of Jacob's favourite wife, Rachel. The territory assigned to his tribe included the spot where Rachel lies buried.

In the wilderness of Sinai, in 1490 B.C., this tribe had an army of 35,400 (Num. i, 37; xxvi, 38–40) and in 1452 B.C. of 45,600 (Num. ii, 18–22). They marched with Ephraim and Manasseh on the west side of the square. Their lot in the Holy Land was also next to Joseph's sons, between them and the tribe of Judah. Jerusalem was inside the borders of Benjamin.

Jacob's prophecy in 1689 B.C. that "Benjamin shall ravin as a wolf" (Gen. xlix, 27) finds an echo in the "Banner."—The men of Benjamin equalled or surpassed all the other tribes in audacity, persistent obstinacy, and skill in the use of military weapons, particularly the bow and arrow. (Shrubsole.)

These characteristics were strikingly demonstrated in 1406 B.C. (Judges xix and xx) in connection with the crime committed by men of Gibeah, who were Benjamites, which roused all Israel. Benjamin refused to be dictated to in this matter, or to hand over the culprits. With an army of 26,000 men, they engaged the whole of Israel, who were able to put 400,000 men into the field. In three days' fighting Israel lost 70,000 men, but, on the third day, the army of Benjamin was exterminated except 600 men who escaped.

King Saul was a typical Benjamite in many of his characteristics. He stood head and shoulders taller than other men. He was subject to fits of wild excitement. On one occasion it is recorded that—"He stripped off his clothes and prophesied and lay down naked all that day and all that night." (1 Sam. xix, 24.)

We read in David's lament over Saul and Jonathan, his son—"They were swifter than eagles and stronger than lions."

These statements are both significant in view of what comes later. (2 Sam. i.)

The other side of Benjamin's character is apparent at the time when Israel broke away from Rehoboam. (1 Kings xii; 1 Kings xi, 36.) They were the tribe lent to Judah "for my servant David's sake and for Jerusalem's sake . . . that David may have a light always before me in Jerusalem."

When the Jews returned from their captivity, Benjamin accompanied them. We find them in Our Lord's time occupying the land of Galilee. In Galilee Our Lord dwelt safely among them. Thus was fulfilled Moses' prediction—"The Beloved of the Lord shall dwell in safety by him." (Benjamin.) (Deut. xxxiii, 12.)

Israel's Wanderings.

In Christ's time, says "Oxonian," Benjamin mingled with the Jews, though really a tribe of Israel, and they provided Our Lord with His disciples and followers.

Now here an interesting question arises. If Benjamin provided Our Lord's disciples (except Judas), how can this be reconciled with the Saviour's promise to them—"Ye shall sit" (Matt. xix, 28) "upon thrones judging the twelve tribes of Israel." (Luke xxii, 30.) Throughout the Scriptures, wherever the tribes are represented, each by one man, that man belongs to the tribe he represents, and it cannot be supposed that, in view of such an important event, any other course was intended. The solution would appear to lie in the fact that the tribes had intermarried and that the Lord's disciples, though Benjamites, and though including two pairs of brothers, yet could amongst them show the lines of descent from highly-placed men of all the twelve tribes.

Benjamin escaped the destruction of Jerusalem by the Romans. They were not suffered to perish. They had ample warning. Our Lord had said—"When ye shall see Jerusalem compassed with armies, . . . let them which are in Judea flee to the mountains." (Luke xxi, 20.) And Jeremiah had warned them (Jeremiah vi)—"O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, . . . for evil appeareth out of the north and great destruction."

The Romans gave them every opportunity.

In A.D. 267 the Goths from the Danube raided parts of Asia and carried Benjamin away, receiving from them the light of the Gospel. From the Black Sea* it is surmised that they made their way either by ship, or across the continent, and joined the other tribes on the shores of the North Sea. ("Oxonian.")

We next find Benjamin in their rôle as Vikings under Rolf, or Rollo. We have Rolf's ancestry for three generations in Norway. They were Earls of the Uplands and Mere-Earls, mighty men, but of quite distinct descent, according to the Saga books, from the Kings of Norway (Heimskringlia).

* "Israel's Wanderings."

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Rolf, their chieftain and a Viking, was declared an outlaw for robbing and plundering within the kingdom and was made an example of on account of his high birth. Like his forerunner, King Saul, he was of so huge stature that no horse could carry him.

After being outlawed, he is next heard of in the Hebrides, where he was lord of three small islands. His company were mostly men of high birth and great ability.† They were then sea robbers and sea kings, merciless men, who yet surpassed their enemies in literary and military achievement and were superior in mental power, quickness and bravery, possessing legends of their ancestors' beauty and bravery. They were skilled workers, sometimes possessed by a frenzy or wild excitement, foaming at the mouth and dancing wildly about in their berserker rage (Jewett). Palgrave, in his history of Normandy and England, gives this view of Rollo as founder of the Duchy of Normandy—He embarked as a Viking chief, as directed by a dream, and eventually sailed up the Seine.

He ruled his duchy with a rod of iron. (Hjalmar H. Boyesen.)

A fierce nation, says Anderson in his "Royal Genealogies," who turned pirates and sea rovers about Anno 800. In the public litanies of the church was added—"From the rage of the Normans, good Lord deliver us."

Rollo died in A.D. 927. When the old chieftain lay down to die, his empty armour was hung high in the palace hall. (Jewett.)

Within less than 150 years from the baptism of Rollo, the Normans were ranked among the most polished as well as the most warlike nations of Europe. (*The Times* Historians' History.)

The wolf, the ancient emblem carried on the banner in the wilderness, is not found on the Vikings' banner. Both Sandford and de la Chenaye-desbois et Badier in their "Royal Genealogies" and "Dictionnaire de la Noblesse," assign to Rollo the two lions, or leopards, which became later the three lions of our royal arms. The Heimskringlia gives many banners when Rollo was in Norway, but without describing them.

I submit, says J. H. Weldon, that the so-called conquest of England by the Normans, who were no other than the tribe of Benjamin, was no more than the result, under Divine guidance, of uniting blindly with the other tribes of Israel.

History, in the words of "Oxonian," gives most striking coincidences tending to confirm the belief that the Normans who entered Britain in 1066 were Benjamin.

In 1040 Normans conquered Apulia and settled in Italy, and afterwards, in 1060, in Sicily.

In the words of Lord Macaulay—The Normans were the foremost race in Christendom. Their valour and ferocity had made them conspicuous among the rovers whom Scandinavia had sent forth to ravage Western Europe. In Normandy they founded a mighty State. Without laying aside that dauntless valour, the terror of every land from the Elbe to the Pyrenees, they acquired all the knowledge and refinement of the country in which they settled. They embraced Christianity. They raised their new language to a dignity which it had never before possessed. They fixed it in writing, poetry and romance. Polite luxury, chivalrous spirit, graceful bearing and insinuating address, skill in negotiation and natural eloquence distinguished the Norman gentlemen.

The Norman of the twelfth century was a Crusader. A madness to go crusading against the Saracens possessed him not alone for religion's sake, or for the Holy City of Jerusalem (Jewett).

The foregoing quotations and generalities are useful as well as interesting, but chiefly as by giving point to the answer to two questions :—

(1) Is it the case that the tribes in Britain were not ruled over by a descendant of the House of David until James I (of the direct line from King Zedekiah) ascended the throne?

(2) Or, may we see in fact that "little Benjamin their ruler" was ruling the tribes in Britain by Divine right as a descendant of the House of David?

It appears from Milner's great chart that Rollo, the Benjamite, placed there without design, was one of those historical personages whose line of descent is traced back to King David. When, therefore, his descendants ruled in Britain after the Battle of Hastings, in fulfilment of the Psalmist's prediction, they helped to carry out the promises conveyed to David by the prophet Nathan.

That being so, there were two lines of David's descendants ruling at one time, the more direct line in Scotland, the other in London. These two lines were united by the marriage of James IV of Scotland and Margaret Tudor. Their great-grandson, James I of England, was crowned in Westminster Abbey by virtue of his descent, not from James IV of Scotland, but from Margaret Tudor.

† "Story of the Nations," by Jewett.

ISRAEL'S INHERITANCE IN GOD.—I.

By HENRY D. HOUGHTON.

MANY have spoken and written of God's inheritance in Israel, a most wonderful and amazing thing (Deut. xxxii, 9); but now let us consider something more amazing still—*Israel's inheritance in God!*

It will become us to be most careful in treating of such a Divine subject, and especially to avoid presumption either in statement or thought; confining ourselves to the clear declaration of Holy Scripture; giving due weight to the words of Jehovah as they are there recorded.

The Covenant made with Abraham contains a very strange clause.

"And I will establish My Covenant between Me and thee *and thy seed after thee in their generations for an everlasting Covenant, to be a God unto thee, and to thy seed after thee . . . and I will be their God.*" (Genesis xvii, 7-8.)

There is Israel's inheritance in God, and no condition whatever attaches to it. It is a declaration of the Lord God Almighty, a beneficence, an inheritance put on Israel by Himself *in all their generations for an everlasting Covenant.*

There is the bald statement, tremendous and far-reaching indeed, and without any qualification whatever.

Israel's wickedness in the wilderness is proverbial. It is a story of continuous rebellion against Moses and against God.

Even when Moses stood before the rock out of which at God's command he was to bring water, *he calls the lot of them*

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"REBELS!" "Hear now, ye rebels; must we fetch you water out of this rock?" (Numbers xx, 10.)

But look what the prophet Balaam said three chapters later. "*Behold I have received commandment to bless; and He hath blessed; and I cannot reverse it.* He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel:" (why there had been forty years of it) "the Lord his God is with him, and the shout of a King is among them." (Numbers xxiii, 20-21.) God their God still!

Say you, "That was in the wilderness; God altered later"? Did He? Well, look at Isaiah xliii, 24-25: "Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. *I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.*" Sins blotted out by God! What becomes of them?

And when Israel had been in captivity 120 years, there comes this message (Jer. li, 5): "*For Israel hath not been forsaken nor Judah of his God, of the Lord of hosts, though their land was filled with sin against the Holy One of Israel.*"

And again: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, *and there shall be none; and the sins of Judah, and they shall not be found.*" (Jer. l, 20.)

In Jer. xxxi, 36-37, there is a prophecy reaching down as long as time shall last.

"If those ordinances" (the sun, the moon, the stars, the day, the night, the sea; for it names them all) "depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever.

"Thus saith the Lord: *If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.*"

Please note that there is no end to that. There never comes a period in which it is not in force, so long as the ordinances of heaven endure! And remember *Israel's sins are expressly ruled out:* therefore it must be in force to-day if God is God! Is not that correct?

Immediately the Israelites had passed over Jordan, their leader Joshua met a strange man, and said to him, "Art thou for us or for our adversaries?" But he replied, "Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth and did worship, and said unto Him, what saith My Lord unto His servant?" And the record goes on:—

"And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." (Joshua v, 14.)

Now it is quite fair to ask: "*Is there a place anywhere in all Scripture where it says that the Captain of the Lord's host has resigned His Captaincy?* The writer knows of none! But perhaps someone says: "They were sent into captivity, and the Captaincy then ceased."

But nine years after that God sent them this message: "*I am the Lord, your Holy One, the Creator of Israel, your King.*" (Isaiah xliii, 15.) THERE IS NO RESIGNING THERE! One hundred and twenty years later still we read: "*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.*" (Ezek. xxxvii, 23.) Any resigning there?

"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*" (then this does not refer to heaven, THEY MULTIPLY) "*and will set My sanctuary in the midst of them for evermore!*" Any resigning there?

"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." (verses 26-28.)

Is there any resigning there?

"*Sing, O daughter of Zion; shout, O Israel; . . . the Lord hath taken away thy judgments;*" (F. F. translates it "Revoked your conviction") "*the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. . . . The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy: . . . He will joy over thee with singing.*" (Zeph. iii, 14-17.)

Is there any resigning there?

Is there any man who dares to say that these statements of God Almighty are not true?

Is there any man that dare say that God Almighty promised more than He intended to perform? Or, more than He was able to perform? Certainly no Christian man will say that!

If they are not true, then the whole authority of the Divine Scriptures dies at a stroke!

But they are true! True as God is true! Correction? Yes! Rebuke? Yes! Punishment? Yes, even that. But, almost invariably, when rebuke or correction is administered there follow words of hope, encouragement, forgiveness, and even of blessing.

For example, "O Israel, thou hast destroyed thyself; *but in Me is thine help.*" (Hos. xiii, 9.)

Again, "Thou hast wearied Me with thine iniquities." But the very next words are: "*I, even I, am He that blotteth out thy transgressions, . . . And will not remember thy sins.*" (Isaiah xliii, 24-25.)

Again, "I have given Jacob to the curse, and Israel to reproaches." There is the rebuke, now the blessing. "*Yet now hear, O Jacob, My servant; and Israel whom I have chosen: . . . I will pour My Spirit upon thy seed and My blessing upon thine offspring.*" (Isaiah xliii, 28; xliv, 1-4.) And in the very same chapter, verses 21-22, we have this: "*O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: . . . I have redeemed thee.*"

Isaiah, Jeremiah, Ezekiel, Hosea are all full of these violent contrasts: rebuke—encouragement; punishment—blessing!

Hosea is especially terrible in its rebuke, but even more wonderful in blessing. The following is all spoken of Israel, not Judah. "And I will not have mercy upon her children, for they be the children of whoredoms." (ii, 4.)

Now look at verse 14: "*Therefore behold I will allure her, and bring her into the wilderness, and speak comfortably unto her.*" What? speak comfortably to her who is likened to a bad woman? Yes! It means even that! "*And I will give her her vineyards from thence, and the valley of Achor for a door of hope, and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.*" Could anything be more delightful?

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Another instance from the same chapter: "Plead with your mother, plead: for she is not My wife, neither am I her husband." There is the rebuke, the punishment. Now listen to the blessing in the same chapter, verses 16-18:

"And it shall be at that day, saith the Lord, *that thou shalt call Me Ishi:* " (margin "MY HUSBAND.") . . . "*And I will betroth thee unto Me for ever: yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercies.*"

Again in the same chapter (verse 11) rebuke and chastisement: "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts."

Now look at the blessing (verse 20): "*I will even betroth thee unto Me in faithfulness, and thou shalt know the Lord.*"

Again, look at verse 13: "And I will visit upon her the days of Baalim, wherein she burned incense to them." There is the punishment. Now look at the blessing:

"*And it shall be at that day, saith the Lord, that thou . . . shalt call Me no more Baali*" (they had been idolaters) "*for I will take away the names of Baalim out of her mouth.*"

God is going to put an end to her idolatry. But there is further blessing yet. "*And in that day will I make a covenant* FOR THEM *with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow, and the sword, and the battle out of the earth*" (here is the end of war, and it is done for Israel's sake) "*and will make them to lie down safely.*" (Verses 16-18.) Note it is "For them."

Is there reproach? It is swiftly followed by loving kindness.

Is there rebuke or punishment? It is mixed with forgiveness and even blessing.

Is there a momentary hiding of the face? It is immediately followed by the gathering of them in great mercy.

Take another example from the same chapter. "And she shall follow after her lovers, but she shall not overtake them: and she shall seek them, but shall not find them." There is the rebuke, now listen to the blessing in the same verse: "*Then shall she say, I will go and return to my first husband; for then was it better with me than now.*" (Verse 7.)

And that very same chapter finishes most delightfully, showing a double contrast in the one verse: "*And I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou art My people; and they shall say, Thou art My God.*"

You have there God acknowledging Israel's sins (not Judah's in this instance); and even punishing Israel for them, but nevertheless heaping forgiveness and blessing upon them wholly undeserved. Take for instance from Isaiah liv, 8: "In a little wrath I hid My face from thee for a moment" (there is the rebuke, now for the blessing) "*but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.*"

Moses said of Old Israel, "*Ye have been rebellious against the Lord from the day that I knew you.*" (Deut. ix, 24.)

Over 860 years later than Moses, God says of Israel almost the same words. They were terrible on the lips of Moses, how much more on God's! Here they are: "*For the children of Israel, and the children of Judah have only done evil before Me from their youth. . . . For this city hath been to Me as a provocation of Mine anger and of My fury from the day that they built it even unto this day. . . .* And they have turned unto Me the back and not the face. . . . And they built the high places of Baal." A fearful indictment, and it is against both Houses.

But now look at the next verse but one, and notice the anger and wrath fade away into mercy, forgiveness and blessing!

"Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath;" (there you have the rebuke, the punishment) "And I will bring them again unto this place. . . . And they shall be My people, and I will be their God; And I will give them one heart and one way, that they may fear Me for ever, for the good of them and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them. . . . But I will put My fear in their hearts that they shall not depart from Me.

"Yea, I will rejoice over them, to do them good," (What? the people of the anger, and the fury, and the wrath? *Yes, the very same people*) "and I will plant them in this land assuredly with My whole heart and with My whole soul."

And to make sure it is the very same people God goes on to say:

"*For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.*" (Jer. xxxii, 30-42.)

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,

I have read with much interest Dr. Gornold's letter pointing out an error made in an address by the Rev. J. Lumley Davies, L.D., "in ascribing a pre-Adamic date to Chaldean archives without statement of belief in the existence of a race of men *prior* to that date," and the Rev. J. Lumley Davies' reply thereto, in which he states at the end of his letter that the "period questioned by Dr. Gornold is that *from* Adam to Abraham." Whereas Dr. Gornold makes it quite clear that the period in question is that *prior* to Adam. Any light which can be thrown upon this pre-Adamic period is most useful and helpful to Bible students, as this period is now much more discussed than it used to be, and there are many people who consider that there was a race of men prior to Adam but not considered to have been upon the same spiritual plane in that Adam was the first man to have the Spirit of God breathed into him, and his descendants are now often referred to as the "sons of God" in distinction to the "sons of men." I thoroughly agree with the Rev. J. Lumley Davies that the question does not touch British-Israel Truth, but Light and Truth upon these more difficult passages is all to the good where it can be given; just as scientists are giving testimony to the accuracy of the accounts of Jonah and the Whale and the Flood (cf. *Morning Post*, February 6th).

I am, Sir, yours faithfully,

A. G. COPELAND.

Apropos of the period indicated by the Rev. Lumley Davies back to about 4600 B.C., see Leonard Woolley in his book entitled "The Sumerians" remarks, among other things, as follows:—

"For the purpose of chronology, therefore, figures given

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by the scribes have to be checked and modified by such outside information as is available, and this on so generous a scale that the date of about 4600 B.C., which the sum of their figures would ascribe to the first dynasty of Ur, must be brought down to about 3100 B.C." (Pages 28 and 29.)

This would seem to bring the period referred to by the Rev. Lumley Davies to 900 years after Adam instead of 600 years before.

Regarding the matter of pre-Adamite men: it is impossible by the most careful study of the text to assign any date or any time calculated by any standard we know to the first chapter of Genesis.

It is impossible to say whether the creation of man in chapter one coincides with the formation of Adam in chapter two. If there were human inhabitants on the earth prior to Adam, it is impossible to tell by the reading of the text of the narrative whether any survived to the time of Adam. True there is a statement "and there was not a man to till the ground," but this very probably referred to the agriculturalist type as against the non-agriculturalist hunter type.

There is no reason to think that the terms "sons of God" and "daughters of men" have any different meaning in Genesis than they have in, for instance, the first Epistle general of John. It is the writer's opinion that the Seth descent—that is to say, the "appointed seed" (for Seth means "appointed")—are termed "the sons of God," whose genealogy is traced as follows:—God; Adam; Seth; etc. On the other hand, the descent of Cain is not so recorded in the genealogical table, and are "the sons of men."

In the first Epistle general of John "the sons of God" are those who have experienced what Our Lord indicated to Nicodemus as "a birth from above" as contrasted with those who have not obtained that experience, such are "the sons of men."

It is wise for us to say, in the face of certain questions, "I do not know." There seems to be no certain answer thus far to our enquiries in this direction. It is the writer's opinion, and that of outstanding scientists of his acquaintance, that no discovery as yet made in regard to the human family requires a higher date than 4000 B.C.

It will be well for our minds to be open to receive real proof, but it will also be wise for us to reject any man or any school's speculation.—ED.]

BIBLICAL NUMBERS.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

SIR,—In a recent article in THE NATIONAL MESSAGE there was an interesting note on the numbers 153 and 666, but I would venture to disagree with the writer on his interpretation of the former figure. It appears to represent Israel in rebellion, and its recurrence in the Prayer Book controversy is thus very appropriate. It should be noted that the 153 great fishes, or at least some of them, were cooked and eaten (John xvi,9 ff).

Far more significant for Israel in Britain are the figures 531, a permutation of 153. They are the number of Elijah, which in its alternative spelling of Elihu yields 31416, the pi-ratio. Thus 531 is a glyph for the pi-ratio, which is also the number of ELOHIM. Most British-Israelites are aware of the significant facts that the War started on the 216th (6×6×6) day and the 8th (.666... of a year) month, and was stopped by the merciful Providence of God exactly on the 314.16th day; but some may not have realized that 666 also appears as 180 (10×three 6's), and the square root of 180 is 13.416..., a curious inversion of the pi-ratio, and so doubly marked as satanic. This inversion appears specially to mark Eastern opponents of Christianity, such as Mr. Krishnamurti and the famous King Asoka. In the West the enemies of Israel come out nakedly, with 666—look at the wavelengths of Rome and Moscow, each 666 kilocycles!

Much more might be written of the wonderful numerology of the Bible, and its efficacy in confounding the "Old-Testament-a-myth" school of critics. Indeed, I feel that here is a subject worthy of the prayerful attention of all who value the Bible as it should be valued. I would conclude with one more beautiful instance of symbolism. The wall of the Holy City is 144 cubits (Rev. xxi, 17); turn this into BRITISH feet and we have 31416—ELOHIM—GOD. The God of Israel in Britain is their Wall and Defence.

RUNDELL MANLEY, M.A.

DEAR SIR,—In reply to the above, Mr. Manley is, I think, incorrect in stating that some of the fishes were cooked and eaten. A careful study of this miracle, especially in the Greek, shows that the whole meal consisted of the one small fish and a loaf. Our Lord was repeating in miniature the miracle of the 5,000, in feeding His seven disciples on this scanty breakfast. The proofs of this view are too lengthy to give here, but a book of mine is now in the press, a chapter of which is devoted to this point. I call it "the miracle of the little fish."

Yours faithfully,
CYRIL C. DOBSON.

QUESTIONS AND ANSWERS.

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

QUESTION.—I hold a weekly B.-I. Class, and I was asked the other day about "surnames." There are none in the Bible. How did we get our surnames?—M. B. M. (Hants).

ANSWER.—The word "name" probably comes from an Aryan form "Gnaman," meaning "name," or designation by which a person or thing is known. This Aryan word comes from the root GNA, to know, showing how we get the letter "k" in "know." This initial k or g is lost in all but Latin (*nomen* for *gnomen*, cf. *cognomen*; literally, *co-gnomen*, not *cog-nomen*; *i-gnominia*, not *ig-nominia*). The Greek is ὄνομα, and the Sanskrit, *naman*; Anglo-Saxon, *nama*; German, *name*. Thus the word is common to all Indo-European languages.

The history of personal names is both long and complex, due chiefly to the complexity of human character, and to the gradual process of tangling and disentangling the threads of varied human interest. The oldest personal names are those indicative not of individuals but of groups held or banded together by the conscious sense of kindred or of convenience. For example, it has been shown that upon an examination of customs widely prevalent in Asia, Africa, Australia and America, groups thinking themselves to be of the same kin

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originally are generally styled by the name of some animal or object (animate or inanimate) from which they claim their descent. This object is known as the "Totem," and should be studied further under the interesting subject of "Totemism."

Examples may be found in Greek and Roman civilization, and extensively in Europe among the Teutonic peoples, and also the Anglo-Saxons (see Kemble's *Saxons in England*), as illustrated by the name *Ethelwulf*, which means "Noble Wolf." It is quite impossible here to give the meanings of Christian names, owing to the vast number of them. But examples may be taken of one or two. *Alfred* is probably Old German, meaning "elf in council." *Frederick* is Old High German, meaning "abounding in peace" or "peaceful river." On the other hand there is a possible chance that *Alfred* comes from the Greek *Alpha* or the Hebrew *Aleph* (the first letter in the alphabet), thus signifying that which is first or princely. *William* is pre-Norman and Old High German, meaning "resolute helmet." *John* is Hebrew, meaning "gracious gift of God" (feminine, *Joan, Joanna, Jane*). *Ethel* is Anglo-Saxon (cf. Adelina), meaning "noble." *Gladys* is the Welsh (British) form of *Claudia* (Claudius), a Latin name meaning "lame." *Harold* is Anglo-Saxon, meaning "champion." *Dorothea* or *Dorothy* is from the Greek, meaning "gift of God," while *Dora* means "gift." The reverse of *Dorothy* is *Theodore*, meaning the same, but masculine.

Surnames (from the French, *surnom*, "name in addition") have frequently very obvious origins, associated with descriptions, trades, environment, or even geographical localities. *Brown* is evidently descriptive of colour; *Jones* is a patronymic, and a contraction of *Johnson*, meaning "son of John"; *Robinson* is probably totemistic (see above), and means "son of Robin." *Smith* is Anglo-Saxon and Old High German (possibly from the Greek for "knife") and means an artificer—one who forges with the hammer, or works in metals (cf. blacksmith, goldsmith, silversmith, etc.; cf. also 1 Sam. xiii, 19). *Tyler* is one who makes *tiles*; cf. in history *Wat the Tyler*, hence Wat Tyler.

Several well-known surnames are Hebrew in origin. *Cohen* means "priest." *Lawrence* is from *Lazarus*. *Brahms* from *Abrahamson*. *Moss* comes from *Moses*. *James* comes from *Jacob*, meaning "supplanter" (here it may be added that *Jack* means John, not James). *Bartholomew* is the Hebrew for "a war-like son," etc., etc.

Several English names and surnames come from the Greek. Thus *Philip* means "a lover of horses." *Philips* is a patronymic of the same, meaning "son of Philip." *Peter* means "a rock," with *Peters* as its patronymic. *Jerome* comes from the Greek for "Holy Name." *Basil* means "royal or kingly." *Christopher* means "bearing Christ." Perhaps the most interesting of all names is *George*, which means in Greek "husbandman" (cf. John xv, 1).

The Israelites did not have surnames; their names were either simple or compound. Of simple names, several were names of animals, thus, *Deborah* ("bee"); *Tola* ("worm"); *Nahash* ("serpent"); *Huldah* ("weasel"); *Caleb* ("dog"); *Rachel* ("ewe"); *Gaal* ("beetle"), etc., etc. Others were names of trees, thus, *Tamar* ("palm-tree"); *Elah* ("terebinth" or "oak-tree"), etc.

Of compound names the most numerous are those names compounded with Yah (*i.e.*, Yahweh=Jehovah), such as *Joshua, Jeremiah, Jehosophat, Jonathan, Jochebed*, etc. But the earliest are names compounded with "*ab*" ("father"), "*ah*" ("brother"), "*amm*" ("kinsman"), "*El*" ("god"); thus, *Abigal, Abishag, Ahijah, Hiel, Amminadab, Ammiel, Eliab, Elijah, Elias, Elkanah*, etc., etc.

But of so gigantic a subject more cannot here be written, although it opens up a wide field for interesting investigation.

EXETER BRANCH.

THE weekly meeting of the above Branch of the British-Israel-World Federation was held in the Y.M.C.A. Lounge, Mr. Walburn presiding, when Rev. L. G. A. Roberts, Com. R.N., gave a very interesting lecture. One of the special features of his address was the important reconciliation of the Italian Monarchy with the Pope, closing a breach after 59 years of opposition. All depended upon the next step. If he exalted himself under his Papal infallibility his doom was near. Synchronous with the fall of Babylon was the drying-up of the Euphrates, that the way of the kings from the East might be prepared. The lecturer showed that God's suppliants were a Christian nation, as in Isa. lxii. "The daughters of my dispersed" were Israelites now in the British Islands, and answering to Isa. xviii. He especially called attention to Rev. Chas. Forster's "A New Key to the Discovery of the Lost Ten Tribes," where the Afghans are set forth by several writers as a portion of the dispersed of Israel. The names of their clans or tribes are significant. The clan of Solomon, the clan of David, the clan of Saul, the clan of Moses, the clan of Joseph, etc. The southern hills are called "the Mountains of Solomon," and the highest peak "the Throne of Solomon." Originally they were ruled by a descendant from Solomon, and the tradition still held good. They did not eat pork, and many of their laws and customs were purely Hebrew.

The lecturer gave two independent proofs that a portion of these people came north-west into Spain and Britain, whilst the other portion went south-east, and, as Dr. George Moore proved in his "Saxons East and West," they were our kinsmen. From Abyssinia and Afghanistan trouble came, and Britain must politically defends both peoples. If Britain did not defend Afghanistan from the threatened encroachments of Russia, then woe to the peace of the Mandated Countries of the East. British policy in the East was the key to the future peace of the world.—*Express and Echo.*

John Richard Green, the historian. said:—"In the centuries that lie before us the primacy of the world will remain with the British people. Britain has never been able to free herself from a sense that her business in the world is to seek peace alike for herself and for the nations about her."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE REV. PASCOE GOARD gave a valuable address on the Prophecies of Daniel at Headquarters on March 6th, and the Rev. Gregory Bestall gave his interesting lantern lecture on Ceylon on March 7th.

* * *

We are glad to say that Mr. John Leech, K.C., has now recovered from his illness, and that he will (D.V.) give the first of his series of Prophetic Lectures at H.Q. on Wednesday afternoon next, March 20th, at 3 o'clock. The Rev. Chas. W. Cooper, F.G.S., will give the address on Thursday evening next, at 7.30.

* * *

The Rev. R. G. F. Waddington, M.A., reports excellent work in the North in spite of severe weather and prevailing illness. He has visited many centres, and he has several lectures booked before Easter. He speaks in the highest terms of the good work of Mr. Wm. Whitton in the Sheffield district. He says that the Rev. Merton Smith is to visit Bradford, Bingley, Harrogate, Halifax and Ilkley from March 16th to 22nd.

* * *

We are much indebted to Miss Violet Reed for kindly sending us a set of "Young Israel's Standard," the magazine carried on some years ago by the late Miss Brooke, with the exception of one number—that for September, 1913. Perhaps some kind friend can favour us with a copy of this issue, so that the set may be quite complete and bound up for our Library.

* * *

Our beloved veteran, the Rev. Commander Roberts, R.N., has given a series of lectures in Devonshire, and has aroused much interest among the population in Exeter, Teignmouth, Newton Abbot, Paignton, etc. He is also giving a series of Lenten services at Teignmouth.

* * *

The subject, "The Story of the British Empire," was ably and interestingly dealt with by Mr. Yoxall at Liverpool on February 28th.

* * *

Miss Hamilton Hunter gave four addresses to the Dublin Branch on February 27th and 28th, each making a deep impression; but especially so the one on "The Redemption of the Nation Israel." Miss Hunter appealed for increased support for our Movement. The attendances were splendid.

* * *

On March 6th the Highgate Branch again had the pleasure of a lecture from Miss Hamilton Hunter. The latter part of the meeting was given to the enrolment of members, Mr. McKelvey, of Stratford, very kindly volunteeering to act as President until such time as the Branch is well established. A call is made for members, particularly for those who desire to take an active part in the strenuous fight for the Lord's work.

* * *

Rev. Pascoe Goard is receiving a number of letters from practical men discussing the kind of furnace, and the form of it, mentioned in the article dealing with the Image of Gold into which the three Hebrew men were cast.

This is as we would have it. Rev. Pascoe Goard does not claim to be an expert on furnaces. His desire was to bring home *the actuality of the furnace* out of the clouds with which modern criticism has enveloped the whole narrative; and also to show the significance of the presence of the furnace there.

If we can get to a correct realization that we are not attending a moving picture exhibition of plays, but are being presented with *historic facts in pictorial form* when we read the Book of Daniel, it will be nothing short of a triumph on the side of the veritable truth of the Scriptures.

In the meantime we hope that some competent engineer will throw more light on the matter. Postulating the facts, that Nebuchadnezzar's image was of metal; that there was then at Babylon that great supply of brass which came from the pillars of Solomon's Temple, which brass was carried to Babylon; and that we read in Jeremiah xxvii, 19–22 (see also 2 Kings xxv, 13) that the same brass will be brought back again at last to Jerusalem; also that such Temple metals were kept separate from ordinary secular use even in Babylon (witness the sacred vessels of the Temple); and that the probable manner of using the brass, and at the same time preserving from secular use, would be to cast it into the form of such an image. The same use would be more than probable for the gold taken from the Temple, which would cover the pedestal and form the image.

What kind of furnace would be used by the ancient metal workers to "run" such a great amount of brass, and to pour it into the moulds prepared? Probably the furnace and the moulds were an unit, so that out of the crucible the molten metals would flow directly into the moulds. Probably such a casting would not be duplicated.

* * *

Note the following extraordinary conclusions and inconsistencies of some of the opponents to British-Israel:—

1. That a mixed fraction of one or two tribes is equal to the whole twelve tribes of Israel. Or, that the modern "Jews," representing only the 47,000 returned exiles from Babylon, with later incorporations of Persians (Esther viii, 17), Edomites (see Josephus, Ant. xiii, 9), and, for centuries, of multitudes alien in race and blood to the race of Israel, are the lineal and legitimate descendants and covenant heirs of all the "House of Isaac," the "House of Israel," the "House of Joseph," and the "House of Judah," of Bible History and Prophecy!

2. That this scattered non-Christian sect, of some 14 millions all told, without a country or national cohesion, with no political or military organization, is to conquer and possess Palestine, and rule the world; overshadowing and superseding the Anglo-Saxon race and the European nations, and all this as the proper fruit and triumph of the Christian dispensation!

3. That the House of Israel "called in Isaac," and endowed

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with the sworn Covenant promises (Gen. xxii), whose birthright blessings dying Israel bequeathed to Joseph's two sons, with Ephraim as the firstborn, and which continued under special Divine teaching and training for 1,000 years, suddenly became extinct after the Assyrian expulsion from Palestine, leaving no trace of its former existence, or continuity of its national life and mission; and that although God had declared in the most solemn manner that He would not destroy Ephraim, but that it should "revive as the corn and grow as the vine, and be as Lebanon"! (Hosea xi and xiv.)

4. That David's Throne, which by God's "faithful oath" was to be "built up from generation to generation" (Ps. lxxxix, 4), and which by Gabriel's message was confirmed to Our Lord as a gift from the Father, as in the words of Luke i, 32, has utterly perished. That, in like manner, Israel, notwithstanding the "New Covenant" made with it in Christ, has "ceased from being a nation"; and that, consequently, if the Bible be true, the sun, moon and stars have been blotted out, notwithstanding ocular demonstration to the contrary! (See Jeremiah xxxi, 31-37, and Heb. viii, 8-13.)

5. That the unchangeable Jehovah has transferred the precise Covenant promises and blessings which He so exclusively gave to a seed who should come "out of the loins of Abraham," which was to be "called in Isaac," to "come out of Jacob," and of the birthright fullness of which, by strict Covenant, Ephraim and Manasseh were made heirs-in-chief by dying Israel, to non-Israelite Japhetic or Hamitic peoples, without any reference to His sworn Covenant engagements!

6. That we can "with meek heart and due reverence," or rather without profanity and presumption, solemnly appear before God continually in our National public worship and service, in the words of our liturgy, and call ourselves God's "Chosen People," "The Sheep of His Pasture," "His Inheritance"; adopt without reservation Israel's Canticles and Psalms, plead Israel's special and exclusive promises, celebrate Israel's three solemn feasts in their promised Christian fulfilment to Israel; or the Sacraments of Israel's New Covenant; invoke on every married pair the Covenant blessing of "The God of Abraham, the God of Isaac, and the God of Jacob," and hold out to each family, thus united in Israelite bonds, the prospect of "Seeing Peace upon Israel," and generally in all our Services put ourselves before Jehovah in the exact position and attitude of "the remnant of the true Israelites," and claim all their special endowments and blessings; while at the same time repudiating entirely our racial family consanguinity; nay, denying that the true and literal children have any part or lot in these Divine promises made to them, or, in fact, exist at all!

* * *

A Minister of the United Free Church in Scotland writes to the Rev. Pascoe Goard:—

"I am very greatly indebted to you for the parcel of books which you so kindly sent me last week. They will be of the highest value. From week to week I have greatly enjoyed and profited by your articles in The National Message and Banner, and it is a real joy to have so many of these articles in book form. You may rely upon my studying them with most interested care.

"I have always been grateful to our mutual friend, Mr. W. B. Wallace, of this city, for introducing me to the study of British-Israel Truth—it has been at once fascinating and illuminating, and I have taken opportunities of referring to it to my congregation. I had really intended to try to attend the last Congress in London in October, but I was very seriously ill when the time came round, and am only now recovering. But all the weeks I lay in bed Friday mornings were rich when I had your weekly paper to study and digest. I am hoping, if health and funds permit, to put in an appearance at your meetings next October, as I am really being driven by all logical study of the Scriptures to see that in B.-I. Truth there is not merely The Truth, but a great and soul-stirring message that can make the pulpit live.

"You may remember that on the occasion of your last visit to Glasgow you occupied my pulpit here; that visit is recalled with pleasure by my congregation, and if at any other time you should be in our city it will be a great privilege to have you with us again.

"With many thanks, and with all good wishes,

"Sincerely yours."

* * *

A Scottish Doctor of Divinity said: "There is nothing which a country needs more jealously to guard than its National Faith, and its sense of dependence on God." Regarding which Lord Rosebery said: "Do we not hail in this, less the energy and fortune of a race, than the supreme direction of the Almighty."

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, East Street, Tuesday, 19th, at 8. Rev. T. S. Johnson, M.A.
BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, 21st, at 7.45. Rev. J. Lumley Davies.
BLACKPOOL, Wednesday, 20th, at 7.30. Mr. W. H. Hesketh, J.P.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 21st, at 7.30. Bible Study.
CANTERBURY, Friday, 22nd, at 8. Mr. J. J. Morey.
CHATHAM, Navy House, Thursday, 21st, at 8. Mr. J. J. Morey.
DORKING, Oddfellows' Hall, Monday, 18th, at 3 and 8. Mr. J. J. Morey.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 21st, at 8. Mr. G. C. Young.
HALIFAX, Brunswick U.M. Church School, Rhodes Street, Thursday, 21st, at 7.30. Rev. W. Merton Smith.
HARROGATE, Imperial Cafe, Parliament Street, Monday, 18th, at 8.
HIGHGATE, 223, Archway Road (entrance Cholmeley Park), Wednesday, 20th, at 8. Rev. T. S. Johnson, M.A.
HORNSEY, 6, Gladwell Road, Wednesday, 20th, at 7.45. Miss Dickenson.
HULL, Church Institute, Albion Street, Tuesday, 19th, at 7.30. Mr. W. H. Jackson.
ILKLEY, Grove School, Tuesday, 19th, at 8. Rev. W. Merton Smith.
LEICESTER, S.S. Memorial Hall, New Walk, Monday, 18th, at 7.45. Questions.
PORT TALBOT (Brotherhood), Sunday, 17th, at 3 and 7.45. Rev. Joseph Gay, A.T.S.
PRESTON, Cafe Orient, Thursday, 21st, at 7.30. Mr. W. H. Hesketh, J.P.
PUTNEY, Y.W.C.A., Ravenna Road, Monday, 18th, at 8. Mr. J. J. Morey.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 20th, at 7.30.
STOKE-ON-TRENT, Town Hall, Stoke, Thursday, 21st, at 7.30. Miss Hamilton Hunter.
SUTTON, Adult School, Benhill Avenue, Tuesday, 19th, at 3 and 8. Mr. J. J. Morey.
SYDENHAM, 4, College Mansions, Sydenham Park Road, Monday, 18th, at 3.30. Mr. W. A. Jordan.
WALSALL, Temperance Hall, The Square, Wednesday, 20th, at 7.30. Miss Hamilton Hunter.
WORTHING, Heene Rooms, Heene Road, Wednesday, 20th, at 3 and 8. Mr. J. J. Morey.

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

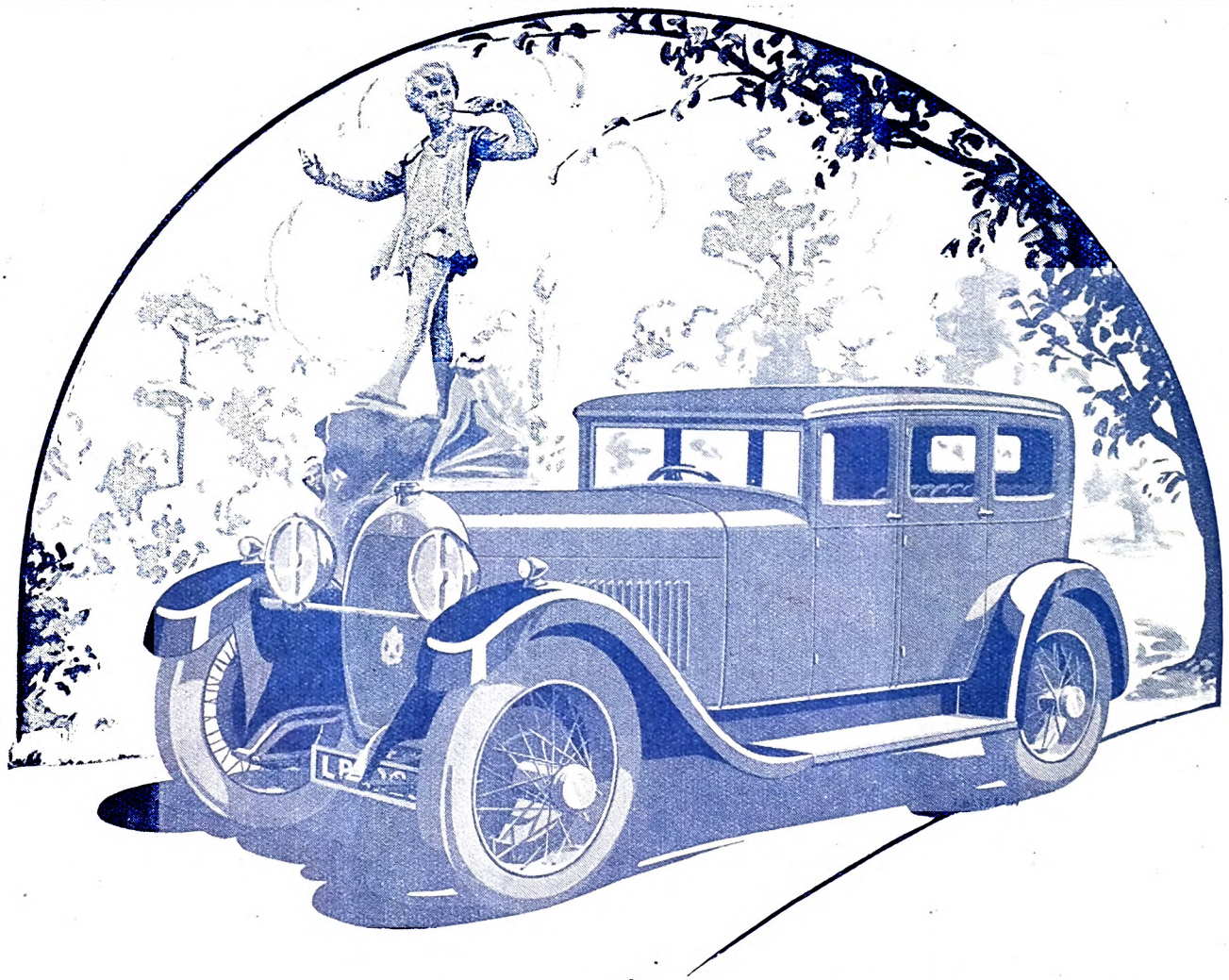
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MESSAGE & BANNER

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

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

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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 DOCUMENTS OF DANIEL.—X.

By the Rev. W. Pascoe Goard.

The Organization of the Medo-Persian Empire.

Document VI. (Daniel vi.) Date: Ussher 537 B.C.

We have now come to an epoch in ancient history which marked the end of the Babylon, or head of gold, Empire.

This was an important time in history for the ancient world. Mark this:—It was not simply the passing of one dynasty to give place to another. It was the passing away of an Empire, and of a system of law by which that Empire was governed.

Babylon was an unlimited autocracy.

Medo-Persia was a limited monarchy.

When the Medo-Persian system came into vogue, as we are now to see, the LAWS OF THE MEDES AND PERSIANS, WHICH ALTER NOT, came into force automatically.

What this means we Anglo-Saxons know well. For wherever the British or the American flag is unfurled over a country, there goes into operation automatically THE COMMON LAW.

That the laws of the Medes and Persians, which alter not, were stronger than the will of the king is illustrated most clearly in the chapter before us. Thus *Darius, the new king of Babylon, having once made and promulgated a decree, could not change its operation*, although the king "set his heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him." But he failed to do so. He failed because the laws of the Medes and Persians were stronger than the will of the king.

This was a more important change in the Empire than was the change of dynasty.

Moreover, there was a change in the status of religion in the land. *The worship of the "God of Daniel" was established by an unchangeable decree*, as a law of the Medes and Persians, which alters not.

> "Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.
>
> I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.
>
> He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.
>
> So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." (Daniel vi, 25-28.)

Thus the worship of the true God was established in the land, by unchanging law. Is this the beginning of the Zoroastrian religion?

The Babylonian organization was taken over by Darius as a going concern. The forces of the Medes and Persians had been used against the kingdom and city of Babylon in such a manner as to preserve the kingdom organization. Secular history tells us that the attacking force was not a large one for such an enterprise. Against such a city as Babylon they might wear themselves out until they were compelled by circumstances to retreat whence they came. Such seems to have been the opinion of Belshazzar, and of his lords, as they feasted within the mighty defences of the city. But the prophecy of Isaiah to Cyrus was fulfilled, and "the two

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leaved gates " which guarded the river entrance were opened for the invaders, the river having been temporarily turned from its course, leaving the dry bed as a broad way by which Darius, or Gobryas, and his troops should enter in.

" In that night was Belshazzar the king of the Chaldeans slain."

" And Darius the Median took the kingdom."

The scholar will ask as to the historicity of Darius. He will remember the things which have been written and the doubt which has surrounded this person named Darius in the Bible, but not so named in the extant translated inscriptions covering that period of Babylon history. It is therefore well that we should look at the facts which are known from secular sources.

It is clear that Babylon was captured in the sudden manner indicated by the Bible. This is made clear by ancient historians and by the inscriptions.

It is known that the commander of the forces which took Babylon was one who is called Gobryas.

It is known that this Gobryas became king of Babylon.

The text before us tells us that Darius the Mede took the kingdom.

It is known that when men attained the kingdom it was the custom for such men to take a kingly name upon their accession. The monuments having taken up the story of Gobryas BEFORE the conquest of Babylon, continue to refer to him by the same name in the few references made. Daniel names the king for the first time *after his accession* to the kingdom by his kingly title, DARIUS.

Again, this man who " took the kingdom " was named in Media, Gobryas ; Daniel gives to him his Babylonian name, Darius. It can be well shown that kings bore different names in different countries. Professor R. D. Wilson, in his " Studies in the Book of Daniel," says (pp. 138 and 139) : " When Tiglath Pileser was proclaimed king of Babylon, and the other Assyrian kings who adopted a similar policy to his, they often ruled in Babylon under names different from those which they had as kings of Assyria. Thus Tiglath Pileser IV of Assyria was Pul of Babylon. Shalmaneser III, king of Assyria, was Ululai, king of Babylon ; and Ashurbanipal, king of Assyria, was possibly Kandalanu, king of Babylon."

Apparently both names, Gobryas and Darius, carried an indication of rank and authority in meaning, and so the change was the logical result of the promotion.

It seems to be the established fact that while Gobryas acted as *commander-in-chief* until the city was taken, he thereafter acted as *governor, or king*, under the supreme rule of Cyrus, the king of Persia, after the city was conquered. Or this position may be modified by joint kingship. So during the life of Darius it is " the Medes and Persians." Afterwards it is simply " Persia."

The position of Cyrus and his relationship to Gobryas-Darius is probably well illustrated by the relative position of the late Emperor of Germany and the King of Saxony, and the other kings of the Germanic States. These kings ruled subject to the superior dignity of the Emperor of Germany. So Darius and Cyrus were contemporary. Cyrus ruled as " king of lands," Darius as " king of Babylon under him."

For a full discussion concerning this, with ample bibliography, see " Studies in the Book of Daniel," by Professor R. D. Wilson.

We now return to the chapter before us.

" It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom ;

" And over these three presidents ; of whom Daniel was first : that the princes might give accounts unto them, and the king should have no damage.

" Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him ; and the king thought to set him over the whole realm."

This is important, as showing the perfection of the organization of the Empire upon the accession of the silver phase of its development in history. Daniel is seen to be the premier of the newly-organized government. It is manifest that he entered upon his duties with a firm hand, an experienced mind, and an " excellent spirit." This meant that corruption, speculation and " graft " were vigorously suppressed.

Naturally in ancient times, as in modern times, this brought about political intrigue for the unseating of the all too strict economist at the head of the administration.

Nothing offered in the political field by which to entrap or on which to formulate a charge against Daniel. His wisdom spurned their traps ; his integrity was proof against their slander. Neither could the law be changed to suit the condition. There remained one line of attack, namely, through a new king, inexperienced in administration of a large kingdom. As a compliment to him it was suggested that no petition should be offered to any other person, neither deity nor man, but to the king alone, for the space indicated in the text.

Accepting the proposal as a compliment, and failing to see the snare, the inexperienced king signed the writing, which, by the laws of the Medes and Persians, was unalterable.

The delegation left the royal presence, smiling and satisfied, knowing that the Hebrew premier would not suspend his devotions on any account whatsoever. Spies were set upon his motions, which he did not seek to hide, and evidence was forthcoming that he disregarded the new law, and, therefore, by the law was inevitably doomed to the den of lions.

The king endeavoured to interpose by the use of his prerogative, but found that he had not any prerogative in the case.

He laboured hard to find a way to evade the law which he had rashly signed, but found no way to do so.

Now comes the strange confession of faith, that the God of Daniel would deliver him from the lions. As later the Lord was led away to crucifixion against the judgment and will of Pilate, so Daniel was led away against the will of Darius the king ; but he was followed by the assurance of the king's faith in Divine protection from him.

In the early morning the king went to the den of lions, and, the law having been fulfilled, called Daniel forth.

Nothing prevented his executing his authority in condemnation of those who had intrigued against Daniel's life, and he commanded that they should be cast into the den from which they had no hope of Divine rescue.

The text of the above is so graphic and important that we shall quote it here :—

" Then the presidents and princes sought to find occasion

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against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God.

Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.

Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

Then the king arose very early in the morning, and went in haste unto the den of lions.

And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Then said Daniel unto the king, O king, live for ever.

My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den." (Daniel vi, 4-24.)

Thus *at the beginning of the history of the silver phase of the Babylon succession God manifested Himself as still active in the affairs of Babylon.*

The great importance of the foregoing lies in the fact that it led up to *a decree on the part of Darius which, by the laws of the Medes and Persians, could never be altered as long as the Medo-Persian Empire endured, establishing the worship of the God of Daniel in the kingdom.*

It is impossible to over-estimate the importance of this decree promulgated throughout the kingdom. It precluded persecution of Israelites and Jews because of their worship of Jehovah. What influence it had in establishing the Zoroastrian faith, which was in line with the teaching of Daniel, furnishes a very interesting field of enquiry.

It is certain that Zoroastrianism rose and spread about that period, and from that centre; and a similar faith was preached by Siddartha or Buddha (the lion of the Saxons) in India and the Far East.

This decree closes the wonderful series of national documents contained in chapters ii, iii, iv, v and vi.

* * *

We have now come to the end of what may be termed either Book I or Part I of Daniel.

At this late date, and in view of present knowledge, there seems no good reason for dividing the literature of Isaiah into two Books: as a matter of fact, it is a Book of many national songs or "burdens," each of which is distinct from the other. The character of the message contained in the last division, namely, the message to Israel in the Isles, is of such a different nature as to have given rise to the explanation of different authorship. We now know this view was not well founded.

But in the Daniel literature, while the authorship is one, there is good reason for dividing Daniel into Part I and Part II, or Book I or Book II. We have been reading through Part I and have come to its end.

It will be noticed that chapters ii, iii, iv, v and vi have reference directly to the kings of Babylon; Daniel's part in these messages was incidental. Chapter ii was a message direct from God to Nebuchadnezzar, Daniel being the interpreter. Chapter iii is the record of an organization instituted by Nebuchadnezzar, in connection with which God interfered visibly

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and historically and miraculously to reverse the action of the king. In this event Daniel bore no part, but his three associates were involved in it, and were delivered from the furnace, having been honoured by the manifestation of their Deliverer, Who joined them in the fire. Chapter iv is again a direct message to Nebuchadnezzar, with Daniel as interpreter. Chapter v is the record of a function organized by Belshazzar, at which God directly interfered by the writing of the words of doom of which Daniel was the interpreter. Chapter vi shows the progress of an intrigue which entangled both Darius, the king of Babylon, and Daniel, in which God directly interfered, delivering both the king and Daniel and overwhelming those who intrigued against Himself and Daniel.

In all this there is no prophetic message of the ordinary kind : but rather historic record of normal, albeit superhuman, events. Daniel is rather the Ambassador of God at the Court of the king than the prophet of God who gives forth messages originating with himself from the human standpoint. When we get back to the knowledge that the manifested presence of God in national and world affairs is not miraculous but normal, the Book of Daniel and all the Bible will live for us. It is our *knowledge*, more than our faith, which is dead.

But now the function of Ambassador is finished as far as this Daniel literature is concerned : henceforth from chapter vii to the end of the Book Daniel takes up the role of prophet, not sent with a message to any specific person, but giving forth his message to Israel and the world, which message should be incorporated in the canon of the sacred Scriptures as prophecies, and so preserved and continued to the end of time.

In our next issue we shall take up the study of Part II of the Book of Daniel, which, in the widest sense, is general prophetic literature.

"HATH GOD CAST AWAY HIS PEOPLE?"—(Rom. xi, 1.)—II.

[Reading : Romans ix, 1-16 and xi, 1-12].

By A. FACET.

WHEN Abram offered Isaac his heir, God made further promises, but this time *unconditional* because of his faith (Gen. xxii, 16-18) :

"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.*"

These promises were confirmed to Isaac (Gen. xxvi, 2-5) :

"And the Lord appeared unto him, and said, Go not down into Egypt ; dwell in the land which I shall tell thee of :

Sojourn in this land, and I will be with thee, and will bless thee ; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father :

And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries ; and in thy seed shall all the nations of the earth be blessed ;

Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

And to Jacob (Gen. xxviii, 12-15) :

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven : and behold the angels of God ascending and descending on it.

And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac : the land whereon thou liest, to thee will I give it, and to thy seed ;

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south : and in thee and in thy seed shall all the families of the earth be blessed.

And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land ; for I will not leave thee, until I have done that which I have spoken to thee of."

Then God made Jacob the Supplanter to be Israel the Prince, and gave him further promises (Gen. xxxv, 10-12) :

"And God said unto him, Thy name is Jacob : thy name shall not be called any more Jacob, but *Israel* shall be thy name : and he called his name Israel.

And God said unto him, I am God Almighty : be fruitful and multiply ; a nation and a company of nations shall be of thee, and kings shall come out of thy loins ;

And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

It is very essential to note here that the Hebrew word used for nation and company of nations means *Gentile* nation and nations, and this is endorsed by the covenant promise in Lev. xxvi, that if they keep God's laws they will receive untold blessings, but if not they will be scattered among the heathen (the same word in the original as used in "the company of nations" just mentioned), and that they would be punished seven times (2,520 years—a time in prophecy is one year of 360 days, seven times therefore is 7 by 360 days, and as it is a day for a year (Ezek. iv, 6) equals 2,520 years). But that although the punishment would be so long and severe yet it would not be final and obliterating, because in verses 44-45 God says, "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."

Then in the prophetical blessings there is some enlightening information for identification purposes of Israel in the latter days. In Gen. xlix, 22-26 :

"Joseph is a fruitful bough, even a fruitful bough by a well ; whose branches run over the wall.

The archers have sorely grieved him, and shot at him, and hated him :

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But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb;

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

When Israel blessed his sons. In Deut. xxxiii, 13–17:

"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 goodwill 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 ten thousands of Ephraim, and they are the thousands of Manasseh."

When Moses blessed the tribes of Israel. In Numbers xxiii, 8–10:

"How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?

For from the top of the rocks I see him; and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!"

When Balaam was commanded by God to bless Israel instead of cursing them as Balak desired.

In these it will be observed that in the latter days, that is in the present time, Israel, wherever she is, must be essentially wealthy, having great prosperity, agricultural and mineral, power, dominion and national supremacy.

She must lose her identity. This obviously must be so if she is to become Gentilized, but, apart from that, God says in Isaiah lxv, 15, that He will "call his servants by another name," and that they would also forget their mother-tongue, see Isa. xxviii, 11:—

"With stammering lips and another tongue will he speak to this people."

Judah, on the other hand, was to retain both language and features. They are still known as Jews, they are still easily discernible by their physical features, and the Hebrew language is still used among certain of them.

Israel are to be an evangelistic people, Isa. xlix, 6:—

"I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

Israel must be a great colonizing nation. In Isa. xlix, Israel prayed to God:

"The place is too strait for me; give place to me that I may dwell."

And in the same chapter God said:

"I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages."

Again, Isa. liv, 3:

"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."

The whole chapter relates to Israel's happy and prosperous future and wonderful expansion.

Judah, on the other hand, was to be hounded from nation to nation, "a hissing and a curse." Now if a part only of one tribe, much persecuted, numbers, as it does to-day, some fifteen millions, what must the number of eleven *unpersecuted* tribes be? Surely, "as the sand of the sea for multitude"!

They were to keep the Sabbath, Ex. xxxi, 16 and 17:

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a *perpetual covenant*."

They must be God-fearing, because God promised to be their Helper and Refuge, Ezek. xi, 16:

"Thus said the Lord God; Although I have cast them far off . . . 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."

There are other marks or means of identification, but one ought from these alone, say by the process of elimination, to be easily able to recognize ancient Israel under her new name. In other words, if we sum up the foregoing, and find a modern nation of whom *all* this is true, we have Israel of the latter days.

To sum up then, latter-day or modern Israel must be a very great Nation, from whom have sprung a Company of Nations.

Their population must be multitudinous.
They must be very wealthy, agriculturally, in minerals and otherwise.
They must have much power and dominion.
They must have national supremacy.
They must have lost their original identity.
They must have forgotten their mother-tongue.
They must be a great missionary nation.
They must be a great colonizing nation.
They must keep the Sabbath, to remember it.
They must be God-fearing.

Here is ample food for thought, to ponder prayerfully and deeply. Let us pray to be willing to be led into *all* Truth, for His Name's sake.

Admiral Dewey, of the U.S.A. Navy, said:—"After many years of andering I have come to the conclusion that the mightiest factor in the civilization of the world is the policy of Britain."

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AMOS OF TEKOA.—II.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc., &c.

WE are sneeringly told by critics, who oppose the Divine truth of prophecy, that the Bible writers built up a god to suit themselves, a god who was made to praise them and "call them His own peculiar and chosen people."

This "*tribal god*" was careful to magnify His people as the best, most righteous and most civilized of all peoples on the earth.

The man who really reads the Scriptures *finds that for once* God speaks well of His people, He speaks ten times against them. In fact, most of the time He is chastising them by one means or another.

Let us hear from Amos on this matter at the time he talked to all Israel: Amos viii, 11, 12, 13, 14: "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, *but of hearing the words of the Lord*:

"And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it.

"In that day shall the fair virgins and young men faint for thirst.

"They that swear by the sin of Samaria (the golden calf), and say, Thy god, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, *and never rise up again.*"

Surely this is plain and strong enough for any man! The prophet is talking to the kingdom of Israel in their religious capital, Bethel. He is not patting them on the back, but scourging them rather roughly and sternly. He spares them not, but tells them that they will suffer famine and thirst, and wander from sea to sea. They shall fall and never rise up again.

See Amos ix, 8: "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; *saving that I will not utterly destroy the house of Jacob*, saith the Lord."

Israel was to be destroyed as a kingdom, and this came true during the very century of the prophecy.

Yes! Amos shows Israel that a very heavy punishment, by many means, was to come upon their Israel kingdom, and what he foretold came to pass, as they found out to their sorrow.

But, in spite of Israel's sin and awful chastisement, there was to come upon that people something else of a more pleasing sort. Read Amos ix, 11 to 15: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old:

"That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

"And I will *bring again the captivity of my people of Israel*, and *they shall build the waste cities, and inhabit them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

"*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."

This is a message of comfort, given by the prophet just after his message of discomfort and punishment.

What wonderful words! Read! "*And I will bring again the captivity of my people of Israel*, and they shall build the waste cities, and inhabit them.

"They shall also make gardens, and eat the fruit of them."

This comfort is to follow their punishment, and must truly encourage Israel.

"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."

When we compare the times, the conditions, the people, the location, the messenger, the messages, the curses and blessings, we are encouraged to believe it was clearly in the mind of the Lord to severely punish His Israel for a time, and then to bless this very Israel in the end.

Doubtless, Amos returned from Bethel in Israel, or Samaria, to Tekoa in the kingdom of Judah. He followed his daily work as a fruit gatherer and herdsman. His eightfold message had been faithfully delivered to the eight nations. He did his work, and, so far as we know, ceased to be a prophet. He completed his task in the religious capital of Israel, where he was in the greatest danger. He cursed and blessed clearly and fearlessly, and then left his God and the eight nations to do their acts as they might.

His work here was ended, but it took time, even a long time, for all the eightfold messages of prophecy to come into effect.

Amos should be an encouragement to the everyday plain labouring servant of God. People in all ranks and conditions are called to serve, and, if truly ready and waiting, may be honoured as truly as was the prophet Amos at Tekoa.

COMPARATIVE TEXTS REVEALING THE INTIMATE RELATION OF JEHOVAH AND JESUS CHRIST WITH ISRAEL.—I.

ARRANGED BY C. B. EVANS.

WILL any who remain at present unassociated with our teaching, particularly the Ministry of both the National and Free Churches, and the Government, answer the following questions, after reading and studying the texts with their contexts very carefully?

(1) Is not this the clearest of National Messages?

(2) Can there be any doubt at this time as to who the Message is for, or who is revealed as the "nation" and "kingdom"?

(3) If not, why is the nation being left in ignorance of the truth concerning it?

(4) Is it not time the nation was awakened out of its sleep and told the truth concerning God's plan for His people, by His national instruments for the purpose—the Church and the Government?

(5) If these questions cannot be satisfactorily answered in the positive, is there any other Biblical answer to prove the contrary to what is revealed through the entire combination of Scriptures here given?

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JEHOVAH.

Ex. xxiii, 20. Behold I send AN ANGEL before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: FOR MY NAME IS IN HIM.

JESUS CHRIST.

Luke xxiii, 35. He saved others; let him save himself, if he be Christ, THE CHOSEN OF GOD.

Matt. xii, 18. Behold my servant whom I HAVE CHOSEN.

1 Peter ii, 4. To whom coming, as unto a living stone, disallowed indeed of men, but CHOSEN OF GOD, and precious.

ISRAEL.

Gen. xxxii, 28. And He (Jehovah) said, Thy name shall be called no more Jacob, but ISRAEL (*mar.* A prince of God): for as a prince hast thou power WITH GOD and WITH MEN, and hast prevailed.

Num. vi, 26. The Lord lift up His countenance upon thee, and give thee peace.

27. AND THEY SHALL PUT MY NAME UPON THE CHILDREN OF ISRAEL; and I will bless them.

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.

2 Chron. vii, 14. If my people which ARE CALLED BY MY NAME (*mar.* upon whom my name is called), shall humble themselves, . . . ; then will I hear from heaven, and will forgive their sin, . . .

Isa. xliii, 5. Fear not: for I am with thee:

6. I will say . . . : bring my sons from afar, and my daughters from the ends of the earth.

7. Even every one that is CALLED BY MY NAME: for I have created him for my glory.

Baruch i, 15. That all the earth may know that thou art the Lord our God, because ISRAEL AND HIS POSTERITY IS CALLED BY THY NAME.

ISRAEL.

Deut. xiv, 2. For thou art an holy people unto the Lord thy God, and the Lord hath CHOSEN THEE to be a peculiar people unto himself, above all the nations that are upon the earth.

Ps. cv, 6. O ye seed of Abraham his servant, ye children of Jacob HIS CHOSEN. (See also Jer. xxxiii, 24.)

JESUS CHRIST.

Matt. xii, 18. Behold MY SERVANT, whom I have chosen.

Isa. xlii, 1. BEHOLD MY SERVANT, whom I uphold.

Isa. xlii, 1. Behold my servant, whom I uphold; MINE ELECT, in whom my soul delighteth.

1 Peter ii, 6. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, ELECT, precious.

1 Sam. ii, 35. And I will raise me up a faithful priest, . . ; and I will build him a sure house; and he shall walk before MINE ANOINTED for ever.

Ps. cx, 4. The Lord hath sworn, and will not repent. Thou art A PRIEST for ever after the order of Melchizedek.

1 Sam. ii, 35. And I will raise me up a faithful PRIEST, that shall do according to that which is in my heart and in my mind.

[*Continued from next column*].

lively stones, are built up a spiritual house, AN HOLY PRIESTHOOD.

Rev. i, 5. Unto him that loved us, and washed us from our sins in his own blood.

6. And hath made us KINGS AND PRIESTS unto God and his Father.

ISRAEL.

Isa. xliii, 10. Ye are my witnesses saith the Lord, and MY SERVANT whom I have chosen:

Isa. xlv, 4. For Jacob my servant's sake and ISRAEL MINE ELECT, I have even called thee by thy name:

lxv, 9. I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and MINE ELECT shall inherit it, and my servants shall dwell there.

Is. lxv, 22. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and MINE ELECT shall long enjoy the work of their hands. (This is literal, or it is nonsense, and cannot possibly be applied to the Church.)

1 Chr. xvi, 21. He suffered no man to do them wrong: yea, he reproved kings for their sakes, saying,

22. Touch not MINE ANOINTED, and do my prophets no harm. (See also Ps. cv, 15.)

Ex. xix, 6. Ye shall be unto me a KINGDOM OF PRIESTS and an holy nation.

Is. lxi, 5. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers. (This has not yet been fulfilled, and refers to a time in Jerusalem geographical, not yet arrived; it is simply mockery and hypocritical to apply such texts as this to the Church or to a spiritual Israel, and there are many similar; it can only refer to the time when Jehovah shall place His Name in Jerusalem as He promised Solomon, and this cannot be until both Houses of Israel have returned and reoccupied the Holy Land.)

6. But ye shall be named THE PRIESTS of the Lord (Jehovah).

1 Peter ii, 5. Ye also, as

[*Continued in previous column*].

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THE BIBLE AND SCIENTIFIC TRUTH-III.

By CHAS. LAVENDER.

SOME at least of the many modern scientific inventions seem to have been foreshadowed in Scripture, as, for instance, Railways and Motors, either or both of which answer to the vivid descriptions of Nahum ii, 3-4: "The chariots shall be with flaming torches, . . . the chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings." Aeroplanes also correspond to Isaiah's words in chapter xxxi, 5: "*As birds flying*, so will the Lord of Hosts defend Jerusalem"; and we all know how wonderfully it was protected right up to the moment of its capture by Allenby, so that not a shot was fired against it, thus fulfilling the remainder of the verse just quoted, viz.: "defending also He will deliver it; and passing over He will preserve it."

Warfare to-day is totally different from what it was even half a century ago, and it might be thought impossible that the Bible should have anything to say about modern mechanized methods of fighting. But in THE NATIONAL MESSAGE for September 3rd, 1927 (p. 570) "A.R.H." compares current newspaper descriptions of the August manœuvres with Joel ii, 4, etc. The similarity is most striking, and readers are advised to look up the article referred to and to read it carefully. Joel says: "The appearance of them is as the appearance of horses; and as horsemen, so shall they run." As "A.R.H." points out, the description is evidently of something that *seems* like cavalry but is not, and like chariots but are not. Does not this at once bring to mind the terrible "Tanks," of which there are now so many varied kinds? Additional details are very vivid, and startlingly in agreement with newspaper correspondents' impressions. The whole article should be read.

Facts such as these show that the Bible is not only "up to date" but actually in advance of human science; what uninspired human being could possibly write of events and things yet to be, hundreds of years before their appearance, with such wonderful accuracy? True indeed is it, not only that "the Word of the Lord abideth for ever," but also that if we believe it and study it under the guidance of the Holy Spirit of God we shall be able to say with David of old: "I understand more than the ancients, because I keep Thy precepts." (Psalm cxix, 100.)

Thus far consideration has been given to points overlooked perhaps by many, but there are hundreds of statements in the Old Testament which every professing Christian, every Bible reader, knows are literally true; yet they also were written hundreds of years before their accuracy could be tested: the prophetic utterances about Christ. There are said to be 333 separate and distinct Messianic prophecies, and we know something of how those referring to His earthly life were fulfilled in Jesus Christ. Look at a few of the best known from the Book of the Prophet Isaiah and the Psalms.

Isaiah vii, 13-14: "Hear ye now, O house of David; . . . the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son." An apparently impossible thing, yet how literally fulfilled.

A great many of the detailed prophecies have to do with the manner of His death; here are a few of them:—

Isaiah liii, 7: "He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

Verse 8: "He was taken from prison and from judgment."

Verse 9: "He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth."

Verse 12: "And he was numbered with the transgressors . . . .; and made intercession for the transgressors."

How wonderfully and literally were all these, and many more, fulfilled. The actual manner of His death is foreshadowed in Psalm xxii, 16.

"They pierced my hands and my feet." Yet crucifixion was never a Jewish or Israelitish form of execution, and in its earliest form the hands and feet were *tied*, not nailed, to the cross. Only the guidance of the Holy Spirit of God could possibly have led the Psalmist to write prophetic words, the literal fulfilment of which could not even have been imagined by him.

Still further details concerning the death of Christ are found in Psalm xxii, 18 and Psalm xxxiv, 20: "They part My garments among them, and cast lots upon My vesture." "He keepeth all His bones; not one of them is broken." These again we know were literally fulfilled.

Even the betrayal by Judas, one of His disciples, was foretold. Psalm xli, 9, speaks of "Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me."

And Zechariah xi, 12-13, gives details of other circumstances connected with the betrayal: "They weighed for My price thirty pieces of silver. And the Lord said unto me, cast it unto the potter; . . . and I took the thirty pieces of silver, and cast them to the potter in the House of the Lord."

Incidents connected with the actual Crucifixion and with some of the seven "Words on the Cross" are spoken of in prophecy; when considered side by side and compared the connection is unmistakable.

Prophecy.	*Fulfilment.*
Isaiah liii, 12. "And made intercession for the transgressors."	Luke xxiii, 34. "Father, forgive them; for they know not what they do."
Psalm xxii, 8. "He trusted on the Lord that He would deliver him; let Him deliver him, seeing He delighted in him."	Matt. xxvii, 43. "He trusted in God; let Him deliver him now, if He will have him; for he said, I am the Son of God."
Psalm xxii, 1. "My God, my God, why hast Thou forsaken me?"	Matthew xxvii, 46. "My God, my God, why hast Thou forsaken me?"
Psalm lxix, 21. "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."	John xix, 28. "I thirst." Verse 29. "They filled a spunge with vinegar, . . . and put it to His mouth."

Prophetic utterances such as these are accepted by all Bible students as connected with Christ's life upon earth, and are

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looked upon as among the proofs that Jesus was indeed and in truth the Messiah, God's chosen Servant, through Whom the world should be saved ; their literal fulfilment is not doubted. Why then should the literal fulfilment of prophecies and promises concerning Israel be doubted and even thought impossible ? It is supposed by many that the House of Israel (the Ten Tribes) has ceased to exist ; but that this cannot be so is plainly shown by such passages as Hosea i. After prophesying " I will cause to cease the kingdom of the House of Israel " (not the House itself) he says (v. 10) : " Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered, "and in verse 11 : " Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head." Ezekiel xxxvii, 11, speaks of " The whole House of Israel," and by the symbol of the two sticks and their becoming one in his hand the reunion of the two constituent parts, Judah and Israel, is typified. (See verse 19.)

There are many other passages to the same effect, but further detailed references are unnecessary.

That the House of David, the kingly line, must also be in existence to-day is equally certain. God promised David, Thy house, thy kingdom and thy throne shall be established for ever (2 Samuel vii, 16) ; and see also Psalm lxxxix, 28-37. All this is confirmed and amplified after many generations by the Prophet Jeremiah, almost at the end of the period of the kings, and only a few years before the capture of Jerusalem by Nebuchadnezzar, and the death of Zedekiah, who was apparently the last of the royal line. Jeremiah xxxiii, 20-21, says : " 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."

These things being so, it behoves us to enquire and search out where the House of Israel is, and where David's throne can be found. That Christ thought these matters of importance is clear from His sending forth His disciples to the " lost sheep of the House of Israel " ; also from His telling the Jews that the Kingdom of God would be taken from them and given to a *nation* bringing forth the fruits thereof. The writers of the Epistles also by no means ignored them, for James addressed his letter " To the twelve tribes scattered abroad," and there are numerous allusions, both in the Gospels and the Epistles, to the fact of the two Houses or branches of the Hebrew people.

As regards the throne of David there is no need to do more than mention the statement of the Angel Gabriel when announcing to Mary that she was to become the Mother of Our Lord : " The Lord God shall give unto Him the throne of His father David." (Luke i, 32.)

How then shall we find the Nation ? What are its characteristics ? Let us look at some of God's promises, remembering that " the birthright was Joseph's " (though he was not the eldest son of his father Israel), and that it was passed on to his son Ephraim. " Out of Judah cometh the lawgiver," and the sceptre belongs to Judah ; therefore from Judah sprang the House of David. The Jews are of Judah, but it is not amongst them that we must look for the fulfilment of the national birthright promises ; if we do we shall be disappointed, for we shall not find them.

God solemnly promised to Abraham on several different occasions, and entirely unconditionally, that he (*i.e.*, his descendants) should become a great nation ; should be blessed and a blessing to others ; a blessing to all families of the earth. He was also told that his seed should be numerous as the dust, as the sand of the sea, as the stars of heaven ; that they should possess all the countries from the river of Egypt to the river Euphrates, and " the gate " of his enemies.

These promises were as solemnly confirmed to Isaac and Jacob (Israel), the latter of whom was also told that his seed should " spread abroad to the west, and to the east, to the north, and to the south," and that they should become " a nation and a company of nations."

By no possible stretch of the imagination can it be said that these promises or any of them are fulfilled in the Jews. In the British nation and her daughter colonies throughout the world, and in them alone, can fulfilment be found. The throne of David, too, is established in Britain and nowhere else, for the descent of King George V can be traced back to Zedekiah and David himself.

These are but the barest outlines of British-Israel Truth ; it is founded upon the Bible from start to finish. No other teaching throws such a flood of light upon the Scriptures, both Old Testament and New. No other teaching is calculated, to the same degree, to restore belief and confidence in God's Word as a whole ; confidence which, alas, has in many directions been seriously undermined ; thank God *His Word* itself has not been and cannot be undermined !

The Bible is true, it is admitted, so far as prophetic and historic statements respecting Christ are concerned. It is true also, we have tried to show, in scientific matters, and in ways which perhaps have been overlooked by some. Soon may the day come when it shall be by all acknowledged true also, and literally true, in connection with the promises to Israel, the chosen of God, which are fulfilled in the British nation and not otherwise.

ISRAEL'S INHERITANCE IN GOD.—II.

By HENRY D. HOUGHTON.

WHEN an earthly inheritance is once lost it is very rarely recovered.

But Israel's inheritance never can be lost ! It is only the knowledge of it that has been lost ! The inheritance itself never can be alienated. It was to be " for ever." It was " *Between Me and thee and thy seed after thee in their generations for an everlasting covenant.*" (Gen. xvii, 7.)

There can never be a terminating point in that remarkable covenant. The knowledge of it, however, can be lost, and has been, and that to Israel's great loss.

But it is to be Nationally recorded, *and recovered on a certain future day.* " So the house of Israel shall know that I am the Lord their God from that day and forward." (Ezekiel xxxix, 22.)

What does all this mean ? It means nothing less than National Restoration ; National Redemption !

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" Then shall they know " (there again is the recovery of the lost knowledge) " that I am the Lord their God." (Ezekiel xxxix, 28.)

But now, as in Daniel's days, these buried rights are coming to light by the reading of the Book, the great Book, the very same Book that he read ; and by the reading of which he was instructed as to the prophecies concerning things which the nation had lost count of, exactly as it has done to-day.

But the rights are still unimpaired, exactly as Daniel found them ; and they will come true, and are coming true exactly as Daniel's discoveries did.

Daniel made his great discovery from the Book of Jeremiah, when the prophecy had only two years to run. How close we are to the great fulfilment and disclosure of God none may say definitely, but certainly it is not far in the future, probably close at hand !

That same Book of Jeremiah declares God's unalterable faithfulness to Israel, brings in all the hosts of heaven and the material earth as everlasting and unchangeable evidences *that He will never change, and will never cast off His people Israel, not for all that they have done.* (Jer. xxxi, 37.)

This question, however, may be asked : But cannot the great Arbiter of the Universe do what He will with His own ? *What is to prevent Him throwing Israel off ?* And the only answer we can give is, " *Nothing but His spoken Word !* "

" *What is to prevent Him crying-off His Covenant ?* " The answer is again : " *Nothing but His spoken Word !* "

But let us also in reply ask a question, " *What is there to prevent Him destroying again the world by water ?* " And the same answer applies, " *Nothing but His spoken Word !* "

And again, " How do Christians know that it shall be well with the righteous ? " *Only by the same spoken Word !*

But we are assured with regard to that Word, that it " liveth and abideth for ever ! "

" I will never break My Covenant with you." (Judges ii, 1.)

" My Covenant will I not break, nor alter the thing that is gone out of My lips." (Ps. lxxxix, 34.)

" God is not a man, that He should lie, neither the son of man, that he should repent : hath He said, and shall He not do it ? or hath He spoken, and shall He not make it good ? " (Num. xxiii, 19.)

Says one, " Israel has no inheritance in God which she can claim " ?

Perhaps not ! But she has a very great deal which she has been given !

" *I am the Lord, your Holy One, the Creator of Israel, your King.*" (Isaiah xliii, 15.) Is not that a great inheritance ?

" Fear not, O Jacob, My servant ; and thou Jesurun, whom I have chosen. . . . I will pour My spirit upon thy seed, and My blessing upon thy offspring." (Isaiah xliv, 2, 3.) Inheritance again !

" Thou art My servant, O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins." (Verses 21, 22.) Is there no inheritance there ?

The grandeur and glory of Israel's unmerited inheritance in God is beyond all conception.

" But Israel shall be saved in the Lord with an everlasting salvation ; ye shall not be ashamed nor confounded world without end." (Isaiah xlv, 17.) Think what that means.

" *All flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.*" (Isaiah xlix, 26.) There is a grandeur in that inheritance too great for us to calculate.

It is not possible to say what the effect of all this would be upon this nation if everyone in it from the King to the peasant believed that Covenant was a message from God Almighty direct to our forefathers, and also to us !

And if we are Israel that is what it amounts to, *for we are all in it !*

And yet the directness and force of that appeal is to be greatly exceeded in the near future.

For God Himself is to speak and own His people : He is to make Himself known among them.

Right at the very end of the age, it gives in Isaiah a wonderful blessing on this same people. " *Jerusalem, a rejoicing, her people, a joy.*" Building houses, living in them ; planting vineyards, eating the fruit ; their days long as the days of a tree.

Now listen how it finishes," *For they are the seed of the blessed of the Lord, and their offspring with them.*" (Isaiah lxv, 23.)

There you have the Abrahamic Covenant in full force, and acknowledged by God to Abraham's wicked descendants 1,140 years after Abraham's death !

And further, that prophecy indicates *that at the very end of the age,* that same seed, the offspring of " *the blessed of the Lord,*" which I take to mean Abraham, are the inheritors and the possessors of Jerusalem, and the reason is given, *because they are that seed.* " For they are the seed of the blessed of the Lord, and their offspring with them."

AND WE HAVE GOT JERUSALEM !

That term " *Everlasting* " in the Abrahamic Covenant is supposed by most Christian people to expire with the Old Testament. A very dangerous suggestion indeed.

Look where it lands us.

If we accept that, Abraham's Covenant only lasted 1,514 *years !*

Since that time there have passed 2,322 years ! *All supposed to be outside of that word " Everlasting " !*

So then that comprehensive word *would not have lasted half of Time,* reckoned up to the present year !

This is the misleading interpretation of even sincere men.

Let it be said here that if God's clear words can be cut down and limited like that, no certainty can ever come from any study of Scripture, and God would be shown as faithless as man ! And all His words as a consequence would need discounting !

Now it has been proved that this great choice of God, this singular separation and severance, began with Abraham : and it was 1898 B.C.

It has also been proved that right down the ages God has acknowledged it, and acted up to it.

That was the thing that saved them in Egypt, and from Egypt ; was the thing that saved them a hundred times in the wilderness ; was the thing that brought them through into the Promised Land, saved them from all their enemies ; was in active operation at the very close of the Old Testament, for among its last words are these : " I am the Lord, I change not,

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therefore ye sons of Jacob are not consumed " ; was the thing which brought in the New Covenant, and the Messenger of the Covenant ; which inspired the song of Zacharias in Luke i, 68-73 : " Blessed be the Lord God of Israel, for He hath visited and redeemed His people, . . . to perform the mercy promised to our fathers, and to remember His holy Covenant, the oath which He swore to our father Abraham."

It has been proved also that right at the very end of the Age, *the very last day of the Age, it is still in operation, an established fact ;* though till that moment unknown to Israel, unacknowledged by the world.

Now if all this is true, *then this peculiar relationship between God and Israel is a tremendous fact here and now, this very day, whether we as a nation know it or not.*

It is a thing patent to all, that if the British are Israel we do not even know that nationally, though every Israel mark is upon us. And not knowing that we are Israel, we cannot know that the Israel blessings are righteously ours.

And the very fact of our not knowing that the Israel blessings are and will be ours is no proof whatever that it is not true, but that rather it is actually a link in the chain proving our identity with the long-lost son, Israel, and our title to the rights and blessings which will most surely follow.

When St. Paul was on board ship going to Rome in the company of many others, they were overtaken by a fearful storm ; but an angel of the Lord appeared to him in a vision of the night assuring him that all should be saved. In relating the vision St. Paul said before them all, " *I believe God that it shall be even as He hath told me.*"

There was faith, though it was only a vision, and the result justified St. Paul's confidence expressed so assuringly, " I believe God that it shall be even as He hath told me."

Can we all say that about God's written Word ? *And about literal Israel ?* Let us with the greatest confidence and hope take up the words of the Apostle, and, with the written Word in our hands, declare the same, " I BELIEVE GOD THAT IT SHALL BE EVEN AS HE HATH TOLD ME ! "

THE LESSER FOLK.

THE world is full of many orders of life.

As a generalization each of these orders forms a world to itself ; each of the orders is conscious of other orders occupying the world at the same time. But as we think of the world as pre-eminently the dwelling-place of man, so the bird thinks of it from the bird standpoint, the quadruped from the animal standpoint, and the fish from the piscatorial standpoint.

The animal as a rule only takes account of other orders from the standpoint of self-protection, as do also the birds.

Each order has its own economy, and its own intelligence, enjoying generally the use of the senses possessed by ourselves, and, in some instances, other senses which we do not know nor possess, but the uses of which we can see demonstrated in the animal world.

Man has a peculiar relationship to many of the orders of life, and is capable of securing their attention, obedience, and oftentimes affection.

In many regards the man can enter into the life and activities of other orders, and by sympathy and fellowship win their ardent affection.

It is a matter of interest that many of the animals, having placed their affection upon a man or woman, a boy or girl, will deny themselves the pleasures of their own world and association with their own kind in order to enjoy human companionship, share human exercises, pleasures and pains, and render to men devoted service.

Chief among the friends of man is the horse. What a wonderful creature he is ! How willing to labour ; how ready to share in toil and sport ; how sympathetic with the moods and understanding of the needs of man he is ! It is a pity that any should fail to enjoy the friendship and use of the powers of the horse. I look back on many such friends over a long period in which I trained them to fellowship with my task, and to companionship in labour. Take, for instance, an old friend whose eyes brightened when he heard us speak his name, " Dick " ; he was a fine " standard-bred " animal.

Dick had fallen into hands which did not understand the blood horse's mentality. He and his owner had seriously quarrelled, and the quarrel grew more and more bitter until Dick's owner went in danger of his life. Finally he was afraid to take Dick out of his stall.

I was in need of such a horse at the time, and was glad to take Dick off his owner's hands. One sharp struggle for mastery we had, but with a mingling of firmness and kindness it was quickly over. With a sharp blow on a sensitive bone of the knee, I brought Dick to his knees when he struck at me with his shod hoof. Before he had reached his feet again, with the other hand I placed under his nose a dish most palatable to horses, which arrested his attention. First he hesitated between continuing the quarrel and accepting the tasty banquet, but appetite—which I afterwards found to be very strong in Dick—prevailed. He straightened his ears, covered his teeth, and let the fire go from his eye as he began to eat. I sat in the meantime upon his manger ; his curiosity as to what kind of a person I might be overcame the pleasures of appetite. He left his food and stooping his head began to smell at my toe, which was swinging as I sat on the manger, and following up and up until he came to my face, he finally began to toy with my whisker with his sensitive lip. Suddenly dropping that, he rubbed his head against my side and shoulder with vigour enough almost to unseat me, and then went back to his feed again. From that moment Dick was my fast friend.

A little while after—perhaps two or three days—missing our little three-year-old daughter, I went to find her, and found her in the stall with the erstwhile dangerous horse. She had a little switch in her hand, and was proudly striking Dick about the hocks and commanding " Get over, Dick." Promptly, as a war horse on parade, Dick stepped to the other side of the stall ; running behind his heels to the other side she again gave the command, " Get over, Dick," and was as promptly obeyed, Dick looking literally as proud as Punch at joining in the game with the tiny tot. The wealth of affection that horse showed to all of us contrasted with his refusal to work for any

We shall welcome half a column, or less, of incidents concerning the lesser folk for the pages of this journal, to inculcate pleasure in understanding and care of our furred and four-footed friends.

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other but one friend who gained his affection, is a memory never to die.

My readers have had similar friends who have given loyal service and who will pass on the word to youth and age in memory thereof:

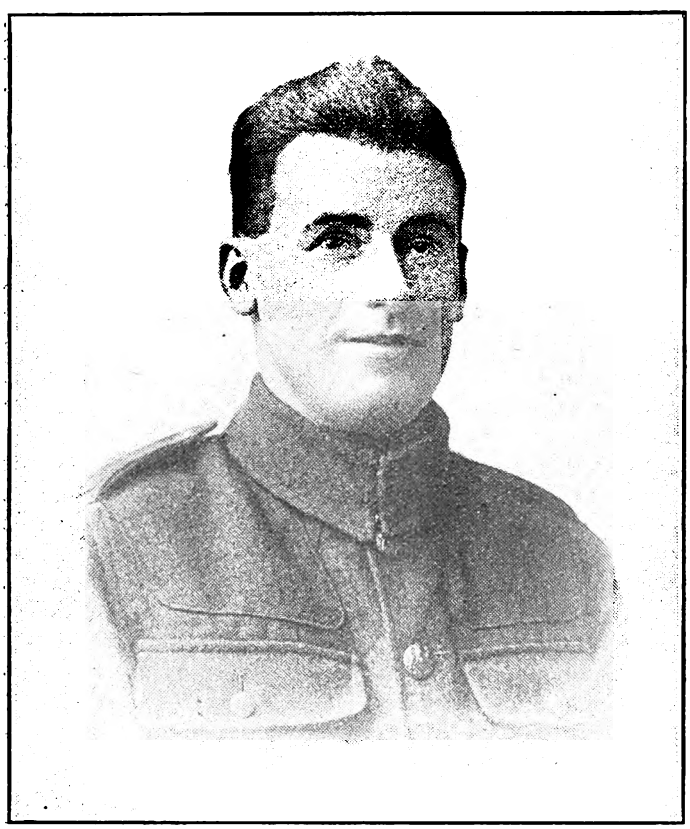
BE KIND TO THE LESSER FOLK.

"A LOVER OF ANIMALS."

OBITUARY.

THE LATE MR. HERBERT TESTER.

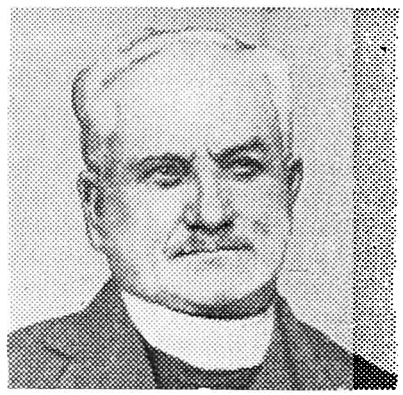
AN active and earnest advocate of B.-I. Truth was laid to rest in Wandsworth Cemetery on Monday, March 11th, after a service in Clapham Parish Church, with every mark of love and respect. The British-Israel-World Federation was represented by Mr. Harrison Hill and Mr. W. J. Pilcher, in the unavoidable absence of the Secretary-General. The Open-Air Speakers, with whose work our brother had been specially associated, were represented by Mr. W. J. Pilcher, Mr. Barrow and Mr. McKelvey. Herbert Tester had served as a soldier of our King in the Great War, and, better still, he was a soldier of the King of kings.



THE LATE MR. HERBERT TESTER.

THE LATE REV. THOMAS HISLOP.

THERE passed away during the early days of the first month of this year a keen student of British-Israel Truth in the person of the Senior Minister of Bridgeton Parish, Glasgow, the Rev. Thomas Hislop, Honorary President of the Scottish Israel Identification Association.



THE LATE REV. THOMAS HISLOP.

Born at Shotts, Lanarkshire, in 1847, Thomas Hislop spent the early days of his life there, and at Glengarnock, Ayrshire, whither his parents removed when he was about five years old. He received his early education at Glengarnock Ironworks School, and after having passed through the school as a pupil, he remained there for a term of five years as a pupil teacher. However, the young man soon showed an ambition towards the pulpit in preference to the schoolroom desk, an ambition which was encouraged by his godly parents, and accordingly he proceeded to Glasgow University to begin his training as a minister of the Gospel. After passing through the Divinity Hall he was duly licensed as a minister of the Church of Scotland by the Presbytery of Irvine, and was appointed as Assistant to St. Stephen's Parish Church, Glasgow, proceeding from there as Assistant to Bothwell Parish for a short time.

In 1877 he was ordained to the charge of South Dalziel Parish Church, Motherwell, and it was in a large measure due to his untiring efforts that the endowment of this church was finally accomplished. In 1883 Mr. Hislop received and accepted a call to Bridgeton Parish, Glasgow, in which charge he laboured earnestly and with much acceptance until he retired some five years ago. Although retired from the active ministry of the parish, his chief interest in life was, nevertheless, centred in Bridgeton Church, and his services were granted willingly to such members of his former congregation as desired them. It is interesting to note that, to mark the occasion of the jubilee of his ordination as a minister, the congregation erected a memorial window in Bridgeton Parish Church, which was unveiled in May of last year.

Apart from his interest in his church Mr. Hislop was well informed in all matters affecting Poor-Law administration, and served for a term on Glasgow Parish Council. He was also keenly interested in all matters relating to the investigation and propaganda of British-Israel Truth. He was very fond of telling how he came to the knowledge of the Truth. Many years ago one of his flock, in doubt as to the validity of the claims of British-Israel, brought the problem to his minister. Mr. Hislop, in order to be able to refute the apparently erroneous doctrine in which his parishioner evidently believed to some extent, went into the matter thoroughly, and as a result was himself convinced. From that time he threw himself enthusiastically into the Cause. Over thirty years ago he became associated with the Scottish Israel Identification Association, and was their first Life Member. His valuable counsel was ever at their disposal, and for a number of years he conducted a Bible Class in connection with the Association for the benefit of the young members. The Association,

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to mark their appreciation of his services to them, on May 20th, 1919, unanimously elected him as their Honorary President.

A number of years ago Mr. Hislop visited the Holy Land and was much inspired thereby. He delighted to relate his experiences there, and the local colour and scenes from the daily life of the inhabitants were constantly used by him to illustrate his discourses to the young of his congregation especially, who were invariably, in the children's address on Sabbath, given a short address, generally on some phase of Israel's history, and the point always driven home was their own great birthright and heritage through their descent from Abraham, the friend of God. If the congregation of Bridgeton Parish are ignorant of who they are and of their great destiny and corresponding responsibilities, the fault does not lie with their Pastor, who preached British-Israel Truth in all its fullness constantly. It was indeed a joy and a privilege to attend the services in Bridgeton Church on the Sabbath Day, and listen to the preacher who, in fervid eloquence, discoursed on the lofty subjects of Christian Faith and on the affecting love of Him Who shed His precious blood for the avail of sinners of the human race. All this was done in a mood so tender and so pathetic that all hearts seemed to be bowed and moved, as the leaves of the forest by the wind.

The amount of good done there can only be known on the great day of final reckoning, but if signs are any evidence of the effect, they certainly were not awanting.

OUR LITERATURE CAMPAIGN.

THIS winter has been very much broken in upon by illness and other matters, so that it has been, and still is, difficult to carry on a great platform campaign. Notwithstanding this, perhaps more meetings are being held in the aggregate than has been held at any one time before. In comparison with what we should have been delighted to accomplish in view of the rapid spread of the work, we have been much hindered by the epidemic and other causes.

Such being the case, it is necessary that we should push the written message through our literature to the full. And this is being done. Upstairs and downstairs in our busy hive at Headquarters a staff of earnest workers are sending out a stream of literature to the ends of the earth. Those who work upstairs are the publicity force of the Federation. Those who work downstairs are the distribution staff of the Covenant Publishing Company, Ltd.

Books, pamphlets, weekly NATIONAL MESSAGE AND BANNER issues, monthly issues, annual volumes, special numbers are going out in great quantities. It will be soon necessary to run the second hundred thousand of the present special number off the press.

We have stock enough on our shelves and staff enough to send out many times the volume of literature. Our staff is very largely voluntary, although they work as faithfully as do the paid employees of the organization. These can be increased at will, for our people hold themselves at the call of duty.

The limit to our distribution is financial, and that only.

So we ask all who are workers with us in this great task, and sharers with us in the great blessings received through knowledge of the Truth, to translate yourselves into outside voluntary workers in getting the literature out upon its mission in the world.

How much should you like to invest in sharing the work of the Gospel of the Kingdom? It is your privilege to become preachers of the Gospel of the Kingdom without speaking a public word. The words have been spoken, and written. They have been printed and bound; and are ready to your hand. For a shilling or two you may make the contents of any of our books your very own to send to any person in any place in the world. The books will talk as eloquently for you as for any. The results will be all your own when the great stocktaking time comes, and the Master grants rewards as He says He will, even for every cup of cold water that is given in His Name. So buy the book and send it on its mission, or a dozen, or a score, as your means will allow.

From every part of the habitable globe we are getting such wonderful letters telling of infinitely great things which are resulting through the arrival of this or that book or paper. Often a shilling thus spent results in the winning of a champion for the Truth, and in flooding lives with light and happiness.

Do you know what books to buy?

Do you know to whom to send them when bought?

If so, there are thousands of books awaiting your hand to send them out on their mission.

If you do not, we will act as your agents to select the books. We will act as your agents to select the persons who shall receive them, if you so desire. We will send them in ever-increasing numbers if you care to release them by purchase from the bondage of the shelves of the store-room.

Then, as to THE NATIONAL MESSAGE AND BANNER. What wonderful letters we receive telling of joy and light coming to communities as well as to individuals, to Churches and to Christian organizations through our paper. We should be glad to send out ten for every one now sent, and they are now going out by many thousands. Will you set yourself to secure for us subscribers for the paper? It will be making yourself a preacher of the Truth weekly if you do this. Every article in every issue will be as much your gift to your friend as if you had written every word yourself, for without you, not a word of it all would come to your friend.

So take up the task. Make it a pleasure, and God will see that it becomes a great profit to you, to your friends who through you obtain the Truth, and to our Church and nation at large.

All at it, and always at it, must be our motto.

Headquarters are working hard to get the full number of the second ten millions of books and pamphlets out in the world doing its work for God and His Kingdom.

* * *

A clergyman in Worcestershire writes:—"I shall greatly value and earnestly study the books you kindly sent me. The Prophets have become quite a new world to me since I have been reading them under B.-I. light. My sermons for the future will be in the light of this great Truth, and, seeing the time has come for Israel no longer to remain hidden, I feel sure the Holy Spirit will bless the Truth preached."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE REV. PASCOE GOARD addressed a large audience at Headquarters on Wednesday afternoon, March 13th, and the Rev. Joseph Gay gave the address on the following day. Mr. John Leech, K.C., is to give the second of his addresses on "Prophecy" on Wednesday afternoon next, March 27th, at 3 o'clock. There will be a Prayer Meeting on Thursday evening next, March 28th, at 7.30. All are invited.

* * *

Special attention is directed to a series of four important addresses to be given (D.V.) by the Rev. Pascoe Goard on Thursday and Friday, April 4th and 5th, at 3 and 8.15, in the large Kensington Town Hall, on "Messages for the Times." We wish to see the hall filled for each meeting, and we earnestly ask for the help of our friends to make the meetings widely known. We want volunteers for the placing of circulars, posters and window bills in the West London area. Large numbers of each are now ready. Please write the Secretary-General, 6, Buckingham Gate, S.W.1.

* * *

A series of ten meetings will be held (D.V.) in the Guildhall, Cambridge, April 8th to 12th, inclusive, at 3 and 8 daily. The Rev. Pascoe Goard, Mr. John Leech, K.C., the Revs. J. Lumley Davies, L.D., Joseph Gay, A.T.S., T. Sparshott Johnson, M.A., and Mr. Herbert Garrison will be the speakers. All our supporters in Cambridge and the surrounding districts are invited to help in publicity work, and to send to Headquarters for printed matter.

* * *

G. N. S. writes from Tasmania :—" I cannot tell you what a help and blessing THE NATIONAL MESSAGE is to me, and how much I owe to it as a lay preacher. It is an inspiration. I enclose a cheque towards the sum you have undertaken to raise."

* * *

A copy of our journal was sent anonymously some years ago to a lady, and she was so impressed with it that she bought a number of our books and pamphlets, and soon became fully convinced of the Truth of British-Israel. She is now one of our ardent and generous supporters and a member of the Council. You never know what good may be wrought by sending a copy of our journal or a book to a friend. Why not try it?

* * *

Mr. Herbert Garrison, the Secretary-General, gave a public address at Westcliff-on-Sea on March 14th for the local Branch, on "The Greatest Biblical and Racial Discovery of the Age," to one of the largest audiences they have had, in spite of the prevailing illness. The President of the Branch, the Rev. J. J. Whitehouse, M.A., presided.

* * *

The new special number of THE NATIONAL MESSAGE AND BANNER is proving very popular; the demand is unprecedented. Copies are being sent out in thousands each week. We have letters of appreciation from all quarters.

We gratefully acknowledge a generous gift of two excellent gold watches by one of our members, to be sold for the funds of the Federation.

* * *

We have to record with deep regret the passing away of four of our members: the Rev. J. Stanley Woodhouse, M.A., of Bucknall, Shropshire; Mrs. Champion Pelly, of Worthing; Mr. Arthur Bell, of Langholm, Scotland, and Mr. G. T. Mills, of Crouch Hill, North London. Mr. Mills was a member of the Council of the B.-I.-W.F., and one of the valued directors of the Covenant Publishing Company. We tender our sympathy to their relatives.

* * *

Large numbers of clergymen, ministers and lay preachers to whom, through the generosity of many of our friends, copies of the Rev. Pascoe Goard's books have been sent, have written in terms of gratitude and high appreciation. We heartily thank all those who have made these gifts of books possible by so kindly sending donations for this fund, and we are able also to send books by other authors. Many of the recipients say they are basing their sermons on the teaching contained in the literature sent to them.

* * *

A young lady from U.S.A. was very eager to obtain her fiancé's genealogy; to satisfy her, the young man's father, a scholar, spent two years in tracing it out. To his astonishment he found that his ancestress was Tea Tephi!! When this was told by the young man's aunt to a group of friends, one of our lady members, who was present, told the company, to their utter amazement, the story of Princess Tephi and her marriage to King Heremon. None of those concerned previously knew anything of British-Israel. Here surely is a wonderful case of independent confirmation, and an example of faithful witnessing on the part of our lady member.

* * *

The Harrow and District Branch held their monthly meeting on March 14th, when the Rev. J. O. Vince, B.A., B.D., lectured on "Britain: The Last World Empire," to an appreciative audience. Miss Beck presided. All British-Israelites and others interested in the Movement are urged to attend the Primitive Methodist Church, Welldon Crescent, Harrow, on Sunday, March 24th, at 11 a.m., when Miss Beck will preach.

* * *

The Rev. T. Sparshott Johnson, M.A., deputized for the Rev. Joseph Gay, A.T.S., at Leicester on March 5th, and gave two inspiring addresses. Mr. I. E. Wesley was in the chair.

* * *

The Dover-Ostend Steamship Service and the Belgian National Railways have arranged special Easter trips to Belgium and to Cologne at reduced fares. We know by experience what a pleasant holiday can be spent in the historic places of Belgium at reasonable rates. All particulars may be obtained from the Delegate Belgian Railways, 47, Cannon Street, E.C.4.

* * *

The Rev. Pascoe Goard gave two addresses at Bexhill-on-Sea on March 11th. A profound impression was made on

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the large audiences. Lieutenant-Colonel Barrington presided in the afternoon, and Canon E. Sidney Savage, M.A., in the evening.

* * *

The Revs. Joseph Gay, T. Sparshott Johnson, M.A., T. H. Whitehouse, Mr. J. J. Morey, Mrs. Bloxam and Miss Hamilton Hunter, and others, have been giving addresses in many centres.

* * *

We are requested to remind our readers of the party for Egypt and Palestine, arranged by Sir Henry Lunn, Ltd., and led by the Rev. Canon E. Sidney Savage, M.A., as advertised in our issue of March 2nd. The party is to leave London April 22nd, and is to be accompanied by Mr. J. J. Morey, who will lecture during the journey. Particulars may be obtained on application to Sir Henry Lunn, Ltd., 2, Albany Courtyard, Piccadilly, W.1.

* * *

Mr. W. J. Foster, of Stourbridge, writes in terms of high appreciation of a lecture delivered to our Branch in that town by the Rev. J. Oliver Vince, B.A., B.D., on "The British Race: God's Banner Bearers." The audience was held—Mr. Foster says—intensely interested for nearly two hours.

* * *

Mr. Harold G. Robinson writes:—"Dear Sir, I want to make a sincere effort to repay you for the great happiness your teaching has brought to me.

I am just one of the thousands of young men who passed through that awful period of war, who suffered as they did, and witnessed what they saw.

Like them I emerged from it all groping for a meaning. My very reason seemed to depend on finding one.

I little thought that if the awfulness of war did nothing else than to drive men to seek to understand it, there was a wonderful power of good in it. It made it seem worth it. But I have only realized this recently, and it is just the very opposite to what I thought a few years ago.

How could one reconcile a God of Love with a God Who permitted such suffering? And there are great numbers of people who are still asking this same question.

There appeared no reason in anything, in war or peace, life or death, good or evil, sacrifice or unselfishness, unless there was a God, Who had a definite plan, and there was a life to come.

I realized that; but there was the Great War, and so for a long time I doubted and rebelled. Unfortunately the Church did not help me, chiefly because it had nothing constructive to offer. How was it possible to build up a strong Faith without the knowledge that God's plan did not stop with the last chapter of Revelation? That His plan was just as much a part of the world to-day as it was in the days of Moses?

But the Church did not teach me this, they do not seem to believe it very firmly themselves, and when they apologized for the mistakes in the Bible, I decided quite firmly that either the Bible was *not* inspired, or the Church did not understand it as they professed to do.

Sometimes I felt I was expecting too much of the Bible, but I now know one cannot. It seemed at the time that either the Bible was true from cover to cover, and that there was a very sound reason for pain and suffering, or God was not true to His Word, and life was the biggest farce in creation.

A friend of mine, who had himself been over the Pyramid, lent me a book dealing with this subject, and I was at once deeply interested. The wonder of the Great Pyramid convinced me that God had a very decided plan, which came right into the present time.

This gave me something to build on, and it was after reading more books on the same subject, and while I was lying seriously ill and in great pain, that I realized that God was in His Heaven, that His plan was marvellous indeed, and that His is the Love which passeth all understanding.

That day was the happiest day of my life. I could not convey the gladness that filled me.

From that time I commenced to take an interest in B.-I., and this has confirmed in every particular the great discovery I made, and satisfies to the utmost the conception I formed of what a true religion should be.

It also taught me I did not expect too much of the Bible, and while there may be passages it is difficult to understand, nothing it contains can be proved to be wrong.

A religion which satisfies, a religion which brings Jesus Christ right into one's very existence—such as you teach, surely this is the right one and the only one on which one can build to one's heart's content.

May God bless you all and prosper your good work."

SOME ENGAGEMENTS FOR NEXT WEEK.

BATH, Assembly Rooms, Sunday, 24th, at 3; and Sunday, 31st, at 3. Mr. G. R. Gair.
BATH, Assembly Rooms, Wednesday, 27th, at 3 and 7.30. Rev. Dr. J. Mountain; and Thursday, 28th, at 3 and 7.30. Mr. G. R. Gair.
BELFAST (WEST), Tennant Street Unionist Hall, Thursday, 28th, at 8.
BOGNOR, Osborne's Restaurant, Monday, 25th, at 3 and 7.30. Miss Hamilton Hunter.
BRADFORD-ON-AVON, Town Hall, Friday, 29th, at 3.15 and 7.30. Mr. G. R. Gair.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 28th, at 7.30. Mr. Wm. Whitton.
BRISTOL, Rotary House, Colston Street, Monday, 25th, at 7.30; Tuesday, 26th, at 3 and 7.30. Rev. Dr. J. Mountain.
CHICHESTER, St. Martin's Hall, St. Martin's, Monday, 25th, at 3 and 8. Mr. J. J. Morey.
FITTLEWORTH, Tripp Hill House, Thursday, 28th, at 7.30. Mr. J. J. Morey.
GLASGOW, Burgh Hall, Hillhead, Wednesday, 27th, at 8. Rev. J. Anderson Watt, M.A.
HORNSEY, 6, Gladwell Road, Tuesday, 26th, at 7.45. Miss Hamilton Hunter.
HULL, Church Institute, Albion Street, Tuesday, 26th, at 7.30. Mr. Wm. Whitton.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 26th, at 7.45. Mr. W. H. Hesketh, J.P.
NOTTINGHAM, Friends' School, Friar Lane, Thursday, 28th, at 7.30.
PORTSMOUTH, Fawcett Road U.M. Church, Tuesday, 26th, at 3 and 7.30 Mr. G. R. Gair.
RHYMNEY, British-Israel Hall, Tuesday, 26th, at 7. Rev. W. T. Medhurst.
RYDE, Town Hall, Tuesday and Wednesday, 26th and 27th, at 3 and 7.30. Mr. J. J. Morey.
SHEFFIELD, Victoria Hall, Wednesday, 27th, at 7.30.
SOUTHAMPTON, Atherley Hall, Howard Road, Wednesday, 27th, at 3 and 7.30. Mr. G. R. Gair.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 25th, at 8. Rev. J. O. Vince, B.A., B.D.
WATFORD, New Library Hall, Monday, 25th, at 7.45. Mr. J. J. Morey.
WIGAN, Miners' Hall, Millgate, Wednesday, 27th, at 7.30. Mr. J. A. Yoxall.
YAPTON, "Sunnyside," Tuesday, 26th, at 3 and 8. Miss Hamilton Hunter.

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B.-I.-WORLD FEDERATION.

KENSINGTON TOWN HALL.

Thursday and Friday, April 4th and 5th.

Afternoons at 3 and Evenings at 8.15.

Four Important Addresses by

The REV. PASCOE GOARD, F.R.G.S., F.R.E.S.

On

THE CHALLENGE OF THE BIBLE;
THE ANSWER OF HISTORY TO DATE;
FORESHADOWINGS OF THE FUTURE;
A MESSAGE FOR THE TIMES.

Admission Free. **All cordially invited.**

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SEND IT TO
THE HAMFRITH TAILORING Co., 323, Old Road, Great Clacton, Essex.
It will be examined first, and, if suitable,

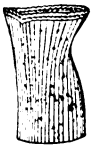
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The same fit and style is kept and the garments button the usual way after turning. Write for price list and copy of testimonials.
ALL WORK GUARANTEED.



KNITTED CORSETS

Wool or Cotton. ANTI-RHEUMATIC Wool Corsets; also Boneless Corsets in Material: Coutil, 8/11; Flannel, 13/11. Ideal Corsets for sufferers from heart troubles, indigestion, or after operations. Knitted Combs., Knickers, Belts, Kneecaps, all British make. List and Patterns of Unshrinkable Stocknette Underclothing free.—Knitted Corset and Clothing Co., 118, Mansfield Road, Nottingham. Mention "National Message."



SITUATION WANTED

B.-I. Members will share part of home, furnished, or might consider letting whole house, furnished, to suitable applicant. In good neighbourhood, near Croydon.—Box M.6, "National Message and Banner," 6, Buckingham Gate, S.W.1.

B.-I. member needs position as Accountant, Bookkeeper, or Clerical Work. URGENT. Box SD.100, "National Message and Banner," 6, Buckingham Gate, S.W.1.

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MARCH 30, 1929. Price TWOPENCE.

"Ye are My Witnesses" Isaiah 43·10

THE NATIONAL MESSAGE AND BANNER

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

"HIS (ISRAEL'S) SEED SHALL BE IN MANY WATERS" NUMB. 24·7

FOR THE BRITISH & ALL ANGLO-SAXON PEOPLES

GT. BRITAIN & IRELAND · CANADA · AUSTRALIA · SOUTH AFRICA · NEW ZEALAND · NEWFOUNDLAND

UNITED STATES OF AMERICA · INDIA · CROWN COLONIES · PROTECTORATES · DEPENDENCIES · MANDATORY TERRITORIES

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

THE THRONE OF THE HOUSE OF DAVID — 1ST CHRON. 29 v 23 — JER. 33 17

MDCCLXXVI

"A SIGN AND A WITNESS IN ... EGYPT" Is 19 v 19-20. JER 32 20

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

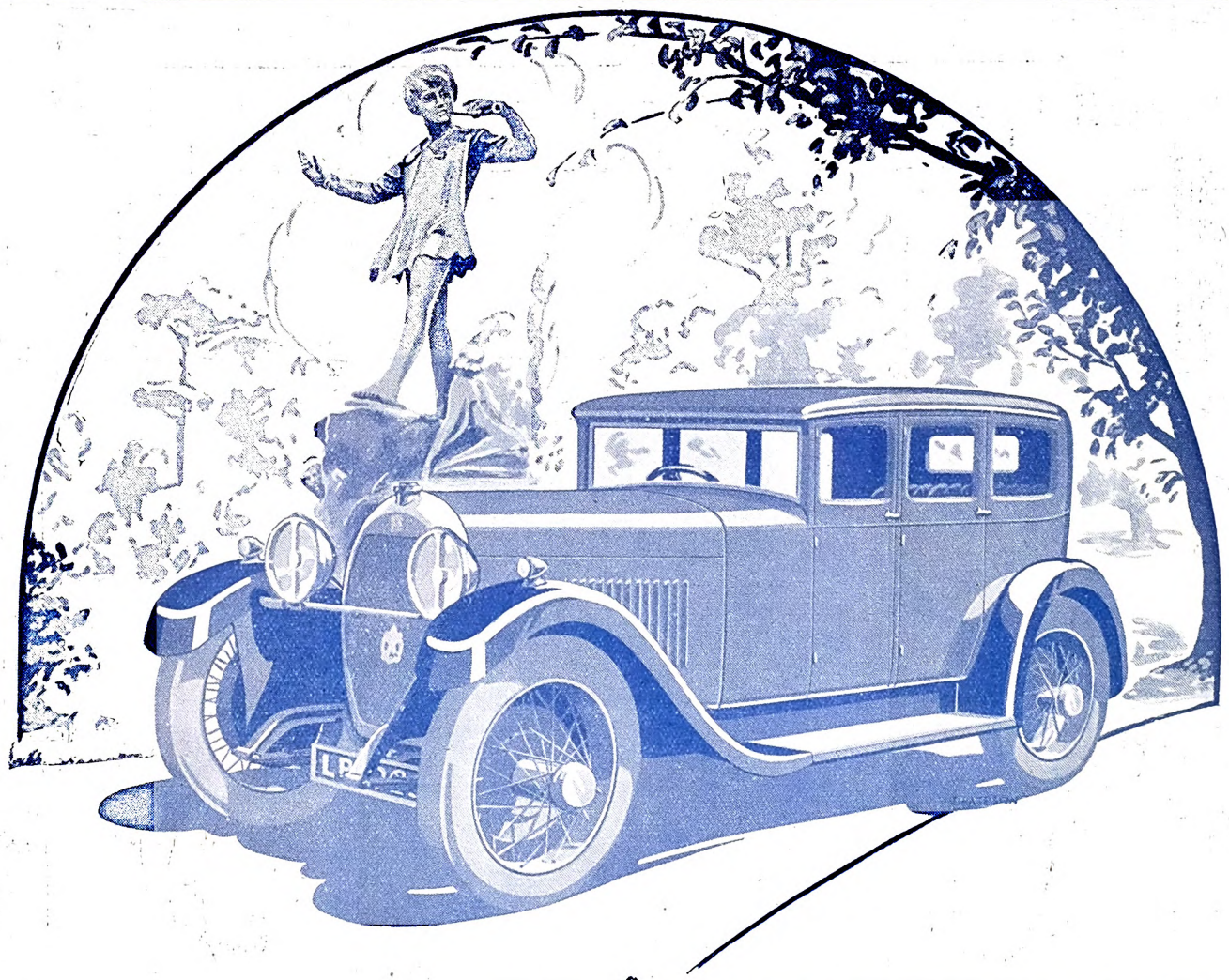
J.J.HALL 1921

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MESSAGE & BANNER

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

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EDITORIAL.

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

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

THE AFTER-DEATH LIFE.

BY THE REV. W. PASCOE GOARD.

EASTER MORNING, and a new phase of life appears upon the earth.

Easter Morning, and for the first time there is discovered the standard Person like Whom will be all the redeemed in the after-death life.

Prior to Easter Morning the question of life after death had been debated as a doctrine, and had been believed as an article of faith.

Some will tell you that the Old Testament does not teach the doctrine of immortality, and perhaps there is truth in this; but the statement as intended goes very much beyond the truth. The Old Testament deals with the after-death life as with a well-known matter of fact, understood and accepted by all. Those whom we call the "dead" are stated in the Old Testament to be "gathered to their fathers." "And the Lord spake unto Moses . . . Get thee up into this mountain Abarim . . . and die in the Mount . . . and be gathered unto thy people; as Aaron thy brother died in Mount Hor, and was gathered unto his people." (Deut. xxxii, 48-50.)

Thus the Old Testament held as an article of faith the after-death life, and under its direction the people acted accordingly.

In the New Testament the first four Books are devoted to the history of the birth, ministry, death and resurrection of Our Lord, and to the production before the eyes of the ages of the first and standard specimen of after-death life.

On Easter Morning there rang out the glad cry

THE LORD IS RISEN INDEED, AND HATH APPEARED UNTO SIMON.

We read in the sacred Scriptures that there had been other resurrections from the dead. One under the ministry of Elisha; one whose dead body had been hastily deposited in the grave of Elisha under the terrors of a raid, and who was restored to life when his body touched the prophet's bones. In the New Testament we have the ruler's daughter; the son of the widow of Nain; and Lazarus of Bethany. But none of these help much; science was not enriched, nor the knowledge of mankind concerning life increased, for these simply regained the ante-death life which was still claimed at a later period by inevitable death.

On Easter Morning science was enriched and the knowledge of mankind increased by the appearing among men, before the most trustworthy witnesses in the world, the first-begotten from the dead, Jesus Christ redivivus.

His own proclamation is, as He presents Himself to the gaze of the scientific and everyday world,

> "I AM HE THAT LIVETH
> AND WAS DEAD,
> AND, BEHOLD, I AM ALIVE FOR EVERMORE,
> AND HAVE THE KEYS OF HELL AND OF DEATH."

Let us for a moment try to get out of the atmosphere of theology into that of the scientist, examining facts, and try to realize all that this demonstration of after-death life means for us and for the world.

Shall we say that Easter Morning brings to us the crowning miracle of the ages? Or shall we rather say that Easter Morning brings to us the next development normal to the Christian life?

Is the birth of the infant into the world a miracle? No one would be inclined to make such an assertion; yet why should

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there be any more an element of miracle in after-death life than in prior-to-death life.

We are dealing with an established fact, witnessed and attested beyond question, or it would have been disproved, and the testimony abolished ages ago. But the first generations of Christian believers sifted the evidence, verified the testimony, and, by the voice of hundreds of witnesses whose testimony was recorded by the Evangelists and Apostles, the fact was so verified as to have become not the doctrinal faith but the knowledge of established fact of all the succeeding generations.

If, however, one's mind dwells upon the miracle element, and imagines itself to be unable to accept the miraculous, let us look further afield into the world of men and things, and see in what class of known facts this great phenomenon of Easter Morning naturally falls.

We will not ask the reader to go back beyond the presence of material things, for he may hold to the eternity of matter. The Bible says otherwise, and we believe the Bible as a matter of doctrine; but nature has nothing to offer in the way of demonstration of fact of the creation of something out of nothing.

But accepting the material creation as an ascertained fact, known and closely associated with our being—for without it we could not exist—we call attention to the known fact that up to a certain point in cosmic history the earth on which we live was void of life, and then on an "Easter Morning" the earth life was manifested.

It is a matter of ascertained fact that up to a point in cosmic history this earth was void of what we understand by the term "consciousness," and then there came a morning when intelligent individuality became conscious of the Universe and of sensations responding thereto.

Up to a certain point in cosmic history there was not on earth that type of consciousness which the great psychologist, the Apostle Paul, calls "the spirit of man."

Then came that fateful morning when the first person, clothed with human intelligence, looked out upon the world and began the great experiment of life.

Up to a certain point no person so endowed had passed through the gateway of death. Then in his experience the shadows of death spread over him, and he entered between the gloomy portals. From that time forward experience of life had been reckoned from the cradle to the grave, and the grave had been the bourne from which no such person had returned.

Came Easter Morning.

Out from the open sepulchre emerged the Form of Him Who became the first begotten from the dead, never to return to death and the grave again. He met the women in the garden; He met the two disciples on the road to Emmaus; He attended a gathering of all the disciples, save Thomas who was absent and Judas who was dead, and demonstrated to them His after-death life in Body and Mind and Spirit.

Shall we, as seekers after truth, attend that gathering? Shall we share in the surprise, and even terror, of the disciples? Shall we with them imagine that we are looking upon a ghostly visitant from the grave? If so, let us hear the hearty Saxon Voice—for Our Lord was a Son of Isaac—say in round, full, cheery tones, "Handle me, and see, for a Spirit hath not flesh and bones as ye see me have."

My scientific friend, can you have a fairer demonstration of the actuality of the Person so present? But I hear one say, "Perhaps He had not died." Never was such a pertinent question as this left unanswered in the Bible; never was such an objection but it was fully met. And so we have offered to us an affidavit by an eye-witness that certain officers were sent from the Temple to expedite the death of the sufferers on the cross by breaking their legs, and so increasing their agony beyond endurance. The testimony is that, while they broke the legs of the two living thieves on the cross, when they came to Jesus of Nazareth they found Him to be dead already.

That there might be no mistake in regard to the matter, we are told that one of the soldiers thrust his spear into the side of the Lord, and there flowed therefrom blood and water. This statement is followed by the affidavit of the eye-witness who wrote these words.

How shall one say that a body which bleeds is dead? Does not circulation cease in death? How should there come forth an effusion of blood and water? Is it not evidence that the heart of the sufferer was ruptured? That the blood was poured forth into the enveloping membranes, there precipitating the red particles which, when way was opened by the spear, flowed forth as blood and water. Thus by crucifixion and by spear-thrust, and by evidence of heart rupture, was the death of Christ made sure to the world, and affidavit thereto made by the Apostle John and attestation by many other witnesses.

Following that was His burial, and His lying in the sealed tomb during parts of three days.

Yes, Our Lord was dead; and

Yes, in the Upper Room in Jerusalem Our Lord was alive in the midst of His disciples.

So we hear again His cheery Voice saying, "Handle me, and see, for a Spirit hath not flesh and bones as ye see me have."

But still, like us, they doubted. And so He said further: "Have ye here any meat?" They brought Him a two-course meal: fish for dinner and a piece of honeycomb for dessert.

We may assume, if we will, that the inevitable bread was present. He Who had been dead, and was now alive, ate the meal before them.

We need not follow facts which testify the actual Presence in after-death life of Jesus Christ Our Lord. Perhaps none will believe who desires to doubt; none need doubt, however, who can accept in any realm knowledge through the medium of attestation of facts, witnessed and attested by others, though unseen and not experienced by himself.

Certain questions are answered before they are asked by the great fact so demonstrated; for instance, the after-death life is brought across from the realm of doctrine theologically held, into the realm of ascertained fact historically demonstrated. So that faith and knowledge may walk hand in hand.

What a stupendous thing this is for the world!

What a stupendous thing this is for me!

The moments of the present life are passing; the remaining years are few; the shadows of the evening time are gathering, and before, in the valley of the shadows, is the waiting tomb.

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But now I know, and now the world knows, that the tomb is only a doorway to the life which is on the other side.

All the Christian world will be keeping Easter Morning, the Anniversary of the great occasion when the after-death life was first manifested in the Person of Jesus Christ, mingling among men in this world of ours.

How pitiful that the great demonstration has not been proclaimed to all the peoples of all the races, and that yet the majority of mankind have not learned of the after-death life manifested among us in the Risen Christ!

The dead Christ, enduring agony on the Cross, is indicated far and wide in many lands by the crucifix. But what message has this for men who too must die? The Risen Christ; the vacant Cross; the empty Tomb; the after-death life manifested among us. This is the message of our Celto-Saxon Church, the great Israel message to all mankind:

> THE LORD IS RISEN INDEED, AND HATH APPEARED UNTO SIMON—TO THE REST OF THE DISCIPLES: TO OVER FIVE HUNDRED WITNESSES AT ONCE: AND TO US.

From the consideration of the first appearance among us of the after-death life, manifested and demonstrated in the Risen Christ, we look at a further new manifestation which resulted from the death and resurrection of Our Lord.

We saw above that there came a time when for the first time there appeared on earth the first of the race of living beings who was endowed with that type of mentality which St. Paul calls "the spirit of man." It was the day when "man became a living soul."

We now see with wonder *the coming of that Pentecostal day* which saw men and women newly *endowed with that Spirit which the Apostle Paul calls "the Spirit which is of God,"* and which knows "the things that are freely given to us of God." (I Cor. ii.)

This was a very wonderful first day for the world. It is a day which continues in full force amongst us. Through the life death and resurrection of Jesus Christ Our Lord applicants to God are made partakers of this supernatural grace, and live in the enjoyment of the powers of mind and spirit which are thereby bestowed. It is still true that to as many as receive Him to them He gives the power to become the sons of God.

So far *we are dealing with historic things*, every one of which began in the more or less distant past, and which are with us still.

Now we shall look with anticipation to the next great day for the world, which shall as surely dawn as the former days have dawned. We refer to the day when, following the same course as Jesus Christ, the first-begotten from the dead, "*the dead in Christ shall be raised.*" For, having Himself emerged from the tomb, and having achieved His victory over death, He cries to us "BECAUSE I LIVE YE SHALL LIVE ALSO." This will be a great day for those who have entered into that more abundant life through Him which makes them responsive to the quickening influence which calls them back from the dead to after-death life.

It is mentioned to us as a fact of interest, but not as a fact upon which any principle is resting, that at the time of Our Lord's resurrection "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." (St. Matt. xxvii, 52, 53.)

Turning to the 14th chapter of Revelation, verses 1-5, we read of matters which seem chronologically to be before the "first resurrection," in connection with which there appear "an hundred forty and four thousand. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, BEING THE FIRSTFRUITS unto God and to the Lamb."

Perhaps these two references indicate the same matter. It seems that *resurrected men attend the resurrected Christ.*

Let us take note that we are not reading a theological doctrine, nor an argument on things eschatological. But the statements here purport to be statements of fact. Such statements refer to things on the same plane of activity as the great things we have been discussing. We therefore think it very likely that the after-death life is not confined to the experience of one, that is to say, of Our Risen Lord. The matter is not laboured. As we have said, there is not any principle at stake. But there is perhaps a readier approach to acceptance of the facts when we know that the process of resurrection, begun in the Person of Christ, is making progress.

With firm face and steady faith, estimating the significance of the fact that Christ, the first-begotten from the dead, has appeared among us, we are assured that *that which He has shown to be the sequel to death in His Own case will be the sequel to death for all the race, namely, the resurrection from the dead.* So we look at the grave with interest as being the resting-place of the bodies of the multitude of those who have died in Christ and who have now *but a short time to sleep.* Like the tomb under Calvary's hill, *the graves of the saints in all parts of the world will soon be open* and empty.

Thence we look onwards still, to *the day of the general resurrection* which shall embrace all of the Adamic race.

Then will the full process of nature as it relates to our earth life be finished, and for the Redeemed in Christ "Death shall be swallowed up in victory."

THE RESURRECTION OF JESUS CHRIST

IN the history of Our Lord's earthly life no part is treated in so much detail either by the Evangelists or by the authors of Acts and the Epistles as His resurrection. This treatment corresponds with the position assigned to the resurrection in St. Paul's argument (I Corinthians xv, 14), and warrants the conclusion of Bishop Westcott that "taking all the evidence together there is no single historic incident better or more variously supported than the resurrection of Christ."

Our Lord Himself foretold His resurrection not less plainly than His death.

The resurrection of Christ from the first stood in the forefront of Apostolic teaching.

ANALOGIES OF THE RESURRECTION.

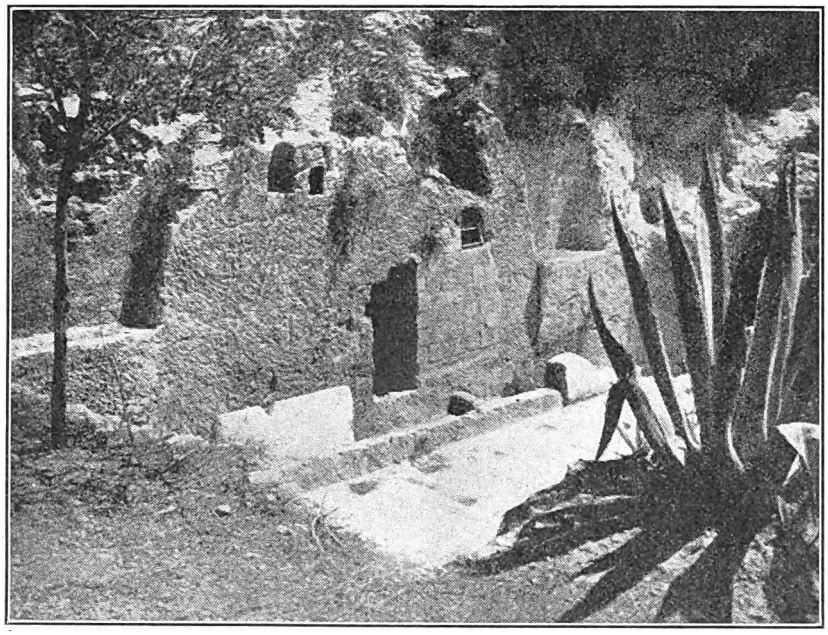
LOOK at the unattractive insect that lies upon the blade of grass or upon the cabbage leaf; and, in a few short days you will find that insect floating in the air in all the beauteous colours of the rainbow. Look at the dry root in the gloomy season of

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winter; and when spring comes forth you find that root bloom into a beauteous rose. Look at the egg-shell; in that there is the eagle, that is to wing its flight above all other birds, and rivet its eye upon the meridian sun. The doctrine of the resurrection is not inconsistent with the analogies of Nature or the experience of our common history.—DR. CUMMING.

HARVEST OF THE RESURRECTION.

LOOKING at those grassy mounds in the light of this truth, the eye of faith sees them change into a field sown with the seeds of immortality. Blessed field! What flowers shall spring there! What a harvest shall be gathered there! In the neighbouring fields, "whatsoever a man soweth, that shall he also reap"; but here how great the difference between what is sown amid mourners' tears, and what shall be reaped amid angels' joys! between the poor body that we restore to the earth, and the noble form that shall spring from its ashes.—DR. GUTHRIE.



The above is a picture of the Garden Tomb, believed by many, with good reason, to be the tomb occupied by Our Lord during the period of His burial. Either this very spot, or one so like it that the Biblical description answers to it in every regard, has an interest for us greater than any other spot, for two reasons:

(1) It was the resting-place of the body of Our Lord during the period of His entombment. It was the spot to which the angel came to roll away the stone. It was the spot from which Our Lord arose from the dead. Surely the most sacred spot on earth.

(2) It is the spot at which the doctrine of the resurrection of the dead was transferred into the realm of partially completed fact. It was from here the first-begotten from the dead of all the human family issued forth into life and light again. It is a fact historically attested, and unless we are to deny testimony of eye-witnesses such as would establish any case in any righteous court, it has been entered among known facts scientifically established as the beginning of the resurrection from the dead of the human family in Christ.

TESTIMONY TO JESUS CHRIST.

The REV. DEAN FREDERICK W. FARRAR, D.D.

"Certainly," says St. Jerome, "a flame of fire and starry brightness flashed from His eyes, and the majesty of the Godhead shone in His face. . . ."

He came to teach that God was no dim abstraction, infinitely separated from them in the far-off blue, but that He was the Father in Whom they lived and moved and had their being; and that the service which He loved was not ritual and sacrifice, not pompous scrupulosity and censorious orthodoxy, but mercy and justice, humility and love. He came, not to hush the natural music of men's lives, nor to fill it with storm and agitation, but to re-tune every silver chord in that "harp of a thousand strings," and to make it echo with the harmonies of heaven.

* * *

The REV. CUNNINGHAM GEIKIE, D.D.

The absolute unselfishness of Christ's character is, indeed, its unique charm. His own life is self-denial throughout; and He makes a similar spirit the test of all healthy religious life. It is He Who said, "It is more blessed to give than to receive"; Who reminds us that life, like the wheat, yields fruit only by its own dying; Who gave us the ideal of life in His own absolute self-oblivion. We feel instinctively that this Gospel of love is Divine, and that we cannot withhold our homage from the only perfectly unselfish life ever seen on earth.

* * *

The REV. CANON HENRY PARRY LIDDON, D.D.

He believed in what He said without reserve, and He said what He believed without regard to consequences. . . . Sincerity was the mainspring of His whole thought and action; and when He stood before the judges He could exclaim, in this as in a wider sense, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." . . . Jesus Christ was *unselfish*. His life was a prolonged act of self-sacrifice, and sacrifice of self is the practical expression and measure of unselfishness. . . . His self-sacrifice included the whole range of His human thought and affection and action; it lasted throughout His life; its highest expression was His death upon the Cross. It is this disinterestedness, this devotion to the real interests of human kind, this radical antagonism of His character to that vile thing selfishness, which in our better moments we men hate in ourselves, and which we always hate in others—it is this unrivalled and majestic renunciation of all that has no object beyond self which has won to Jesus Christ the heart of mankind. . . . That in our present state of imperfection we should reproduce them in their fullness is indeed impossible; but it is certain that a close imitation of Jesus of Nazareth is at once our duty and our privilege.

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The Rev. William Morley Punshon.

There is but one royal lawgiver. There must be no division of authority, no admixture of legislative claims. "Jesus only," reigning in unchallenged and sole lordship over each heart and mind. Christ is the lawgiver to His Church for all time. Prophets and Apostles are valuable to us only as they repeat the words of Christ. Holy men and confessors, we rejoice in them because they give to us transcripts of Christ—laws, decretals, confessions, catechisms, creeds; we accept them only as they are in agreement with the words of Jesus. Let a thousand rubrics or canons condemn what Christ hath not condemned, we may snap them as Samson the withes with which they sought to bind him. Let a thousand enactments enforce what Christ hath forbidden, and disobedience becomes a Christian duty, and brave death were preferable to life unworthy and dishonoured.

* * *

The Rev. Frederick William Robertson.

It was not only the outward acts, but the inner life of Jesus, which was so pure. His mind regulates every other mind; it moves in perfect harmony with the mind of God. In all the just men who ever lived you will find some peculiarity carried into excess. We note this in the zeal of St. John, in the courage of St. Peter, in the truth-seeking of St. Thomas. It was not so with Jesus. No one department of His human nature ever superseded another; all was harmony there. The one sound which has come down from God in perfect melody is His life, the entire unbroken music of humanity.

* * *

The Rev. Sir Wm. Robertson Nicholl, D.D.

Jesus Christ must be accounted for. He is the problem of this age especially, and He will be the problem of all the ages. What account of Christ will stand? Was He dreamed into being? Then the dreamer must be equal to the man he dreamed. Those who make this reply must, it has been well said, account for the man born in the imagination of some other man, who, as a creature of imagination, has risen to the supreme place in human history, and who to-day rules millions of human lives and destinies. For this is the wonderful thing about His character, that He has been the constant standard of all the different ages. The best idea of each age has been embodied in Him. He was seen at first as the great Prophet and Teacher of mankind, then as the ideal of a life of self-devoted poverty, then as a great improver and reformer, then as the example of humanity—all true ideas, but none of them complete. Each age has been touched and swayed by Him, but He is always before and above the ages; and still, as they go, they find Him equal to their best thoughts and hopes. As it has been, so it will be, that Model will ever rise above the greatest thoughts of men, and the greatest things even that have been said and thought about itself.

* * *

The Rev. E. H. Perowne, D.D.

Here is One, born of woman, Who rises in moral grandeur, not like Ajax in the Grecian host, the highest of earth's demi-gods, not as the tallest pillar amidst a group of stately columns, not as the highest peak among other peaks of a vast mountain range, nor floating in His unsullied purity above the sin-stained race whose nature He shares; but, like Jacob's ladder—blessed emblem!—resting on this earth of ours, and yet reaching far above human pride and passion and sin, penetrating this lower atmosphere of human life, and stretching ever onwards, ever upwards, till its top enters the high court of heaven itself.

It is not in the practice of one virtue that Jesus excelled, but in all; not in one relation in life that He was sinless, but in all. And while Moses, the meekest man, sinned in anger; and Abraham, the father of the faithful, in unfaithfulness; and Peter, the fearless, in cowardice; and John, the Apostle of love, in vindictiveness—Jesus, Jesus alone, never sinned. Let him who knows anything of his own inner life, and of the requirements of God's spiritual law, say whether the moral superiority of Jesus to himself is or is not as I have described. He who is most closely following, and who most nearly resembles Jesus, will confess that, as high as the heaven is above the earth, so far is the sinlessness of Jesus above his own imperfection and sin.

* * *

The Rev. William Lindsay Alexander, D.D.

In the character of Christ there is a display of every excellence. The more closely we study it, the more shall we be struck with this. It is not the presence of one or two great qualities that command our reverence; it is the extraordinary combination of excellence which it displays that constitutes its peculiar attraction. Meekness and majesty, firmness and gentleness, zeal and prudence, composure and warmth, patience and sensibility, submissiveness and dignity, sublime sanctity and tender sympathy, piety that rose to the loftiest devotion, and benevolence that could stoop to the meanest sufferer, intense abhorrence of sin, and profound compassion for the sinner, mingle their varied rays in the tissue of Our Saviour's character and produce a combination of virtues such as the world never saw besides, and such as the most sanguine enthusiasm never ventured to anticipate. . . .

* * *

The Rev. James McCosh, D.D.

The Memorabilia of Xenophon, with its lessons of Socrates, the Dialogues of Plato, the logical and metaphysical works of Aristotle, and the moral maxims of the Stoics, particularly the Meditations of Marcus Aurelius, are about the highest products of human intellect in ancient times, and are worthy the eager study of any educated man. But how different from the discourses of Jesus, both in their subjects and the manner of teaching them! . . .

We recall many able reasoners, many eloquent orators, in ancient and modern times, in ancient Greece and Rome, in modern Europe and America; but here is One Who is different from them all, and Who speaks as never man spake. The truth is so perspicuous and so profound, that we are sure it is uttered from the clear depths of heaven; and yet, as it comes to us, and penetrates us, we feel that it has come through One Who is on the earth, Who knows what is in man, Who knoweth our frame, and remembereth that we are dust; we feel that it is addressed to us by a fellow-man, by a brother, it so touches and melts and moves our hearts.

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The REV. DR. ARTHUR T. PIERSON.

Here is the ideal of manhood, in mind as well as body. What thoughts, inspiring what words and works! What sublime conceptions, convincing argument, wise counsel, powerful persuasion, perfect illustration, grand discrimination!

What a heart—so pure, so noble! Was ever love so charming in its fervour, its sincerity, constancy, generosity, unselfishness? Nothing but a look of gentle reproach for the disciple who denied Him, and no word of bitterness even for the Apostle who with a kiss betrayed Him. He left all ideals behind in His reality. We think no more of the Roman notion of heroic virtue, the Greek notion of culture, the Italian idea of beauty: in presence of Jesus, all these fade, as stars grow pale at morning. . . .

When we study the marvellous history of those thirty-three years, we stand in the presence of the most significant period of all history, folding in its bosom the most precious facts ever cherished in the heart of man. The existence of Jesus Christ is the pivot upon which turn the history and destiny of the world. This one Man, born in poverty and bred in obscurity, Who could call no spot home, and no great man His friend, Who was hated by the influential men of Church and State, and died as a criminal by their united verdict, even Whose tomb was the loan of charity—this one Man somehow sways the world! We date our very letters and papers, not "Anno Mundi"—the year of the world; but "Anno Domini"—the year of Our Lord; and even he who, from his dark chamber of doubt and disbelief, sends out his assaults upon Jesus of Nazareth, still dates his pen's production "Anno Domini," unwillingly bowing to Christ's Lordship, even of the world's calendar. Even creation is forgotten, as the epoch from which all is to be reckoned, since that Babe was born in Bethlehem of Judæa, as though all history had a new birth then. Kings are anointed in His Name; the grandest cathedrals unfold their white blossoms of stone to bear perpetual witness to His glory and beauty. Millions of believers offer Him the myrrh of their penitence for sin, the frankincense of their prayers and praise, the gold of their costliest offerings of gratitude and service.

* * *

The REV. DR. A. M. FAIRBAIRN.

Jesus Christ is the most powerful spiritual force that ever operated for good on and in humanity. He is to-day what He has been for centuries—an object of reverence and love to the good; the cause of remorse and change, penitence and hope to the bad; of moral strength to the morally weak; of inspiration to the despondent, consolation to the desolate, and cheer to the dying. He has created the typical virtues and moral ambitions of civilized man; has been to the benevolent a motive to beneficence, to the selfish a persuasion to self-forgetful obedience; and has become the living ideal that steadied and raised, awed and guided youth, braced and ennobled manhood, mellowed and beautified age.

It is impossible to touch Jesus without touching millions of hearts now living or yet to live. He is, whatever else He may be, a world's imperishable wonder, a world's everlasting problem, a pre-eminent object of faith, a pre-eminent subject of human thought. . . .

The historical person of Christ is at once the basis and source of the Christian religion. He made it, He is it. Its distinctive and essential elements are elements that can be found in Him. Whatever cannot be found there belongs to its accidents, not to its essence. And so, the better we know Him, the better we know our faith; the more He is made a reality to heart and mind, the more will it be the same. He who best knows Christ is the best Christian.

* * *

WILLIAM NEWCOME (Archbishop of Armagh).

Never was a character at the same time so commanding and so natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it between an awful greatness, dignity and majesty, and the most conciliating lowliness, tenderness and softness. He now converses with prophets, lawgivers and angels; and the next instant He meekly endures the dullness of His disciples, and the blasphemies and rage of the multitude.

Let us pause an instant, and fill our minds with the idea of One Who knew all things heavenly and earthly, searched and laid open the inmost recesses of the heart, rectified every prejudice and removed every mistake of a moral and religious kind, by a word exercised sovereignty over all nature, penetrated the hidden events of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed a union with the Father, and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, affectionate. Such a character is fairer than the morning star. Each separate virtue is made stronger by opposition and contrast; and the union of so many virtues forms a brightness which fitly represents the glory of that God "Who inhabiteth light inaccessible."

Such a character must have been a real one. There is something so extraordinary, so perfect, and so God-like in it, that it could not have been thus supported throughout by the utmost stretch of human genius, much less by men confessedly unlearned and obscure.

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JOHN FOSTER.

Think of all the affection of human hearts that has been given to the Saviour of the world since He withdrew His visible Presence from it! He has appeared to no eye of man since the Apostles; but millions have loved Him, with a fervency which nothing could extinguish, in life or death. Think of the great "army" of those who have suffered death for this love, and have cherished it in death! And a mightier number still would have died for it, and with it, if summoned to do so. Think of all those who, in the incitement and inspiration of this love, have indefatigably laboured to promote the glory of its great object; and the innumerable multitude of those who, though less pre-eminently distinguished, have felt this sacred sentiment living in the soul, as the principle of its best life and the source of all its immortal hope. This is a splendid fact in the history of our race, a glorious exception to the vast and fatal expenditures of human affection on unworthy and merely visible things. So grand a tribute of the soul has been redeemed to be given to the Redeemer, though an object unseen.

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JOHN STEVENS BUCKMINSTER.

There is something in the character of Jesus Christ which, to an attentive reader of His history, is of more force than all the weight of external evidence to prove Him Divine. If we attempt to persuade ourselves that there is nothing supernatural in the picture, which, with so much simplicity and unlaboured consistency, the Evangelists have given of Our Lord, the question rushes upon the mind, and demands an answer: How was it, that in the common course of nature, in one of the most corrupt ages of the world, and in an obscure corner of an obscure country, a perfect personage or model of the moral class should all at once start up before the admiration of mankind, and now, after the lapse of many centuries, as well as then, remain unrivalled and almost unapproached?

All about Jesus of Nazareth is as fair and grand and unaffected as the sun in his course through a cloudless sky. He appears to be the delegate of Him Who sits at the head of creation, proposing messages of love, and expressing in His own manner the benevolent designs of His Father in heaven towards this perverse nation. They behold Him affectionately in His address, sublime in His conceptions, yet fearless in His manner, meekly conscious that God was with Him, and that His unbelieving hearers were a wicked and cruel race who would bring upon themselves the vengeance of the Most High, Whose prophet they rejected.

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ALEXANDER CAMPBELL.

Jesus Christ was a real Person, and had personal, positive attributes. He had a real and positive character, unique, original, transcendent. It was as fixed, as positive, and as radiating as the sun in heaven. The originality and unity of His character is all-sufficient, in the eye of educated reason, to claim for Him a cordial welcome into our world, and to hail Him as the supreme benefactor of our race.

To my mind, it has long been a moral demonstration, clear as the sun, that no one could have drawn a character, such as that of Jesus Christ, from all the stores of human learning, from all the resources of the human imagination. The simple character of Jesus Christ weighs more, in the eyes of cultivated reason, than all the miracles He ever wrought. No greater truth was ever uttered than these words: "He that hath seen Me hath seen the Father also." No mortal ever could have said so.

The wisdom and science and learning of the world, compared with His, was, and is, and evermore shall be, as a glimmering spark to a radiant star, as a glow-worm of the twilight in contrast with the splendours of a meridian sun. It is only in the dark that we can admire a glow-worm: we cannot see it when the sun shines. But we might as hopefully lecture to a blind man on the philosophy of light as address the mere sensualist, the visionary, or the dogmatic simpleton, on the originality, unity, transparency, beauty and grandeur of the character of Jesus Christ.

* * *

The REV. JOHN PYE SMITH.

. . . He always did the things which pleased His heavenly Father. Love, zeal, purity, a perfect acquiescence in the Divine will on every occasion, and the most exalted habits of devotion, had their full place and exercise in His mind. The most refined generosity, but without affectation or display; mildness, lowliness, tenderness, fidelity, candour, a delicate respect for the feelings as well as the rights and interests of others, prudence, discriminating sagacity, penetration into the mind and schemes of His ablest adversaries, the soundest wisdom, and the noblest fortitude shone from this Sun of Righteousness with a lustre that never was impaired. . . .

His mind exhibited, beyond all parallel among mortals, the union of wisdom and holiness, meekness and majesty.

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RUDOLF STIER.

That Jesus of Nazareth, as the Son of God, came in the flesh, did in His generation so live, so teach, so suffer, so die, so rise again, as the four Evangelists with all their differences unite perfectly in relating, is a truth attested to be the most certain of all truths by the whole history of the world before Him and since, by Israel's permanence among the nations, as well as the continuance of Christianity itself. . .

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KARL ULLMANN.

When we endeavour to bring before our minds the image of the personality of Jesus in direct connection with the influences and works which originated in Him, three things strike us as peculiar. These three things may be summed up in the words—unlimited perfection, unapproachable dignity, and unconditioned power of action. The character of Jesus is so constituted that we cannot take away one single trait from it, or add one to it, without at once being sensible that we have not only altered but transfigured it.

* * *

The REV. FREDERICK WILLIAM FABER, D.D.

The Incarnation lies at the bottom of all sciences, and is their ultimate explanation. It is the secret beauty in all arts. It is the completeness of all philosophies. It is the point of arrival and departure to all history. The destinies of nations, as well as of individuals, group themselves around it. It purifies all happiness, and glorifies all sorrow. It is the cause of all we see, and the pledge of all we hope for. It is the great central fact, both of life and immortality, out of sight of which man's intellect wanders in the darkness, and the light of a Divine life falls not on his footsteps.

* * *

RICHARD CHENEVIX TRENCH (Archbishop of Dublin).

It has been to me an argument for the truth and dignity of His mission Who was its Author, to find that in Him all fullness dwelt, all lines concentrated, all hopes of the world were accomplished. For surely the King of Glory shows to us more glorious yet when we are able to contemplate Him not merely as the Prophet and Priest and King of the Covenant, but as the satisfier of vaguer, though not less real, aspirations, of more undefined longings, of more widespread hopes, when, looking at Him, we take note with the inspired seer, that on His head are *many* crowns; and, looking at His DOCTRINE, that not Israel only, but the isles also, had waited for His law.

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GEORGE W. BURNAP.

Hear Him speak, as never man spake, promulgating a doctrine which surpasses in wisdom all that sages have ever uttered,

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and thus develop a religion which contradicts no law of human nature, lays a solid basis for society, and corrects, so far as they can be corrected, all the disorders to which humanity is subjected. . . .

To all others whom our hearts reverence we apply the terms GOODNESS, VIRTUE, PIETY. To Jesus alone, beside the Almighty, we apply the term HOLINESS. All the saints of old were imperfect. We cannot conceive of their entering heaven by any other gate than that of REPENTANCE. Jesus could enter it through the golden portal of INNOCENCE.

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JAMES BARR WALKER.

Thus, while the Jews required a sign, and the Greeks sought after wisdom, the Apostles preached Christ crucified ; understanding the philosophy, the efficiency, of their doctrine. And so long as the world lasts, every man who reads the New Testament, whether saint or sinner, will be penetrated with the conviction that a vain, aspiring, selfish spirit is incompatible with the religion of Jesus.

* * *

JOSEPH P. THOMPSON.

The world has not yet outgrown the teachings of Christ. Great advances have been made in the physical sciences since His day, especially within our own times ; but science has discovered nothing more precious for the soul's culture than the truths that Christ brought into the world. The philosophy of humanity has grown to a science since Jesus taught, but this has advanced no doctrine of development or perfectibility more elevating or more encouraging than His.

Science dishonours itself when it affects to ignore the teachings of Christ ; for, whatever else is brought to light, His word is both light and life. . . .

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JOHN MARSHALL LORRIE.

After His death the most remarkable and permanent power belonged to One Whose life, up to its latest moment, had been full of humiliation. His were the mighty words of the world. They were living and life-giving principles, which took hold upon men with regenerating power. There was nothing in His claims, His teachings, His promises, to inflame or to gratify the ordinary passions of men ; no honours fo be won, no ambition to be gratified, no sensual pleasures to be enjoyed. Yet His words were powerful as no other teachings have ever been upon the earth. They went forth trom the narrow boundaries of Judæa, and attacked the hoary prejudices and superstitions of the Pagan world ; and in a few centuries the Gospel of the despised Man of Galilee became the avowed faith of the Roman Empire. And now for many ages, during which hosts of great men have arisen and been forgotten, His words, wherever received in their simplicity, have had power to cast down superstition, to change the aspect of human society, to teach men the true principles of freedom, to awaken impulses that refine and strengthen and elevate humanity, and to support true morality and true piety, that seem strangely in contrast with the feeble attainments of His life-work, and with the apparent triumph of His foes in His death upon the Cross.

THE REV. PETER BAYNE, M.A.

A beam of white radiance, pure as the light of God's throne, proceeds from His eye, falling along all succeeding generations. . . .

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WILLIAM L. CHAFFIN.

It has long been a growing conviction with me that Jesus was a master-mind among the great thinkers of our race ; that what Plato was in philosophy, Newton in science, and Shakespeare as an interpreter of human nature, that, and more, was Jesus in the realm of morals and religion. It appears to me plainly evident that He was a gifted genius, a profound intellect, a most masterly thinker. . . . Who is the superior, or even rival, of Jesus? Who will correct, improve, or disprove His Gospel ? Where is the successor of Christianity ? This is the marvel—that eighteen centuries of thought and investigation have passed without discrowning this King of truth, or disproving His pre-eminence as the spiritual leader of mankind.

The prophet of Nazareth is not outgrown nor left behind in the progress of the ages ; and this proves His pre-eminence over all others. Indeed, He is far in advance, leading us yet ; and we have no more mastered the full significance of His teachings than we have matched and surpassed the greatness and beauty of His character and life.

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WILLIAM ELLERY CHANNING (American Divine).

. . . The Cæsar whose decree summoned the parents of Jesus to Bethlehem is known to millions only through the record of that Infant's life. The sages and heroes of antiquity are receding from us, and history contracts the record of their deeds into a narrow and narrower page. But time has no power over the name and deeds and words of Jesus Christ. From the darkness of the past they shine forth with sunlike splendour.

Such affection does His peculiar character inspire that to thousands now living the intervening ages since His Advent seem annihilated. They place themselves amidst the crowds who followed Him ; they hear His voice ; they look on His benignant countenance ; they cherish intimacy with Him, almost as if He were yet on earth.

No other fame can be compared with that of Jesus. He has a place in the human heart that no one who ever lived has in any measure rivalled. No name is pronounced with a tone of such love and veneration. All other laurels wither before His. His are kept ever fresh with tears of gratitude. . . .

* * *

THOMAS GRIFFITH.

. . . They are swayed by Him as by a mesmeric power. A word to the busiest and most prosperous, labouring in their boats, or sitting in their offices, makes them "rise up and forsake all, and follow Him." The lustre of His appearance makes the people "run to Him greatly amazed." The officers who are sent to seize Him return ashamed to their employers, crying, "Never man spake like this man." At the first glance of His eye, the guards who were pressing to arrest Him "go backward, and fall to the ground." And His most determined enemies were so terror-struck at His continually brightening splendour, that it formed to them the justification of their

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extremist measures. "If we let this man alone, all men will believe on Him, and the Romans will come and sweep away our place and nation."

* * *

ANDREW PRESTON PEABODY.

The character of Jesus Christ stands out alone, whether in fable or in history. Viewed in its human aspects, it is entirely unique. There is a blending, a harmonizing, of all seeming contrasts of moral excellence, of traits any one of which in equal lustre would have immortalized him in whom it shone forth among multiplied imperfections and foibles—magnanimity and humility; firmness and meekness; uncompromising justice and unexhausted benevolence; dignity and condescension; the spirit of command, and that of the lowliest service; purity in which the most watchful hostility can detect no stain, and tenderness for the lowest, vilest types of depravity; a walk with God so close that He seemed ever within temple gates, and yet a walk with man so genial, so friendly, loving, and helpful, that His eyes might seem never lifted above the surrounding world; a might stern and resolute, such as was never witnessed before or since in the conflict with evil, and a submission and resignation so serene and trustful, so gentle and kindly, as to call forth the admiration and sympathy of men whose lives had been passed in scenes of warfare and carnage. . . . In the galaxy of the greatly good, He is not a star a little brighter than the rest, but a sun in whose light the stars grow pale.

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WILLIAM S. TYLER.

. . . Only He was the ALL-sided, the ALL-minded, the all-hearted, the all-comprehending type of humanity; the antitype of all that is beautiful and good in the past history and character of man, and the prototype of all that man is capable of becoming, all that a pure heart can wish, or a holy imagination can conceive, in the future progress of the race. . . . He was a Nazarene and Galilean only in origin. He had none of the rusticity of an obscure village; none of the narrowness of a despised province. Country and city were alike to Him. He taught with equal freedom and authority in a fisherman's boat on the Sea of Galilee, and in the Temple at Jerusalem. . . . The patience of Job, the faith of Abraham, the prayer of Jacob, the obedience of David, the courage of Elijah, the fortitude of Daniel, the seraphic joy of Isaiah and the sympathetic tenderness of Jeremiah, the zeal of Peter and the love of John, the believing works of James and the working faith and heroism of Paul; all the active, aggressive, energetic and heroic virtues of man; all the meek, gentle, loving and suffering graces of woman; and all the humble, truthful, affectionate and obedient spirit of the little child—all, and more than all, these virtues met in Him, without any of the excesses into which they are prone to run, without any of the defects which attend them in other men, each so complete in itself, and all so tempered and combined as to form a perfect whole. And yet, so far from dazzling us with the idea that this is superhuman excellence, which it is vain and almost impious for ordinary mortals to attempt to imitate, we feel all the time that it is human virtue, the very excellence which we were made to aspire after, and, in kind, to reach: nay, more, that He exemplified all the virtues before our eyes for the very PURPOSE of proving their practicability, and teaching and encouraging us, in His presence and in reliance on His aid, to practise them.

* * *

JOHN HARRIS.

Never was there a character at the same time so magnificent and unlaboured; so conscious of greatness, and so unostentatiously simple; so full of inspiration to the good, and so free from terror, so replete with encouragement to the outcast penitent. In His character met the whole constellation of the virtues, each one made brighter by contrast; but one overpowering sentiment softened and subjected them all to itself—one all-pervading law gave unity and harmony to His most opposite actions, interpreting all His words and looks, preventing Him, even in the most critical situations, from being at variance with Himself, or falling below His professed object; and that sentiment, that law, was love.

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.

Beginning with the last paragraph of the fourth chapter of Genesis, and specifically with the fifth chapter, is set forth the progress of the "appointed" seed, descended as follows: God; Adam; Seth. This is the beginning of the Biblical history of the Covenant-bearing seed. In His relation to this seed and to His 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. This Covenant was made at a period 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.

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The family emerged from Egypt twelve-tribed, and numerous.

The family was organized 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 organized 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 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*. 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 colonized "the Isles." Isaiah plainly addressed his grandest prophetic message to Israel in the Isles, see from ch. xl 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; not bearing the name of Jews.

To that Colony the tribe of Benjamin came, having separated from Judah at the time of 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.

That nation and company of nations at the Imperial Conference of 1926 so declared the Constitution of the Empire, that any nation can join the Empire, remaining a free and independent nation as all the present members are under the Crown.

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, that 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 to ask that the King, representing the nation, shall call the whole Empire to national repentance before God, and put into operation the Sermon on the Mount—that is, the Divine Law giver to Israel as enlarged and illustrated by Our Lord—as the Common Law of the Kingdom.

"But thou hast not called upon Me, O Jacob; but thou hast been weary of Me, O Israel."

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

Our duty is to call the nation to immediate repentance, and to an instant return to Jehovah our God; to His law, and to His administration.

The following are His solemn words of warning:

"Prepare to meet thy God, O Israel," . . . "The Lord, the God of hosts is His name."

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"For thus saith the Lord unto the house of Israel, Seek ye Me, and ye shall live . . ."

"Seek the Lord, and ye shall live. . . ."—Amos iv.

If the call to repentance be not given; or if such call should pass unheeded; then suffering, self-induced and unnecessary, will still be our portion, and lack of spiritual power and vision will continue to be our experience.

"The Church in the wilderness" was established in the nation Israel. Every citizen of the nation was also a member of the "congregation."

The Christian Church was established in Jerusalem at Pentecost, when there were gathered there "Jews (in religion), devout men out of every nation under heaven." These testified, "How hear we, every man in our own tongue wherein we were born." It was upon the congregation gathered out of this representative assembly, attending at Jerusalem for the feast of Pentecost, that the Holy Ghost descended, and constituted the Christian Church; in Jerusalem; of Israelites and Jews—as St. Peter indicates in his address. Israel, not the Gentile world, is the centre of the Church of Christ.

From Jerusalem, in the first decade after the Resurrection, during the time that St. James presided in the Church (see Acts xv), the Gospel was brought to Britain, and the Church organized here.

Thus Britain is the centre of God's Kingdom; and His Church is established within that Kingdom.

THE PALM-BEARERS.

THE following seven marks of the Palm-Bearers dovetail and correspond with the prophetic promises to Ephraim exactly; and their obvious correspondence must demonstrate to every impartial Bible student their absolute identity.

1st.—The Palm-Bearers are a "fullness" or "MULTITUDE OF NATIONS" "which no man can number." This strictly agrees with the prophetic language of Jacob's parting blessing on Ephraim in Genesis xlviii, 19; with Moses' dying benediction in Deut. xxxiii, 17; with Jeremiah's words in chap. iii, 19; and with St. Paul's in Romans xi, 25.

2nd.—The Palm-Bearers are a "GATHERED," or RE-GATHERED, multitude or fullness. So says Micah in chaps. ii and iv of Ephraim, and Ezekiel in chap. xxxvii, and Jeremiah in chap. xxxi.

3rd.—The Palm-Bearers are a WHITE-ROBED, or CHRIST-JUSTIFIED multitude. This also is a definite mark of once scattered Ephraim, as in Isaiah xlv, and Jeremiah xxiii, glorying in the Name of "the Lord Our Righteousness," just as the doctrine of Justification by faith only is the boast of our Protestant Nations and Churches.

4th.—The Palm-Bearers glory in a present and perfect salvation by God and the Lamb only. So, as Moses celebrates it, the distinguishing mark of Christian Israel was to be a "people saved by the Lord." (Deut. xxxiii.) So says Isaiah (xlv), "In the Lord shall all the seed of Israel glory." And our National Liturgy and Thirty-nine Articles are full of this "daily boast of God."

5th.—The representation of the Palm-Bearers is that of the four living creatures and twenty-four elders—or of Israel's "Kingdom of Priests." So we learn from Exodus xix, 1 Peter ii, and the promised revival of Ephraim's priesthood as the "firstborn" in Christ, after being rejected under the Law. (Hosea iv, 6.) This mark, too, as it is distinctly Israelite and primarily Ephraimite, is also British. It is the fundamental principle of our Nationally Established Church, in which as the secular Head of the Church the Sovereign becomes invested, as were David and Solomon, with a kind of derived or secondary priestly character and function. And beyond all controversy, in harmony with this unchangeable purpose of Divine grace, the spiritual stewardship or priesthood of the world has been committed to the Anglo-Saxon race.

6th.—A distinct British-Israel mark of the Palm-Bearers is that of "COMING OUT OF THE GREAT TRIBULATION." It must be noted the text does not say they "have come," but "ARE TO COME" (ERKOMENOI) out of the "Great Tribulation." Now this is plainly that which precedes the Second Advent, as it is so definitely described "THE Tribulation, THE Great One," with the repeated article; and it is evidently what Jeremiah calls "Jacob's Trouble" (xxx, 7), or that similarly spoken of by Daniel (xii, 1). It is the "Tribulation" which crowns and sums up all previous struggles of God's Israel against the Roman world from the days of Arminius and of St. John downwards, especially, and in the end, that against the great Northern foe, the "Prince of Rosh" and his Latin confederates (Ezekiel xxxviii and xxxix, Joel ii and iii, etc.). It is the victory of New Covenant Israel's "final perseverance," in contrast with the fall under the Old Testament, and is the immediate precursor and cause of the Millennium. And with this death struggle of Ephraim in Greater Britain with the Russian despotism, which, like Goliath, is advancing towards us with giant strides, becoming daily more "within the range of actual politics"; the identification of these last competitors for world-empire becomes less a matter of prophetic interpretation than of actual observation. But Israel's God, Who has brought us hitherto, will not forsake us in this supreme conflict. We shall be "saved out of it."

7th.—The last infallible sign of New Covenant Israel which these Palm-Bearers have is that it is written of them, "the Lamb that is in the midst of the throne shall be their Shepherd." Now the language of Holy Scripture is not loose and variable, to be adapted to any fanciful theory, but as fixed and definite as the nomenclature of any science. To whom, then, is Christ "the Shepherd"? Psalm lxxx, in harmony with all other Scriptures, as Ezekiel xxxiv, replies, in plain allusion to the last fight through which the sheep of Israel are to pass under their good and great Shepherd; who, when assailed by the wolves of hell, cry out to Him—Hear, O thou Shepherd of Israel, Thou that leadest JOSEPH like a flock. Before Ephraim, Benjamin and Manasseh (England and the United States), stir up Thy strength and come and save us! Compare with this description Ezekiel xxxiv, 11-16, Behold, I Myself will seek out My sheep. I will deliver them out of all places where they have been scattered in the day of clouds and thick darkness. (See Joel ii.) "I will bring them into their own land, and I will feed them upon the mountains of Israel BY THE WATER COURSES in a good pasture," etc. These two promises of Christ by the Holy Ghost confirm and explain each other.

And the same logic of history, as well as the fulfilment of

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Holy Scripture in the past and present, and in the assured future, assign this glorious destiny especially to a converted. redeemed and restored Christian Britain.

O what a Palm-Bearing will there be! What a grand Christmas Festival—a crowning "Feast of Tabernacles"! "Sing ye to the Lord, for He hath triumphed gloriously!"

COMPARATIVE TEXTS REVEALING THE INTIMATE RELATION OF JEHOVAH AND JESUS CHRIST WITH ISRAEL.—II.

ARRANGED BY C. B. EVANS.

JESUS CHRIST.	ISRAEL.
Matt. xxvi, 14. Then one of the twelve, called Judas Iscariot. . . .	Gen. xxxvii, 26. What profit is it if we slay our brother, and conceal his blood?
15. . . . said unto them, WHAT WILL YE GIVE ME, and I WILL DELIVER HIM unto you?	27. Come, and LET US SELL HIM. (The 48th chapter of Genesis brings out the significance of this quotation, when it is understood that Joseph represented all the tribes of Israel, excluding Judah and Levi, through Ephraim and Manasseh, so long as the sun and ordinances of the moon functioned.)
And they covenanted with him FOR THIRTY PIECES OF SILVER.	28. . . . and they drew and lifted up Joseph out of the pit, and SOLD Joseph . . . FOR TWENTY PIECES OF SILVER.
Matt. iv, 1. Then was Jesus led up of the spirit INTO THE WILDERNESS.	Deut. viii, 2. And thou shalt remember all the way which the Lord thy God led thee these FORTY YEARS IN THE WILDERNESS, to humble thee.
2. And when he had fasted FORTY DAYS AND FORTY NIGHTS.	Amos ii, 10. Also I brought you up from the land of Egypt, and led you FORTY YEARS THROUGH THE WILDERNESS.
	(The prophetical year-day interpretation makes clear the significance of this and all other Scriptural periods.)
Ps. xxii, 18. THEY part my garments among them, and CAST LOTS upon my vesture.	Isa. xxxiv, 17. And he (the Lord) hath CAST THE LOT for them, and his hand hath divided it unto them by line:
	Joel iii, 2. 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, and PARTED my land.
	Joel iii, 3. And THEY have CAST LOTS for my people;
	Isa. lii, 1. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.
	Hosea xi, 1. When Israel was a child, then I loved him, and CALLED MY SON OUT OF EGYPT.
	Num. xxiv, 8. God brought him forth OUT OF EGYPT;
Matt. ii, 14. When he arose, he took the young child and his mother by night, and departed into Egypt.	Ex. iv, 22. And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is MY SON, even MY FIRSTBORN.
15. And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, OUT OF EGYPT HAVE I CALLED MY SON.	Jer. xxxi, 20. Is Ephraim (as representative of ten tribes—Israel) MY DEAR SON? Is he a pleasant child?
Mark i, 11. And there came a voice from heaven, saying, Thou art MY BELOVED SON, in whom I am well pleased.	
Col. i, 13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of HIS DEAR SON.	
Ps. ii, 7. I will declare the decree: the Lord hath said unto me, Thou art MY SON; this day have I begotten thee. (See also Matt. ii, 15; Acts xiii, 33; Heb. v, 5.)	Jer. xxxi, 9. . . . I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is MY FIRSTBORN.
Col. i, 18. And he is the head of the body, the Church: who is the beginning, THE FIRSTBORN from the dead.	Rom. viii, 29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be THE FIRSTBORN among many brethren.
15. Who is the image of the invisible God, THE FIRSTBORN of every creature.	Jer. ii, 3. Israel was holiness unto the Lord, and THE FIRSTFRUITS of his increase:
1 Cor. xv, 20. But now is Christ risen from the dead, and become THE FIRSTFRUITS of them that slept.	Jas. i, 18. Of his own will begat he us with the word of truth, that we should be a kind of FIRSTFRUITS of his creatures.
	Rev. xiv, 4. These were redeemed from among men, THE FIRSTFRUITS unto God and to the Lamb.

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JESUS CHRIST.

Rev. i, 4. . . . Grace be unto you, and peace, from him which is, and which was, and which is to come ;

5. And from Jesus Christ, who is the faithful WITNESS, and the first begotten of the dead, . . .

ISRAEL.

Isa. xliii, 1. But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not. . . .

10. YE ARE MY WITNESSES, saith the Lord.

12. I have declared, and have saved, and I have shewed, when there was no strange god among you : Therefore ye ARE MY WITNESSES, saith the Lord.

xliv, 8. Fear ye not, neither be afraid : . . . YE ARE EVEN MY WITNESSES.

Acts xiii, 31. And he was seen many days of them which came up with him from Galilee to Jerusalem, WHO ARE HIS WITNESSES unto the people.

(There are many strange gods in the nation to-day, in the Church and out ; ritualism and sacerdotalism have almost obscured the True God and they worship they know not whom, as did the Samaritans.)

Isa. xlii, 1. Behold MY SERVANT, whom I uphold.

Matt. xii, 18. Behold MY SERVANT, whom I have chosen.

Zech. iii, 8. . . . for, behold, I will bring forth MY SERVANT the BRANCH.

Isa. xliii, 10. Ye are my witnesses, saith the Lord, and MY SERVANT. . . .

xlii, 19. Who is blind but MY SERVANT? (Here is a question for the House of Lords, the House of Commons, and especially those who call themselves Ministers of God, to answer on behalf of the nation. (See also xliv, 1 ; xlv, 4.)

John xii, 26. If any man serve me, let him follow me ; and where I am there shall also MY SERVANT be :

An American writer says :—" The Anglo-Saxons, 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."

Professor Muth, of Munich, said :—" A world-empire, such as the British, is the work of God. . . . The British Empire was not created by human plans. No nation on earth can destroy it, for it is necessary in the defence of the liberty of the world."

QUESTIONS AND ANSWERS.

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

QUESTION.—Will you explain why in Revelation vii, in speaking of the numbers sealed in each tribe, Dan and Ephraim are left out of the list, and Joseph and Levi substituted? This seems strange, in that all through the wanderings, and in parcelling out the land, these both were counted, and Joseph and Levi were apparently dropped.—J. W. C., also R. P.

ANSWER.—This question has been asked and answered before, and the query constantly arises, although there is not such a difficulty about it as at first seems apparent.

Several theories have been advanced to account for the omission of Dan in Rev. vii. All are agreed that the name of Dan is omitted, and that the name of Manasseh is introduced in its stead. But there is no evidence to support an old suggestion that St. John originally wrote " Dan," and that copyists in error. wrote " Man " as a contraction for Manasseh, since both Irenæus (a pupil of St. John) and Origen refer to the omission of Dan.

A probable plea is that the name of Dan is omitted here merely to preserve the number Twelve, Joseph appearing twice—once in his own person (verse 8), and once in the person of Manasseh, the name Joseph thus including Ephraim. Levi is certainly mentioned, although his tribe had no tribal inheritance.

The Fathers generally—referring to Gen. xlix, 17, " Dan shall be a serpent by the way, an adder in the path," and also to the imagery of Rev. xii, 9 ; xx, 2, where the serpent symbolizes the power of evil—explain the omission of Dan by the belief that Antichrist was to rise from this tribe. Thus, St. Hippolytus (*De Antichr.*, c. 14) observes that as Christ has been born from the tribe of Judah, so, according to Jacob's words (Gen. xlix, 17), will Antichrist be born from the tribe of Dan. Either from a misundertsanding of Gen. xlix, 17, or from the story of Judges xviii, Dan is associated in Rabbinical lore with idolatry and apostasy. The Testaments of the Twelve Patriarchs seem to predict an alliance between Dan and Beliar. The Christian tradition which assigns Antichrist to the tribe of Dan may be due partly to Jewish sources, and partly to this omission of Dan from the Apocalyptic list, nor must it be forgotten that the Jewish writers represent the name of Dan as a byword for idolatry.

It will be noticed that the name of Dan as applied to the tribe disappears after 1 Chron. xxvii, 22, and is kept alive only in the name of the northern city (Laish) ; see Josh. xix, 47 ; Judg. xviii, 7, 29 ; 2 Chron. xvi, 4 ; Jer. iv, 15. The omission of the tribe of Dan from later history, when we consider its war-like prowess and the fame of Samson (Hercules), is more than remarkable, and it may support the belief that Dan had already migrated westward in early days, and so disappeared from Palestinian and Old Testament history.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WILL our readers everywhere, and especially Overseas, please note that the Tenth Congress is fixed to open on September 30th next (D.V.)?

* * *

Mr. John Leech opened his series of addresses on Prophecy at Headquarters on March 20th to a large audience. He continues them on Wednesday of this week and on Wednesday afternoon next. The Rev. Chas. Cooper, F.G.S., gave on March 21st his address on "The Kingdom of God," with a very helpful chart. There will be no meeting at Headquarters on Thursday next owing to those in the Kensington Town Hall that day and on the Friday, when the Rev. Pascoe Goard is to give four addresses at 3 and 8.15.

We are grateful for the excellent response to our call for volunteers for the distribution of circulars for the Kensington meetings; we want more please, and also places for window bills.

* * *

Mrs. Zoé Bell's monthly Bible Class for women will meet at Headquarters on Saturday, April 6th, at 3 p.m.

* * *

We have wonderfully encouraging letters from many parts of the world. A. M. S. writes from Alberta, Canada :—"My wife and I are deeply interested in the wonderful messages in your journal. We have been Bible students and workers in the Church and Sunday School of the Motherland as well as in this country for nearly fifty years. From no commentary or exposition have we derived the light which has come through your publication. Its arrival is eagerly looked for each week, and the articles are eagerly read. They have been a source of much profit and inspiration in the work in which the Lord permits us to join."

* * *

Two excellent lectures at the Dover Branch were given on March 14th to the largest audiences of the session there, by Lieut.-Col. G. F. A. Smythe, his subjects, "Did St. Paul come to Britain?" and "Who were the Druids?" stirring up great interest, and inducing many questions. Mr. Tarrant and Mr. Sutton, O.B.E., were in the chair. The prayer meetings in connection with this Branch are very encouraging.

* * *

The Rev. James Strathan, D.D., writing in *Hebrew Ideals* on Nationality says :—"The Lord said unto Abraham, 'I will establish My Covenant between Me and thy seed after thee. . . . As for thee, thou shalt keep My covenant, thou and thy seed after thee.' He makes His Covenant with the people or nation. The idea of a Covenanted nation was the heart of the Hebrew religion and the life-blood of Hebrew history. The Hebrews had the unalterable conviction that God had entered into a Covenant with their race, and that they had solemnly bound themselves to be His people and to serve Him. The Covenant ideal was at once the consecration and the inspiration of the people. There was the spirit of duty and service and self-surrender in it; there was the spirit of power and freedom and invincibility in it. It is well known that the ideal of a nation in Covenant with God has had an extraordinary fascination for the people of Scotland. Of its value and power one of the greatest of living Scotsmen has spoken thus: 'A thought has played a large part in Scottish history. Side by side with the intense type of personal piety there was, in Reformation and later days, an equally clear perception of the duty, not of a Church, but of a nation to its God. . . . When our typical form of individual piety is taken, as it ought always to be taken, along with the old desire to make the collective life of a community subserve the ends of righteousness, to make the nation an instrument of doing God's will on earth, our hereditary ideal of religion—I at least will not hesitate to avow it—is the grandest, the broadest which any Church or land has ever endeavoured to embody throughout the nineteen Christian centuries. The thought of a Covenanted nation was both great and true—a thought most difficult in virtue of its greatness to apply in adequate detail, but better fitted to raise men's daily practice out of selfishness and sin, and to make them fellow-workers with the risen Christ, than any separate thought in the history of the Universal Church.'"

* * *

There is a very great demand on the new special number of THE NATIONAL MESSAGE AND BANNER, and we urge our Branches and all our readers to send for copies as quickly as possible. Excellent propaganda work is being done by these copies, and they should be used to the utmost. There is no time to lose, and the opportunity is not one to be missed for rendering good service to our Cause.

* * *

H. W. T. writes :—"I take this opportunity of expressing my very real appreciation for such a publication as THE NATIONAL MESSAGE. It has helped me in my life, and in my efforts to serve, as no other journal or paper has ever done."

* * *

A pastor of one of the largest congregations in the Orient writes from India :—"I am more and more a confirmed British-Israelite, and I greatly enjoy the many splendid articles in THE NATIONAL MESSAGE AND BANNER. Surely there is something more even than the leaders of the Movement see in this great matter. Some day the light will be shed abroad among God's people, and there will be a shaking of this old world to its foundation."

* * *

A. B.-I. believer in Llandaff writes :—"Since 1867 I have heard six Deans, two Bishops, and a great number of clergy at Llandaff Cathedral. I have also heard Moody and Sankey, Father Ignatius, Dr. Talmadge, Evan Roberts, Toon Alexander, and a large number of eminent men, but I have not found any that have given me the satisfaction I so earnestly have sought for as does the British-Israel teaching."

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The Rev. T. H. Whitehouse has so far recovered from his recent illness as to resume many of his activities, and has recently lectured to good meetings at Birmingham, Coventry, Burton, Dunchurch, Rugby, Derby and Cheltenham. It was a deep sorrow and regret to him to have to hurriedly cancel so many engagements, and he is much touched by the kindly expressions of those who had to suffer the consequent inconvenience.

* * *

We regret to announce the passing away of two of our veterans of Lancashire. Mr. W. Cooke, of Leyland, who attended a meeting of Preston Branch on February 21st, though he could hardly speak, and was unable to occupy the chair; he had a seizure on February 24th, and passed away on the 27th, aged 72; he was Secretary of the Preston B.-I. Association over forty years ago; and Mr. Pruce, of the Liverpool Branch, whose Biblical knowledge was profound, passed away a week later, aged 83. Mr. Steele writes: "I feel the loss of our two stalwarts in the Truth. I was in communication with Mr. Cooke, who never lost an opportunity in public or private of advocating our Cause, regarding opening a Branch at Leyland. To Mr. Pruce I owe a debt of gratitude which can never be repaid. It was owing to his advocacy, assisted by Mrs. Pruce, that I was first constrained to study the Truth which has meant so much to me. He had read the BANNER from the issue of the first number, and attended meetings of the three Branches in Liverpool, held in church halls, and addressed by Edward Hine over forty years ago." We tender our sympathy with their sorrowing relatives.

* * *

The lecturer at the Liverpool Branch meeting on March 14th was the Rev. G. W. Plasting, who gave a most instructive and illuminating address on "The New Government Required." He traced the principal Governments of the world from theocracy of Israel, which they afterwards forsook, to bureaucracy, autocracy, and democracy of our day, all of which have failed, as witness the perplexity of nations in this our day. Our only hope is to get back to the rule of God, keeping the laws as given in the Bible, by which our national burdens, disease, unemployment, want and distress would cease to be. The lecturer was accorded a hearty vote of thanks.

* * *

The lesson of unworldliness is one of the most important lessons for men of all ranks to learn. The example of Christ teaches this lesson in perfection. Few faults are more common, even in religious persons, than worldliness. Indeed, there is a kind of religion which finds it possible to reconcile Christianity with an extreme degree of worldliness. No worldliness is so intense as religious worldliness; no pride is so intense as spiritual pride; yet both are found among those who call themselves followers of Him Whose distinguishing characteristics were His utter unworldliness and His deep lowliness of heart!

* * *

The Rev. Dr. F.M.R. writes from Palestine:—"Recently I met a Mohammedan high in their circle and he asked me, 'Why do you not believe in Mohammed? I believe in Jesus and in Mohammed.' My answer was, 'I have come to tell you of Jesus the Crucified, Who has arisen from the dead and Who will come again soon.'"

He asked, 'But why do you not believe in Mohammed? Do you believe Mohammed was a prophet?' I answered, 'I have come to tell you of the Christ Who was crucified, Who bore the sins of the world, Who has arisen and ascended to Heaven and will come again soon.'

But he came again and said, 'Why do you not believe in Mohammed?' I answered 'My mission is to preach repentance toward God and man. To tell the world that Jesus was crucified, and that He arose from the dead and ascended to Heaven and will come again soon.'

Then he smiled and said, 'Good, good, tell us some more, and tell it again.'"

* * *

Toronto had the opportunity of hearing two well-thought-out addresses from Rev. H. W. W. Bromwich on February 20th and 21st. Speaking at the Toronto East Branch on Wednesday evening, with the aid of charts, he showed the various stages in the salvation and regeneration of man. On Thursday evening, at the Toronto Central Branch, he showed himself to be a keen student of prophecy. It is an encouraging sign to see the clergy in increasing numbers coming on our platform.

* * *

A Sussex Vicar writes to Rev. Pascoe Goard:—"Let me thank you very warmly indeed for the very great kindness you have done me in sending this valuable literature; I had wanted to afford these books, but felt I must postpone their purchase. I have spent every available moment in their study, and they have provided me with the precise information I have been looking for in vain for years, and, incidentally, they are being enjoyed by my dear son, who with me has been following up the British-Israel Truth for some years.

So satisfied am I of its significance that I have begun a series of sermons on this subject for Lent, and you can therefore imagine what a godsend this packet of books is, and will be, to me—none of it is wasted in my case."

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, East Street, Friday, April 5th, at 8. Mr. L. W. Nock.

BELFAST (WEST), Tennant Street Unionist Hall,-Thursday, April 4th, at 8.

BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, April 4th, at 7.30. Bible Study.

CARDIFF, Central Y.M.C.A., Tuesday, April 2nd, at 7.30.

DOVER, Soldiers' Home, Thursday, April 4th, at 3. Prayer Meeting.

GLASGOW, Mission Hall, Shawlands Cross, Thursday, April 4th, at 8. Mr. A. B. Buchanan.

GRAVESEND, Town Hall, Thursday, April 4th, at 8. Mr. J. J. Morey.

HORNSEY, 6, Gladwell Road, Wednesday, April 3rd, at 7.45. Miss Dickinson.

HULL, Church Institute, Albion Street, Tuesday, April 2nd, at 7.30. Mrs. Foxhall.

KENSINGTON, Town Hall, Thursday and Friday, April 4th and 5th, at 3 and 8.15. Rev. Pascoe Goard.

SHEFFIELD, Victoria Hall, Wednesday, April 3rd, at 7.30.

SURBITON, Masonic Hall, Friday, April 5th, at 8. Mr. J. J. Morey.

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APRIL 6, 1929. Price TWOPENCE.

"Ye are My Witnesses" Isaiah 43·10

THE NATIONAL MESSAGE AND BANNER

FOR THE BRITISH & ALL ANGLO-SAXON PEOPLES

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

"THY (ABRAHAM'S) SEED SHALL POSSESS THE GATE OF HIS ENEMIES" GEN. 22·17 — "HIS (ISRAEL'S) SEED SHALL BE IN MANY WATERS" NUMB. 24·7

G^t BRITAIN & IRELAND · CANADA · AUSTRALIA · SOUTH AFRICA · NEW ZEALAND · NEWFOUNDLAND

UNITED STATES OF AMERICA · INDIA · CROWN COLONIES · PROTECTORATES · DEPENDENCIES · MANDATORY TERRITORIES

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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4,765 CHURCHES CAMPAIGN

Nation-wide Effort to make known the Claims of the LORD'S Day

Believing that the tide of Sabbath Desecration in our land can best be arrested by making known the Claims of Christ concerning the Lord's Day, it has been arranged to set apart Sunday April 7th as Come-to-Church Sunday. 4,765 Churches of all Denominations are taking part. The aim is to call back our countrymen to the neglected House of Prayer.

We ask: Can people better spend the Lord's Day than by assembling themselves together in the Lord's House for the worship of His All-Glorious Name?

The 4,765 Services are to begin with the singing of Bishop Christopher Wordsworth's Lord's Day hymn, "O Day of Rest and Gladness, O Day of Joy and Light." Special Sermons will also be preached emphasising the uses of the Christian Sabbath. The task of organising has been carried through by the Lord's Day Observance Society.



From Sabbath Desecration

National Message readers are invited to pray for this great Nation-wide effort to preserve in our land the Sabbath, God's Covenant Sign.

Lord's Day Observance Society

18, Buckingham St., London, W.C.2.

Secretary, H. H. Martin

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THE NATIONAL

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EDITORIAL.

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

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

DOMINION STATUS FOR PALESTINE?

BY THE REV. W. PASCOE GOARD, F.R.G.S.

THERE is a Society formed to work for the securing of Dominion status in the Empire for Palestine. Is this feasible?

The question raised is larger than that of Palestine. The same question might be asked regarding India, and also regarding Egypt.

What is it that constitutes a Dominion?

The first element in a Dominion is the Crown. The Crown which unites the Empire in a common loyalty must be the Chief Executive of the Dominion so formed.

The second element is the Law—that is to say, the Common Law of the Anglo-Saxon people. It is the Common Law that the Crown is sworn to defend and to administer.

The third and basic element is *a people trained in the law*, or, as the Bible puts it, "*the people in whose heart is my law.*"

Granted these three elements, then it is possible to form any number of Dominions, and they will remain one Empire.

Now there are some things which must be taken into consideration. The Parliaments of each Dominion have great power. The Crown has little power, and must depend on the influence of the Crown, and on the inherent loyalty of the people, to the law. Otherwise what guarantee is there that other systems of law and other practices will not be introduced?

In Britain and all Anglo-Saxondom there runs the Common Law, which holds all men as equal in the eyes of the law, and *which holds all men innocent before the law until they are proved to be guilty.*

On the adjoining Continent the Roman or Civil Law obtains, which classifies society into orders; for instance, the equestrian order and the pedestrian order; the rights of one being superior to the rights of the other and lower order, and *which holds every man to be guilty before the law until he proves himself to be innocent.*

In Turkey there runs, or has until very lately, the Mohammedan Law.

In Italy there has been reintroduced the Canon Law.

In Russia there is no law, but, in its place, the Marxian theory, in the hands of irresponsible experimenters, with the life blood of the nation so unhappily subject to it.

The only guarantee of the carrying on of the Common Law, which, next to the Gospel, is the richest heritage of Britain, and the second greatest gift Britain has for the nations, is *the inherent loyalty of the people to the law.*

That loyalty cannot be developed in one generation nor in two. It has taken the Israel-British people *four thousand years* to develop that loyalty. During that time the Lord has written the law upon our hearts.

Instinctive understanding and administration of the law can only come with ages of experience and training. Righteous administration is only possible in the hands of a people so trained. Automatic obedience, so that action in accordance with the law becomes second nature, comes as a heritage of the centuries. *Very few among us break the law. The majority of us act in accordance with the law. And yet scarcely any of us know the law.* Obedience has become instinctive. The law is in our hearts.

Now Palestine has received the King.

Palestine has received the law.

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But has Palestine received the people in whose hearts is the law?

The Arab was never subject to the Common Law until since the war. He is not in instinctive unison with it. He is not loyal to it. He does not desire to obey it.

The Jew who is going into Palestine is of the Russian variety. He has never been under the Common Law. He has been under the Civil Law on the Continent, and it has not assured to him equality before the law.

In the past he has been under the Canon Law, which gives the ecclesiastical authorities power over property and person, and he has in the past suffered horribly and has not forgotten his suffering. He has been under Mohammedan Law, and under it has been under disability and oppression. *He has had little or no experience of the Common Law, although it is the law of the Bible.* He is not loyal to the law. He is not loyal to the Crown. He is imbued with the Marxian theories and its development in Bolshevism.

The Anglo-Saxon element is simply that of a skeleton army of occupation, civil and military.

Where then is the ground on which to build a British Dominion?

The Bolshevik Jew would turn the land into a Soviet State. The Arab would bring it back to the tribal and feudal State.

Granted a Parliament of these elements, and an administration by them, what should we be prepared to see develop?

It would seem to us that the position of a State which is an extension of Britain, such as it is now, is *the best possible for the time being*. When there has been received and absorbed, as there will by and by, a sufficient backbone of Anglo-Saxon Israelites to furnish the ethnological foundation, then will be the time to form Palestine into a Dominion; not now.

Moreover, the idea of making a national home for the Jews in Palestine is, as a matter of fact, a sentimental dream with no element of reality at the present time. THE JEWS ARE NOT HEADING FOR PALESTINE. AS A MATTER OF IMMIGRATION RECORD IT IS SHOWN TO BE A FACT THAT THEY ARE HEADING FOR THE ANGLO-SAXON COUNTRIES, BRITAIN AND AMERICA.

Their march westward into these lands *has been numbered by the million* since the war. Their increase in Palestine during that time *is to be estimated by a very few thousand.*

Neither is it Scriptural that they shall be restored to Palestine except as a tribe in Israel.

We feel no antagonism to the thought of Palestine being a national home for the Jews as far as their former territory of Judea is concerned. But the majority of the tribe of Judah not at present to be found among those called Jews, nor identified with them, might have some ground for complaint that we are voting to a remnant that which belongs to the tribe as a whole, and which, in all fairness, belongs to that part of Judah which has accepted Christ the Messiah, and which has so fully identified itself with Israel as to have been lost to sight by the Jews.

There will be wild work in Palestine yet. No matter what form of Government is set up, *it cannot protect that land from the last great catastrophe when the hosts of "hamon Gog" will invade and fall upon its soil.*

It seems to us to be best to carry on for the time as matters are, and await God's good time for the unfolding of His purpose there. *Israel is to return to Palestine without question.* But it is a matter of Bible knowledge which no careful reader can miss, that the Israel known to Our Lord, to the Prophets, the Evangelists, and to the Apostles, *had no tribe of Judah in it.*

The tribe of Judah formed the basis of another, and rival, kingdom, often hostile to Israel. In the end that breach shall be healed by Judah walking to Israel, but never by Israel walking to Judah. Judah reunited to Israel will return in good time to Palestine with us. There is no promise that Judah shall return otherwise. And the plan of God in this connection is most clearly written, although it has not been rightly read by the Christian Church hitherto.

Let our rulers rightly read the matter now, and *avoid creating trouble by trying to form Anglo-Saxon Dominions without Anglo-Saxon people trained by God in the law to maintain them after they are formed.*

THE SPIRITUAL SIGNIFICANCE OF NUMBERS.

NUMBERS are used in Scripture, not merely as in Nature, with SUPERNATURAL DESIGN, but with SPIRITUAL SIGNIFICANCE, which may be summarized as follows*:—

ONE. Denotes UNITY and COMMENCEMENT. The first occurrences of words or utterances denote their essential significance in interpretation. Words that occur only once, in the originals, are emphatic and important. First day, Light. The first occurrences of all important words and expressions are noted in the margin.

TWO. Denotes DIFFERENCE. If two different persons AGREE in testimony it is conclusive. Otherwise two implies OPPOSITION, ENMITY and DIVISION, as was the work of the second day. Compare the use of the word "double" applied to "heart," "tongue," "mind," etc.

THREE. Denotes COMPLETENESS, as three lines complete a plane figure. Hence, three is significant of Divine perfection and completeness. The third day completes the fundamentals of creation-work. The fourth, fifth and sixth days are the counterpart and repetition of the first, second and third, and correspond respectively. (See the structure of Gen. i, p. 3.) The number, three, includes RESURRECTION also; for on the third day the earth ROSE UP out of the deep, and fruit rose up out of the earth.

FOUR. Denotes CREATIVE WORKS (3 plus 1), and always has reference to the material creation, as pertaining to the EARTH, and things "under the sun," and things terrestrial.

FIVE. Denotes Divine GRACE. It is 4 plus 1. It is God adding His gifts and blessing to the works of His hands. The Heb. HA'ARETZ (the earth) by "Gematria" (*i.e.*, the addition of the numerical value of the letters together) is a multiple of four, while HASHAMAYIM (the heavens) is a multiple of five. The Gematria of Χάρις (CHARIS), the Greek for GRACE, is also a multiple of five. It is the leading factor in the Tabernacle measurements.

SIX. Denotes the HUMAN NUMBER. Man was created on the SIXTH day; and this first occurrence of the number

* The whole subject may be studied in Dr. Bullinger's work on *Number in Scripture*, which can be obtained from the Covenant. Publishing Co., 6, Buckingham Gate, London, S.W.1

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makes it (and all multiples of it) the hall-mark of all connected with man. He works six days. The hours of his day are a multiple of six. Athaliah usurped the throne of Judah six years. The great men who have stood out in defiance of God (Goliath and Nebuchadnezzar and Antichrist) are all emphatically marked by this number.

SEVEN. Denotes SPIRITUAL PERFECTION. It is the number or hall-mark of the Holy Spirit's work. He is the Author of God's Word, and seven is stamped on it, as the water-mark is seen in the manufacture of paper. He is the Author and Giver of LIFE; and seven is the number which regulates every period of incubation and gestation in insects, birds, animals and man.

EIGHT. Denotes RESURRECTION, REGENERATION; a new beginning or commencement. The eighth is a new first. Hence the octave in music, colour, days of the week, etc. It is the number which has to do with the Lord, Who rose on the eighth, or new "first-day." This is, therefore, the DOMINICAL number. By Gematria (see above), Ἰησοῦς (JESUS) makes the numbers 888. It, or its multiple, is impressed on all that has to do with the Lord's Names, the Lord's People, the Lord's works.

NINE. Denotes FINALITY OF JUDGMENT. It is 3 × 3, the PRODUCT of Divine completeness. The number nine, or its factors or multiples, is seen in all cases when JUDGMENT is the subject.

TEN. Denotes ORDINAL PERFECTION. Another new first; after the ninth digit, when numeration commences anew.

ELEVEN. Denotes DISORDER, DISORGANIZATION, because it is one short of the number twelve (see below).

TWELVE. Denotes GOVERNMENTAL PERFECTION. It is the number or factor of all numbers connected with government: whether by Tribes or Apostles, or in measurements of time, or in things which have to do with government in the heavens and the earth.

THIRTEEN. Denotes REBELLION, APOSTASY, DEFECTION, DISINTEGRATION, REVOLUTION, etc. The first occurrence fixes this (Gen. xiv, 4); and the second confirms it (Gen. xvii, 25). It, and its multiples, are seen in all numbers, and in the Gematria (see above) of all names and passages that are associated with rebellion, etc.

SEVENTEEN. Denotes a combination of SPIRIT and ORDER (10 plus 7). It is the seventh prime number (as 13 is the sixth prime number).

Other numbers follow the laws which govern the smaller numbers, as being their factors, sums, products or multiples; *e.g.*, 24 is 12 × 2, a higher form of 12.

$25 = 5^2$. Grace intensified.
$27 = 3^3$. Divinity intensified.
$28 = 7 \times 4$. Spiritual perfection in connection with the earth.
$30 = 3 \times 10$. Divine perfection, applied to order.
$40 = 10 \times 4$. Divine order applied to earthly things. Hence the number of PROBATION.

The four PERFECT NUMBERS, 3, 7, 10 and 12, have for their product the remarkable number 2,520. It is the least Common Multiple of the ten digits governing all numeration; and can, therefore, be divided by each of the nine digits without a remainder. It is the number of chronological perfection (7 × 360).—(*From the "Companion Bible."*)

EARLY BRITISH HISTORY AND CULTURE.

By HENRY PROCTOR, F.R.S.L.

No opposition to British-Israel Truth can be sustained from Scripture. It must be raised from History. And we are too apt to imagine that what we have read in history and learned from childhood must be trustworthy. But the discoveries which have been made in the field of archæology during the last half-century have tended largely to explode the baseless theories on which the early history of Britain has been founded. Far from being the "painted savages" which we, as children, were taught to regard our ancestors, it is now known that before the time of Julius Cæsar a high state of civilization existed in these Islands, for "When he wrote an account of his two expeditions to Britain, which were made in 55 B.C. and 54 B.C., he told that the inhabitants were numerous, that the houses were similar to those of Gaul, and that the people in the south had farms and flocks and herds. Chariots were used in battle, and the drivers were so well-trained that they could pull up or turn their horses at a moment's notice, and run out along the chariot-pole to stand astride the yoke, and then return quickly with astonishing dexterity." Pytheas, who visited Britain in 330 B.C.,

"SAW FARMS IN BRITAIN.

Instead of using open-air threshing floors, such as were known in Southern Europe, the British farmers carried their corn-ears into barns and threshed them there. They had many domesticated animals." Poseidonius, a Greek writer who visited Britain, found it was

"THICKLY POPULATED,"

and he saw many farms. "A number of kings and chiefs govern the country, and these as a rule live in peace with one another." "In Cornwall the people were friendly to strangers. They worked the tin mines there, and conveyed tin in great quantities in their wagons to an island called Ictis, which could be reached at low tide. There it was purchased by merchants who transported it to Gaul, across which country it was carried by horses to the Mediterranean coast."*

"The enamels of the ancient Britons in England, Ireland and Scotland are the

FINEST EVER MANUFACTURED

by any craftsmen in the world. It is evident that there were highly-skilled artisans and decorative artists in Britain prior to the Roman occupation. Metal-working had reached

A HIGH STATE OF EXCELLENCE.

It is a mistake to imagine that the ancient Britons were merely half-savage and treacherous people, 'running wild in the woods,' until Roman civilization was introduced."*

"Some centuries before the Roman occupation

A SYSTEM OF GOLD COINAGE

was established in England. Trade with the Continent

* "Footprints of Early Man," pp. 150, 154.

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appears to have greatly increased in volume and complexity. The evidence afforded by the Irish (Gaelic) manuscripts, which refer to events before and after the Roman conquest of Britain, shows that

Society was well Organized,

and that the organization was of non-Roman character."†

In further reference to the gold coinage used in Britain before the Roman occupation, we may again quote "Ancient Man in Britain." "Gold is a useless metal for all practical purposes. It is too soft for implements. The men who first 'washed' it from the soil in Britain must have obtained the necessary knowledge and skill in a country where it was more plentiful and much easier to work." This certainly points to the Holy Land.

It was always plentiful with Israel even in the wilderness. In the reign of Solomon it is said: "The amount of gold which came to Solomon in one year was nearly 29 tons, in addition to that derived from taxes and tribute." (1 Kings x, 14, Moffatt.)

"The view favoured by some historians that our ancestors were, prior to the Roman invasion, mere 'savages' can no longer obtain. It is clearly without justification. Nor are we justified in perpetuating the equally hazardous theory that early British culture was of indigenous origin, and passed through a series of evolutionary stages, in isolation, until the country offered sufficient attractions to induce first the Celts and afterwards the Romans to conquer it." "The evidence accumulated by archæologists is sufficient to prove that Britain had inherited from seats of ancient civilization

A High Degree of Culture

and technical skill in metal-working, etc., many centuries before Rome was built." "Many writers, who have accepted without question the statements of certain Roman writers regarding the early Britons and ignored the evidence that archæological relics provide regarding the arts and crafts and social conditions of pre-Roman times, have in the past written in depreciatory vein regarding the ancestors of the majority of the present population of these Islands, who suffered so severely at the altar of Roman ambition. Everything Roman has been glorified; Roman victories over British 'barbarians' have been included among the 'blessings' of civilization." "A people who used chariots and horses and artificers displaying the artistic skill of those found in ancient Britain, had reached a comparatively high state of civilization." This civilization came from the East. "At an early period in the Early Agricultural Age and before bronze working was introduced, England and Wales, Scotland and Ireland, were influenced more directly than had hitherto been known to be the case by the high civilizations of Egypt and Mesopotamia, and especially by their colonies in South Western Europe."

We know that there were Hebrew colonies in Spain and other European countries, whence came the Celtiberians or Celtic Hebrews. So that it is easy to discern that the British culture described above as coming from Egypt and Mesopotamia was that of our Hebrew ancestors.

† "Ancient Man in Britain," by D. A. Mackenzie.

COMPARATIVE TEXTS REVEALING THE INTIMATE RELATION OF JEHOVAH AND JESUS CHRIST WITH ISRAEL.—III.

Arranged by C. B. Evans.

Jesus Christ.	Israel.
Isa. xi, 10. And in that day there shall be a root of Jesse, which shall stand FOR AN ENSIGN of the people.	Zech. ix, 16. And the Lord their God shall save them in that day as the flock of his people. (See also Jer. l, 6. Nowhere in Holy Scripture is a nation or people collectively spoken of or referred to as a flock of sheep. In the mass, those who follow the ways of the world, the fashion whatever it may be, are comparable to a flock of sheep following one another they do not know where, but they do not form a national entity as are the sheep or the flock of the Old and New Testaments): for they shall be as the stones of a crown (see Mal. iii, 16), and lifted up AS AN ENSIGN upon his land.
11. And it shall come to pass in that day (a day still to come), that the Lord shall set his hand again the second time (the first time was from the Egyptian bondage of Israel, who nationally are the only people that have been slaves) to recover (for the ancient Canaan, the present Promised Land) the remnant of his people, which shall be left, from Assyria, and from Egypt, etc. (*i.e.*, from the Captivities and the *Anno Domini* animosities and hatreds of her ancient and still pursuing enemies), and from the islands of the sea. (There would be nothing special to be drawn from this if all the isles were intended; therefore they are prophetically specialized in calling them isles of the sea, for when referring to isles at all they are generally understood as being of the sea. If inland or lake islands are spoken of, then it is necessary to give their geographical location.)	
12. And he shall set up AN ENSIGN for the nations, . . .	
Isa. liii, 7. . . . : he is brought as A LAMB TO THE SLAUGHTER.	2 Esdras xv, 10. Behold my people is led AS A FLOCK TO THE SLAUGHTER.
Luke xix, 10. For THE SON OF MAN is come to seek and to save that which WAS lost. (See Matt. xv, 24.)	Ps. lxxx, 17. Let thy hand be upon the man of thy right hand, upon THE SON OF MAN whom thou madest strong for thyself. (For the interpretation of this text see NATIONAL MESSAGE for March 17th, 1925, page 128, first column, in which the Rev. Com. L. G. A. Roberts shows that in reality it applies to Benjamin, which tribe in its lent relationship to the kingdom of Judah is known under the title of "the whole house of

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Jesus Christ.	Israel.	Jesus Christ.	Israel.
Luke ii, 32. To be a light to lighten the Gentiles.	Israel," therefore, as is intended here, to be representative of the lost sheep of the house of Israel of Matt. xv, 24.) Isa. xlii, 6. I the Lord have called thee in righteousness, and will . . . give thee for a light of the Gentiles; xlix, 6. And he said, It is a light thing that thou shouldest be my servant. . . . : I will also give thee for a light to the Gentiles, . . .	you) a nation bringing forth the fruits thereof.	This little flock then is nothing less than the representative of that same nation at that time in Palestine). xix, 13. And he called his ten servants (For unto me the Children of Israel are servants; they are my servants whom I brought out of the land of Egypt. Lev. xxv, 55) and delivered them ten pounds, and said unto them, Occupy till I come.
	Acts xiii, 47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, . . .	Rev. i, 18. I am he that liveth, and was dead; and, behold, I am alive for evermore.	Luke xv, 23. . . let us eat and be merry: 24. For this my son (Israel is my son, even my firstborn. Ex. iv, 22) was dead, and is alive again; he was lost (my people hath been lost sheep. Jer. l, 6) and is found. (Comp. Matt. xiii, 45, 46; Luke xv, 4, 8; Matt. xv, 24; Baruch iii, 11; Ps. lxxx, 1).
Ps. xxv, 5. Lead me in thy truth, and teach me: for thou art the God of my salvation. Isa. xii, 2. Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.	Isa. xlix, 6. . . . : I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end (not ends, therefore, prophetically indicating a part of the earth then known as "the end of the earth") of the earth (such as were the Cassiterides Islands, an ancient name for the British Isles). li, 5. My righteousness (see Ch. xlii, 6) is near; my salvation is gone forth (comp. with Acts xiii, 47).	Luke xxii, 27. I am among you (the little flock) as he that serveth.	Isa. xlii, 19. 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? xliii, 10. Ye are my witnesses, saith the Lord, and my servant whom I have chosen.
1 Peter ii, 6. . . . Behold, I lay in Sion a chief cornerstone, elect, precious.	Isa. xliii, 4. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: . . .		Matt. x, 16. Behold, I send you forth as sheep in the midst of wolves. (For unto me the Children of Israel are servants, see above.)
John viii, 12. Then spake Jesus again unto them, saying, I am the light of the world: . . .	Matt. v, 2. And he opened his mouth, and taught them, saying, 14. Ye are the light of the world.	Matt. xvi, 21. From that time forth began Jesus to show unto his disciples how that he must . . . be killed and be raised again the third day.	Hos. vi, 2. After two days will he revive us (see Ezek. xxxvii, 6, 7-10): in the third day he will raise us up, and we shall live in his sight (see Ezek. xxxvii, 3, 11-14).
Luke ii, 32. . . . , and the glory of thy people Israel.	Isa. xliii, 7. Even every one that is called by my name: for I have created him for my glory, . . . xlvi, 13. . . . : and I will place salvation in Zion for Israel my glory.		Isa. xlix, 6. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel:
Luke xxii, 28. Ye are they which have continued with me in my temptations. 29. And I appoint unto you a kingdom, as my Father hath appointed unto me. Matt. xxi, 43. Therefore say I unto you, the kingdom of God shall be taken from you (Jews), and given to (unto	Luke xii, 32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. (The "little flock" cannot by any means be interpreted as the Church when at the same time we read in St. Matt. xxi, 43, that "the kingdom" is to be given to "a nation."	Dan. vi, 26. . . . : for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. Zech. ix, 10. . . . : and	Ps. lxxii, 8. He (Solomon, who sat on the throne of the Lord over the kingdom of Israel) shall have dominion also from sea to sea, and from the river unto the ends of the earth. (A univer-

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Jesus Christ.	Israel.
HIS DOMINION SHALL BE FROM SEA TO SEA, AND FROM THE RIVER (Euphrates) even TO THE ENDS OF THE EARTH.	sal kingdom surely, that will leave no room for any other. It is ends, not end, this time, and means the extremities of the land surface of the world, its utmost limits.) lxxxix, 25. I will set his (David's) hand also IN THE SEA, and his right hand IN THE RIVERS. ii, 8. Ask of me, and I shall GIVE THEE THE HEATHEN FOR THINE INHERITANCE, AND THE UTTERMOST PARTS OF THE EARTH FOR THY POSSESSION. cxiv, 2. Judah was his sanctuary, AND ISRAEL HIS DOMINION. (See also Gen. xlix and Deut. xxxiii.)

DR. GORE'S NEW COMMENTARY.

By Rev. Dyson Hague. D.D.

YOUR readers must have read with great interest your comment upon Gore's Commentary in *The Globe*. There can be no doubt that the writer took a fair and thoughtful view. But what one feels with regard to the Commentary as a whole is that it is on the wrong side. In nine cases out of ten throughout it sides with what is called "The Critical School." Its tendency throughout is unquestionably to weaken faith in the Bible, and to shake the old foundations of trust and faith in the Bible as the Word of God. As a whole, it makes the fundamental error of the modern school of attempting to establish faith in the New Testament by disestablishing faith in the Old. You cannot settle by unsettling, or strengthen by weakening. When one compares with it the magnificent Commentaries of the past, the Speaker's Commentary, the Pulpit Commentary, the introductions to the Biblical Illustrator, one is struck at once with the immense gap that yawns between the writings of men who accept the Bible as a Divine revelation, stamped with Divine inspiration and authority, and those who regard the early chapters of Genesis as unhistoric folklore, and follow generally the conclusions of what are called the Higher Critics. As a matter of fact, the Commentary accepts the position of the Critical School, both with regard to the Old and, in measure, with regard to the New Testament. In Genesis the writer follows Driver like a child, and it is well known that Driver follows Wellhausen and Keunen and accepts most positively the theory of the J. E. P. D. documents. "It was in rationalistic workshops," says Professor Orr, "that the critical theory was elaborated. It is rationalistic in its basis and in every fibre of its construction." It is a thousand pities, therefore, that such eminent scholars should have accepted and exploited views which, in the beginning, were elaborated by men who were the foes to supernatural religion and to the Bible as the Churches accept it. I have been reading very carefully during the last week the pages of Gore and Peake and, in almost parallel columns, the writings of those great scholars, Professor Green of Princeton and Professor Orr of Glasgow and the Rev. A. H. Finn, whose masterly work on the "Unity of the Pentateuch" ought to be studied carefully by every advocate of the modernist position. The great contention of the Driver-Gore school is that we must follow truth, and the conclusions of scholarship must be accepted. That truth is mighty and must prevail, thank God, we all believe; but scholarship is a different matter. While I would not say that the new Commentary is characterized by daring profanity and colossal ignorance, as one Old Country critic asserted, or that it is not an intelligent book for all its pretence of learning, I would say without any hesitation that nearly all the writers in Gore follow the leading of men whose scholarship, based on purely literary grounds, nearly always tend to the end of eliminating the supernatural; and their methods, in spite of all the high claim of scholarship, are sometimes positively fantastic. They ignore the fact that their supposed discrepancies can easily be harmonized, the inconsistencies and incongruities and anachronisms that they discover can be explained, and the passages they suppose to indicate differences of authorships, interpolating designers, variant accounts and diversities of authorship, can be and have been accounted for by a reverent and earnest investigation. Both Green and Orr have torn into many more fragments the hypotheses of the critics than the critics have torn into pieces the books of the Pentateuch and the prophecies of Isaiah and Zechariah. What saddens one about the whole of the Commentary and of the modernist treatment is the avidity with which they seize any text or chapter that seems to support in any way the rationalistic position, or may be taken as affording evidence for the rationalistic view. They say they cannot maintain any longer the old literal approach to the Bible. But that is a very different thing from greedily swallowing the main theories of the destructive school of Biblical criticism. They are obsessed with a fear of the old orthodoxy that would be amusing if it were not so serious. They accuse others of following the old fundamentals like sheep and have a contempt for opinions handed on from the past. Yet they themselves follow like sheep the German rationalistic school and are themselves slaves to the authority of the school of Wellhausen. They placidly ignore the fact that Wellhausen has been demolished by Ruppercht, Miller and Winckler, and the views of Driver, Chapman, Bicknell and Erith by Green, Orr and Finn. Their attitude is essentially unscientific. As slaves to the school of Wellhausen, they refuse to consider the other side put forth by such unquestioned scholars as Green and Orr, with a there-is-no-other-side pooh pooh! We admit, of course, that the English scholars in moderation of tone differ obviously from the rationalistic German school, but what we deplore is their tendency, like the Germans, to take from the honour and glory of God's inspiring Spirit and to give to men who were not moved by the Holy Ghost, and even to Babylonian and Pagan authors, a portion in this Holy Word of God. We feel that the vast body of Christians will still read the Bible as the Word of God for the purpose of soul-edification, but we are sure also that where criticism in the name of misguided scholarship tells us that the records of Genesis are largely legendary, undoubtedly based upon Babylonian traditions, and much of the Old Testament is folklore and not literal history, the stories legendary and worthless, the joy as well as the glory of God's Word will have departed.—(From *The Globe*, Toronto.)

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A HYMN OF PRAISE
FOR THE CONVALESCENCE OF HIS MAJESTY KING GEORGE V.

By the Rev. J. Mountain, D.D.

(1) *mp.* Oh ! sad the days of pain and grief,
Yet borne with patient meekness !
While skill and science anxious stood
Beside the couch of weakness.
p. Then knelt his people at Thy feet,
Thy succour deeply needing :
cr. " God save the King ! " " God guard the Queen! "
With earnest accents pleading.

(2) *mf.* And Thou, O Lord, in love Divine,
When rose our supplication,
Didst hear the cry and heed the prayer
Of lowly invocation.
cr. Our King restored, is now re-crowned
By Thee who reignest ever ;
f. And grief and love our hearts have knit
In bonds which nought can sever.

(3) *f.* Our grateful hearts can ne'er forget
Their years of high devotion
To ev'ry race of ev'ry hue
O'er Empire's land and ocean.
So noble, true, their godly life—
All self-born motives scorning—
The sparkling gems their crowns bedeck
Are dimmed by its adorning.

(4) *mp.* Thy mercy, Lord, we supplicate,
And humbly make confession :
We have not loved Thee as we ought ;
O pardon our transgression !
p. Thy Word unread, our zeal impaired,
Our faith hath oft been shaken ;
The voice of prayer hath silent been,
Thy temples oft forsaken !

(5) *f.* 'Tis from Thy gracious hand we hold
Our far-flung, vast dominions ;
With conquest-might, with boundless wealth,
And people—countless millions.
God grant that bounties so immense
Thou hast so freely showered,
We ne'er misuse, perchance forget
The hand which them hath dowered.

(6) *f.* With songs of joy our hearts beat high,
The Empire's burden lifted ;
Ere long our King the throng shall greet
With health Divinely gifted.
p. From shades of death to glowing life
Brought back with exultation ;
ff. We praise Jehovah, hail the King,
And chant with jubilation.

CANADIAN PRODUCE FOR 1928.

By Professor Edward Odlum, M.A., B.Sc., &c.

While the manufacturers, bankers, and other financiers were busy driving Canada forward along their own particular lines to progress in 1928, the men who labour with mother earth were busy too. Their labours brought forth a crop which was worth thousands of millions of dollars.

The " Monthly Commercial Letter " of the Canadian Bank of Commerce for February, 1929, gives much information in very concise form.

The field crops were worth ...	$1,104,983,100.00
Forest products	365,000,000.00
Minerals	271,000,000.00
Fish	54,000,000.00
Flour	15,502,000.00
Sugar	931,910,000.00

Another interesting item is connected with bank deposits amounting to $43,472,000,000.00. This is an auspicious showing, and indicates a thrifty nation.

The latest Government wheat crop report states that the 1928 Canadian wheat crop amounted to 533,571,700 bushels. This is 33,000,000 bushels more than an earlier estimate indicated.

We are told that on January 1st, 1929, eggs in storage amounted to 1,121,475 dozen. This represents great wealth in the production of this one most valuable edible.

The facts above given help us to more accurately appreciate the wonderful productivity of Canada as a whole. No longer can we think of the country as at a standstill. With the universal forward movement, surely we must be nearing the time when our young men will remain at home and give up the chase southward.

The restlessness so common to our Canadian youth is due to vanish and leave them in a saner condition of mind and in a state more conducive to faithful, persevering hard work.

Few really need to leave Canada for any other country on earth to better their condition. The majority of our truly successful citizens started out as poor boys, and instead of running from pillar to post and from one country to another, settled to work, mastered the prevailing conditions, made good, followed up their first small success until theirs was an assured position of financial affluence.

TITHING.

By G. E. Robins.

" Bring ye the whole Tithe into the Storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. iii, 10—R.V.)

Tithing is God's way of collecting money for the spreading of the Gospel of the Kingdom of God. Let me ask everyone who calls himself after the Name of Christ : Are you paying a tithe of your income for the extension of the Kingdom of God ? If not, then how can you call yourself a Christian ? Jesus said, " And why call ye Me, Lord, Lord, and do not the

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things which I say? Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."

Professing Christians, do you think that you can do as you like about this and not pay a tithe and at the same time receive all the blessings that are promised to those who obey God and keep His commands? God is no respecter of persons. If He spared not the angels, but cast them down from heaven when they disobeyed, how much more will He shut the door against the man or the woman who is so covetous as not to pay even a tithe to God's cause?

The Scripture quoted at the beginning of this article is always true, and failure to observe it leads to doubt, loss of faith, and every other disaster, for, hear the prophet say: "Ye are cursed with a curse, for ye have robbed Me, even whole nation."

But one may say, "I can't afford to pay tithes; I can just barely make ends meet now." Well, then, you are an unbeliever and God's promise is not to you. "Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you." (Matt. vi, 33.) Without faith and obedience it is impossible to please God.

My brothers, my sisters, prove God by tithing wholeheartedly. He has fulfilled His promises to me, and He will do the same for you. This is a covenant which God has made with His people, and unless we do our part, it is foolish to expect God to do His.

I have often heard men say that everything is against them, and that they are doing right as far as they know. Well, perhaps you do not know what faith is. "Faith is the substance of things hoped for, the evidence of things not seen." Watch the farmer in the springtime take his plough and his harrow and with horses he works day after day until he gets his ground in proper shape to receive the seed. Then he goes to his granary and takes out perhaps a hundred bushels of wheat, sows it on the prepared ground and covers it up. He labours day after day until the field is planted according to the instructions that have been given to him for sowing. He then waits for the rains to moisten the ground, and for the warm rays of the sun to cause the grain to grow and reproduce the likeness of the grain which has been sown, and during all that time of growth he is rejoicing over the great crop of wheat he is going to reap, when, as yet, he sees none; but he is fixing the selfbinder and getting it in shape for reaping the harvest. He is not afraid to take his good grain and sow it that it might produce an abundant increase. No, no! he is not afraid; he believes the grain must be sown before there can be a harvest; hence he plants in faith.

So should it be with the Christian. If he sows to the flesh he shall of the flesh reap corruption; but if he sows to the Spirit, he shall reap the fruits of the Spirit, which will make him to abound in every good word and work.

"Seek ye first the Kingdom of God and His righteousness and all these things—food, shelter and raiment—shall be added unto you" (Matt. vi, 33.) Have faith in God. Pay a tithe into the storehouse of God. Do not be a coward; but trust God and go forward. Start now to pay tithes and our God will open the windows of heaven and bless you. Do it. God says: "Prove Me now herewith, . . . if I will not open you the windows of heaven." The devil has made you think that you cannot afford it. Why don't you have faith in God and help to build up His Kingdom? Remember that faith is the substance of things hoped for, the evidence of things not seen. Do you have hope? Do you dare deny God?—(From *Leaves of Healing*.)

REVIEW.

"British Israel.—How I came to believe it." By the Right Rev. Bishop Titcomb, D.D. Re-edited from the second edition by the Rev. James Mountain, D.D. 212 pp. Cr. 8vo. Cloth. Price 3s. 6d. net.

The very special attention of our readers is called to the re-issue of this important book, which should without delay



MR. CHAS. W. CLIFT,
Hon. Secretary of our Wellington (N.Z.) Branch, and MRS. CLIFT.

be placed in the hands of the Clergy, Ministers and Teachers throughout Great Britain and the Dominions, for which object we ask the co-operation of all who desire the extension of British-Israel Truth. Most attractively written, the book is, to quote the Bishop's own words: "A record of the mental process by which I reached conviction." After resisting, for many years, the evidences for British-Israel Truth, this Bishop

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of the Church of England dealt patiently, one by one, with the difficulties which presented themselves to his mind, Biblical, Philological, Physiological, Historical, Ethnological and Ethnographical, and was driven step by step by irresistible logic to acceptance, and so to advocacy of the astounding fact. "The effect of evidence on the mind," says Sharon Turner, "is as various as the perceptions and associations of individuals. The authorities which were decisive in the estimation of one scholar, were light as chaff in the judgment of another." (1.)

What was the attitude of mind with which the Bishop approached the subject? He says: "Although, at first, I approached the subject from the scientific standpoint, nevertheless I always felt that Holy Scripture must have the deciding voice. But as Holy Scripture can never contradict real science; and as certain scientific difficulties, like stone walls, loomed large before my mind, and were often hurled at me by objectors, it is not to be wondered at that it was mainly through scientific investigation that I was ultimately enabled to come to Holy Scripture with an open and unprejudiced mind, saying, 'Speak, Lord, for thy servant heareth.' Such, I believe, has been the experience of many devout minds in reference to this subject."

"An open and unprejudiced mind." The will to learn, and if necessary to abandon previously conceived opinions in face of fuller light.

These are the first conditions of all honest investigation.

With all the clearness and simplicity of a scholarly mind the Bishop, in a series of letters to a friend, systematically faces the problem to be discussed, beginning at the beginning:—

The Great Patriarchal Promises.

The Bishop commences with a résumé of the British-Israel position as to the promises originally given to Abraham, Isaac, and Jacob, viz.: their inheritance of Canaan; their Birthright of the Messiah; and their increase to multitude of nations, and states the purpose of this volume: "to show that this company of nations is more reasonably to be looked for among the Anglo-Saxons than among any other."

The first of the Scientific difficulties to be faced was, in the Bishop's case, the Philological one. He "could never understand how a Scientific race, like that of ancient Israel, had so entirely lost their original language as to become an integral portion of the Aryan, or Indo-European family of nations."

The chapters in which the author describes this part of his investigation show wide reading and clear thinking, but in addition to all this, a nobility and simplicity of character indicated by the following words: "Now as I thought and prayed over this verse."

In this spirit the Bishop pursues his studies of every phase of the subject, giving patient research to each separate aspect of the cumulative evidence until he is able to accept British-Israel as the only explanation of the unique position of the British Empire among the nations of all time.

A brief biographical note precedes the Editor's Preface, and it is appropriate that the task of editing this work should have been undertaken by our beloved and venerated friend, Dr. Mountain, to whose ripe scholarship the British-Israel Cause is so much indebted.

"For," says Dr. Mountain, "when I had given two prolonged and prayerful studies to the Bishop's scholarly treatise, I was practically convinced, and almost on the point of decision. It was not, however, until a few weeks later that the final decision was made in a surrender to the Truth which I have never regretted, and which wider and profounder studies have abundantly confirmed."

The new edition is admirably printed in good, clear type, and the Editor has helpfully inserted analytical headlines and rearranged and numbered the paragraphs, and an excellent portrait of Bishop Titcomb makes it easier for the reader to realize the manner of man he was.

One important thing remains to add:

**Important Note.*—When Bishop Titcomb wrote his book (over fifty years ago) of which the present volume is a re-issue, he was under the erroneous impression that the British people were Teutonic. He entirely changed his views about this, as his later book entitled "A Message to the Church," published in 1887, proves.

Professor A. H. Sayce, Professor Sir W. Raleigh, and Professor Sir Arthur Keith, have shown that the British and the Germans belong to opposite types.

**Copies of this note may be had gratis, for insertion in the book, on application to the Covenant Publishing Co., Ltd.*

AN OPPONENT ANSWERED.

Mr. C. E. Snowden having based an attack on British-Israel, on a report of a lecture by Mr. John Leech which appeared in *The Eastbourne Gazette*, Mr. G. R. Gair replies:—

The Editor,
The Eastbourne Gazette.

Dear Sir,—I should like to draw Mr. Snowden's attention to a statement of Dr. Nicholson's which says "the fundamental rule of science, whether in history or elsewhere, is not what has been believed, but what is true." ("Pedigree of the English People Investigated.") It is not sufficient to make use of a number of sweeping assertions (as we find in this letter) simply because those views have been believed in the past. We must turn to modern science, archæological and ethnic research, when we will find that Mr. John Leech, M.A., LL.B., K.C., is quite justified in maintaining the identity of the British of to-day with ancient Israel.

Speaking of the fall of Samaria and the Assyrian Conqueror (Sargon II) this writer says "though the Society generally attributes this to Shalmaneser IV." I suppose he draws as an inference that this is an example of British-Israel inexactitude: otherwise he would not have raised the question of Shalmaneser IV at all. The British-Israel-World Federation does not maintain that Shalmaneser took Samaria instead of Sargon. Certain writers may have fallen into such an error, if so this vast Movement cannot be held responsible for individual members. One work in front of me, upon the question, says definitely that Samaria fell in the reign of Sargon ("European and other Race Origins," pp. 107-9). If any British-Israel works make this mistake to which he refers, it must be remembered the error (although to be regretted) is comparatively slight. Shalmaneser IV commenced the siege of Samaria and died in 722 B.C. before the fall of the city. His successor,

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Sargon II, in the same year (722 B.C.—old chronology 721 B.C.) completed the work. Had Shalmaneser IV lived a few months longer Mr. Snowden would have had nothing to complain of. I am convinced your readers will have sufficient erudition not to need Mr. Snowden to act as censor for them in historical matters—which office he seems to have taken upon himself.

Against the unfair statement of distortion of historical facts I might point out that the letter itself is not at all accurate in the majority of its statements. Neither is it expressed at all clearly in scientific language for one easily to follow or answer it.

An example of this is found when we find him referring to the "Teutonic Anglo-Saxons, Danes and Normans."

Such a race, or races, never existed. To persist in the antiquated view that those races were "Teutonic" is to move against the whole weight of ethnological evidence. Examples of the latest evidence may be adduced from Prof. Sir Arthur Keith, F.R.C.S., who says "It is undeniable, from an anthropologist's point of view, that the British and Germans belong to opposite European types." (*The Weekly Graphic*, December 4th, 1915.) Prof. Sir W. Raleigh says regarding this Teutonic or Germanic relationship, "The alleged kinship of England and Germany is based on bad history and doubtful theory." Again, "the British hat will not fit a German head," which clearly points to the difference in craniological type. 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 uniformity of headshape. 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.") Dr. Latham is equally emphatic when he says "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.") If one refers to J. R. Green ("The Making of England," Vol. I), the "Anglo-Saxon Chronicle and Flores Historiarum," by Roger of Wendover, he will find that there is ample evidence of the whole Anglo-Saxon peoples leaving Germany. Thus destroying any argument that a portion remained behind to become a part, or whole, of the Teutonic Nations of Europe. It is thus evident that the use of the term "Teutonic" on this occasion is most incorrect.

Speaking of our Israelitish descent, he says, "To prove this they have to show that (1) the Celtic Brythons, (2) the Teutonic Anglo-Saxons, Danes and. Normans were of Israelitish descent."

It is evident that he considers the Celtic Brythons (Kelts) and his "Teutons" (actually meaning Gothic invaders of Britain) are of totally different stocks. In this he is equally at fault as in the use of his term "Teuton" and far more than those whom he seeks to criticize.

Prof. Huxley has said, "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." ("Unorthodox London," Rev. C. M. Davis.) Again, "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.") Prof. L. A. Waddell, LL.D., C.B., C.I.E., is equally clear when he says, "The Britons and Saxons are of the same race." ("The Phœnician Origin of the Britons, Scots and Anglo-Saxons.") 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." Jas. Bonwick, F.R.G.S. (in "Who are the Irish?") writes, "The argument about the difference between the Anglo-Saxons and the Celts is a mere sham and delusion." Dr. Nicholson takes up the same position: "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.") Again "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." And further, "The inquiry into what is true on the present subject discovers a strong link of relationship between the Cymry and the English." Sir F. Palgrave writes, "Britons, Anglo-Saxons, Danes and Normans were all relations however hostile, they were all kinsmen, shedding kindred blood." ("English Commonwealth," Vol. I.) As regards the common origin of the Gothic nations themselves, I do not think any doubt exists—Freeman says regarding the Angles, Saxons, Jutes, Frisians, Danes and Normans, "Thus grew up the English nation—a nation formed by the union of the 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." One might go on indefinitely quoting authorities of the first rank to prove that any grounds for believing that an ethnic distinction exists between the "Celtic Brythons" and the Anglo-Saxon peoples is based on "bad history and doubtful theory."

I must draw your attention to the inaccurate statement that "We are not concerned with the bronze-using Gaels, insomuch as they were here long before 722 B.C." We are distinctly concerned with the early Gaels, of before 722 B.C., as they were ethnically of the same stock as the later Keltic nations. By "Gael" I presume Mr. Snowden means Goidhel or Gaedhal, these terms being used in their broad sense to connote Firbolgian, Danaan, Milesian (Scotic or true Goidhel) branches

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of the great Gaelic section of the Keltic people. I agree that they were here before 722 B.C. That does not destroy any reasons for believing they were descended from the ancient Ibhrian, Sakian or Hebrew stock. There is Scriptural, historical and archæological reasons for believing that migrations of Israelites as early as the period of the Exodus took place. ("Egyptian Monuments and remarks thereon," by Profs. Petrie and Sayce.)

His reference to the Gaels as bronze-using is quite contrary to archæological evidence. The earliest settlers of the Kelts (Firbolgian, Erse or Danaan, and Milesian-Gaedhal, in Ireland: and early Kymric Barats or B'rits in Britain) could not have arrived till well towards the close of the (late) Bronze Age. The countries from which they came in Central and Eastern Europe would be in the Iron Age at the period of their emigrations: even if those are placed as early as 1100 B.C. (Dechelette.) These Gaedhals probably used bronze implements along with iron and were in the Iron Age (as Sir John Lubbock, "Prehistoric Times," has so amply proved to be possible).

As early as 1000 B.C. the Hallstatt A. Iron Age (according to Schumacher) is believed to have come into existence among the Kelts. It would be by the latest at 900 B.C. (Dechelette.) (Also "Notions d'Archeologie prehistorique belgo-romaine et franque," by Baron dè Loe, Prof. a L'Ecole d'Anthropologie, Brussels, p. 132). Therefore as the Gael arrived in Britain about this time there is archæological evidence to show that they were already in the Hallstatt Iron Age. Hence they could not have been truly bronze-using.

Mr. Snowden's statement regarding Hallstatt culture being traceable westward into N.E. Gaul some centuries before Sargon captured Samaria is perfectly true, and bears out our contentions. Indeed this culture had reached the shores of the English Channel at the latest by 850 B.C. ("Notions d'Archeologie prehistorique belgo-romaine et franque," p. 138.) This does not disprove the possibility of descent from the ancient Benni Ibhri, Beth 'Sak or Benni Yisrael Nation, branches of which, as already pointed out, emigrated before the Exodus. There are also evidences to show that many of Israel escaped at the time of Jabin's depredations upon Israel (for ref. see "European and Other Race Origins," by Bruce Hannay, and "British History," by Rev. L. G. A. Roberts).

The period 600 B.C. to 350 B.C. for the settlement of the Kelts in this island is somewhat late. Prof. Waddell, and others, are of the opinion (and this is supported by archæological evidence as cited above) that the early Kelts (other than the Gaedhals, who largely settled in Ireland) were in Great Britain at a far earlier date than 600 B.C.—at the latest at 800 B.C. The very early remains belonging to the 1st Hallstatt Iron Age would place the Keltic nations here any time between 1100 and 800 B.C. At the latest, settlements must have taken place by 800 B.C., for at that time the Kelts (Galli) were already firmly established in Belgium and Northern France. This is evidenced by Baron De Loe and M. Salomon Reinach.

Britain was not settled by merely one immigration of dolicephalic-Aryan Kelts. The earliest was at any time between 1100 and 800 B.C. and these continued until 104 B.C. (the period of the Teutonic invasion of Gaul). The Galli, Erse, Gaedhal, and Keltic-Britons were only western representatives of the Keltic race. In the East they were represented by the Kimmeroi (vide ethnologists and others quoted concerning the unity of the Kelto-British Peoples). These facts show how impossible it is to speak of the period 600-350 B.C. as the date of the Keltic settlement of these islands. His previous mention of Gaels prior to 722 B.C. admits of a Keltic settlement prior to 600 B.C.

The argument based on the change of name from Albion to Britain at the best can only be a mere hypothetical explanation. If it should denote a change of government in the southern part of the island, there is no evidence to adduce that this was caused by the introduction of a new race, for we find that the cephalic index is fairly uniform and there is no evidence of the introduction of a totally different race (Guide to Early Iron Age Antiquities, B.M.), as would have been the case had Bronze or Neolithic races been the only inhabitants of the island prior to 600 B.C. An example of how untrustworthy this form of argument is will be seen from an examination of the ancient names of Ireland. It is first known as Ierna (Orpheus), later Hibernia (Tacitus, Cæsar, Pliny), and later it becomes known as Scotia (Egesippus and later Latin writers). When this last name was used the Scotic power was weakening in that country. According to Mr. Snowden's reasoning the name Scotia should not appear at a time when the Scots were losing dominance and having to emigrate to Dalriada (Argyle). On the other hand the Scots had more or less been in possession of Ireland, under the name of Milesians and Gaedhal for a millennium before the Christian era (O'Flaherty; Seumas MacManus, etc.). None of these names appear as that of Ireland although the Milesians were at the height of their power in the island. If we had not evidence to show, from historical sources, that at the adoption of the name Scotia the Scotic influence was fast waning, it would probably have been alleged that the change was due to the invasion and settlement of the Scots. Therefore the argument that there was a change of race with the change of name is very unsound.

Again, one might point out that the citing of 620 B.C. for the voyage of Himilco is not that usually regarded as correct by historical authorities. In fact Himilco is placed at 120 years later by modern writers. This is an oversight, or, as serious an error on Mr. Snowden's part as he can bring against the British-Israel Movement. (See "Guide to the Early Iron Age Antiques," etc.)

Mr. Snowden raises the question of the early Teuton settlement in Scandinavia. He says "As to the Teutons, modern research makes it clear that the long-headed, tall, flaxen-haired people of N.W. Europe have occupied the Scandinavian peninsula for at least 40 centuries, *i.e.*, since before the time of Abraham." Once again I find myself in total agreement with Mr. Snowden. It is certain that an Xanthochroi or blonde race existed in that region somewhere about 2000 B.C. But that they were neither Gothic or Aryan (in the ethnic sense) is certain. They were undoubtedly aboriginal races of the Neolithic Age who gradually developed into the Bronze Age. In the use of the word "Teuton" for this race he is more or less right. We find that this race both in Scandinavia and North Germany has founded to some extent a basis upon which the modern Teutonic type is built. It is

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certain that Gothic-Aryan culture did not enter Scandinavia, at the earliest, before 500 B.C. (1,500 years after the appearance of the "Teutonic" Neolithic races). This is evidenced by the entrance of the La Tène Iron Age culture about that period, whilst the absence of the Hallstatt Iron Age culture is ample evidence that the newcomers had already progressed through that stage to the La Tene prior to their arrival in Scandinavia. ("Guide to the Early Iron Age, . . ." p. 83-4. This is authenticated in the National Museum, Copenhagen, and the Municipal Museum, Gothenburg, etc.). It must always be borne in mind that this Teutonic race of Neolithic and Bronze Age Scandinavia presents many differences in general ethnic and in craniological type of the Anglo Saxon Sub-dolicephalic type of Britain. This evidence absolutely disassociates the early blonde Neolothic men from the Gothic-Aryans, who later entered these islands under the names of Angles, Saxons, Jutes, Frisii, Danes and Norsemen. Whilst agreeing with Mr. Snowden I beg to point out that his statement is beside the point and does not affect our descent from Gothic races, who originally came from Asia.

Regarding the name Cymru. Although this name was adopted at a comparatively later date than those other names of the Keltic peoples, it is nevertheless certain that it is philologically allied to Cymry, Cimbri, Kimmeroi. It is a re-appearance of an old race name: This is the opinion expressed by most authorities on this question. In any case should Cymru not have any connection with Kimbri and Kimmerii, which is highly improbable, it does not in any way disprove the statements made by Dr. Nicholson and others that the Keltai, Galatai, Gauls, Gael, Gwyddils, Kelts, Kimmerii, Cymry, Brythons, etc., are all of one original stock—usually termed Keltic. Therefore the Cimbri and Kimmerii (Kimmeroi) and Cymry are branches of the same Keltic stock.

It is impossible to compress into the space of this letter an exegesis on the Ibhrian or Beth-'Sakian (Israelitish) origin of our race. Nevertheless in closing I should like to point out that not only is the British race pure and of unmixed ancestry, and certainly not Teutonic, but also according to very modern authorities is associated in descent from a Palestinian race. Prof. Sayce traces a blonde, 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 Hittites.) Prof. L. A. Waddell also has identified the British with a Palestinian dolicephalic race of the same period. (See the Phœnician Origin.) Both Sayce and Prof. Petrie agree in tracing this early Palestinian-Aryan race to kinship with the Dardanians, who are traced by Prof. Waddell and Hannay to Britain, and, on the evidence of the Egyptian Monuments—bore Israelitish tribal names and were undoubtedly branches of that nation. ("European and Other Race Origins.") Whilst Sir Henry Rawlinson identifies both the Kimmerians (Eastern Kelts—Baron de Loe) and the Sacae (Sakai, Sacaseni or ancestors of the Gothic races) as of one origin 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 seventh century (B.C.), and the Sacae of the Behistun Rock, nearly two centuries later as identical with Israel." ("Origin of the Nations.")

Thus we are singled out as an Aryan race of Palestinian origin. This is verified time and time again, not only by the old chronicles of the British Peoples, but also by the statements of modern historians, ethnologists and archæologists. The Vetus Chronicon Holsatiae makes an interesting statement when it says "The Danes and Jutes are Jews" (obviously meaning Israelites) "of the tribe of Dan."

George Robert Gair.

TARSHISH.—I.

By Ben Israel.

With the settlement of the Twelve Tribes of Israel in Palestine, year 1443 B.C., three tribes, Dan, Zebulon and Asher, had their allotments fronting along the Mediterranean Sea. Dan's coastal line south of Mount Carmel was clear of its former inhabitants, and his tribesmen turned their attention to seafaring at an early period of their national life. Zebulon and Asher were nearer the Phœnician cities of Tyre and Sidon. The Zidonians had not been molested in the war of extermination waged by Joshua upon the adjacent Amorites. Tyre was situated in that day on the mainland, and, because of the fact that invading Israel suffered these two cities to remain with their populations intact, the Phœnician empire of the sea rapidly arose, which in time included Carthage and many island colonies. Their people and influence saturated the coast life in front of Asher and Zebulon as far south as Mount Carmel, so that long-shore interests, Hebrew and Phœnician, were permanently blended. In fine, it would appear that Asher's private outlet to the sea was by his estuaries or "creeks." (*Vide* Judg. v, 17, marg. reading.)

The close similarity of languages no doubt accounts for this situation which superinduced that joint partnership of maritime affairs in which both engaged. In the business of the sea one was necessary to the other. The Phœnician was an expert mariner. He had migrated originally from the Erythrean Sea in the East. Zebulon and Asher possessed excellent ship-building materials. They were not far from Lebanon with its cedars; there were firs of Senir; there were oaks of Bashan from which to fashion ship knees and oars.

Dan went into the traffic of the sea whole-heartedly. He built and operated his own ships, co-operated with the Phœnicians, but seems to have led rather than served; to have accompanied and shared with, rather than assisted. He sailed or rowed to distant emporia, bringing thence the commodities in current demand into the fairs and marts of Tyre.

He also carried colonies overseas. His ships are the pioneers and early representatives of the ships of Tarshish concerning which, together with the status of Hebrew colonies generally, we will devote a little time for discussion in this essay.

Tarshish, as the name of a place, as Hugh Murray and others have observed, has ever been the puzzle of historians and geographers, because of the apparent incongruity of reaching it by sailing both east and west. To cut the old, interminable, argument short, we believe the difficulty is in a misapprehension of the term and in the peculiar construction of the Hebrew of 2 Chron. ix, 21. We insist that the term is pure Hebrew, not Phœnician. Lexicographers refer the word tarshish to the verb, *roshash*, subdued, but this gives us only a

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half meaning of the noun in its practical application. Just here we note that tarshish is used in Scripture in several different connections, foreign to one another, which calls for a classification in order to clearly understand the subject before us.

(1) Tarshish, grandson of Japhet, settled Cillicia, from whom the city of Tarsus derives its name.

(2) A certain gem is called tarshish, mentioned in Exod. xxviii, 20. Dr. Parkhurst has derived this word from תאר, to go round, and שש, shone. Dr. McIntosh offers an explanation for tarshish in general, apparently following Dr. Parkhurst, deriving it from *tar*, to go round, and *shish*, shining. This definition involves the word in a luminous halo not at all unbecoming its truly majestic character.

(3) Tarshish or Tharshish, as applied to ships and places, is in a category by itself and requires special treatment.

The tremendous importance attaching to this word under its third classification leads us to conclude that it is in no way related to the foregoing terms etymologically or otherwise. A method suggests itself to us by way of interpretation, not made use of, we believe, by previous writers on this subject.

British and American seamen have a nautical phraseology amounting to a dialect of the English language, characterized by the running of two or more words together. E.g.'s, bos'n, gun'le, lab'rd, sta'b'rd, fo'c's'le, etc. This is a habit we presume handed down from remote antiquity like many other of our inherited traits. In fact our differences of uttering *h* on land is a point in evidence which takes us a long way back to a certain unpleasantness by a certain ford at the Jordan.

To continue our discourse, we believe the tarshish here considered is a nautical term and is constructed from three Hebrew words, about the simplest and most common in the language, תא, a chamber, ראש, chief, and איש, a man; combine by the ordinary sailor method of elision, drop the three quiescent א's, alephes, and we have t'r'sh'ish, pronounced tarshish, meaning Chamber of the chief man. This reveals the full significance of the term whether applied to a ship, a city, a sea, or a country. What better synonym for a ship of Israel than to call it a Chamber of the chief man? How better designate a city or colony of Israel than to refer to it as Tarshish, Apartment of the chief man? For Israel, since Joseph was sold into Egypt, has been furnishing the chief, the worth-while, men in the earth.

We will now proceed to ascertain the identity of Tharshish of 1 Kings x, 22, and Tarshish of 2 Chron. ix, 21. They are two accounts of the same transaction. The first in Kings reads: "For the king had at sea a ship (or fleet) of Tharshish with the ship (or fleet) of Hyram: once in three years came the ship (or fleet) of Tharshish bringing gold and silver, ivory, and apes and peacocks." We note distinctly that Tharshish qualifies the ship, fleet, or "navy" of Solomon, as distinguished from that of Hyram, who assisted by sending his servants with those of Solomon in this far-eastern adventure. We also note that the returning "navy" is qualified by Tharshish, giving to understand that the enterprise is wholly Hebrew and not Phœnician.

Turn to 2 Chron. ix, 21, and we have: "For the king had ships that went to Tarshish, with the servants of Huram. Once every three years came the ships *of Tarshish* bringing gold and silver, ivory, and apes and peacocks." The difficulty arising in many minds is in the consideration of the first Tarshish of the proposition as being the objective, or point of destination, of Solomon's fleet. I am fully aware that it has generally been thus regarded. The Targum refers us to Africa. The word, תוכיים, peacocks, however, settles that controversy, and locates the enterprise in Malaya. None seem to demur at accepting the usual reading of the text contrary to the established rules of reading Hebrew. Why regard tarshish as a place at all? There is neither a preposition before nor suffix after to indicate it. To my way of thinking, the clause, "For the ships for the king went tarshish," is cryptic, designedly so. We are understanding tarshish as Israel and may interpret accordingly, "For the ships went in the capacity of Israel for the king," though Huram's servants supplied the labour and seamanship.

Solomon's eastern voyages are described as successful, though just what part apes and peacocks played in the economy of his royal estate is obscure. The "Roadbuilder" in his book, entitled "Destiny of British Empire and U.S.A.," page 146, suggests that these were emblems on current articles of exchange. It would be gratifying if the archæologist would come forward now with one or more cart-wheels of pure gold, stamped or engraved with apes and peacocks! Until something of the kind occurs, conjectures will doubtless continue to be in order.

Is it in vain then that we look for a place called Tarshish accessible from the Indian Ocean by way of the Red Sea? I think it would have been when Solomon was building his fleet; but when Jehoshaphat attempted to revive commerce in that quarter which seems to have lapsed after the separation of the Ten Tribes from the kingdom of Judah, he built a fleet of ships at Ezion-geber for the purpose. 2 Chron. xx, 37, informs us that the ships were broken (*vide* Psalm xlviii, 7) so that they could not go אל תרשש *to Tarshish*.

There was a place, then, in the regions of Ceylon or Malaya at this time, known to Jehoshaphat and his contemporaries as Tarshish. Perhaps a Hebrew outpost or colony had been planted there during the earlier Solomonic voyages. Whatever it may have been, it was the forerunner and forecast of that Chamber of the chief man, so much in evidence now as the sphere of British supremacy and influence pervading the Indian Ocean throughout the whole vast extent of the Afro-Erythrean-Indian periplus. The breaking of Jehoshaphat's ships at Ezion-geber marks definitely the beginning of the westward outlook of Empire. No further mention is made of Israelitish, maritime, activities in the Far East. Why? It was not that the Lord God had not entered in by the Eastern gate and pointed the way, but man would and has always persisted in going the opposite direction. The West therefore now holds our attention. Psalm lxxii is a prophecy of David foretelling the felicity and greatness of the reign of his son Solomon. The kings of Tarshish mentioned in verse 10 furnish a subject for speculative argument. We should expect their identity to be revealed during Solomon's reign as tributaries.

The Canadian B.-I. Convention is to be held in Winnipeg on May 1st, 2nd and 3rd next. Rev. Pascoe Goard will be the chief speaker. It is expected that delegates will be going from U.S.A. and all parts of Canada.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

Mr. John Leech, M.A., K.C., continued his addresses on Prophecy at H.Q., on March 27th, and will give further addresses on April 3rd and April 10th, at 3 p.m. each day. A prayer meeting was held on March 28th. The speaker for Thursday evening, April 11th, will be announced later.

* * *

Mr. J. J. Morey has lectured at Winchester, Portsmouth, Crouch Hill, Barking, Herne Bay, St. Leonards, Rye, Eastbourne, Folkestone, Putney, Sutton, Worthing, Chatham, Canterbury, Chichester and Ryde (Isle of Wight).

* * *

The announcement of the Cambridge meetings will be found on page 224. We hope all our friends and supporters in the district will endeavour to attend.

* * *

We regret to say that the Rev. Canon Hollis, M.A., has been very seriously ill. We are happy now to hear from Mrs. Hollis that her husband has passed through the crisis safely and is now on a fair way to recovery.

* * *

A clergyman in Cambridgeshire writes: "I send my very sincere thanks for the parcel of books. I am very interested in the question of British-Israel and have great faith in its Truth, not only from the reasonable side, but also from a certain amount of experience, such as it is not always easy to explain, but the result cannot be hidden or put on one side. I shall read the books and also circulate them wherever there is opportunity." * * *

This paper will come to the hand of many who are in various parts of the world on the outposts of Empire. And this is a word for you.

In your region there are probably many who are living in darkness and the shadow of death; native races and adventurous white pioneers who may be without any Christian teacher or minister. Have you accepted the Truth for which we stand? Do you look upon yourselves as servants of the Kingdom of God on earth, which Kingdom is being administered under the rule of the House of David, the Royal Head of which is charged with the administration of the Common Law or the Law of the Lord, which is the British Law? Have you devoted yourself to the service of Christ the King, and also of Christ the Saviour? Then will you not assume that, being in the midst of such needy ones, and at the same time holding the truth, you are commissioned by the Great Head of Church and State to take steps to make the truth of Salvation and of Administration known to them?

If it is not in your power to do public speaking this you can do. Select from our books and from The National Message and Banner chapters and articles which will be suitable, and read them to the assembly. This is being widely done now in many out-of-the-way places. It is not hard to find a good reader. It may be impossible to find a public speaker.

A missionary official said to us the other day: We have no missionary in Somaliland. To which we replied: We have several readers of The National Message there, and they are passing on the Truth I have no doubt.

Wherever there is a British-Israelite there should be a missionary of the Cross and of the Crown.

* * *

Landseer MacKenzie, Esq., President of the Bournemouth Association, writes: "It is with great regret that I have to inform you that there is yet another name for our valued Secretary-General to add to his 'Roll of Honour.' It is that of the Rev. G. C. R. Read, M.A., incumbent of St. John's Upper Parkstone, Dorset. He died after an attack of "flu," March 21st. He was billed to address our Association at our March monthly meeting, his subject being 'Archæological Discoveries and the Bible' but was unable to fulfil his engagement owing to indisposition.

"We, in Bournemouth, feel his loss very keenly, a good, hard-working, Evangelical divine, and one of the three Clerical Vice-Presidents of our British-Israel Association.

"We mourn him though our loss is his eternal gain. He has gone to that great reward which a life of Christian faith and service can confidently claim."

* * *

A correspondent writes from Canada:—"I have tithed my income for many years. The question now in mind is, should I not give all my missionary money to B.-I. effort? It appears to me you are doing the greatest missionary work and the most effective work of any organization, then why not place my money there? I have the belief that British-Israel Truth will start the final great world Revival, that it has indeed already started in the wonderful manner this great Truth is advancing. I like your journal very much, as I do all your literature I have seen. I unhesitatingly testify that B.-I. Truth has saved me from agnosticism or worse; so I say God-speed the work. Enclosed please find my donation, with prayers for God's richest blessing on you and your work."

* * *

A Lancashire minister writes:—"Thank you for the handsome gift of books. I value highly your kindness and assure you the literature will have my earnest and diligent attention and study. I remember forty years ago my dear mother talking to us on B.-I. lines, and since those days the impression that we are Israel has been at the back of my mind. Had my life not been quite so crowded in other directions, I might have realized earlier what is now to me a matter of great and growing significance. Recently I have been reading my Bible and looking for indications and interpretations in the light of B.-I. Truth, and I confess I am amazed at the wealth of evidence, circumstantial and direct, and its practical manifestation in history and present-day experience. I fully intend to pursue this subject, and I am exceedingly grateful to you for the books."

* * *

A correspondent writes from Palestine:—"We praise God that we know that the Ten Tribes are not lost. We bow our heads in shame that they went away into such deep sin and idolatry, but God said He would forgive them. We praise God that when there was a cry to send the Gospel to the world, Israel arose and said we will go. And to China, where I have spent some of the best years of my life, going where a

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white man had never been seen before, Israel sent her messengers, to the islands of the seas and to darkest Africa. When there is a famine, who is there on the spot? Britain and America. When there is a calamity of any kind anywhere, who goes and sends help to the suffering? Who leads the way? Britain and America—ISRAEL."

* * *

BRITISH-ISRAEL MEETINGS IN WINNIPEG.

Even those whose past experience has led them to expect much from Rev. E. J. Springett must have been specially impressed by his exceedingly forceful address in Trinity Hall.

The Bible, said the speaker, presented a continued story from Genesis to Revelation, its chief Personality being Jehovah. The Divine plan required for its furtherance the calling out of a people destined by God to occupy a particular position in order to perform a special service to mankind, and the setting up of a chief convener to sit on the Throne of the Lord, which Throne must be perpetual. Three keys for unlocking the interpretation of the promises given to the seed of Abraham were considered: the Church, the continued existence of the Jews, and British-Israel Truth, and it was shown how only the latter satisfactorily fulfilled the requirements as set out in the different promises. The Anglo-Saxon-Celtic race, taken as being descended from Israel of the Northern Palestinian kingdom, proved prophecy, by its fulfilment, to be the inspired Word of God, and removed all necessity for abandoning any portion of the Bible.

We are now living in what is called the "Age of Reason," the modern stand being that the Bible is unscientific, unhistorical, and that its statements are not capable of proof. Quoting numerous scientific authorities, including Dr. T. J. McCrossan, formerly of Manitoba University, Mr. Springett was very convincing in showing that there was no quarrel between the Bible and genuine science.

The latest Commentary on the Bible presented nothing new—it was merely a continuation of the German propaganda which commenced at the time of the Reformation, and which was being discredited by every turn of the spade of the archæologist. The time has come when the Churches cannot exist except on the foundation of the Truth of Scripture, and they must stand four-square in defence of the Bible. No attack on that could succeed, for Christ had said: "Thy Word is Truth."—*Exchange.*

* * *

There was a full house to greet Miss Mabel Harbour in the auditorium of Trinity Hall on March 5th, when an illustrated lecture entitled: "Flowers in British History" was given. The outstanding fact brought out was that British history goes back much further than is usually suspected, and the emblems we know so well to-day were traced to sources in the East and connected with the People of Israel, in Egypt and Palestine, and through their later journeyings across Europe.

The use of the Shamrock on the Scottish Seal was a surprise, as also its connection with the Urim and Thummim of Scripture; the Welsh Leek was traced to Egypt, the Lily which appears on the Canadian Coat of Arms to Solomon's Temple; and the Olive, representing the United States, the Vine and Palm (Israel) and Fig (Judah) were interestingly dealt with.

Perhaps the most impressive feature was that of the famous Glastonbury Thorn, which bears its berries and flowers concurrently, and at Christmas-time; and which is so intimately connected with the ancient British Church which was established in the time of the Disciples of Christ.

The lecture was plentifully interspersed with lantern slides, including some of remarkable interest. Rev. E. J. Springett presided.

* * *

SAVE OUR SABBATHS!

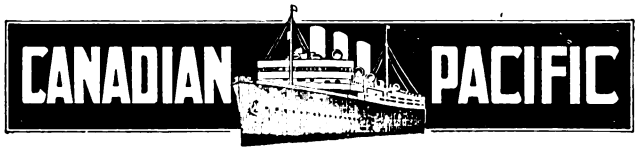
4,765 Churches of all Denominations are taking part in Come-to-Church Sunday, April 7th. Special sermons, emphasizing Sabbath observance, are to be preached, and it is hoped the outcome will be a deeper appreciation of God's Sabbath gift, the Sign of His Covenant. Bishop Christopher Wordsworth's hymn, "O Day of Rest and Gladness, O Day of Joy and Light," is to be sung at the beginning of the services in these 4,765 Churches, the testimony of praise being led by Lincoln Cathedral, the Cathedral Church of Bishop Wordsworth's old Diocese. The organizing of this effort, which will commend itself to all lovers of British-Israel Truth, has been carried through by our friends of the Lord's Day Observance Society. God bless their labours!

* * *

SOME ENGAGEMENTS FOR NEXT WEEK.

BELFAST, Clarence Place Hall, Monday, 8th, at 8. Mr. W. J. Bradley.
BELFAST (WEST), Tennant Street Unionist Hall, Thursday, 11th, at 8.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 8th, at 7.45. Rev. T. H. Whitehouse.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 11th, at 7.30. Mr. J. Foster Beaver.
BURTON-ON-TRENT, Boots' Cafe, High Street, Wednesday, 10th, at 7.30. Rev. T. H. Whitehouse.
CAMBRIDGE, Guildhall, 8th to 12th, at 3 and 8. Rev. Pascoe Goard and others.
COVENTRY, Women's Unionist Club Room, Broadgate, Tuesday, 9th, at 7.45. Rev. T. H. Whitehouse.
CROYDON, Y.M.C.A. (Horniman Hall), North End, Friday, 12th, at 3. Rev. G. H. Lancaster, M.A.; and at 8, Mr. Daniel Farmer.
DERBY, Cavendish Cafe, Cornmarket, Friday, 12th, at 7.30. Rev. T. H. Whitehouse.
DOVER, Institute, Thursday, 11th, at 3 and 8. Mr. J. J. Morey.
DUNCHURCH, Mrs. Powell's Residence, Thursday, 11th, at 3. Rev. T. H. Whitehouse.
EALING, St. George's Hall, Bond Street, Thursday, 11th, at 8.15. Miss Hamilton Hunter.
HARROW, Gayton Rooms, Station Road, Friday, 12th, at 8. Miss B. M. Beck.
HERNE BAY, Wesleyan Schoolroom, High Street, Monday, 8th, at 3; Parochial Institute, Underdown Road, at 8. Rev. T. S. Johnson, M.A.
HULL, Church Inst., Albion Street, Tuesday, 9th, at 7.30. Mr. J. Foster Beaver.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 9th, at 7.45. Rev. G. H. Lancaster, M.A.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 11th, at 7.45. Mr. H. D. Houghton.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 9th, at 7.45. Mr. H. D. Houghton.
NOTTINGHAM, Friar Lane Schools, Thursday, 11th, at 7.30. Mr. Crawley.
PAIGNTON, Deller's Cafe, Tuesday, 9th, at 3. Rev. Com. Roberts, R.N.
PORTSMOUTH, Edinburgh Rd. Cong. Ch., 10th, 3 and 7.30. Mr. J. J. Morey.
RHYMNEY, Institute, Tuesday, 9th, at 7.
RUGBY, Hobley's Cafe, High Street, Thursday, 11th, 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. Mr. H. D. Houghton.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 8th, at 8. Mr. J. J. Morey.
TUNBRIDGE WELLS, Crabbe Institute, Victoria Road, Tuesday, 9th. Mr. J. J. Morey.
WATFORD, Study Circle, 20, St. Albans Road, Friday, 12th, at 7.45.
WIGAN, Miners' Hall, Millgate, Wednesday, 10th, at 7.30. Mr. H. D. Houghton.
WOKING, Onslow Hall, Guildford Road, Friday, 12th, at 3. Mr. J. J. Morey.

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"Ye are My Witnesses" Isaiah 43-10

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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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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.

"CONCERNING JUDAH AND JERUSALEM."

By the Rev. W. Pascoe Goard, F.R.G.S.

This is the way in which the prophet Isaiah commences his book of prophetic literature. It may serve to illustrate the way in which the sacred Scriptures in the Old Testament and the New Testament speak of Jerusalem as an unit separate from the tribes of Israel, and distinct from all other cities of Israel.

It is well to remember the predominant position occupied by cities at various periods of world history.

We think of the city of Babylon and its relationship to the Empire from the time of Nebuchadnezzar to Belshazzar, the last of that dynasty to reign in the Empire of Babylon.

We think of the city of Athens in its relationship to ancient Greece. We think of the city of Rome in its relationship to the Roman world Empire. In modern days we think of Paris in its relationship to France at the time of the French Revolution.

We think of the present-day city of Washington in its relationship to the individual States of America. It belongs to no State; it is not within the borders of any State; it is the capital of that union which embraces all the States.

Now we return and think of Jerusalem.

Lying on the border-line between Judah and Benjamin, it did not belong to either of these, nor to any of the tribal territories. As in the camp organization of Israel, as described in the first chapters of the book of Numbers, the Tabernacle was planted in the hollow square in the centre of all the tribes, surrounded by the hollow square of the tribe of Levi, but occupied "holy ground"; so Jerusalem, the site purchased by King David from Arhona the Jebusite, was dedicated immediately as the site of the Temple which was to be. So also Mount Zion was captured by King David from the Jebusites, upon which it became "the city of the great king."

Henceforth Mount Zion and Jerusalem are constantly coupled together in the Psalms and the prophecies; the one as the capital of the nation Israel, and the other as the centre of worship for all the tribes of Israel no matter where they might be found.

Mount Zion and Jerusalem, usually spoken of as Jerusalem, was never absorbed by either of the tribes.

As we see in the quotation at the head of this article, it was usually coupled with Judah, and it formed the capital, first of all Israel; then of the kingdom of Judah; and, finally, of the nation of the Jews.

The same status is recognized for Jerusalem in the New Testament. Thus St. Peter in his Pentecostal sermon addresses the people, "Ye men of Judea, and all ye that dwell at Jerusalem."

When we remember these things, those Scriptures which deal with Jerusalem as a separate entity are more easily to be understood.

When the House of David, together with the throne and centre of administration, removed from the geographical city Jerusalem, we find the titles Zion and Jerusalem used for the centre of government and the centre of worship in Israel in a distant land.

We find the promise that Jerusalem, official, shall again return to Jerusalem geographical, as in the twelfth chapter of Zechariah, where we read, "Jerusalem shall be inhabited

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again in its own place even in Jerusalem." And in Isaiah the promise is made, "My watchmen shall see eye to eye when I bring again Zion." All will agree that only can "be brought again" which has first been taken away.

These things we have referred to once and again in the past in articles in this journal, and other writings.

Herr Baurath Von Schick, so well known through the Palestine Exploration Fund and otherwise, writes in the journal of that Society in the Quarterly Statement for 1893 as follows :—

"In one of my former reports I said that the city of Jerusalem, built after the Captivity, was in many respects different from other cities in the country; as, for instance, there were no private houses, the whole being an establishment of the Jewish State. Having been asked to give some proofs of this assertion, I will do so as briefly and clearly as I can.

1. If one studies carefully the history of this remarkable city, so exceptional in many things, one comes to the conclusion that the city must have been an establishment of the State, and hence private houses had no place.

2. The law and custom that every grown-up male had to go three times in the year, on the days of the feasts, to stay there implies that there must have been lodgings for such a great number of people, so that there remained no room for private houses.

3. Jerusalem was a Holy City and the centre of the whole nation, both in religious and secular matters, and needed, therefore, buildings for all the various purposes, as, for instance, Temple, schools, barracks, places for artists, and all kinds of workmen, treasuries, town halls, courts, prisons, magazines, etc., and pilgrims' houses for the whole nation. As all these were matters of State, so there was no room for private houses. And even the dwellings of the managers of all these things were not their own property, although they may have been called by their names.

4. The Talmud brings this out in explaining passages of Scripture. For instance :—

In Tractate Baba Kama, p. 82, col. *b*, it is said that the city of Jerusalem was in ten things different from other cities of the Holy Land. One of the ten is that no house could become the property of the heirs, or be inherited. In all other cities they could sell a house, and as it had nothing to do with the land or harvest, even at the Jubilee it remained with the purchaser and did not go back to the original proprietor—but not so in Jerusalem; hence there was no private property, but it belonged to the twelve tribes of Israel. The ground, the streets, the houses, the Temple, the city walls, everything was the property of the whole nation.

In Tractate Errikin, 32 *b*, the same is said; also in Tractate Megilla, 10 *a*, it is repeated. Further, in Tractate Aboth Rabbi Nathan, 35, Rabbi Nathan says that the law that the father and mother may bring their stubborn and rebellious son to the elders of his city and unto the gate of his place (Deut. xxi, 18–21) to be punished and killed, could not be done in Jerusalem, as the Scripture says: To bring him to the elders of his city and the gate of his place. Now Jerusalem was not his, or anyone's, city or place, but of the whole nation.

Again, in Deut. xiii, 12–16, it said: 'If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, Certain men, the children of Belial .... have withdrawn the inhabitants of their city, saying, Let us go and serve other gods .... then shalt thou enquire .... and if the thing is certain that such abomination is wrought among you, thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein .... and all the spoil and the city itself burn with fire .... and it shall be an heap for ever; it shall not be built again.' The city of Jerusalem was exempted from this law, as it was not their own city, but the city of the nation; this could be right if there were no private houses; if there had been private houses, why should they then be exempted from such a law? And yet Jerusalem was the city which stoned and killed the prophets (Matthew xxiii, 37).

Several other things could be mentioned proving that Jerusalem was in every respect an exceptional city, the property of the nation, and no particle of it private property."

TARSHISH.—II.

By Ben Israel.

Evidence, apart from Scripture, goes to show that his tax-collector, Adoram, served in Spain in official capacity. It may be assumed, accordingly, that the kings of Gades and other Keltibrian peoples contributed to the munificence of Solomon's exchequer. The one solitary king, named in the Bible, who helped enormously in the building of the Temple at Jerusalem, and the other royal edifices which Solomon erected there, as well as assisting in the seafaring adventures of that monarch, was Hyram, king of Tyre. In view of the Davidic prophecy, he can, by no means, be excluded from the list; nay, must even be accepted as paramount to all the rest. The question before us is, How can Phœnician and Spanish-Hebrew kings be kings of Tarshish at one and the same time?

The empire of Hyram and the Phœnicians was the Mediterranean Sea, and as much of the ocean as they navigated beyond it. Consensus of opinion among the learned is to the effect that the term, Tarshish, applied in that age to that sea. This is reasonable, considering the fact that Dan and Javan sailed, "roving to and fro," 300 years before Hyram's friendly alliance with king Solomon, and naturally would have surnamed its waters. The Mediterranean would, automatically, have become Tarshish, immediately upon Dan's establishing his routes of travel thereon. Regarding a definite place, however, in the West known as Tarshish, we are at no loss to find one in Tartessus, founded in remote antiquity on the site of the present city of Cadiz in Spain, its ancient predecessor being known as Gades by its founders, assumed to be Phœnicians by many historians, obviously Hebrews, Gadites, since the people of that city and surrounding country were known at a later period as the Gadeiri. No doubt remains in the mind of the Anglo-Israel fisherman after contemplating the splendid contribution of Sillius Italicus, the Roman poet, in his description of the temple of Hercules, shrine of the Gadeirian devotions which adorned that city. One would suppose the religious rites and ceremonies celebrated there would savour of Baal and the gods of the Zidonians. On the contrary, they are a copy of, and in conformity with, the sacred institutions in vogue in

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Solomon's Temple at Jerusalem. That Gades was always known to pre-exile Israel as Tarshish admits of no doubt, since its post-exilic name, Tartessus, is the Aramean form of the older appellative. Here was the emporium of international trade, situated at the strait connecting the Mediterranean with the Atlantic Ocean. Hither, Jonah assayed to flee from the presence of the Lord before the latter compelled him to go to Nineveh and execute his mission. If Tarsus of Cillicia had been his prospective refuge, he would have landed in the seaport nearest to Nineveh.

To further strengthen this position, we will examine the claim for Carthage which a number of the learned have put forth in favour of that city and state, as answering to the requirements of the Tarshish under consideration. Carthage is nowhere referred to in Scripture, for the plain reason, we believe, that its people came of a stock foredoomed to destruction when Joshua crossed the Jordan in the year 1451 B.C. The Zidonians were included within the territories to be possessed by Israel. The latter, for some reason, made no gesture to carry out the Divine mandate and utterly destroy these people, as they also failed to do in a number of other instances. Conversely, they entered upon friendly terms with them, made alliances, and, by so doing, laid the groundwork for a plan which, if Providence had not intervened, would have changed the destiny of Israel and the world. With Israel's help, Phœnician power and influence grew. Carthage rose and contested with Rome for empire. Had Carthage triumphed in the second Punic war, her colonies would have invaded and overrun Britain, rendering the situation impossible for Israel. Had Rome been content to allow her continuance as a vassal state the same thing would have been accomplished long ere Julius Cæsar crossed the British Channel. The dictum of Cato, "Certorum censeo Carthaginem esse delendam," was more than an obsession of the Roman mind ; it was Divine inspiration superadded to the original Divine judgment pronounced upon the Canaanites whose iniquity was full before Dido set forth upon her adventure in Africa. The third Punic war, just or unjust, from the Roman standpoint, accomplished at the hands of Rome what Israel had failed to do under the mandate of Jehovah. From these considerations it is not surprising that Carthage, great as she was, finds no place in Holy Writ. Further, all things considered, it is impossible that Carthage be admitted in explanation of Tarshish.

At Tartessus and other points in the Spanish peninsula were dug the advance trenches of the invisible Stone Kingdom looking West and North to the Isles—Fortunate Islands !

When the Lord God had sanctioned this Tarshish, His baseline from which to plant and transplant important representatives of His elect people, Israel ; had brought the Milesians into Ireland ; had safely placed Jeremiah and Baruch with the royal protegē, Tamar Tephi, in the capital at Tara ; the Bætic Tarshish seems to miraculously expand, until it comprehends the "Mountain of the height of Israel," the "High mountain and eminent," even the "Appointed Place." And why not ? Britain, having proven herself chief of the nations, must, of necessity, occupy the Chamber of the chief man. She must then be Tarshish, and her ocean-compelling fleet Tarshish, now that it has begun to part the foam eastward according to the original plan of king Solomon, author and founder of the British Navy.

Has it ever occurred to us how long it has taken the predatory powers to move west ? Or how far they have actually moved over the earth's surface since Nebuchadnezzar saw in vision their symbolic image ?

This empire dream occurred (*circa*) 603 B.C. From that time forward, empire rose upon the ruins of empire until the Romans reached Britain, 55 B.C., a period of 548 years. The distance from Babylon to London is 50 longitudinal degrees.

Britain's westward move began in A.D. 1498, with the voyage of John Cabot, the name he is known by in English history, and ended with the acquisition of Canada, at the close of the French and Indian wars, in the year A.D. 1759, a space of 261 years. The distance from London to Vancouver is 140°. But this holds no comparison with British development eastward.

Since 1759, a period of 170 years, the Stone Kingdom Empire has covered the remaining 220° longitudinally of the land and water surface of the earth, excepting a few patches that have fortuitously fallen to Uncle Sam. These facts argue the conclusion that the much-prated aphorism, "Westward the course of empire takes its way," may be taken under advisement. Four empires tried it and, after 548 years, are found dead where they started ! Their descendants are dreaming of reviving the Image, beginning over again at the original starting-point, the Near East. Earth with her Creator conspires against such presumption, and has ever conspired.

The predatory nations are sun-worshippers. They think they can win a place in the sun by chasing up his imaginary course. The world, alas ! is revolving in the opposite direction, and drags them back to the inevitable place of beginning. England and America may well look into the Eastern gates of promise as they open and unfold the true secret of empire which the others cannot discern, because they have their backs to it. We have learned by experience that where Israel is, his bivouac is Tarshish, on land or sea. It envelopes him like a magic coat of mail, invulnerable, which, when discovered by the enemy, is found to contain, not only the man, but all the elements beyond their reach which they would like to get. Well may they inquire, where is the limit ? Scripture answers doctrinally, "The Kingdom is the Lord's, and all nations shall flow into it." When that day arrives, the earth and the Kingdom shall be one, and they, Tarshish. It is as the pillar of cloud by day and the pillar of fire by night unto Israel ; thick darkness to the Egyptians, but a light and covering to the elect race on their march of destiny toward their universal dominion.

"And the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed." (Gen. ii, 8.) Here is our first introduction to the chief man and his chamber, Eden. Our chief man, Adam, lost his Divine abode through disobedience. Our Day's Man, Christ, regained it and redeemed Adam and his posterity in so far as they will accept according to the terms imposed. Obviously, it is the will and purpose of God to restore this earth in its entirety to the original purity and blessedness of Eden. This is the Golden Age before us ; a mundane condition, in which man will have the facilities for developing the moral and spiritual faculties of his nature to the fullest possible extent *in the body*.

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To this end was Abraham called, and Israel set apart, and the nation organized, to begin, carry on, and finish the work of executing judgment on false political and ecclesiastical systems; of presenting to the world a pattern of law and governmental administration, adequate to the requirements and happiness of men of every race; and, in short, of preparing the nations to receive the King coming again from Heaven to reign in the earth. The finesse of this preparation is the preaching of the Gospel of the Kingdom and salvation through Christ, in the manner of the Kelto-Saxon Israel evangelistic enterprises.

Wherever Israel rules, the Edenic conditions begin to reappear, faintly perhaps, but with sufficient signs to indicate a renaissance.

The Gentile world movements, however ingenious and powerful, have each died successively for want of breath, because they had not within them, and, consequently, could not impart that universal air of health, vigour, hope and satisfaction that surrounds the Anglo-Saxon institutions.

These are rapidly expanding, we observe, latitudinally, and in the same ratio crowding their enemies who hate them to the wall.

Exactly like Daniel's "Stone" (so much like it, they and the Stone must be identical), they are rolling up into "Great Mountain" proportions, filling the earth, and meeting all the requirements which should attach to the Kingdom which the God of Heaven set up in the days of the kingdom of Daniel's vision, and which should never be destroyed.

The atmosphere of "Liberty, life, and the pursuit of happiness" which surrounds these Kingdom institutions, is revivifying effete Asia, civilizing Africa, and will, at last, cause misled Europe to stand erect upon her feet, clothed and in her right mind, when awakened from her age-long nightmare, delirium of fallacious principles, and intellectual insanity which saturate her ecclesiasticisms, her statesmanship; vitiate her jurisprudence, and misdirect her administrations and rulers.

And Europe lies to the eastward of the Fortunate Islands! The panorama before us compels us to believe that Tarshish enlarges with every move of the Anglo-Saxon race. Being the Chamber of the Chief Man, it contains all the earthly blessings within the human conception. It enlarges in proportion as it bestows blessings on the race by overthrowing vicious and immoral systems, and not by conquest of territory. It enlarges by the voluntary incorporation of millions of people who perceive in Tarshish Utopia realized. But this is just the nature of the Kingdom about to be received by our Nobleman returning from a far country to take unto Himself the Throne thereof, and bring into it the glory and honour of all the others.

Paradise regained! But how shall we distinguish between that ideal state of earthly, Heaven-brought perfection, and Tarshish, Israel, Stone Kingdom, Anglo-Saxondom, which is the literal, practical, tangible interpretation of Scripture relating to it?

How are these things affecting the individual? To us they are a stimulant. We are face to face with wickedness in high places as never before. British patriotism across the water echoes to the voice of protest raised in America against atheistic intellectualism and spiritual tyranny. The political campaign through which the States have just passed reveals the reality of the diabolical complex confronting us and the rest of the civilized world. Accordingly, our faith in the Lord of Hosts must rise commensurate with the menace. He will bring the nations through that are His. My personal concern is, Will I ring true if the supreme test comes to me? I must present my own case daily at the Throne of Grace. United prayer works wonders. A greater plan was never advanced than that of simultaneous, nation-wide prayer to Almighty God for protection and wisdom in national affairs and governmental administrations; Christian England and Christian America owe it as a sacred, patriotic duty; the one, on behalf of Parliament and the King, sitting upon the Throne of the Lord in London; the other, to Congress and the people's Presidential Representative in Washington.

"The effectual fervent prayer of a righteous man availeth much." (James v, 16.)

FISHING AND HUNTING FOR ISRAEL.

By Daniel Farmer.

"Behold, I will send for many fishers, saith the Lord, and they shall fish them—Israel—and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." (Jer. xvi, 16.)

I.

These words apply to the search for the Northern Section of the divided Israel nation (2 Kings xvii) commonly spoken of as "the lost ten tribes," and known in Scripture as the House of Israel. The Southern Section—the House of Judah—commonly spoken of as the Jews—one-twelfth part of the chosen race, never were lost—and to-day are easily recognized everywhere—all the world over.

Now the very fact that God says they are to be "fished for" is a proof that they still live—no one baits for dead fish; and, secondly, that they are to be "hunted for" shows they are in a measure "hidden"—and equally so is a proof that they are not lost beyond recovery—for God never sends His servants on a fruitless errand. (Ps. lxxxiii, 3.) Here, then, is an adventure well worth our highest enthusiasm and best effort. A fishing and hunting expedition of a very high order. Whatever the result to the individual who joins in, it will at least develop his spiritual powers and mental intelligence. "It is the glory of God to conceal a thing, but the honour of kings is to search out a matter." (Pro. xxv, 2.) In his "Study of Early English History," John Pym Yeatman regretfully exclaims: "We are indeed poor blind children groping in the dark. . . . Would that Oxford and Cambridge might learn that there is something else beside their philosophy, mathematics and classics, that there is a great knowledge of ourselves and our history yet to be obtained, a knowledge more valuable than being able to count the stars, or to read the thoughts of ancient pagans." That is so, but whilst "the apathy and ignorance of the Old Testament in our universities," so denounced by Francis W. Newman, continues, the "groping in the dark" will continue also.

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Dr. Foakes Jackson, of Cambridge, in his "Biblical History of the Hebrews," says: "The fall of the Northern Kingdom of Israel is one of the saddest and most impressive lessons of history. . . . It is hard to say farewell to so noble a branch of the Chosen Race without thinking how persistently the prophets dwell on the hopes of its restoration, and wonder whether in God's good time the dry bones of the lost tribes (Ezekiel xxxvii) may not again stand up a great army."

This they have done, are doing, and, in yet greater measure in the very near future, will do, in the shape of the Anglo-Saxon race. The student who has grasped this fact has in his hand the key which unlocks that part of Holy Scripture divinely intended for the guidance of God's true and only Church and State in the twentieth century.

II.

A Subject of the Deepest Interest.

The Rev. Chas. Forster, in his "Monuments of Assyria," says: "The search for Israel is the most interesting subject in the world." Again, "In a most subtle manner the Bible has increased the zest for the search for Israel. Most of the prophecies were uttered after the separation of Israel from Judah—but also the bulk of them were spoken after Israel had been lost for over one hundred years."

Here is a "cross-world" puzzle (Amos ix, 9) that will repay well all who seek to solve the same. God has set His "whole heart and soul" upon its solution. (Jer. xxxii, 41.) Imagine the condition of our religious leaders who cannot see "anything in it!" Or who regard the study of the same as unsound or unprofitable.

"Who are the British people
Who hold this island home;
From what far distant country
Have they in past days come?"

"How interesting that makes the Bible," said a young girl, whose mother had given her some instruction along these lines. "Why so, my dear?" replied the mother. "Why, because the Bible speaks about us," said the girl. Quite so. How much more interesting Somerset House becomes to us personally when we are bidden to read a copy of a will made in our favour. "Where there is no vision the people perish" (Prov. xxix, 18) we read. Here is a vision well calculated to turn the mind of our people Godward. This is no narrow, individual question, but the call of the greatest people the world has ever known to fall into line with the great scheme of Almighty God. A great writer has said: "Every nationality ought to adopt the watchword of the Monk Bernard, 'What art thou here for?'"

III.

How Shall We Look for Israel?

Lord Salisbury, when Premier, once told his political opponents to "Study large maps"—and at the outbreak of the Great War we were urged to "take long views." Opponents of British-Israel teachings have failed to approach the study of this subject in the spirit of these two injunctions. Instead of seeing a continent they are digging about on a small island. All the great promises of Israel's foretold greatness during Judah's rejection are overlooked. Finding a few Israelitish names intermingled with those of Judah, the conclusion is drawn that they are one and the same people. Able and devout men go about the country holding "Advent Lectures" who cannot discern between Israel and Judah. They have been well compared to men studying a hoarding poster with a microscope. Bishop Gore said, "To understand the Bible aright we must read it in large portions." Sermons on texts are good, and greatly helpful; but if we stop at such it is like a child who has been taught the letters of the alphabet, but never been taught how to read by combining the same.

Daniel Webster wrote: "There is yet more valuable truth to be gained from the sacred writings (that has thus far escaped the notice of the commentators) than from all other sources of human knowledge combined." And if we are prepared to agree with Bishop Butler that "the whole scheme of Scripture is not yet understood," then also we must equally agree with him when he further says: "If ever it comes to be understood before the restitution of all things, and without miraculous interposition, it must be understood in the way that natural knowledge is obtained—viz., by particular persons attending to, comparing and pursuing intimations scattered up and down in Scripture, which are overlooked by the generality of the world." When Judah possessed the Kingdom in Our Lord's day she accepted temporal values and rejected spiritual. Now the kingdom, during this age, has been transferred to Israel—as foretold (Matt. xxi, 43)—Israel accepts spiritual values, but rejects temporal. Well may we British-Israel believers pray the Lord to

"Open blind eyes in Church and State
To see this vision high and great;
For we believe our people then
Will heartily respond 'Amen!'"

IV.

Where Shall We Look for Israel?

Rev. Samuel Wilkinson says, "Look for a thing where it was lost." "Yes," replied the late Dr. Douglas, "but that all depends upon whether the thing lost had legs." Well, Israel had legs and made good use of them upon the very first opportunity. In 1860 the Rev. Isaac P. Labagh, of Brooklyn, said he "inclined to the view that the lost ten tribes were located somewhere in Central Asia." But Scripture speaks of Ephraim—the tribal name of the House of Israel—as "following an East wind" (Ho. xii, 1), and if we take that statement literally, as well as figuratively, we shall go West in our search. Tullidge said, "Too much haste has been shown in the search for Israel . . . with strange lack of wisdom the seekers have neglected to take with them the guide of Holy Scripture—

"With a clear shining light supplied
They first did put it out, then took it for a guide."

Now that is "Modernism" in a couplet—and if not Modernism, then the almost equally, in the language of Bishop Hooker, "pernicious habit of spiritualizing," and we are thrown off the search for this House of Israel by being told that they are only to be found to-day in a mystical and spiritual sense (Gal. iii, 29). In the year A.D. 1131 the famous Rabbi Moses Mamonides, called by the Jews their Second Moses, wrote, "I believe the ten tribes to be in various parts of Europe." The Apocryphal books of Esdras and Baruch tell of a large

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movement of Israel Westward—and Baruch comforts Zion by telling of her children being gathered from the WEST to the East in the latter days by the word of Jehovah."

The Archæological Journal in the British Museum mentions Seven Nations of Britannia, their language being Hebrew. Hebrew coins and graves are found along the westward journey—these journeys are marked on old maps. Eusebius, A.D. 246, wrote, "Some of the twelve tribes passed to what are called the Brit Isles." Julius Cæsar said, "The British Isles were peopled by a number of tribes." Here, then, we have some important guides, and, did space permit, their number could be added to almost without limit.

V.

WHAT SHALL WE LOOK FOR AS ISRAEL?

It has been well said that Israel is to be fished for as Christians, and hunted for as Hebrews, two phases we will keep before us when setting out on the search in Paper Number 2. To form a hunting party a man needs to be a good rider—if at the first hedge or ditch he cannot keep the saddle he is soon left behind. Now, that is just what has happened to many in this hunt for lost Israel. What, a nation as wicked as the British, God's chosen people? is the first fence many fall at. "We are not like the Jews in our features" is a ditch in which lots have come to grief. "What about circumcision?" is to many a barbed fence that brings the rider to a dead halt. And so on. Not a few of these principal hunters, wearing black coats, came such a "cropper" that it brought about concussion. And before they had properly recovered they wrote some very funny books—and contributed some astonishing articles in various religious periodicals—the titles of which may in brief form be described as "The Ten Tribes were never lost," or "Look for the Ten Tribes where they were lost," or "Israelitish names are to be found amongst the Jews—therefore they are one and the same people," etc., etc.

In this hunt a rapidly increasing number of able and intelligent Bible students are taking part—both lay and clerical—men and women—well able to "keep the saddle." As one singer has put it:

"Ye that would search for Israel
Go seek her on earth's highest throne,
Where, 'neath a thrice crossed banner, dwell
Great Nations joined, yet each alone.
There, holding sway in company,
Although by other names addressed,
In majesty from sea to sea,
Behold blest Israel confessed."

(RAGWORT.)

BIBLICAL METALLURGY.—I.

BY ANDREW B. BUCHANAN.

THIS series of articles, bearing upon the above subject, is written at the request of the Editor, and incidentally takes up the Secretary-General's appeal of March 16th.

The object is not to open out a field of controversy, but to add something to the literature of a subject which is little understood and rarely seen as an important aspect of Scriptural revelation and authenticity.

This revelation is so clear to the trained mind that it gives, in epitome, practically all that is contained in modern metallurgy.

The present writer does not profess to be an expert metallurgical engineer; he has, however, seen the great truths of the technical accuracy of the Scriptures in dealing with the subject, and presents them as such.

Metallurgy is the science of dealing with and finding out all about metals.

The subject is divided into three heads:—

1. The precious metals ... { Gold. Silver. Platinum.
2. The non-ferrous metals { Brasses. Bronzes.
3. The ferrous metals ... { Iron. Steel.

The foundry and the forge both deal with 2 and 3. The Scriptures clearly indicate the same classification. The golden vessels are kept separate from the silver vessels and the silver from the brass. The image of Daniel ii shows this in a remarkable degree.

The Head	Fine Gold.
The Breast and Arms	Silver.
The Belly and Thigh	Brass.
The Legs	Iron.
The Feet	Iron and Clay.

The image shown thus presents some striking aspects of metallurgical and engineering significance which are, perhaps, outwith the scope of these articles. The Tabernacle and Temple also show this classification of the metals.

Biblical metallurgy goes back to very early times. We read in Genesis ii of the ". . . . land of Havilah, where there is gold; and the gold of that land is good: . . ."

In Genesis iv we are introduced to Tubal-cain as one who was ". . . . an instructor of every artificer in brass and iron: . . . ."

Genesis xiii informs us that ". . . Abram was very rich in cattle, in *silver*, and in gold."

1 Kings vii refers us to mighty castings of brass, and (v. 46) the foundry workshop. Isaiah xliv takes us into the forge and shows us, "The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: . . . ."

The Psalmist (Psalm lii) directs our attention to the tool-room of a modern engineering work when he speaks of the "sharp razor. . . ."

And so the Scriptures take us through the whole range of metallurgy as we know it in these modern days.

The science—as such—is not presented to us, but the finished product is given in such a manner that an intimate knowledge of fundamentals is revealed.

Razors are quoted several times in the Scriptures, and are presented to us as an instrument of common use. The Psalmist, however, gives us the key to the science in the use of the word "sharp." The sharp edge of the razor could only be obtained by having knowledge of the composition of the metal and the necessary "heat treatment" to give this edge. "Heat treatment" is one of the fine arts of modern metallurgy.

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A similar instance of this *implied* science is given in Isaiah xliv, 13 :—" . . . . he fitteth it with planes . . . "

The practical man knows that before the plane will work properly, the tool " fitted " must have a sharp edge.

IRON.

We have seen that iron comes into Biblical history at a very early stage. From whence came this iron? Pure iron—we use this phrase advisedly—does not exist in the earth's crust as such. True ; we have what is known as meteoritic iron, the use of which was known in ancient times. But this meteoritic iron is not sufficiently plentiful to be used commercially.

Iron is reduced to a metallic state from ore. We might be inclined to think that, in the earlier stages of history—Adam to the Exodus—some form of meteoritic iron was used but for the fact that Moses tells us (Deut. iv, 20) of the " . . . iron furnace . . . "

This furnace which Moses speaks of may have been for melting iron, such as a foundry cupola, or a blast furnace for reducing iron from iron ore.

ORE.

An iron ore is composed of a variety of substances of which iron is the chief constituent. The value of an iron ore consists largely in the percentage of iron which it contains. The ore may be mined or quarried from the hillside, and a large amount of work is expended upon it before it is transferred to the blast furnace.

Professor Turner* states : " We can only conjecture as to the period in which iron was first extracted from its ores and applied to the use of man."

Does the Bible throw any light upon the subject of ores? If so, it must stand out as a text-book of the first order.

We turn to Deut. viii, where Moses informs Israel that God will bring them into a good land, into (v. 9) " . . . . a land whose *stones are iron* and out of whose hills thou mayest dig brass."

Why should Moses refer to *iron stones* and to differentiate them from the brass? Moses was a trained metallurgist who knew the value of the iron stones as ore and could impart his knowledge to Israel. Israel likewise must have been familiar with the use of the iron ore and to the extraction of its iron by a furnace, else why was their attention drawn to these stones and their servitude likened unto an iron furnace?

Otherwise, what use were stones of iron to Israel? We hope to develop this in a later part of the subject.

Let the reader ponder over these things, for Moses was not speaking in similitude or poetical imagery, but in *hard matter-of-fact technical phrases.* We wonder at this knowledge of Moses with regard to the stones of iron when we remember that the famous Blackband Ironstone of Scotland was thrown aside on to the rubbish heap as useless and termed " wild coal," until Mr. David Mushet in 1801 discovered in it a valuable iron ore.

Here then we have in strict order the furnace and the ore which leads us to a discussion of furnaces which will be the subject of our next article.

* " Metallurgy of Iron," page 1.

A GOOD B.-I. STORY.

A VISIT TO WESTMINSTER ABBEY.

By WM. WHITTON.

SOME few months ago, whilst on one of my rare visits to London, I wended my way into Westminster Abbey, that Holy Place of the British people.

As I wandered around the sacred building I could almost feel like Jacob did at Bethel," Surely the Lord is in this place," and like Moses, as he stood by the burning bush, I felt that I was standing on holy ground.

The tombstones all around reminded me that in that place lay the dust of many of England's most illustrious men.

Just inside the door lies Mr. Gladstone ; hard by there is Shakespeare's memorial, and John Wesley's also ; soon I came to the tomb of that great missionary, traveller and philanthropist, David Livingstone, and near by was the grave of " The Unknown Warrior."

What hallowed memories were awakened within me as I remembered that all around me the heroes of our race lay sleeping side by side !

And so I wandered around the sacred place, all alone, until at last I found myself in Edward the Confessor's Chapel, which is immediately behind the Altar.

All the time I had been in the Abbey I had felt myself to be on holy ground ; but here a wondrous feeling of awe possessed me, and I felt that I was in the very HOLY OF HOLIES—surely I was in the very presence of God.

Behind a barrier, standing on a low pedestal, stood the Chair which contains the Coronation Stone, upon which all our Sovereigns are crowned.

It is just an ordinary-looking piece of rough broken, soiled stone : 26 in. long, by 16 in. broad, and 10½ in. deep, by no means a thing of beauty, yet for all that, there it is, in the very HOLY OF HOLIES of the greatest Empire the world has ever known, and although it has no commercial value it is used as the THRONE of Britain.

I remained in the place, all alone for some time, carefully examining the Stone. I saw the iron rings, one on either side, now very much bent and nearly worn through.

I must have been musing, for suddenly looking up I saw that I was alone no longer, and by my side stood a young lady and gentleman who, I afterwards discovered, had only just come to London to spend their honeymoon.

It was the lady who had disturbed my reveries, for she had reached over the barrier and was trying to touch the Stone with her hand, in which attempt she was unsuccessful.

Looking up to her, I said, with a smile, " You are about a foot short."

" Oh," she replied, " I'd give anything if I could only touch that Stone."

I said, " Would you really? " To which she replied, " Indeed I would, wouldn't you? "

" No," I replied, " in fact, I don't think I dare touch it."

" And why dare you not touch it? " she asked.

" Because," I said, " I know the meaning of that Stone. Simple though it looks, it is nothing more nor less than the material witness that God is with us."

The lady was now more interested than ever, and said,

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"That Stone the witness that God is with us! How can it be? Then there must be a story attached to it; do you know it? If so, I would like to know it too."

So I told her the secret of the Stone.

"That is the Stone upon which Jacob laid his head at Bethel. You remember," I said, "how he had a wonderful dream, in which he saw a ladder reaching from the earth to Heaven, and the Lord stood above it, and spoke to Jacob, and promised (1) that He would give to his seed all the land from the Nile to the Euphrates; and (2) that they should spread all over the earth, west, east, north and south; and (3) that all the families of the earth should be blessed in them. Moreover, the LORD also promised that HE WOULD ALWAYS BE WITH THEM, and would never leave them until He had fulfilled all His promises.

"When Jacob awoke out of his sleep, he was startled and afraid, and said 'Surely the LORD is in this place and I knew it not,' and remembering the things the LORD had promised to do for him, Jacob took THE STONE which he had set for his pillow, and he set it up for a PILLAR—remember that a PILLAR is a Memorial or a WITNESS—and he poured oil on it, and made a vow, and said, 'If the LORD *will* be with me, then the LORD shall be my God, and THIS STONE which I have set up for a PILLAR shall be God's House,' etc."

My new friends were now thoroughly interested, and the young bride, who was more curious than ever, asked, "But what has that to do with us? We are British, not Jews; not only that, but what evidence is there that God always has been with His Chosen People?"

It took me only a very little time to assure my friends that though we are certainly not JEWS, we are ISRAELITES, and as such are literally descended from Jacob. Of this we have abundant proof, but the fact that we call ourselves after Abraham, and also after Isaac and Jacob and Joseph, should be sufficient for anyone, for instance:—

BRIT is good Hebrew for COVENANT; ISH means MAN; it is passing strange why we should call ourselves BRIT-ISH if we are not from ABRAHAM, the Covenant man,

SAXON is another name we British People call ourselves. Why this name? The sons of Jacob were called ISRAEL until they went into exile in 721 B.C. when, because of their idolatry, the name ISRAEL was taken from them, and they were told "They should be known by a new name, a name which the mouth of the LORD shall name." We have ample evidence that these same people henceforth were called Saac Suna, which is good Hebrew for ISAAC'S SONS, and that they came across Europe and into Britain as the SAXONS. Surely this is good enough fulfilment of the Lord's promise to Abraham, "In Isaac shall thy seed be called."

Then, again, in calling ourselves ENGLISH we are called after JOSEPH, as "NGL" is good Hebrew for "a good branch of a fruitful tree whose branches run over the orchard wall," and did not Jacob say of Joseph, "Joseph is a fruitful bough whose branches run over the wall"? And don't our British Colonies (Branches) run over the wall?

Jacob's name was changed to ISRAEL when he came to himself and to his God. That name means "ruling with God" and has been taken from them, and now we are called British-Saxon-English, but when we again come to ourselves, and again return to God, the whole world will know that we are indeed God's Covenant People (BRIT-ISH) Israel.

Now thoroughly aroused, my young friends began to shower questions at me very rapidly. "What about the promises? How have they been kept? How do we know that God has always been with His people? How has the Stone got here from Palestine?" And "How is it this thing has not always been known by everybody?"

All I could do was to tell them that our people had been blind for centuries. "Now then," I said, "just open your eyes and then think of our Empire and then think of the promises; has not every one been amply fulfilled? For instance: (1) We have the land from the Nile to the Euphrates; (2) Our people have spread abroad, west, east, north and south; and (3) Wherever we go, we do bless the people by giving them liberty and good government, and we throw open the doors for the missionaries to take the Gospel."

Now I was able to tell the wondrous story of how the Lord always watched over His People Israel; how He had them educated in Egypt, how He delivered them from bondage and brought them to Himself at SINAI, and how He there established them as a Kingdom with Himself as KING, and also as CHIEF MINISTER IN EVERY DEPARTMENT OF STATE.

As this was new to them—they had never been told that the Lord had anything to do with the departmental affairs of Israel—I had more questions to answer.

"What proof have you of this?" I was asked.

Exodus xix onwards tells us how the Lord formed Israel into a Kingdom, and how He gave them their laws; and Leviticus xxvi and Deut. vii tell us that "If we keep all His laws He will give us prosperity; security; peace; and will remove all sickness from amongst us."

The very Names of God make it very clear to us that He is the Chief Minister in all Departments of our National Affairs.

Minister for	*His Name is*	*Meaning*
AGRICULTURE	JEHOVAH JIREH	"Our Provider," Gen. xxii, 14.
DEFENCE	JEHOVAH NISSI	"Our Banner," Ex. xvii, 15.
JUSTICE	JEHOVAH TSIDKENU	"Our Righteousness," Jer. xxiii, 6.
HOME AFFAIRS	JEHOVAH ROE	"Our Shepherd," Psalm xxiii.
HEALTH	JEHOVAH ROPHEKA	"Our Physician," Ex. xv, 26.

As we obey His laws we are well provided for, for He declares that "The land shall yield her increase."

We are defended, for then our enemies will come before us one way, but they will flee before us seven ways.

We shall have justice, and be ruled in equity, for He is the Lord our Righteousness.

We shall have peace within our borders, for the Lord is our Shepherd.

And even our hospitals will be emptied, for "the Lord will take away all sickness from among you."—Deut. vii, 15.

Then, "How is it we are experiencing so much poverty and terror and sickness?" I am asked.

My reply is very simple. "Because we have turned away

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from Our Lord, and have erred and strayed from His ways like lost sheep, and have followed too much the devices and desires of our own hearts; we have offended AGAINST HIS HOLY LAWS, and we have done those things which we ought not to have done, AND THERE IS NO HEALTH IN US."

The eyes of my two young friends were rapidly opening; they agreed that they could already see that there was at least a great deal of truth in the things I was telling them, but as time was pressing they asked me if I could tell them how the Witness Stone came to Westminster from far-away Palestine.

At that moment our conversation was disturbed, for a company of about forty people had come into the place, accompanied by an official guide, and as they crowded around the STONE, we three moved on one side to hear the guide tell his story —which story I will repeat as faithfully as memory will allow.

"We now come," said the guide, "to the famous Coronation Chair and Stone, but I want you clearly to understand that THE STONE is THE CHIEF THING, not the CHAIR, the Chair was only made to contain the STONE.

"For about six hundred years all the Kings of England have been crowned on that Stone, but before it came to England it was about a thousand years in Scotland, and all the Kings of Scotland were crowned on it during all those years, but any Irishman will tell you that before that Stone went to Scotland, it was in Ireland for a thousand years and all the chief Kings of Ireland were crowned on that Stone, so you see it has had a very long history."

At this point I ventured to ask the guide a question. Pointing to the worn rings on either side of the stone, I asked, "If that Stone has only been moved twice during the last two thousand five hundred years, how is it those rings are so badly worn—they are nearly worn through?"

"That question," said the guide, "introduces a very interesting subject. There is no doubt about it, this is a very ancient Stone, and there are many stories connected with it. For example, there is a body of people called British-Israelites who claim that THAT is the very Stone on which Jacob laid his head at Bethel, and which the Israelites carried with them through their forty years' wanderings in the wilderness, and they believe that Moses struck it, and from it came water."

"It is," he said, "a very interesting story, and they have a lot of evidence to prove it; anyhow I can say that though it has many names, its most popular name is 'JACOB'S PILLOW.'"

Here I ventured another question:

"IF THAT IS JACOB'S PILLOW MUST IT NOT ALSO BE THE WITNESS THAT GOD IS WITH US and THAT WE ARE HIS OWN CHOSEN PEOPLE?"

The guide agreed that the fact of the Stone being where it is, viz., in the most sacred place of even Westminster Abbey, and being used as our Throne, together with its ancient history and its name, did go a long way to establish my claim, though of course he could not commit himself further.

It was now time for us all to depart. My two young friends shook me warmly by the hand and expressed their thanks for the new light and knowledge they had received.

I have never met them since. I can only trust that they have made Christ their constant companion in their newly-married life. If they have done that, they must have had all the joy and happiness I wished them as we parted.

THE TRIBE OF JUDAH (PHAREZ).

BY COLONEL J. C. TYLER.

IT is still preached in the English pulpit that the Jews represent the whole House of Israel to whom the promises were made. It is still widely believed that the Jews represent the whole tribe of Judah. It is from many articles found in THE NATIONAL MESSAGE AND BANNER that the real facts are being gradually understood.

In this article it is desired to confine our subject to Pharez-Judah only, and to eliminate, except for a passing mention, Zarah-Judah (the branch of the tribe which separated itself from the Israelites during their sojourn in Egypt), as well as those great separate Houses belonging to Pharez-Judah, viz.: (1) The Royal House of David; and (2) the Jews.

Judah was born about 1750 B.C. at Padan-Aram. He was the fourth son of Leah. He was the father of Pharez and Zarah by Tamar. He was survived by another son, Shelah, who appears to have thrown in his lot with his brother Pharez.

When Jacob died, 1689 B.C., and blessed his sons, he foretold of Judah—"Thy father's children shall bow down to thee. Judah is a lion's whelp, he couched as a lion and as an old lion. The sceptre shall not depart from Judah until Shiloh come."

During the march of the tribes, 1490 B.C., on the east side of the square was the standard and camp of Judah with his army of 74,600, accompanied by Issachar and Zebulon, his two younger brothers.

In 1451 B.C. Moses blessed Judah saying: "Bring him unto his people."

After the death of Solomon and the withdrawal of the ten tribes (975 B.C.) "none followed the House of David, but the tribe of Judah only." Benjamin, however, remained with Judah.

Then there were two separate Houses in Palestine—the House of Israel, ten tribes, and the House of Judah, two tribes.

We may now turn our attention to that point of interest which has been veiled through all the past centuries, purposely veiled without doubt.

It has been well known that in the sixth year of Hezekiah (the seventh year, according to Ferrar Fenton), Shalmaneser, King of Assyria, carried away Israel into Assyria and put them in Halah and Habor by the river Gozan and in the cities of the Medes (721 B.C.).

It is also well known that, in the 14th year of Hezekiah, Sennacherib, King of Assyria, came against *all the fenced cities of Judah* and took them (713 B.C.). As there is no information to show what became of the inhabitants, very little notice appears to have been taken of this text.

But a knowledge of the facts is vital to the real solution of the prophecies in regard to the later history of the tribe of Judah:—

Were the population of these fenced cities transported to Assyria in similar manner to the men of Israel? If so, in what numbers?

And, how do these numbers compare with the population involved in the carrying away later of the Jews from Jerusalem to Babylon?

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A reference to the head of the Assyrian Department in the British Museum elicits the information that they were certainly transported, carried away to Assyria, but that the date should read 704 B.C., or nine years later, in Hezekiah's reign. That later date is arrived at by the date of Sennacherib's reign and of his third campaign, Sennacherib having succeeded to the throne in 705 B.C.

These facts may be seen and read in the Reading Room in the British Museum in Professor D. D. Luckenbill's "Ancient Records of Assyria and Babylon" (1926-7), vol. ii, page 120:

Sennacherib, 705-681 B.C.

Taylor prism. Col. iv, Sennacherib's third campaign.

"As for Hezekiah, the Jew, who did not submit to my yoke, 46 of his strong, walled cities, as well as the small cities in their neighbourhood, which were without number,—by escalade and by bringing up siege engines, by attacking and storming on foot, by mines, tunnels and breaches I besieged and took. 200,150 people great and small, male and female, horses, mules, asses, camels, cattle and sheep without number, I brought away from them and counted as spoil. Himself, like a caged bird, I shut up in Jerusalem, his royal city."

Compared with these numbers we find that (588 B.C.) Nebuchadnezzar carried away only 10,000 captives of the Jews to Babylon when he carried away "all Jerusalem and all the princes and all the mighty men of valour and all the craftsmen and smiths, all but the poorest sort of people."

The tribe has been identified by modern writers and the highest authorities as the Jutes, or Jutlanders, or Judahlanders.

From the Historians' History:—The Jutes, the Angles and the Saxons seem originally to have constituted but one nation. They frequently changed their position on the firm land of Europe as the stream of population rolled forward The Jutes with the Angles dwelt in the peninsula of Jutland. Ptolemy places the Saxons in the Cimbric Chersonesus near the Jutes and Angles.

The Saxons, Jutes and Angles, although speaking the same language, had no political unity. They were not moved by one impulse or invited by one opportunity. The conquest of Britain (*circa* A.D. 460) was the result of a series of separate expeditions, independent of one another. (Stubbs.)

Of the Anglo-Saxons—the Jutes came first (A.D. 449), followed by the Saxons (477). In 495 a second band of Saxons came. The conversion of England (to Christiantiy) brought lasting good, as it united the many tribal peoples of England, viz., Britons, Jutes, Angles, Saxons, etc. (G. H. Lancaster.)

The Jutes eventually took possession of Kent, the Isle of Wight, and some small part of Wessex. (Danvers.)

OUR GLORIOUS BIBLE.

"*What is written . . . How readest thou?*"—LUKE x, 26.

BY R. W. ROSE.

THE Bible, written in Eastern lands, is to the British people of necessity a translation from the original writings. Please permit the writer, as briefly as possible, to deal with two only of the many translations that have appeared during the past nine centuries, viz., those known as the "authorized version," A.V.; and the "revised version," R.V.

Much of great interest could be herein introduced, but we will come to the period 1560 to 1603, when there were 130 distinct issues of Bibles and Testaments of different revisions extant. When King James I was approached first by the Puritans with the object of securing a better and more complete translation from the earliest then known manuscripts, the Bishop of London opposed the movement. The King, however, in this one instance, favoured the Puritans, eventually appointing about fifty educated and otherwise suitable men for the purpose. After much prayer and forethought for Divine guidance in such an important undertaking, the mode for the procedure of the translators was agreed to as follows: they were grouped in six companies, each company being assigned a particular portion of the whole Bible. Every member of a company was to take the same portion for himself, afterward meeting together to compare what each had done, and form one revised copy of the whole in which they could agree. When a portion had thus been finished by any company it was sent to the rest for their examination. If any doubt arose about any of the renderings, or improvement was suggested, such were referred back to the particular company who had executed the portion. If such suggested alterations were approved they were adopted at once; if not approved, to be referred to a committee of final revisers. It will be seen that, while the labour was great, correctness was likely to be secured by this plan, for every portion would first be translated by each member of the company to whom it was assigned, then considered by them all, then examined by the other companies, and then finally revised by the select Committee appointed to complete the work.

It is well to remember that the number of ancient MSS. known in 1611 was much fewer than in 1884. The translation of the A.V. occupied three years, but the whole time taken was from 1604-11. Thus was a real necessity provided for to the joy of the nation, and by its being "authorized" by the King to be used in churches (whereas the numerous other versions extant were neither permitted nor authorized) it became known as the A.V.

Surely no one will question the wisdom and sheer necessity of a further revised version being called for after a lapse of 250 years, among other reasons being that of the change of meaning of very many words. Although the Word of God and the eternal principles revealed therein remain unchangeable, human languages are ever changing. In 1870 the work of revision began in earnest, the earlier promoters desiring to confine it to the C.E. denomination. The Divine purpose was otherwise. "The Lord is a great God"; the eternal Son of God, Jesus Christ, is a great Saviour; Salvation is great; therefore the revealed Word is far too great to be bound by human cobwebs, hence this new work, being "of God," began and was continued in a true brotherly Christian spirit, quite undenominational, but all qualified by being Hebrew or Greek scholars, and imbued with the one purpose of giving the most accurate translations of the original into the English language; the time occupied was from 1870 to June, 1884. We in these days possess in the R.V. a priceless heritage; it moreover embodies so much of the manner and style of the A.V.

The wise rules by which the Revisers were guided, such as should satisfy every critic (except those who of set purpose are

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bent on destroying the authority of the Word of God, these will be dealt with in due course according to Scripture).

We in this land are once again beset with a multiplicity of independent translations which would not matter if they were kept only for private interest, but no exponent of Scripture—for obvious reasons—should make use of such in public, the very nature of the Bible demanding for its translation *a company* of eminently suitable men for so great an object, and this was the God-given method by which these two outstanding versions are before us to-day. It is lowering to the prestige and authority of the Bible publicly to use any private translation, no matter who the translator or reviser may be.

KINGDOM GOSPEL. PRACTICAL APPLICATION.

By H. E. Turner.

The kingdom and its gospel having already been presented in these pages, together with its aims, objects and future triumphs, we now come to consider how the knowledge acquired may be brought into reality and operation, so that this knowledge may not be allowed to lie dormant and ineffectual, productive of little if any practical results. There is evidence that the general reader of The National Message has only a vague idea of the literal interpretation of the *gospel* of the kingdom and could not put into words this gospel as it is to be preached; therefore we now venture to give an expression of the gospel in text and word and in practice.

The kingdom being that of the Heavenly Monarch, the King of kings, on Whose earthly throne of Great Britain reigns King George V, of the line of David, the subject nation being God's people Israel; the constitution of the kingdom, being the enactment of God's Word, for a natural fulfilment in this world of nature, this constitution comprises the gospel of the kingdom, that is to say, the gospel of the kingdom to be preached is the revelation of the "statutes, judgments and laws which the Lord made between Him and the Children of Israel in Mount Sinai by the hand of Moses." Foremost in importance are "The Ten Commandments," written with the finger of the Lord God on two Tables of Stone for the Children of Israel, expressly for their individual use, forming the foundation of the constitution, having a superstructure of the statutes and judgments, concerning national, legislative, judicial, commercial and domestic affairs of the kingdom.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. xxiv 14.)

We deplore that, just when this gospel is to be preached, the ministry of the gospel of salvation should have considerably displaced and abandoned the Commandments; it becomes therefore more than ever requisite for British-Israelites to take up the duty; this is not only obligatory on the National Federation Headquarters, but it devolves on every branch and on every individual on whom a knowledge of British-Israel Truth has placed the responsibility.

* * *

The "Gospel of the Kingdom" by the will of Jesus Christ ordained unto all the world.

"And God spake all these words, saying,"

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

"Thou shalt have no other gods before Me."

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in 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 showing mercy unto thousands of them that love Me, and keep My commandments."

"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."

"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 the 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 sabbath day, and hallowed it."

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

"Thou shalt not kill."

"Thou shalt not commit adultery."

"Thou shalt not steal."

"Thou shalt not bear false witness against thy neighbour."

"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."

These Commandments, written in the twentieth chapter of Exodus, together with the Statutes and Judgments recorded in the books of Moses form the legal basis of the Gospel of the Kingdom, decreed by Jesus in the twenty-fourth chapter of St. Matthew: "To be preached in all the world for a witness unto all nations."

In the preaching of this gospel the Lord's Prayer holds a prominent place, for with majestic brevity, following the declaration of profound reverence to the Name of our Heavenly Father, the prayer comprehends the whole of the gospel of the kingdom, "Thy kingdom come, Thy will be done in earth as it is in heaven." This short sentence embraces not only the gospel of the kingdom and its intention, but also the beneficent earthly system of Divine organization, together with the covenants of Abraham, blessings to all nations and much more than we are able to perceive; after asking God to bestow on us the necessities of life, forgiveness and deliverence from evil, the prayer terminates with this great and glorious acknowledgment: "for Thine is the kingdom, the power and the glory, for ever. Amen."

The Executive Committee of the B.-I.-W.F. met on March 26th and dispatched a large amount of business during a sitting of over two hours.

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DEAR OLD IRELAND.

By Professor Edward Odlum, M.A., B.Sc., &c.

For a long time our thinkings have been looking towards the "Green Isle" out in the North Atlantic, the shield and protector of England. The west coast of Ireland is a hard, rugged, rock-bound region, of such a nature as is necessary to withstand the driving, oft-recurring storms of the ocean.

The prevailing winds of the British Isles and Europe drive from the north-west south-easterly, and leave their marks everywhere. The tempest-tossed pounding waves ceaselessly batter and grind the rocky coast of Ireland, which is the buffer and guardian of the larger island known as Great Britain.

Were it not for the protecting influence and ministrations of Ireland, Scotland and England would long since have been cut apart by the driving, grinding power of the Atlantic waters.

Some people tell us that Ireland would be bankrupt were it not for English gold which pours over constantly to replenish the Irish Exchequer. Very good! Even so! In spite of this fact, we are inclined to think that both Scotland and England are debtors to the Hibernians, or ancient Milesians, whose rock-bound coast has preserved the geographic identity of Britain major.

Finnerty gives us from tradition the statement that the second colony of Ireland went there from the shores of the Black Sea, across Russia to the Baltic, whence they reached the western Isle. Their leader was Nemedh, a Milesian, whose people primarily came from Miletus, one of the twelve cities of the famous and powerful Ionian confederation.

On reaching Hibernia, they came in contact with the Formorians, supposed to have been an African race; doubtless of Phœnician extraction. Many battles were fought between the Milesians and Formorians to the final defeat of the former.

Later, there appeared in Ireland the Firbolgs, or Belgae, led by five brothers, who divided the island into five parts and held the country until the Tuatha de Danaans appeared on the scene. These people were said to have descended from the Milesian Nemedh. Some say the Danaans brought with them the noted *lia fail*, or Stone of Destiny, the origin of the name Innis Fail, or Isle of Destiny, as applied to Ireland.

These Danaans were said to be Greek in origin, but this is only another way of saying they were Milesians of Ionia, who were Greeks of the "Twelve Cities." They were said to have subdued the Belgae of Ireland and reduced them to serfdom.

The Tuatha de Danaans ruled until they were invaded and defeated by the Gaels or Gaidels of comparatively late arrival, who were said to be of Eastern, Grecian or Milesian origin. These Gaels, or Milesians, were called Scots from Scota, the warlike mother of King Milesius. They were called Gaels or Gadels from Gadelius, a descendant of Foenius, an Egyptian Milesian.

The Milesians passed first into Spain from the eastern limits of the Mediterranean Sea, and in later years went north to Ireland. A very remarkable statement makes these Milesian-Spanish-Irish to have originated in the Caucasian Mountains, the actual great highway between Europe and Asia, the very highway the ancient Sacae or Scythae trod on their trek to north-western Europe and the British Isles.

The special Milesian said to have discovered Ireland was Ith, uncle of the Spanish king. He was on a voyage of exploration, sighted Ireland, went ashore, was attacked by the Danaans, wounded, escaped and died at sea. His body was taken to Spain. His son Looi, or Levy, summoned the Spanish Milesians to arms. His sons Heber the Fair, and Heber the Brown, with others, invaded Ireland with thirty ships, beat down all opposition, landed, conquered the island, and ruled it with a strong hand. The names Levy, Heber the Fair and Heber the Brown are suggestive of the Hebrew Israel peoples of Ionia, the Caucasus and the Black Sea shores

The Irish historians generally seem to agree that the Irish Milesians were of Celtico-Scythian origin, but the details of their passage from Scythia to Spain are not fully known.

THE LESSER FOLK.—II.

Among the poultry on our place at the seaside was a flock of white Pekin ducks; one proud mother had a string of fluffy little flappers. As they were about my feet one day I lifted one of the young ducks and held it in my hands; for a few moments it trembled violently; this soon passed, and it began to pick at my face in a pleasant kind of way with its bill. It quickly made friends, and as a farmer who stood by said, "If you give those fellows half a chance to get acquainted, they will follow you to bed."

Seeing that I had made friends with little Peter, the children—my neighbour's and mine—followed up the friendship, and soon Peter became quite humanized. He left the flock and cultivated entirely two sets of friends; one, his human friends, and seeing that the two bull-terriers were admitted to human friendship, Peter condescended to know them too; and when human companionship was lacking, sought their company.

The uncanny intelligence Peter developed was a constant source of interest. Our neighbour in pursuing his business did a good deal of driving about the neighbourhood; finding Peter wandering afield, having followed the children away, he one day lifted him to a place beside him on the seat of the carriage. From that time it was enough for Peter to see the horse put into the carriage; he would be on hand with loud quacking, demanding to be taken too! Lifted on the seat, he would quietly settle himself, and then with a contented "quack, quack" indicate that as far as he was concerned his master might go ahead.

Evidently feeling lonely one day, he started off on his own to the school half a mile away through the main street of the village, and appearing before the door made his presence known. When the door was opened he marched into the school, and sat at the feet of his little mistress until school was dismissed, triumphantly accompanying the children home.

Peter was full of practical jokes, and, although short skirts were not quite so much in vogue, it was amusing to see one and another of his girl friends start away with a shriek as Peter quietly came up behind and nipped a calf.

All the blandishments of the flock failed to bring Peter back into the duck world again. His feathers were not so glossy and his colour not so white, for he never saw his human friends nor even the dogs preening their feathers. Poor Peter was betrayed at last when Spot, the mother dog, was raising and training a brood of thorough-bred puppies. Harking back

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to the instinctive primary school course for puppy dogs, mother Spot saw in Peter the opportunity for a splendid object-lesson of how a dog should seize and kill his prey.

The horrified human friend was too late to rescue Peter from this four-footed vivisectionist. Peace to his memory; he gave a splendid illustration of how the bird life is capable of developing affection towards the human family.

Be Kind to "The Lesser Folk."

OBITUARY.

COLONEL PORTEOUS— A LINK WITH NAPOLEON.

These words headed an obituary notice in *The Times* of March 16th which recorded the passing of another British-Israel veteran. *The Times* devoted the best part of a column to his memory, and we give some extracts. The Colonel belonged to a branch of the original Hawkshawe family of



THE LATE COLONEL PORTEOUS, C.I.E.

Porteous, which is said to have been established at Hawkshawe for over 1,000 years. His grandfather bought property in St. Helena and settled there in a house in which for a time Napoleon was accommodated and a friendship was formed with the ex-Emperor which continued after the latter removed to Longmore. Napoleon showed a liking for the children and often talked with the boys sitting on his knee.

Colonel Charles Arkcoll Porteous, C.I.E., was born in Madras in 1839, his father having risen to the highest place in the Madras Medical Service. Charles Porteous was gazetted to the 27th Madras Infantry when, in 1857, it was ordered to Calcutta to assist in quelling the Mutiny. The regiment remained staunch throughout what became years of arduous campaigning. It was at Cawnpore with the force under General Windham, and had to keep open the communications between Cawnpore and Lucknow. Porteous was present at the holding up of the bridge (part of which had been blown up by the rebels) and was employed in keeping open the road between Cawnpore and Lucknow throughout Sir James Outram's occupation of the Alumbagh from November, 1857, to the following March. He fought in many engagements and was in command of a small party of Sikh cavalry which conveyed important despatches from the Commander-in-Chief to the Governor-General. He was engaged until the last embers of the rising had been stamped out, and had the medal with clasps for Lucknow and the Central India Campaign. Afterwards Porteous joined the Madras Police Force and served therein with distinction for thirty-four years. He was in charge of the Madras Police at the Imperial Assemblage at Delhi to proclaim Queen Victoria Empress of India, and rose to be Inspector-General of Jails and for seven years Inspector-General of Police. For this service he was made C.I.E. in 1895, and on his retirement Lord Wenlock made hearty acknowledgment of the excellence of his record. Col. Porteous married in 1864 Catherine Sophia, daughter of the Rev. J. Thomas, founder of the C.M.S. Mission in Tinnevelly, and sister of the Rev. J. Davies Thomas, one of the pioneers of the British-Israel Movement, and father of Dr. J. Llewellyn Thomas (author of "God and My Birthright") and Mrs. T. Sparshott Johnson. A sister of Mrs. Porteous (Miss F. E. Thomas) is also a supporter of the B.-I. Movement, now living in retirement in England after sixty years of missionary work in Tinnevelly, and received the Kaiser-I-Hind medal for educational services. Colonel Porteous had a family of seven sons and four daughters. One son is Brigadier-General C. McL. Porteous, who, like two brothers and eight other members of the family, did combatant service in the war. Three were killed, three were wounded and four received honours. The eldest daughter was matron of a hospital on the Western Front.

CORRESPONDENCE.

"PREVAILINC PRAYER."

To the Editor of The National Message and Banner.

Dear Sir,—When reading the other day Mr. Henry Proctor's arresting title under the above heading in your issue of February 16th, 1929, the following supplemental thought occurred to me that perhaps you will allow me to express.

"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." May it not be that we, as the seed of Jacob, have inherited together with the name Israel this right to strive with God in prayer *and to prevail*? How many of us fail to claim the virtue of this gracious Birthright blessing when making our requests known to Our Heavenly Father?

Yours very sincerely,

F. S. Dobbs.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

Mr. John Leech, K.C., gave another of his lectures on the Book of Revelation on April 3rd at Headquarters to a good audience. He is continuing the series each Wednesday afternoon until further notice.

The speaker for Thursday evening next will be Mr. G. R. Gair, and his subject will be "Neolithic and La Tène Cultures in Britain."

* * *

The Rev. Pascoe Goard gave four valuable and impressive addresses in the Kensington Town Hall to large audiences on April 4th and 5th. Major J. Knowles, O.B.E., President of the B.-I.-W.F., presided at the opening meeting. The Chairmen at the following meetings were Mr. John Leech, the Rev. P. H. Davies and the Rev. Joseph Gay, who, with the Rev. J. Lumley Davies, gave short addresses. Among supporters on the platform were the Rev. W. A. Phillips, Colonel Brazier-Creagh, Dr. T. G. Wakeling and Capt. A. Morrell.

Many people had come long distances, and it was gratifying to note the presence and interest of many young folk.

* * *

Our readers will soon be thinking of visits to the country now that Spring is here and Summer near. We venture to suggest Glastonbury and our B.-I. Hostel there as being specially worthy of their attention. The associations of Glastonbury are of a peculiarly sacred character, and the grounds and ruins of the ancient Abbey have an interest not equalled by any other spot in Britain. Our Hostel will be found very comfortable, and every effort is made to cater for the wishes of guests. Delightful trips can easily be made to Wells, Cheddar, Weston-super-Mare, and many interesting spots in the neighbourhood. We shall be glad to hear from any of our friends who may wish to go to "Abbots Leigh."

* * *

If any ladies would care to help make up materials for the next Sale of Work, which we hope will be held on a day in June, will they kindly communicate with Mrs. Hamilton Short, 6, Buckingham Gate, London, S.W.1?

* * *

We have to record with regret the death of Mrs. Louis K. Smith, of Bath, an ardent British-Israelite and a regular attendant at our Congress each year. She was a daughter of the late General H. W. Matthews. Her sister, the widow of the late Rev. H. Macdonald Maugham, predeceased her in October last.

We tender our sympathy to the relatives of our good friend.

* * *

We are happy to learn that the Earl of Dysart, a Vice-President and a Life Member of the B.-I.-W.F., is making good progress after an attack of influenza. We trust that he may speedily be restored to health and strength.

* * *

Erratum.—In the Review of Bishop Titcomb's book, in The National Message of April 6th, page 217, line 41, for "Scientific race" read "Semitic race."

* * *

British-Israel books on our shelves are like ranks, battalions, regiments, divisions, army corps, armies of soldiers idle in the home depots while the battle is raging out on the field: the battle for truth and right; for God and King; for country, Church and home.

Stretching from the front to the rear of our large building are ranks upon ranks of our new books awaiting the touch which shall send them out to bear a part in the contest for truth.

We are sending them out as fast and as far as our means will allow. By the touch of your hand you may release as many as you will of these now idle soldiers, by sending a contribution to Headquarters for free distribution.

Remember you can take the best book, or the best recorded lecture, from our shelves, make it your very own at the cost of a few pence or shillings, and USE IT AS YOUR MESSAGE TO YOUR FRIEND.

The book costs much more than that to the author and the publishers in its production, counting cost and labour.

It awaits your touch to send it on its mission. Many of our workers have been won for the Truth by a sixpenny booklet or a ten-shilling book. What a triumph scored for the giver, who probably will not know of the credit entered in the giver's favour in the great balance-sheet, not affecting salvation at all of course, but vitally affecting the rewards which Our Lord declares He will distribute by and by.

* * *

The Annual May Meetings of the British-Israel-World Federation will be held (D.V.) on May 23rd and 24th next, at Headquarters, 6, Buckingham Gate, S.W.1, at 2.45 and 7.30.

* * *

The prayers of our friends are asked for the Rev. W. Turpitt, who lies ill in Guy's Hospital after an operation.

Mr. Turpitt will be remembered as an acceptable speaker at our last Congress. He came to us from Halifax. He now has pastoral charge of a church at Gravesend.

We earnestly hope and pray that he may be fully restored to good health.

* * *

The articles on "The Documents of Daniel" by the Rev. Pascoe Goard will be resumed next month.

* * *

Extract from a letter to Principal Dykes, of Westminster College, by the late Rev. Dr. Watson (Ian McLaren), September, 1899:—

"When we are at it (collecting funds for the new site of Westminster College at Cambridge) our Church must finish the job well and show that if we are one of the least we are one of the bravest of the tribes of Israel."

Speaking on one occasion on the Boer War (1899-1902), Dr. Watson said: "Israel was God's instrument in fulfilling His purpose in the world, and England, if one can make anything of history, has been God's instrument in spreading civilization and administering justice among oppressed peoples."

On another occasion, when speaking at a Wesleyan gathering, Dr. Watson said: "Are anyone's eyes so blind that he cannot see the mission of England? Have we not been surrounded by the seas and our national character formed for purposes

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that we can recognize? What other nation has planted so many colonies, explored so many unknown lands, made such practical contributions to civilization, or set such an illustrious example of liberty as our nation?"

* * *

Bishop Butler in his "Analogy" writes:—"And as it is owned the whole scheme of Scripture is not yet understood, so, if it ever comes to be understood before the restitution of all things, and without miraculous interpositions, it must be in the same way as natural knowledge is come at—by the continuance and progress of learning and of liberty, and by particular persons attending to, comparing, and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world. For this is the way in which all improvements are made, by thoughtful men's tracing on obscure hints, as it were, dropped us by nature accidentally, or which seem to come into our minds by chance. Nor is it at all incredible that a Book which has been so long in the possession of mankind should contain many truths as yet undiscovered. For all the same phenomena and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and last age were equally in the possession of mankind several thousand years before. And possibly it may be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture."

* * *

We are pleased to announce that a new Branch has been started in Wandsworth. The first quarterly meeting will be held (D.V.) on April 16th, at 2.15, at 120, Earlsfield Road. Tea will be provided for those attending this meeting. A cordial invitation is extended to all those living in the district who are interested to attend and join up with this Branch. Regular monthly meetings will be held at 9, Brocklebank Road on the first Tuesday in each month, at 2.15.

* * *

LEAMINGTON BRANCH OF B.-I.-W.F.

An afternoon drawing-room meeting was held, when Miss Hamilton Hunter made wonderfully clear the covenants to Abraham, Isaac and Israel, explaining the special blessings to the House of Joseph, and the significance of the crossing of the Patriarch's hands, conferring the birthright and headship upon Ephraim.

At 8 p.m. a public meeting was held, when, the President being unavoidably absent, his place was taken by a member of the local Committee, Mrs. F. Warner, who proved an ideal Chairman, and who has since sent in the following report:—

"On Friday, March 22nd, a most wonderful and inspiring address was given by Miss Hamilton Hunter, her subject being 'The Redemption of the Nation.'

"Although Miss Hunter spoke for over an hour, the flight of time was entirely forgotten; she treated her subject with such convincing argument and wealth of Biblical illustration that seldom has so much illuminating knowledge been packed into one address.

"The meeting was unanimous that, having regard to the coming national crisis, in view of the pending General Election, each member should join in prayer" (with G.H.Q.) "on Thursday mornings, for national blessings, knowing ourselves to be God's Israel."

* * *

The Rev. R. G. F. Waddington, M.A., lectured at Bingley on March 22nd, before an enthusiastic audience. He explained the rise of Israel from their "dead state" into a nation and a company of nations, and traced the various migrations, showing consequences of impact upon surrounding peoples. Mr. B. Broadbent was in the chair.

* * *

A Branch is being formed in the Hornsey district. The first meeting will (D.V.) be at 7.45 on April 23rd, at the Earl Haig Memorial Hall, Elder Avenue, Crouch End (one minute from Crouch End Clock Tower), and on each alternate Tuesday. Will all those near rally round the local Secretary and assist in making a lively centre for British-Israel Truth? Please send in your name and address to Headquarters.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, East Street, Friday, 19th, at 8. Rev. T. S. Johnson, M.A.
BATTERSEA, 195, Lavender Hill, Tuesday, 16th, at 8. Mr. R. A. Bradbury.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 15th, at 8. Mr. McKane.
BELFAST (WEST), Tennant Street Unionist Hall, Thursday, 18th, at 8.
BRIDLINGTON, Prince's Café, Prince Street, Thursday, 18th, at 7.30. Bible Study.
BRIGHTON, Athenæum Hall, Friday, 19th, at 3 and 8. Mr. G. R. Gair.
CANTERBURY, County Hall, St. George's Street, Monday, 15th, at 8. Mr. G. R. Gair.
CARDIFF, Central Y.M.C.A., Tuesday, 16th, at 7.30.
CHATHAM, Navy House, Thursday, 18th, at 8. Mr. J. J. Morey.
CHELTENHAM, Empire Hall, North Place, Thursday, 18th, at 3 and 7. Rev. T. H. Whitehouse.
CONGLETON, Town Hall, Wednesday, 17th, at 7. Rev. T. H. Whitehouse.
DORKING, Oddfellows' Hall, Monday, 15th, at 3 and 8. Mr. J. J. Morey.
EARLSFIELD, 120, Earlsfield Road, Tuesday, 16th, at 2.15. Rev. Gregory Bestall.
FOLKESTONE, Leas Pavilion, Tuesday, 16th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 18th, at 8. Rev. J. Anderson Watt.
GUILDFORD, Stoke Institute, Foxenden Street, Tuesday, 16th, at 3. Mr. J. J. Morey.
HANDSWORTH, St. Michael's Institute, Soho Road, Monday, 15th, at 7.45. Rev. T. H. Whitehouse.
HERTFORD, Girl Guides' Hut, Thursday, 18th, at 3 and 8. Rev. T. S. Johnson, M.A.
HIGH WYCOMBE, Guildhall, Wednesday, 17th, at 7.30. Rev. T. S. Johnson, M.A.
HULL, Church Institute, Albion Street, Tuesday, 16th, at 7.30.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 16th, at 7.45. Mrs. Bloxam.
REIGATE, Wesleyan School Room, Wednesday, 17th, at 3 and 8. Mr. J. J. Morey.
SHEFFIELD, Lecture Room, Victoria Hall, Wednesday, 17th, at 7.30. Mr. H. D. Houghton.
ST. LEONARDS-ON-SEA, Masonic Hall, Tuesday 16th, at 3 and 7.30. Mr. G. R. Gair.
STOKE-ON-TRENT, Stoke Town Hall, Monday, 15th, at 7.30. Mr. H. D. Houghton.
SUTTON, Adult School, Benhill Avenue, Friday, 19th, at 3 and 8.15. Mr. J. J. Morey.
SYDENHAM, 4, College Mansions, Sydenham Park Road, Monday, 15th, at 3.30. Mr. W. A. Jordan.
WALSALL, Temperance Hall (The Square), Wednesday, 17th, at 7.30. Mr. S. E. Steele.

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"Ye are My Witnesses" Isaiah 43·10

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THE NATIONAL

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EDITORIAL.

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

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

THE MARCH OF PROPHETIC EVENTS.—III.

By the Rev. W. Pascoe Goard, F.R.G.S.

A few weeks ago the world looked with interest on a matter in the high circles of Italy which has been progressing between the Vatican and the Quirinal; between the Pope and Il Duce.

The question at issue has been as to the restoring of the actuality of the temporal power of the Pope.

It is strange that two of the greatest political religious organizations in the earth have been essentially homeless. We refer on the one hand to the Jewish people and their organization, and on the other to the Papacy and its organization.

A.D. 70 made the Jewish organization homeless, and a homeless wanderer the Jewish organization has been to this very day.

A.D. 1870 saw the Papacy made homeless by the taking over of the whole of the Pontifical territories by the Government of Italy.

Now we see the Zionist effort to rehabilitate the Jew in Palestine, which is desired as a "national home for the Jews"; and we see the endeavour of the Vatican to secure from the Government of Italy a concession in the city of Rome large enough to form the base of the pedestal of the Temporal Power of the Papacy; and we see this granted as an accomplished fact.

Mark well these two movements of the decade in which we live; and then again, mark the Low Passage of the Pyramid, indicating a time of humbling and of difficulty for the British-Israel nation; a time which furnishes room for the nation on its knees, but not room to march with chest erect in the light of the sun.

The announcement has reverberated around the world.

While the representatives of many countries were called to witness the declaration of this fact, *only one nation is involved in the transaction.* It was a matter carried through between Italy—in fact, Mussolini—and the Pope. Because the matter is confined as to territory and governmental action within the realm of Italy, no other nation had an opportunity, or a right, to raise any objection, and we are glad to say no other nation had any right to ratify that which was done. So far our own Anglo-Saxon nations have been kept out from the responsibility of the matter by the force of circumstances. With the rest of the world we can only look on and wonder.

But while it is a matter which rested entirely with Italy and the Vatican, it is a matter which will affect, and speedily, the whole of the civilized world. Let Great Britain beware! One of the explosive happenings has taken place which is destined to affect the whole world.

The pin-point of territory accepted by the Vatican is geographically negligible. Internationally it is big enough to furnish the ground for housing a force which will yet shake the nations.

We regret to see the matter carried through. We regret it because of Italy. She will feel yet the hand of the monarch she has set up on a throne within her own borders. It is ill for that country which has two rulers in the one land.

The Church of Rome, with the Pope at its head, is now entering into a new struggle for temporal power. Never, perhaps, did her chances *seem to be* brighter than at the present moment. But *never has the contest for temporal power been so fiercely*

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contested in all the history of the world as it is being contested to-day.

In that conflict the Church of Rome will find itself suddenly surrounded with organizations and peoples which were ready to follow the Roman Catholic Church and to support her in her claims for *spiritual dominance*, but which *will now look upon her as a rival claimant for temporal power.* As such the Church will find a very different attitude from many of her former supporters.

Moreover, the whole of the administrative heritage of the "Holy Roman Empire" since the passing of the Empires in 1918 lies open as a coveted prize to be secured by the strongest in physical and psychical resources; and many claimants to that heritage are in the field.

Communism, a rival claimant to that power, is opposed to the Papal claim for temporal rule.

Socialism is a claimant to that power, and is opposed to any rule but that of the people.

Democracy is determined that rule shall be in the hands of the majority of the electorate only.

Monarchy is determined that *secular authority*, constitutionally exercised, shall rule in matters of State.

Non-Christian organizations in the religious world, such as the Jews, and so forth, will sharply collide with the claim for temporal power on the part of the nominally Christian Roman Catholic Church, or on the part of any Church.

Non-Roman Catholic Christianity will be on its guard against the ancient claims for the Papacy, which at best is but a branch of the tree, a grafted cutting from a wild olive tree, to overrule them all.

All this is felt to-day in the breasts of uncounted millions. What is felt to-day will be voiced by and by.

We regret it for the sake of Britain also, because it interjects into all the British Dominions questions which it were better there should be no occasion to raise. For instance, *even the Communist Party in Britain* taught its abstract doctrines with impunity. But when *as the agents of a foreign temporal power* Communism began to interfere and to carry on a propaganda in regard to matters of government and practical politics, the arm of the secular authority here took action.

There is a difference as wide as the poles in the doctrines taught by the Communists on the one hand and by the Papacy on the other. But there is this similarity in the position. While Roman Catholics of foreign extraction in Britain confine themselves to the spiritual realm and teach the abstract doctrines of the Roman Catholic faith, nothing happens. It is a land which protects the people in the exercise of freedom of conscience in regard to belief and worship. *But when every Roman Catholic agent is transformed into the agent of a foreign secular power*, then a similar question is raised.

In the age preceding this one, namely the Elizabethan reign and era, this very phase of the question became acute, and brought about historic things which it is not pleasant to recall. None were put to death by Christian England because of faith or worship. But some were brought to the grave because mistaken ideas of loyalty to the temporal power of the Papacy brought treason to the British Throne and Commonwealth.

We regret it for the sake of the world. The race for the possession of that administrative power which a decade ago fell from the hands of the Kaisers is growing more and more intense. The Papacy has now joined in the dangerous race. We are not prophets, but we are readers of the prophecies of the Bible, and we say *that the step taken a few weeks ago will result in trouble for the world.* We dreamed that the age of religious wars had passed. We now find both organization and propaganda moving towards the most calamitous form of war, namely civil war, in many lands. The ultimate result, as prophesied, will be the final breaking up of the *Papal organization by the people of the Papal world, who will not endure to be challenged in the race for temporal power.* In a day which is taken up with peace propaganda, what madness to plant such a cause of strife!

It is a day which will as surely mark the page of history as did A.D. 70, when the Jews lost their temporal power, or A.D. 1870, when the Papacy lost its temporal power.

* * *

THE EMERGENCE OF MUSSOLINI.

Now for a moment let us look at what the Papacy has done for Mussolini. Mussolini has been given the unique distinction of having conferred on the Pope the dangerous gift of temporal power.

What the College of Cardinals could not do, Mussolini has done.

What Austria in her palmy days of so short a time ago could not accomplish, Mussolini has accomplished.

What the powerful Jesuit order could not do, Mussolini has done; yet when we say this, has not the Jesuit order done this through Mussolini?

What the Roman Catholic world could not do, Mussolini has done, namely, ENDOWED THE POPE WITH TEMPORAL POWER.

Who then is Mussolini? And what has the Roman Catholic Church done for him?

Suddenly this man becomes a figure which towers in the heavens of the decade in which we live.

A short time ago he was simply the leader of the Black Shirts of Italy.

Then he became the Premier of Italy.

Then he became the Dictator of Italy.

His position in Italy brought him into such a position as made it possible for him to deal with the appeal of the Papacy for the restoration of temporal power.

What then is he who can crown a Pope of the Church of Rome with temporal power?

This is a matter which the world will have to ask itself. As to whether he is a beneficent personality, or the reverse, is not the question. What is the scope of his power for good or ill?

A short while ago one would have said that his power was limited by the resources of Italy. To-day it is a very different matter.

Assuming that the Concordat between the Pope and Mussolini involves mutual support, what is the effect on the position of Mussolini?

Those who know are aware that the Roman Catholic Church has for many years been *developing an organization of Roman Catholic manhood.* They know that the members of that organization are under oath to set up and to sustain the temporal power of the Pope, and to cast down other Governments to make way for him.

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It is readily and widely stated that the army so enrolled must be counted by the million. They are in all the countries of Anglo-Saxondom and probably elsewhere. Is all this world-wide organization to be placed under the control of Mussolini for the achievement of his aims, in return for the placing of the resources of Italy at the disposal of the Pope in the pursuit of his aims?

This might seem to be playing the game of Mussolini rather than that of the Papacy. But there is this consideration. Mussolini will die in the natural order of events, within the natural limit of the life of man.

Judging from the past, the Roman Catholic organization will be as much alive as ever when Mussolini is dead. The Papacy may then inherit the widespreading structure that Mussolini has now set up, and will yet set up. It might be the height of that human wisdom, than which there is not a more outstanding example than that displayed in the Roman Catholic organization, to aid Mussolini to perfect to-day an organization so wide-spread as to be equalled by nothing in ancient history, and by nothing in this day short of the British Empire, so that when in due course Mussolini passes to his long sleep, the never-sleeping Church may inherit the power she has assisted him to build up.

There is only one thing about that. The never-sleeping, and so far undying, Roman Catholic organization is within a measurable distance of its tragic end. We do not so much judge this by events as we read it in the never-failing Word of Prophecy. And it seems that she is to meet her end by such a combination of her own people as Mussolini is now putting together.

There are now two rulers living in the same city: rival rulers on two of the seven hills of the city of Rome, the city of history and of prophecy. Is this the "two horns like a lamb"?

However, for the time being the dual policy of the two will march together, as two horns march together on one body.

Behind this combination of forces there is the question, never for a moment in abeyance in the underlying thought of the Powers of the world, "What shall we do with the British Empire?" Plans have been formed and great works undertaken. Organizations of people are in existence, and they are working to what seems to them a certain end in this direction. The ultimate end is always the subjugation of Britain—spiritually, mentally, physically. But it is solemnly written, "The Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure."

Another great Power will shortly emerge; and all unwittingly, and without intent, the power wielded by Mussolini, and supported by the Papacy, will find itself in a life and death struggle therewith—Great Britain wonderingly looking on.

The days are speeding to the great tragic end of the present age, and to the glorious new birth of the New Age which is coming.

Of the nature of the tremendous decade we are living through the Low Passage of the Pyramid gave us abundant warning. Its index-finger pointed to the time. Contemporary history is revealing the sequence of events from day to day. Men could count the units of time involved; and did so. Only the event can show what the time shall bring forth—1928–1936; that is the time. Step by step as the months go by, the event will be made manifest to all.

BIBLICAL METALLURGY.—II.

By Andrew B. Buchanan.

Furnaces.

In modern metallurgy there are many types of furnaces. Of the many, we have selected four for consideration. The writer has been considerably pressed for time in the preparation of these articles, and his thanks are due to his colleague, Mr. H. A. Speirs, for kind assistance given in preparing the diagrams. The diagrams are not technically accurate and have been purposely prepared so. The pictorial, rather than the purely technical, form has been adopted. This is necessary in dealing with the non-technical readers, so that they may be compelled to grasp the essential features presented. The descriptive text is, however, strictly accurate.

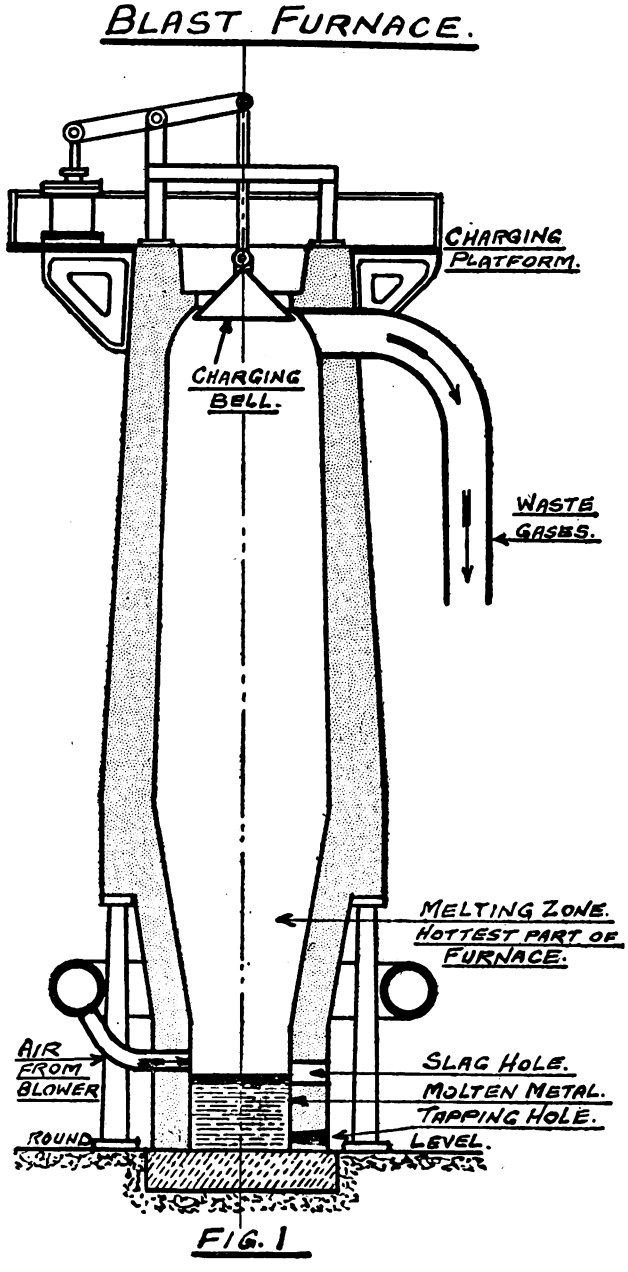


FIG. 1

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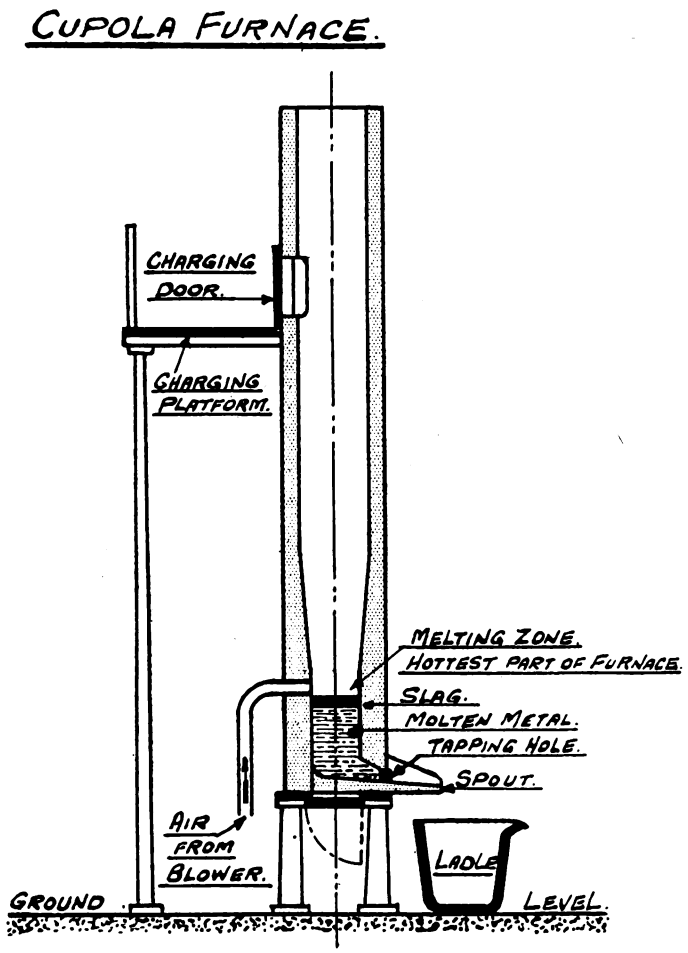
We would specially direct attention to the following special features in the diagrams and text :—

(See Fig. 1, page 243).

1. The position of the charging platform.
2. The hottest area.
3. The position of the slag.
4. The position of the tapping hole.
5. The use of the word "tapping," the significance of which will be dealt with later.
6. The pipe which admits air into the furnace.

Blast Furnace.

Fig. 1 shows the interior of a modern blast furnace. It should be noted that the primary purpose of such a furnace is to produce Iron out of the Ore.



SECTION OF CUPOLA.

FIG. 2.

The interior stonework is encased in an outer shell of steel.

At the bottom is the hearth which receives the molten metal as it descends from the upper layers. Above the molten iron is the slag (impurities of the ore) and above the slag the *charge*, consisting of alternate layers of coke or coal, ore and limestone. This is continued to within about 10 ft. of the charging bell, at the right of which is a pipe for the escape of the waste gases. Above the charging bell is the charging platform. At the extreme bottom is the tapping hole for withdrawing the molten metal, and at the slag level is an open hole for running off the slag. Near the slag hole is the pipe where *air is blown* into the furnace, and above this pipe the melting zone, or hottest part of the furnace.

The older type of furnace had no outer casing and was open at the top, from which large volumes of flame could be seen for miles around.

These furnaces vary in height from about 60 ft. in Scotland to 100 ft. in England, and produce from hot blast (heated air) about 350 tons to about 1,000 tons of pig-iron per week respectively. From cold blast the output is about 50 tons per week. The hearths, when full, may hold about 25 tons of molten metal, and are then tapped. The products of the blast furnace are various grades of pig-iron. The metal drawn from such a furnace is not always homogeneous, even when *running* for a particular grade. When homogeneous metal is required the contents of several furnaces may be run into a metal mixer which may hold 200 to about 600 tons of molten metal.

When working, the inside of a blast furnace is *never* seen.

Cupola Furnace.

Fig. 2 shows the interior of a modern cupola furnace which is used in an iron foundry. It looks like a miniature blast furnace, but its purpose is entirely different. The cupola is used for melting the pig-iron which comes from the blast furnace. It will be seen that the furnace structure rests upon pillars, at the top of which is a hinged door, which drops and allows the furnace to be cleaned out when the casting is over for the day. Then comes the molten metal, above which is the slag. Above the slag, right up to the charging platform, there are alternate layers of coke, pig-iron, scrap and limestone, and above the charging platform the charging door. Issuing from the door and the open top is the blue flame, which must be familiar to many readers.

At the bottom of the molten metal is the tapping hole which allows the metal to run into the ladle, and above the slag the opening for the pipe which admits the blown air.

Such furnaces vary considerably in size, and may be about 18 to 20 ft. above the ground to the charging platform. A good furnace should melt about 12 to 15 tons of iron per hour. Like the blast furnace, the interior working of a cupola is never seen, and the metal is not always homogeneous.

(See Figs. 3 and 4 opposite).

Siemens Regenerative Furnace.

Figs. 3 and 4 show interior views of a modern Siemens regenerative furnace which is used for the manufacture of steel.

Fig. 3 shows what the inside of the furnace would be like if we stood underneath the charging platform and imagined the whole front of the furnace cut away. Similarly, if we imagined the whole of the left-hand side of the furnace cut away, then Fig. 4 would show its interior appearance, with the charging platform in front and the tapping hole and ladle at the back.

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Starting from the left of Fig. 3 it will be seen that air and gas pass, as shown by arrow heads, into the furnace where ignition takes place.

Upon the hearth lies the charge, consisting of pig-iron, scrap and ore, which is melted by the fierce heat of the gas as it passes on its way to the chimney, through the air and gas chambers on the right, which are heated to a very high temperature during the process.

—as shown by arrow heads—along the roof to the chimney, and on its way is deflected on to the charge which is thereby melted.

Air is admitted either by suction from the chimney (natural draught) or by being blown in (forced draught).

Such furnaces are capable of melting 12 to 25 tons of metal at one time.

The metal can be inspected during the process of working,

Siemens Regenerative Furnace.

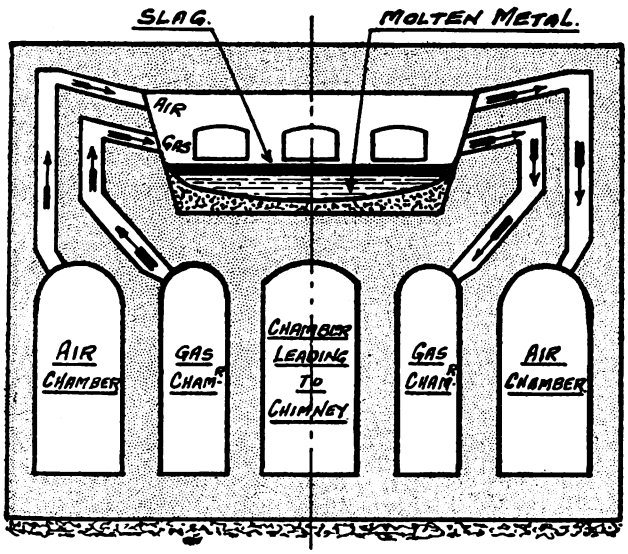


Fig. 3.

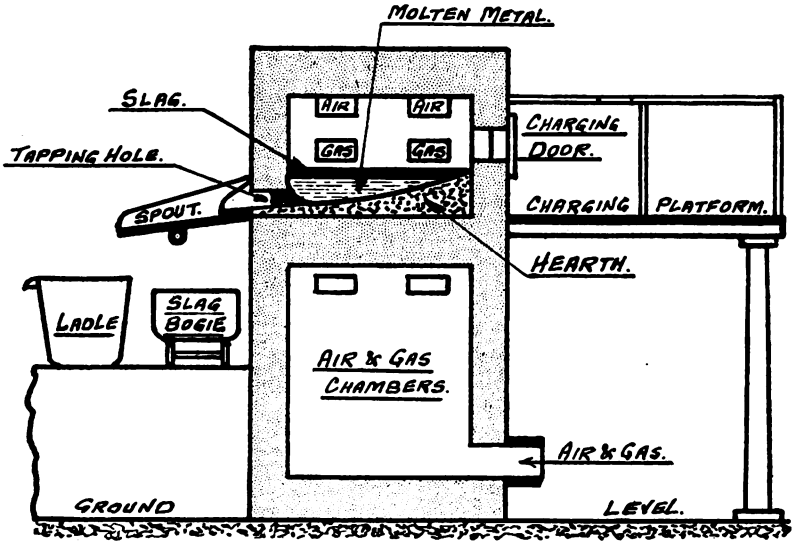


Fig. 4.

Suitable valves (not shown) are operated at the end of every hour, and the whole process described above is reversed.

Fig. 4 shows the charging platform, which is considerably above the floor level, and also the charging door. At the left hand are seen the tapping hole, ladle, spout and slag bogie. Both 3 and 4 show the molten metal and the slag.

In tapping the furnace, the molten metal runs by way of the spout into the ladle, but as soon as the slag comes, this is diverted into the slag bogie by tipping the spout.

On no account must the slag pass into the ladle, or the whole charge will require to be re-melted.

Particular attention is directed to this statement, for God's dealing with Israel is given in this technical form.

Such furnaces, capable of melting 80 tons of metal at one time, have dimensions at the hearth of over 30 ft. in length, 12 ft. in breadth and 6 ft. in height at the centre.

The metal may be inspected during the process of working, the whole charge can be made homogeneous and the temperature generally is well under control.

Fig. 5 shows the interior of a reverberatory or air furnace which is used for melting iron or brass.

The fire door, charging door and tapping hole are at the front of the furnace, and the fire-bars, slag and molten metal are clearly seen. The gas from the fuel on the fire-bars passes

homogeneous metal is obtained and the temperature is under control.

Crucibles.

The crucible, as being capable of melting only small quantities of metal at one time, falls outside the scope of these articles This is not to say that crucibles were unknown in Biblical times.

In our next article we shall consider what the Scriptures have to say upon the subject.

Reverberatory Furnace.

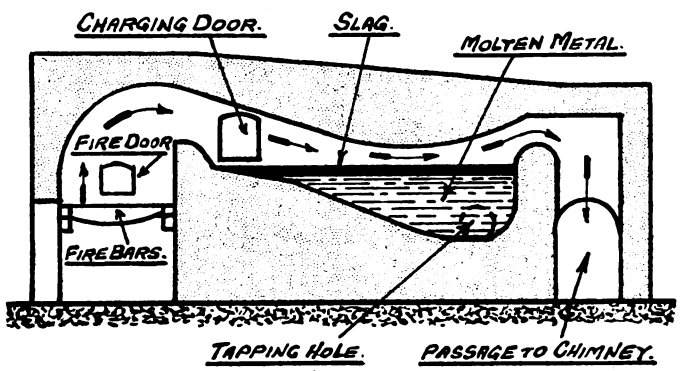


Fig. 5.

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THE NATIVITY DATE.

By F. S. Dobbs.

Dr. Gornold, in his very interesting article under the above title in The National Message and Banner of February 16th, 1929, cites "the evidences afforded by the writings of Josephus on the one hand and those of the Apostles on the other, in the hopes of laying to rest once and for all the uncertainties that disturb students of Bible chronology as to this fundamental datum of historical Christianity." Some of the uncertainties with regard to the chronology of Our Lord's life are due to the confused interpretation of a partly misunderstood and a partly mistaken Josephus, resulting in an error in the generally accepted dates assigned to events after 45 B.C., the year in which the Roman calendar as we know it came into use. May I attempt to substantiate this perhaps somewhat daring assertion? The regular Consular List for the *nominal* year 46 B.C. (for it actually covered the twelve months between 1st Oct., 47 B.C. and 1st Oct., 46 B.C.) was :—

"C. Julius C.F.C.N. Cæsar, IV Consul without a colleague."

When his term of office expired on 1st Oct., 46 B.C., it was necessary to elect another set of Consuls to serve for the following ninety days, so as to complete that year of "confusion," and enable their successors to begin the new Julian year in due Consular order on 1st Jan., 45 B.C. This special Consular List covering the last three months of 46 B.C. was :—

"Q. Fabius Q.F.Q.N. Maximus (replaced on 31st Dec. for one day owing to the sudden death of the former on the last day of the year) and C. Trebonius C.F."

By means of this special Consulate, the Fastes Consulares were also set right with the legal Consular calendar. In most discussions on the Consular Lists (see, for instance, that of La Rousse in his great *Encyclopædia Universel*) the above regular Consular List covering the period between 1st Oct., 47 B.C. and 1st Oct., 46 B.C. is assigned to 46 B.C., and the following special List for the remaining ninety days of that year is assigned to 45 B.C. By this error the Consular Lists for 45 B.C. and all the subsequent years are pushed one year too far down the B.C. and A.D. lines to the perpetuation of endless confusion. As, for example, the death of Julius Cæsar is placed in 44 B.C. instead of 45 B.C., and that of Augustus Cæsar in 14 A.D. instead of 13 A.D. Again, the Crucifixion is assigned to 30 A.D. instead of 29 A.D., when it actually occurred; and by working backwards, the date of the "Era of the Olympiads" is assumed to be 776 B.C. instead of 777 B.C., in which year were really celebrated the first Olympic Games. Therefore the 184th Olympiad, referred to by Dr. Gornold as mentioned by Josephus in connection with the death of Herod, would fall in 41 B.C. instead of 40 B.C., and it was in 41 B.C. that Calvinus and Pollio were Consuls, for the Consular List of that year was :—

"Cn. Domitius M.F.M.N. Calvinus II (abdicated) replaced by Cornelius L. F. Balbas; and C. Asinius Cn. F. Herii N. Pollio."

During this Consulate Herod and Phasael were elevated to the rank of Tetrarchs of all Judea, which probably accounts for the mistake of Josephus. It was late in 715 A.U.C., 39 B.C., that Herod was solemnly inaugurated *King of Judea* by Octavianus and Anthony in Rome, and the 37 years spoken of by Josephus and mentioned by Dr. Gornold extended from this latter event (715 A.U.C. + 37 = 752 A.U.C., the year Herod died, that is 3998 A.M. and 2 B.C.). Again, Dr. Gornold quotes Josephus as stating "that Herod reigned 34 years after the death of Antipater," which, he adds, according to Dr. Smith took place in 37 B.C. Of course he means Antigonus who at Herod's instigation was executed by Anthony near the Feast of Dedication in November, 36 B.C., whereas Antipater was assassinated and secretly buried a few days before Herod's death by his order. In mentioning these apparent inaccuracies in the writings of Josephus, it is not suggested that he himself was necessarily responsible for them. It is quite possible that they originated in the transcriptions of some of those through whose hands the original copies of Josephus came down to us, who may have glossed the matter to suit their own ideas of chronology! Be that as it may, Josephus is no more infallible than is any other historian. He was right only in what will bear verification at the bar of General Harmony, he blundered in what will not.

Dr. Gornold claims that the eclipse mentioned by Josephus as "having occurred on the night preceding one of the Fasts," and shortly before the death of Herod, was that of 13th March, 3 B.C., as a proof that he died before the Passover of that year. The likelihood of such being the case is precluded by the fact that *it would not have allowed time for all the recorded events to have happened.* There are two other eclipses either of which may have been the one referred to by Josephus: on 17th July, 2 B.C., and on 20th January, 1 B.C. Dr. Gornold puts the former "out of court" as not having been, he asserts, visible at Jerusalem, but Wm. Page—an astronomer of no mean repute—when considering this eclipse in "New Light from Old Eclipses" (pp. 73–91) used the following words: "Early in the morning the moon went down still eclipsed (middle of eclipse 5h. 53m. 51s. true civil time) and the incident not only agrees in every particular with the record of Josephus, but gives ample time for all the occurrences between it and the death of Herod, and between the death of Herod and the succeeding Passover."

The difficulties surrounding the assignment of the death of Herod to a period just after the eclipse of 13th March, 3 B.C., as claimed by Dr. Gornold, led even so high an authority as Scaliger to abandon it and select instead that of 20th Jan., 1 B.C. For the following reasons, however, the latter choice seems to have been ill advised: Ussher cites a Jewish tract "Megileth Thanith" or "The Book of Fasting," in support of his claim that the death of Herod occurred in November. In it under the month Casleu the following words are found: "The 7th—a Fast Day—because on it Hurudes an enemy of the wise died." Again, on the twenty-ninth page of "De Sola and Lyons Standard Jewish Calendar" for the fifty-year period 1853–1903 is the following record under the same month, Casleu, and opposite its 7th day: "Festival on account of Herod the Great." The 7th Casleu here mentioned was the 3rd of November, 2 B.C., and is near enough to be covered by the somewhat vague expression "the Passover was approaching." Therefore, taking everything into consideration, notwithstanding Dr. Gornold's veto, I am quite satisfied to accept the eclipse of 17th July, 2 B.C., as that referred to by Josephus when the Fast occurring on the following night

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would be the eve of the Feast of Tabernacles, one of the three festivals that fall in the middle of the lunar month, a necessary condition as Dr. Gornold points out.

To fit in with his claim that Herod died before the Passover of 3 B.C., Dr. Gornold is forced to make the arrival of the Magi synchronize with the birth of Christ, the latter being the only occasion previous to that Feast that the Holy Family was in Bethlehem. By noting the following points, it will be easily seen that this view does not agree with the narrative. Christ was born in a stable, whereas the Magi paid Him their homage in "a house" (Matt. ii, 11). Evidently these were different occasions. Again, it is surely not unreasonable to assume that the first appearance of "The Star in the East" was what the Magi with their extraordinary astrological knowledge understood it to be, an indication that the Messiah was already born. They at once recognized it and began their preparations for that long anticipated, never to be repeated mission; we can well imagine they were lengthy. The long and tedious caravan journey from their far distant home, possibly in Persia, must have occupied many months, so that they did not arrive at Jerusalem till the Passover season of 2 B.C., when as we read they startled Herod and all the city with him by their question, "Where is He that is born King of the Jews?" Herod having first enquired from the chief priests and scribes where the Christ was to be born "privily called the wise men and carefully learned from them what time the Star appeared" (Matt. ii, 7, R.V.), by which he knew that the Child was already some fifteen months old. Therefore, being determined to take no risks, when the Magi failed to return, he "sent and slew all the male children in Bethlehem, as well as all that were in the neighbourhood, from two years old and under, so as to include the date he had ascertained from the Magi" (Matt. ii, 16, F.F.). Had the Babe been only just born, as Dr. Gornold implies, there was absolutely no object in fixing this age limit of two years.

Dr. Gornold cites what he calls "the 1st Nisan 3995 A.M. incident" as a proof that Christ was born in September, 4 B.C., 3996 A.M., but he gives no reason for not using the alternative method he himself suggests, namely, "employing the Civil year as a basis of the calculation, with the weekly rotation of the Priestly orders."

The late Professor Totten, in his consideration of this Gabriel and Zacharias incident, asserts that the actual priestly rotation of 24 weeks, for the 8th of which it was Zacharias' turn to officiate, began with the civil New Year's day. This fact, which is in accord with the alternative method that Dr. Gornold suggests, "was arrived at as the result of many concentrating calculations, no more to be enumerated than are those that go towards establishing the data necessary for an almanack." He shows that the Sabbath occurring during the said 8th course fell on 24th Bul (2nd civil month). That the incident took place on the Sabbath is shown in Luke i, 10. The ministry of Zacharias concluded on 26th Bul (Oct. 22nd) and he departed to his own home. We may assume that Elisabeth conceived two days later, and "hid herself five months." After which Gabriel appeared unto Mary with his startling announcement, followed immediately by Mary's conception at the beginning of "the sixth month with her," etc. (Luke i, 36). In the natural course of events John would have been born about the end of July, 4 B.C., and Jesus five months later. John became eligible to begin his ministry on his 30th birthday, about the end of July, 27 A.D., but did not actually do so till the 19th August following, the day on which, as Dr. Gornold shows, the 15th year of Tiberius began. Christ was also eligible for the same duty on Dec. 25th, 27 A.D., but could not be anointed, as a preliminary to commencing His ministry, till the 8th Jan., 28 A.D., because Gabriel had announced that the Anointed One would only live three score and two weeks from the day of His anointing. And He was accordingly "cut off" on Nisan 14th, 17th March, 29 A.D., 62 weeks or 434 days later.

Dr. Gornold asserts that three Passovers are mentioned in John's Gospel—the first in 28 A.D. (ii, 13), the second in 29 A.D. (vi, 4), and the third in 30 A.D. (xiii, 1), at which Christ suffered. We know His ministry began in the 15th year of Tiberius, and there is a certain work extant, "The Acts of Pilate," in which it is recorded that the Crucifixion took place in the 16th year of Tiberius, that is 29 A.D. There is no reason to doubt this statement. It is simply history. If Dr. Gornold or any other of your readers will take his Bible and sit down quietly, with an open mind, to study the question, he will find that the Passover spoken of (John vi, 4) was "at hand" when the miracle of feeding the 5,000 was performed. Let him then read the accounts given of this miracle by Matthew, Mark and Luke, with the chapters following in each case, and he will find that shortly after the miracle Jesus and His disciples began their last itinerary which culminated in the triumphal entry on 10th Nisan, 29 A.D. The Passovers spoken of in John vi, 4 and xiii, 1 are therefore one and the same. The fact is self-evident. There are certain difficulties, of course, or the almost universally accepted misunderstanding would not have arisen. If anybody among your readers would wish for a fuller demonstration of the fact, I shall be very pleased to supply it at 2½d., post free.

I am not versed in "Cosmic Symbolism," to the evidence of which Dr. Gornold appeals in support of his views, but I have no doubt that both it and astronomical facts rightly understood must agree in every detail with the General Harmony that exists under the Supreme Control of the Almighty, and must securely establish the "Calendarics of the Bible" in accordance with historical events correctly recorded, and the infallible evidence derived from the Scriptures themselves.

DANIEL THE MAGNIFICENT.

AN ADDRESS DELIVERED AT HEADQUARTERS ON THURSDAY EVENING, MARCH 14TH.

By the Rev. Joseph Gay, A.T.S.

We must all be reading, I feel sure, the very helpful, illuminative articles which are appearing in The National Message week by week from the pen of our so excellent friend, the Rev. Wm. Pascoe Goard, on the Book of Daniel.

I thought it might not be amiss if I were to endeavour this evening to visualize the character of Daniel, so that the man as well as his message may be before our eyes.

I have styled him "Daniel the Magnificent," for there is such a spaciousness in this man Daniel which justifies the term MAGNIFICENT. His mind is deep and broad, a conjunction

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seldom seen in these modern days. His mind is profound beyond all plumbing. It is only a man of similar mentality who can get right into Daniel's mind. It is only the man with the heart and soul of a Daniel who can ever hope to understand this man.

You and I may hope, by much exercising of the will, to know a little about this man Daniel, but more than the half will never be told as far as we are concerned.

The meaning of his name will set us thinking in the right direction. Daniel :—" God-is-my-Judge." Think of that. This man Daniel, by the meaning of his name, sets us thinking about God. But it is not in the mere meaning of his name that Daniel sets you thinking about God. Eastern names always approximated to the characters they designated. We have lost the meaning of names because there is no earthly meaning in the persons who bear them. Not so the names, and the persons bearing the names, in ancient times, especially in the Bible. The first question I ask in studying Biblical biography is : What does that name mean ? The answer goes a very long way towards an understanding of the character which bears the name. I will set down a few for your consideration along this line.

Abram :—" High father," afterwards Abraham :—" the father of a multitude."

Isaac :—" Laughter " or " jest," a very good joke. The incredulity of Sarai gives the name to her son and stamps him the created of the Lord.

Jacob :—" He supplants," or " a heel holder."

Israel :—" God fights," " contender," " soldier of God." שָׂרָה—to fight. אֵל—God.

Jochebed :—" God my glory."

Moses :—" Drawn out."

Joshua :—" Jehovah is salvation."

Daniel :—" God-is-my-Judge."

All these names turn one's thoughts God-ward.

According to the Book which bears his name he was a youth of noble descent and high physical and intellectual endowments, carried by Nebuchadnezzar, in the third year of Jehoiakim, from Jerusalem to Babylon, and with other Jewish youths, especially three companions, Hananiah, Mishael and Azariah, assigned for education at the king's college.

Hananiah :—" Jehovah is gracious."
Mishael :—" Who is like God."
Azariah :—" Jehovah helps."
Daniel :—" God-my-Judge."

Always God. God is in all their thoughts, and cannot be absent from ours while we dwell in their company.

What a list of names to be sure, and all turn our thinking towards God.

Now there are three things specially prominent in Daniel. (*a*) Resolve. (*b*) Proficiency. (*c*) Clarity.

Resolve.

The incident recorded in the first chapter is set down in order that we may early come to appreciate a trait in the character of this man Daniel which we may all covet and ought certainly to make every effort to emulate. " Daniel purposed in his own heart that he would not." Put a full stop there for a moment. This is a quality of all truly great and godly minds. To come to a determination—that is the quality of true greatness. Daniel teaches you and me that resolve is a matter of the heart. Yes ! of the willing heart. The man who resolves upon compulsion, even though it be the compulsion of the heart, is not resolving on the highest level. " God-is-my-Judge," then the purpose of the heart must be as high as Heaven itself where God is.

" He would not defile himself with the king's meat, nor the wine which he drank." What was wrong with the king's meat and the king's wine ? Was it a case of meats offered to idols ? Or was it that he refused to compromise himself with the feasting and riotous living offered by the king and indulged in by the Chaldean youths ? Or was it, without any regard to anyone else, a wise and noble self-control and self-denial at the king's table by one who had set himself to the serious study of the Chaldean schools ; their literature, their true science and their pseudo-science, their architecture, their music, their political and military methods, their religion and the sacred arts connected with their religion, that in the after years he might serve his God, his Judge, all the better in the land of his enforced exile ? Whatever was his real motive, " he purposed in his heart that he would not," and he did not.

Refusing to compromise himself at the beginning, we find him all through his subsequent life, whether dealing with his own people Israel, or the Chaldean ; with the king and his court, or with the common people, standing uncompromised, and the universal testimony was well voiced by his deadliest enemies when they said :—" We shall find no occasion against this Daniel except we find it against him concerning his God." When your enemy praises you it is indeed praise ; when he pays a tribute to your steadfastness then you may take it that your determination is as the strength of the eternal rocks, as enduring as the everlasting hills.

Proficiency.

The proficiency of Daniel is seen in his penitential and intercessory prayer. Daniel knew how to pray. The man who knows how to pray knows how to live. Prayer is the food of all true life. As Dr. White so truly observes :—" There is no royal road ; there is no short or easy road to proficiency in prayer. It is like all the other arts that you have ever mastered ; it must be early begun and assiduously practised, else you will be but a bungler at it all your days." But Daniel's proficiency is not a routine, though he prayed thrice a day with his windows opened towards Jerusalem. Daniel had special and extraordinary, original and unparalleled, seasons of prayer. There were times when he could do nothing else day or night but pray. His proficiency in everything else, his governmental proficiency, the excellence of his dream interpretations, all rested on that one foundation which he laid deep in " God-my-Judge " through all-prevailing prayer.

The Book of Daniel can only be understood by the man who is proficient in prayer. What did Daniel do when Nebuchadnezzar issued the decree for the slaughter of the wise men of Babylon ? Having secured a stay of execution he called a prayer meeting of his three Hebrew companions and himself. Ever since I noted that Daniel called a selected prayer meeting I have always had my doubts about the *public* prayer meeting. Can he pray ? That is the question. If he can, then invite him to the prayer meeting.

We have made much, not too much, of Daniel's interpretation

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of Nebuchadnezzar's dream. We have gloried in its truth. We have pointed back over the centuries, and, with a confidence born of a strong conviction, we have proclaimed Israel-Britain to be the Stone Kingdom which the God of Heaven would set up in the days of those kings. It may be we have lost sight of the tremendously important fact that the interpretation of that wonderful dream came from "God-my-Judge," as an answer to the efficient prayers offered on that never-to-be-forgotten prayer meeting. (Dan. ii, 17–19.)

If Daniel received his interpretation from God-my-Judge in answer to efficient, all-prevailing prayer, then we can expect to receive our interpretations of this great Book of Daniel in no other way.

Proficiency here is all-important. No intellectual proficiency, and no scholastic proficiency, will make up to us for the lack of prayer proficiency. In saying that, I do not belittle either the intellect or scholarship.

Now do we understand what prayer really is? On one occasion the disciples asked Our Lord to teach them to pray. With all His willingness, and with all His ability, Our Lord cannot teach us to pray offhand. He can show us how by permitting us to see and hear Him pray. Are we ready for that? When James and John, the sons of thunder, asked to sit the one on His right hand and the other on His left hand in His kingdom, Christ made answer, "Are ye able to drink of the cup that I drink of, and be baptized with the baptism with which I am baptized?" It is even so here. If we would be proficient prayer-men, by seeing and hearing Christ pray, then we must be prepared for soul travail such as we have never before experienced. Gethsemane. Ah! that is the place where Our Lord permits us to see and hear Him pray. "He went a little farther, and *fell on His face*, and prayed." (Matt. xxvi, 39.)

"And *being in an agony* He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground." (Luke xxii, 44.) Now that is prayer, all-prevailing prayer, which God-my-Judge must answer and that speedily. Daniel is a true type of Christ in this matter. "In those days I, Daniel, was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." (Dan. x, 2, 3.)

That is the way to pray. Our prayers have become so futile, because this atmosphere of intense proficiency has not wrapt us round about, that a philosophy has arisen, finding expression where we least expected to find it, and where it never ought to have been found, in the Christian pulpit; that prayer is a pious exercise which may do the individual soul good but which can never influence God, and it is unreasonable to ever think it could.

Such prayers as Daniel's and all those who have followed in his train right down to Our Lord and on from Him through the Christian centuries, God is in honour bound to answer. Never, surely, was there a man, until the coming of the Son of man, so greatly honoured for his proficiency in prayer as this Daniel. "And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." (Dan. x, 11, 12.)

Let us read Daniel's great prayer recorded in the ninth chapter; let us read it over and over again until the whole subject matter of it, and all the spirit and passion that is in it, sinks deep into our souls, and finds permanent abiding in our hearts.

"Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake. O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God: for Thy city and Thy people are called by Thy name. And *whiles I was speaking*, and *praying*, and *confessing my sin* and *the sin of my people* Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." (Dan. ix, 17–21.)

Note this that God answers Daniel's prayer, as He answers all true prayers, not according to our limited thought, but according to His own infinite thought. Daniel's prayer is for the restoration of Jerusalem, "for the holy mount of my God," for the return of the exiles of the southern kingdom of Judah to the land of their fathers. God's answer sweeps through the ages and comes down to our own day and generation, enfolding in its infinite embrace the whole House of Israel, lifting the veil of destiny and unfolding before the astonished eyes of all devout saints the purposes which He has purposed from before the foundation of the world. We pray in terms of the finite; God answers in terms of the infinite. Thus are His revelations vouchsafed unto the sons of men.

Clarity.

And so Daniel sees clearly without a veil between. Every detail of his vision is told with a clearness which admits of no mistake. If we have confused the issues it is because we have not come to the interpretation of this wonderful Book with the true spirit of prayer out of which the visions sprang in the first instance. A true perspective is what we need to-day; the ability to see the hand of the Lord God Almighty moving, in the fulfilment of His prophetic Word, among the nations that are upon the earth. This we can receive in greater measure than any previous age by the mercies of Jesus Christ Our Lord. Christ not only gives us vision but He gives us correct vision. He never leaves us with partial sight. "I see men as trees walking," said the blind man whose eyes He had anointed. "After that He put His hands again upon his eyes, and made him look up: and he was restored, and saw every man *clearly*." (Mark viii, 22–26.)

If we are to understand Daniel then, and all that Daniel wrote, we must dwell deep in the mysteries of God in penitential and intercessory prayer.

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THE TWO STAVES—BEAUTY AND BANDS.

By JOHN H. TENCH.

A QUESTION was asked at a meeting in Durham County in regard to the covenant mentioned by the prophet Zechariah, chap. xi, v. 10: "I took My staff, even Beauty, and cut it asunder that I might break My covenant which I had made with all the people." Some of the audience evidently thought that this was the covenant God had made with Abraham, but a little consideration shows that was an impossibility, for Abraham's covenant was unconditional and never could be broken, whereas the covenant mentioned in verse 10 God had made with "all the people."

Now this covenant was made at Mount Sinai, for we read in Exodus xxiv, 6–7: "And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant and read in the audience of the people; and they said, All that the Lord hath said will we do and be obedient. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words."

Therefore we are taught that this covenant was a type of the blood of Jesus and, after His coming to die for the redemption of His people Israel and for the salvation of the world, was to be broken or discontinued as no longer necessary.

Paul, when writing to the Hebrews, says in chapter ix: "When these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation [rectification, F.F.]. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Paul goes on to say, "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

Paul then goes on to say: "It is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God. Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law: Then said He, Lo, I come to do Thy will, O God. He taketh away the first (covenant), that He may establish the second (covenant)."

The Scripture therefore teaches us that the Staff, Beauty, is the Lord Himself. Who was cut asunder that the blood covenant made at Mount Sinai, made with all the people, should be broken, discontinued, a new and a better covenant having been made. The Saviour said at the Last Supper when He took the cup and gave thanks and gave it to them, "Drink ye all of it, for this is My blood of the new covenant, which is shed for many for the remission of sins." How very remarkable that those who love Our dear Lord, and are about to drink of that cup in obedience to His command, first of all listen to the Ten Commandments recited by the minister and then offer this prayer, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee."

How wonderfully this fulfils the bringing in of the New Covenant as foretold by Jeremiah and confirmed by Paul in the Epistle to the Hebrews. "This shall be the covenant that I will make with the house of Israel:—After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people."

I have not the slightest doubt that the Staff, Beauty, is the Lord Himself, for Isaiah when writing to the man that "walketh righteously and speaketh uprightly, that despiseth the gain of oppressions, that shaketh his hands from bribery, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high, his place of defence shall be the munitions of rocks, bread shall be given him, his waters shall be sure. Thine eyes shall see the king in His *beauty*."

The Psalmist also writes in the twenty-seventh chapter, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life to behold the *beauty* of the Lord and to enquire in His temple."

Zechariah goes on to tell us "that the covenant made with

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all the people was broken in that day." Which day was Good Friday, when Our Lord died to redeem His people.

"See the destined day arise!
See a willing sacrifice,
Jesus to redeem our loss,
Hangs upon the shameful Cross!

Jesu, who but Thou had borne,
Lifted on that Tree of scorn,
Every pang and bitter throe,
Finishing Thy life of woe?

Who but Thou had dared to drain,
Steeped in gall, the cup of pain,
And with tender body bear
Thorns, and nails, and piercing spear?

Thence the cleansing Water flow'd,
Mingled from Thy side with Blood,
Sign to all attesting eyes
Of the finished Sacrifice.

Holy Jesu, grant us grace
In that Sacrifice to place
All our trust for life renew'd,
Pardon'd sin and promised good."

When the Staff, Beauty, was cut asunder "and it was broken in that day so the poor of the flock that waited upon Me knew that it was the word of the Lord," men like aged Simeon, to whom it had been revealed by the Holy Ghost that he should not see death before he had seen the Lord's Christ, "Then took he Him up in his arms, and blessed God and said, Lord, now lettest Thou Thy servant depart in peace according to Thy word. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people. A light to lighten the Gentiles and the glory of Thy people Israel." He furthermore said unto Mary His mother, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against. Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed.

"And there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser, and she was a widow of about fourscore and four years which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem."

Men like Zacharias, the father of John the Baptist, who when filled with the Holy Ghost prophesied, saying, "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."

Women like the blessed Virgin Mary, who said, "He hath holpen His servant Israel in remembrance of His mercy, as He spake to our fathers, to Abraham, and to his seed for ever."

The Staff, Bands.

Zechariah foretold that the Staff, Beauty, Our Lord Jesus, was to be sold or betrayed for a price, and we know that the price was for thirty pieces of silver. All the things foretold of Jesus, our King, and foretold of His people, the Kingdom, must come to pass, so we read in the Gospel by Matthew:—"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me and I will deliver Him unto you. And they covenanted with him for thirty pieces of silver." The same Evangelist tells us later on, "Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple and departed, and went and hanged himself." In fulfilment of Zechariah's prophecy Matthew tells us:—"The chief priests took the silver pieces, and said, It is not lawful for us to put them into the treasury, because it is the price of blood, and they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called The field of blood, unto this day."

This wicked action of Judas, and the chief priests and elders, was the cause why the other Staff, Bands, was cut asunder, for God Almighty states, "That I might break the brotherhood between Judah and Israel."

The division of Israel and Judah took place in the days of Rehoboam, who, taking the counsel of his foolish young companions, determined to tax the people more heavily than his father Solomon had done. The separation then occurred between Israel and Judah, but one of the tribes of Israel, Benjamin, was lent to Judah for a special purpose and for a certain time. The Lord had already foretold to Solomon that for the sin of idolatry He would rend the kingdom from him, "Howbeit I will not rend away all the kingdom, but will give one tribe [Benjamin] to thy son for David My servant's sake, and for Jerusalem's sake which I have chosen." (I Kings xi, 13.) The special purpose we see in verse 36 of the same chapter. "And unto his son will I give one tribe, that David My servant may have a light alway before Me in Jerusalem, the city which I have chosen Me to put My name there." Had not Benjamin thrown in their lot with Judah at the rending of the kingdom, Jerusalem, which was in Benjamin's territory (Josh. xviii, 28), would have become the capital of the Northern kingdom. Moses when foretelling the future of the tribes of Israel said of Benjamin, "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" (Deut. xxxiii, 12). Therefore, when the Lord came to His own [the tribe of Judah] and they received Him not, the tribe of Benjamin did receive Him, and when He had made the Gospel lamp to shine in their hearts, they so let that light shine that others saw their good works and glorified God. The Apostles, with the exception of Judas Iscariot, were of this tribe, to whom Our Lord said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." These Galileans of the tribe of Benjamin were, indeed, a little flock when compared with the whole House of Israel who formed the kingdom of Heaven. Micah says, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come

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to the daughter of Jerusalem" (iv, 8). It has already been pointed out that Jerusalem is in the territory of Benjamin, and the names, daughter of Zion, daughter of Jerusalem, belong to this tribe and not to Judah. The first dominion was to come to this little flock, who were to become the torch-bearers to proclaim to the lost sheep of the House of Israel, "The kingdom of heaven is at hand."

How long was the union, or brotherhood, between Judah and Benjamin to continue? Shortly after Our Lord's death Jerusalem was destroyed, and though thousands of the Jews perished in that fearful siege, none of His disciples were destroyed because they obeyed His command. "Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out" (Luke xxi, 21). In fleeing from Jerusalem they fulfilled the prophecy of Jeremiah, "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" (vi,1). This tribe had now fulfilled the purpose for which it was lent to Judah, and according to Zechariah, the Staff, called Bands, was cut asunder, "I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Then I cut asunder Mine other Staff, even Bands, that I might break the brotherhood between Judah and Israel" (xi, 13, 14).

The tribe of Benjamin is no longer with Judah, but guided by the Spirit of God across Europe they came at last as Normans to the British Isles; they joined themselves with the other tribes of Israel, in the appointed place, as promised by Almighty God to David. "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" (2 Sam. vii, 10).

One battle, that of Hastings, was sufficient to establish the right of Benjamin to dwell once more with Joseph, in whose mother's tent they had passed their early days.

It is stated in the Encyclopædia Britannica, Vol. ix, page 751: "There can be no doubt that the establishment of the Norman power in England was, like the establishment of the Danish power, greatly helped by the essential kindred of Normans, Danes and English." The same writer says, on p. 753: "By the end of the twelfth century the Normans might fairly pass as Englishmen, and they had largely adopted the use of the English language. The Normans in England therefore became Englishmen, because there was an English nation into which they could be absorbed."

After the blending of British, Saxons, Angles, Jutes, Scots, Danes, Normans, etc., in the island home, the appointed place, we are kept in peace and no weapon formed against us has ever prospered, as witness the efforts of Philip of Spain in 1588, Napoleon in 1805, and the Kaiser in 1914.

When will the joining of the Staff, Bands, and the uniting of the brotherhood of Judah and Israel again take place?

In His parable of the Good Shepherd Our Lord said, "Other sheep I have which are not of this flock; them also I must bring, and there shall be one flock and one shepherd."

The two flocks are becoming one, for we read in Ezekiel xxxvii: "I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand . . . And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

After the capture of Jerusalem and Palestine in the Great War we must not forget the Balfour Declaration.

We remember also in the past such names as Benjamin Disraeli, twice Premier of the British Empire; and Viscount G. J. Goschen, who served his King and country as Chancellor of the Exchequer and as First Lord of the Admiralty. Many other names of our Jewish brethren could be named, which shows the truth of God's Word from the prophet Isaiah: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isa. xi, 13).

NOTES ON IRELAND.

By PROFESSOR EDWARD ODLUM, M.A., B.Sc., &c.

WE are told that the ancient Irish used bronze 1450 B.C., which would suggest that at that time they were advanced in applied science and civilization.

The language of the Goidels, 600 B.C., was Celtic, and education was well advanced.

The Belgic and Brythonic peoples settled in Britain between 300 B.C. and 150 B.C. They, at that time, used iron.

We read elsewhere that the Belgæ and Brythons, under Hu Gadarn, left the Caucasian mountain regions about 595 B.C., and moved westward through Europe until they reached the shores of the North Sea or British Ocean. Just as the Irish Milesians are traceable to the Caucasus, the home of the Saxon-Scyths, so the Belgæ and Brythons seem to have that region as their ancestral home.

The Brythonic Kingdom of Tara was established during the fourth century A.D.

The early inhabitants of Ireland had many origins, and it would not be wise to derive them from any one racial genealogical tree.

Ptolemy mentions no less than sixteen peoples who figured in early Irish times. One of these we may give a moment's attention. They were the Iverni with several alternates, as Iverio, Hiverio, Heberio. How natural to connect Hebernia and Hebernians with these names!

The two words Hiverio and Heberio are literally the same. They can be detected in the word Heber, Hebrew and Hebrews. The plural of Heber is *Averim*, "b" and "v" being interchangeable. Hence, it is not strange to find the early Irish names, as Iverni, Hiberio and Hiverio.

We are told that Nemed, with 900 men from Scythia, reached Ireland about 1150 B.C., and fought the Formorians or sea pirates at Tory Isle—Bull's Isle!

Nemed destroyed the fortress on Tory Isle, but the Formorians, receiving help from Africa, fought the Scythians until both parties were nearly exterminated. It is said that only thirty Scyths survived the battle, and three of these descended from Nemed. From these the Firbolgs are said

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to have descended, and in the eighth century B.C. they made an invasion of Ireland.

Their leaders divided the country, and each ruled in his own territory.

We are told that the Tuatha de Danaans fled from Greece to escape the Syrians who were invading that part of south-east Europe. In their flight they reached Scandinavia whence they later on proceeded to Ireland. In all probability some of these people crossed the Mediterranean Sea, settled in Spain, and in after years moved northward into the Emerald Isle, of which they had sure knowledge. It would appear that the Greek Danaans visited Scotland on their way to Ireland.

The Firbolgs, after a fierce battle, fled to Arran, Islay, Rathlen and the Hebrides, the isles of the Hebrews. The Danaans ruled the country until they were invaded by a later contingent of Milesians—also from the regions of Greece and Scythia.

Two Milesian brothers, Eber Find and Eremon, divided Ireland between them, quarrelled, fought, and Eber Find was slain.

It seems to have been in the reign of Eremon that the Picts from Scythia arrived. While many settled in Leinster, the majority went to Scotland and settled in Argyle and adjoining regions.

The King of Munster, Eogan Mor, who reigned about A.D. 170, descended from Eber Find.

The Ulsterites descended from the Ulidians and Spanish Milesians from Ionia. When the Milesians established rule and a kingdom, they made Tara their capital; however, there is a statement that the Brythons made Tara their capital. Suppose this to be true, then we have the Scythic Brythons instead of the Scythic Milesians, for both peoples are said to have come from the Caucasus.

CORRESPONDENCE.

To the Editor of The National Message and Banner.

Dear Sir,—In The National Message of March 30th appeared a photograph of the Garden Tomb, Jerusalem, with a brief allusion to this site.

Doubtless the attention of thousands of your readers has thus been drawn to the existence of what may be the most sacred spot on earth. That it is so is claimed by the Garden Tomb Association, the owners of the property purchased from the Turkish Government in 1896, and managed by a Committee elected triennially by the subscribers.

Any of your readers, whether resident in Great Britain or Overseas, who wish to identify themselves definitely with this work of maintenance, are invited to join the Association. Annual subscriptions from half-a-crown upwards are heartily welcome, and donations from one shilling. An illustrated booklet is available, post free for 2s. 1½d., giving full information, from the Hon. Secretary, who will gladly receive and acknowledge all subscriptions and donations.

As a British-Israel worker himself he feels assured of sympathetic response from your readers. It may be noted that several members of the Committee are members also of the B.-I.-W. Federation Executive.

"The Garden Tomb Maintenance Fund" was instituted so that the Garden Tomb, Jerusalem, may be kept sacred as a quiet spot, and preserved on the one hand from desecration, and on the other hand from superstitious uses.

Yours faithfully,

Charles C. Robertson (Lieut.-Col.),

Hon. Secretary, Garden Tomb Maintenance Fund.

Benholme, Sandhurst, Camberley, Surrey.

QUESTIONS AND ANSWERS.

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

Question.—Regarding the words, "Mene, Mene, Tekel, Upharsin" (Dan. v, 25), can any explanation be given as to why instead of *Upharsin* being interpreted, the word "Peres" is substituted in verse 28, meaning "Thy kingdom is divided, and given to the Medes and Persians"? No explanation of *Upharsin* is given in the chapter, although that is the word which the Hand wrote. This has always been so puzzling to me, and doubtless to others also.—E. M. S.

Answer.—The doubling of the first word, *Mene*, appears to be a token of the certainty and nearness of the approaching judgment thus declared (cf. Gen. xiv, 10; xli, 32; Deut. ii, 27; xiv, 22; and the expression, "Verily, verily," so often used by Our Lord). The words "Mene, Tekel, Upharsin" are Aramaic; and to the majority of those Babylonian courtiers would hardly have been intelligible even if Assyrian forms had been given to them; *e.g.*, *sakalu* (cf. Hebrew *sakal*) for "Tekel." The "wise men," who would have undoubtedly been familiar with Aramaic and its alphabet, would also have been able to read them, had they been written in the hieratic (*i.e.*, priestly) writing or characters. That they did not read them rather tends to prove either that the writing was of a character familiar to the eye of the Hebrew Daniel, but one with which they were quite unacquainted; or, that not being sufficiently acquainted with the foreign language to explain the mystic and prophetic allusions in it (cf. verse 15), so that they either declined or were afraid to make the attempt at interpretation before the panic-stricken yet despotic Belshazzar.

The words are names of weights. Thus "Mene" means "numbered" (and in this case, finished and completed), "counted" and "handed over" (cf. Isaiah lxv, 12). "Tekel" means "weighed" and "thou art light," hence "art found wanting." "Upharsin" signifies "and breakings"; the "U" in *Upharsin* stands for "and," while *P(h)arsin* is the plural of *Peres* (verse 28). There is in this word an allusion (which is the more apparent in the English version) to the "Persians," as well as to the Empire of Babylonia being "broken up," "divided and given." The expression is an example of that paronomasia or play upon words which is so common in the Bible. *Parsin* means equally (1) "fragments" or "they break through" and (2) the Persias. The Persias would thus stand for Media and Persia, just as with the Arabs "the Euphrateses" means the Tigris and the Euphrates, "the Basras" meaning also Basra and Kufa.

It may be noted with interest that the Latin Vulgate of Jerome uses the word "Phares" in both verses 25 and 28, thus bringing the writing of the Hand into agreement with the interpretation. Strangely also it does not repeat "Mene" ("Mane") in verse 25.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE REV. PASCOE GOARD sailed by the s.s. *Montcalm* from Southampton on Saturday last for Canada to be in time for the B.-I. Convention at Winnipeg on May 1st, 2nd and 3rd, where he is to be the principal speaker. The steamer is due at St. John, N.B., to-day (April 20th). In response to an urgent cable, Mr. Goard agreed to speak at Montreal on April 22nd, and at Toronto on April 25th and 26th. After the Winnipeg Convention he will probably speak at Edmonton on May 5th, going on thence to Vancouver, where, as also at Victoria, B.C., he will be addressing meetings.

Mr. and Mrs. Garrison, Mrs. Zoe Bell, Mr. John Leech, K.C., and Mr. Wm. Sleeman saw Mr. Goard off by train from Waterloo. The President and Mrs. Knowles and other members of the Council were unable to be present, but sent their messages of *Au revoir* and *Bon voyage*.

We look forward to welcoming our beloved friend back in September, in good time for the next Congress. Our President, the Secretary-General, and the Commissioner-General, had pressing invitations to attend the Winnipeg Convention, but were unable to accept. Mr. Garrison was urged to bring a selection of his Lantern Pictures, and to give a series of lectures, but he found it impracticable to absent himself from his office for such a period as this would involve. Whether the plan can be carried out later on remains to be seen. There are similar requests from South Africa, Australia, New Zealand and India.

* * *

Applications for reserved seat tickets are already coming in for the Tenth Annual Congress, which opens (D.V.) on September 30th next, in the Central Hall, Westminster; these are being dealt with in order by our Headquarters' staff.

* * *

Mr. John Leech, K.C., had another good audience at Headquarters on April 11th. He continues his series of instructive lectures this week, and on April 24th, at 3 p.m., on prophetical subjects. Mr. Daniel Farmer gave an interesting and helpful address on April 12th, at the close of which the Rev. Pascoe Goard contributed some important remarks upon the future of our work, and offered prayer, followed by the Benediction.

The audience were glad of the opportunity to say "God be with you until we meet again." Our readers will, we may be sure, continually pray that God will graciously protect our good friend in all dangers to which he may be exposed, and bring him safely back to us in the Autumn.

The Rev. Joseph Gay, A.T.S., is to give an address at Headquarters on Thursday next, April 25th, at 7.30.

* * *

The Annual Public May Meetings are to be held at Headquarters on May 23rd and 24th, at 2.45 and 7.30. The Annual Meeting of Members for receiving the Annual Report and Financial Statement will be held on May 24th, at 5.30 p.m.

* * *

The Rev. G. H. Lancaster, M.A., lectured at Leicester on April 9th. His subject was "The Hebrew Passover in the light of the Holy Communion Service." The Branch reports that this fine address left them with an understanding of the Holy Communion Service which they never had before.

* * *

Miss Hamilton Hunter has lectured at Salisbury, Ealing, Blackheath and Stoke-on-Trent. In the Town Hall at the last-named place the President, Gresham Copeland, Esq., made an appeal to the audience that each member should promise to include in their morning prayers every Thursday a special petition to Almighty God for His blessing upon the work of the Federation. This was strongly supported by Miss Hamilton Hunter, and the audience gave an earnest response. The hope was expressed that other Branches would follow this example.

* * *

Mr. J. J. Morey has lectured at Fittleworth, Gravesend, Surbiton, Dover, Stratford, Tunbridge Wells, Portsmouth, Woking, Dorking, Guildford, Reigate, Chatham and Sutton. At Dover, a clergyman opponent asked a number of questions, and these were answered by Mr. Morey in a manner so effective that the audience vigorously applauded.

* * *

We regret to announce the passing away of Miss Keer, a devoted worker in the B.-I. Cause, and a member of our Hull Branch. Miss Keer was a native of Colchester, Essex. We tender her sister, Miss Mary M. Keer, with whom she lived, our sincere sympathy.

* * *

F. A. writes from Ireland: "Please let me have some more copies of the Special Number of your JOURNAL; it is full of beautiful reading. I have been a believer in British-Israel for nearly fifty years, when I first heard of it at my school from our Bible Class teacher. My brother and I have revelled in this teaching, and we have given away quantities of the literature, and thus helped to interest a good many. The members of the Bible Class I conduct love to hear about this Truth, and we all love the clear teaching on God's Holy Word contained in the articles in your weekly journal.

"It is a glorious privilege to be God's Israel, and to realize it in these awful days of rank apostasy and false 'isms of many kinds."

* * *

H. D. M., a lay preacher, writes from the Isle of Wight to the Rev. Pascoe Goard: "Your parcel of books safely to hand; all are new to me. I assure you I shall read every one of them eagerly, thoughtfully and prayerfully. I am exceedingly grateful to you for this generous and acceptable gift. Peace be with you and ever-increasing success in the glad service."

* * *

A Vicar writes from Lincolnshire: "I am indeed grateful for the parcel of books. I find THE NATIONAL MESSAGE very helpful in these critical days. Many of my brethren of the clergy do not believe in the whole Bible: I am very glad that the B.-I.-W.F. stands for the whole Bible, and therefore I am

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in sympathy with that grand Movement. May God bless it and extend the great work."

* * *

A Rector in Suffolk writes: "I was simply delighted with the parcel of beautiful books you so generously sent me. Thank you for them very much indeed. I consider myself very fortunate in having so acceptable a gift.

"One finds a freshness in your methods of teaching which is the opposite of the 'modernity' of many theological books, which are not only unsatisfying but even soul-withering.

"I have in the past made jokes about British-Israel teaching. Until recently I had been too prejudiced to read a book by a British-Israel writer. I only read books against the teaching. However, on being challenged I at last did read a British-Israel book, viz., that by the Rev. Dr. Mountain, and some others.

"I have had something of an inner conflict about the matter but, like Bishop Titcomb, I have at length hauled down my flag and capitulated.

"Thank you again for your generous gift, which I deeply appreciate. May the Divine blessing rest on your work."

* * *

C. P. writes from Salisbury: "Miss Hamilton Hunter's two lectures here on the subjects, 'The Magna Charta of the Anglo-Saxon Race' and 'The Redemption of the Nation Israel,' were so absorbing that her audience would gladly have listened for much longer than the hour given. In spite of a bitter wind and much illness, a large number were present both afternoon and evening, some from Fordingbridge."

* * *

A lecture on the Union Jack and its place in British-Israel teaching was given by Mr. S. Millar for the West Belfast Association on April 11th. There was a large audience, and intense interest was shown by all as the speaker unfolded the history of the most wonderful flag in the world, and its relation to the Bible, under which peoples dwelling find justice, liberty and protection.

* * *

THE ANGLO-SAXON RACE.

British-Israel-World Federation at the Cambridge Guildhall Meetings.

An interesting and enlightening exposition of the British-Israel-World Federation's position was made by the Rev. Pascoe Goard at the first of a series of meetings in the Guildhall on Monday afternoon. The Anglo-Saxon race, he claimed, was Israel the nation, and to it God was fulfilling the promise he made to Israel through the prophets. The chair at this meeting and in the evening was taken by Mr. John Leech, K.C., supported by the Rev. Joseph Gay.

In his introductory remarks, the Chairman said that this subject of the origin of the British race was one that would one day have to be taught all over the Empire and the world.

The Rev. Pascoe Goard said that there was a great confusion in English Christianity as to their attitude to the Bible. It was largely due to this, that unless the promises made to Israel by God were, in fact, carried out, much of it was only meaningless jargon. The common mistake was to suppose that Israel was the Jew. Israel was a nation, not a church.

It was a white nation. Herodotus called them "white Syrians." By Biblical investigation they could rule out all the ancient empires and the Moslem and Papal dominations over Palestine. They had only the great Anglo-Saxon nations left.

The rule of Israel would be a Constitutional Monarchy, not a republic, and not an autocracy, with a Royal line going back 3,000 years. The English Royal line did go back so far to Solomon and David.

Israel did live and every prophecy made to her was being fulfilled. Once that was admitted, questionings about the Bible would cease. They would realize that they were a holy nation of priests, who would make the whole world equal in the sight of God. Their law was the law of the Bible, and it had spread over one-third of the entire world.

Further addresses, expanding the same thesis, were give at the evening meeting by the Rev. Joseph Gay and the Rev. Pascoe Goard. The meetings will continue till Friday, taking place each afternoon and evening at 3 and 8 respectively. Besides the speakers at Monday's meetings, the Rev. Lumley Davies, the Rev. T. Sparshott Johnson, and Mr. Herbert Garrison will also give addresses on various aspects of British-Israel teaching.—*Cambridge Daily News.*

* * *

SOME ENGAGEMENTS FOR NEXT WEEK.

BEDFORD, Thursday, 25th, at 8; Friday, 26th, at 3, Free Library, Harpur Street; and Friday, at 8, Wesley Hall, Ford End Road, Rev. T. H. Whitehouse.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 22nd, at 8. Mr. R. C. Blakely.
BELFAST (WEST), Tennant Street Unionist Hall, Thursday, 25th, at 8.
BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, 25th, at 8. Miss Hamilton Hunter.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 25th, at 7.30. Mrs. Bloxam.
BRISTOL, Rotary House, Colston Street, Monday, 22nd, at 7.30; Tuesday, 23rd, at 3 and 7.30. Dr. W. Gornold.
CHICHESTER, Vokes' Tea Rooms, The Hornets, Thursday, 25th, at 3 and 7.30. Rev. T. S. Johnson, M.A.
DARLINGTON, Mechanics' Institute, Wednesday, 24th, at 7.30. Mr. H. D. Houghton.
DURHAM, Windsor Cafe, Market Place, Thursday, 25th, at 7.30. Mr. H. D. Houghton.
EASTBOURNE, Saffrons Rooms, Monday, 22nd, at 3 and 8. Mr. G. R. Gair.
HARROW, Gayton Rooms, Station Road, Thursday, 25th, at 7.45. Rev. Kenneth Dodds.
HORNSEY, Earl Haig Memorial Hall, Elder Avenue, Crouch End, Tuesday, 23rd, at 7.45. Miss Dickinson.
HULL, Church Institute, Albion Street, Tuesday, 23rd, at 7.30. Mrs. Bloxam.
LEICESTER, S.S. Memorial Hall, New Walk, Monday, 22nd, at 2.45. Mr. H. Phipps.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 25th, at 7.45. Mr. Daniel Farmer.
MANCHESTER, Houldsworth Hall, Tuesday, 23rd, at 7.30. Mr. Daniel Farmer.
NEWARK-ON-TRENT, Town Hall, Monday, Tuesday and Wednesday, 22nd, 23rd and 24th, at 3 and 7.30. Rev. T. H. Whitehouse.
NOTTINGHAM, Friends' School, Friar Lane, Thursday, 25th, at 7.30. Rev. R. G. F. Waddington, M.A.
RHYMNEY, British-Israel Hall, Tuesday, 23rd, at 7. Mr. R. Mayell.
SHEFFIELD, Cammell's School, Woodseats, Monday, 22nd, at 7.30. Mr. William Whitton.
SOUTHAMPTON, Atherley Hall, Howard Road, Wednesday, 24th, at 3 and 7.30 Rev. T. S. Johnson, M.A.
SOUTHPORT, St. John Hall, Wright Street, Friday, 26th, at 7.30. Mr. Daniel Farmer.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 22nd, at 8. Rev. T. S. Johnson, M.A.
WIGAN, Miners' Hall, Millgate, Wednesday, 24th, at 7.30. Mr. Daniel Farmer.

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EDITORIAL.

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

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

THE MARCH OF PROPHETIC EVENTS.—IV.

By the Rev. W. Pascoe Goard, F.R.G.S.

For many years past prophetic students have known that in the last period of prophetic history Russia would be found in conflict with Israel-Britain. A library of books carried this statement in many forms.

It is interesting to read in Mr. Ashmead Bartlett's articles on "Russia," especially that dealing with Russian military matters, that a part of the training of the million and a half of Russia's standing army through which classes of officers and men are rapidly passing, is the teaching of them that Russia is in danger and must be defended from attack by capitalistic powers, chief among which as a potential enemy is Great Britain.

A little while ago the United States was assigned second place among such potential enemies, but the U.S.A. has now been dropped into the background, and second place is assigned to France, with Italy as a close third. Probably Italy will move up to second place as the power of Mussolini and his organization becomes more apparent.

It seems strange to have Moscow sending broadcast the doctrine foretold by Ezekiel 2,520 years ago and more, that Russia would head an organization in an attack upon "the merchants of Tarshish, and all the young lions thereof," which, of course, is Britain and her kindred nations.

Here, then, is emerging at the end of the ages a definitely forecasted prophetic event.

Neither must we consider this instruction Russia is disseminating altogether new. From the time of Peter the Great the expansion of Russia to the Mediterranean and to the Indian Ocean has been the fundamental doctrine of the Russian State.

So we shall look at the progress of this great power and its menace to the peace of the world at the present time.

The primary object of Russia, or rather that power that is ruling in Russia, is to bring about a world revolution from individual enterprise to communism. This is not the thought of the great bulk of the Russian people—which number about 170 millions—but of that group which penetrated and which is now dominating Russia—which group numbers less than half of one million. It would have been much more to the taste of the central communistic group to have seized upon the citadels of the national life of the western nations, and to have inherited their rich treasuries and great institutions of industry, commerce and finance, rather than the more barren and less richly organized semi-Asiatic State of Russia. But they took that which came to their hands, and are putting their experiments into operation as an external body lodged in the heart of the body politic of Russia.

They have caught their idea, apparently, from the widely diffused and wonderfully organized Jewish system. In fact these people call themselves, and are called, Jews; but a venerable Jewish scholar here told us that they are not Jews by descent, but are made up of proselytes from all races, who have put on Jewish forms, Jewish profession, and the Jewish name for the advantage it would bring them.

The Jewish encyclopædia on our shelves tells much the

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same story, as the reader can see who will turn up for instance the article under the head of "Anthropology."

The position in Russia to-day is that of an armed minority ruling an unarmed majority, less than half-a-million ruling one hundred and seventy millions. Let the pacifists of Britain who would disarm the majority, namely, the whole Anglo-Saxon people, consider that they may be placing the whole of our race in danger of a similar coup which would place our people in a similar undesirable position.

The position of the present ruling party in Russia is much that of the position formerly occupied by the Manchu rulers in Pekin. During the whole time of their rule they occupied the inner city; which constituted an armed camp in the midst of a subordinated people, which later threw off the yoke.

The ruling caste in Russia is entrenched in the Kremlin as in a fortress.

Its standing army is watched day and night in every company of every battalion of every regiment throughout the service for fear the standing army might itself bring off a *coup d'état*.

The territorial troops are necessarily still more loosely held, and these shade off into a hostile people.

One thing only prevented *foreign action on the part of Russia in order to bring relief at home* last spring, and that was the certainty that if Russia were mobilized and armed she would first turn upon her tyrants and rend them.

It seems, therefore, that the present rulers of Russia are shut within their own barriers, and are not at present in a position to move.

What lines of action are open to Russia?

(*a*) By doctrinal propaganda to convert the Russian mind to their own communistic way of thinking, so that they could entrust the masses of Russia with arms. Those, however, who have had experience of the inflexibility of the Russian mind will see that it must take more than a generation to bring about such a change of mental attitude.

(*b*) By a Russian leader who could organize and mobilize the great mass of the Russian people, who should successfully lead them against the armed minority now overriding them. But such is the efficiency of the striking force of the governing body in the heart of Russia that it seems to be a very unlikely development. The Government can get more troops, better organized and equipped, to any vital point within the Empire quicker than could any popular leader.

(*c*) By the arising within the ranks of the inner circle of communists, or within the standing army, of a leader, or a group of leaders, or a party, who or which, despairing of success for the communistic experiment, could seize the military machine, turn and rend the communist central organization, and, raising the standard of counter-revolution, place itself at the head of united Russia in a war for freedom and expansion.

The history of such great movements as the French Revolution, which provided the opportunity for Napoleon, shows the possibility and perhaps the probability of the latter event taking place.

This seems to be the mind of Trotsky, who knows Russia, who knows the communist rule, and who knows the army as it now stands. He has uttered his warning, which, although written some months ago, was lately published in America. The following is taken from the *Daily Telegraph* of February 5th:—

"THE NAPOLEON OF RUSSIA."

Trotsky's Warning.—Attitude of Soviet Army.

"In a letter written from Alma Ata (Vjerny), Turkestan, last October, which appears to-day in the *Militant*, the New York extremist publication, Leo Trotsky gives warning of the approaching counter-revolution in Russia, and declares that he already sees the shadow of a man on horseback, 'the Napoleon of Russia,' spreading menacingly over the Union of Soviets.

"It is Trotsky's conviction that the policies of Stalin are bearing Russia to another overturn, which will be accomplished 'by supreme and purely military power, lifting itself above the classes.'

"'Watch with the greatest attention the processes that are taking place in the army,' he says. Whether the 'man on horseback' will be Stalin, or whether Stalin will go down under the hoofs of the horse is to Trotsky quite unimportant.

"'We have no lack of Bonapartes,' he writes.

"The programme of the right wing, including Rykoff, Kalinin, Tomsky, and Bukharin, he says, is leading directly 'along the Thermidorian Bonapartist road,' and the policies of the Centre, as expressed by Stalin, merely zigzag along the same road.

"'We must not forget,' he continues, 'that in his June report to the Moscow conference of party workers the Right leader, Rykoff (Lenin's successor as President of the Council of Commissars), referring to his friend Klim (a Soviet air officer), said, "If you undertake any more extraordinary measures the army will answer with an insurrection." That is a very significant formulation—half-prophecy, half-threat.'

"In the same issue of the *Militant* appears a letter written in December by Trotsky's wife, Natalia Ivanovna, describing the terrible hardships they endured in Alma Ata. All the family were suffering from malaria, and the cold in the house assigned to Trotsky was 'torturing.'"

(*d*) There is still another possibility. The communists of Russia, that is to say, the ruling group, are instructing their officers that Poland will be used as a mode of entrance into Russia. Although no names of such potential invaders are specified, this would seem to point to a consideration of the possibility of action on the part of Prussia, and perhaps of Germany. Certain it is that with the long-delayed appearance of any success of the communistic experiment in Russia, *it has long ago become apparent to keen-eyed Prussia* that the natural resources of the one-time Russian Empire, together with the abundant man power, the low standard of living and low wage obtaining there, offers a field for enterprise and exploitation second to none short of the British Empire.

Could Prussia appear as the liberator of Russia and succeed to administrative control, what a field for opportunity, for Teutonic enterprise; and what an outlet from the confines of constricted Germany into a wide field of endeavour!

The ancient prophets have shown that "Gomar and all his band" will be in the final Russian combination.

When the horseman of which Trotsky speaks appears

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"riding over Russia," there will then be in Europe two great potentialities facing each other: Mussolini, supported by the Papacy, on the one hand; and the unnamed horseman riding over Russia on the other.

The Hebrew prophet indicates that, as in the late great struggle, so in the one that is yet ahead, the crux of the whole situation will be reached in Palestine in the struggle between the two tremendous contending powers. The prophet Ezekiel further declares that the Russian combination shall come "all of them riding upon horses."

The language of Trotsky answers the language of prophecy, and the prophecies concerning these great events are rushing speedily to their fulfilment.

In the series of studies on Daniel, to be resumed in THE NATIONAL MESSAGE, we shall later come to the study of the eleventh chapter of Daniel. Perhaps the unnamed horseman of Russia on the one hand, and Mussolini and his organization on the other, will carry out the final dramatic act therein portrayed on the great stage of world history before the wondering eyes of Israel-Britain.

THE LEVITES STILL OFFERING SACRIFICE.

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

THIS promise is on the same footing as that "David should 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."—Jer. xxxiii, 17, 18.

The fact that the promise stands, whether we can realize it or not, is as sure as that God's covenant of day and night and the ordinances of Heaven still exist.

All we have to do is to endeavour to apply the promise, if challenged, upon the integrity of God's Holy Word.

There are very few British-Israelites who will question to-day the fact that our King George V is sitting upon the earthly throne of David, and also that he would immediately be willing to hand it over to the Lord Jesus Christ when the time comes. We must remember here that for a very long time we ourselves did not understand how literal this promise was. It is only since the identity of Britain and the U.S.A. with Israel has been made known to us that the question of David having an earthly descendant out of his own loins, constantly reigning over the House of Israel, has been an interesting subject of serious investigation. There has been a very long gap between the passing away of the last visible heir to David's throne (Zedekiah reigning over Judah; Benjamin and Levi) and the time that our Gracious Lady Queen Victoria became known as a visible heir sitting upon the throne of Britain, and that Britain became known as Israel. Yet all the time the Word of God told us that David's throne should be established for ever, and that God would not take the throne from the son of his loins, as He had taken it from Saul. It also says God Himself would transplant that throne in an appointed place where it should move no more. The very time of this transplanting is also told us (Ezek. xxix, 21), and it is only within one's life that all these things have come to light, within the last seventy years or so. This other promise lies also in the same manner obscure until some reason appears to make one see that every word of God is true. The kingly office attaching to the throne of Israel goes back to Gen. xlix. The priestly office likewise goes back to Gen. xiv: Melchizedek, Priest of the Most High God. In Exod. xix, 6, Israel is appointed as a Kingdom of Priests; this was before the giving of the law from Mount Sinai, it was a promise foreshadowing God's purposes. Under the law, the Levite especially is chosen instead of all the first-born, and to them is given the Urim and the Thummim, the teaching of the judgments and the law to Israel; Aaron having been previously selected as the High Priest of Israel under the law. Evidently, however, before this we have the head of the family, as Abraham, Isaac, Jacob and Job. These offered sacrifices as Noah did for their households. Under the Old Testament we have the nations that forget God, and the families that call not upon Thy Name, given over to reprobation.

Under the law sacrifices were ordained continually as an atonement for sin, and the ceremonial law laid down what these sacrifices were to be. But we are told in the 40th Psalm, "Sacrifice and offerings Thou wouldest not, but a body hast Thou prepared: in burnt offerings and sacrifice for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God." He taketh away the first (the sacrifices, burnt offerings), that He may establish the second. That is, the presenting of the body of Jesus instead. This in order that, by these mercies of God toward us in giving us His dear Son, we might present our bodies a living sacrifice to God, which is our reasonable service.

In Dan. ix, 25–27, we have the very time when our Blessed Lord should make His soul an offering for sin, and as a result put an end to sin, to bring in everlasting righteousness by the anointing of Himself as the Lamb of God which taketh away the sin of the world. This tragedy, as told us in Isa. liii and Zech. xi, 10–14, should bring about "He should see of the travail of His soul and be satisfied." It brought about the rending of the veil of the Temple so that the way into the Holiest was no more through the blood of bulls and of goats, but by the precious blood of Jesus. No wonder the High Priest Zacharias, when as his custom was to go in within the veil with the blood of atonement, tarried so long in the Temple, having seen a vision, proclaiming the birth of the great fore-runner of Jesus Christ, John the Baptist. Notice the type here foretold. While the priest was within, all extraneous sacrifice ceased until he came out again, and then he should have blessed the people But he tarried long, became speechless, and came out saying nothing. Here was a type that the Lord Jesus was prefigured as entering in with His own blood within the most holy place into the presence of God, and He will come again, and then to bless His people. "When the Lord shall build up Zion, He shall appear in His glory."—Ps. cii, 16. Again, the Psalmist, li, 17–19, says, "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, Thou wilt not despise. Do good in Thy good pleasure unto Zion; build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then shall they offer bullocks upon Thine altar." So, the cessation of sacrifices and offerings is

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merely suspended whilst our High Priest Himself is within the veil presenting for us His blood, and all we who look to Him as our Atonement are expecting Him to return and come with blessings unto all who wait for His appearing.

Now look at Mal. iii, where we have the Coming of the Lord Jesus, His sitting as a refiner of silver, and by judgment causing the offerings of Judah and Jerusalem to be pleasant unto the Lord as in the days of old. Then again, in Ezek. xliii, 19 and following, xliv, 15, we have the restoration of the priesthood of the sons of Zadok that went not astray, but kept the charge when the Children of Israel went astray. This forms an interesting study when we look back to the time, after Our Lord's Resurrection, and see "a great company of the priests were obedient to the faith."—Acts vi, 7. Here then are the sons of Zadok that went not astray. Now these are evidently with us to this day, and yet they cannot now be recognized. Nor can any of those faithful followers of the Lord Jesus Christ for certain be identified, and yet they are with us. Now, these are certainly in the Christian ministry at the present time in their descendants. But what about their method of service, since the sacrifice of bullocks and of goats has temporarily been discontinued? We are told that we are to offer our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service. Now St. Paul is the only one who gives up a direct key. Others, such as St. John and St. Peter, tell us we are priests and kings unto God through Jesus Christ, and these words apply to the whole nation. "For ye are a chosen race, a royal priesthood, an holy nation," confirming to us Exod. xix, 6. But this applies to every true Christian. Let us see what St. Paul says in Romans xv, 16, That I should be λειτουργον.—Hebrews x, 11.

APPLIED TO LEVITICAL PRIESTHOOD AS IF SERVING AT THE ALTAR.

The minister of Christ Jesus, performing the office of the priest in respect of the Gospel, in presenting the offering of the Gentiles who were converted that they might be acceptable, being sanctified by the Holy Spirit. This word ιερουργοντα is significant.

This should be taken in connection with every true Israelite, as St. Paul also stated in Romans xii, 1: "I beseech you therefore brethren by the mercies of God that ye present your bodies a *living sacrifice* (as the Body of Christ) . . . . . unto God." This takes the place of the sacrifice of bulls and of goats. It is not that we can do this as a propitiation, for that has been done by the only Body acceptable, which is Jesus Christ, but it is the least we can do for Him Who has done so much for us.

Now let us go back to the return from Babylon. We shall find from the book Ezra that very few Levites returned with the Jews; so much was this the case, that Ezra had to send to Casiphia to bring from there ministers for the house of God (viii, 15-19). Also we notice that of the priests there were some who had lost touch of their genealogy, and were reckoned as polluted, and put out of the priesthood. "The Tirshatha said unto them that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim" (ii, 61-63). If then the loss of genealogy was so marked, how much easier must it have been for those Levites and priests who were with the whole House of Israel (Ezek. xi, 16).

But great numbers of Levi must have been with the Northern Kingdom, of whom at present we cannot speak confidently, except that God's Word being true some of these may not have gone astray when the Children of Israel went astray. This we seem to be assured of from the epitaphs taken from the sepulchres of Israel in the Crimea, dating from the captivity of the Northern House taken into captivity by Assyria.

Lastly, should anyone be highly critical, it must be remembered we have, as alluded to before, in Acts vi, 7: "A great company of the priests were obedient to the faith."

A good rule to make is to believe all Scripture is by inspiration of God; it is His revelation of what He wishes us to know, and every promise is of no private interpretation; but the Word is its own interpreter, and when the time comes God Himself will make it plain. We are advancing in Scriptural knowledge and archæological discovery at such a rate that even the Urim and the Thummim will probably be recovered. This may be alluded to in Isaiah xxiv, 15: "Wherefore glorify ye the Lord in the FIRES,* even the name of the Lord God of Israel in the isles of the sea."

BIBLICAL METALLURGY.—III.

By ANDREW B. BUCHANAN.

FURNACES (*continued*).

IN our last article we presented the furnace *from the modern metallurgical standpoint*. In attendance upon the furnace we had: the air, the fuel, the charge, the molten metal, the slag, the tapping and the ladle.

The reader may think that, in attempting to place the above upon a Biblical basis, we have entered into the speculative. This is not the case, however, as the Bible is quite clear and specific upon its own technical teaching.

The reader must not under any circumstances take the furnaces which we have described, as the actual furnaces of Biblical times. We can only point out the characteristic features which the Scriptures present, and note the corresponding features in the modern furnaces. *Beyond this we do not go.*

Let us examine the Scriptures step by step.

THE FURNACE.

We have already seen that Moses speaks of the iron furnace and informs us about the iron ore. Job xxviii, 1-2, gives us further information regarding ore:—"Surely there is a vein for the silver, and a place for gold where they fine it.

"Iron is taken out of the earth, and brass is molten out of the stone."

The blast furnace must have been in existence at the time of Moses.

In Judges iv, 13, we are informed that Sisera had 900 chariots of iron.

1 Chron. xxii, 3, states that David ". . . *prepared* iron in abundance. . . ."

1 Chron. xxix, 6-7, states that "the chief of the fathers and princes of the tribes of Israel . . . gave for the service of

* This may allude to the flashing on the breastplate when consulted: "Give a perfect lot."

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the house of God . . . one hundred thousand talents of iron."

Yet this iron could only be prepared by passing through :—

(*a*) The blast furnace, to produce iron from ore ;

(*b*) The cupola, for cast iron ;

(*c*) A modified form of the reverberatory furnace, for wrought iron.

Ezekiel xxii, 18 and 20, speaks of the furnace for melting brass, which points to the reverberatory furnace.

Daniel iii speaks of the burning fiery furnace. Commandment was given that this furnace should be heated *seven times above its wont.*

Three men were " . . . *cast into the midst* of and *fell down bound* into the midst of the burning fiery furnace." And Nebuchadnezzar saw : " . . . four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God."

Please refer to Figs. 3 and 4 in last week's number of this Journal and it will be seen that Nebuchadnezzar's furnace conforms to the Siemens type of furnace.

Note the size of the hearth and the height of the furnace at the middle, and we can understand " four men " walking therein. As this type of furnace has the temperature under control, we realize what Nebuchadnezzar's commandment meant.

Is this poetical or pictorial imagery ?

Fuel.

We know that wood was largely used for fire in Scripture. In the olden days, pig-iron, of a very superior grade, was made from charcoal as fuel and the use of " cold blast " (cold air) in the blast furnace. But wood was not the only fuel used.

The passage in Isaiah previously quoted (xliv, 12) refers to the smith who " . . . worketh in the coals . . ." Isaiah liv, 16, says : " Behold, I have created the smith that bloweth the coals in the fire . . ." And lest we should misconstrue the word coals, Lamentations iv, 8, informs us that " . . . their visage is blacker than a coal . . ."

Before pursuing this study further, let the reader now take the Bible and carefully read Ezekiel xxii, 17 to 22. What an enigma this is, and yet how wonderfully clear !

This is the Bible text-book upon metallurgy. These six verses contain, in condensed form, practically all that is known of metallurgy. Please keep your Bibles open as we proceed.

The Slag.

18, " . . . , the house of Israel is to me become *dross* . . ."

Dross, in this instance, does not mean coal. It is a purely metallurgical term, and is known in our day as slag.

When we watch the making of jam or jelly, we notice that a pink frothy substance, known as scum, rises to the top of the fruit. The scum represents the impurities of the fruit. In like manner, in dealing with molten metal, all the impurities rise to the top of the metal, and must be skimmed off.

What the housewife knows as " scum," God speaks of as " dross," and the metallurgist as " slag." Please refer to all the furnaces now and note the place of the " slag," the " dross " of the Bible.

The Charge.

18, " . . . all they are brass, and tin, and iron, and lead, in the midst of the furnace . . ."

20, " As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace . . ."

In the blast furnace we have a charge of ore.

In the cupola a charge of pig-iron and scrap.

In the reverberatory furnace the charge is such as is given in the two passages quoted above. Such a charge goes to make up the composition of brass castings.

The Air.

20, " . . . to blow the fire upon it . . ."

21, " . . . and blow upon you in the fire of my wrath . . ."

Please examine all the diagrams and note where the air is *blown* into the furnaces, and remember that this blown air is " forced draught."

The Molten Metal.

20, " . . . to melt it . . ."

This refers to the melting of the silver, brass, iron, lead and tin at the beginning of the verse. All the diagrams show the molten metal.

The Tapping and the Ladle.

It is essential that the reader should thoroughly understand the tapping of a furnace and the use of the ladle.

For this purpose take two empty tins and mark them No. 1 and No. 2, respectively.

Take No. 1 tin and fill it with water, then take an awl and bore a hole near the bottom, and let the water run into No. 2 tin. This is exactly what happens when a furnace is *tapped.*

Now take No. 2 tin, and pour out the water as you would pour out a glass of milk.

No. 2 tin is the " ladle," and the emptying of the water represents the *pouring out of the metal.*

The reader should now have a clear understanding of the difference between " tapping " and " pouring."

Fig. 1 shows tapping only.

Figs. 2 and 4 show the tapping into the ladle which is then ready for pouring.

Turn now to verse :

22, " . . . and ye shall know that I the Lord have *poured out* my fury upon you."

We should hesitate to use this " pouring out " as a metallurgical term had it not been used in the setting contained in the context.

We take from this verse that ladles had possibly been used in Biblical times.

It was consideration of all this which led the writer to refer to " ladles " in a former article.* We would point out, however, that at no time have we ever made the categorical statement that *ladles were used,* or that these were of 10 tons' capacity.

We shall return to this metallurgical passage of Ezekiel when, in a later article, we deal with its symbology.

Our next article will deal with the Temple Castings.

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* The National Message, Vol. III, Page 429.

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THAT BLESSED HOPE.

By CHARLES H. CORRIN.

"LOOKING for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii, 13).

"Now faith is the substance of things hoped for" (Heb. xi, 1).

Hope is always proportionate to faith.

Faith is the root, hope is the fruit; no fruit without root; a root without fruit is a stunted growth.

Why are the majority of nominal Christians without this hope, and content to be without it?

Because their hearts are elsewhere; described by Peter (2 Peter iii, 3-4) as "scoffers, walking after their own lusts, and saying, Where is the promise of His coming?"

Not that all such are content to lay hold of material things, many seeking a satisfaction in their philosophies, in old theories revived and re-stated in these last days, which theories are by no means *modern*, and, having no basis in fact, are expressed in terms of the theory of Evolution extended from the realm of the material to the mental and spiritual, and all resting upon the theory of Uniformity, viz., no miracles, no catastrophes, all things following uniform law. These ancient and modern philosophers are identified by the Holy Spirit in verse 4: "And saying . . . all things continue as they were from the beginning of the creation"; and this theory is destroyed, as any theory may be destroyed, by one concrete fact (verses 5 and 6), which "they willingly are ignorant of."

But Paul, in his Epistle to Titus, has a different objective than Peter. He is writing to believers in "that blessed hope."

Hope, we have seen, comes from faith.

Upon what do we base our faith for that hope?

The word of Our Lord Himself. Yes!

But the Holy Spirit is our Teacher, and here He teaches us by an object lesson (Titus ii, 11).

"The grace of God that bringeth salvation hath appeared . . ."

Our faith in He "hath appeared" is a root of our hope of His "appearing"; and the measure of our faith in that "hath appeared," and all that it connotes to us in prophecy, history and personal experience, is the measure of our hope in His "appearing."

Why do not God's people give more attention to teaching and speaking of this "blessed hope"? There are three reasons which are often given.

(1) That there have been so many extravagant interpretations. True! And they started very early, the Thessalonians amongst the first. Therefore Paul wrote a second letter to them to correct their errors. Why not follow his example and study and proclaim this truth? Not dogmatically; because we rejoice to find that all interpreters of the details of these last things, whether as historical, futurist, pre-millennial or post-millennial, are agreed on the promised fact of His "appearing" and they are all obeying the command to "watch." The Christian Church has always been pledged to the doctrine of His "appearing" personally; and remains pledged whilst the Apostles' Creed stands in her formularies.

(2) That we must maintain the balance of truth and not ride a hobby on one subject.

What are the subjects chiefly occupying the attention of all the Churches to-day?

Apart from some hazy enthusiasm for Service and Brotherhood, are they not stressing almost exclusively Sacraments and Church order?

Necessary subjects! They are there in the New Testament for our learning, but they occupy a small space therein. This "Blessed Hope" is a theme in twenty-two out of the twenty-seven books of the New Testament, and is set forth at greater length and detail than any other subject.

Let this therefore be given the same proportionate prominence in preaching and teaching to-day; also noting that the Sacrament of the Lord's Supper has its function limited by this, "Till He come." (1 Cor. xi, 26.)

(3) That it is not practical; it deals with matters far off; people need help and instruction in the life to be lived here and now.

But note that in this chapter the reference to this hope is set in the midst of most practical direction for Christian living, and almost everywhere that this hope is mentioned in the Book it is similarly set forth as an inspiration for the life that now is.

Therefore let us, led by the Grace which "hath appeared," live the life set forth in this chapter, looking for that Blessed Hope and His "appearing."

MORS JANUA VITÆ.

By HENRY PROCTOR, F.R.S.L., M.R.A.S.

THAT "Death is the gate of life" is an axiom which the world is unwilling to accept. The most selfish and worldly are seeking to "*see life*," as they call it.

"SEEING LIFE"

means to them the gratification of various forms of lust,

"THE LUST OF THE FLESH,

the lust of the eyes, and the vainglory of *life*." But the end of these things is death, for "he that soweth unto his own flesh, shall out of his flesh reap corruption."

If we *live* after the flesh, we shall *die*; but if by the Spirit we *make to die* (put to death) the *doings* of the body, we shall *live*. So then, they that seek death find life, and they that seek for life (apart from God) find death.

This is not the mistake of the worldling alone, however, but even of the professed believer. For, as Thomas a Kempis says, "There are many believers, but few disciples." And what constitutes the difference between believers and disciples? "If any man willeth to come after me," saith Jesus, "and hateth not his own soul, he cannot be my disciple. For he that seeketh to save his soul [ψυχη = life] shall lose it, but he that loses his soul for my sake shall preserve it," shall keep it unto life eternal. The majority of believers are seeking life, but are unwilling to enter by

THE GATE OF DEATH.

"Narrow is the way that leads to life and FEW there be that find it." During the earthly lifetime of Jesus, it is said, that "*many* believed on him," but He did not believe on them; He did not entrust Himself to them, "for he knew what was

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in man"; He saw that they were not willing to pay the price. And if that was true in that day, when it was dangerous to acknowledge Him, how much more true it is to-day, when Religion, as Bunyan said, "walks in the sun, in silver slippers." Outward circumstances have greatly changed since then, but the eternal law does not change; the requirement of the law of Christ, the conditions of discipleship, are just the same to-day as when He first laid them down. Death is still the gate of life; if we *put to death* the doings of the body, we shall *live*. "And they that are of Christ Jesus [therefore] have

CRUCIFIED THE FLESH

with the passions and lusts thereof."

There are some, to-day, and thank God, an increasing number, who have entirely renounced the lust of the flesh, and have become dead to it for the Kingdom of Heaven's sake. The riches and honour of this world have lost all charm for them. They neither long for its favours nor fear its frowns, for they are crucified to the world, through the Cross of Christ; "always bearing about in their bodies the dying of the Lord Jesus, that the life also of Jesus may be manifested in their mortal bodies." St. Paul emphasizes this distinction between believers and disciples in that remarkable sentence, "So then death worketh in us, but life in you," or as it might be rendered, "So then His death energizes in *us*, but His life in *you*." This experience, then, which he characterizes as

DEATH-ENERGY

was superior to that of the Corinthian believers, which he characterizes as

LIFE-ENERGY.

The blessed Lord Jesus put this death-energy as the essential condition of fruitfulness, for "Except a corn of wheat fall unto the ground and die it abideth alone, but if it die, it beareth much fruit." There is no true follower of the Lamb (*slain* from the foundations of the world) who is not brought, sooner or later, face to face with this death of experience. Some have recognized the moment of passing over—like George Muller of Bristol (who was renowned throughout the world for his faith), who testifies: "There came

A TIME WHEN I DIED;

died to the likes and dislikes of George Muller; to the praise of my friend; to the blame of my enemies, and studied only to show myself a workman approved unto God." Madam Guyon, "of whom the world was not worthy," speaks thus of passing through the gate of death into the abundant, overflowing life: "After nearly seven years of inward and outward desolation, the darkness passed away and the light of eternal glory settled upon my soul. It was on the 22nd of July, 1680,

THAT HAPPY DAY

that my soul was delivered from all its pains. On that day I was restored, as it were, to

PERFECT LIFE,

and set wholly at liberty. I was no longer depressed, no longer borne down under the burden of sorrow. The peace which I now possessed was all holy, heavenly, inexpressible. One day of this happiness, which consisted in simple rest or

HARMONY WITH GOD'S WILL,

was sufficient to counterbalance years of suffering. Certainly it was not I, myself, who had fastened myself to the Cross, and under the operations of a law, of a Providence, just but inexorable, had drained, if I may so express it, the blood of the life of nature to the last drop. It was the Lord that did it. It was God Who destroyed *me* that He might give me the true life."

The trouble with most of us is that we will not look Death in the face. We refuse to follow our Master to Calvary. We hide our faces from the shame and spitting. We are too ready to take Peter's advice to

PITY OURSELVES,

and we "shrink back" like the patient from the surgeon's knife, instead of quitting ourselves like men. Hence the reason why so many saints have suffered excruciating physical agonies, which might have been avoided. It is not the will of Our Father—that "many among [us] should be weak and sickly," and that "not a few sleep," but we compel Him to take these extreme measures for our good; and after all we go a long way round, and instead of entering the land of corn and wine and oil at Kadesh-Barnea, we turn back and spend forty years in the wilderness.

It is better at once to go through

THE EYE OF THE NEEDLE,

and walk along the edge of the razor; to enter into life through the narrow wicket-gate of death, for then shall we suddenly find ourselves in a "land of broad rivers and streams," where we shall see the King in His Beauty. For though the Way may be narrow, it is straight; and though it may be "straitened," it leads to the Land of Beulah — to the "Days of Heaven upon earth."

THE SEASON FOR DIVINE HELP.

By the Rev. George Matheson, M.A., D.D.

"Jacob went on his way, and the angels of God met him."—*Gen. xxxii*, 1.

The important word here, as I think, is the word "met." It is distinctly implied that no supernatural help came to Jacob at the *beginning*. He went out on his own way and on the strength of his own resources; it was only in the middle of his journey that he encountered the angels of God. And I believe this is typical of the life of every man. We are most of us under a mistake on this point. We often see young people waiting for a special call to some mission—for a manifest intervention of God that says, "This is the way; walk ye in it." I would tell such that the special call does not come at the outset; they must start without it. There is a great difference between not having a special call to go and having a special call *not* to go. The latter case is a very common one, and it should certainly be taken as a prohibition. Many a man has a family dependent on him for bread. Many a woman has an aged mother to nurse. Many a youth has an ancestral taint of delicacy which incapacitates for active service. All these hear a voice which says, "Do not work to-day in my vineyard." But sometimes a man has no prohibition, but simply an inability to see the full length of the way. In extreme youth I was offered in a crowded town an appointment which involved weekly preaching at two services.

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I had only twelve sermons, and I did not see where the thirteenth was to come from. I was tempted to decline. But I asked myself the question, "Are you adequate to the *twelve?*" and I answered "Yes." Then I said to myself: "God's presence will not reveal itself till your own power is exhausted. He has given you twelve talents to begin with. Do not bury them, do not lay them up in a napkin; go in your own strength as far as you can; and on the way He will meet you and light your torch anew." The experience was abundantly realized—but I turn aside from the personal. The principle is as true to you. If there is a multitude to be fed in the wilderness, it is no proof of your disqualification that you have only five loaves. You *have* five; and that is your call to a beginning. You have probably material for ten people. Minister to the ten! Do not let the eleventh frighten you beforehand! Take each case as it comes! Break the bread as far as it will go! Refuse to paralyse yourself by looking forward! Keep the eleventh man in abeyance until you have come up to him; and then the angels will meet you with their twelve baskets, and the crowd will greet you with their blessings, and the limit will expand into an overflow.

Lord, free me from the dread of to-morrow! I have often heard it said of a man, "He sank beneath the burden and heat of the day." I do not think that is the real experience of life. I have never found insupportable the burden and heat of the day; Thou hast never made that too strong for any man. No, my Father, it is the burden and heat of *to-morrow* that overwhelm the traveller. Not by the load of present weights, but by the sense of weights to come, do we fall. There are not more drops in my Gethsemane cup than I can bear; but in looking into that cup I see the shadow of something which seems *unbearable*—to-morrow. I would say with reverence, "Father, let every cup pass from me except the cup of each hour! Veil from me the vision of to-morrow's fear; nay, let me myself veil it! Let me refuse to look at it until the hour has come! Let me decline to measure my strength with a day which has not dawned! I can measure my strength with yesterday, for yesterday is past and my strength for it is chronicled. But my strength for to-morrow is as much in the future as to-morrow itself; it does not yet *appear* what it shall be. Let me wait for it, O Lord! Let me close the shutters against the threatened cloud! Men tell me that in the midst of the way I shall meet the storm and the roar and the battle; but they forget that in the midst of the way I shall meet also Thy ministering angels."—(*Messages of Hope.*)

GOD'S PLAN AND PURPOSE FOR THE ANGLO-SAXON RACE REVEALED IN OUR HOLY BIBLE.

GOD'S COVENANTS WITH THE FOUNDERS OF OUR NATION.

Covenants with—
Abraham—Gen. xv, 5-6-18; Gen. xvii, 1 to 9; xxii, 17 and 18.
Isaac—Gen. xxi, 12.
Jacob—Gen. xxxv, 9 to 12; Gen. xxvii, 28 and 29.
Sarah—Gen. xvii, 16.
Rebekah—Gen. xxiv, 60.
Joseph—Gen. xlix, 22 to 26 (the birthright blessing).
Ephraim, Manasseh—Gen. xlviii, 14 to 20 (Britain and U.S.A.).
David—2 Samuel vii, 13 to 16; 2 Chron. xiii, 5; Jer. xxxiii, 17 to 26.

GOD'S KINGDOM ESTABLISHED ON EARTH.

Israel delivered—Ex. xii, 51; Ex. xiv, 21 to 23.
Israel organized—Ex. xviii, 25 to 26.
The law given to Israel—Ex. xx, 1 to 17.
Statutes given to Israel—Ex. xxi, 1, to Ex. xxiii, 19.
The kingdom taken from the Jews—Matt. xxi, 43; Acts vii, 52.
Israel's Sabbath-day—Ex. xx, 10; Ex. xvi, 23, xxiii, 12; xxxi, 12-13.
Duration of the kingdom—Jer. xxxi, 35 and 36.

SEPARATION OF ISRAEL FROM JUDAH (JEWS).

(1 Kings xii, 12 to 24: Matt. xxi, 43.)

Israel's Captivity—1 Kings xvii, 6 to 9.
Judah's Captivity—2 Kings xxiv, 14 and 15.
Israel punished for sin seven times—Lev. xxvi, 28.
Seven times (7 by 360—Numbers xiv, 34)—2,520 years.
719 B.C. (date of Captivity) plus 2,520 equals A.D. 1801, equals Time of England's expansion.
Promise to restore Israel in the isles of the sea—2 Samuel vii, 24; Isa. xxiv, 15; Jer. iii, 12; Jer. xxiii, 8; Jer. xxxi, 10.
Beginning time of Israel's national birth—Dan. ii, 44.
Israel's flag—Isa. xi, 12.
Israel's national heraldry—Lion and Unicorn—Num. xxiv, 8 and 9.
Israel never to conquer by numbers—Lev. xxvi, 8.
David's descendants to rule Israel for ever—2 Samuel vii, 13 to 16.
Jer. xxxiii, 17 to 26; 2 Chron. xiii, 5; Ezek. xxxiv, 23 and 24.
Israel called in Isaac's name—Gen. xxi, 12; Gen. xlviii, 16.
Israel blind to their origin until the "times of the Gentiles be fulfilled"—Rom. xi, 25; Hosea ii, 6; Luke xxi, 24.
Jerusalem delivered by Allenby, December, 1927, by Britain.
Israel a separate and peculiar people—Deut. xxvi, 18 and 19; Deut. xxxii, 8 and 9; Numbers xxiii, 9.

PROPHECY RE ISRAEL NATION RESTORED AND BLESSED OF GOD.

A nation and a company of nations—Gen. xxxv, 11.
A "Mother of Nations"—Gen. xlviii, 19; Isa. xlix, 20.
Israel empire to encircle the earth—Isa. xlix, 8; Deut. xxxii, 7-9; Isa. liv, 3.
Israel to push the former inhabitants into corners—Deut. xxxiii, 17.
Chief of nations—Amos vi, 1; Deut. xv, 6.
An undefeated empire—Micah v, 7 and 8.
Israel race to possess wealth and best fruits of the earth—Deut. viii, 18.; Deut. xv, 6; Deut. xxviii, 4.
Anglo-Saxon race must abolish slave trade—Isa. lviii, 6.
A missionary empire—Isa. xxvii, 6; Isa. xliii, 21.
Israel called by another name—Isa. lxv, 15.
Must possess the heathen and the uttermost parts of the earth—Psa. ii, 8.
To rule but not be ruled—Deut. xv, 6.
With controlling sea power—Isa. lx, 5 to 12.

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To possess the gates (of the sea) of their enemies—Gen. xxii, 17.
British in Hebrew translated Brith—Covenant; ish equals man.

ISRAEL-BRITAIN AND U.S.A. UNDER "NEW TESTAMENT" OR COVENANT.

God's new covenant—Jer. xxxi, 31 to 37.
Christ came to fulfil the law and prophets—Matt. v, 17 to 19.
Christ came to Israel—Matt. xv, 24; Matt. x, 6.
Abraham's covenant 430 years previous to the law—Gal. iii, 16 and 17.
Abraham's seed called in Isaac (Saacsons)—Rom. ix, 7 and 8; Heb. xi, 18.
Israel Kingdom established for ever—Dan. ii, 44; 1 Chron xxii, 10.
End of Gentile age when Jerusalem delivered—Luke xxi, 24.
Israel's blindness removed when delivered—Rom. xi, 25.
Palestine restored to Britain—Jer. xxxiii, 14 and 16.
Israel and Judah to be reunited—Isa. xi, 12; Ezek. xxxvii, 16 to 22.
Jesus Christ the future King of Israel—Matt. ii, 6; Luke i, 31 to 33.
All who accept Christ become Israelites and heirs of the promises, spiritual and temporal—Gal. iii, 26 to 29.
All must accept Christ or be condemned as sinners before (1 John v, 12) God, whether Israelites or not—John iii, 15 to 21; Matt. viii, 11 and 12.
Except a man be born again he cannot see (God's Heavenly Kingdom) the Kingdom of God—John iii, 3.
Promise of Christ's return to earth—Acts i, 11; Matt. xxv, 30; Luke xxi, 27; Zech. xiv, 4; Rev. xx, 4.
Kingdom of Heaven—an earthly Kingdom.
Kingdom of God—an Heavenly Kingdom above.
Our faith the victory that overcometh—1 John v, 1 to 13.
All Scripture given by inspiration—2 Peter i, 27.
Born again—Israel in the New Jerusalem—Rev. xxi, 12.
His story—"The Bible"—Rev. xxii, 19.
The future home of the Christian—Rev. xxi and xxii.

(*Tabulated by* CLAUDE D. POWELL.)

THE DESTINY OF BRITAIN

AS SHOWN BY

FULFILMENTS OF THE TIME PROPHECIES OF DANIEL AND REVELATION.

VIZ.—42 MONTHS. 1290 DAYS. 1335 DAYS AND 2300 DAYS.

Ref. No.

1 —July 29 1914—1st day of War—*east.*
1A—Jan. 29 1918—42 months of War—*east.*
1B—Feb. 9 1918—1290 days of War—*east.* First Peace signed (Shrovetide).
1C—Mar. 25 1918—1335 days of War—*east.* First Peace ratified at Berlin (Lady Day) Holy Week.
Nov. 11 1918—Armistice signed 11th hour, day and month.
June 28 1919—Paris Peace Signed.
2 —Aug. 4 1914—1st day of War. Britain.

Ref. No.

2A July 1 1916—1st day of War. Britain (Kitchener's Army).
2B—Feb. 4 1918—42 months of War. Britain.
2C—Feb. 15 1918—1290 days of War. Britain (Shrovetide).
2D—Mar. 31 1918—1335 days of War. The great German attack held. (Easter Day) Holy Week.
2E—Jan. 12 1920—1290 days after (2A) First day of Peace—England and Germany.
2F—Feb. 25 1920—1335 days from (2A) Mr. Asquith re-elected to Parliament.
2G—Nov. 20 1920—2300 days from (2) League of Nations Covenant signed.
2H—Oct. 19 1922—2300 days from (2A) End of Coalition War Government (Lloyd George)
2I —Jan. 29 1928—Death of Lord Haig, exactly 10 years after (1A).
2J —Feb. 15 1928—Death of Lord Oxford, exactly 10 years after (2C).
2K—Feb. 4 1929—2300 days after (2H) and 11 years after (2B).

We are now in the 11th Year following the Armistice, Nov. 11th, 1918, and the dates of the Festivals are the same as in 1918.

There are more fulfilments to come before Britain is established at the head of a righteous world.

N.B.—The 4 items of No. 1 show the fulfilments in regard to Russia and Germany. The 12 items of No. 2 have greater reference to Britain than to other countries as shown by the inclusion of its leading Statesmen, General and Government. Note the wonderful connection between dates, numbers and events.

It is important that we should pay more attention to the "times and seasons," for obviously there is great truth in the prophecy of Esdras, that "By number hath he numbered the times," and since the foregoing was written, the death of the great Marshal Foch has added to the evidence.

Marshal Foch has died exactly 11 years after the commencement of the German attack of March 21st, 1918, which led up to his appointment of Generalissimo of the Allied Armies and thus practically made him a British General; also this has come in the 11th year of the Armistice which he arranged. Thus the number 11 appears to be most significant at the present time.

F. Y. M.

GREAT BRITAIN AND ISRAEL.

"THE Historial Connection between Great Britain and Israel" was the subject of an address delivered in Brisbane by Mr. L. P. Knight, M.A., at a meeting of the local Branch of the British-Israel-World Federation.

Mr. Knight said: When Palestine was settled by the Hebrew people the land was divided into twelve sections, and one section given to each of the twelve tribes, the thirteenth tribe, Levi, receiving no province, but, since they were to be the clan of priests, was assigned cities in each of the tribal areas. Subsequently these arrangements were modified, and the final division was as follows: Between the Mediterranean and the Jordan settled Asher, half the tribe of Dan, Zebulon,

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Naphtali, Issachar, half the tribe of Manasseh, Ephraim, Benjamin, Judah; to the south of Judah was an ill-defined region intended to be settled by Simeon, and a further area set aside for the other half of the tribe of Dan. Across the Jordan dwelt the other half of the tribe of Manasseh, Gad and Reuben. In the treating of our subject we deal firstly with the two sections of the tribe of Dan, then with Asher, Naphtali, Reuben, Gad, and half Manasseh, and lastly with Issachar, Zebulon, half Manasseh and Ephraim, ending with Benjamin.

THE DANITE EMIGRATIONS.

North Dan had become a maritime race in imitation of the Phœnician; South Dan was too far away from and too separated from the other tribes to render much allegiance to judge or king. We see, therefore, a gradual emigration of these two sections overseas, where they intended to develop into independent nations (938–850 B.C.). South Dan emigrated to Argos in Greece under their leader Enoch, whom later historians called Inachus. They taught the original inhabitants, who were then untutored savages, the science of water conservation, well sinking, and irrigation.

North Dan passed over to Cyprus, where they became known as Curetes (Argos, Cyprus, and Curetes are derived from Argob and Cypron, in Palestine respectively. Curetes may be derived from Cypron, the u and y being interchangeable letters, and the letter p having been dropped. But the best authorities hold that the name is derived from the Hebrew word "Cabir," meaning powerful or great men). These Curetes were venerated by other nations for their wisdom. They left Cyprus after some decades and came to Crete (the name of the island is derived from Curetes, the letter u having been dropped). In Crete they were the founders of that ancient civilization of which the modern world has only recently gained cognizance. Leaving Crete they arrived in S.W. Asia Minor. Subsequently they continued their journey northwards and founded a town named Miletus (derived from the Hebrew Millo). The surrounding nations then gave the tribe the name of Milesians. They finally settled in the Troad, where they formed a league of nations with the capital of Dandania or Ilium (Dandania was afterwards corrupted to Dardania). The tribe now returned to their own name, being called after their city (hoi Dardanoi). Whoever caused the Trojan war, the most important nationality taking part were these Dardanoi, who therefore naturally enough gave their name to the combined Troad forces.

On the completion of the war North Dan, or the Dandanoi, crossed the Dardanelles into Thrace, and passing over the river Hebrus (the present Maritza) they came to Dalmatia. We find them again in Spain, where they named Mt. Dardania, and finally they reach Ireland as Milesians about 500 B.C. The Irish historians insist that these Milesians introduced the Semitic language and writing, and came from the land of Miletus. In Ireland the tribe of North Dan meets South Dan, who, having left Argos under pressure of the Doric invasion, travelled through Macedonia as Argeades or men from Argos, thence to Danemorg (portion of Dan), the modern Denmark, where they remained for awhile, and from there to Scotland. From Scotland they removed to Ireland, where they were known to the original inhabitants or rather earlier immigrants as the Tuatha de Danan (tribe of Dan); the Fir Bolgs, a Celtic race (not Gaelic) who had originally come from the region of the Ægean Sea, and who were the forerunners of the Gauls and Belgae from Galatia, disputed the Danites' right of settlement.

A battle was fought in the plain of Moytura, at the foot of a mountain they named Ben Levi, which ended in a complete rout of the Fir Bolgs and their almost total annihilation. The Danites in their turn tried to keep out the Milesians, but all to no avail. They came to terms, and the Danites became junior partners in the Irish firm. They preferred independence; wherefore they returned to Scotland about 330 B.C. They were known as Scots or Sceits, meaning a dispersed people, and gave this name to the land of their adoption. I may add here that the Milesians traced back their lineage to Eber Scot—that is, Hebrew Sceit, the Hebrew nation scattered, a band of emigrants far from home.

Returning to events in Palestine, we come to the Israelitish captivities, comprising:

ASHER - NAPHTALI - REUBEN - GAD AND HALF MANASSEH.

The land of Israel became embroiled with the Assyrian Power, resulting in the transportation of the above tribes to other regions of the Ninevite kingdom, namely, Albania, bordered by the Caucasus and the Caspian Sea and Mygdonia, comprised in the area then known as Armenia (734 B.C. approximately). In 727 B.C. Shalmaneser IV carried away captive Issachar, Zebulon, half Manasseh and Ephraim, and transported them to the same area. Finally, Sargon took Samaria, the capital, in 722 B.C., and finished off the transportation begun by his predecessor Shalmaneser IV.

The now practically empty land of Israel was filled with foreign settlers from other parts of his empire. Now this land of Armenia was known to the Assyrians as Mandaa, from which the original inhabitants had been destroyed. In the tablets of Shalmaneser II and other Assyrian monarchs we find that they referred to the Israelites as Bit Khumra, house of Omri, after one of the most powerful and notorious kings of that nation. When we read therefore of an invasion of Assyria by the Gimirai (pronounced Ghimrai) from Armenia we realize that Reuben, Gad, etc., have made their first attempt at liberty and the overthrow of the Assyrian Empire. They were defeated by Esarhaddon, and part returned to the mountains of Armenia, and went thence via the Caucasus to the N. shore of the Black Sea, to a spot known as Cimbric Chersonesus, while part went westward and attacked the Lydian king Gyges. These also were defeated and subdued 665 B.C., their chief Dugdanne and a lieutenant being sent by Gyges to the Assyrian king, Assurbanipal, who had succeeded Esarhaddon that year, as a present. Assurbanipal did not like Dugdanne and called him "a limb of Satan," from which we probably derive our present-day expression.

In 667 B.C. the other tribes break out, and invading Assyria are defeated by Assurbanipal. Now, Reuben, Gad, etc., again attempt to overthrow the Lydian king, and this time succeeding, they take and burn the capital, Sardis, in 626 B.C., placing their own chief, Atys, on the Lydian throne. But a persistent drought occurred which lasted for nine years,

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wherefore the king divided his people into two sections, and having cast lots, sent one section by sea from Smyrna to go and find a better land, while he remained in Lydia with the rest. The Lydians, seeing the plight of their conquerors, and that their numbers had been halved by this emigration, rebelled under Abyates and overcame their former lords, reducing them to a state little better than serfdom (617 B.C.).

The division which had left Smyrna under Tyrsaeneas arrived in Italy, where they settled for awhile around Lake Avernus. Continuing their journey, after having sent Brython back to fetch their brothers, left behind in Lydia, they reached the Mountains, which they called the Alps, after their land of Albania, on the shores of the Caspian, and finally arrived in the peninsula of Brittany, under their leader, Hu Gadarn. Brython found the other Ghimrai reduced to serfdom. He organized a rebellion, proved victorious, and staged a second exodus. Sailing from Asia they kept too much to the south, and instead of striking Italy, they reached Spain, where they met a party of Ghimrai under Corineus, a branch of those tribes whom we had left north of the Black Sea, and who by this time had reached West Europe.

But more about these later. The parties join and reach the river Loire. There they dwell for some decades and come into Roman view under name of Pictones. Foreign invasion of Celtic tribes compel them to take to the sea again, and they reach Ireland. The Milesians suggest that they go to the big neighbouring island, and the Picts and Peithi find their home in Scotland. The name Peithi is derived probably from Petha, a town in Armenia. The Welsh or Ghimrai or Khimraech call the Picts Brythons. The first division of the Lydian Ghimrai whom we had left in Brittany had already long previously crossed the sea under Prydain, and settled in the west and south of England.

Now the Ghimrai whom we left N. of the Black Sea continued their journey westward through Macedonia, then called Mygdonia, after the land of their captivity: the main body followed the Rhine, and going northwards reached Denmark, which also became known as Cimbric Chersonesus, and crossing the North Sea landed in Great Britain as Ghanbricant (the bands of Ghimrai), which the Romans latinised into Brigantes. The Welsh or Lydian Ghimrai received them gladly, and the Brigantes settled in N. England.

In their passage through Europe some bands had wandered away from the main body, and one such troop being greatly swelled in numbers by other tribes, made themselves unpleasantly known to the Romans as the Cimbri, who inflicted so many defeats on them until they were at last conquered or rather finally driven off by Marius, the consul, in 101 B.C.

Now Ephraim, etc., whom we had left in Armenia, made a second attempt at regaining their liberty, and this time their chief Cyaxares, having allied himself with Nabopolassar, the regent at Babylon, attacked Saracus, the Assyrian king, and besieging Nineveh, took the city, being helped by the phenomenal floods, which carried away the city wall. Please note here that subsequent historians have been led astray by Nabonidus, who identified Ephraim, etc., invading as Uman Mandaa (hordes from Armenia) with the Madaa or Medes, who had been utterly decimated and enslaved by the Assyrian kings and deprived of their country, and at this time were all but non-existent. Cyaxares inaugurated what is known as the Median Empire, but should be known as the Empire of the Manda kings. The Greeks called these Uman Manda Scythians (of Sceits—a nation dispersed; or Sakai or Sacai).

Now, while the king of the Manda had established an empire, his tribes had had only two objects: (1) To overthrow Assyria; (2) to go to a land where they could leave the idolatrous nations far behind and make peace with Jehovah. They continued their journey eastward, leaving their king in oriental splendour to work out his fate. The Manda king was overthrown by Cyrus, and the Mandai or Sacai helped him overthrow Babylon, but they defended their independence, and Cyrus had to allow the Sacai autonomy. The Sacai now dwelt in Bactria, and sent troops as voluntary allies to help Darius the Persian king to overthrow Alexander the Great. The latter gained a victory over Darius at Arbela, and to keep the Sacai from raiding his dominions he built a wall across the Caspian Mountains. The Sacai in their journey eastward came into Magog, the land of Gog, and seem to have been reduced to a state of vassalage by this nation (Koran Sura 18, v. 59-99).

We read in the Norse Saga that the tribe of Benjamin left Palestine when Pompey, the Roman general, overran the country and laid siege to Jerusalem, and travelling in the tracks of their brothers the Sacai, under the leadership of a Levite by the name of Sigge, which name he changed to Odin, defeated Gog and set his fellow tribesmen at liberty. At the head of his five tribes he continued his journey through Europe to Scandinavia and the shore of the North Sea, whence most of his followers crossed over into Great Britain under the name of Anglo-Saxons, Jutes, Danes, and eventually Normans.

We must add here that Cæsar never met the Ghimrai; he only saw the Celts, who had subsequently invaded Great Britain and driven the Gaels or Ghimrai back into the mountains of Wales, Cornwall, Strathclyde, and Cumberland. Numerous place-names along the routes I have described mark and testify to the historical connection between Great Britain and Israel.—*Brisbane Telegraph.*

QUESTIONS AND ANSWERS.

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

Question.—A few weeks ago a Vicar during his sermon mentioned the command of God to go and utterly destroy all the Amalekites. He said of course God said nothing of the kind; that was the human element in it. I should like to have your version of the Bible command?—S. A. T. (Northants).

Answer.—I do not see how any Christian can deny the actual command given by God through Samuel to Saul. The words are, "Thus saith the Lord of Hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Sam. xv, 2, 3.) It is quite obvious that the Lord did give the above command, and it is

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equally obvious that Saul was severely reprimanded for not obeying it fully, and for blaming the people (1 Sam. xv, 10, ff.), for which reason God rejected him from being king (verse 23).

But this does not mean to say that there is no human element in God's dealings with men, since "holy men of God spake as they were moved by the Holy Ghost," which shows that the inspiring Spirit of God used men with their various personalities, failings and faults, as inspired agents, and not necessarily as controlled automatons. No "holy man" has ever been sinless—save Jesus Christ—wherefore inspiration has to allow for the human element while never eliminating the whole fullness of the complete power of God.

On the other hand, allowance has to be made for dispensational development of morality within the scope and practical efficacy of Divine Revelation. The latter is progressive, so that commands which were in some cases given in the Old Testament would not have been given in the New Testament, since by a higher spiritual development in Christ morality advanced. Similarly it will be observed that our modern legislation is much more advanced to-day than it was, say, a century ago. An illustration of this will be apparent in the case of capital punishment, as hanging only takes place nowadays for murder.

Samuel did not consider it an unrighteous command of the Lord to order Saul to exterminate the Amalekites, including their women and children and their cattle also. In his day it was a natural command on the level of the code of morality then in existence. But Our Lord would have given a higher command in His day, and it will be noticed that when He drove out the money changers and the cattle from the Temple (without hurting them) He was very tender and gentle with the doves, saying, "Take these things hence."

But there is a much bigger question involved in the above command given by God to destroy the Amalekites, and in order to appreciate this, a deeper study of Semitic life, religion, manners and customs must be prosecuted more fully. In Old Testament days, before the Hebrews entered the Land, there was a highly-developed Semitic cult, of which we get many interesting glimpses in the Bible. Each tribal people would have its own god or gods; Melcart was the god of Tyre; Milcom was the god of the Ammonites; Chemosh the god of the Moabites; Molech (Moloch) was the heathen god of Jerusalem, and possibly the deity of the ancient Jebusites. "Baal" (Bel) was the general name applied to the god of the high-place, and each Baal-god was regarded as the father of the tribe. We have no clue so far as to the name of the actual Baal-god worshipped by the Amalekites—in fact the only personal name amongst those people known to us is that of "Agag," their king.

Amongst the Semites "religion was patriotism." This meant loyalty to the race, and loyalty to the presiding deity. They had a very convenient way of displaying their religion by patriotism, and their patriotism by religion. If they wanted to go to war with another nation, they would say that their god wanted them to do it. This would then result in their god warring with the other god, and they would presume to take commands from their god (see the Moabite Stone, which tells that Mesha, the king of Moab, was commanded by Chemosh, his god, to go "and take Nebo against Israel"). If they were unluckily beaten in war they would then say that their god was angry with them. If they won they would offer sacrifices of praise to their deity in order to retain more fully his acknowledged pleasure.

This will then help us to understand the above situation regarding Samuel, Saul and the Amalekites. It was quite in accordance with Semitic ideas for the God (Jehovah) of the Hebrews to give a command through Samuel for the King of the Hebrews to war against the Amalekites and to exterminate them. So intensive was the revealed religion of Jehovah that not only were the people's enemies the Lord's enemies, but the gods of the surrounding nations were Jehovah's enemies also (cf. Judg. v, 31). The old Hebrew battle-cry was "El-fights," hence "For the Lord and for Gideon" (Judg. vii, 18, 20—R.V.) was the war-cry for Gideon's victory, and typical of old Hebrew war-cries. All Israel's victorious wars were therefore wars of Jehovah. Hence He was called in comparatively early times, "Jehovah, God of Hosts."

Had the Lord not vindicated His anger at Saul's disobedience by punishing him severely, it would have looked as if He (the God of the Hebrews) were an inferior Deity, since He had given a command which had not been—or could not have been—obeyed. Thus, in accordance with Semitic thought and custom, He would have been lowered in the eyes both of the Hebrews and the Amalekites.

Lest, however, any should think that Jehovah was in any sense a tribal God of the Hebrews, it may be pointed out that whereas He was "The Lord God of Abraham" (Gen. xxviii, 13, etc.), "The Lord God of the Hebrews" (Ex. iii, 18; v, 3; vii, 16; ix, 1; x, 3), "The Lord God of Israel" (Josh. vii, 3, etc.), "The Holy One of Israel" (Isai. i, 4, etc.), in contra-distinction to the local tribal gods above referred to, Jehovah was thus regarded as the Lord God of the Hebrews and of Israel in order that through the Chosen people He might become recognized as the Lord God of all mankind (Isai. vi, 3; xi, 9; Zech. xiv, 16, 17; John iii, 16, etc.).

CORRESPONDENCE.

A STARTLING DISCOVERY.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

SIR,—The rule with Bible chronology is that a part of a year is reckoned as a full year; for example, Zedekiah's reign is given as eleven years, whereas it was actually ten years, four months and nine days. If this rule is applied and an average deduction of half a year is made from all applicable periods, it leads to startling results.

The birth of Abraham, instead of dating 2,009 years from Creation, dates precisely 2,000. The birth of Isaac will be 2,100 and the Exodus 2,500. Disregarding the statement of the period of 1 Kings vi, 1, which appears to have been altered or added, and following the more detailed periods of Acts xiii, 18 to 21, which conform to those given in Judges, we find that the birth of David will be just three millenaries from Creation. If we synchronize the reigns of the kings of Judah with those of Israel, we find the completion of 3,500 years brings us to the centre of the seventy years' captivity,

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which is the centre of the great millenary "week" of human history.

The rise of Imperial Rome and the Advent and Presence of Our Lord will then come in the first century of the fifth millenary; the Crucifixion, Resurrection, and the descent of the Holy Spirit marking the close of this century.

We do not know the precise year when Athelstane assumed the title of King of All Britain, but it must have about marked the beginning of the sixth millenary, the centre of which witnessed the events that led to the separation of England from France through the instrumentality of Jeanne D'Arc (Joan of Arc).

According to this we have now reached the end of the sixth millenary, and are on the verge of the opening of the great Sabbath millenary, the Millennium.

Does not the application of this accepted principle of a part of a year being reckoned as a whole one provide us with a solution of the problem of human chronology? And if the true solution, how startling its verdict on our present position in it. I append a short summary of this chronology:

	Years.
Creation to Abraham as Gen. v, 3–28; viii, 13, 14; xi, 10–32; and xii, 4—2,009 years, less 9 years' average deductions from 18 patriarchs	2,000
Abraham to Isaac, Gen. xxi, 5	100
Isaac to Exodus, Gen. xv, 13, and Acts vii, 6 ...	400
Exodus to King Saul, 40 and 450 years, Acts xiii, 18–21	490
Kings of Israel and Judah, according to reigns 513 years, less 11 years in which Uzziah reigned concurrently with his father, Amaziah, as is shown by synchronizing with the kings of Israel and also from 2 Kings xiv, 19–21, and 2 Chron. xxv, 27—xxvi, 1, and 8 years' average deductions where synchronizing allows. The 70 sabbatical years of 2 Chron. xxxvi, 20, 21, point to this period being not less than 490 years and not more than 495 years, about	494
From the destruction of Jerusalem, 587 B.C. to about A.D. 1930	2,516
	6,000

Yours sincerely,

Harold Norris.

WANTED A LEADER.

To the Editor of The National Message and Banner.

Dear Sir,—With the great War, Naval, Military and Parliamentary leaders arose, but not so a Church leader, and how can we to-day, with its rifts and dispirited sections, sing from the heart, "Like a mighty Army moves the Church of God . . . one in doctrine," etc.?

We have notable preachers that provide intellectual treats, but they seem to lack "heat," the essential "Flame of Fire" that should characterize "His Ministers." Verily we need another Luther, for so many are worshipping relics of the tomb rather than the Glorified Risen Lord.

Thank God for The National Message, which sets forth the Bible Truth concerning Britain's identity with Israel, which teaching tends to consolidate the Church. But there is "sin in the camp"; the grave sin of apostasy—the father of most other sins. Hence the need to "cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression, and the House of Jacob their sins."

Had the National Church been true to label "Defender of the Faith," safeguarding the simple truths uncovered by the Reformation, there would not as now have been a leaderless Church, comprised of a hundred and one competitive sects. Moreover, the troubles that continually beset us are chiefly due to a general "let down" on fundamentals, for verily Jehovah is a jealous God.

So long as Britain is blessed with a Protestant constitution, obviously the National Church should defend Protestant principles. Hence when the true leader appears, Paul-like, he may needs "rebuke them sharply that teach things that they ought not," or like Luther he may resort to hammer and tacks, nailing truth to church doors. Where Temple desecrators are concerned, "The truth as it is in Jesus" may even have to be expressed via a whip! After all, what is "the Faith" for which Protestants should contend? Faith in the Genesis account of Creation—that God the Father Almighty was really "the Maker" of heaven and earth. That grape juice remains "grape juice" in spite of priestly genuflexions and incantations. That Christ "ever liveth to make intercession for us," without the aid of a priestly go-between. Faith to believe Acts i, 11, etc.

Britain is fast exhausting an inherited spiritual bank balance, and unless the semi-Romish priests and professors are speedily unfrocked from Protestant institutions, the hand of a long-suffering jealous God will be against her.

I am, etc.,

A. E. Gay.

To my Correspondents.

Dear Friends and Friendly Acquaintances,—There will many of you be wondering why letters written to me have remained unanswered. The reason is simple. There are set tasks which I must of necessity fulfil. There are others which arise from time to time which will not be denied. After these there remains personal correspondence. I have used up all my available moments and more than my available energy to keep up with correspondence, and have failed. I have used the aid of Secretaries as far as I dare call for it, and have had recourse to multigraph letters. But still there remain a large residuum unanswered, and most of them are not answerable by others.

Please take this as an answer to all. Write again and I shall gladly read your letter. Take the writings which appear from week to week in The National Message and Banner as my effort at reply. You hear from me in the paper. I shall not hear from you except by letter.

Thank God for the fact that such calls are increasing so rapidly. They indicate a marvellous growth in the work we are all engaged in.

Sincerely yours,

W. Pascoe Goard.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

CAPITAL audiences are attending Mr. John Leech's weekly lectures at Headquarters, and another full company may be expected on Wednesday next, at 3 p.m. On Thursday, April 18th, Mr. George R. Gair gave a very interesting lecture on "Ethnology." Mr. Garrison presided.

On Thursday evening next, at 7.30, an address will be given by the Rev. W. A. Phillips, who has had much experience as a missionary.

* * *

The monthly Bible Study Class for women, which is under the direction of Mrs. Zoë Bell, will meet at Headquarters on Saturday, May 4th, at 3 o'clock.

* * *

We can promise an agreeable surprise for those who attend the May Meetings at Headquarters on May 23rd and 24th. Members and Associates will please remember that the Annual Meeting for receiving the Annual Report and Financial Statement will be held on May 24th, at 5.30.

* * *

Our Hostel, Abbotsleigh, at Glastonbury, is likely to have many visitors this season ; we have a considerable number of applications for accommodation there.

* * *

May we respectfully ask that our friends will very kindly remember the great work of the Federation when making their wills? A suggested form will be found in our advertising columns.

* * *

Our readers have, we hope, not forgotten the great responsibility undertaken by the Secretary-General at the last Congress, namely to raise £10,000 required for making known the Gospel of the Kingdom this year.

He is deeply grateful for the support so far accorded, but he wishes to say that he has a long way to go ere the amount is reached.

* * *

M. G. writes from Teignmouth, Devon : "After a most instructive address by the Rev. Commander Roberts, R.N., in the Temperance Hall here, the members of the Teignmouth Branch of the B.-I.-W.F. took the opportunity, with many regrets, of saying good-bye to their Honorary Secretary, Mrs. M. Cooke, who owing to ill-health is leaving for Southbourne. The President, Miss Carr, on behalf of the members, presented to Mrs. Cooke a beautiful electric reading lamp as a token of appreciation of what their beloved leader has done for the British-Israel Cause in the town. For the past twelve years Mrs. Cooke has been an ardent worker, holding Bible Study Circles, etc., and ever ready to be at the call of those desirous of learning British-Israel Truth. She gave a résumé of how the Teignmouth Branch was formed, and of its progress ; the number of speakers from Headquarters, who from time to time have given excellent lectures, and closed by saying that she would like to give a message to all, viz., 'God having provided some better thing.' She urged the members ever to strive after that better thing, Heaven. May God bless Mrs. Cooke and restore her to health and strength. Teignmouth is fortunate in having the Rev. Commander Roberts to carry on the good work. He has been lecturing at Paignton, Exeter and Newton Abbot, and preaching and lecturing in Teignmouth, where also he conducts a fortnightly Bible Class. He is indefatigable in his efforts to spread the Truth."

* * *

The Rev. Joseph Gay gave two excellent addresses in the Town Hall, Folkestone, on April 16th, to large and appreciative audiences. His subjects were "The Abrahamic Covenants" and "The Bible—Is It True?" Many testified to having received help and blessing from his lectures. In the afternoon Lt.-Col. Du Pré, D.S.O., presided, and in the evening Frank Fletcher, Esq.

* * *

The Vicar of an historic church on the South Coast writes to the Rev. Pascoe Goard : "I have two things to thank you for. First, for the gift of books ; I have already read some of them with more than pleasure. So many of your thoughts run in exactly the same line as my own, and your books are full of thought which supply germs for further thought. The second is for your leading article in THE NATIONAL MESSAGE for April 20th. Some months ago I wrote to Mr. . . . . suggesting that the Low Passage in the Great Pyramid represented just what you suggest. I feel that history will show it to be right."

* * *

A Rector in Kent writes : "I thank you for the very acceptable gift of your books which you have so kindly sent me. I shall study them carefully. I am very much impressed with your teaching and that of the Rev. Dr. Mountain, and Bishop Titcomb. I have been impressed for some years with Israel in the Prophets being Israel in fact, and not spiritual Israel or the Church. I ask for your prayers as a co-seeker after the Truth."

* * *

We have received a two-column newspaper report of an excellent British-Israel sermon preached by an Anglican Vicar in the Province of Quebec, Canada, on the text : "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Psalm lx, 4.

* * *

H. C. H. writes from Hertfordshire : "I have an old special number of THE NATIONAL MESSAGE which has done splendid propaganda work. It is torn and shabby now with constant use, but it has been the means of convincing many, and of converting them to British-Israel Truth. My husband and I have been believers for many years. We eagerly look forward to your journal each week."

* * *

The Rev. T. H. Whitehouse gave one of his most excellent addresses, entitled "Imperishable Britain," to a good audience in the Town Hall, Congleton, Cheshire, on Wednesday night, April 17th. Much preparation, advertising and other propaganda had been done by Mrs. Elson, at whose instigation the

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meeting was held, the organization being done through the Stoke-on-Trent Branch, the President of which, Mr. A. G. Copeland, took the chair.

The Chairman, in opening, outlined what British-Israel teaching stood for, and Mr. Whitehouse followed, demonstrating why the chosen race had been appointed and for what service in the world, illustrating the Abrahamic Covenants and demonstrating their fulfilment in the British Race of to-day.

Mr. Pamphilon, in proposing a vote of thanks, said that the subject was new to him, and that he was quite open-minded about it, realizing that he could not say he believed in such a big question without adequate study, which he recommended all present to do, saying that any subject which led to a study of the Bible could do nothing but good.

His motion was seconded by two gentlemen, both well acquainted with the subject, affirming that it was one of the most real things which had ever come into their lives and from which they could not get away.

* * *

The *Daily Chronicle* has printed a lengthy review of a book by Mr. Michael Macdonagh, entitled "Sidelights on the English Throne," and in it there is the following paragraph: "The English monarchy is the oldest in the world, and though there have been many dynasties, they have all been more or less akin, and the principle of heredity has been maintained. . . . . Mr. Macdonagh tells us, indeed, that Queen Victoria favoured the theory that the British were descended from Israel, and was convinced of her own descent from the Royal House of David. In 1869, when an Anglican clergyman, the Rev. F. R. Glover, addressed to Her Majesty the results of his researches into her pedigree, which convinced him of her descent from the Psalmist, she was exceedingly pleased, and commanded his attendance at Windsor, when he said she informed him that the descent was part of the secret history of her House, and showed him a Royal pedigree with David as its root."

* * *

D. W. writes from Nassau, Bahamas, West Indies: "I have been a Bible student for seventy years, and I am an Honorary Life Governor of the British and Foreign Bible Society, and President of its Auxiliary here. I wish to express my obligations to the Rev. Pascoe Goard, and my sincere thanks for his valuable books. Please send me some more, also more copies of the special number of THE NATIONAL MESSAGE AND BANNER."

* * *

Thirty PERTINENT QUESTIONS for thinking men and women are now available in a handy attractive form at 2s. 6d. per hundred. Every reader anxious to rouse people's interest in British-Israel should secure a good supply of these leaflets to hand round or place in letters. They are in large demand for this purpose. Applications may be addressed to the Secretary-General, 6, Buckingham Gate, London, S.W.1.

* * *

M. F. B. writes from Canberra, the Federal Capital of Australia: "The addresses at the last Congress were of a very high order, and are wonderfully interesting reading. The weekly NATIONAL MESSAGE AND BANNER reflects the highest credit on all concerned for the splendid manner in which the Truth is presented. How anyone of ordinary intelligence can fail to be convinced passes my understanding."

* * *

E. W. A. writes from Tofino, B.C., Canada: "The Federation is doing a wonderful work and should have the fullest possible support of all British-Israel believers. I am starting an intensive campaign amongst all my friends, and trying to get them to join the Federation and subscribe to the journal. Several people read my copy and I am now trying to get them to subscribe for copies of their own."

* * *

A goodly number have already intimated their intention to attend the British-Israel Convention at Llandrindod Wells, Mid-Wales, on August 25th to 30th next. We would urge all who wish to be present to apply as early as possible so that accommodation may be secured, as hotels and boarding houses are booked up well in advance for the busy month of the summer. This Convention will this year take the place of the one usually held at Glastonbury. Applications should be addressed to Headquarters, 6, Buckingham Gate, S.W.1.

* * *

The Belgian National Railways and Dover Ostend Mail Service have arranged special excursions and cheap fares for the Whitsuntide holidays. Tickets are issued from May 16th to 19th, and are available for 15 days. Full details may be obtained, pamphlets, etc., from the London Office, 47, Cannon Street, E.C.4.

* * *

All of the Toronto Branches have been looking forward to hearing the Rev. Pascoe Goard again. Public meetings are being held on April 25th, 26th and 27th.

An intensive campaign of propaganda is being carried on in Ontario. Thousands of pieces of literature and "Special Messages" have been mailed out, the ladies gathering for an afternoon each week to prepare and mail out this literature.

On Thursday, April 4th, at the Toronto Central Branch, the Rev. F. C. Ward-Whate, Vicar of St. Alban's Cathedral, gave an inspiring address on "The Empires of the World in the Melting Pot." He stated that, as far as he had yet studied the subject, he believed that the British-Israel position was the true one, and that the British Empire was indeed that Kingdom foretold by Daniel which would never be destroyed.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, East Street, Friday, May 3rd, at 8. Rev. Kenneth Dodds.
BELFAST, Kingham Hall, Botanic Avenue, Monday, April 29th, at 8. Mr. J. McDonald.
BELFAST (WEST), Tennant Street Unionist Hall, Thursday, May 2nd, at 8.
EALING, St. George's Hall, Bond Street, Thursday, May 2nd, at 8.15.
EXETER, Y.M.C.A. Lounge (King's Lodge), Wednesday, May 1st, at 7.30. Mr. R. B. Hall.
HIGHGATE, 223, Archway Road (near the "Winchester"), Wednesday, May 1st, at 8. Rev. Joseph Gay, A.T.S.
HULL, Church Institute, Albion Street, Tuesday, April 30th, at 7.30. Prayer Meeting.
SHEFFIELD, Victoria Hall, Wednesday, May 1st, at 7.30.
WALSALL, Temperance Hall (The Square), Wednesday, May 1st, at 7.30. Mr. C. Lavender.

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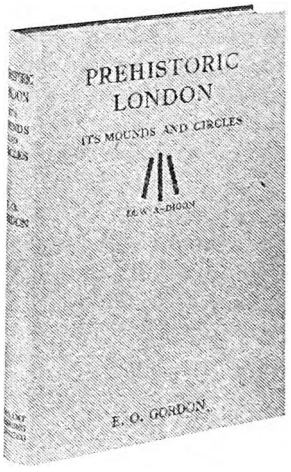
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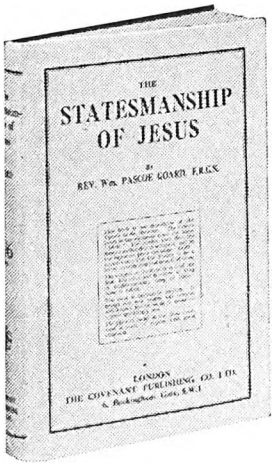
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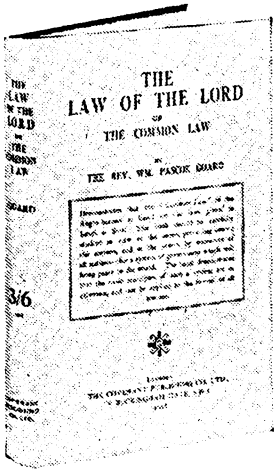
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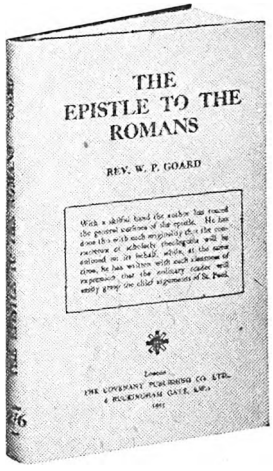
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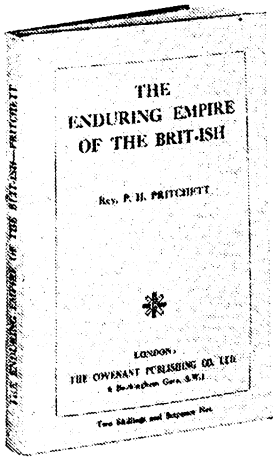
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MESSAGE & BANNER

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

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

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EDITORIAL.

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

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

PRAYER: THE GREATEST DYNAMIC IN THE WORLD.

By the Rev. W. Pascoe Goard, F.R.G.S.

Prayer! What a wonderful content there is in that well-known word.

What is prayer? It is an old question. It has received many good answers. But the trouble with such question and answer is, that both are forgotten as the generations pass away, each of which has asked and answered it in turn. The question and answer die with the generation so passing; and it becomes necessary to ask and answer the question again.

There was a recurrence of the question a little while ago, and the theological world discussed it from the then existent viewpoint. The answer generally was, that prayer is a devotional exercise beneficial to the worshipper, but having no recognizable effect upon the mind or activity of God.

It will be very generally agreed among the readers of The National Message and Banner that this is an answer which might well die with the generation which gave birth to it; and indeed it is trusted that the answer will die, and be buried *before* the generation which formulated it has wholly passed.

We come back to the question: "What is prayer?"

In giving an answer to the question we are assured that it will be in essence the answer which has been given by experienced Christians throughout all the ages; and by the experienced Israelite before the Christian dispensation threw its glorious light upon the world.

In order to make answer to the question, "What is prayer?" it will be necessary to outline the field in which prayer plays its part.

The first element of the answer to this question is that the Central Person in the field in which prayer plays its part is

God, the Lord.

He introduces Himself to us in varying degrees of intimacy and of relationship. We shall look at these degrees once more, and see how they apply to this matter of the exercise of prayer.

Elohim—God.

By this Name God introduces Himself to us in the sacred Scriptures as the Creator and Sustainer, the Great Architect of the Universe.

This name is used when the Scriptures refer to God *as the Creator* in His relationship to *the material universe.* Thus in Psalm xix: "The heavens declare the glory of El, and the firmament sheweth his handiwork."

In this realm, and approached from this standpoint, prayer is universal in the creation. "For we know that the whole creation groaneth and travaileth in pain together until now.

"And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body."

The next Name is used in the field of Divine relationship to all the human family.

Elyon El—The Most High God.

This is the Name by which is indicated the relationship of God to all the human family.

So in the great chapters which record God's dealings with,

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and self revelation to, Nebuchadnezzar and the succeeding kings of Babylon, the name used is "The most High." "To the intent that the living may know that the *most High* ruleth in the kingdom of men . . . " "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed *the most High*, and I praised and honoured *him that liveth for ever* . . . ." See Daniel iv.

The relationship of mankind to God is of a more intimate character than is that remainder of the created universe as we know it. That more intimate relationship is indicated in the name Elyon El—the Most High God.

Still another relationship is indicated, and a much more intimate one, by the Name El Shaddai—translated "God Almighty."

This is the Name by which *God revealed Himself to Abraham.* By it He indicates *His Fatherhood to the seed of Abraham*, intensified above that which is indicated by Elyon El. The Name begins with the "El" Name, to which is added *Shaddai.* Now the word Shaddai is formed upon the Hebrew root Shad—breast—and indicates the "nursing Fatherhood" of God. We have taken the term "nursing Father" from the use of the word in Isaiah which occurs as follows: "Kings shall be thy nursing fathers . . . ."

The Name, El Shaddai, is used in connection with the birth of Isaac, and the Saxon seed of Abraham. The Covenant is set forth in the seventeenth chapter of Genesis. The Name there translated, Almighty God, is the Hebrew El Shaddai.

While it is true that the Lord is in some sense the Father of all the human race, and indeed of all the creation, it is nevertheless true that within the scope of the Covenant signed by the Name El Shaddai; of which El Shaddai is the "party of the first part" and of which Abraham is the "party of the second part," the seed of Abraham in all its generations are granted a more intimate relationship, and a closer degree of Fatherhood, on the part of God, and of sonship on the part of the seed of Abraham, Isaac and Jacob.

A race was herein "created," "formed," "redeemed," "called" and possessed by God for His own purpose, that they might serve as the agents of His own scheme of Government and of Redemption, first for His people, and through them for all the world.

In this connection He says "Fear not, Abram; I am thy shield, and thy exceeding great reward." (Gen. xv, 1.)

We have here *the establishment of the household of God in the earth.* Both nationally and spiritually all nations henceforth must come to God *through this household*, of whom Our Lord is the earthly head; and El Shaddai is the heavenly head. Into this household St. Paul tells us all who are in Christ Jesus come and are recorded as members thereof.

How comforting is the conception, and the fact, that *El Shaddai gathers His people into the embrace of "the everlasting arms."*

Our Lord in the Book of Revelation makes this self declaration: "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 seems to us to be the equivalent of saying "I am El Shaddai."

It is a comforting thing for all men who are so privileged to be within the scope of the embrace of "the everlasting arms."

Proceeding we come to the Name which has, above all others, *a national significance, namely,*

JEHOVAH—LORD.

This Name appeared with the appearance of man, in the creation activity of God. See the second chapter of Genesis.

There is no excuse for the assumption of German scholars that the Name Jehovah indicates a different authorship or origin for one thread of the early Scriptures as contrasted with another authorship or origin indicated by the Name Elohim.

Valuable time has been wasted and valuable efforts lost in assuming differences of origin for the Elohistic and the Jehovistic Scriptures, etc. This time and effort might have been spent to great advantage in pursuit of facts which should have been obvious from the beginning regarding the Name. The whole generation which has been bewildered by such strange and erratic teachings of multiple origins would have been strengthened and instructed. As it is, "ignorant men" have wrested to their own and the people's hurt this majestic proof of the unity of the Scriptures and of the Godhead.

The higher the scholarship of those who have thus gone astray, the farther from the truth they have gone. They have turned aside in scholarly ignorance of facts which should have been manifest from the beginning of the question, and scholarly ignorance is more dangerous than the ordinary variety, because it poses as learned, and is followed. Once a wrong turn is taken from the highway of truth, not all the scholarship in the world can save the people who take that path from the sad consequences of error.

The Name Jehovah—an additional Name for the same personal God—appeared when there arrived the opportunity of establishing the relationship with the Adamic family which it indicates. The Name Elohim was not replaced by it, but continues and must continue while the material universe remains with which it is related. The various Names of God are separate threads spun into one strong line of truth regarding one Central Personality.

This Name Jehovah is revealed when the Adamic family appears upon the earth and furnished scope for the active care of Jehovah.

The Name Jehovah becomes *national* with the sixth chapter of Exodus. There the Name assumes an added significance which it never loses to the end of the Scriptures.

Henceforth it is the Name of that Person Who dwells in the centre of the camp of Israel. As organized in the wilderness, according to the first chapters of the Book of Numbers, *the Tabernacle, or dwelling-place of God, is set in the very centre of the camp.*

This illustrates the fact that God is in the midst of HIS NATION, and is never absent therefrom.

The time was when the nation knew this, and when they sought the Lord, as in these later days the people seek the King, and rejoice when they have the opportunity to see his face.

The nation and people have lost this consciousness of the immediate Presence of Jehovah; but that Presence, although

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veiled, has never been withdrawn from Israel—nor from Israel-Britain.

The promise is that when the heart of the people shall turn to Him, the veil which hides Him shall be taken away.

The Spirit of this national indwelling is set forth and expressed in the Psalm which begins

"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." (Psalm xcv.)

We have one further Name. "Thou shall call His Name Jesus, for He shall save His people from their sins."

Thus then we are progressively introduced to God in the Word of Divine Truth. Shall we take the privilege of approaching Him in prayer? If so, how shall we approach Him?

Shall we approach Him as Elohim, the Creator, the Great Architect of the Universe? Surely we shall do so. Who can help bowing in spirit before Him, when going abroad in the glories of a spring morning or evening, when all creation is praising the Lord? The glory of the sky blazing with illuminated clouds; the smell of the dew and of the rejuvenated earth, with all its glory of botanical colour and perfume under foot and around; the air filled with the songs of birds, and the voices of contented beasts; while the hum of insect life makes nusic universal, calls us with all nature, as exhorted in the sacred Scriptures, and instructed in the Liturgy, to bow our heads and worship God, the Creator.

Or, shall we join in the worship of God with all the human family, possessed as all are with some kind and degree of God consciousness. Shall we look at the great Brahmin, Buddhist and Mohammedan structures, where men pour out their souls before God, Who is to them a dim consciousness, an unknown Personality. Yes, with all men we shall reach out hands of longing to "the God of the whole earth."

Shall we as part of the family of Abraham, of the household set up by God Almighty, El Shaddai, come closer to Him and realize for ourselves that underneath are the everlasting arms? It is our privilege to do so. Those who are of the physical descent have this assured to them as a birthright. Those who are not of the Abraham descent have this held out to them as a free gift of God, to be entered into by the act of faith which first introduced Abraham, the father of us all, into the experience of imputed righteousness, and into the possession of the promises.

It is thus the Saviour urges us to pray. In the Lord's Prayer there is no NAME for God. It is by the intimate word "OUR FATHER" we are taught to address Him.

Shall we as citizens of His nation, and loyal subjects of His Majesty, come to Him as Jehovah the God and King of Israel?

Yes, we shall do so *in all things pertaining to His Kingdom*, which He has made our Kingdom also. He declares Himself to be profoundly interested in the welfare of the Kingdom in all its branches and activities. But He has laid it down a rule as follows:—

"Nevertheless I will be enquired of by the House of Israel to do it for them." With this condition we must comply if we are to rejoice in the Divine activity put forward on our behalf as the Israel nation and company of nations.

So, in the final analysis of the national situation, *prayer is made the most potent and irresistible power for good in the Israel group of nations, and in the world. By prayer we clear the way for the Lord Jehovah to put forth His Almighty power on our behalf.*

God has set His mind to the development and deliverance of Israel. He has it in His purpose to cleanse us individually and nationally from our sins, and to make us fit instruments for the carrying out of His purpose in the earth. This is His declared purpose and immediate desire. The only thing which can effectually prevent His carrying out this purpose is *heart alienation* of the people of Israel from Him. Now, *the very act of prayer brings us to the foot of His Throne. The very contact made with Him in prayer furnishes the chosen avenue for His Grace and His Power to flow towards us.* As Moses prayed in the wilderness, *the power of God enabled Joshua to vanquish the hosts of Amalek.* But when the hands of Moses fell, the enemy prevailed against Israel.

So must it be with our beloved Empire. We are that very Israel "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.

"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." (Romans ix, 4-5.)

Jehovah is still among us as our King. *His purpose* is based upon *His nation. His Word is pledged to the Kingdom* and *to the people of the Israel combination.* Through the agency and service of these *His Word is pledged to all the world.* It is *the desire of His heart* and *the purpose of His mind to make the Kingdom and the law of the Kingdom universal in the world.* It is a Kingdom in which *no slave can live.* The Word is still "Proclaim liberty throughout the land and to all the inhabitants thereof." Other nations coming into the Kingdom will step *into the administration of the law of perfect liberty.*

Within its boundaries is peace. Within its boundaries there shall be prosperity to the exclusion of poverty. In it there shall be the knowledge of Jehovah, as universal as are "the waters which cover the sea."

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All this blessing, stated and implied, is to be obtained by Israel upon the fulfilment of one condition, namely, "enquiry of the Lord to do it for us." Shall we then, as loyal subjects of the Crown, approach Jehovah our God and King in prayer?

The question arises, What is the position assumed and occupied by Our Lord Jesus Christ in this matter?

He does not offer Himself as *the object* of our prayers. He offers Himself as *the medium* of our prayers. "He ever liveth to make intercession for us." So when we humbly approach the Throne, *we are conducted into the High and Holy presence of the Father by Jesus Christ the Son.* He Himself declared "No man cometh to the Father but by Me."

Every prayer we offer is in the Name of Jesus Christ Our Lord. *He is the universal Advocate.* He is the "Daysman" Who, taking us by the hand, leads us to the footstool of Our God and King.

In the meantime the Holy Spirit helpeth our infirmity, "making intercession for us with groanings which cannot be uttered."

The machinery of Divine Grace is perfect, and the approach to God is made easy for every penitent heart. There is no intervention of mortal men, neither priest nor layman; neither father, nor mother, nor friend. *The only conductor to the Throne of the Father is Jesus Christ Our Lord,* and He is eagerly watching for the opportunity to bring to pass that for which He gave His life, namely, to reconcile us to God.

So then "Let us pray."

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

PRAYERS FROM THE BOOK OF COMMON PRAYER WHICH MAY BE USED IN OUR BRITISH-ISRAEL MEETINGS.

General Confession.—Almighty and most merciful Father; we have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done: And we have done those things which we ought not to have done: And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent: According to Thy promises declared unto mankind in Christ Jesu, our Lord. And grant, O most merciful Father, for His sake: That we may hereafter live a godly, righteous, and sober life, To the glory of Thy Holy Name. *Amen.*

VENITE.

(Psalm xcv.)

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.

BENEDICTUS.

(St. Luke i, 68.)

Blessed be the Lord God of Israel: for he hath visited, and redeemed his people;

And hath raised up a mighty 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 hands of all that hate us:

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the dayspring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

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.*

JUBILATE DEO.

(Psalm c.)

O be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

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.*

O Lord, shew Thy mercy upon us.

And grant us Thy salvation.

O Lord, save the King.

And mercifully hear us when we call upon Thee.

Endue Thy Ministers with righteousness.

And make Thy chosen people joyful.

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O Lord, save Thy people.
And bless Thine inheritance:
Give peace in our time, O Lord.
Because there is none other that fighteth for us, but only Thou, O God.
O God, make clean our hearts within us.
And take not Thy Holy Spirit from us.

Prayer for the King.—O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of Princes, Who dost from Thy throne behold all the dwellers upon earth. Most heartily we beseech Thee with Thy favour to behold our most Gracious Sovereign Lord, King George: and so replenish him with the grace of Thy Holy Spirit, that he may always incline to Thy will, and walk in Thy way: Endue him plenteously with heavenly gifts: grant him in health and wealth long to live: strengthen him that he may vanquish and overcome all his enemies: and finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

Psalm xcviii.

Psalm lxvii.

Taken from the Litany.—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 be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from Thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of Thy Word and Commandment,

Good Lord, deliver us.

We sinners do beseech Thee to hear us, O Lord God; and that it may please Thee to rule and govern Thy holy Church universal in the right way;

We beseech Thee to hear us, good Lord.

That it may please Thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of Thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech Thee to hear us, good Lord.

That it may please Thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and keep all Thy people;

We beseech Thee to hear us, good Lord.

That it may please Thee to give to all nations unity, peace, and concord;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us an heart to love and dread Thee, and diligently to live after Thy commandments;

We beseech Thee to hear us, good Lord.

That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech Thee to hear us, good Lord.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before Thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of Thy goodness they may be dispersed; that we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for Thy Name's sake.

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.

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.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.
Pitifully behold the sorrows of our hearts.
Mercifully forgive the sins of Thy people.
Favourably with mercy hear our prayers.
O Son of David, have mercy upon us.
Both now and ever vouchsafe to hear us, O Christ.
Graciously hear us, O Christ; graciously hear us, O Lord Christ.
O Lord, let Thy mercy be shewed upon us;
As we do put our trust in Thee.

For the High Court of Parliament.—Most gracious God, we humbly beseech Thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of Thy glory, the good of Thy Church, the safety, honour and welfare of our Sovereign, and his Dominions: that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and Thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

Fourth Sunday in Advent. The Collect.—O Lord, raise up (we pray Thee) Thy power, and come among us, and with great might succour us: that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to Whom with Thee and the Holy Ghost be honour and glory, world without end. *Amen.*

First Sunday after the Epiphany. The Collect.—O Lord, we beseech Thee mercifully to receive the prayers of Thy people

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which call upon Thee: and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

Almighty and everlasting God, mercifully look down upon our infirmities, and in all our dangers and necessities, stretch forth Thy right hand to help and defend us: through Jesus Christ our Lord. *Amen.*

Collect for the third Sunday before Lent.
Collect for the fifth Sunday in Lent.
Collects for Good Friday—For the Family of God.
For the Church.
For all foreign nations.
Collect for the fourth Sunday after Easter.
Collect for Whit Sunday.
Collect for the second Sunday after Trinity.
Collect for the fourth Sunday after Trinity.
Collect for the fifth Sunday after Trinity.
Collect for the seventh Sunday after Trinity.
Collect for the eleventh Sunday after Trinity.
Collect for the thirteenth Sunday after Trinity.
Collect for the nineteenth Sunday after Trinity.
Collect for the twenty-first Sunday after Trinity.
Collect for the twenty-fourth Sunday after Trinity.
Collect for the twenty-fifth Sunday after Trinity.
Collect for June 24th, John the Baptist Day.
Collect for September 29th, St. Michael and All Angels.

The Communion.—Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation: that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help: through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

Almighty God, Who hast promised to hear the petitions of them that ask in Thy Son's Name: We beseech Thee mercifully to incline Thine ears to us that have made now our prayers and supplications unto Thee: And grant, that those things, which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through Jesus Christ our Lord. *Amen.*

Extemporaneous Prayer.—Almighty God, Who didst constitute Thyself the everlasting Father of Thy people, and Who didst further constitute Thyself the King of kings in Israel, we humbly approach Thy footstool.

Thou hast made us to know that in Abraham, Isaac, and Jacob, Thou didst call the seed of Abraham in all their generations for ever; didst predestinate them to be a kingdom of priests unto Thyself, setting them aside that, as Thy servants, they might minister to the nations. Thou didst develop the people into "an holy nation" and didst establish Thyself therein at Sinai, giving to the people Thy holy law, and establishing among the people Thy holy worship, which is our continued heritage.

Thou didst establish in the nation the house of Thy servant David, anointing him and his descendants to rule over the house of Israel for ever.

Thou didst establish the kingdom of Judah to be Thy sanctuary, and the kingdom of Israel to be Thy dominion, separating them, and appointing to each kingdom its separate task.

Thou didst lead Israel like a flock through the "wilderness of the people," and didst ultimately establish them in this, the appointed place, to which in Thy Providence the house of David had preceded them; And didst there bring them together: Thine anointed King to rule over Thine appointed people, and hast there preserved them to the present day.

Thou didst cause the captivity of Judah to be revoked: and didst lead a moiety of the people back from Babylon to the land of their fathers, there to rebuild Thy holy city, and to re-establish Thy holy worship.

To that city in the fullness of time Our Lord came, taking upon Himself "the seed of Abraham": there He accomplished His ministry, His death, His resurrection, and His ascension to the right hand of the Majesty on High.

To the Jews He declared "therefore the kingdom is taken from you and given to a nation bringing forth the fruits thereof."

By the assured word of Holy Scripture we know that nation to have been Israel, to which at last Judah should walk, and so be reunited in the kingdom of Israel.

Thou hast caused us to know that we, Thy servants, are still Thy kingdom of priests, and Thy holy nation, set apart for the service of the kingdom and the uplifting of humanity.

Now, therefore, we, the present generation of Israel, pray that the remnant of Judah may be speedily brought to the knowledge of Jesus Christ, the Redeemer of Israel and the Saviour of men.

We further pray that we Thy people Israel may be restored to the consciousness of our inheritance in Thee: and may be brought to repentance and restoration to full rulership with God.

We confess before Thee the sins of our fathers, and that the sins of our fathers, and more, are our sins; we pray for forgiveness, and for cleansing according to Thy Word.

We pray that the glory of the Lord may arise upon us, according to Thy promise: and that we may carry the light of the Gospel and the knowledge of Thee, Our God, to the ends of the earth. *Amen.*

O Lord, shew Thy mercy upon us.
And grant us Thy salvation.
O Lord, save the King.
And mercifully hear us when we call upon Thee.
Endue Thy ministers with righteousness.
And make Thy chosen people joyful.
O Lord, save Thy people.
And bless Thine inheritance.
Give peace in our time, O Lord.
Because there is none other that fighteth for us, but only Thou, O God.
O God, make clean our hearts within us.
And take not Thy holy Spirit from us.

And so will we magnify and glorify Thy Holy Name, through our Lord Jesus Christ. *Amen.*

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PRAYER.

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

"WE know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the Will of God." —Rom. viii, 26-27.

"Ask me of things to come concerning my sons, and concerning the work of my hands command ye me."—Isa. xlv, 11.

"I will be enquired of by the house of Israel to do it for them."

We have had wonderful instance of answer to prayer. When we were led to come to No. 6, Buckingham Gate we made our request known unto God, pleading, *if it was His Will.* The answer was immediate, and above our expectations. Another instance, when shortly after we sought guidance, the answer again was immediate.

In the Lord's work never act without His approval. We are at present, as it were, in a half-hour's silence looking upon the things which are coming.

This is the opportunity for prayer before greater trouble comes.

In everything by prayer and supplication make your requests known unto God; but do not omit thanksgiving for past love. A grateful heart makes a cheerful recipient. Prayer, of course, is the result of urgent necessity and deep conviction that He to Whom we come has the power to grant our request. The more one realizes the love and relationship of Him to Whom our prayer is addressed, the more assured will the answer be to our petition.

We must not only believe that He is, and Who He is, but also that He is able to do what we ask. Again, we must ask in accordance with His will, and with the knowledge that what we ask is for, not only our good, but His glory. The Lord's Prayer itself is our model. Let us first seek the honour due to His Name, the Kingdom of God *first*, His will over all: "Not as I will, but as Thou wilt"; then for ourselves, the things which go to make up our own status in order that the desire we present may be untainted with selfishness, or lack of love to those around us, even to the forgiveness of those who have offended us.

We could name numerous instances in our own experience in which prayer has been directly answered, even above our expectations. Our own progress as a work for God's glory has been the result of very earnest and believing prayer, and our object has been for the advancement of His Kingdom and righteousness. The Lord Jesus Christ is God, to Him we appeal; He is man, He knows our wants and all our weakness. He will sift out anything wrong in our method or motive of approach if we unfeignedly trust Him. Trust ye in the Lord Jehovah, for in the Lord is everlasting strength.

CONTINUE IN PRAYER.

BY THE REV. ARTHUR PRITCHARD, M.A.

THREE Greek words in Col. iv, 2 are so translated in the A.V., but the R.V. adds "*steadfastly*," whereas other translations suggest "Persevere with prayer," "Devote yourselves to prayer," "Be earnest and unwearied in prayer." The Greek verb is a metaphor taken from hunting dogs that never give over the game till they have obtained their prey or prize. A Christian must not only pray but hold *on*, in prayer, till he has obtained the heavenly prize. We all know what it is to hold on to a thing we don't wish to lose. A lady, when asked to write out the fourth Commandment, began with: "Remember that thou keep hold on the Sabbath day." Happy are the people who "keep hold on" the Sabbath day and happy the results of people who "hold on" in prayer. Continue praying until the blessing is secured. It is the lesson of importunity taught by Our Lord under the strong imagery of a double parable: The Unjust Judge and the Friend in Need.

"Continue steadfastly in prayer." What is the good?

I. Can men change the Mind, the Will of God? Yes, certainly as to means if not as to final results. The Bible is full of instances. God sent Isaiah to Hezekiah to say, "Thou shalt die and not live." The king prayed and God sent His prophet apparently in the same hour to say, "I have heard thy prayer, and I will add unto thy days fifteen years."

And the life of George Muller, of Bristol, is also full of instances. He kept a faithful record of his prayers and answers, and in 50,000 cases he calculated that he could trace distinct answers to definite prayers.

II. Will God, the Unchangeable, go on working miracles every day at the request of changeable man?

Yes, the hand that moves the universe is prayer. Five Greek words in James v, 16 are translated in the R.V. by eleven English words: "The supplication of a righteous man availeth much in its working." The Cause of Causes can interfere with visible as well as remote causes and can fix, determine or change what chain of events He pleases. But, since Christ promised that greater works would be done after His death than in His lifetime, we mustn't look so much for the *lesser* works, the miracles of Nature, but for the *greater* ones, the miracles of Grace—the changing of the slave of passion into the servant of Christ, the changing of the curse, "Thou shalt surely die," into the blessing, "Thou shalt surely live."

III. Since God is good, won't He give His blessings without being importuned for them? Yes, "He giveth to all men liberally" all the blessings of Nature, but the blessings of Grace it is the Father's will to give to His trustful children only as they ask for them, only as they need them, only as will be good in the long run for them.

Hence we musn't always *expect* God to answer our prayers in our own way and at our own time. Christ, in His human weakness, prayed in Gethsemane, and He "*was heard.*" That is, the Father gave Him the requisite strength to go through His unparalleled experiences. There was the good of praying. And what was good in the Master's case must be equally so in the case of all His servants.

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What is the good of praying?

Let the answers come thick and fast, the answers that Christians can give to one another. Because God heareth prayer. Because God answers all true prayer either in kind or in kindness. Because our Father is able and willing to change His attitude to the sons of men when they change their attitude to Him. Because we are always in need of spiritual health and strength. Because prayer brings us nearer to God, and the nearer and the oftener we come to God, the more we shall be like Him and like Moses, too, when he brought back a bright shining from the Mount. Because it brings us into the right relation with our Heavenly Father, Who gives to us His abiding peace. Because it encourages us in the drudgery of life. Because it stimulates us in our journey heavenward. Because this world of ours is like an organ (not a barrel organ to which the fatalist would liken it), but a keyboard organ, on which, without violating one of those laws on which the forces of the organ act, the organist may play what melody he will. Even the prayer of a child may change the tune. Because, because, why, there is no end to them. Every book in the Bible save one contains references to prayer. The one exception is the single chapter of Obadiah, but as "Obadiah" means "worshipper of the Lord" it really is no exception after all. We may therefore conclude that prayer is the golden link which binds all the books of the Bible together. Let prayer be the golden link which binds all our years, weeks, months, days and hours together.

"Continue in prayer." "Evening and morning and at noon will I pray and He shall hear my voice." So said the Psalmist; and Daniel, Prime Minister of Persia, with 120 Provinces on his mind, found time to go into his chamber three times a day that he might pray and give thanks to God. "Go and do thou likewise." In the morning wait *on* the Lord. Throughout the day live *for* the Lord, and when the season of night comes on thou shalt rest *in* the Lord.

"BEHOLD HE PRAYETH."

By the Rev. J. Lumley Davies, L.D.

When we are told of Saul of Tarsus "Behold he prayeth," was this the first time he ever prayed? Having lived a Pharisee of the strictest sect, he was scrupulous in his observance of religious duties: he had said his prayers thousands of times, but it may be that he now prayed for the first time. A converted man once said:—"Before my conversion, when I prayed in the presence of others, I prayed to *them*: when I prayed in secret I prayed to *myself*: but now I pray to God."

Prayer is at once the most easy and the most difficult of all our spiritual exercises, and it may be that we are more forward with other matters than we are with our prayers. Our sermons, collections, music, and our organizing powers—they are all better than our prayers, and because of this we do not progress as well as we would desire. An old Welsh preacher said that Christian communities resemble a large factory in which all internal arrangements are faultless, every wheel in its place, and every screw, spindle and cog perfect, and yet the whole concern is at a standstill with the exception of a revolution or two. Presently the sluices are raised, and the floodgates roll back. Mark the difference: the ponderous machinery revolves with a whirl, the building resounds from roof to foundation, every part seems charged as with electricity. What is the moral? Let us by prayer open the floodgates, and "there shall be showers of blessing." We have made more than "a revolution or two," and for this we thank God; but the battle against sin in the form of indifference, prejudice, and vituperous attacks is stern, and we do not make headway as we would like.

How to promote the revival our hearts desire? Have we to wait any particular time for it? No: "Thy Kingdom come" is the believer's daily wish. "Now is the accepted time." The "day of salvation" has dawned, the Sacrifice has been offered, the Holy Spirit has been given. We need not wait, let prayer be made at once. Is it necessary to have any change in our method of working, and more variety introduced? Some contend that old "ruts" should be abandoned, and new lines adopted, in order to keep pace with the age. But if we look at the number of religious sects in action to-day, with their various methods and operations, we can hardly think of a new plan. Those who seek variety will find it if they look round. If variety is charming, the Christian world can supply the charm. Societies bubble into existence and the market is stocked with a variety of doctrines. In the pursuit for novelty, Christian believers would do well for themselves and for others if they asked "for the old paths."

"Ask for the old paths." We are not a new sect, and we have no new creed to issue. We are simply working along "the old paths" prescribed by the law of God, the written Word, that true standard of antiquity (as Matthew Henry says). Our method is right, but we need more prayer for the Divine. Let us pray that the Holy Spirit may tenant every heart. Pray, Pray, Pray. Our machinery is in order. What we need to-day is not more head-power, nor tongue-power, nor heart-power, but more God-power; and this God-power (literally His dynamite = *dunamis*) will remove all stubborn obstacles. "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 afraid."

A REMARKABLE EXAMPLE OF ANSWER TO PRAYER.

"One of the most remarkable illustrations in recent times of the power of prayer may be found in the experience of Mr. Moody. It explains his unparalleled career of world-wide soul winning. One marvels that more has not been said of it. Its stimulus to faith is great. I suppose the man most concerned did not speak of it much because of his fine modesty. The last year of his life he referred to it more frequently as though impelled to.

The last time I heard Mr. Moody was in his own church in Chicago. It was, I think, in the fall of the last year of his life. One morning in the old church made famous by his early work, in a quiet conversational way he told the story. It was back in the early seventies, when Chicago had been laid in ashes. "This building was not yet up far enough to do much in," he said; "so I thought I would slip across the water, and learn what I could from preachers there, so as to do better work here. I had gone over to London, and

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was running around after men there." Then he told of going one evening to hear Mr. Spurgeon in the Metropolitan Tabernacle ; and understanding that he was to speak a second time that evening to dedicate a chapel, Mr. Moody had slipped out of the building, and had run along the street after Mr. Spurgeon's carriage a mile or so, so as to hear him the second time. Then he smiled, and said quietly, " I was running around after men like that."

He had not been speaking anywhere, he said, but listening to others. One day, Saturday, at noon, he had gone into the meeting in Exeter Hall on the Strand ; felt impelled to speak a little when the meeting was thrown open, and did so. At the close among others who greeted him, one man, a minister, asked him to come and preach for him the next day morning and night, and he said he would. Mr. Moody said, " I went to the morning service and found a large church full of people. And when the time came I began to speak to them. But it seemed the hardest talking ever I did. There was no response in their faces. They seemed as though carved out of stone or ice. And I was having a hard time : and wished I wasn't there ; and wished I hadn't promised to speak again at night. But I had promised, and so I went.

" At night it was the same thing ; house full, people outwardly respectful, but no interest, no response. And I was having a hard time again. When about half-way through my talk there came a change. It seemed as though the windows of heaven had opened and a bit of breath blew down. The atmosphere of the building seemed to change. The people's faces changed. It impressed me so that when I finished speaking I gave the invitation for those who wanted to be Christians to rise. I thought there might be a few. And to my immense surprise the people got up in groups, pews-full. I turned to the minister and said, ' What does this mean ? ' He said, ' I don't know, I'm sure.' Well," Mr. Moody said, " they misunderstood me. I'll explain what I meant." So he announced an after-meeting in the room below, explaining who were invited : only those who wanted to be Christians ; and putting pretty clearly what he understood that to mean, dismissed the service.

They went to the lower room. And the people came crowding, jamming in below, filling all available space, seats, aisles, and standing room. Mr. Moody talked again a few minutes, and then asked those who would be Christians to rise. This time he knew he had made his meaning clear. They got up in clumps, in groups, by fifties ! Mr. Moody said, " I turned and said to the minister, ' What *does* this mean ?' He said, ' I'm sure I don't know.' " Then the minister said to Mr. Moody, " What'll I do with these people ? I don't know what to do with them ; this is something new." And he said, " Well, I'd announce a meeting for to-morrow night, and Tuesday night, and see what comes of it ; I'm going across the channel to Dublin." And he went, but he had barely stepped off the boat when a cablegram was handed him from the minister, saying, " Come back at once. Church packed." So he went back, and stayed ten days. And the result of that ten days, as I recall Mr. Moody's words, was that four hundred were added to that church, and that every church near by felt the impulse of those ten days. Then Mr. Moody dropped his head, as though thinking back, and said : " I had no plans beyond this church. I supposed my life work was here. But the result with me was that I was given a roving commission, and have been working under it ever since."

Now what was the explanation of that marvellous Sunday and days following ? It was not Mr. Moody's doing, though he was a leader whom God could and did mightily use. It was not the minister's doing ; for he was as greatly surprised as the leader. There was some secret hidden beneath the surface of those ten days. With his usual keenness Mr. Moody set himself to ferret it out.

By and by this incident came to him. A member of the church, a woman, had been taken sick some time before. Then she grew worse. Then the physician told her that she would not recover. That is, she would not die at once, so far as he could judge, but she would be shut in her home for years. And she lay there trying to think what that meant ; to be shut in for years. And she thought of her life, and said, " How little I've done for God : practically nothing : and now what can I do shut in here on my back ? " And she said, " I can pray."

May I put this word in here as a parenthesis in the story—that God oftentimes allows us to be shut in—He does not shut us in—He does not need to—simply takes His hand off partly—there is enough disobedience to His law of our bodies all the time to shut us aside—no trouble on that side of the problem—*with pain to Himself*, against His own first will for us, He allows us to be shut in, because only so *can* He get our attention from other things to what He wants done ; get us to see things and think things His way. I am compelled to think it is so.

She said, " I *will* pray." And she was led to pray for her church. Her sister, also a member of the church, lived with her, and was her link with the outer world. Sundays, after church service, the sick woman would ask, " Any special interest in church to-day ? " " No," was the constant reply. Wednesday nights, after prayer-meetings, " Any special interest in the service to-night ? there must have been." " No ; nothing new ; same old deacons made the same old prayers."

But one Sunday noon the sister came in from service and asked, " Who do you think preached to-day ? " " I don't know, who ? " " Why a stranger from America, a man called Moody I think was the name." And the sick woman's face turned a bit whiter, and her eye looked half scared, and her lip trembled a bit, and she quietly said ; " I know what that means. There's something coming to the old church. Don't bring me any dinner. I must spend this afternoon in prayer." And so she did. And that night in the service that startling change came.

Then to Mr. Moody, himself, as he sought her out in her sick room, she told how nearly two years before there came into her hands a copy of a paper published in Chicago called the *Watchman* that contained a talk by Mr. Moody in one of the Chicago meetings, Farwell Hall meetings, I think. All she knew was that talk had made her heart burn, and there was the name M-o-o-d-y. And she was led to pray that God would send that man into their church in London. As simple a prayer as that.

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And the months went by, and a year, and over; still she prayed. Nobody knew of it but herself and God. No change seemed to come. Still she prayed. And of course her prayer wrought its purpose. Every Spirit-suggested prayer does. And that is the touchstone of true prayer. And the Spirit of God moved that man of God over to the seaboard, and across the water and into London, and into their church. Then a bit of special siege-prayer, a sort of last charge up the steep hill, and that night the victory came."

S. D. GORDON, "Quiet Talks on Prayer."

DEFINITIONS OF PRAYER.

BEGINNING OF PRAYER.

IN every building the first stone must be laid, and the first blow must be struck. The Ark was one hundred and twenty years in building; yet there was a day when Noah laid his axe to the first tree he cut down to form it. The Temple of Solomon was a glorious building, but there was a day when the first huge stone was laid at the foot of Mount Moriah. When does the building of the Spirit really begin to appear in a man's heart? It begins, so far as we can judge, when he first pours out his heart to God in prayer.—BISHOP RYLE.

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PRAYER BREVITIES.

When thou prayest rather let thy heart be without words, than thy words without heart. Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. The spirit of prayer is more precious than treasures of gold and silver. Pray often; for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.—JOHN BUNYAN.

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BUSINESS AND PRAYER.

The greater thy business is, by so much the more thou hast need to pray for God's good-speed and blessing upon it, seeing it is certain nothing can prosper without His blessing. The time spent in prayer never hinders, but furthers and prospers a man's journey and business; therefore, though thy haste be never so much, or thy business never so great, yet go not about it, nor out of thy doors, till thou hast prayed.—BISHOP BAYLEY.

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DEFINITENESS IN PRAYER.

A Christian lawyer lost some legal papers of great value at a critical time, as they were required in a case at nine o'clock next morning. He hunted the office through in vain. He then resorted to prayer, and asked God to relieve him before the appointed hour. He was at his office early, and a quarter before nine a stranger entered and handed him a parcel, which was found to contain the missing papers.

* * *

DIRECTION OF PRAYER.

We must come to God in the Name of Christ, then He will be our bondsman, surety, indorser, intercessor with the Father. He will present our petition, and plead His own merits in our behalf; and He never pleads in vain. As the high priest, under the Levitical dispensation, entered the Holy of Holies once a year, bearing the names of the chosen tribes on his breastplate, so the great High Priest of our profession now stands in the holiest of all, bearing the name of every follower and friend on his heart. When you send up your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.—MATTHEW HENRY.

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DISCOVERIES OF PRAYER.

A man bought a house and lot for one hundred pounds, which he was to pay by instalments. During his life he paid all but ten pounds. His widow managed to raise this balance, and went with it to redeem the estate. She was then informed that she must produce the receipts, or the property would be sold to pay the debt. The distressed widow searched her house through for them, but in vain. Her little son suggested that Jesus would help them in their trouble. So they prayed to Him about it. As they rose from prayer a brilliant firefly darted into the window, wheeled around the room, and then settled down under an old chest of drawers. The boy had it pulled out a little, that he might catch the insect, and as it moved, out fell the lost receipts. An angel from heaven could not have revealed the receipts more successfully or opportunely than did the straying firefly.

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AGENCY OF PRAYER.

Prayer can obtain everything; can open the windows of heaven and shut the gates of hell; can put a holy constraint upon God, and detain an angel till he leaves a blessing; can open the treasures of rain, and soften the iron ribs of rocks till they melt into a flowing river; can arrest the sun in his course, and send the winds upon our errands.—JEREMY TAYLOR.

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ANSWER TO PRAYER.

A minister related the case of a little boy with a sore hand which had become so bad that the physician decided it must be amputated to save the boy's life. The day was fixed for the operation. On hearing this, the boy went to a retired spot, fell on his knees, and begged God, for Jesus' sake, to save his poor hand. The next day the physician came and examined the hand, when, to the astonishment of all, it was found to be so much better that amputation was unnecessary. The hand got quite well again, the little boy grew up to be a man, "and," continued the minister, holding up his right hand, "this unworthy hand can now be shown to you as a monument of prayer answered through Divine mercy."

* * *

ACCESS IN PRAYER.

However early in the morning you seek the gate of access, you find it already open, and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour; and this wherever you are. It needs not that you ascend some special Pisgah or Moriah. It needs not that you should enter some awful shrine, or pull off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find *Jehovah Shammah*, "the Lord hath been here," inscribed on many a cottage

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hearth, and many a dungeon floor. We should find it not only in Jerusalem's proud temple and David's cedar galleries, but in the fisherman's cottage by the brink of the Gennesareth, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went down to meditate, or the rocky knoll where Israel wrestled, or the den where Daniel gazed on the hungry lions, and the lions gazed on him, or the hillside where the Man of Sorrows prayed all night, we should still discern the ladder's feet let down from heaven—the landing-place of mercies, because the starting-place of prayer.—DR. J. HAMILTON.

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POWER OF PRAYER.

At the close of a prayer meeting, the pastor observed a little girl of about twelve years of age remaining upon her knees when most of the congregation had retired. Thinking the child had fallen asleep he touched her, and told her it was time to return home. To his surprise he found that she was engaged in prayer, and he said, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." She looked at her pastor earnestly and inquired, "Is it so? Does God say that?" He took up a Bible and read the passage aloud. She immediately commenced praying, "Lord, send my father to the church; Lord, send my father here!" Thus she continued for about half an hour, attracting by her earnest cry the attention of persons who had lingered about the door. At last, a man rushed into the church, ran up the aisle, and sank upon his knees by the side of his child, exclaiming "What do you want of me?" She threw her arms about his neck, and began to pray, "O Lord, convert my father!" Soon the man's heart was melted, and he began to pray for himself. The child's father was three miles from the church when she commenced praying for him. He was packing goods in a wagon, and he felt an irresistible impulse to return home. Driving rapidly to his house, he left the goods in the wagon, and hastened to the church, where he found his daughter crying mightily to God on his behalf, and he was there led to the Saviour.

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NO UNANSWERED PRAYER.

There is no such thing in the long history of God's kingdom as an unanswered prayer. Every true desire from a child's heart finds some true answer in the heart of God. Most certain it is that the prayer of the Church of God since creation has not been the cry of orphans in an empty home, without a father to hear or answer. Jesus Christ did not pray in vain, or to an unknown God, nor has He spoken in ignorance of God or of His brethren when He says, "Ask and receive, that your joy may be full."—NORMAN MACLEOD.

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PRESENTING PRAYER.

Nehemiah obtained a commission from King Xerxes to rebuild the city and temple of Jerusalem, and also requisitions for aid of all kinds upon Adeus, Governor of Syria, and others. Nehemiah took these letters up to Jerusalem with him, there presented them to the Lord, and then sent them on their way. When Sennacherib sent his letter of defiance of the living God to Hezekiah, he spread it out before the Lord, and the Lord answered him by a letter by the hand of Isaiah. It was a literal reply to his petition, and assured his heart. It was followed by the signal overthrow of Sennacherib's host. That night the angel of the Lord passed through the camp of the Assyrians and slew one hundred and eighty-five thousand of them. Nehemiah lays his epistles of encouragement before the Lord when he goes to rebuild the walls of Jerusalem, and the Lord gives him success. Hezekiah lays open the proud and boastful Assyrian's letter of insult to the living God, and pleads for vengeance and the preservation of the city, and the Lord sends Sennacherib the most signal defeat in all the annals of war.—2 Kings xix.

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BY J. G.

NAOMI—OBED'S NURSE.

Call me not Naomi, call me Mara.—Ruth i, 20.

THE book of Ruth is a peculiar treasure of the Bible. Its name arrests. The character it unfolds demands attention and wins our admiration. It is chiefly concerned with a Moabitess who came into the line of descent through David to Christ. Indeed it is for that very reason that the story is told. It was while the judges ruled in Israel that a certain man, Elimelech by name, left his home in Bethlehem-Judah to sojourn in the land of Moab. It was perhaps natural that he should seek to escape from famine with all its accompanying hardships. From the experiences through which he and his passed, it would appear that he made a mistake when he left his home. One cannot help thinking as he reads the story that he would have fared better if he had trusted God a little more and remained where he was. Abram, under the same pressure, went down into Egypt, so did Jacob, and both fared badly, returning with bitter experiences. He is never privileged to see his home again, nor gaze upon his inheritance in Bethlehem. He dies and so also his two sons after having taken to themselves wives amongst the daughters of Moab. Naomi, his wife, now a widow, doubly bereaved of husband and sons, hearing that the famine had passed away, determined to return to her home from whence possibly she had reluctantly accompanied her husband when she could not dissuade him from his purpose. It was a very sad and sorrowful home-coming for her, and she crept into Bethlehem as quietly as she could, hiding herself for very shame. The difficulties of her life were indeed very great, but the shame was greater. No one to care for her, no one to defend her and secure for her the inheritance which was lost to her when Elimelech left the homestead. In this woman we have a sad picture of sorrowful loneliness. The tone in which her old friends and associates recognized her contained a dagger which went straight through the heart. "This Naomi?" Surely not. This, the proud mother of sons, whose house seemed in them established for ever? It cannot be. Why has she returned only to see the ruin of her house and the emptiness of her family sepulchre, for her husband and sons lie in the unhallowed graves of a heathen land? All this while Ruth stands in the shadow alone and neglected. She counts for nothing. If she were a subject for notice at all it

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would only be for further commiseration. "Oh! that this Moabitess should have returned with you" I fancy I can hear some say—"only to perpetually remind you of your sorrow, the tragedy of your life, which it would be better for all concerned that you should forget, and also to add to your daily care." And Naomi acquiesces in the judgment thus pronounced upon her. "Call me not Naomi, call me Mara." "Call me not pleasant, that is what I was, a happy wife, and a proud mother. Call me bitter, for that more nearly describes me now."

I have chosen to call this a wrong perspective, and it will not be difficult to show that this is even so.

Notice 1.—The vision of the past as Naomi saw it and interpreted it. "I went out full and the Lord hath brought me home again, empty: why call me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" The vision she saw was indeed a dark one. The picture is painted in dark and sombre hues, without any lighter shade to relieve the surrounding gloom. She saw nothing in her past for which to thank God. "I have returned empty. God has been against me." That was her judgment passed upon her life in Moab. This is a very human picture. This is a vision which many to-day are seeing concerning their past life and that of our nation. It is not that we are born pessimists. We have fought against our circumstances, we have borne up against very many storms, we have often hoped against hope. But the rainbow has not appeared and the clouds have conspired to shut out the sun and have refused to let even a few rays through. Darkness has been under our feet, while the powers of darkness have triumphed. There is no getting away from the fact, we have been bereaved. We have lost that which we counted our treasure. Our support has been taken away. We are left alone. We started out with high hopes. By our side, husband and sons, wife and daughters. We return again to our place empty. So with our nation. Through all the weary years we have waged our war against greed of gain, lust, and passion. Old age has found us wearying of the strife and the foe still strong in the field. Israel is as blind as she ever was. The Sabbath is desecrated more than ever. Our pre-war blunders we still make, and war-clouds are still moving over a leaden sky. Change our name, for these things have changed us, and call us no longer pleasant, and profitable, but bitter and worthless.

Now I believe the facts are there, but the perspective of the facts is wrong. We have neither interpreted the facts, nor yet the God who made the facts, correctly. We have been too much influenced by the things seen, and our vision has been too much coloured by the materialistic elements. What was the emptiness of which this Naomi complained? It was the emptiness of her worldly possessions. True, it was a great void which the death of her husband and sons had made. But may I ask you to read the facts in another light?

Notice 2.—The vision of the past read in the meaning of the higher light. I speak of the higher light. The light that comes from the moral and spiritual, from the things unseen. Those facts had undoubtedly brought her an experience. They had introduced into her life a test and a discipline. Chastened by sorrow she returned to the home of her childhood still believing in God. That was a great deal. But her faith in the God who seemed to be slaying her won another to that faith. From out the dense darkness of heathenism came Ruth with a word which was well worth all the tribulation through which this woman had passed to accomplish and effect. "Entreat me not to leave thee, nor return from following after thee, for where thou goest I will go; and where thou lodgest I will lodge, thy people shall be my people, and thy God my God." That, I say, was a word which was well worth all the tribulation through which Naomi had passed to effect. And that it was what she had passed through which had influenced this Moabitess, and won her to her side for ever, cannot be doubted. She came back empty? Nay, rather with the very Christ in her womb. She came back laden with sorrow 'tis true, but that sorrow which opens the gates of heaven and admits the light of eternity upon the doings of time. I want us to realize this truth as British-Israelites. When we read the subsequent history of this Naomi and Ruth, we cannot but realize that all things had worked together for good for these two who believed God and loved Him. We know that they are not, by any means, the only ones whose tribulations have been ladders up to heaven, and entrances into the light of God's throne. We cannot read our subsequent history; but we can, nevertheless, believe that what has happened to those of old time will happen again to us. God does not declare His purposes every year. He writes them deep in rocks and trees and running brooks, and in the boundless ocean depths. "Call me not Naomi, pleasant; call me Mara, bitter." Nay! Nay! No untoward circumstances shall change the character of him whose trust is in the Lord. Read the facts of your life, and the life of your people, in the higher light which shines in the face of Jesus Christ. You will discover what was a rapturous vision to Paul.

Notice 3.—The vision of the future as influenced and coloured by a true reading of the past. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "We glory in tribulations also: knowing that tribulation worketh patience," etc. This book of Ruth is well worth studying in this thought. Ruth means, "a friend." And that she indeed was to Naomi. How heartening is the heroism of these two lonely women struggling to maintain themselves! How full of encouragement their battling with all manner of difficulties which might have daunted many a stouter heart! Their necessity drove Ruth into the fields, and the good hand of God, whom Naomi said was against her, brought her into the field of Boaz. Then began that future which brightened more and more until its glory, in the shepherd King of Bethlehem, linked them on to an imperishable fame.—Ruth iv, 14-17. And that future, so exceedingly glorious, was coloured and influenced by the sorrowful facts of the past. Even the going into Moab from the famine, an act which might have been wrong in itself, was used of God for the making of that future. To the faithful child of God, from out the affliction, the sorrow, the bereavement, there comes the unspeakable glory. "For our light affliction, which is but for a moment," etc.—2 Cor. iv, 17-18. And we find this so very true, do we not? through all the course of the world's history. The first steps to greatness seem to have been almost without exception down the hill. And a pro-

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longed down hill at that if the story of Israel's wanderings through the years be correct. It is through the valley of humiliation that the Christian reaches the delectable mountains. It is after the stern and serious climb of hill difficulty, with its temptation of the arbour of ease, and the terror of the lions, that the Palace Beautiful is reached and enjoyed. No man really enjoys the sunshine who has not experienced the shadow and the oppressive darkness.

If that be so, then why change the name while passing through the one towards the other? Naomi did not know it, but, as she uttered these words, she had her face towards the sun-rising. "Weeping may endure for a night, but joy cometh in the morning." No man who faces the dawn, though he may be surrounded by present darkness, need change his name from pleasant to bitter. It was well that her neighbours did not take her at her word, for Mara would have been very much out of place for the name of Obed's nurse. Darkness is not the permanent thing. "No night there." Sorrow is not the permanent thing. "Neither sorrow nor sighing." Tears are not abiding. "God shall wipe away all tears from their eyes." Hills and valleys strangely mingle in this vale of tears. "Every valley shall be exalted, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough places plain, and the Glory of the Lord shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it." You must not name yourself by that which is temporal, lest in eternity you find that you are altogether out of harmony. Naomi, in the sorrow, in the bereavement, in the emptiness, for the future contains the abiding revelations of the Father's love and power.

Thus shall it be that in every varying mood of our earthly pilgrimage we shall bear the mark of eternity, the smile of hope, the rainbow of peace, the joy of salvation.

CORRESPONDENCE.

THE MARCH OF PROPHETIC EVENTS.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,—May I supplement Mr. Goard's very interesting article under the above heading in your issue of April 20th, which sets forth so ably the significance of the recent establishment of a Vatican City in Rome, by a few observations of my own?

Does not this act on the part of Mussolini seem to presage what I suggest in my "Times of the Gentiles" (p. 72)—written just two years ago—as the *attempt* to fulfil the Futurist view of prophecy in a *revival* of the fourth beast of Daniel for a *literal* forty-two months, or three and a half years, at the very end of the present Dispensation, under the individual Futurists designate as Antichrist?

We know, however, from the Historical viewpoint, that the correct interpretation of Rev. xiii, 4-5, is on a scale of "a day for a *year*," not a day for a day, as Futurists hold, and that consequently this prophecy has already run out. They are, however, correct to this degree: that the *attempt* is to be made to give it a *literal* fulfilment on the short scale of time. But since this is not the scale of prophecy, *the attempt will fail* (see p. 112, "Times of the Gentiles").

Those of your readers who are philatelists will be interested in the fact that very recently—but *before* the pact with Mussolini was signed—the Pope issued a set of postage-stamps in Spain bearing his effigy wearing the Triple Papal Crown, alongside that of King Alfonso. They have no postal-carrying value, but were issued to raise funds for research in the catacombs of Rome! A similar series for Italy was announced last January, but so far have not eventuated. The appearance, however, of the Papal Crown alongside the portrait of a reigning Sovereign is indeed significant.

Yours sincerely,

B. STEWART.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

SIR,—In THE NATIONAL MESSAGE of January 12th, 1929, an article appeared on page 22 by Gresham Copeland, on "The Whale." Dimensions, etc., were the following:—

Length, 45 feet.
Weight, 15 tons, or 33,600 lbs.
Circumference, 23 feet 9 inches.
Mouth 38 inches wide, 43 inches deep.
Tongue, 40 inches long; several thousand teeth.
Pectoral fin, 5 feet long, 3 feet wide.
Dorsal fin, 3 feet long, 2 feet 9 inches wide.
Hide, 3 inches thick.

The article above referred to says:—"The largest ever caught." I have on various occasions seen on the West Coast of the Island of Barra dead whales washed ashore measuring 70 and 80 feet long. But I happened to be at the towing into Castlebay, Barra, from the west side of this island of one of the largest BLUE WHALES ever seen landed here.

Dimensions:—

Length, 126 feet.
Weight fully 100 tons.
Mouth, 36 feet wide.

As the whole mass was lying on the rocks, depth of the mouth could not be ascertained. The two bones forming the upper mouth are still lying in the garden attached to Eoligary House, Barra, and Mr. McGillivary, the tenant, informs me that the bones are now mistaken for stems of trees with moss growing on them. Some time during the present spring there was landed at Oban a sort of shark, weighing only a ton; his stomach on being opened was found to contain three full grown seals undigested, besides the usual quantity of fish partly digested. If a small shark could swallow a full-grown seal, how very easy it would be for the BLUE WHALE referred above to swallow forty Jonahs at one gulp with its 36 feet wide mouth, provided that Jonah was not much larger than the average man.

Moreover, if the Almighty could bring the three young men out of the fiery furnace after being heated seven times hotter than usual, He could bring Jonah out of the belly of the whale as well.

Yours faithfully,

DONALD MCAULAY.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE present issue of this journal is largely devoted to the subject of prayer, and this may be considered fitting and timely, seeing we have entered the month in which a General Election is to take place, and the urgent need for prayer that God will overrule, guide and govern the affairs of the nation. Only He can cause truth and right to prevail over the Babel of tongues, and He wills to be enquired of by His Israel to do it for them. Therefore let us pray continually and believingly. There are, says S. D. Gordon, five outlets of power :

First : Through the life, what we are.
Second : Through the lips, what we say.
Third : Through our service, what we do.
Fourth : Through our money, what we do not keep, but loosen out for God.
Fifth : Through our prayer, what we claim in Jesus' Name ; and the greatest of these is the last named.

The first form of prayer is *communion*. The second form is *petition*. The third form is *intercession*.

Now, we have " Israel's Scripture and Prayer Union," of which the Rev. Commander Roberts is the Secretary, and there are some thousands of members. They subscribe sixpence each and they receive a card and a leaflet. We suggest that any of our readers who are not yet members of the Prayer Union might like to join it.

At least let us one and all use the mighty power of prayer at this time of the nation's need.

* * *

Mr. John Leech, K.C., had another good audience at Headquarters on April 24th. He continues his series of addresses this week and on Wednesday afternoon next. The Rev. Joseph Gay was the speaker on April 25th. On Thursday next, May 9th, at 7.30, the speaker is to be Mr. J. A. Jubb, of Southend.

* * *

An announcement of the May Meetings will be found in our advertising columns. Our friends are wondering what the surprise is to be. In the words of a certain statesman, we will say " WAIT AND SEE."

* * *

We have to record with regret the death of Mrs. Onslow, the widow of the late Mr. Douglas A. Onslow, J.P., a British-Israel veteran, who was for many years the President of the Imperial British-Israel Association, and a champion of the Israel Cause. He was a cousin of the late Lord Onslow. Mrs. Onslow was in her ninety-second year ; she was the daughter of the late Robert Loftus Tottenham, Chaplain to H.M. Legation at Florence, and grand-daughter of the Rt. Rev. Lord Robert Tottenham, Bishop of Clogher. She spent the early years of her life in Ireland, and later she went to Italy with her father. She married Mr. Douglas Onslow in 1863. We are thankful to know that her last years were as happy as possible, and that she passed away quite peacefully and without pain. We offer our sympathy to her two surviving sons, one of whom is Mr. F. R. D. Onslow, the well-known lecturer on Natural History.

Mr. R. H. Filtness, Honorary Secretary of our Brighton Branch, reports on the work of the year as being successful and encouraging. Seventeen meetings were held, with a good attendance. Several experienced speakers have given much-appreciated addresses, and keen interest has been aroused. Over 20,000 leaflets, etc., have been given away. Major Knowles, O.B.E., is President, and Major Holland is Chairman.

Mr. Geo. R. Gair gave two lectures on April 19th. The next meetings are fixed for May 9th, when Mr. Marchant is to speak at 3 p.m. and Dr. Gornold at 8 p.m., in the Hove Town Hall.

* * *

The Harrow and District Branch held their monthly meeting on April 25th, when the Rev. Kenneth Dodds gave an address on " The Bed-Rock of Latter Day Israel " to an appreciative audience. Miss B. M. Beck presided.

* * *

Mr. Herbert Garrison addressed the Brentford and Chiswick Rotary Club on " The British Empire " on St. George's Day, April 23rd, and the Chiswick Brotherhood, on " The Great Biblical and Racial Discovery of the Age," on Sunday afternoon last.

* * *

The Rev. F. W. D. writes from Michigan, U.S.A. : " British-Israel Truth is spreading fast in this part of the country. I have been teaching it weekly in my church. I have sold seventy-five copies of Bishop Allen's book, ' Judah's Sceptre and Joseph's Birthright,' this winter.

" I have had as many as 225 at my Bible Class on British-Israel lines. I have never found a more interested people in this line of Truth than we have here in the different churches. We will have a good Branch here. I am getting more calls than I can fill. We are seeing souls saved every Sunday night. We have built two new churches this year."

* * *

C. H. A. B. writes from Liverpool : " Mr. Daniel Farmer delivered an address for this Branch on April 25th, which proved one of the best we have ever had here. Everyone seemed to thoroughly enjoy it."

* * *

The Rev. O. V. W. writes from California, U.S.A. : " British-Israel teaching makes the Bible a new book. I am sorry I did not know it earlier in my ministry. It would long ago have solved diffculties that loomed large."

* * *

On April 22nd, in the absence of the Rev. T. H. Whitehouse, who was taking a meeting elsewhere, Mr. Jones presided over a good audience at Ebenezer Church, Birmingham, which was addressed by the Rev. Gilbert Davies, M.A., Vicar of Branston, Staffs, who was listened to with great interest and profit. At the close the Rev. Arthur Pritchard, Vicar of Rowington, felicitated himself and his fellow-members of the Birmingham Branch on having had the welcome presence of a " live wire " among them. Mr. Davies was a lawyer until he was thirty-eight years of age, and if he had not acquainted the

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audience beforehand, his manner, method and tongue would have betrayed him. He presents British-Israel Truth wherever he goes, and he has been the means of starting a number of Branches.

* * *

On April 10th and 11th the Rev. Guy Waddington, of Bradford, gave two lectures in the Congregational Church, Dent. The lecture on the Wednesday evening was on "The Resurrection of a Nation," and on Thursday, on "The Kingdom." Both lectures were much enjoyed by a company greatly interested.

It is seldom that lectures such as Mr. Waddington gives reach our out-of-the-way villages with the torch of light and truth respecting our Identity as the Israel of God. Something more needs to be done in this direction, for greater impression can be made upon the minds of our folk tucked away in our Yorkshire Dales than upon the greater towns and cities, with all their bewildering interests; these Dale folk have time to think. We are greatly indebted to the Rev. Guy Waddington for his splendid service.

* * *

A very successful social meeting was held on Thursday evening, the 18th ult., in the Unionist Hall, in connection with the newly-formed Branch for West Belfast. After tea the chair was taken by George Stewart, Esq., who gave a very helpful and encouraging address. The popular lecturer, Mr. Samuel Millar, also addressed the meeting, taking for his subject some of the objections levelled against the Movement, and dealt with them in his usual masterly style.

Mr. Millar also read to the audience the Rev. Pascoe Goard's article in THE NATIONAL MESSAGE on "The March of Prophetic Events," No. 3. Our Branch wish him God-speed on his journey, and trust that God's blessing may be upon him continually.

During the evening a recitation was given by Miss Hunt, followed by one from Mr. Hamilton, both of which were thoroughly appreciated by the audience. The National Anthem and Benediction brought a most enjoyable evening to a close.

* * *

W. M. K. writes from Missouri, U.S.A.: "It is amazing how the interest in British-Israel Truth is growing here. The Rev. . . . preached a series of five sermons on the topic. Several Jews came to hear him and were greatly impressed. Our literature is out all the time, and we cannot supply it as fast as the people want it."

* * *

At Harrogate, on April 15th, Mrs. Bloxam delighted her audience with one of her interesting lectures, receiving great applause at the close. Dr. Rutherford was in the chair.

* * *

A large company gathered in the Earl Haig Memorial Hall on April 23rd at the first meeting of the Hornsey Branch, when Miss Dickinson spoke on "God with us, God in us." Mr. W. Gray, of Barking, presided. Prayers are asked that this new Branch may be a live centre for the proclamation of God's Truth. The next meeting is arranged for May 7th, at 7.45. The speaker will be Mrs. Aiers, and the subject from the Book of Revelation.

Our Commissioner-General, Mr. John Leech, presided at a meeting in Putney on April 22nd to consider the formation of a Branch there. As a result of the discussion a Branch has been organized, a Committee was elected, and Mr. S. Chasemore was appointed Honorary Secretary. A great future is looked for in this district in the extension of Kingdom Teaching.

* * *

The report of the year's work submitted by the Secretary of the Lord's Day Observance Society at the annual meeting, held at Caxton Hall, Westminster, tells a story of many-sided and (in many cases) effective activity. Sunday games have been effectually opposed at Bingley, Carshalton, Filey, Darlington, Hastings, Leeds and Leicester, Portsmouth, Romford, Sheffield, Tonbridge and Watford. In the Counties of London, Middlesex and Surrey, as well as in various boroughs, the opening of cinemas on Sundays has been fought. Sunday motor-races were stopped at Ashford (Kent) and Sunday boxing contests at Ilford. A renewed agitation on the part of West End theatre managers for the passing of the Sunday Theatres Bill is being strenuously opposed. The first Sunday after Easter this year was observed in more than five thousand churches of various communions as "Come to Church Sunday," special sermons being preached on the observance of the Lord's Day. A long list of publications, reaching a total exceeding 1,100,000, have been issued during the year. A branch of the Society has been founded in Wales, with the Bishop of Llandaff as President. Subscriptions and donations show a large increase, the total receipts for the year reaching £10,273. New Headquarters for the Society have been secured, these being a fine block of freehold premises in Red Lion Square. It is hoped that this new development will lead to still further expansion in the Society's work.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 195, Lavender Hill, Tuesday, 7th, at 8. Miss Hamilton Hunter.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 6th, at 8. Mr. T. H. Culbert.
BELFAST (WEST), Tennant Street Unionist Hall, Thursday, 9th, at 8.
BRIGHTON, Hove Town Hall, Thursday, 9th, at 3 and 8. Mr. Marchant—Dr. Gornold.
CROYDON, Y.M.C.A. (Horniman Hall), West Croydon, Friday, 10th, at 3 and 8. Miss Hamilton Hunter.
EXETER, Y.M.C.A. Lounge (King's Lodge), Wednesday, 8th, at 3. Rev. Com. Roberts, R.N.
HORNSEY, Earl Haig Memorial Hall, Elder Avenue, Crouch End, Tuesday, 7th, at 7.45. Mrs. Aiers.
HULL, Church Institute, Albion Street, Tuesday, 7th, at 7.30. Mr. A. W. Wright.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 7th, at 7.30. Mr. H. D. Houghton.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 9th, at 7.45. Rev. T. H. Whitehouse.
MANCHESTER, Houldsworth Hall, Tuesday, 7th, at 7.45. Rev. T. H. Whitehouse.
NOTTINGHAM, Friends' School, Friar Lane, Thursday, 9th, at 7.30.
PORTSMOUTH, Edinburgh Road Congregational Church, Tuesday, 7th, at 7.30. Rev. Joseph Gay, A.T.S.
RHYMNEY, British-Israel Hall, Tuesday, 7th, at 7. Rev. W. T. Medhurst.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 8th, at 7.30.
SOUTHPORT, St. John Hall, Wright Street, Friday, 10th, at 7.30. Rev. T. H. Whitehouse.
STOKE-ON-TRENT, Town Hall, Hanley, Monday, 6th, at 7.30. Dr. W. Gornold.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 6th, at 8. Mr. John Leech, M.A., K.C.
WATFORD (Study Circle), Gayton Rooms, Station Road, Friday, 10th, at 8.
WIGAN, Miners' Hall, Millgate, Wednesday, 8th, at 7.30. Rev. T. H. Whitehouse.

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

Headquarters: 6, Buckingham Gate, S.W.1.

Thursday and Friday, May 23rd and 24th, at 2.45 and 7.30.

Speakers:

Major J. Knowles, O.B.E., President.

The Rev. Lumley Davies, L.D.
The Rev. G. H. Lancaster, M.A.
The Rev. Arthur Pritchard, M.A.
The Rev. Joseph Gay, A.T.S.
The Rev. T. Sparshott Johnson, M.A.
The Rev. T. H. Whitehouse.
Mr. John Leech, M.A., K.C.
Mr. Herbert Garrison, F.R.G.S.

The Annual Meeting of Members and Associates will take place on Friday, May 24th, at 5.30, when the Annual Report and Balance Sheet for 1928 will be presented.

HERBERT GARRISON, *Secretary-General.*

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"Ye are My Witnesses" Isaiah 43·10

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

HIS (ISRAEL'S) SEED SHALL BE IN MANY WATERS Numbers 24·7

THE THRONE OF THE HOUSE OF DAVID — 1st CHRON. c.29 v.23 — JER. 33 17

MDCCLXXVI
"A SIGN AND A WITNESS IN.... EGYPT"
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And God said unto Jacob "A Nation and a Company of Nations shall be of thee." Gen. 35·11

J J HALL 321

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IMPORTANT

READ THE FOLLOWING:

Did you hear the Prime Minister's speech on the wireless on the 22nd of April, and reported in the newspapers on Tuesday the 23rd ? Amongst other things Mr. Baldwin is reported as follows :— " Our Empire covers one quarter of the surface of the globe. It comprises one quarter of the population of the world. There are in that Empire some sixty millions of our own race, but, above that, four hundred millions of men of every colour, every race, every creed, every kind and degree of civilisation. Their welfare, the peace of that whole quarter of the earth, depends on the maintenance of stable government and wise statesmanship on the part of the British—a most tremendous thought, and that is our responsibility—the responsibilities of this little island comprising one hundred and seventieth of that area, and only one-tenth of that population . . . great is our heritage and great is our responsibility . . . ."

True words, but when will our statesmen, our business men and leaders in the churches realise that there is a way provided for righteous government which will bring peace and prosperity to all the nations, and that it must come through Israel-Britain ?

We wonder if any of the leaders of the nation have ever read the following books and if they had read and digested their contents would be willing to put the matter to the test by making it a political issue and a rallying " call to the Nation " to come back to the Bible and God's plan of world government ?

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THE NATIONAL

MESSAGE & BANNER

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EDITORIAL.

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

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

THE DOCUMENTS OF DANIEL.—XI.

BY THE REV. W. PASCOE GOARD, F.R.G.S.

DOCUMENT VII. (Daniel vii.) Date: Ussher 555 B.C. Scope: the full seven times of prophecy.

DANIEL THE PROPHET.

This chapter contains the first of the prophetic messages which came to Daniel personally. The former chapters represent the messages and manifestations which came to the kings of Babylon, of which Daniel was the interpreter.

The date of this chapter is earlier than that of the last, namely, chapter vi. The *chronological order* is not followed. The messages are divided according to their address; the first collection being, as we have seen, messages and manifestations addressed to the kings of Babylon. The latter are messages addressed to Daniel the prophet.

The chapter before us, regarded as literature, stands among the world's masterpieces. When the content is considered and carefully compared with the 2,520 years of succeeding history, covered by the content of the chapter, it becomes manifest that we are reading a message from a higher source than the mind of man.

The theme of the chapter is *the pageant of world Empire as it should sweep across the stage of world history*. Empire succeeds Empire in majestic order; and the latest of the Empires passes from stage to stage of internal division until the end should come as forewritten.

Then *above and beyond the pageant of Empire comes the great and triumphant succeeding age and world movement. This great movement begins in Heaven.* "ONE LIKE UNTO THE SON OF MAN CAME TO THE ANCIENT OF DAYS, AND THERE WAS GIVEN UNTO HIM DOMINION . . ."

This great vision of then coming history was given to Daniel, to be proclaimed to the people of Babylon by writing and by speaking. We are assured of this, because of the language in which it is written; namely, the Aramaic language, used by the Court and the people of Babylonia.

The former messages were addressed to the rulers. This message was addressed to Daniel, as the prophet of God, for, and to, the people. It is said of Daniel "Then HE WROTE THE DREAM, and TOLD THE SUM OF THE MATTERS."

Let us disentangle our minds of the wealth of detail to be found in this chapter until we get the setting and outline firmly fixed in our minds. To become confused with detail would be to lose the significance of the setting and outline, and it would be better that the detail should be disregarded altogether than that the great outline should be lost sight of.

The setting of the prophecy is the world Empire established by the hand of God. The former chapters instructed the rulers: the proclamation in the present chapter was given for the instruction of the schools of the day and the people.

The basic thought of the message is *God, the Founder of the Empires, active in the Empires*, and *the Judge and Disposer of the Empires*. That which we term the miraculous element—but which is really the normal—is present at every point. By this we mean God, manifested, attentive, and active in national, imperial and world affairs.

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It will be wise to compare : —

The Divine self-manifestation at the inauguration of the Israel nation at Sinai :

The Divine self-manifestation at the inauguration of the Babylonian succession of Empires :

The Divine self-manifestation foretold at the coming establishment of the kingdom of the Son of man.

The importance of the great fact that God is so related to world affairs, and the importance of the knowledge of that fact by the nations, will be manifest to every thinking man. Such a conception, deepening into positive knowledge, must of necessity guide the ethics and morals of the people in their social, national and international life, and lift the morale of the people to the highest plane.

Manifestly God has been endeavouring to write this conviction deeply on the hearts of the people by the agency of the Holy Scriptures, which were and are inspired by the Holy Spirit.

The *destructive critic*, and so-called "modernist," who has been fighting day and night with all his powers to prevent the writing of this consciousness, and the fixing of this conviction upon the mind and heart of the people, is producing an opposite effect upon the minds of his generation, and is striving mightily against the purpose of God. If he would only get out from under the feet of those who are carrying forward the Word of this truth he would be doing the world a service.

This is not spoken of the honest enquirer after truth, but it is spoken in all seriousness concerning those who *formulate their doubts into positive forms of expression, and then proclaim them as though they were ascertained truths.*

The outline which we are to see is *the "march past" of the great succession of world Empires.* So they pass before us : Babylon, Medo-Persia, Greece and Rome ; the latter in all its stages of division and disintegration. Finally, after they have passed, there bursts upon us the glory of that event of history yet hidden in the future : the Coming of the Son of man with His saints, and the establishment of His reign in glory upon the earth.

Let us carry our minds back to the heart of Asiatic civilization centuries before Christ, and hear this thrilling proclamation by the voice of the prophet Daniel. Let those who can, read it in the ancient Aramaic tongue. Let us remember that the critic has been debarred from bringing the date of these documents down to this side of the translation of the Scriptures into Greek by the LXX. It is certain that the Hebrew scholars, who made that translation not longer after the events recorded than we at present are from the days of Queen Elizabeth, and the writings and writers of her age, believed whole-heartedly in the genuineness and authenticity of these documents. Their knowledge of Hebrew was at least equal to that of modern scholars ; to them it was *their own living tongue.* To the scholars of to-day *it is a dead language.* They dealt with original documents of their own age. Our scholars to-day deal with transcriptions and translations of documents of a long past age, which were written in a now "dead language," without one scrap of original writing in hand.

In the chapter itself we read that *Daniel wrote, told, and spake these things.* It is certain that the modern destructive critic has no real evidence to offer to the contrary. If any wish to follow that question further, let them read "Studies in the Book of Daniel," by Prof. R. G. Wilson, an up-to-the-minute production dealing with the critical attack upon the Book of Daniel.

We now return to the text before us, which is so clear and graphic that we shall give it just as it appears in Dr. Schofield's Bible, together with his paragraph headings as they stand.

The beast vision of Daniel.

"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 world-empire of Nebuchadnezzar.

"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."

The world-empire of Media-Persia.

"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."

The world-empire of Greece under Alexander.

"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."

The Roman world-empire.

"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 feet of it : and it *was* diverse from all the beasts that *were* before it ; and it had ten horns."

The ten kings (v. 24) and the "little horn."

"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."

The vision of the Coming of the Son of man in glory.

"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."

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Scene in heaven before the Coming of the Son of man.

"I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him 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."

The interpretation of the beast vision.

"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.

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.

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. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart." (Daniel vii.)

We have now come to the end of that majestic series of documents which constitute *God's revelation of Himself to Babylon and the succeeding Empires.*

The nation Israel, God's "kingdom of priests," received a more vivid self-revelation of God at Sinai, and continued in the enjoyment of Divine self-manifestation until the last contribution to the Bible was made by the latest writer in the New Testament.

Next to Israel the Babylon succession of Empires started out upon its march across world history with the clear-cut Divine self-revelation contained in these magnificent chapters and documents as their own particular revelation from God.

With this chapter the last message in the tongue of the Babylonian people ends. Hereafter the prophet makes his contribution in the Hebrew tongue, and for the Hebrew people, keeping step with his contemporaries, Jeremiah and Ezekiel.

To those no less wonderful contributions we shall turn in due course.

DAVID THE MANY-SIDED.

BY THE REV. GEORGE MATHESON, D.D., LL.D., F.R.S.E.

IT is very rarely that a nation has associated all her attributes with the life of a single man. I say "rarely" to avoid the possibility of exaggeration; but I do not myself know one instance of a purely national gallery having done so. The pride of a country has generally been to have a *diversified* gallery—to divide her great professions among different men. Britain places her Shakespeare in a unique position of glory; but she would not seek to claim for him a union of *all* the professions. She is content to behold his genius in his special sphere—the sphere of the poet. She does not insist on recognizing in him a concentration of all departments—the science of a Newton, the logic of a Bacon, the statesmanship of a Chatham, the military skill of a Marlborough. She is proud to think that in enumerating her different sources of glory she can assign each of them to a separate name.

But in that one Gallery which is not national we meet with the spectacle which is elsewhere absent. We find a people, through long centuries of its history and through devious changes of its fortune, consistently and persistently agreeing to heap upon a single individual the aggregate glories of every profession in life. Israel has fixed her affections upon an ideal whose very name expresses the object uniting all desires—David—the beloved. To claim one man as the object of all national desires is a claim not easily sustained. It can only be supported on the supposition that this one man has passed through every national experience, has filled every sphere, has partaken of every circumstance. Accordingly, the David of Israel is not simply the greatest of her *kings*; he is the man great in everything. He monopolizes all her institutions. He is her shepherd boy—the representative of her *toiling* classes. He is her musician—the successor of Jubal and Miriam and Deborah. He is her soldier—the conqueror of all the Goliaths that would steal her peace. He is her knight-errant—bringing *mercy* into war. He is her king—numbering her armies and regulating her polity. He is her priest—substituting a broken and contrite spirit for the blood of bulls and rams. He is her prophet—presaging with his latest breath the everlastingness of his kingdom. He is her poet—all her psalms are called by his name. The truth is, in the estimation of Israel this man is the personification of the nation itself—the embodiment of her qualities, the incarnation of her spirit, the type of her destiny. A conception so unique deserves consideration. How can we better

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photograph the form of David than by presenting the analogy between the picture of his life and the life of ancient Israel—that Israel which saw in him a mirror of her own soul!

Even the *history* of Israel seems to repeat itself in David. What do we see at the outset of his life? A shepherd boy with a very unlikely prospect of success and a very big presentiment of glory! Like the nation, he was born to a pastoral life; he fed his father's sheep on the plains of Bethlehem. Like the nation, he was deemed, in his morning, very insignificant. He had seven brothers—strong, stalwart, gigantic men. *These* were pointed to as the men who would serve their country. Little David was, like little Israel, a pigmy among the giants; and the world said, "He will never equal his brothers!" Yet little David had within that soul of his an ambition, compared to which that of his brothers was a molehill. He, like his tiny country, had a dream of empire—that dream which had its beginning when Abraham heard his mission under the Chaldean stars. He, like Abraham, had received a prophetic voice, had felt the touch of an anointing hand. Ever, amid the bleating of the sheep, there had sounded in his ear a deep refrain, "You will be king of Israel! you will be king of Israel!" He kept the dream in his heart, he told it not; but all the warmer did it burn because it could not be spoken. And though it could not be spoken, it could be sung; it made songs without words. It tuned the strings of his harp; it accompanied his music; it imparted to his notes a wild dash and daring which made them seem to strike the stars. He was unconscious of their power; he played spontaneously—played to relieve himself. But just on that account he was overheard; unconscious genius ever *is* overheard. Men stood and listened in the night to the great musician. They spread his fame. They told how a nightingale had come. They spoke of a harp with chords inspired.

And by and by the tidings reached the most august ear in all the land. They came to the royal palace; they were heard by Saul the king. Saul was passing through an hour of mental darkness. There had come to him, as there comes to many of us, an unaccountable unrest. We are told of a peace that "passeth understanding"; there is also a *dis*peace that "passeth understanding." There are clouds in the mind which are not explained by clouds in the sky, for they often come in our days of outward sunshine. Saul had such an experience. He was afflicted from within—afflicted in the midst of his exaltation, on the pinnacle of that proud height to which fortune had raised him. *Material* conditions had not caused the malady; material conditions could not remove the malady. Might not *im*material conditions be tried! If the disorder originated from within, might it not be conquered from within! Might not *music* have power to minister to a mind diseased! Why not call in the aid of this wonderful player whose powers of melody were known everywhere! Why not send for David!

David is sent for, and comes; and, as he comes, the Gallery repeats in him another of its past stages. He has already heard the call of *Abraham*; he is about to experience the call of Isaac. The call of Abraham was the summoning to a life of glory; the call of Isaac was the summoning to a life of domestic ministration. When David entered the house of Saul he abandoned, for the time, his *dream*. He laid aside his desire to rule; he tried to serve, to dig wells of comfort for the heart of another. And not without success. As he played, the malady of Saul subsided; the clouds parted, and a stream of sunshine burst upon his soul. If a pupil in a Sunday-school were asked, "Who was the first man influenced by the Psalms of David?" he would not go very far wrong if he answered "Saul." It is true these melodies were songs without words; but they were not songs without thoughts. On the poor wandering soul of the monarch they had all the effect of a sweet and solemn prayer; they said, "Peace! Be still!" They were the *earliest* psalms of David—psalms of *unspoken* words, psalms of *undefined* comfort, psalms whose Divine message came only in music. When the critics have disposed of all the rest, they will leave to the minstrel these *first* chords.

And now the scene changes once more, and there is repeated another past phase of the Hebrew Gallery. The experience of David has echoed the call of Abraham and the domestic ministration of Isaac; it is now to echo the troubles of Joseph. He has had the dream of empire; he has had the stage of domestic life; he is now to have the experience of private jealousies—jealousies of which, like Joseph, he is to be, not the sharer, but the victim. There is a passion which music cannot quell, which culture cannot calm, which art cannot allay; it is envy. In the court of Israel the personality of the young minstrel is magnetic; he draws all eyes, he wins all hearts. Men begin to contrast his face of morning brightness with the dark and lowering countenance of their monarch. Saul awakes from his nervous derangement and looks round. He sees the situation at a glance He is losing ground; he is being superseded in the affections of his people—superseded by a stripling! He must *remove* this centre of magnetism from the eyes of men. What is he to do! How is he to get rid of him! By open violence? No; that would be unpopular. He will follow the method of Joseph's brethren; he will cause him to disappear by seeming accident. He will make him captain of a thousand men; he will send him into the front of battle, into positions where death will be almost inevitable. By means that will waken no suspicion he will remove this shepherd boy.

But the means are all in vain. David at the head of the thousand is only more magnetic still. He performs deeds of prowess and becomes the right hand of Israel. What is to be done with this troublesome prodigy! A new device presents itself to the mind of Saul—so at least I read the narrative. He will simulate a return of his malady. He will pretend to be *again* mad; and in this seeming madness he will give David his deathblow. Again the project fails; the musician eludes the javelin. Did the penetrating eye of David see through the subterfuge? I think it did. Be this as it may, the mask is now withdrawn. The baffled monarch turns at bay. He has failed in strategy; he will take means direct, to rid himself of this rival. David is warned—warned from within the palace, warned by Saul's own son. There is but one refuge—flight. David disappears from court. He wanders awhile in the secluded parts of Israel. But no part of Israel is secluded enough to screen him from the eye of Saul. He must fly farther. He must leave his country altogether. He must become a stranger in a strange land.

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Again the national history repeats itself in David. He, like his country, becomes an exile, and wanders in a land of Egypt. He treads a foreign soil; he is a fugitive and an outcast; he is indebted to the charity of others. He is oppressed and weary, now on the mountain, now in the vale—to-day skirting a ravine, to-morrow lurking in a cave—sometimes alone in the wilderness, sometimes within touch of his adversary. At one moment he is seen in Philistia; at another he treads the mountains of Engedi; at a third he is by the waters of the Dead Sea. The sea of his own life is dead; he has hung his harp on the willows; he has resolved to sing no more.

Then the curtain rises anew, and the life of David *continues* to repeat the history of Israel. After the exile comes the exodus; after the land of bondage comes the conquest of Canaan. David's life has hitherto been itself a harp of many strings. Each chord has renewed the existence of some bygone age of the national annals. He has begun with the shepherd life of Abel. He has received the anointing mission of Abraham. He has served at the domestic hearth with Isaac. He has experienced the envy that assailed the life of Joseph. He has passed into that exile where dawned the day of Moses. He is now to emerge into that struggle which secured the land to Joshua, and to repeat in his own life the transition from exile into empire.

Nor is there wanting a point of resemblance between the *conquest* by Joshua and the conquest by David. In both cases there is an absence of personal glory. It is not really David's prowess that wins him the kingdom; it is the trend of circumstances—or, as men would then have called it, the hand of the Lord. The battle which shattered the fortunes of Saul was not fought by David—was not fought even in the interest of David. It was the *Philistines* that made room for David in Israel—made room without meaning to do so. It was on the field of Gilboa that the pride of Saul was extinguished—a field on which Israel and Philistia fought for their own ends. That battle almost annihilated the house of Saul. He perished; three of his sons perished; the flower of his army perished. Israel was in the position of England after the Wars of the Roses. She had lost "the last of the barons"—the last of the great leaders on whom Saul's house could depend. Any strong hand would be sure to hold the reins in a nation so struck with panic. Yet, even in this panic-struck nation, the strong hand of David did not at once become supreme. There was a lingering loyalty to the house of Saul. Eleven of the tribes clung to his memory and enthroned his son. One tribe alone declared for David—the tribe of Judah. For seven years there were *two* kings in Israel—each claiming undivided empire. For seven years there was internecine war between David and the remnant of Saul's house; and, though the balance of success inclined to David, his final triumph came not from his sword. It came from an act of desertion on the part of an enemy, from the abandonment of the house of Saul by one of its leading supporters. On the whole, I am disposed to think that David realized his mission mainly by the grace of God; or, if you prefer its rationalistic equivalent, mainly by the stream of tendencies which converged, in place and time, so as to *effect* the issue. His stage of climax was the stage of *Joshua*. The walls of his Jericho happened to fall precisely at the moment when he happened to blow the trumpet. He was little more than a *spectator* of the scene which crowned him. His merit was in waiting for the tide and taking the tide. He was never more humble than on his road to the throne.

I have thus sought to institute a parallel between the history of David and the history of the Jewish race. But it is not only David's *history* that reveals the collective life of Israel; his character does so too. There is not in all biography a more remarkable delineation than the character of David. We have pictures of strikingly *good* men; we have pictures of singularly bad men; we have pictures of men who are half good and half bad. None of these designations will cover David. Measured by a Christian standard, he is no saint. Measured by a heathen standard, he is no sinner. Measured by *any* standard, he is no mixture—he never exhibits a *blending* of good and bad. How, then, shall we describe him? If he is not a telescope of uniform sublimities, nor a microscope of uniform littlenesses, nor yet a union of telescope and microscope in which one eye can see the sublime and the other the small, what is he? He is a kaleidoscope. He reveals a series of seemingly disconnected scenes of which the later often reverses the picture given by the earlier. In each scene appears, not a *phase* of the man, not a quality of the man, but the whole man. Yet the David of to-day is often a direct contrast to the David of yesterday; but for his face and form we should not recognize him. Yesterday, he had one pure spiritual friendship—the devotion to Jonathan; to-day, he has many sensuous loves. Yesterday, he was modest and retiring; to-day, through vanity, he vaunts the number of his fighting men. Yesterday, he was open and confiding; to-day, he deceives his benefactor Achish. Yesterday, he was chivalrous to his enemies; to-day, he denies forgiveness to his greatest general. Yesterday, he saved the life of Saul, his foe; to-day, he *takes* the life of Uriah, his friend. How came such a character to exist? Is there any connection in its acts beyond what is effected by the shaking of life's kaleidoscope? Can we account for a phenomenon seemingly so grotesque and really so contradictory?

I think we can. I believe this man epitomized not only the past history, but the past passions, of Israel. I believe the two streams of heredity which had run in separate channels through the path of the nation met at last in a single life—the life of David. If I were to christen these two streams, I should call them "The Lion" and "The Lamb." Look back over the history of the Hebrew race, you will find the moral life of that race ever depicted as a strife between two. Go where you will, you are ever confronted by a pair. Every lamb has its opposing lion. Abel has his Cain; Abraham has his Lot; Isaac has his Ishmael; Jacob has his Esau; Joseph has his "Brethren"; Moses has his Amalek; Joshua has his Achan. In David the two pass into one. He becomes the heir to a double heredity. The strings of his life-harp are swept by two impulses—a south wind and a north—the one bringing music, the other discord. When you see him proceeding from the altar of God to a life of sensuality, it is not correct to say that he has had a fall from grace. If you walk through a town and at certain parts come to vacant spaces, will this prove that the city is losing its

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inhabitants? It will prove the reverse. These vacant spaces are the survivals of yesterday. They suggest that yesterday there were no buildings at all—that the present amount of population has been planted on spots which were originally in the same condition. So is it with the bad deeds of David. They are survivals of an old time—not falls from new grace. Not all at once could the city of God be built within him. Not all at once could the barren swamps be filled with homes and hearths of culture. Not all at once could the wild beasts of the forests be rooted out and the voice of Man be made to echo through the waste places. Not all at once could the forms of the past that lived within him die—the violent Cain, the wild Ishmael, the selfish Lot, the reckless Esau, the deceitful brethren of Joseph. These remained as the memories of yesterday; they waited the expansion of the city to clear them away.

Here, then, was a region in which David was *not* king—the region of the heart. I mean, his *own* heart. He had a power of captivating the heart of others; but he never took captive his own. All the winds of the past strove for the mastery of that great sea. Each prevailed in turn. Sometimes it was swept by the gust of anger, sometimes by the blast of impurity, sometimes by the storm of doubt, sometimes by the breeze of generous sympathy. At morning it caught the glow, at noon the glare, at evening the gloom. It was the heart of a child; the impression of the moment ruled it. David *felt* the weakness, and cried out for a king over *himself*. He called aloud for some one mighty enough to still the tempest of his heart. This is the deepest note of his whole biography—his distrust of himself, of his own power, of his own judgment. I do not wonder the hymns of Israel are called the psalms of David; they reflect him, they mirror him—mirror most of all his distrust of himself. When they cry "I have made the Most High my Refuge!"—when they exclaim, "O God my Shield, look on the face of Thine anointed!"—when they pray, "Hide me in the secret of Thy pavilion!" do we not hear the refrain of that life which could find no help but in God! There is not in the whole Gallery the picture of a soul so conscious of its weakness. David will do nothing without God. He will neither lead an army nor build a temple without the preliminary Voice. He has no confidence in his own will. *Saul* had confidence in his own will. He was a weaker man all round; but he rarely felt the need of the Lord. David has in his veins the strength of two conflicting streams of heredity; yet his deepest sense is that of his own nothingness. His name has become almost a synonym for the conviction of personal sin.

And do you not see that David's sense of moral impotence has originated precisely in the strength of the contending elements within him. Had there been only one element—whether good or bad—he would never have felt that impotence. Had he been simply an amiable passionless creature untempted by violent impulses and unassailed by the glitter of vice, he might have done less harm to his *generation*, but he would never have cultivated his special flower—the thirst for God. Why is this man ever longing in a dry parched land where no water is? Precisely because his was *not* an untempted nature. He wanted to be good, but he could not. He had too big an inheritance of past corruption to believe in his own strength. His thirst for God came from his personal experience of the meagreness of his own soul. A placid nature would never have felt the impotence and would never have known the thirst; he would have failed to cultivate David's special flower. David stands in the Gallery with a unique message—that the forces of the natural world are not sufficient to make a man good. It is the message commonly called evangelical. The man who preaches it from his heart must ever be one who has come fresh from the storm. He who knows not the power of passion, who feels not the seductions of sense, who never sails except on summer seas, may say indeed, "Give us our daily bread," but will find little need to say, "Deliver us from evil." If David is to cultivate the flower whose "language" is that prayer, he will have to hear the roar of the breakers and experience the crash of the timbers and learn what it is to utter the piercing cry, "Save us; we perish!" That was the education adapted to him; that was the education he received. To the city of his habitation he was led by a rough way, because the rough way was for him the only right way; his mission was to proclaim the heart's need of God.

My heart needs Thee, O Lord, my heart needs Thee! *No* part of my being needs Thee like my heart. All else within me can be filled by Thy *gifts*. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fires. My weariness can be relieved by outward rest. But no outward thing can make my *heart* pure. The calmest day will not calm my passions. The fairest scene will not beautify my soul. The richest music will not make harmony within. The breezes can cleanse the air; but no breeze ever cleansed a spirit. This world has not provided for my *heart*. It has provided for my eye; it has provided for my ear; it has provided for my touch; it has provided for my taste; it has provided for my sense of beauty—but it has not provided for my heart. Provide *Thou* for my heart, O Lord! It is the only unwinged bird in all creation; give it wings, O Lord! Earth has *failed* to give it wings; its very power of loving has often dragged it in the mire. Be *Thou* the strength of my heart! Be *Thou* its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude! Guide it in its gloom; help it in its heat; direct it in its doubt; calm it in its conflict; fan it in its faintness; prompt it in its perplexity; lead it through its labyrinths; raise it from its ruins! *I* cannot rule this heart of mine; keep it under the shadow of Thine own wings!

ICH DIEN.*

BY THE REV. C. H. PRICHARD, M.A.

HAVE we ever wondered why the motto on the Prince of Wales' arms is in the German language? Its origin dates back, we are told, to the battle of Crecy, 1346, in which the blind King John of Bohemia fell in fighting against the English forces. His motto, *Ich Dien*, which means "I serve," was adopted by the Black Prince and has ever since that date

* We understand the motto now used on the Prince of Wales' arms is in the English form: "I serve."

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been part of the scutcheon of the heir-apparent to the throne of this land.

"I serve." Does not this legend indicate a princely destiny? What two words could sum up better the utterance of the Prince of Life, Who said: "The Son of Man came not to be ministered unto, but to minister"; Who contrasted the conception of worldly greatness with that of the exaltation of service: "Whosoever will be great among you shall be your minister; whosoever of you will be the chiefest, shall be servant of all." (St. Mark x, 43-44.)

He knelt on one occasion and washed the feet of His Apostles, when apparently no one else was willing to undertake the duty—the reason probably being that they had just been quarrelling about precedence in the Kingdom and did not wish to undertake a humble task which no doubt they had previously performed quite willingly in rotation. After this act of stupendous condescension, which must have proved a revelation to those present of what true greatness consists, He brought home the real significance of the action. He did not descend from His accepted position, He was still their Lord and Master, but He bade them imitate what He had done in their relation to others.

These words or very similar ones on the true meaning of greatness occur again—St. Mark ix, 35: "If any man desire to be first, the same shall be last of all and servant (slave) of all." And again in St. Matthew xx, 26, 27.

In St. Luke there is an addition, xxii, 25: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called 'Benefactors' (Greek Euergetai, probably some official title = Magistrates); but ye shall not be so; but he that is greatest among you let him be as the younger, and he that is chief as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth." This seems an allusion to the episode of the washing of the feet, only recorded by St. John xiii, 13, 14.

This paradox is well illustrated in the history of the word "Minister." It originally denoted, as in our Authorized Version, "a servant or attendant." A Latin word, it was evidently contrasted with Magister = Master, from which Magistrate is derived. In these days the Prime *Minister* or First *Servant* holds the highest political position next to His Majesty the King.

I had a letter the other day in which the writer—as an objection to one of the tenets of the British-Israel theory—stated that it seemed we were intended to "boss the world." Such a pretension is utterly repugnant to British mentality. We are naturally unwilling to magnify ourselves; and it is, I think, one of the best traits in the English character that we do not render service for the object of getting thanks or obtaining material benefit. "Something for nothing"—not in the way of acquisition, but in the way of service.

It was the crews of our ships that helped the destitute inhabitants after the earthquake that destroyed Corinth last year. Our seamen assisted the victims at the time of a similar disaster at Syracuse some years ago. We have always been ready to help at any great emergency outside our own land.

We are called arrogant by other nations. We are not really so. Was it not the lot of Joseph, who was separate from his brethren? Was it arrogance to undertake the liability for all the debts incurred by the Allies in the War? It is the arrogance that many object to in the claim that we are God's special people. If it is once clearly understood that this call to Greatness is a call to Service, I think the objections of many will be removed. I used to grow weary, when I first attended lectures on the British-Israel question, at the recitation of the numerous advantages which we possess as a nation. If this aspect of the question (often illustrated—and quite rightly—by a map with our colonies marked in red), viz., that the test of true greatness be *service*, I think many people would be more easily convinced.

This great principle has been recognized verbally by the Vatican—but surely not its true significance. The Popes call themselves "Servi Servorum Dei," the Servants of the Servants of God, yet they regard as outcasts all who will not recognize their infallibility.

A Cardinal washes the feet of some votaries who have been prepared for the ceremony, but the attitude of the Roman hierarchy towards our Church Ministers is supremely contemptuous. I was once acting as temporary Chaplain at Trafoi, a large hotel in the Dolomites. On the Saturday evening on which I arrived I found myself without part of my luggage containing a surplice, which had been held up at some frontier station through my inadvertence. I sent a note through the proprietress of the hotel to the local *Curé* describing my difficulty and asking for the loan of a surplice. My request was refused on the plea that such a loan was contrary to his religion.

Does not our Royal Family answer the test, and carry out the Christ-like conception of greatness? What is the secret of our King's popularity? What has endeared him to his subjects as has been shown during his illness by the crowds of anxious enquirers even in the worst weather? Is it not his willingness for service? his constant attendance and genial presence at all functions and ceremonies, where it has been needed? Has not our gracious Queen been a model of patience and courage, as, *e.g.*, when she opened the Seamen's Institute at a time of the most intense anxiety. Does not our Prince of Wales act up to his motto? Has not the greater part of his life in later years been spent in the discharge of his high office, in travelling to all parts of our Empire and even beyond its boundaries? His unfailing cheerfulness, his spirit of *camaraderie*, his renunciation of all regard for rank and ceremony, and last but not least his unerring tact, explain why he is the idol of all the nation. His perilous journey home at the crisis of his father's illness shows how devoted a son he is. Surely he has in the splendour of Service discovered the hall-mark of true Greatness.

The Honorary Secretary of our Adelaide Branch reports steady progress in South Australia. He says they are going in for an all-Australia forward movement and for a whole-time organizer. This is good news indeed. Australia, like Canada, South Africa and India, is a land of magnificent distances; it is some 2,400 miles from East to West and nearly 2,000 miles from South to North, with over 8,000 miles of coast line. We are glad to see that our good friend, the Rev. W. Floyd Shannon, O.B.E., is to the fore in the work, and that he is being helped by the Rev. D. Morgan and others.

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BIBLICAL METALLURGY.—IV.

THE TEMPLE CASTINGS.

By ANDREW B. BUCHANAN.

IN the consideration of this article certain assumptions will be made.

The reader is warned *against* taking these assumptions and *converting them into statements of actual facts.* This warning is essential. Where an assumption is made, the basis of the assumption will be given, so that the *critic* may apply his own data and draw his own conclusions, without entering the field of controversy.

The writer regrets that he is compelled to present some calculations. This is unavoidable if we are to understand the nature of the subject being dealt with and at the same time satisfy the conditions of the Secretary-General's appeal of the 16th March.

Having discussed the ore, the furnace, the composition of the metal, the molten metal and the *apparent* use of the ladle, let us turn our attention to the foundry and certain castings.

THE FOUNDRY.

In making castings it is necessary to have a foundry and suitable soil for making the moulds.

This soil must be of sufficient depth to enable the moulds to be formed for large castings.

The description of the foundry and its soil is given in 1 Kings and 2 Chronicles.

1 Kings vii, 46: "In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan." The marginal reading of the Bible gives the actual Hebrew meaning of the phrase "clay ground" as: "in the thickness of the ground."

When we consider that, in making the mould for the Great Sea, a hole over 10 feet in depth was required, we see the strict technical accuracy of the Hebrew rendering. How marvellous that so much is revealed in those six words!

CASTINGS.

The massive castings of the Bible are described in: 1 Kings, 2 Kings, 2 Chronicles, and Jeremiah.

Of these castings, the Pillars and Great Sea have been discussed in former articles; their approximate weight* and points relating to their manufacture.† From these articles we deduced the weight of the Pillars as being not less than 55 tons each, and the Great Sea not less than 72¼ tons.

In Figs. 6 and 7 we reproduce the diagrams from which these weights were originally calculated. In addition we append the following data:—

Ornamentation not taken into account.

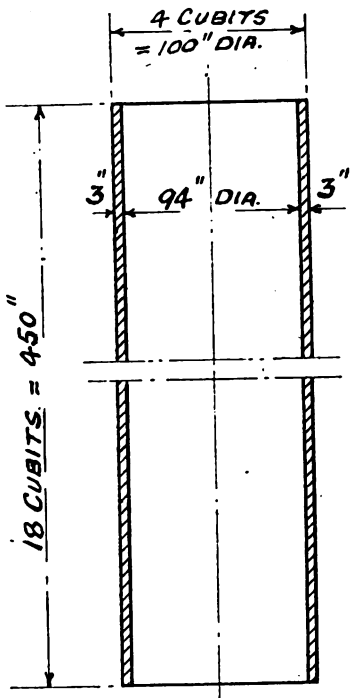
One sacred cubit taken as 25 B. inches.

Four fingers taken as 3 inches.

The handbreadth taken as 4 inches.

* THE NATIONAL MESSAGE, Vol. II, pages 128-130.

† THE NATIONAL MESSAGE, Vol. III, pages 428-430.



THE PILLAR.
SCALE 1" = 100"
FIG. 6.

THE PILLARS.

The description of the Pillars in Kings and Chronicles is not complete. Jeremiah, however, gives the full specification from which we are enabled to construct Fig. 6.

lii, 21: "And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow."

This passage goes much further than merely stating the dimensions; it indicates quite clearly that each Pillar was cast in one piece. Note the construction of the verse:—

The height of *one* Pillar,
Twelve cubits did compass *it*,
The thickness thereof,
It was hollow.

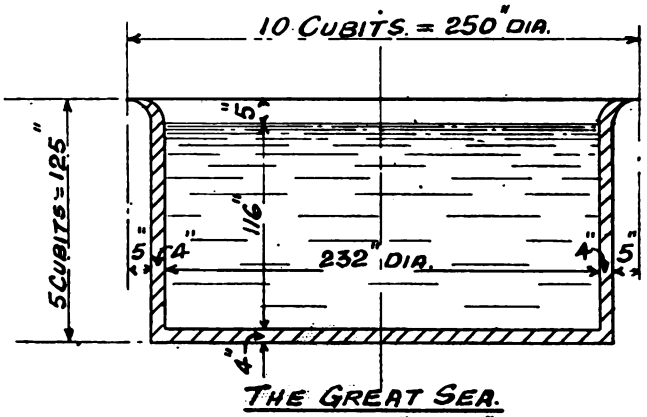
THE GREAT SEA.

The specification of the Great Sea is complete in 1 Kings and 2 Chronicles.

1 Kings vii, 23: "And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about."

24: "And under the brim of it round about there were knops (similitude of oxen, Chron.) compassing it, ten in a cubit, compassing the sea round about: the knops (oxen, Chron.) were cast in two rows, when it was cast."

26: "And it was an handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths."



THE GREAT SEA.
SCALE 1" = 100"
FIG. 7.

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The data given here enables us to construct Fig. 7.

The indications as to the Sea being cast in one piece are even more emphatic than in those of the Pillars: the knops were cast in two rows when IT was cast.

Verse 45 informs us that the castings were of "bright brass" or as given in the margin "scoured bright."

Now this means that the colour of the brass would be apparent and should therefore be uniform throughout the whole casting.

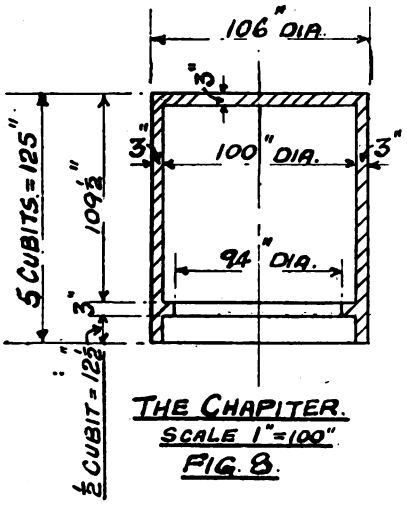
In passing through the brass shop of a modern engineering work, it is surprising to see the marked difference in the colour of the various brasses, as used in different kinds of work.

To produce an even colour throughout, the metal would require to be homogeneous, and we have directed attention to this matter in the description of the furnaces in articles II and III. Such metal requires to be melted at one time and in one furnace.

To produce castings of the size of the Pillars and Great Sea would therefore require a large furnace of the Siemens type, Figs. 4 and 5.

THE CHAPITERS.

1 Kings vii, 16, gives the description of the Chapiters thus: "And he made two chapiters of molten brass, to set upon the tops of the pillars; the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits."



THE CHAPITER.
SCALE 1" = 100"
FIG. 8.

From this description we have prepared Fig. 8.

It will be seen that we have not attempted to *speculate* upon the ornamentation of the chapiters. Our purpose at present is, if possible, to estimate their weight.

We have accordingly carried the chapiters straight up, instead of bulging them out, as in Fig. 9. This will have the effect of at least giving the *minimum* weight.

We have taken the thickness as four fingers, the same as for the Pillars.

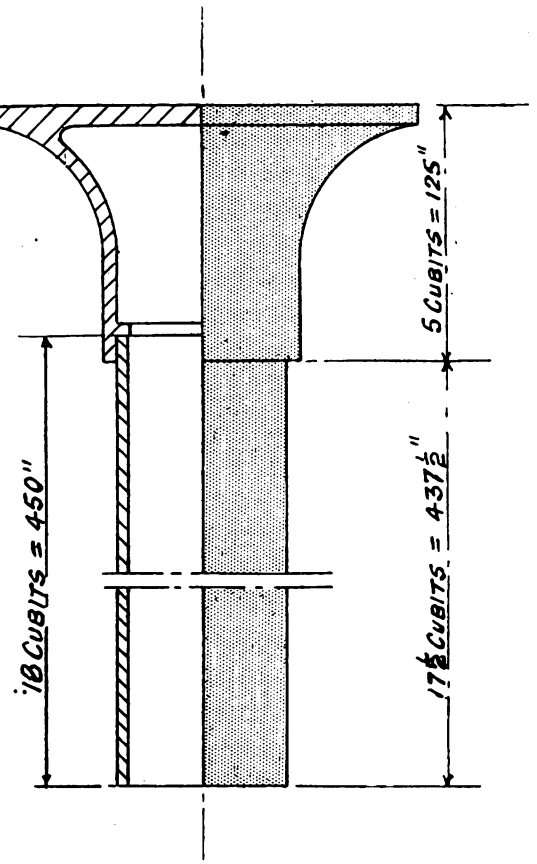
	sq. ins.		cu. ins.
Area of 106 ins. dia. ...	= 8,825		
Area of 100 ins. dia. ...	= 7,854		
Nett area	= 971		
Volume of the outer portion	= 971	× 125 ...	= 121.375
Area of 100 ins. dia. ...	= 7,854		
Volume of the top ...	= 7,854	× 3 ...	= 23,562
Area of 100 ins. dia. ...	= 7,854		
Area of 94 ins. dia. ...	= 6,940		
Nett area	914		

	sq. ins.		cu. ins.
Volume of the inner portion	= 914	× 3 ...	= 2,742
Total volume... ...			= 147,679

Taking one cubic inch of brass = 0.3 lb., then the weight would be:—

147,679 × 0.3 ... ... = 44,304 lbs.
= 19¾ tons

Each Chapiter would therefore weigh approximately 20 tons.



CHAPITER AND PILLAR.
SCALE 1" = 100"
FIG. 9.

In 2 Chron. iii, 15, the height of the two Pillars is given as 35 cubits. This has led to some criticism as to inaccuracies in the Scriptures.

The present writer puts forward Fig. 9 as a possible solution to the problem.

It will be seen that the Chapiters are let down into the Pillars to a depth of half a cubit. This would be sound engineering practice and at the same time preserve the architectural feature necessary, in forming the projection, separating the Chapiter from the Pillar. Verse 16 of 1 Kings vii would seem to bear this out in the words: " . . . to set upon the tops of the pillars."

Referring to Fig. 9, it will be observed that the full height of the Pillar is 18 cubits, but as seen from the outside, only 17½ cubits; it will also be observed that Fig. 9 supplies the shape for Fig. 8.

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THE LAVERS.

The only reference as to the size of the Lavers is given in 1 Kings vii, 38, where it states: " . . . one laver contained forty baths . . ."

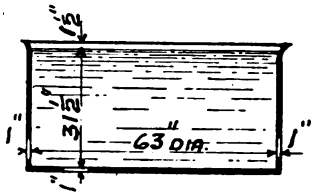
The same chapter gives the Great Sea as containing 2,000 baths. The Laver therefore had a capacity equal to one-fiftieth of the Great Sea. From this we can proportion the Laver to the Sea.

This proportion will not be affected by the 3,000 baths of 2 Chron.

Refer now to Fig. 6, and take the water volume as shown.

	sq. ins.	cu. ins.
Area of 232 ins. dia. ...	=42,273	
Volume of the water ...	=42,273 × 116	...=4,903,668
Let this be the volume of 2,000 baths.		
Then one-fiftieth or 40 baths		=98,073

Which gives the Laver as:—
63 in. dia. × 31½ in. in height to the top of the water.



LAVER.
SCALE 1" = 50"
FIG. 10.

Such Laver would require at least one inch in thickness for the casting, and from Fig. 10 we can estimate its approximate weight.

	sq. ins.	cu. ins.
Area of 65 ins. dia. ...	=3,318	
Area of 63 ins. dia. ...	=3,117	
Nett area	= 201	
Volume of the outer portion	= 201 × 34 ...	=6,834
Area of 63 ins. dia. ...	=3,117	
Volume of the bottom ...	=3,117 × 1 ...	=3,117
Total volume		=9,951
Weight =9,951 by 0.3		=2,985 lbs.
		=1⅓ tons.

Each of the ten Lavers would therefore weigh about 1⅓ tons.

In our effort to keep clear of speculation, we must consider the residue of the Temple Castings as having an unknown weight.

Summarizing what we have been discussing in relation to these castings, we can at least approximate to the minimum amount of brass which was carried to Babylon.

This was one of the problems set by the Editor.

Castings of unknown weight:—
12—Brasen bulls.
10—Bases for the Lavers.
40—Wheels for the Bases.

Castings which we have been discussing:—

	tons.
2—Pillars of 55 tons each	110
2—Chapiters of 20 tons each	40
1—Great Sea	72
10—Lavers of 1⅓ tons each	13
Total ...	235

This brings us to Nebuchadnezzar's image which we shall discuss in our next article.

A GREAT EMPIRE MOVEMENT.

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

LOOK where we will, we are sure to see human movements, great and small, and most of these movements are indicative of unrest and attempts to better the condition of those thus moving.

We all know that the British Isles and several countries of Europe are over populated, and the surplus peoples are ever seeking, or longing, for a passage to Canada, Australia, the Africas, New Zealand and the United States.

This condition is intensifying and not ameliorating. So far as Canada is concerned and also the British Isles and North Europe, we can, with great advantage, accept and accommodate millions, until Canada has at least 100,000,000 tucked away in her vast areas.

What earth and human movements have in store for this old world while Canada is increasing her population to one or two hundred millions, we cannot guess, or speculate upon, but mighty human and national movements are on the wing.

Of the countries labouring to solve effectively a great population difficulty, and forced to find a solution, or suffer civil calamity, perhaps Japan is one of the most conspicuous. Her enterprising pioneers for hundreds of years, and especially the last fifty years, have been pushing out into many countries and islands. In fact, these progressive Japanese, during many centuries, have occupied great areas of wild lands, forests, seacoast and rivers—far more so than most readers suspect.

Late last century, and early this century, the Japanese ventured to find an outlet in Canada, the States, Mexico, South America and elsewhere. And while, on a large scale, making test in this way, they did not forget their own home vacant areas, and the lands of their near neighbours.

They have pushed south to the large island of Formosa, north to Hokaido, the Chishima and Karafutu. In addition, they ventured into Eastern Siberia, Corea and Manchuria.

In due time overgrown Russia undertook to wipe Japan from the map, was badly beaten, lost her fleet, Port Arthur, and Corea.

To-day Japan holds Port Arthur, the south of Karafutu,

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and Corea. Moreover, our enterprising neighbour Empire, Japan, has the control of Manchuria.

Necessity, arising out of many causes, some of which were unjust legislative acts of other nations, forced the Island Empire to turn her attention to Asia.

Russia, beaten; China, in her age-long confusion and internal chaos; Corea, in the hands of Japan, and the population question growing more urgent and voiceful, all opened the way for the Sunrise Kingdom to enter Manchuria, invest billions of dollars and pour her population and men of enterprise thereinto, until Manchuria is becoming more and more the hope, safety and strength of the Empire.

No people on earth were in greater need of an open door into vast vacant areas, and no people on earth, at any time, with greater enlightenment saw the open door and entered therein.

Wisely and timely they entered, and now have established a safe government and, in a little while, Manchuria will be as sanely and strongly governed as is the homeland itself. And Japan governs herself and people of all classes wisely and helpfully.

In the near future, Manchuria, Corea, Eastern Mongolia, and the Empire proper, will number 100,000,000 well-governed, successful, comfortably occupied people.

The unjust and even cowardly legislation of other countries is making it much better for Japan than if her population had scattered indefinitely and been lost to the Empire.

We learn that under the wise and safe control of Japan in Manchuria, and as a result of the anarchy and chaos of helpless China, hundreds of thousands of Chinese are pouring into Manchuria.

These may be looked upon as the human raw products going to where they can be fed, housed, clothed, homed and trained for better things and conditions.

Thus Japan, from the national, economic, agricultural, industrial and military standpoint, is truly pursuing a wise course, a course in due time a great blessing to China, Manchuria and Corea, and to civilization. We wish our friend Japan perfect success.

THE PYRAMID.

THE SPHINX.

By A. E. GATES.

A CERTAIN Professor, in a talk on the Pyramids of Egypt, emphasized the statement that they were all the tombs of kings, etc.

As the lecture was "listened in" to by vast numbers of people, it makes it extremely difficult to make these people understand that, whatever some of the Pyramids were built for, it is a certain fact that the Great Pyramid was in no way built for such purposes.

To-day we so often read articles which express the why and the wherefore of the chambers and passages of the Great Pyramid that we are apt to forget that there are others of a smaller type of which we hear but little.

We may read of the Pyramids of Egypt, but the interest, the wonder, the quickening of our imagination, our utter amazement, begins when we study the Great Pyramid. Time, remoteness of origin, enormity of proportion, all these added together compose such a thick curtain as to almost shut out all contact from our minds. So much is this the case that we often feel constrained to ask in imitation of our ancestors, when they first saw the manna on the ground, "What is it?" In answer, some are always ready to aver that the Pyramids are the tombs of ancient kings; but we are now thinking of the Great Pyramid.

Possibly most of these triangular elevations were piled up into the air for the realization of some kingly notion about immortality, or to prove to the oncoming nations all over the world the possibilities of men of power who had acquired the knowledge of conic section and geometrical precision combined with building construction (and all this is seen and more also by those who read the articles by Mr. Davidson or listening to his most interesting and informing lectures in reference to points only understood by qualified engineers), and, according to Herodotus in an after age, thought he could estimate the exact returns of all rations served out to numberless slaves whose diet consisted of onions and bread as a reward for their labours!

By the law of association we are impelled in mind and thought towards the Sphinx, from whom generations have perhaps evolved the idols of stone, and monuments of unchangefulness in the midst of change.

How he has watched, from the Ethiopian and Egyptian kings, right along the ages to Napoleon and the "Assyrian" Kaiser, as they dreamt of an Eastern Empire, and has looked upon the ceaseless misery of the Egyptian race, as well as upon travellers with keen eyes—Herodotus centuries ago, and Warburton of more recent times.

So, I say, the Sphinx has watched with earnest and tranquil mien.

And we shall die, and Islam will wither away, and the British Lion straining far over his loved India has planted a firm foot on the banks of the Nile, and the Sphinx may keep looking while the British Lion obtains the equipoise of his body by placing another foot upon the banks of the Euphrates and prepares to sit in the seats of the faithful.

And still that sleepless head of rock will watch the works of a busy race as they gather in countless numbers and continue their onward march in the direction marked out by God, the Alpha and Omega, Who said in the beginning: "Let there be light"—and light was, and Who also said, "Behold the Lamb of God which taketh away the sin of the world"; whom "He sent to be a light to lighten the Gentiles and the glory of His people Israel"; whom Jesus came to redeem, and by whom the Gentiles also can be saved from the wrath of God.

So we say with gladness, "Look on, O Sphinx, for the time is at hand, thou wilt not be required much longer to guard the land that was promised to our father Abraham, because the promise is about to be fulfilled, the Chosen Seed is about to be recognized."

"He who should come will come," and the Chosen Nation looks for no other leader, and we begin to wish that the stony eyes of the Sphinx might be able to see what we are destined to gaze upon in the end of the age, viz., the King in His beauty, Emmanuel, of whom the angels said, "Why stand ye

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gazing up into Heaven? This same Jesus shall come as ye have seen Him go up into Heaven."

Truly the House of Israel has whereof to be glad.

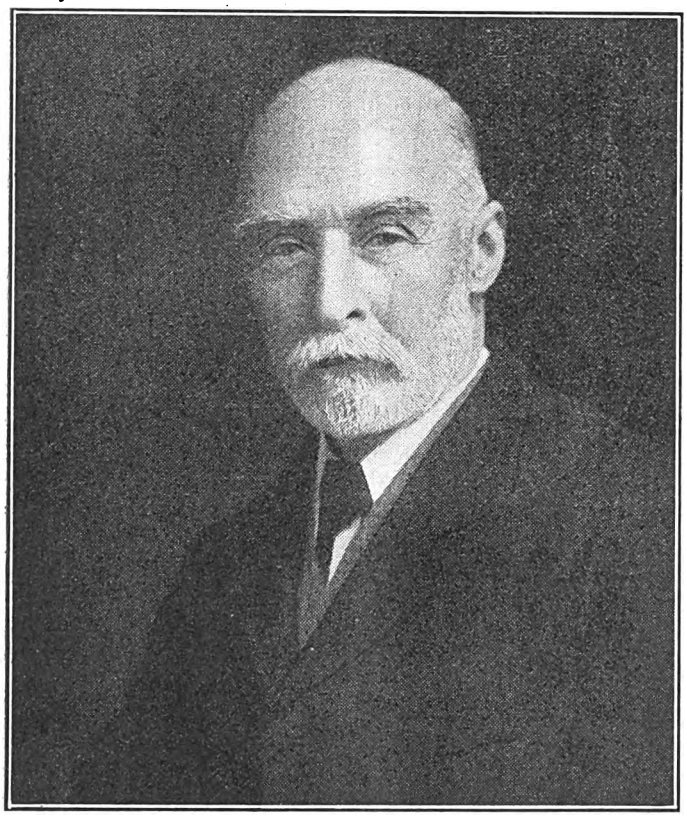
"It is high time to awake out of sleep." His glorious appearing is about to take place, and remember He Himself said, "What I say unto you I say unto all—WATCH."

"Let the living stones cry out!
Let the sons of Abraham shout!
Praise we all our lowly King,
Give Him thanks, rejoice and sing!"

OBITUARY.

THE LATE MR. H. O. SOUTTER, M.A., J.P.

MR. SOUTTER has passed on to the new and better life. He had attained a ripe old age. For some years he had been in failing health, in fact he was never the same after the tragic death of his wife through a street accident at Edenbridge where they lived.



THE LATE MR. H. O. SOUTTER, M.A., J.P.

Mr. Soutter was a solicitor of high standing; for some forty years he acted as solicitor in important cases which came under the cognizance of the House of Lords. He had been an ardent British-Israelite for many years, and served on the Council both of the Imperial B.-I. Association and later on the Council of the B.-I.-W. Federation, the Constitution of which he helped to draft.

We offer our sympathy to his son and daughter in their bereavement.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,—On reading the reports of the recent heated debate in the House of Commons on the question of the inter-allied War Debts Settlement, I could not fail to be strongly impressed by the close analogy existing between Britain's attitude, as crystallized in the Balfour Note of 1922, addressed to various European States, and the stand taken by Abram after his victory over the Kings of Shinar, Ellasar, and Elam, as recorded in Genesis xiv, 21–24. It should be noted that, by his combat with the latter kings, Abram constituted himself, in a military sense, the ally of the Kings of Sodom, Gomorrah, Admah, Zeboiim and Bela.

The following quotations from the relative documents illustrate the parallel:—

Genesis xiv, 21–24.

"And the King of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the King of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, *That I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre: let them take their portion.*"

Balfour Note.

Par. 5.

". . . . It is true that if all inter-allied debts were paid, the British Treasury would, on balance, be a large gainer by the transaction . . ."

Par. 8.

". . . . The policy favoured by His Majesty's Government is . . . that of . . . . writing off, through one great transaction, the whole of the body of inter-allied indebtedness. But if this be found impossible of accomplishment, we wish it to be understood that *we do not in any event desire to make a profit out of any less satisfactory arrangement. In no circumstances do we propose to ask more from our debtors than is necessary to pay our creditors. . . . .*"

selves will make no profit or advantage out of this. . . ."

Secretary of State for War:
(Same Debate.)

". . . The fundamental principle of the Balfour Note, namely, that Great Britain should take no more from Europe by way of debts and reparations than she requires to pay her own obligations to the United States. . . ."

Chancellor of the Exchequer:
(Debate of April 17th, 1929.)

". . . . We have never taken and never will take a penny more from Europe than what is required on the other hand from ourselves. . . . Above all we base the proud principle that we our-

(Continued on previous column.)

The post-war financial settlement laid down by Abraham thus becomes the basis of the War Debts Settlement arrived at by his children millenniums afterwards. It is more than mere coincidence. It is an illustration, a reminder maybe, of the fact that the Spirit which inspired and animated Abraham to-day guides in the same manner that corporate entity—the "servant nation"—which, springing from his loins, is fast

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realizing in its national experience the fulfilment of the destiny promised to Abraham's seed.

M. K. SIMINGTON.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,

You can have no idea of the wonderful uplift your articles in THE NATIONAL MESSAGE give to me.

I am writing in reply to your request for information as to furnaces, *re* your inspiring articles on Daniel's visions.

The furnace you have so minutely described to which Daniel went "UP" is one that would be used for the smelting of iron, and the "servants of Nebuchadnezzar" would be slain by the heat while on the charging platform at the top of the furnace.

Bronze or brass cannot be melted in *contact* with fire but only by being *surrounded* by fire, *i.e.*, in a crucible; the reason for this is that bronze is an *alloy* of copper and tin (sometimes with a small admixture of zinc and, or, other metals), while brass is an *alloy* of copper and zinc (sometimes with a small admixture of tin and, or, other metals), the varying admixtures being determined by the purpose to which the *alloy* is to be put.

Now Copper has a melting point of			1970° F.
Zinc	,,	,,	650° F.
Tin	,,	,,	415° F.

The copper is melted first and the other metals are added and stirred in immediately before pouring into the mould.

Of the various metals simultaneously placed in the crucible, it will be seen from the above table of melting points that the zinc, tin, etc., would be melted and *evaporated* before the copper was melted.

Bronze or brass can be, and is, often re-melted, but is spongy or porous owing to the elimination by evaporation of the zinc, tin, etc., and the re-melted metal can be strengthened by the addition of copper, zinc, tin, etc., but is always inferior to the virgin alloy and would not have the same fine, close grain, nor would it take on the same highly polished surface.

Further, you ask what kind of furnace would be used for the smelting of bronze or brass? This is really determined by the difficulty of man handling the crucible containing the molten alloy (usually about 2 cwts.), so that the furnace is quite a small one, approximately 3 feet diameter and 6 feet deep.

The Bible tells us that Hiram cast the Temple ornaments in the plain of Jordan, where the particular "clay ground" is found for making the moulds in which *only* can bronze or brass be cast; this is wonderfully informative to the engineer, and is one more small instance of the astounding accuracy of the much-disputed Book, but the statement that completely staggers the engineer's mind is that the Temple ornaments were each of "one casting, one measure, and one size."

From the dimensions given, it can be easily calculated that the two pillars before the Temple weighed 42 tons and the molten sea 72 tons (ignoring the embossed ornaments on each); with a crucible holding a paltry 2 cwts. it will be seen that 420 and 720 furnaces, respectively, were required (neglecting the weight of the runners, gates, feeders, etc., needed for the castings), and one's imagination is simply staggered when considering the short time available between the drawing of the crucible from the furnace and pouring the alloy into the prepared mould, the enormous organization and the very fine estimation in time required to ensure this large number of consecutive pourings of metal in strict and speedy rotation, without a hitch, to make a satisfactory casting; one can only stand aghast at the engineering knowledge displayed by the builders of the Ark, the Great Pyramid, Solomon's Temple and its furniture, as a whole; one is forced to the conclusion that these ancients were infinitely more advanced in knowledge than we are to-day with our vaunted science.

Another engineering point is that bronze or brass, if in contact with the elements and particularly air, would oxidize and perish with the passage of centuries; this compels one to the idea that, since the Temple pillars, etc., have to be returned to Jerusalem, they are buried and protected from the attack of the elements; therefore, we may look forward with confidence to God's good time, when those humble tools, the pick and the spade, will discover them and once more bring confusion to the ever-increasing horde of Bible critics.

May the great God of Israel preserve you, Sir, for the few remaining years till the glorious Advent, when His Law is to be written on the hearts of all of us.

Yours very sincerely,

FRED WALKER.

QUESTIONS AND ANSWERS.

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

QUESTION.—Can anyone supply the end of the following sentence, "Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being." (Ecclesiasticus xxxviii, 11.)—B. M. G.

ANSWER.—The verse quoted above is complete and concluded as it does not require any additional ending. The language is slightly archaic, as is so often the case in our beautiful English Version. The words "as not being" mean more literally in the Hebrew, "as a dead man." The chapter is divided into two parts—verses 1–23 and 24 to the end. The first part is sub-divided into three stanzas, verses 1–8, 9–15, and 16–23. The general teaching is that the physician is to be honoured, since he is from God, while the second stanza shows that healing is from God, and that it implies repentance and good works on our part. Dangerous sickness—so often according to Hebrew ideas—is regarded as the judgment of the Lord, hence the transition in the third stanza to death and mourning is as easy as it is natural.

Hence in this middle stanza the young man (cf. "my son," verse 9) is not only instructed in his sickness to pray unto the Lord, and to leave off from sin, but to humble himself as one who is dead or has no existence—"as not being"—whereupon having need of the physician, the latter will in God's goodness be successful.

Strangely enough the whole of the above verse is omitted in the Syriac Version, while the last clause is omitted in the Vulgate (Latin Version).

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE SECRETARY-GENERAL received the following cablegram from Toronto, signed by the Rev. Pascoe Goard, the Rev. George Speedie, and Mr. S. J. Frame :—"This great gathering under British-Israel auspices profoundly thanks God for the recovery of His Gracious Majesty the King, and devoutly prays he may long be spared to reign over a happy and loyal people. Please convey this message to His Majesty."

This was duly done, and a gracious reply was received from the King. Mr. Garrison sent a cable of good wishes to the B.-I. Convention held in Winnipeg on May 1st, 2nd and 3rd, to which the President, Mr. Blackaller, sent the following reply as we go to press :—"Cordial greetings reciprocated Dominion Convention, Winnipeg, also convey to our King congratulations on recovery, and loyalty of Canadian Federation."

* * *

Miss Hamilton Hunter addressed a deeply-interested audience at Fittleworth on April 30th, on "What the Stone means to Israel," enlightening and inspiring her hearers as she unfolded by the searching light of B.-I. Truth more and more of the unfathomable wonders of the Book of books.

* * *

L. T. writes :—"Some time ago I found the following in 'The Children's Newspaper' :—'A prayer for Queen Elizabeth : Grant, O merciful Father, that our Governess and gracious Queen may live and judge this little Isle—a corner of Israel, with as good success, and long continuance, as great felicity and much godliness as ever did any, to the honour and glory of Thy Name. Amen.'

"I wonder where it came from, and how some Elizabethan came to know what I have always thought was a modern discovery?"

* * *

The Secretary-General begs to remind our readers that the immediate and urgent need of the Federation is for funds wherewith to carry on its great and ever-increasing work. He hopes they have not overlooked his undertaking to raise £10,000 by the next Congress, which opens on September 30th, and he asks that generous help may speedily be forthcoming.

* * *

"Bible Mystery Numbers, and their Present-day Application : Some Startling Facts," is the title of a booklet by the Rev. Cyril C. Dobson, M.A. Price 4d., on sale in our Book Room. Numbers in the Bible is a profoundly interesting subject, though one but little understood by the average reader. Some extraordinary and startling things are brought to our notice in this booklet.

* * *

Correspondents in South Africa send us encouraging accounts of the wonderful work, the long journeys, and the excellent meetings of our Missioner, the Rev. Maxwell Carnson. We wish him and his indefatigable helper, Mr. J. T. Burton, continued success, with God's richest blessing.

* * *

Mr. Herbert Garrison addressed a good meeting of the Thornton Heath Brotherhood on Sunday last. His subject was "The Greatest Biblical and Racial Discovery of the Age." He was listened to with intense interest and received an ovation at the close. Large numbers of the Special NATIONAL MESSAGE AND BANNER were taken, and all were applied for ; in fact, there were not enough to meet the demand.

* * *

The Annual Meetings of the Wesley Bible Union are to be held on Monday, May 13th, in the Central Hall, Westminster, at 3.30 and 7, when the speakers are to be the Revs. Benjamin Weaver, H. C. Morton, C. H. Vine, and Dr. Dinsdale T. Young.

* * *

Mr. John Leech, M.A., K.C., will give an address on "The Origin and Destiny of the British Race," on Tuesday afternoon next, May 14th, at 2.45, in the Y.W.C.A. Hall, Park Street, Camberley, Surrey. Lt.-Col. Robertson, D.S.O., will preside.

* * *

We look for full audiences at Headquarters for the Annual May Meetings, on Thursday and Friday, May 23rd and 24th, at 2.45 and 7.30 each day. We are glad now to learn that our veteran, the Rev. Commander Roberts, R.N., one of the Deputy Presidents, expects to come up from Teignmouth in order to be with us and take part. Members are again reminded of the Annual Meeting, for receiving the Annual Report and Balance Sheet for 1929, at 5.30 on May 24th.

* * *

The special lectures on the Book of Revelation by Mr. John Leech, M.A., K.C., are to continue on Wednesday afternoon next, and each Wednesday during the month of May. The Rev. W. A. Phillips was the speaker on Thursday evening last. He has been a missionary in different parts of Africa for several years, and he related some of his experiences and difficulties, also some triumphs. Mr. Phillips is an out-and-out B.-I. He has a warm heart and a deeply devotional spirit. He goes shortly to Latvia to take up mission work there, and we wish him God's richest blessing and protection. The Thursday meeting will be held as usual, next week, at 7.30. The speaker will be announced later.

* * *

Mr. Herbert Garrison, the Secretary-General of the B.-I.-W.F., is to give two lectures at Canterbury for our Branch there on Thursday next, May 16th ; in the afternoon at 3 ; subject, "Our World-Wide Empire and its Meaning," at

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Gaywood's Restaurant, when Lieut.-Colonel G. F. A. Smythe, President of the Dover Branch, will preside; in the evening at 8, when the Mayor of Canterbury, Captain Van Sittart Howard, D.S.O., will preside, and the subject will be, "The Greatest Biblical and Racial Discovery of the Age." The first lecture is to be followed by tea and social converse.

* * *

Will friends please make known locally, and help with their presence, the opening meeting of a new Branch at Plumstead, in the Vestry of St. James' Church, Burrage Road, on Thursday, May 16th, at 8 p.m., when the Commissioner-General, Mr. John Leech, is to give an address?

* * *

The Rev. T. Sparshott Johnson has recently addressed meetings at Southampton, Chichester, Herne Bay, Barking, Stratford, High Wycombe, Oxford, Headingley, Abingdon, Highgate and Cambridge, and has met with a very cordial reception everywhere. The lectures have been received with close attention, and there has been no opposition; waverers have been convinced, and the desire to hear more has been general.

* * *

Our readers will be cheered by the following incidents occurring at meetings addressed by some of our Commissioners. On one occasion when questions were asked for, there was dead silence for a few moments and then a gentleman among the audience said, "Sir, it is unquestionable." In another place the silence was broken by the remark, "It has all been so clear there is no room for questions." A lady and her son said that several questions they had been desiring to ask had been answered during the course of the lecture. Such remarks as "I am very sorry your lecture has come to an end," "The most enthralling lecture I have ever heard," "You have set my mind at rest," have been frequent.

* * *

A Correspondent writes from Palestine:—"Who were the Wise Men from the East who came to Jerusalem, saying, Where is He that is born King of the Jews? No other than representative men from the tribes who were carried to Assyria, from the Ten Tribes who were carried away. They had been studying the Scriptures and saw His star in the East and followed it. They returned to carry the good news to the tribes. How glorious it is to have this good news. Only to-day a young Jewish man said, 'When I came to Palestine I came as a Zionist and was very religious, I would not even make a fire on the Sabbath. But I soon learned that it was not well for the Jewish people to come here in unbelief just to have a Jewish home. I learned that if one believes the Old Testament and then observes what has been fulfilled he must believe the New Testament that the Messiah has already come. Look at the Christian world to-day. The Christ has come and will come again soon.' He went on to say, 'The Christian world is proving by their doing that the Messiah has come. They are a blessing to the world in every way, spiritually and temporally. Scripture is being fulfilled in them.'

WATCH. BE READY.

"Some of these Jewish young men have said the Jews want to build Palestine without God. That is just what many people are endeavouring to do in every part of the world. They say, Look what we have done. The great inventions and discoveries and universities that men have built are wonderful. See what man can do. That is very true in every part of the world, they are trying to build a world without God. They are getting the world ready for the Antichrist. The Antichrist may be living somewhere now, and may soon appear. That will mean GLORY for those of us who are looking for the CHRIST.

WATCH. BE READY."

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, East Street, Friday, 17th, at 8. Mr. Pritchard.
BELFAST, Clarence Place Hall, Monday, 13th, at 8. Mr. Wm. Marks.
BELFAST, (WEST), Tennant Street Unionist Hall, Thursday, 16th, at 8.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 13th, at 7.30. Rev. T. H. Whitehouse.
CAMBERLEY, Y.W.C.A. Hall, Park Street, Tuesday, 14th, at 2.45. Mr. John Leech, M.A., K.C.
CAMBRIDGE, Council Chamber, Town Hall, Tuesday, 14th, at 3 and 8. Rev. T. Sparshott Johnson, M.A.
CANTERBURY, Thursday, 16th, Gaywood's Restaurant, at 3; County Hall, St. George's Street, at 8. Mr. Herbert Garrison, F.R.G.S.
CARDIFF, Central Y.M.C.A., Tuesday, 14th, at 7.30.
CHELTENHAM, Empire Hall, North Place, Wednesday, 15th, at 3 and 7. Rev. T. H. Whitehouse.
COVENTRY, Broadgate Cafe, Broadgate, Tuesday, 14th, at 7.45. Rev. T. H. Whitehouse.
DERBY, Cavendish Café, Cornmarket, Friday, 17th, at 7.30. Rev. T. H. Whitehouse.
DUNCHURCH, Mrs. Powell's Residence, Thursday, 16th, at 3. Rev. T. H. Whitehouse.
EXETER, Y.M.C.A. Lounge (King's Lodge), Wednesday, 15th, at 7.30. Mr. A. W. Walburn.
HASTINGS AND ST. LEONARDS, Masonic Hall, Thursday, 16th, at 7.30. Rev. Joseph Gay, A.T.S.
HERNE BAY, Monday, 13th, Wesleyan Schoolroom, High Street, at 3; Parochial Institute, Underdown Road, at 8. Lt.-Col. G. F. A. Smythe.
HIGHGATE, 123, Archway Road (entrance Cholmeley Park), Wednesday, 15th, at 8. Mr. Daniel Farmer.
HULL, Church Institute, Albion Street, Tuesday, 14th, at 7.30. Mr. R. V. F. Taylor.
PLUMSTEAD, St. James' Church Vestry (Burrage Road), Thursday, 16th, at 8. Mr. John Leech, M.A., K.C.
RICHMOND, Christ Church Rooms, Kew Road, Monday 13th, at 8. Miss Hamilton Hunter.
RUGBY, Hobley's Café, Thursday, 16th, at 7.30. Rev. T. H. Whitehouse.
RYE, The Monastery, Wednesday, 15th, at 7.30. Rev. Joseph Gay, A.T.S.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 15th, at 7.30.
STOCKPORT, U.M. Church, Wellington Road South, Thursday, 16th, at 7.45. Mr. Geo. R. Gair.
SYDENHAM, 4, College Mansions, Sydenham Park Road, Tuesday, 14, at 3.30.
WALSALL, Temperance Hall (The Square), Wednesday, 15th, at 7.30. Annual Business Meeting.

ENGAGEMENTS FOR THIS WEEK (omitted in last issue).

HARROW (Study Circle), Gayton Rooms, Station Road, Friday, 10th, at 8. Miss B. M. Beck.
WATFORD (Study Circle), 20, St. Alban's Road, Friday, 10th, at 7.45. Mr. W. Sleeman.

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

Headquarters: 6, Buckingham Gate, S.W.1.

Thursday and Friday, May 23rd and 24th, at 2.45 and 7.30.

Speakers:

Major J. Knowles, O.B.E., President.
The Rev. Commander Roberts, R.N., Deputy President.

The Rev. Lumley Davies, L.D.
The Rev. Arthur Pritchard, M.A.
The Rev. T. Sparshott Johnson, M.A.
Mr. John Leech, M.A., K.C.
The Rev. G. H. Lancaster, M.A.
The Rev. Joseph Gay, A.T.S.
The Rev. T. H. Whitehouse.
Mr. Herbert Garrison, F.R.G.S.

The Annual Meeting of Members and Associates will take place on Friday, May 24th, at 5.30, when the Annual Report and Balance Sheet for 1928 will be presented.

HERBERT GARRISON, *Secretary-General.*

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"Ye are My Witnesses" Isaiah 43·10

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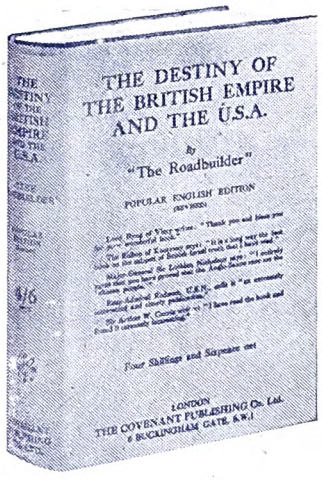
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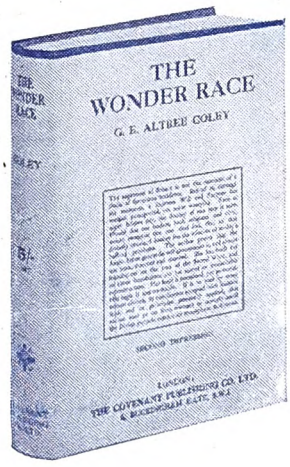
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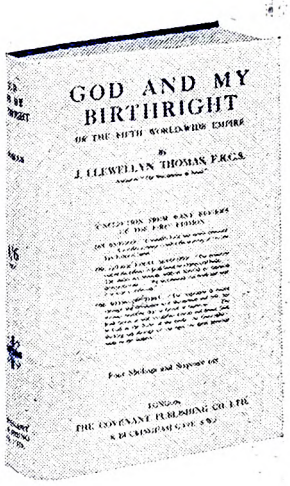
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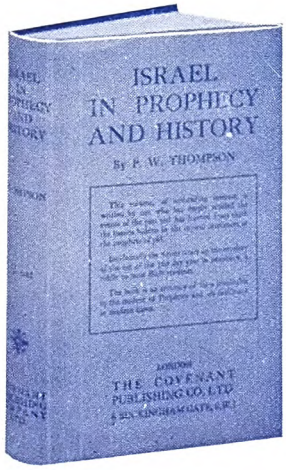
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EDITORIAL.

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 DOCUMENTS OF DANIEL.—XII.

By the Rev. W. Pascoe Goard.

DOCUMENT VIII. (Daniel viii.) Date: Ussher 553 B.C. Scope of movement: to the establishment and fourfold division of the Grecian Empire and a further 2,300 years of "desolation"—"then shall the sanctuary be cleansed."

The Daniel literature now changes back to the Hebrew language. Henceforth the message of Daniel is to the Hebrew people.

The Divine messages to the kings and people of Babylon have ended. The messages to the people of Israel and of Judah are now to begin. As we shall see, these messages deal with:—

1. *The cleansing of the sanctuary* after the Babylonian treading down is finished.

2. The setting up, progress and end of *the seventy weeks' nation of the Jews.*

3. *Daniel's prayer and confession* on behalf of Judah and Israel.

4. An outline of history, including two sections of Alexander's Empire, which affords a guide by which to interpret the course of world history until the end of the age, and indicates who are the contestants in the last great struggle, namely, the successors of the said two sections of Alexander's Empire.

5. *The "standing up" of Michael*, the great Prince.

All of these things are outside of the Babylonian activity, but are of most vital interest to the people of Israel and of Judah; and so they are written in the mother-tongue of the Israel people—the Hebrew language.

The date of the giving of the vision is indicated by reference to the king list of Babylon. "In the third year of the reign of Belshazzar." It will be seen that this is an earlier date than the record of the happenings at the feast of Belshazzar in the preceding chapter v. But inasmuch as *this is not a message to the Babylonian kings and people*, it is not included among those documents which were given to them in their own language.

The place of the reception of the vision is stated. Daniel says, "I was at Shushan in the palace, which is in the province of Elam." The form of this statement does not convey the idea of residence, but would give the impression of one who was attending, or visiting there.

Thus time, place and circumstance are made to equally tie the announced message to standard world history.

"In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him,

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neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand." (Daniel viii, 1-7.)

The passage first presents *the rapid development of the Medo-Persian Empire*, westward and northward and southward, all of which prophecy was duly translated into history.

Then suddenly the advent of the Grecian power is shown under the figure of an he-goat which came *from the west* on the face of the whole earth, and touched not the ground. And the he-goat had a notable horn between his eyes. The he-goat was Greece; the notable horn between the eyes was Alexander the Great.

Take notice of the fact that *the he-goat was an unicorn*, or single-horned animal, which from the beginning has been a symbol in Israel heraldry. (See Balaam's prophecy—Num. xxiv.)

Alexander and his Grecian troops were a branch of the Israel people. In accordance with the prophecy in the second chapter that the Stone Kingdom should destroy all these kingdoms, Alexander was rushing to destroy the Medo-Persian Empire, even as secular history tells us the Sacae had formerly helped to destroy that of Babylon.

Thus Medo-Persia, the silver Empire of Nebuchadnezzar's dream, passed away into history.

THE SETTING UP OF "THE THIRD KINGDOM OF BRASS."

The history *of Alexander's reign* follows, pre-written in a few powerful words. These are the words:—

"THEREFORE THE HE-GOAT WAXED VERY GREAT: AND WHEN HE WAS STRONG THE GREAT HORN WAS BROKEN . . . ."

Is it not manifest that the unicorn had fulfilled its destiny when it had rushed at and overturned the Medo-Persian Empire.

The death of Alexander the Great is vividly indicated by the breaking of the great horn at the height of his strength.

The kingdom of Greece now ceases to be an unicorn. In the place of the one great horn "came up four notable ones toward the four winds of heaven." In accordance with this prophecy, history shows the kingdom of Alexander to have been divided into four.

Everything has gone straight forward in the vision thus far. We have no difficulty whatsoever in checking up the progress step by step by simple reference to ancient history. We know of the marching of Alexander, the he-goat from the west; and of his progress against Persia.

We know of his untimely death, and the circumstances of it.

We know of the breaking of his kingdom into four.

Now we have a general statement of a line of activity which follows the movement, not of all the four parts of the Grecian Empire, but of one of the four divisions out of which arose the "little horn" of Idumean and Moslem power.

The sweep of the activity of *this one division of the Empire* occupies the attention of the seer in this vision. It is that part which produced Antiochus Epiphanes, and the later kings which ruled over Palestine; and then produced the Moslem power. These great movements of history are embraced in the sweep of the pregnant sentences contained in verses 9–12, and cover the full 2,300 years indicated as remaining.

The message of chapter vii undoubtedly follows the Empire till it centred in *Rome*. The "little horn" which arose there finds its fulfilment in *the Papal power*.

Chapter viii follows that division out of which arose *the Idumean and the Moslem power*, the latter headed by the Sultan and the Caliph. The two chapters are like a great river of history which divides into two great streams: Papal and Moslem. The one portrays *the European power*, and the other *the Asiatic power*.

Now comes the most interesting part of this wonderful chapter. We are invited to listen to the conversation between one saint speaking unto another saint who was the "wonderful numberer." This is the question asked: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Now let us look at this question as to time—2,300 days.

"The vision of the evening and the morning which was told is true: WHEREFORE shut thou up the vision; for it shall be for many days."

There are certain guides as to the meaning of the answer.

1. "And he said unto me, *Unto two thousand and three hundred days*; then shall the sanctuary be cleansed."

2. "Understand, O son of man: *for at the time of the end shall be the vision.*"

3. "Behold, I will make thee know what shall be *in the last end of the indignation.*"

4. "*For at the time appointed* the end shall be."

5. "And the vision of the evening and the morning which was told is true; *for it shall be for many days.*"

Before we can understand the two thousand three hundred years we must understand what the vision of the evening and the morning is.

It is something which had been told, and the knowledge of which is assumed. What then has been told of such a prophetic day?

We venture to say that beyond doubt it is the day of "seven times" of which Moses spoke (Leviticus xxvi), and of which the later prophets have spoken to Israel, none with more clearness than Daniel.

Seven times of punishment for Israel. Seven times of punishment for Judah. Seven times of rule for the Babylonian succession. This is the evening and morning day of prophecy. The "time, times, and dividing of a time" of Daniel, added to the "time, times, and half a time" of the sequel to Daniel, namely, the Book of Revelation.

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The passage before us gives the remainder of the seven times' evening morning of prophecy, namely two thousand three hundred years, and makes that to date from the struggle between Persia and Greece. There is no specific day mentioned. It is a rule by which to measure from certain definite points in ancient history to corresponding definite points in modern history. Thus the time of the struggle between Greece and Persia should be centred about two hundred and twenty years after Nebuchadnezzar.

Now we know that the two thousand five hundred and twenty years' measure was applied on five separate occasions.

It was applied twice in the measurement of the punishment of the House of Israel.

It was applied twice in the measurement of the punishment of the House of Judah.

It was applied as the time element of the charters granting rule to the Babylonian succession of Empires.

This we believe to be the evening morning of the vision mentioned in the passage quoted above. So we shall apply it as to Israel and as to Judah.

Israel's first captivity was	740 B.C.	2300
From this subtract ..	220	520 (subtract)
	520	1780 A.D.
Israel's second captivity..	721 B.C.	2300
Subtract	220	501
	501	1799
Judah's captivity ..	603 B.C.	2300
Subtract	220	383
	383	1917
Judah's final captivity ..	587	2300
Subtract	220	367
	367	1933

Thus it will be seen that the two thousand three hundred days work out as the remainder of the periods of the great day of Israel-Judah's punishment and of Babylon's opportunity to rule.

During all this terminal period, covered by the figures given, Israel-Britain has been making head slowly against the "beast" powers of the Babylon succession: The Kingdom of the God of Heaven against the kingdom of the dream image.

The end of the first of these periods saw Europe thrown into utter confusion by the French Revolution and the Napoleonic activity which followed. It saw Israel-Britain take the field to "break in pieces" this phase of the Babylonian succession of Empires. This she did characteristically by sending out an army of some *forty thousand men* to meet all the forces, and all the resources, of Napoleonic Europe. Britain's great leader was the Duke of Wellington. In Spain he met all the great Marshals of France, with their forces, and routed them; and at Waterloo he finally met Napoleon himself and finished the titanic struggle. In the meantime Nelson had fought Trafalgar at sea, and had similarly finished the matter off there.

All this is great when considered as a stirring period of world history. How much greater does it appear when it is recognized as *the beginning of the transfer of world power from the successors of the Cæsars to the kingdom of Israel-Britain.*

Following these successes Britain at once began to make her hand felt in regard to the land of the Fathers. In 1844 Britain took up the defence of the Christians of Palestine and elsewhere in the Turkish Empire, and compelled the Porte to abolish capital punishment of Christians on account of matters of faith. The Parliamentary documents regarding this matter are of great interest.

In itself this was a great achievement. But how much greater is it seen to be when it is recognized that *herein Britain was beginning to reassume the responsibilities of "rulership with God"*—which is implied in the name Israel—which she forfeited when she followed Jeroboam into idolatry and rebellion against God; finally forfeiting all right under the name Israel when she was carried into captivity for the period of two thousand five hundred and twenty years, at the end of which time that right should be restored again.

The Judah series of punishment began in 603 B.C. (*circa*), when Nebuchadnezzar took Jerusalem, and carried the chief of the people captive. Two thousand five hundred and twenty years from this date saw Allenby march in and set Jerusalem free from the military powers of the Turk. The last of the sentence on Judah falls in about 1934–6, and thereafter the "Sanctuary shall be cleansed." Up to the present the city has been delivered from the military power and civil rule of the Turk, but "the abomination which maketh desolate" is still upon Mount Moriah, and the daily sacrifice is still "taken away." After the final end of Judah's sentence of 1934–6 we shall doubtless see the ancient site of the Temple restored to the pure worship of the God of Israel. Then the Sanctuary also will be cleansed.

We turn now to the Divine interpretation of the vision.

"And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision.

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be.*

The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

And in the latter time of their kingdom, when the trans-

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gressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.

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*." (Daniel viii, 15-27.)

It will be seen that this present document leaves the then distant future hazy in the mind of the prophet.

Take note of the clearness of the statements regarding the things which occurred in Nebuchadnezzar's day. Also the history-like manner in which the last scene of the Nebuchadnezzar dynasty appeared, namely, the feast of Belshazzar, and the equally clear eyewitness-like narrative of the opening act of the Darius kingdom. See the clearness of the general vision in the seventh chapter. Then note the increasing difficulty the prophet has in foreshadowing even the overthrow of the Persian kingdom; while beyond that he is made ill by the fact that he cannot send his gaze sufficiently into the future to be clear as to what he sees.

He says, "I, even I Daniel, had seen the vision, and sought for the meaning . . ." *The later events are not as clear as the earlier ones.* This being the case, why do our most uncritical critics say that these things were written in post-captivity times after the events? If such had been the case, the later things down to the date of writing would have stood out most clearly.

Daniel saw and recorded the things concerning the succession of Empires as a great outline of world history.—Chapter ii.

He had seen the religio-financial system established.—Chapter iii.

He had seen and understood the dynastic vision, at least as far as it pertained to Nebuchadnezzar, and probably to the end of the seven times.—Chapter iv.

He had seen the fall of Belshazzar and the Nebuchadnezzar dynasty.—Chapter v.

He had seen the establishment of the Empire of Cyrus in which Darius was king of Babylon.—Chapter vi.

He had witnessed the vision of the march-past of the Empires, and had both written and spoken the matter.—Chapter vii.

He now saw clearly the break-up of the Persian, and the rise of the Grecian power. But beyond that his gaze becomes confused as to detail.

He hears from Heavenly witnesses that this great series of historic events shall still sweep forward for twenty-three hundred years beyond the point which he sees clearly. But of the more distant details he is not made the master. That time stretches on before him as a succession of weary years to be endured by his people before the Sanctuary can be cleansed.

Thus in suspense he faints, and is sick certain days. After that he arose and did the business of the king. He says, "I was astonished at the vision, but none understood it."

Thus stood Daniel's prophetic insight at the close of chapter viii.

TWO COLONIES OF JEWS ACKNOWLEDGE THAT WE ARE ISRAEL.

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

WE had already heard from our Palestinian traveller, Mrs. Bloxam, that there was a Jewish Colony in Palestine whose members were not only Christians indeed, but also British-Israelites.

But it is only to-day that we have seen three letters from different people affirming the same. We are therefore perfectly satisfied and encouraged in the thought that this Movement is already taking root, not only in Palestine but in Jerusalem itself. It is to be hoped that our people will take courage and assist in this propaganda of the Kingdom in the Holy Land itself. One of these Colonies has for its object the acquisition of land in order to plant Christian Jews in the possession of tenements whereon they can acquire a living in poultry farming, which seems to be a paying concern. The head of this work is a Christian Jew and a British-Israelite. It is to be said for it, that the one who is organizing the work of settling the Colony is well known amongst the Societies' agencies in Jerusalem and elsewhere as a Christian convert of inestimable character. This work is vouched for also by Mrs. Bloxam and a Christian lady stationed in Palestine to whom she wrote for corroboration.

The other work we wish to call attention to is

THE RELIEF COLONIZATION AND REGENERATION.

This work, undertaken by a Universal Committee, whose offices are on Mount Moriah, Jerusalem, has just issued its balance-sheet, and is circulating letters attesting to its rescue work. The letters accompanying are also full of attestation to the soundness of the views held by its supporters. The doctrine of the Trinity in Unity is clearly stated. The custom of Spiritualizing the Word of God is held up as a work of Satan to hide the Truth. This Truth concerns the Kingdom of God which was taken from the Jew and given to a nation bringing forth the fruit thereof. This they show to be Israel (not Judah) headed by Ephraim, which is already a Company of Nations. This they explain to be that kingdom spoken of by Dan. ii, 44, which shall never be destroyed and is Gentilized Israel. At the same time there are with Israel 12,000 of Judah. These are all under the King. "We pray for this" they say. "Thy Kingdom Come, Thy Will be done ON EARTH," etc.

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Articles written by individual Jews of this organization, such as :

" Preaching and teaching of the Kingdom,"
" Pentecost past, present and future,"
" Who is Antichrist ? ? ? "
" The Fall of Babylon,"

might each of them have been written by one of ourselves ; and yet they are Jews who wrote them.

Other articles we have received are full of Scripture and all in connection, and showing minds well versed in the Word of God.

They point out that the Bolshevist and Communistic scourge will at Armageddon overthrow all but the Kingdom of God.

It is a most hopeful sign how near we are to the Great Day when Our Lord shall come when we see testimony like this setting forth by Jews themselves that we are Israel. It is to be hoped that we may do our part to hold their hands up. One of them independently tells us that many Christians will have nothing to do with them because they believe the British to be Israel. So that this knowledge is made use of by some as a wet blanket to their work. What can we do to counteract this narrow-mindedness ?

QUESTIONS ANSWERED IN THE ADDRESS WHICH NOW FOLLOWS.

1. Why did the Hebrews of old keep the seventh day as the Sabbath ?
2. Why do Christians keep the first day of the week as the weekly rest and worship day ?
3. Was the Commandment binding on Gentiles as well as Hebrews ?
4. Which is the greater : Man or the Sabbath ?
5. Was man made for the Sabbath or the Sabbath for man ?
6. Is the Fourth Commandment binding on us now ?
7. How can we best observe the Sabbath ?

" The Day the Lord hath *made*."—Ps. cxviii, 24.
" The Sabbath was *made* for man."—St. Mark ii, 27.

AN ADDRESS BY THE REV. ARTHUR PRITCHARD, M.A.

" The Sabbath was made for man," for the first man even to the last man that shall exist, not only for the Hebrew but for the Gentile " stranger " also ; and both are referred to in the Fourth Commandment to emphasize the fact. So that wherever is found, at whatever period in the world's history is found, a man, the Sabbath was made *for* him.

The Sabbath was made for *all* mankind. No man therefore ought to be robbed of his Sabbath. The rich have no right to take away the Sabbath from the poor, the employer from the employees, the pleasure-seekers from the pleasure-caterers. Wherever man exists, there the Sabbath is his lawful birthright. The Sabbath was *made* for him. But who *made* it ? Well, He Who made all things is God. God worked in the world of nature for five successive " days," issuing progressive laws and putting them into operation ; at the end of the sixth day He made man, and on the next day, which began at once before man had begun his work in the world, the *Sabbath* was made for him. Thus man's existence began on this principle :—*one day's rest preceding six days' labour*. There is no record in the Word of God of this order of a day of rest and worship first and six days of work afterwards ever having been altered as regards the human race. When men left the worship of the one true God and worshipped Lucifer as the Sun God this day began to be designated Sunday, actually the name by which British and Americans know it to-day.

The Sabbath of Paradise was a day of rest and worship preceding work, and the Christian Sunday is really the same. This primeval Sabbath was kept by Adam, Abel, Enoch, Noah, Abraham, Isaac, and Jacob, and by Jacob's children when they went down to Egypt. After their sojourn there for hundreds of years (where probably as slaves they had to work seven days a week) and after the Exodus, God instituted for the Hebrews and their Gentile dependents the Saturday Sabbath, which was preceded by six days' work, and He enforced its observance by giving manna six days in succession and withholding it on the seventh days for a period of forty years. This Saturday Sabbath is referred to in Deut. v, where it says : " Observe the Sabbath day to keep it holy "—not to keep it resting in bed but resting in worship. Again, in Ex. xx : " Remember the Sabbath day " (Sabbath-rest) " Remember the *rest* day to keep it holy." It is a Sabbath made for man but it is also a Sabbath unto the Lord thy God. It is worthy of notice that the wording of the Fourth Commandment is such as to apply equally to the original Sabbath for the world as to the temporary Saturday Sabbath of the Hebrews, both being seventh days.

" The seventh day is A Sabbath (not *the* Sabbath of the A.V.) unto the Lord thy God." If there hadn't been a well-known rest day in the ancient world and a pre-existence of the Divine Law, the Fourth Commandment wouldn't have been heralded by the exhortation to REMEMBER. Remember the primary claim which God, as the Creator, makes upon the whole of human life. Six days shalt thou do thy ordinary business, but each seventh day thou shalt be free from it. Mark the *position* of this Commandment in the Decalogue.

The first three Commandments relate solely to the Godhead, then comes the command on Sabbath observance which is given precedence over all the other Commandments relating solely to man. And the first word is REMEMBER. " Remember the Sabbath day to keep it holy," keep it apart and differently from the other days. God sanctified it in the beginning for man's sake before man *fell*. Thus it is a pleasing thought that every Sabbath day we have a day without the curse on man's work for disobedience resting upon it. Could God have singled out the Sabbath more than He has done ?

Sabbath observance was the first command given by God at the Creation ; and the first recorded public execution, carried out by the direct command of God, was for Sabbath breaking (Num. xv), when a man found gathering firewood for a fire which he was forbidden to light was stoned to death (Ex. xxxv, 1-3). The Fourth Commandment is the longest in point of time and the longest in point of measurement. The length and detail show not only the danger of breaking it but the care of the Lawgiver to have it observed. Right throughout the Old Testament *blessing* is joined on to Sabbath observance, and *punishment* for Sabbath breaking.

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There are long passages in Isaiah, Jeremiah and Ezekiel most instructive on the importance of Sabbath observance.

Here is one of the Divine promises at the end of Isaiah lviii (R.V.):—

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight and the holy of the Lord honourable; and shalt honour it (or Him), not doing thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth: and I will feed thee with the heritage of Jacob thy father."

Of course this is really a *National* Message (as the enlightened know) to Israel-Britain, and what stronger inducement could be given to our nation or to mortal man to keep the Sabbath God has graciously *made*?

When Jesus was upon earth we read that His custom was to enter into the synagogue, the Jewish place of worship, on the Sabbath day. His sermon on the Mount of Beatitudes didn't do away with the Commandments of Mount Sinai. Rather it intensified them and established them, and insisted on not only the *letter* of them but the *spirit* being observed by Christ's disciples.

What blindness on the part of the men who wouldn't allow works of necessity and mercy by the Lord of the Sabbath, and who yet suffered themselves to plot His murder on the Sabbath day. These were the men who *abused* the Sabbath, and their *abuse* Our Lord would *abolish*, not its *use*.

Man was not made for the Sabbath; on the contrary, the Sabbath was made for man's benefit, and man must get all the good out of it that God has in store for him.

The New Covenant Sabbath.

When the Levitical system came to an end the *Saturday* Sabbath also came to an end, for it was part of the old conditional Covenant of Sinai whose tragical close seems to have been typically foreshown by Zechariah in xi, 10; and thus the Saturday Sabbath made way for the restoration of the Consecration-before-work Sabbath. This primeval rest day was the first day of the first Adam and marked the beginning of a new state of things for this world, and 4,000 years after, on the day of the Resurrection, this same first day of the week was the first day of the Second Adam, namely, Our Lord Jesus, and marked once again the beginning of a new era for this world.

This holy day was constantly called, under the Levitical system, "the morrow after the Sabbath," for which remarkable typical ceremonies were instituted, like the waving of the first-fruits after the Passover and at Pentecost.

These types were fulfilled on Easter Sunday when Christ became the first-fruits of them that slept, and on Whit Sunday when the 3,000 souls were a kind of first-fruits of His creatures. This morrow after the Hebrew Sabbath, this first day of the week (marked out repeatedly as the third day from the day of Redemption), was the day that the Lord had made in the beginning, and its world-wide observance didn't need any *new* Commandment. The original, primeval institution by the Unchangeable God stood, and stands for all time, but when the Lord Jesus honoured the day by His Resurrection it was to be known as the "*Lord's Day*," a better name than the misnomer Sunday.

The Lord's Day.

The first Lord's Day He sanctified by appearing at the service in the Upper Room, the second Lord's Day He did the same, the eighth He sanctified by the outpouring of the Holy Spirit, and it was in the same Holy Spirit, on the Lord's Day, that St. John was when he was vouchsafed his wondrous vision, recorded in the last Book of the New Testament. On another Lord's Day we read of the celebration of the Lord's Service at Troas, where St. Paul abode seven days and then it was the *first* day, and the disciples came together to break bread, apparently the chief *thing* on the Sunday, though St. Paul also preached to them.

Every Lord's Day the Christians at Corinth when they assembled themselves together were to contribute to the offertory as God had prospered them. So also in the Church gatherings of Galatia, Macedonia and Greece.

Such are some of the references to the keeping holy of the first day of the week in the lifetime of the Apostles. The Day was observed as a day of rest and worship, a day of peace and joy, and a day for the Holy Communion.

"This is the day which the Lord hath made"—a sacred trust committed to His Church, and it is the duty of every member to *keep* it, to help others to keep it, and to help to raise up an embankment against the tide of secularism and industrialism which seems to be fast coming in.

"Ye shall keep My Sabbaths and reverence My Sanctuary." It is a *permanent* charge to "Remember the Sabbath day to keep it holy." As Baxter said: "Shall God allow thee six days and wilt thou not afford Him one?" *Remember* it beforehand and prepare for it, remember it as the sanctification of a new week of life in which all our labour can be done with sanctified intention. Remember it, as one suggests, as a Divine institution for the whole world, in busy city, in quiet village, in battleship and ship of commerce, at home or abroad; remember it as a law of necessity for man—the day, the whole day, to keep it holy. And this can't be fully done in isolated rest but in actual communion with the smaller family at home and the larger family in the Church of God.

We *must* not forsake the assembling of ourselves together, we must not be afraid of the world's contempt and the charge of narrow-mindedness, we must resist the downward tendency to claim for work and for recreation the *whole* of man's time or God's. We "must," on the Lord's Day, be in our Father's House and about our Father's business (St. Luke ii. 49). Oh that we might know more of the must of *love*, the compulsion of Charity! The Scribes and the Pharisees were impelled by the must of *duty*, but Our Lord says to Christians that their righteousness is to exceed that of the punctilious Scribes and Pharisees. The Christian who realizes the must of love finds duty and the "fulfilling" of every Commandment a delight. Yes, he finds the duty of observing the Sabbath a *delight*, and his question is not, "What may I *not* do lest I bring dishonour on the day," but "What may I *do* to honour it, to reverence it, and to make it a day of blessing for my own soul and for others."

This is the Day of Light, let there be light to-day and plenty of it.

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Sunlight? Yes, greet it early in the morning and be present at the Lord's Own Service.

Mental light? Yes, read more of the Bible on Sunday than any other day and, discountenancing the Sunday newspaper, peruse a serious book.

Spiritual light? Most certainly. Open wide the eyes of your heart to the Holy Spirit, Who is the Giver of spiritual light, and never let a Lord's Day come and go without bracing the conscience for the solemn realities of life and death.

"This is the day the Lord hath made,
He calls the hours His own;
Let Heav'n rejoice, let earth be glad,
And praise surround the Throne."

LIFE: A WHITSUN MESSAGE.

By J. G. MODIN.

"I AM come that they might have life, and that they might have it more abundantly." (John x, 10.)

Christmastide, Eastertide, Whitsuntide. Here, in that simple saying of Jesus Christ, are summed up for us the messages of the three great festivals of the Christian year!

"I AM COME—"

We celebrate the glorious fact at Christmas, when the "Word made flesh" came as a little Babe at Bethlehem, to be Emmanuel—"God with us"—and to make God manifest to the world as the "brightness of His glory and the express image of His Person."

He came, also,

"THAT THEY MIGHT HAVE LIFE—"

The gift of God which especially occupies our thoughts at Eastertide.

Not physical life, for that man has enjoyed since the sixth "Day" of Creation, but life Eternal, bought with the price of Calvary's Cross—since "without shedding of Blood there can be no remission of sin"—and sin was the great impassable barrier which the Prince of this world had erected between a Holy God and fallen man; between life, the life which the Lord of Glory came to bestow, and death, which is the wages and penalty of sin.

But to break down the barrier, and open up the way of everlasting life for "whosoever will" to enter in, was not the final goal of the earthly ministry of Our Lord, for He said He came that His followers might have life, and that they might

"HAVE IT MORE ABUNDANTLY."

How better could the message of Whitsun be described? It is the outpouring of the Pentecostal fullness of Grace in fulfilment of the promise of the Father; the enduement with power from on high of the surrendered life of the disciple.

These things are the secret of the "life more abundant"; yet, how much do we who profess and call ourselves Christians know, or show, of the dynamic force of this Grace and Power of God which should be ours through His indwelling Spirit? How many of us "follow on to know the Lord" any further than the transaction which we made with the Christ at the Eastertide of our life?

Some of us have been content to believe that the promise of the Holy Spirit received its fulfilment in Baptism or Confirmation, and that there is nothing further to be obtained; yet such lives display little power and Christ-likeness in the face of an unbelieving world! But, in reality, these outward signs, together with Church-going, "saying our prayers," and reading the Bible are no direct evidence or proof of a Spirit-*filled* life, they are merely evidences that the Holy Spirit has entered and is working in that life; but too often His Influence and Power is restricted to those few periods which by habit are set apart for the things of God. It therefore depends entirely on the human will to what extent the fullness of the Pentecostal Grace and Power may flow in and take control, to lead that soul into the more abundant life which Christ came to bring.

"Until ye be endued with Power from on high." (Luke xxiv, 49.)

"Ye shall receive the Power of the Holy Ghost coming upon you." (Acts i, 8, marg.)

POWER! Something irresistible, an unconquerable strength, a controlling influence. Would the world have pronounced the verdict of "failure" over Christ's religion—as it has—if Christ's Church as a whole had displayed this powerful force which has been at its disposal since the early days of organized Christianity, when indeed that Power did "turn the world upside down"? (Acts xvii, 6).

"God giveth not the Spirit by measure," either to individuals or to the Church as a whole. The key of life more abundant is placed in the hands of every soul who receives the gift of life Eternal. The trouble is, and we say it reverently, men are afraid to submit themselves to its power; they hold back from the possible consequences; they are unwilling to respond to its demands—to submit to its prohibitions—to follow where God may direct! They therefore control the working of the Holy Spirit in their lives, instead of letting the Spirit control them.

Let us get down to plain thinking here, for what may not the Lord require and expect, at His Coming, of us to whom He has granted such enlightenment in His Word, concerning His Plan and Purpose, as is the privilege and responsibility of British-Israelites? These solemn festivals were almost better left unobserved if they do not serve—not only to remind us of events of long ago—but to shake us out of the ruts of conventional Christianity, and do something to make us more like Our Lord and more anxious to fulfil His declared purpose for us, that is, "that we might have life, and that we might have it more abundantly."

What is this life more abundant?

Surely Kipling was inspired with the vision of its tremendous possibilities when he wrote his immortal poem "If," which has been such an inspiration to so many brave lives.

But Paul probed deeper, analysing the progress of the Christian life from stage to stage. Of the average life of the professing Christian he never wrote truer words than when he said: "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." (Gal. v, 17.) In other words, the words of the Lord Jesus Himself, "Ye cannot serve God and mammon"; there must be a line of demarcation somewhere if we are to "stand fast in the liberty wherewith Christ has made us free." What are we to do? Paul tells us the only remedy is to "walk in the Spirit, and ye

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shall not fulfil the lusts of the flesh." The marginal rendering gives "and fulfil not the lusts of the flesh," indicating the necessity of personal effort, as well as relying on the promised power of God to enable us to stand.

But the question next arises: What are the lusts of the flesh which so war against the Spirit? Are we guilty of them?

Paul gives us in the same chapter a very complete list—and it covers some very "human" failings—but his verdict against those who trifle, and do not cut them right out of life, is clear-cut and sharp: "I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God." (v. 21.) What a warning—God help us to heed it!

Let us ponder over them for ourselves, putting into modern terms, as we read, some of the old-fashioned words which tend to hide their present application to our lives.

"Now the works of the flesh are manifest, which are these:—

Adultery,	Hatred,	Heresies,
Fornication,	Variance,	Envyings,
Uncleanness,	Emulations,	Murders,
Lasciviousness,	Wrath,	Drunkenness,
Idolatry,	Strife,	Revellings,
Witchcraft,	Seditions,	and such like."

He is indeed a saint whose heart does not convict him a sinner somewhere in such a list; yet—remember Paul's warning; remember Paul's remedy.

Let us look at the other picture which he draws of the Christian who is striving to walk in the Spirit, for the fruits he displays are the very antithesis of those we have just enumerated.

Love, Joy, Peace—these, when the old Adam would rise up within in the spirit of hatred, wrath or strife.

Longsuffering, Goodness, Gentleness—when the natural instinct would tend to the spirit of variance, seditions and envyings.

Faith—when the temptation is strong to dabble in heresies or new cults.

Meekness—when the spirit of emulation flatters.

Temperance—when the call of world revels and seemingly harmless pleasures bid fair to entrap the unwary pilgrim into paths inconsistent with his high calling.

Truly, no one could achieve such a standard of life except by some Power and Grace other than his own; and therefore Paul commends to us as the only proved and effective remedy that (v. 24) "they that are Christ's have crucified the flesh, with the affections and lusts"—that is, we too must make a clean sweep of every walk and habit of life that is not compatible with, or that wars against our "walk in the Spirit" of "Life more abundant."

God, Who is calling us to this life, would have us willing to give up, and determined to surrender every habit, indulgence or occupation that our conscience tells us we cannot invite the Holy Spirit to share. And until, as did the early Christians, we have thus "crucified the flesh," Our Father cannot endue us with Power from on high, and we shall be living far below the standard which the Lord Jesus Christ declared it was His will that His followers should attain.

"Happy is he that condemneth not himself in that thing which he alloweth!" (Rom. xiv, 22.)

The world pronounces this pathway to be narrow and unbalanced. Narrow—in another sense—it is indeed, as the Lord Himself declared it to be; but surely the unbalanced man is the Christian who stands with one foot in Heaven and the other on earth, and feels the tug both ways to his constant undoing—and unrest—and entire dissatisfaction with both ways. As the Heavenly vision widens, so the earthly vision correspondingly narrows; so that the Christian who plants both feet firmly on the Heavenly road finds the so-called pleasures of earth beneath his feet and out of harmony with his life, just as surely as he who plants both feet firmly on the world's highway finds the pleasures of Heaven above his head and out of harmony with his life. "Ye cannot serve two masters."

Narrow; yet fuller and freer than any life the world can offer; not hedged around with endless prohibitions, but a glorious "pressing toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii, 14.)

Yes, these things are the secrets of the life more abundant which is the real reflection of the Holy Spirit in man, and which can be the precious possession of every follower of Christ who unreservedly surrenders his whole nature, body, soul and spirit to the indwelling, controlling, power of the Holy Ghost.

Let us fearlessly face the issues, the logical issues, this Whitsuntide.

If we believe that the Lord is Coming again; if we believe that His Coming is near at hand; if we believe that Israel-Britain is the Forerunner of the King, just as John the Baptist was the Forerunner of the Saviour; dare we trifle with our life—with our personal relations with the world and its standards—lest we be ashamed to meet Him at His Coming, and lest we forfeit the place prepared for us in His Kingdom?

Bunyan knew both sides of life; listen to his advice:—

"When Christians unto carnal men give ear,
Out of the way they go, and pay for't dear;
For Master Worldly Wiseman can but shew
A Saint the way to bondage, and to woe."

* * *

"Now, Faithful, play the man, speak for thy God:
Fear not the wickeds' malice, nor their rod;
Speak boldly, man, the Truth is on thy side;
Die for it, and to LIFE in triumph ride."

* * *

"Thine ears shall hear a Word behind thee, saying: This is the Way, walk ye in it,—when ye turn to the right hand, and when ye turn to the left." (Isaiah xxx, 21.)

Francis W. Newman justly observed that "the apathy and ignorance concerning the Old Testament in our English Universities had made the Hebrew History almost a sealed book to us," and to this may be ascribed his own scepticism and his brother's turning to what he calls a belief in "magical sacraments"; for such apathy or unbelief sets aside that great historical and ethical foundation on which the whole Bible scheme is founded, and makes it consist of disjointed sections, bald abstractions, and barren theories; depriving it of all harmony, consistency and moral force.

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BIBLICAL METALLURGY.—V.

THE TEMPLE CASTINGS AND NEBUCHADNEZZAR'S IMAGE.

BY ANDREW B. BUCHANAN.

Two Hundred and Thirty-five Tons of Brass!

What a record! What an achievement!

Were those mighty castings made in our own day, the leading engineering and metallurgical papers would be devoting special articles to their description and to the whole process of their manufacture.

Yet the Scriptures pass them over in such an unassuming manner that many fail to see the wonderful revelation given of Israel's ancient glory.

What became of all this array of Brass?

We learn from Scripture that it was carried to Babylon.

2 Kings xxv, 13: "And the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon."*

2 Chron. xxxvi, 18: "And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon."

We direct attention to the structure of this verse:—

All the *vessels* . . . . *great* and *small*, the *treasures* of the house of the Lord.

Jer. lii, 17: "Also the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babylon."*

Where is all the Brass now?

The opinion is held in some quarters that the brass came back to Jerusalem under Ezra.

We are quite certain, however, that the brass DID NOT RETURN TO JERUSALEM UNDER EZRA.

Ezra i, 7: "Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;"

9-10: "And this is the number of them . . . ." 30 chargers of gold, 1,000 chargers of silver, 29 knives, 30 basons of gold, 410 silver basons, 1,000 other vessels.

11: "All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem."

Here, then, we have the inventory of the material returned from Babylon. We have also the information as to these vessels being kept apart from secular use in Babylon, for Nebuchadnezzar ". . . . . had put them in the house of his gods." [See Secretary-General's Notes of the 16th March.]

We must also remember that Ezra felt the need of an escort (viii, 22). What, then, would his plight have been with a burden of over 250 tons of brass, on the long trail of over four months' duration? (vii, 9.)

The Brass is still in Babylon.

Jer. xxvii, 19: "For thus saith the Lord of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,†

20: "Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem:

21: "Yea, thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah and of Jerusalem;

22: "They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the Lord; then will I bring them up, and restore them to this place."†

In the passages of Scripture quoted, it will be observed that there are two *apparent* interpretations:—

(1) The brass was all broken to pieces and as such carried to Babylon. [Refer to *.]

(2) The various pieces were preserved intact: as such they were carried to Babylon and are still there. [Refer to †.]

The study is thus one of extreme complexity and has been engaging the constant attention of the present writer for over six years.

No. 2 appealed very strongly to us in that it seemed to point to God using those castings to show forth His glory. That He would produce them in His own good time as *witnesses* to the truth of the Bible when the age had become materialistic. Also that, through them, there would be preserved for all time the measures of length and of capacity.

No. 1, however, was a powerful weapon in the hands of the critic and remained a vital force to be reckoned with.

Five years ago we presented our problem to a Hebrew *scholar*, who pointed out that "to break in pieces" did not necessarily mean in the Hebrew TO SMASH TO BITS; but could be taken as: to take to pieces or to separate the pieces.

This interpretation would seem to be in line with: 2 Kings xvi, 17: "And King Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones."

Here, then, we had an interpretation which allowed the theory to fit the facts without straining. Upon this single premise and with the full knowledge that the critic might descend upon us, we wrote the article,‡ calling attention to the Jeremiah passage (xxvii, 19-22).

We had hoped that some Hebrew scholar would have opened out the subject; this, however, has not been done.

It is always dangerous to formulate a theory upon a single premise, it was therefore necessary for us to investigate the "break in pieces" aspect. For this purpose we submitted the following questions to various Hebrew *scholars*:—

What is the exact Hebrew sense of the phrase:

"Break in pieces?"

Does it mean to smash to bits?

Does it mean to take to pieces or to separate the pieces?

In every case the answer came back:—THE HEBREW SENSE IS: TO SMASH TO BITS.

Let us then accept this finding.

‡ THE NATIONAL MESSAGE, Vol. III, page 232.

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The brass therefore went to Babylon as scrap, and according to Jeremiah it must be kept in Babylon.

What became of it in Babylon?

This leads us to consideration of

NEBUCHADNEZZAR'S IMAGE.

We must now refer the reader to Mr. Goard's article in THE NATIONAL MESSAGE AND BANNER, dated March 2nd, 1929.

In this article Mr. Goard makes the *suggestion* that the brass carried to Babylon was worked into the Nebuchadnezzar image of Daniel iii.

It might seem at first sight that this article was built up upon pure speculation. The careful student, however, never rejects a theory until it has been tested out. Let us test the theory out. We hold no brief for Mr. Goard; we are dealing with the subject from the purely technical standpoint.

The first thing that the reader must get a clear conception of is the shape of the image as given in Daniel iii.

The specification gives it as 60 cubits in height and 6 cubits in breadth, and as no width is given we have assumed that this is the same as the breadth, *i.e.*, 6 cubits.

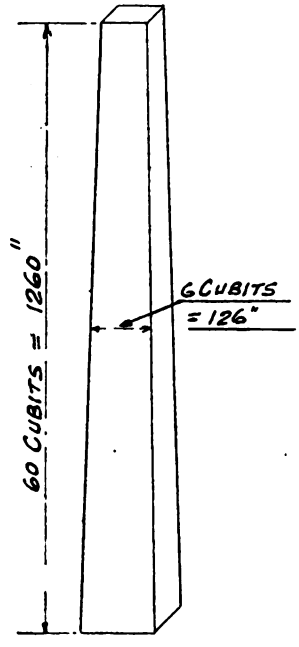
Now there are three cubits mentioned in Scripture:—

(1) The cubit of a man (Deut. iii, 11).

(2) The cubit as given in the Tabernacle and Temple measurements.

(3) The cubit and an handbreadth of Ezekiel xl.

Let us take the cubit of the image to be the cubit of a man;



NEBUCHADNEZZAR'S IMAGE.
SCALE 1" = 400"
FIG 11.

let it be the Egyptian cubit of 20.63 B. inches as given by Mr. Davidson, and since we are dealing in these articles with round numbers only, let the image cubit be taken as 21 B. inches.

From the data given we get Fig. 11.

A glance at the diagram will reveal at once that it cannot under any circumstances be converted into the image of the human form.

The ratio of height to breadth is 10—1.

Imagine a human figure 6 ft. in height and only 7¼ inches in breadth.

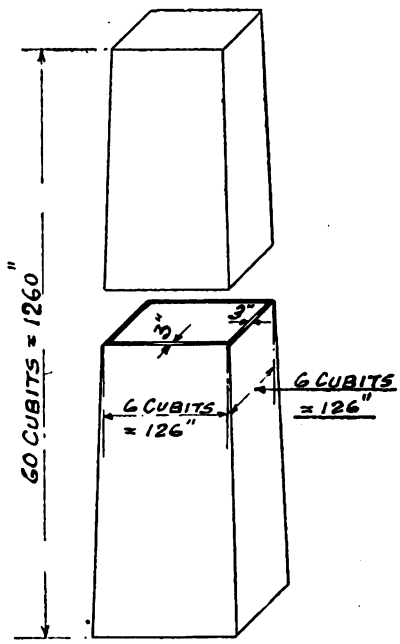
Mr. Goard's warning therefore on page 130 (foot of page) is timely.

Now since the image is not that of the human figure, the worship was not that due to personal homage, but worship due to some system. This we think should be perfectly clear.

Our next objective is to find out if the image could absorb all the brass taken to Babylon by Nebuchadnezzar.

Let us assume that the image pedestal was hollow, and that the thickness was 3 inches, the same as the pillars of the Temple.

Fig. 12 will show what we mean.



NEBUCHADNEZZAR'S IMAGE.
SCALE 1" = 200"
FIG 12.

Volume of back and front:
2 × 1,260 × 126 × 3 ... ... = 952,560 cu. ins.
Volume of the two sides:
2 × 1,260 × 120 × 3 ... ... = 907,200 cu. ins.
Assuming the taper to be 4 ft., then vol. of top:
96 × 96 × 3 ... ... = 27,648 cu. ins.

Total volume ... = 1,887,408 cu. ins.

Weight = 1,887,408 × 0.3 ... ... = 566,222 lbs.
= 253 tons.

It will thus be seen that the pedestal of Nebuchadnezzar's image could absorb all the brass of the Temple castings.

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In view of the Hebrew scholarship which we have already discussed, the present writer was at a dead end in his study of these castings until Mr. Goard's article appeared.

Mr. Goard's thesis therefore accounts for the brass taken to, and the present form of the brass in, Babylon. Until Hebrew scholars open up the "break in pieces" aspect this thesis must stand.

We do not suggest that a pedestal of such a height (105 ft.) could be cast in one piece. The engineering and practical difficulties involved are to the present writer insurmountable.

The pedestal could, however, have been cast in three pieces each 35 ft. in length, somewhat less than the pillars of the Temple. Each part of the pedestal could therefore have been 84 tons in weight, and for such castings a large furnace would be required.

It is remarkable that a furnace should be mentioned in this chapter of Daniel.

That the furnace was large admits of no doubt. *The presence of the furnace* admits also of no doubt. Let the reader now revert to the Siemens furnace, Figs. 3 and 4, and go over again the description. Should there be difficulty in visualizing the size of the furnace at the hearth, then measure the largest room in your house and judge accordingly. In our description of the furnaces we directed attention to the height of the charging platform. We omitted to state that the heat at the charging platform is so great no one can stand near this type of furnace.

Look now at Fig. 4 and note the Biblical significance.

Daniel iii, 19: ". . . . that they should heat the furnace *one seven times more* than it was wont to be heated."

20: ". . . . and to *cast them into* the burning fiery furnace."

21: "Then these men . . . . were *cast into the midst of* the burning fiery furnace."

22: ". . . . and the furnace *exceeding hot, the flame of the fire slew those men* . . . . "

22: ". . . . those men *that took up* Shadrach, Meshach, and Abed-nego."

25: ". . . . Lo, I see four men loose, walking in the midst of the fire, ..."

What a record! What a description!

Only those who have been through a modern steelwork can realize the wonderful spectacle presented to us in this veritable inferno.

Let the modernist beware! Let the theologian scoffer pause and consider these things!

This Scripture is dealing with veritable facts which no metallurgist would set aside as myth or pictorial imagery.

We shall deal further with this aspect of the subject in our next article:—TIN.

AN ELECTION PRAYER.

ALMIGHTY GOD, the fountain of all wisdom; Guide and direct, we humbly beseech Thee, the minds of all those who are about to be called to make choice of fit persons to serve in the High Court of Parliament. Grant that, in the exercise of their choice, they may promote Thy Glory, and the Welfare of this Realm. And this we beg for the sake of Our Lord and Saviour, Jesus Christ. *Amen.*

A NOTE ON THE SACRED LETTER "H" IN THE NAME ABRA-H-AM.

By HORATIO MATTHEWS, M.D.

THE Bible is the key-stone of all knowledge; and, not the least, of secular knowledge. Since the discovery by L. Woolley, in Ur, of mud-sediment from the Flood, the high-minded among archæologists have lost prestige considerably. The fact is, "history and science" do but support the statements of Holy Scripture. In the matter of the migration westward of the tribes of Israel, history and tradition have rendered their services to the student of Biblical history. And in doing so they have established more firmly than ever the principle of design and designation in the universe. The destiny of the British people has clearly been the concern of the great Designer from the first moment when the Adam of Genesis ii was created; a moment, often commented on in both secular and sacred history—vital to the whole realm of living souls on this remarkably interesting planet. The race of the "sons of God" (for so it is described in Luke iii), in spite of its shame of intermarriage with the daughters of men, and of their glory in thus appropriating honour, is destined to be white, and white all through. A covenant-keeping people, reverencing Jehovah and His Commandments, gentle as a Lamb, strong as a Lion. Such is the race that must teach the nations to beat their swords into ploughshares, and to judge with equity the oppressed of the earth. Not without being first redeemed, of course. But triumphant, because, being redeemed, it learns to overcome by the blood of the Lamb, and keeping close to the Living Word, prepares to meet its God.

Proud of its custody of the Bible, vociferous in its appeal to prophecy and the monuments, our Israel flock never wearies in its search for truth. The stones cry out at our touch; stones which have slumbered as if in death for millenia. Hear them from Gizeh, from Ur, from Stonehenge or Elheyondune; hear them from all over the world. When was there such a day of glorious victory as this? A mighty harmony begins to drown the discordant voices of mythology. The same host of angels as sang at Jesus' birth, but multiplied by ten thousand and thousand voices is heard in the distance, unmistakably, ever drawing nearer, emerging here and there from the deep mysteries of Greece, of Crete, and of earlier Sumeria, advancing overpoweringly to proclaim the Christ; to usher in peace on earth and goodwill among men. Everywhere there is a movement among the long slumbering minds of men. The dry bones begin to come together. To the wide-awake it is impossible now to sleep. Excitement forbids it; immense spiritual power descends as at Pentecost and prevents it, makes it unnecessary. Awake! and speak in tongues, O Britain. Tell the story of the dawn in rapture. Broadcast the good news! The mystery is opened; the temple of God becomes visible. A shining light illumines the sacred page; reflected from a thousand mythologies, histories and traditions! The truth of the Book is such, that, already we can disentangle the mesh of racial intermarriage and see once more the whole Israel of God.

In the twenty-two letters of the Hebrew alphabet is contained the whole of the Old Testament; and in one of them, the letter "H" or "hey," such a wealth of information as

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set agoing the ancient builders of tri-lithons, propylæ and sacred pillars. For it is acknowledged on all sides that the two pillars of Solomon's Temple are a consecrated form of the universal megalith. All three forms being symbolical expressions of the two trees of Eden. And in that picture—talk was at one time deposited, sermon upon sermon, the story of Paradise lost, the Fall, the coming Redemption—all these, and more, were taught by the Great Man of antiquity (variously described as Noah, Adam, the Ancient of Days, etc.), to the families of the earth, before their dispersion. This is why we find the sacred sign of "H," or, as it is called in Greek "Pi," all over the world. Before Midas had established his throne in Crete, the Masons had written much of their Bible in stone at Stonehenge, at Maes Howe, and at Carnac in Brittany; in which latter place, by the way, the tradition is still extant that the key to the inner meaning of these massive symbols is hidden away in the Tower of London.

Ten volumes would not exhaust this letter "He." Abram's name received an additional "H" as the sign of inexhaustible wealth. And in its two upright strokes (the veritable pillars of the Temple) we see the Alpha and Omega of Revelation. In our own day, the West Pi-stones of Stonehenge have fallen. Timed according to our national needs and destiny, the finger of God has moved, writing, now in the dust, and now on the wall; sometimes, in giving national victory (for the Great War ended on a 31416 or Pi-day), and sometimes, beginning in judgment at the House of God. Everywhere the stones are crying out. Dead stones to living men now; but to-morrow living stones to dead men. And alas! dead men crying out thereafter to living stones! O! Britain, awake, awake! The long winter passes! The watchman cries! The morning-star has arisen. Listen! Do you hear those sweet but distant voices? O virgin daughter of Israel! let us speak to you of what we know; let us tell you of what we see; let us be to you voices back from the dead. Why seek ye the living among museums? they are not there, but risen. Seven living eyes on one stone peer through the darkness of history; the eyes of God run to and fro through all the earth; wheels within wheels unlock the mysteries of Eden lost, and plan out clearly the site of Paradise regained, Britain's green pastures—the New Jerusalem.

May we tell you of these secrets in numbers, in letters, in stones, in names; yes, and even in folk-lore and classics? The Kingdom of Heaven is like a net cast into the sea. It is now drawn to shore. All the fish are there. See how they flounder for the most part. Little did they think their false stories of early gods, and their corrupt versions of what was taught them of God at Borsippa would be dragged to shore so ignominiously as now we have them! Hinduism, Buddhism, Taoism, and every other Ism taken captive by one letter alone, the letter "H" or "Pi," the inheritance of Abraham.

Death made writing a necessity. Bardic song is not always passed infallibly, unaltered, pregnant and full of meaning from dying father to living son. Good as human memory is when so consecrated, it could not sustain the Eden promise uncorrupted in tradition against such odds as Cain's cult, and the apostasy of Canaan's mixed peoples. Sooner or later, dispersion and strange tongues would redact the great histories and misapply the symbols, recitational gestures, ritual and parrot-like repetition, until they would become altered out of recognition, unless letters were invented. And, apart from the vowels, H was the first to come forth. The open mouth gives us, from the posterior entrance, the sound "Hey"; and from the anterior, the sound "Pi." They are one and the same originally, in meaning. The Egyptian hieroglyph "P," like the Hebrew "H," means "The." And in such a day as that, when every letter was a compressed library of tradition, "The" meant distinction, originality and highest value. Like the open mouth, it also meant starting-point, or opening. The expulsion of Eden from between the two trees was such a starting-point. Everywhere the two trees, at first represented with interlocked branches, as seen even now in the sacred entrances of many Oriental temples and areas, but later, on account of the restrictions of stone, reduced to one cross-bar, as at Stonehenge; and even omitting the cross-bar where the space between Jachin and Boaz was too great to span, as at the opening of the Great Sea towards Britain, namely, the pillars of Hercules; everywhere, we say, they are resounding the Gospel.

And what an immensity of matter both sacred and secular history and prophecy have erected on these two pillars; what innumerable repetitions of this Pi-motif in design and ornament everywhere in antiquity! Not the least was the use made of this sign to express a circle. This led to its use as a mathematical expression for the circle's ratio, without which there could have been no astronomy, no architecture, and no knowledge of the inner secrets of matter. The Great Teacher of antiquity knew all this. Tradition had to be secured, and was secured, not only by parrot-like repetition (both of which words are themselves derived from the root "Ratio," or "Ra," sun, and "Tau," cross), but by so spelling the words as to make each letter a numerical unit, in a deep scheme of circle numbers. The Hebrew names for fallen Adam and Eve, for example, will deliver up to us with ease the soli-lunar ratios for a far more accurate estimation of modern eclipses than can be got by Greenwich Observatory. And so on. The chief point, at this juncture, is that such methods of writing the sacred records were adopted for purposes of securing the unalterability of the written Word of God. The subject is too vast to admit of our saying more than this at present. In the letter "H" are secreted all the libraries of the world. The difficulty is to know where to begin. Such a vast string of costly pearls was bought by the man who discovered a hidden treasure in his field, and went and sold all that he had to buy it. This is our only difficulty; we lack enough printer's ink to tell our story. Our pen is the tongue of a ready writer, but our stationery is limited. Genesis to Revelation lies before us; what wealth lies hidden even in one little word. Bethlehem Ephratah! In this word God has recorded not only the town where the Saviour should be born, but the ph-rata, or pi-rata value giving the fraction of a mile the Inn was distant from Bethlehem.

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THE EDITOR, The NATIONAL MESSAGE, Ltd.,
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ISRAEL'S BENEDICTUS.

By BISHOP J. H. ALLEN (U.S.A.).

THE special benediction, the closing congregational blessing which the Lord God of our fathers gave to the Aaronic priesthood to be pronounced upon the congregations of Israel is definitely set forth in the following :—

"And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

"The LORD bless thee and keep thee : The LORD make His face to shine upon thee, and be gracious unto thee : The LORD lift up His countenance upon thee, and give thee peace."

"And they shall put My Name upon the children of Israel, and I will bless them."—Num. vi, 22-27.

This last verse is translated by Ferrar Fenton as follows :—"Then will I place My Name upon the children of Israel and bless them."

Surely nothing could be more lovingly expressed. Nothing could express greater tenderness, favour, or watchful care. And when one grasps the great fact that by using this Divinely-given benediction, the Lord has promised to bless those of His people over whom it is said, or upon whom it is pronounced, then none could refuse to thus use it.

Hence our conviction is that this is the benediction that should be used by all our ministers, teachers and leaders at our special British-Israel services. Surely nothing could be more appropriate or desirable. Therefore, we would suggest and kindly ask that our brethren get into the habit of using this beautiful and unctuous blessing in our assemblies until it shall eventually become of universal use among us. "*The Lord bless thee and keep thee : The Lord make His face to shine upon thee, and be gracious unto thee : The Lord lift up His countenance upon thee, and give thee peace.*"

Result : "I WILL BLESS THEM."—Jehovah.

THE LESSER FOLK.—III.

A HORSE'S TEARS.

A FRIEND took up a fresh ministry in the country. The previous minister had left a trap, and a blood mare about twenty years old. Soon a man came and warned my friend that the animal was vicious. Later came her old groom, and said that she had tried to kill him. The minister promised to watch. He had seen no sign of vice. He never did.

The secret was this. The mare would of her own free will strain every nerve to pass any horse in front. The unjust touch of a needless whip turned her into a demon.

Once my friend went to call his small boy and girl to dinner. He heard shouts and loud laughter come from the neighbourhood of the stable. Going closer he found that the two mites had let the mare out and were playing "Follow my leader" round and round her forelegs. She stood quite still, but shared the play. As the straw hats came under her nose she pretended to seize them.

The faithful creature lived mostly in a meadow that surrounded the house, and constituted herself the guardian of the home. She would see no stranger approach it without her rushing to defend the entrance.

Once the minister was away ill for some months, and returned, still weak, in a closed carriage. He came one day to sit in the garden wearing a red dressing gown. The mare, head lowered and heels flying, dashed towards the fancied intruder. But when she saw her loved, lost master, from her heart broke a glad whinnying, and she came and laid her head on his shoulder, whilst tears of joy ran down her face. Said my friend—"I am not ashamed to say that I wept too."

AMOR VINCIT OMNIA.

GENESIS III.

"Yea, hath God said?" So first the seed is planted
Of doubt in Him Who never broke His word—
Leading to wonder why the boon's not granted.
This be our firm reply : "Thus saith the Lord!"

"God is not fair or just! He is denying
That which He knows would make you truly wise."
Which shall we choose, on which are we relying.
"Thus saith the Lord," or Satan's subtle lies?

"God is not true! You shall not die in eating
That which such certain pleasure will afford."
Which sounds the note of truth our queries meeting,
"Thus saith the Tempter," or "Thus saith the Lord."

"God hath not said! Your Bible is but fable,
Your 'Word of God' is only word of men."
To meet this scornful libel are we able?
Yes! Answer this "Thus saith the Lord" again.

"There is no God!" Ah! Now the word is spoken ;
So blank denial follows springing doubt.
Slowly, but surely, thus faith's stand is broken
Unless "Thus saith the Lord" the lie shall rout.

The only safeguard is the word from Heaven—
The only weapon is the Spirit's sword—
The only answer, sure—the only leaven
For the world's ills, is still "Thus saith the Lord!"

(Canon) C. J. HOLLIS.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,—With reference to the interesting letter by Mr. Basil Stewart, which appeared in your issue of May 4th, there are two things deserving attention connected with the date of Sunday, February 10th last, the day on which the document was signed in Rome, restoring the Temporal Power of the Pope.

This date is precisely 1,260 days from the centre of the second low passage in the Pyramid ; the centre of the passage coinciding with July 23rd, 1932. That is according to the inch-month scale of thirty days to the month.

Secondly, from the commencement of the granite pavement (Mr. Davidson dates this as December 12th, 1919) to February 10th, 1929, is 3,500 days, *less* the number 153.

The significance of the latter figure must be familiar to all your readers, while many will recall the most interesting article dealing with three thousand five hundred days, which appeared in your journal of August 6th, 1927.

Yours sincerely,
GEORGE BEALBY.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE expect full audiences for our May Meetings at H.Q. on Thursday and Friday next, May 23rd and 24th, at 2.45 and 7.30 each day. The speakers have been announced in our advertising columns. Major J. Knowles, O.B.E., our President, will take the chair at the opening meeting. In addition to the pleasant surprise before mentioned, it is possible that an important announcement may be made.

We again remind members and associates that the Annual Meeting for receiving the Annual Report and Financial Statement for 1928 will be held on Friday, at 5.30.

* * *

Mr. John Leech, M.A., K.C., will give another address on Prophecy, on Wednesday afternoon next, May 22nd, at 3. The speaker last Thursday evening was Mr. J. A. Jubb, and he gave a pleasing address on "The Romance of the Davidic Throne." Mr. Garrison presided.

* * *

Our good friend, the Rev. Dr. Lincoln McConnell, D.D., has removed from St. Petersburgh, Florida, having responded to an urgent call to a larger sphere at the First Baptist Church, Jacksonville, the largest and one of the oldest cities of Florida, where the work is the most important in that part of America. Dr. McConnell sends cordial greetings to all his friends on this side of the Atlantic, who with us will, we feel sure, wish him God's blessing in his new charge. We hope he may be able to come over for the next Congress, which opens (D.V.) on September 30th, 1929.

* * *

By kind invitation of the Earl of Dysart, Miss Hamilton Hunter gave a B.-I. address at Ham House, Richmond. The Rev. Kenneth Dodds presided. Miss Hunter has also addressed a crowded audience at Blackheath, for our Branch there, on "The Redemption of Israel"; she was impressed with the high spiritual tone of the meeting, which was concluded with a prayer by the President that her presentation of Israel Truth would be followed by the Divine blessing. Another visit is looked forward to eagerly.

* * *

The Rev. Joseph Gay addressed a good company in connection with our newly-formed Branch at Highgate on May 1st, where there is excellent promise for the future. On May 7th he addressed two large audiences for our Branch at Portsmouth, over which the Rev. Watkin Davies and Dr. Hall presided. Mr. Gay has preached on two Sundays for the Rev. W. Turpitt, B.A., at Gravesend. Mr. Turpitt is now recovering from his illness we are glad to say; he is at present recuperating at Brighton.

* * *

The Rev. R. G. F. Waddington, M.A., paid a welcome return visit to the Dublin Branch, April 30th to May 3rd, and addressed seven good meetings, which included a full audience to hear his illustrated lecture on "Impressions of Palestine." The chair was taken on the several occasions by the Revs. J. S. Crockett, R. Northridge, W. W. Dungan, Eric H. Flint, Esq., and Miss A. F. Morton. The keenest interest was manifested at all the meetings.

* * *

We are very grateful for hundreds of encouraging letters from many parts of the world with donations towards the £10,000 the Secretary-General has undertaken to raise, and we are still in the Oliver Twist frame of mind on this matter.

* * *

ATROPHIED LITERATURE AND RELIGION.

England is suffering from auto-intoxication—a form of slow poisoning. The symptoms are muddle-headedness on the part of our "leaders of thought," and bewilderment on the part of the people. We are fast becoming a nation of scatter-brains. "With desolation is the whole land made desolate because there is no one who thinketh in his heart."

The result is that the two great forces which make for civilization—literature and religion—have become atrophied. Seventy-five per cent. of our "high-brows," despite their arrogant assumption of intellectual superiority, seem unable to put together two consecutive logical ideas. Their grouping after truth would be amusing if it were not so tragically pitiful, but, then, the prostitution of genius is the Nemesis which overtakes all overweening, self-appointed prophets and high pontiffs of thought.

Our modern literature is superficial. There is no primacy of thought directing it. It is largely emotional. So, too, is our religion. Here everything is in confusion, from Agnosticism through High Church and Low Church to No Church. Men are blown about by every wind of doctrine. We are asked to believe in everything and nothing. Everything is done in the name of science and humanity (*and God is generally bracketed*).

The national outlook—the nation's philosophy of life, has been vitiated. The national mind is starved. It has been slowly poisoned for centuries. One must go back some 400 years to seek the cause, and, incidentally, the remedy.—R. E. VEILLE, in *Britannia*.

Decidedly pessimistic, perhaps rather too sweeping. What is the remedy? British-Israelites have the answer.

* * *

The monthly Bible Study Class for Women, led by Mrs. Zoë Bell, is to be held at Headquarters on Saturday, June 1st, at 3 o'clock. A cordial invitation is extended to this class.

* * *

At Bingley, on April 30th, the speaker, Mr. Wm. Whitton, of Sheffield, unfolded to his audience the story of the British Throne and the Coronation Stone. Mr. J. Foster Beaver was in the chair. This Branch is continuing the Thursday evening

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Bible Study Circle during the summer, held at 7.30, at Sutton House. Mr. Whitton has also addressed drawing-room meetings at Sutton House and at Springmount; great interest was aroused at each of these.

* * *

We have received the following post-card dated 20/4/29: "Kindly note my address:—C/o Standard Bank, Mooi River, Natal." Will the writer kindly send us his or her name so that we may be able to accede to the request.

* * *

Our readers will be pleased to learn that, in the charming town of Sevenoaks, one of the loveliest spots in the Garden of Kent, there is a splendid private and family hotel (The Lime Tree) owned by a B.-I. member, whose enthusiasm for our teaching ensures an altogether congenial atmosphere. We are satisfied that, combined with efficient service and reasonable charges, the hotel offers attractions that bring it into line with the best establishments.

One singles out for special mention the beautiful lawn, with its climbing rose arbours, where teas are served on sunny days. On the south side of this lawn are three full-sized tennis courts. In addition, there are a putting green, so popular nowadays, and a unique boating lake, whilst it is important to mention that excellent accommodation for motor cars is available.

In the vicinity is situated Knole, the ancient seat of Lord Sackville, dating from 1480, which is full of historical and antiquarian interest, in a setting of sylvan charm afforded by undulating glades and valleys. Knole contains pictures by Van Dyck, Porbus, Reynolds, Dobson, Gainsborough, and a fine collection of portraits of eminent celebrities in English history, together with armour, statuary and ancient furniture.

Knole Park is open day and night to all.

* * *

We gratefully acknowledge the receipt of the following donations:—

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SOME ENGAGEMENTS FOR NEXT WEEK.

BELFAST (WEST), Tennant Street Unionist Hall, Thursday, 23rd, at 8.

BEVERLEY, Wednesday, 22nd. Mr. S. E. Steele.

BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 23rd, at 7.30. Mr. S. E. Steele.

DARLINGTON, Mechanics' Institute, Wednesday, 22nd, at 7.30. Annual Meeting.

DURHAM, Windsor Cafe, Market Place, Thursday, 23rd, at 7.30. Annual Meeting.

HARROW and WEALDSTONE, Gayton Rooms, Station Road, Thursday, 23rd, at 7.45. Mrs. H. Aiers.

HULL, Church Institute, Albion Street, Tuesday, 21st, at 7.30. Mr. S. E. Steele.

LIVERPOOL, Common Hall, Hackins Hey, Thursday, 23rd, at 7.45. Rev. R. G. F. Waddington, M.A.

MANCHESTER, Council Chamber, Houldsworth Hall, Deansgate, Tuesday, 21st, at 7.45. Rev. R. G. F. Waddington, M.A.

NOTTINGHAM, Friends' School, Friar Lane, Thursday, 23rd, at 7.30.

SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 22nd, at 7.30. Mr. W. Whitton.

SOUTHPORT, St. John Hall, Wright Street, Friday, 24th, at 7.30. Rev. R. G. F. Waddington, M.A.

WIGAN, Miners' Hall, Millgate, Wednesday, 22nd, at 7.30. Rev. R. G. F. Waddington, M.A.

WORTHING, Heene Rooms, Heene Road, Wednesday, 22nd, at 3 and 8. Dr. W. Gornold.

OMITTED IN LAST ISSUE.

BRADFORD, Friends' Meeting House, Fountain Street, Friday, 17th, at 7.30. Rev. Merton Smith.

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"Ye are My Witnesses" Isaiah 43·10

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FOR THE BRITISH & ALL ANGLO-SAXON PEOPLES

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

"THY (ABRAHAM'S) SEED SHALL POSSESS THE GATE OF HIS ENEMIES" Gen. 22·17
"HIS (ISRAEL'S) SEED SHALL BE IN MANY WATERS" Num. 24·7

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THE THRONE OF THE HOUSE OF DAVID — 1st CHRON. 29 v 23 — JER. 33 17

MDCCLXXVI — "A SIGN AND A WITNESS IN ... EGYPT" — Is 19 v 19-20. JER 32 20

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

J.J. HALL 1921

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EDITORIAL.

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

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

THE DOCUMENTS OF DANIEL.—XIII.

By the Rev. W. Pascoe Goard.

DANIEL IX. Scope, lxx weeks = 490 years, the lifetime of the nation of the Jews.

"In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

In the first year of his reign . . . "

Here we have an interesting bit of reference to the organization of the Medo-Persian Empire. This sacred literature insists upon being national. It is a sacred record of secular history.

The *political geography* changed so rapidly from century to century, and from decade to decade, that such a reference as the above raises many interesting questions. Some of these questions can be answered with the knowledge at hand, some after long waiting are being answered by new knowledge, and some will perhaps never now be fully set at rest.

Darius the Mede and *Cyrus the Persian* are personalities which are important to an understanding of the Daniel references. Cyrus is well known in secular history. Darius is known to secular history under other names, but not yet by the name Darius.

We follow authority when we assume that Darius the Mede who "took the kingdom" on the night that Belshazzar was slain and the Darius of this chapter are identical. Now why should we be called upon to note that it was *in the first year of the reign of Darius* that Daniel was engaged in the study of books dealing with the captivity of Judah?

This is no accidental reference. Its duplication means that we are to pay attention to the conjunction.

Darius was the immediate superior of Daniel. He would be the means through whom Daniel would reach Cyrus, the supreme ruler of the Empire. What had happened that Daniel should thus be engaged?

Ussher dates this document the same year that Daniel was cast into the lions' den; and therefore the same year that Darius, influenced by Daniel's miraculous deliverance, made a decree "That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end."

This decree constituted *the establishment of the worship of the God of Daniel through the dominions of Darius.* We are not to suppose that this decree took in all the Persian Empire, or embraced Persia. That the kingship of Darius was that of a sub-king under Cyrus we are led by known facts to believe.

Now, having been aroused to the conviction that the God of Daniel was the living God, and himself being the son of Ahasuerus who was probably the husband of Esther, Darius the son of Ahasuerus would be instructed in the Israel faith and had knowledge of his mother's God.

At all events, however that descent may be, *Darius knew and proclaimed God to be the living and steadfast God.*

Judging by all that we now know of ancient Assyria and the nations which were included in it back to the Sumerians, the first thing a king would do who had thus been brought into

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contact with the miracle power of God, or, in the case of heathen gods, that which he esteemed to be such, would be to restore or to rebuild, or to decorate and enrich the temple of that god.

Judging from known facts, we may be assured that conversations had taken place between Darius and Daniel on the question of *restoring the Temple of God at Jerusalem*, and for that purpose of securing permission for the people to return thither.

Now Daniel knew that God had set certain times for Israel and for Judah, and that matters would have to fall into line with that plan. But what were the exact times? So Daniel set himself to "understand 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."

This is something of the position in which we find Daniel at the beginning of this chapter. Let us now hear his own words, and follow his supplications.

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

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 by his servants the prophets.

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.

Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name." (Daniel ix, 3-19.)

THE MAN GABRIEL.

We are now introduced to a "man" from the other side of the veil. Shall we turn away from this statement because we have not had experience of such visitors; some will do so no doubt, and the rest of us will have no reason to raise objection to their doing so, for each person must be master of his own mind. But it is another matter altogether if one should throw doubt *upon the narrative* because of one's own lack of experience in such a realm.

Let us consider the facts related to this matter for a moment.

We begin by postulating the Personality of God and His intelligent conception, purpose, will and activity towards the universe, the earth in which we dwell, and the life that dwells on the earth—not least among which is our own human race.

But if God, the timeless One, carried activity so far, at what point did He cease to do so; or, on the other hand, is not that personal activity ceaseless?

We recognize, on this earth of ours, differing orders of life, divided into countless species, above all of which we believe our human life to be *the highest form*. Stretching away below us are intermediate forms, and below that such minute forms as to be below our observation, manifesting themselves only by their effects.

That ours is not the highest order of intelligence, that ours are not the greatest powers for action in the universe, we have reason to know.

Probably the life orders ascend above us in the scale of intelligence and power in countless grades, even as they descend below us.

We know that in this Christian dispensation God reveals Himself to the individual in the Third Person of the Holy Trinity, the Holy Spirit. This is the day of His ministry. The day of His ministry began at Pentecost, as the New Testament makes clear to us.

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Jesus promised and foretold the coming of the Holy Ghost in the Gospels, and His Coming is told as an historical fact and experience in the Acts of the Apostles, and in the Epistles.

Surely it is a greater thing that God Himself in the Third Person of the Trinity should make Himself known to us than that men should receive a visitation of angels!

This dispensation is marked by the continued activity of the Holy Ghost. The preceding dispensations were marked by the ministry of angels.

The testimony to the ministry of angels in the Old Testament is so frequent, so varied, and stretches over such a long period, as to leave no room for doubt as to the matter-of-factness of the testimony. The Bible was intended to convey to us that impression as a statement of well-known fact.

We as Christians believe it to be an historic fact that the angel Gabriel appeared to Mary, the Mother of Jesus, to announce the coming birth of the Son of God.

If we accept these things, as most of us do, as more than beautiful doctrines, being matters of historic fact, where is the difficulty in believing that the same angel Gabriel came to the prophet Daniel at an earlier period, to make important announcements concerning the erection of that nation which should prepare for, and receive, the Christ Who should be born?

Accepting the matter as a grateful rift in the veil which hides the higher sphere from us, giving us a glimpse of higher activities around the throne of the Lord, Who is served by the angel hosts, we read the following verses with gladness:—

"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

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." (Daniel ix, 20-23.)

We cannot now discuss what the appearance of this "man" Gabriel means in all its implications. Every such appearance is a renewed demonstration of a whole world of activity, inhabited by whole orders of such glorious beings, eager and busy in doing the commands of God. And the further fact that that world is closely linked to our world, and the inhabitants of it are eagerly interested and active in the affairs of our human race; the affairs of the nations into which we have become divided, and—what is of special interest to us—in the affairs of our Israel nations. Further still, the demonstration shows Divine and angelic interest in the personal affairs of God's people.

WAS JESUS THE SON OF GOD?—I.

By HENRY D. HOUGHTON.

(President of the Nottingham British-Israel Association.)

IT is of the greatest importance that we should be able to answer this question fully and completely, and if we are prepared to accept the evidence of Scripture, it can be answered most clearly and definitely. *And all other evidence is absolutely useless.*

God has given us the great Book as a revelation of Himself; and He has given it to us because, otherwise, we could neither know Him nor His ways.

Therefore, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. viii, 20.)

And the Holy Book, the Law and the Testimony, does not speak with an uncertain voice.

Now there are three alternatives which it is well to have before us in considering this vital question.

The Lord Jesus was one of the following:—

(1) Divine, as He said He was; or

(2) A good man; or

(3) A bad man, a deceiver, an impostor.

And every man must give Him one or other of those three places!

Surely, surely, there is no man who will say, "*He was a bad man*"!

Then there remain only the two former alternatives, *either a good man, or Divine.*

Seeing that this subject is fraught with such far-reaching consequences, let it be declared at once that the evidence in Scripture showing that the Lord Jesus Christ was the only Begotten Son of the Father *is overwhelmingly conclusive*: and it is well for us in face of the deceit and craftiness of the opposing forces (for they are not of men only) to make ourselves familiar therewith.

Was Jesus the Son of God?

We answer "Yes," as proved:—

(1) BY DIRECT ANNOUNCEMENT FROM HEAVEN. The Angel Gabriel visiting the Virgin Mary boldly declared, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called THE SON OF GOD." (Luke i, 35.)

Upon the very first day of His earthly life, even as He lay a babe in a manger, heavenly visitants came to the earth, and announced to the shepherds watching their flocks by night; "Unto you is born this day in the city of David a Saviour, *which is Christ the Lord.*" (Luke ii, 11.) There is the Divinity of Our Lord clearly and plainly stated.

To the old man Simeon, waiting for the consolation of Israel, there was revealed unto him by the Holy Ghost, "That he should not see death before he had seen *the Lord's Christ.*"

And taking up the Holy Child in his arms he blessed God, and said, "Lord, now lettest Thou Thy servant depart in peace . . . for mine eyes have seen Thy salvation." (Luke ii, 26, 30.)

There again is the Lord's Divinity revealed by the Holy Spirit to Simeon.

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Then there is the testimony of John the Baptist: "The next day John seeth Jesus coming unto him, and saith, *Behold the Lamb of God, which taketh away the sin of the world . . .*

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. *And I knew Him not; but He that sent me to baptize . . . said unto me,* Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. *And I saw and bare record that this is the Son of God.*" (John i, 29, 34.)

Again, testimony direct from Heaven, for John boldly declares, "*I knew Him not,*" till the Divine revealing was given.

The same Divine revealing came also in a flash to Nathaniel, the moment he saw Jesus. "Rabbi, *Thou art the Son of God: Thou art the King of Israel.*" (John i, 49.)

St. Matthew (iii, 17) also records His baptism thus: "And lo, a voice from heaven, saying, *This is My beloved Son* in whom I am well pleased."

Again, at the Transfiguration, too, we read that "A voice came out of the cloud, saying, *This is My beloved Son, hear Him.*" (Mark ix, 7.)

Later on we read how that Jesus said: "Father, glorify Thy Name." Then we read that *there came "A voice from heaven, saying, I have both glorified it, and will glorify it again."* Then we read how that the audible voice came for the standers by to hear: "This voice came not because of Me, but for your sakes." (John xii, 28, 30.)

So much for the voice direct from Heaven, and heard by earth-dwellers and recorded in the great Book.

(2) By His authority over Nature.

The whole of the four Gospels teem with these peculiar evidences.

Stilling the wind and waves with a word! Walking on the sea! Feeding the five thousand! Causing the miraculous draught of fishes! Healing the blind: some without touching! Making the deaf to hear, the dumb to speak, the lame to walk; and even the dead to rise up from their graves, and come to life again!

Diseases of the mind or of the body alike fled at His word. The issue of blood was staunched! The leper was cleansed! The paralytic cured! The sick of the palsy given new life and vigour!

He could touch the leper without being polluted (Luke v, 12, 13). He woke the dead young man at the gates of Nain as he was being carried out to be buried, and that simply with a spoken word!

It would have been no use for a mere man to say to the dead: "I say unto thee arise"; but at the voice of Jesus the dead man sat up, "and He delivered him to his mother."

(3) By His assuming of the power to forgive sins!

Let us ask, concerning the sick of the palsy, as he heard the words spoken, "Thy sins are forgiven thee," *Did he actually receive forgiveness of sins, or was it all show and pretence?*"

That he actually received the forgiveness of sins is proved by the fact *that his palsy departed, and he took up his bed and went forth before them all . . .* and even the unbelievers said, "We have seen strange things to-day." (Luke v, 26.)

Now if this palsied man received healing which testified to the forgiveness of sins, *then who could He be that spake the delivering words?* Certainly no mere man!

Again, what about the woman, a sinner, who stood at Christ's feet behind Him weeping, and began to bathe His feet with her tears, and did wipe them with the hair of her head, and kissed His feet?

He knowing *who* she was, and *what* she was, to the utmost consternation of them that sat at meat, boldly announced before all the assembled company, "*Her sins, which are many, are forgiven.*" (Luke vii, 47.) Now, what about it? Were they forgiven? *If not, He was an impostor: and if forgiven, He was more than man!* And mark the sublime confidence and authority with which Christ made these two announcements!

(4) By Christ allowing men to worship Him.

The Apostle Peter going to instruct Cornelius had first to rebuke him for worshipping him, saying, "Stand up. I myself also am a man!"

The Apostle John we are told in Revelation fell down to worship an Angel, but even he said, "See thou do it not: for I am thy fellow-servant and of thy brethren the prophets." Worship God! *But Christ received worship!*

Declaring Himself to the blind man to be the Son of God, we read that he said, "Lord, I believe." *And he worshipped Him!*

Again, "Behold there came a leper *and worshipped Him,* saying, Lord, if Thou wilt, Thou canst make me clean." (Matt. viii. 2.)

The ruler in Matt. ix, 18, also "*came and worshipped Him.*"

After the deliverance of Peter sinking in the water, it says, "Then they that were in the ship *came and worshipped Him,* saying, Of a truth Thou art the Son of God." (Matt. xiv, 33.)

The woman of Canaan, too, "*came and worshipped Him.*"

And of the disciples after His Resurrection it says, "And they held Him by the feet, *and worshipped Him.*" (Matt. xxviii, 9.)

Now, quite contrary to the action of Peter and the Angel, *Our Lord never forbade or repudiated this worship!* And surely if He had only been a good man He would have done so! No good man would ever dare to receive worship! But Christ did!

(5) By His own words and claims.

We have had the testimony concerning Mary, John the Baptist, Nathaniel, the Angel voices; now what about Jesus Christ Himself? *Did His life, works, testimony and death confirm all this?* Most emphatically they did!

Not only did Christ claim the Divine Sonship, as will be shown, but He carried it off! He was it in fact and in deed before all men!

Let us take first the strange incident in the Temple, when Christ was only twelve years of age. After being vainly sought for three days, Joseph and Mary find Him in the Temple, sitting in the midst of the doctors, hearing them and asking them questions.

His mother, rebuking Him, said, "Son, why hast Thou thus

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dealt with us? . . . And He said unto them, How is it that ye sought Me? Wist ye not that I must be about My Father's business?" (Luke ii, 46-49.)

Think of it; *a boy twelve years of age, going behind His mother's declaration and proclaiming a different Father!*

How did He know it? Most assuredly Mary had not told Him: still less would Joseph tell Him! How did He know? The only answer is, *The Divine Sonship here asserted itself!* And from that moment the Father's business began.

Was Jesus the Son of God?

If He was not, mark the alternative, with all its implications, and see if it can be faced.

For Mary could not have been blameless, and the scurrilous and damaging words of the Jews to-day concerning Our Lord and His mother cannot be denied!

But mark how clearly and deliberately Christ repudiated Joseph as His father.

There is not recorded a single place in Scripture where Our Lord called Joseph "Father"!

He knew he was not His father; for there is a definite repudiation of the human fatherhood of Joseph, *and in the presence of Mary herself*: even correcting her own word when she said of Joseph, "Thy father and I have sought thee sorrowing."

And the fact that all this took place at so early a period in His life greatly enhances the value and importance of this strange testimony.

All this was according to prophecy.

Isaiah had long before foretold the coming of the Divine One *as a child!*

"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*" (There His Divine origin and nature are clearly shown), "*The everlasting Father*" (still speaking of the same Divine Son), "*The Prince of Peace.*" (Isaiah ix, 6.)

So much for His childhood. What about manhood?

Did there develop in Our Lord Jesus Christ any strange and remarkable superiority of mind and character, of life and purpose, which would plainly show His separateness from man, and declare in unmistakable terms His association with and His direction and controlling by a Higher Power?

The answer is undoubtedly "YES"!

When His enemies the Pharisees and chief Priests sent officers to take Him, they were so amazed at His words that they could not execute their commission, and they returned, saying, "Never man spake like this man." (John vii, 46.)

CORONATION STONE JOTTINGS.

IN "Life of Columbia" (Adamnen) by Reeves, Edin., 1874, p. 97:—

"Columba, at Iona, is stated to have laid his head on the stone, and, like Jacob, beheld a vision of angels."

Dean Stanley wrote in "Historical Survey of Westminster Abbey," 1911, p. 52:—

"Of all explanations concerning the stone the most probable is that which identifies it with the stone pillow on which Columbus rested; on which his dying head was laid in the Abbey of Iona . . . and if so, it belongs to the minister of the first authentic Western Coronation of a Christian Prince—that of the Scottish Chief Aidan."

There is a contest of authorities as to whether the stone was at Tara *before* Iona and at Scone *after* Iona; *e.g.*, Keepe in "Monumenta Westmonasteriensa," 1681, p. 142, writes:—

"It was brought out of Ireland by King Ferguze about 370 years afterwards into Scotland."

And Anderson n "Royal Genealogies," 1736, p. 752, writes:

"According to the modern Scots' historians, and the vulgar opinion of that nation, the said Simon Breac (possibly Baruch, Jeremiah's Secretary) brought the Lia Fail into Ireland. Fergus brought the aforesaid stone to Argyle—according to a short Scotch Chronicle."

There is a manuscript in the College of Arms, London, written in Henry III's reign and therefore before 1272, which tells of the existence of a sacred stone—kept in Scotland for a long time—not a native stone but foreign—that it came from Egypt—that it was brought from Egypt by a Princess—the daughter of an Eastern Monarch—brought and used as a Coronation Stone.

(Skene, the antiquary, evidently did not *know* of this and others, as he quotes Baldred Bisset (1301) as being the earliest to mention the Coronation Stone and who, as suggested by Skene, "invented" the records of its coming from Ireland and from Egypt.)

There are other authorities older than Bisset, therefore Skene has done injustice to the "Royal Commissioner from the Scotch Government to the Pope."

Now as to the Coronation Stone being red sandstone, which geologists tell us is *not* found at Iona and Tara, but *is* found near Scone. Is it likely that at the beginning of the tenth century one of the most memorable combats with the Danes should have taken place over the possession of a block of red sandstone from the Perth quarries, and at a time when it could only lately have been made a relic?

The learned Canon Tristram in "The Land of Moab," p. 41, 1873, tells that red sandstone is found near the surface by the Dead Sea. Thus not far from Bethel a strata has been found of the very rock of which Ramney and Geike say the Coronation Stone is composed.

Conclusion. The proved and obvious fact that the English are descendants of Joseph (The Shepherd of the Stone) establishes also the identity of the Coronation Stone of the Westminster "House of God" with the consecrated stone of Bethel and carried away by Jacob as the title-deeds to the Land of Promise when he left another consecrated stone in the same place.

See Gen. xxviii, 22, and Gen. xxxv; Gen. xlix, 24.

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HARNESSING THE RIVER JORDAN.

SACRED STREAM TO PROVIDE ELECTRICITY FOR THE HOLY LAND.

By HAROLD J. SHEPSTONE, F.R.G.S.

What Palestine needs to-day is cheap electric power, and this is to be supplied by harnessing the Jordan. On this sacred stream three modern power-houses are to be erected, and the accompanying article describes how this work is now being carried out. The waters of the Jordan are to be made to drive great turbines and so produce electrical energy which will be distributed to the cities and settlements throughout the country, and used for lighting, heating and power.

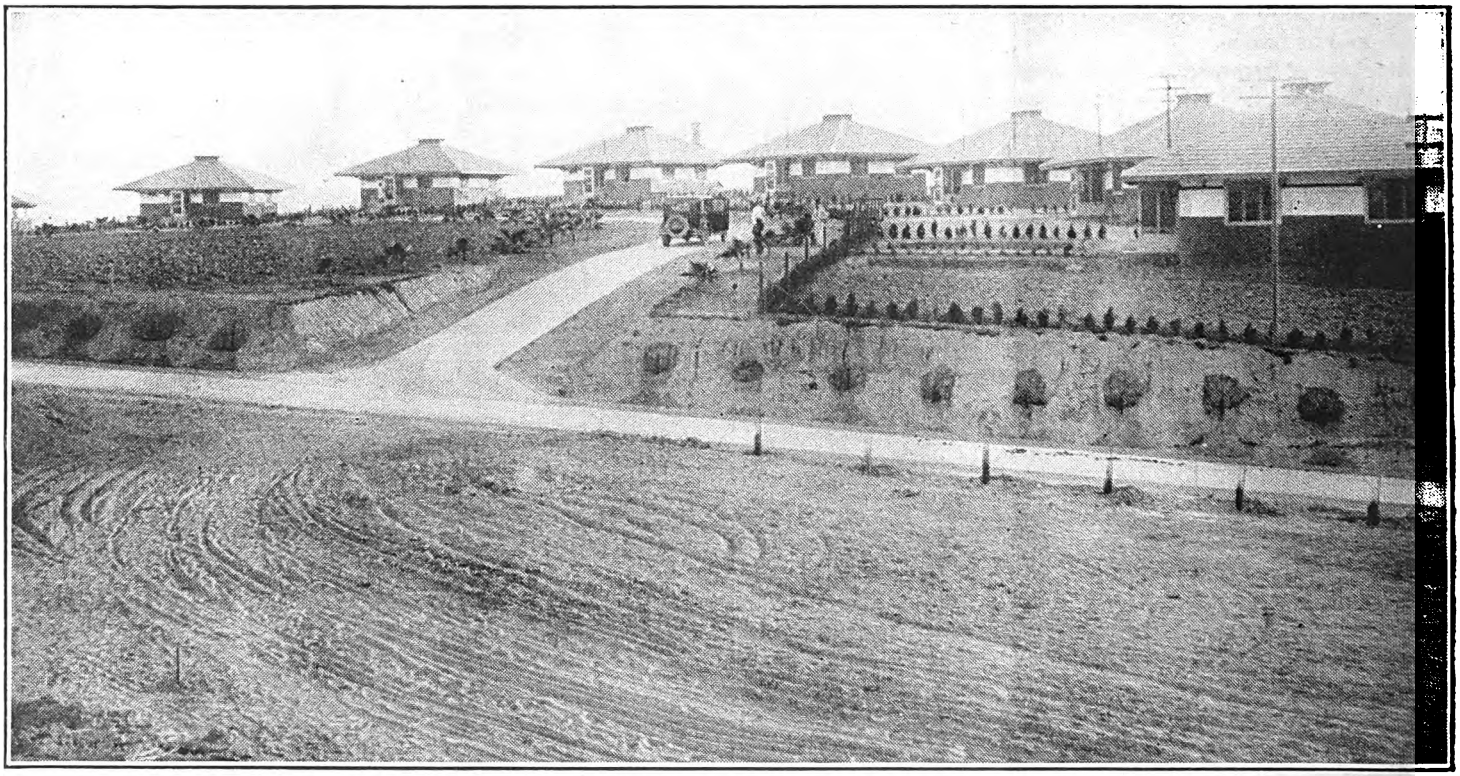
PALESTINE'S most sacred river, the Jordan, so closely associated with Old and New Testament history, will shortly be lined with modern power-houses, great dams, canals and huge reservoirs. This historic stream, which the Israelites crossed dry-shod while the Ark of the Covenant rested in the middle of the bed of the river; in whose waters Naaman bathed and was cured of his leprosy, and where Christ was baptized, is being harnessed to supply the cities of the Holy Land with cheap electric power.

In many respects the Jordan is a remarkable stream. Rising on the slopes of snowy Mount Hermon in the Anti-Lebanon range, it flows into Lake Huleh, or the Sea of Merom, as some call it, and thence into the Lake Tiberias, or the Sea of Galilee, a district closely associated with Christ's earthly ministry. The waters of this historic lake are to be maintained at a given level so as to ensure a sufficient flow for driving turbines of the two power-houses which are being erected on the banks of the Jordan away to the south. This will be accomplished by directing the flow of the River Yarmuk, a tributary of the Jordan, into the lake.

It is from the Sea of Galilee that the Jordan emerges as a rushing torrent, finally emptying itself into the Dead Sea. Although the distance between these two points in a straight line is only sixty-six miles, the river, owing to its many windings, makes almost three times that distance. Then the drop is tremendous, over 2,000 feet. For the most part the river flows between high banks lined with willow trees and tamarisk bushes, while intercepting its course are picturesque islands. Owing to the cataracts in the stream the Jordan could never become a highway of commerce, being unnavigable except for short distances.

It discharges over five million tons of fresh water into the Dead Sea daily, which up to the present has not been utilized in any way. Now it is to be harnessed not only for power purposes, but for irrigating vast unproductive areas in the Jordan valley. Here, on what is to-day waste land, thriving agricultural settlements will arise, on which cotton and tropical fruits will be cultivated. Experiments have shown that in the hot Jordan valley the cotton plant changes its character of an annual herb into that of a perennial bush.

The erection of the Jordan power-houses is being carried out by the Palestine Electric Corporation from plans prepared by Mr. P. Rutenberg, a civil engineer, whose name has been much to the fore in Palestine development schemes. He has worked out a scheme for the complete utilization of the power resources of the Jordan from the Hermon to the Dead Sea, including its main tributaries, the Rivers Yarmuk and Jabbok.

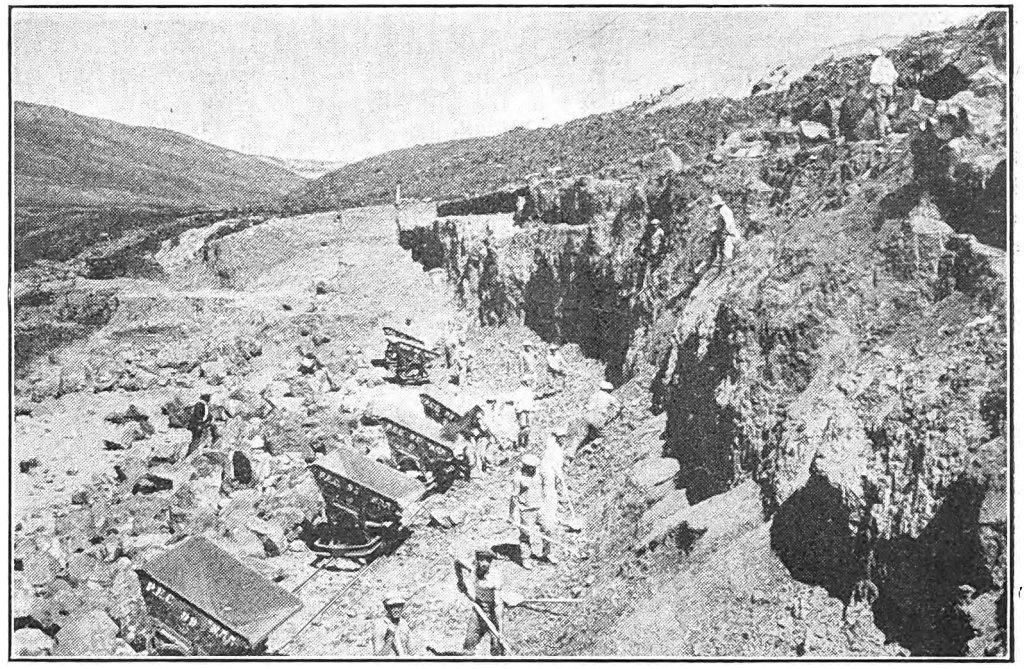


Naharaim (Two Rivers), the Modern Camp in the Wilderness where the workers on the Jordan Power Station reside.

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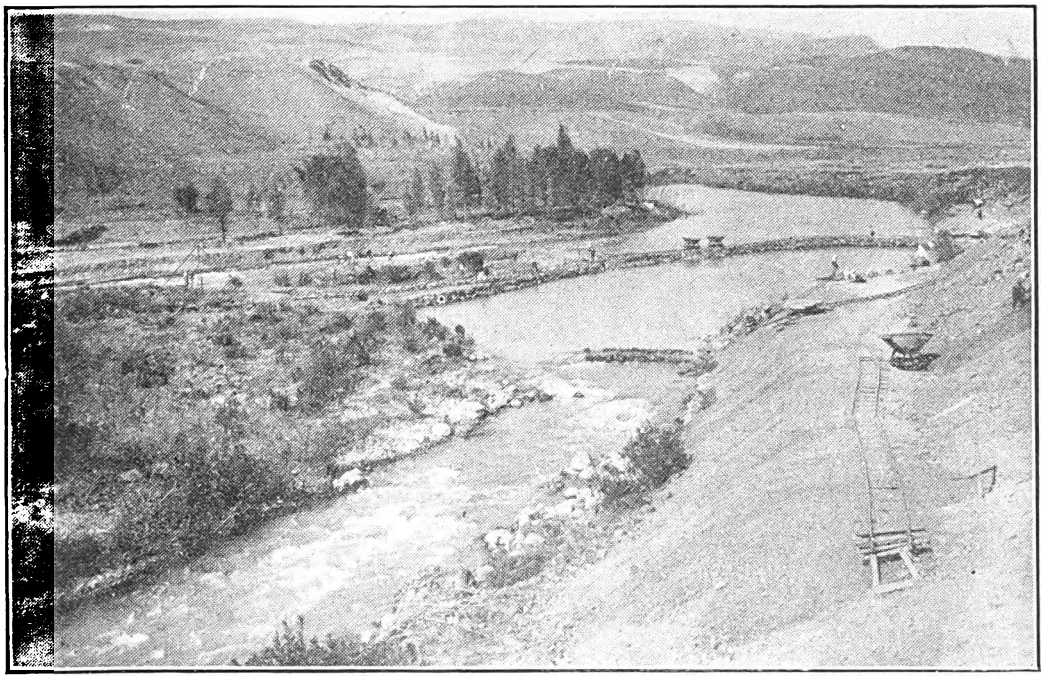
The plans having been approved by the Palestine Government, the work has now been put in hand. It calls for the dredging and damming of the River Jordan, the creation of artificial lakes for storage purposes, the construction of both power and irrigating channels, and the erection of three modern hydro-electric generating stations.

The work now in hand comprises the erection of a power-house at Jisr-el-Mujameh, situated some seven miles to the south of the Sea of Galilee. Here, in the wilderness a modern construction camp has arisen and the settlement has been given the name of "Naharaim" (Two Rivers). Some 600 workmen have taken up their residence here and everything is being done for their comfort. They take their meals in a spacious dining-room which is run by the company, and sleep in concrete bungalows specially designed to counteract the heat. As this spot lies 700 feet below sea-level it is inclined to be hot in summer. Workshops have been constructed, rails laid, and the necessary machinery and plant collected for carrying out the work. A temporary power-house generating 640 horse-power has also been installed for lighting the camp and driving the machinery.



At work on the Banks of the Jordan.

Across the Yarmuk a dam is being thrown. It will be 30 feet high and result in the formation of a lake with a water area of 1,200,000 square metres. A second dam, slightly smaller, will cross the Jordan at the village of Delhamuch. It will result in the creation of another reservoir, but what is more essential, will raise the waters of the Jordan to the necessary level and permit them to be diverted by a canal, 6,000 feet in length, into the Yarmuk reservoir. The canal will pass under the Haifa-Damascus Railway as well as under the Semakh-Beisan road, necessitating the erection of special bridges at these points.



Temporary closure of the left arm of the Jordan.

A second canal, 600 feet long, will carry the waters of the Yarmuk reservoir to the penstocks of the power-house at Jisr-el-Mujameh. This station will have an output of 24,000 horse-power, generated by three turbines of 8,000 horse-power each, while a fourth unit will be added later should the demand warrant it. The station is expected to be complete and in operation by the end of 1929 or at the beginning of 1930 at the latest.

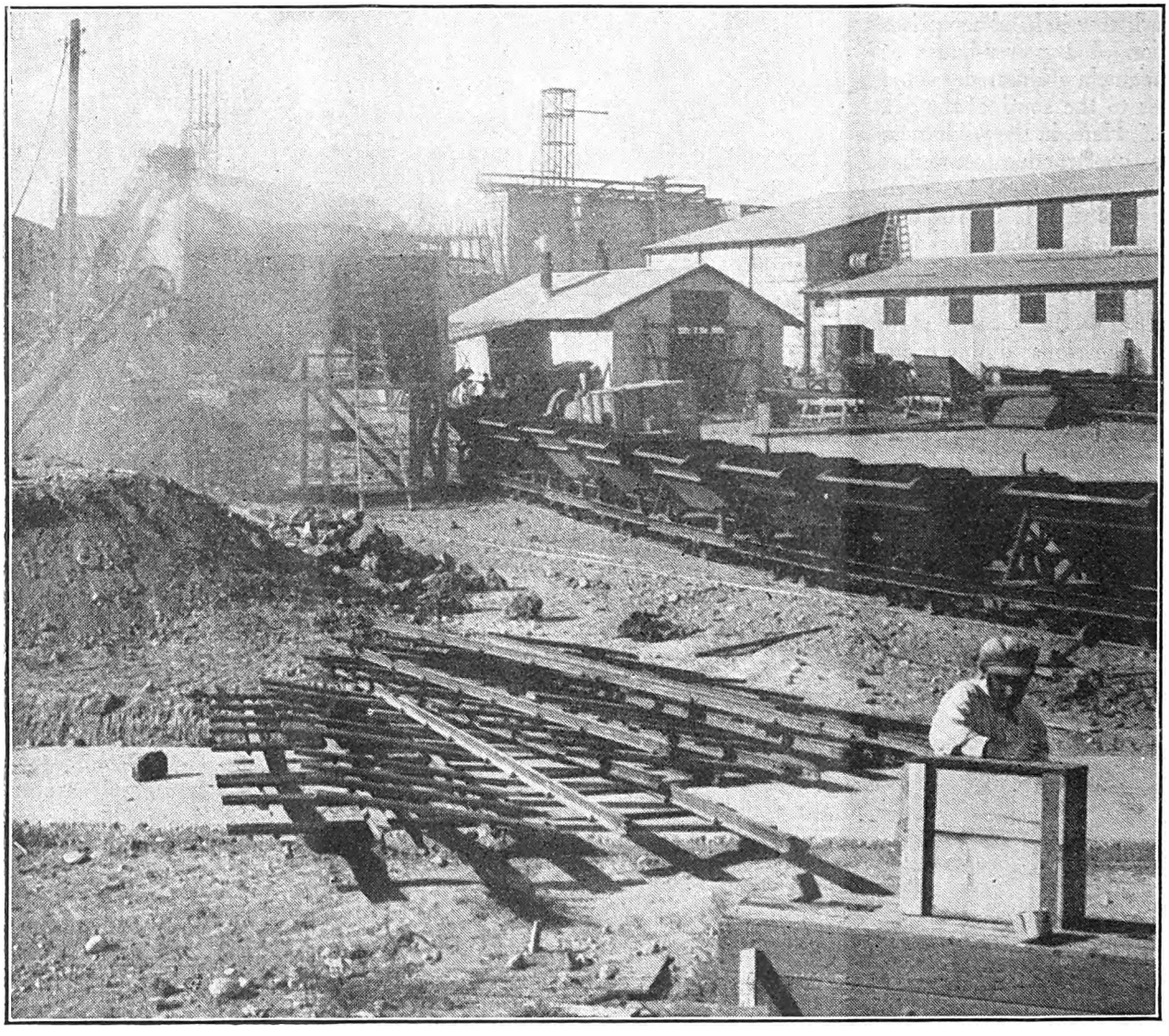
The second power-house will be erected at Abadieh, some five miles above the site of the first station, when the requirements for power approach the maximum capacity of the first station. The penstocks of this second power-house, however, will be fed by the flow of the Sea of Galilee. To ensure the

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waters of this lake being maintained at a level sufficient to provide this flow the waters of the Yarmuk reservoir, built in connection with the first power-house, will be diverted into the Sea of Galilee. The Jordan outlet from the lake will then be dredged to a depth of 20 to 25 feet, and through this channel the Yarmuk and Jordan waters, stored in the lake, will be conducted to the turbines of both the Jordan power-houses at Abadieh and Jisr-el-Mujameh. It will be a case of making the same stream fulfil a double purpose.

from the tradition that it occupies the site of the ford by which the Patriarch sent his family over the Jordan when he lingered behind to engage in that famous wrestle, "Unto the break of day," which resulted in the change of his name to Israel. These three power-houses, all of which will be operated by the waters of the Jordan and its tributaries, will constitute the first stage of the project for the comprehensive electrification of the Holy Land.

High transmission lines will distribute the coveted energy



Scene of activity on the Site of the first Jordan Power House.
On the right is the temporary Power House and on the extreme left a Stone Crushing Plant. Skeleton towers of a concrete plant may be detected in the background.

The third power-house will be situated to the north of the Sea of Galilee, and the turbines here will be driven by waters of the Jordan, the fall of the stream in its course of some twelve miles between Lake Huleh and the Sea of Galilee being no less than 600 feet. The power station here will be close to Jisir Banah Yakoub (Bridge of Jacob's daughter), so called

to all parts of the country. The poles for these lines are now being fashioned in the workshops at Haifa, and their erection is to commence shortly. High tension is essential when it is desired to transmit electrical energy over long distances. For this purpose a step-up transformer station will be erected at the first Jordan power-house, where the electric current

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generated at 6,300 volts will be transformed up to a pressure of 66,000 volts. The overhead transmission of this pressure will run from here to the main sub-stations at Haifa and Jaffa, where the pressure will be stepped down to the values required for the distribution in the towns and corresponding districts. The second and third power-houses will, at a later date, be interconnected with the first one. Fuel-power stand-by stations forming an important element in the assurance of the continuity of the supply of electric energy have already been erected in Jaffa, Haifa and Tiberias, having an output of 1,000, 1,200 and 500 horse-power respectively.

This scheme for the electrification of the Holy Land is unique in that it is designed to cover the needs of the whole country. In the near future every city, town and agricultural settlement will be able to obtain electrical energy for lighting, heating and power purposes. Furthermore, the Government will regulate the charges, and cheap power will be the result. For the first time Jerusalem, Bethlehem, Nazareth and Nablous, and scores of other places famed in the sacred narrative, will be lighted by electricity. It is startling to know that the Via Dolorosa, along which Christ passed on His way to Calvary, will be illuminated by modern electric standards operated by the waters of the Jordan, in which He was baptized. Thus is the Holy Land, so long neglected, being modernized along western lines.

BIBLICAL METALLURGY.—VI.

TIN.

By Andrew B. Buchanan.

In engineering work it often happens that a large amount of work is expended upon castings before they are found out to be defective.

The defects are due to a variety of causes : dirt getting into the mould, porous metal, carelessness due to the moulder, and sometimes causes which are outwith the immediate control of those concerned.

Should the defect be due to the metal, the chemist is at once called in to investigate the cause of the failure.

There is usually nothing else for it but to break up such defective castings and remelt them.

In the manufacture of steel, it is imperative that the slag should not enter into the molten metal. Please refer again to Fig. 4. Should anything go wrong with the spout when tapping the furnace, and it should fail to tilt up when the slag comes, then the slag would enter the molten metal in the ladle and the whole charge would require to be remelted.

Slag.

In general, it may be taken that the slag is not inherent in the metal itself, it is something extraneous to the metal.

With these remarks in view, let us return to Ezekiel xxii :—

18 : "Son of man, the house of Israel is to me become dross : . . . . ."

Moses had likened Israel's servitude in Egypt unto the iron furnace, here we have Israel likened unto slag.

The pure metal of God's working had developed into "dross," into slag.

Israel had taken unto itself the idolatrous practices of other nations, it had come into contact with *extraneous* substances and in the process had become contaminated. So Israel had developed into dross, into scum, into slag, and hence for Israel there remained nothing but the furnace again and remelting.

Remelting.

In such manner does Scripture unfold the story.

19 : "Therefore thus saith the Lord God ; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem."

20 : " . . . ; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you."

21 : " . . . and ye shall be melted in the midst thereof."

22 : " . . . , so shall ye be melted in the midst thereof ; and *ye shall know* that I the Lord have *poured out my fury* upon you."

So the melting process is going on and most assuredly God *has poured out* His fury upon Israel.

Israel, as the nation Israel, passes out of sacred history when it leaves Palestine. The prophets, however, prefigure its future history.

Is it not remarkable that the metallurgical story is the same, it is all in wondrous harmony? The passages just quoted show that Israel was left as *molten metal* in Jerusalem. We shall see shortly that the melting process has an end and Israel will again come forth.

Alloys.

In modern metallurgy pure metals are rarely used ; all metals are usually in the form of alloys. An alloy is a composition of two or more metals. So we have alloys of the precious metals, the brasses, the irons and the steels.

The whole resources of the metallurgical chemist are being taxed to the utmost at the present time, to supply alloys to satisfy the exacting demands of modern engineering.

Special metals are required for Diesel engines, aeroplanes, motor cars and other branches of engineering ; and the chemist has answered the call made upon him.

The Scriptures, conforming to the strict metallurgical laws, gives us its own alloy.

Ezekiel xxii, 18 : " . . . : all they are brass, and tin, and iron, and lead, in the midst of the furnace ; . . . "

20 : "As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, . . . "

Here we have what is known as a brass alloy, in which several metals go to make up the composition.

Now iron does not usually occur in the composition of brass, but Messrs. McWilliam and Longmuir* show compositions in which iron is present and refer to its effect upon the alloy.

It is remarkable that the Scriptural alloy should contain iron as one of the constituents.

It would appear that silver was also used as one of the constituents of the alloy. We need not be surprised at this, for in the time of Solomon silver was accounted as nothing. (1 Kings x, 21.)

The Constituent.

In making up an alloy the chemist must know the effect of each individual constituent upon the metal as a whole. *Adding to or taking from the metal completely alters its structure.*

* "General Foundry Practice," page 319.

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It is not our purpose to go into the effect of each constituent as mentioned in Ezekiel. Our purpose will be served by the consideration of one :—

TIN.

Now the effect of the tin upon a brass composition is to make the metal hard. If we add too much tin to the composition, it would make the metal so hard that it could not be filed and hence would be useless for engineering purposes. If the metal should be too hard, then the chemist puts something into the metal to take out the excessive tin. Try to understand this, for it is vital to our study.

In early Biblical times had they knowledge of the effect of each constituent upon the alloy? Was the Great Chemist at work?

Turn to Isaiah i, 25 :—

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin :"

Read right on to the end of the chapter and remember that Israel is referred to. (v. 3.)

What a strange verse this is. What an enigma!

The modernist or theologian scoffer would take this passage as a powerful weapon against British-Israel teaching. They would state that here was the evidence of the loss of Israel's commercial activity ; the loss of coal, the loss of all their tin. How derisively they would point to "the decline and fall of the Israel Empire!"

It is the Great Chemist, however, who is speaking in this Isaiah passage.

It is a metallurgical passage.

When the molten metal is nearly ready for tapping, it is an anxious time for the chemist. Samples are taken frequently and tested ; then the command is given : tap the furnace and remove the slag.

So, in this passage, the time has arrived when Israel is come forth from the remelting process. The slag is to be drawn off : ". . . and purely purge away thy dross . . ." and this can only be done when the metal is "tapped."

But before the slag is drawn off, one of the constituents is to be removed : ". . . and take away all thy tin." We have seen that tin hardens the metal, so in Israel the hardness of Israel's heart—the tin—must be removed.

Ezekiel expresses it in another form (xxxvi, 26) : ". . . and I will take away the stony heart out of your flesh . . ." Read the emergence of Israel from the melting process, verses 16 to 38.

We have seen that when a constituent is to be taken out of a metal, something must be put in to remove it.

The tin, the hardness of Israel's heart, had been the cause of their idolatry (the slag) and hence it must be taken away, so God says (Ezekiel xxxvi, 26) : "A new heart also will I give you, and a new spirit will I put within you. . . ."

Expressed in Old Testament language it is the New Covenant of Jer. xxxi.

Expressed in New Testament language it is the New Covenant of Hebrews viii, 10 : ". . . and I will be to them a God, and they shall be to me a people :"

So this little verse of Isaiah stands out in a setting all its own. It is a little gem sparkling with brilliancy. How clear it all becomes in the light of the metallurgical technology of the Bible!

What a wonderful story is here unfolded! The metallurgical science in perfect harmony with the connected history of Israel running throughout the Scriptures.

The knowledge also that Israel was familiar with the effects of the different constituents upon metal. Are we then so very modern?

In articles IV and V we discussed the Temple castings, and these castings were of *brass*, the alloy which we have just been considering. Were these castings symbolic of Israel's regeneration?

The Temple was destroyed and nothing left of Israel's ancient glory but a name. So in the great ornaments and vessels of brass we have the symbology that before Israel should ultimately emerge forth fitted to be vessels of the LORD they must be broken up and remelted.

Then will Israel take up and finish the work which was given to them on Sinai.

How often do we hear from the modern pulpit that the prophets had to come down to the level of the intelligence of the people. They were so *primitive* that knowledge had to be imparted to them in *pictorial imagery*.

So the modernist says.

POOR IGNORANT ISRAEL!

Yes, the prophet speaks in the language of the people, but it is the language of the technical specialist.

It is a language which the modernist does not understand.

What a sorry mess has been made of the *destructive* criticism of the Bible! We see the evidence of this in the terrible apathy of the Church to-day. The call has gone out from Church and Press, "What is wrong with the Churches?" The present writer has followed this with much interest, and noted the various projected remedies.

In all these remedies the one thing essential is excluded ; that one thing is, we must come back to the Bible.

Our LORD said : "Search the Scriptures ; for in them ye think ye have eternal life : and they are they which testify of me." (John v, 39.)

Some of us are privileged to sit under men who preach the Bible as it stands. What a privilege this is!

Two outstanding utterances were given by the writer's present minister :

"There will be no real revival in the Church until the Church, *nationally and politically*, returns to Christ."

"There will be no progress made in the Church until the Church realizes the tremendous forces for evil that are opposed against it."

To each of these statements every British-Israelite will say AMEN! and AMEN!

But the Church will not rise upon the ashes of a mutilated Bible.

Prophetical students know that the Church dispensation is running out. Will the Church only realize its tremendous responsibilities when IT IS TOO LATE?

Yes, let us get back to the Bible!

It rears its head above all the critics, ringing out the old truths and revealing to us knowledge which modern metallurgists are groping after.

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The story we have tried to unfold was given in prophetic form to ancient metallurgical Israel.

What of the modern metallurgist?

Will he heed the call of the Scriptures that *veritable* things are taken hold of and the message thrust home?

Will he read the remelting process of Israel and, as he sees the molten metal pouring out from his own furnaces, take to heart the lesson of the return of a purified Israel?

We shall conclude this series in our next article.

BROTHER MANASSEH.

AN ADDRESS BEFORE THE BRISBANE BRANCH.

By Mr. Arthur Exley, President.

We learn from Numbers xxxvi that, on the eve of entering into possession of the Promised Land, the tribe of Manasseh numbered 52,700 men of renown, capable of bearing arms, even after the disastrous effects of a plague which had devastated the camp of Israel, consequent of their intercourse with the daughters of the Moabites. When the tribes were apportioned their territory in Palestine, one half of the tribe of Manasseh settled on the north-east of Jordan, having for immediate neighbours the tribes of Reuben and Gad; and they joined with these tribes in erecting an altar of remembrance upon the site of the crossing of Jordan.

To the other section of Manasseh was allotted the plain of Megiddo, one of the most fertile tracts of country, with the tribes of Dan and Ephraim on their southern borders. Unfortunately the leaders of these tribes did not carry out the Divine command to drive the Canaanite out of the land, but put them to tribute, with the effect that right throughout their history, down even to the present day, these alien people have been and are a constant source of turmoil and political unrest.

People of Enterprise.

Even in that early period of history Manasseh was a people of enterprise, and not being content with the amount of territory granted them were permitted by Joshua to extend their borders into the forest-clad hill country.

When the Government of Israel changed from patriarchal into monarchal, Manasseh espoused the cause of the House of David, and upon the rebellion of Israel under Jeroboam, the son of Nebat, many families of central Manasseh removed to Jerusalem and became part of the southern kingdom of Judah; and on two subsequent occasions, under Kings Asa and Hezekiah, favoured the kingdom of Judah and joined with Benjamin and Ephraim in an endeavour to eradicate idolatry from their territory, and had it not been for the presence of the alien within their borders would probably have been successful.

Northern Manasseh was, from its position, one of the first tribes to engage in war with Assyria, and were finally carried into captivity by Pul, King of Assyria, to be followed at a later date by central Manasseh and the remaining peoples of the northern kingdom of Israel, who were transplanted by Shalmaneser, King of Assyria, to Habor by the river of Gozan in the city of the Medes. Henceforth Manasseh, Ephraim, and the remainder of Israel are no longer known to Biblical history, although the subject of many prophecies as to their ultimate destiny.

Spread to Britain.

Breaking from their captivity, when the time became opportune, the tribes of Israel, under many names, followed the east wind, travelling ever westward, till they reached the shores of the North Sea, and joined their brethren of Zarah-Judah, and of the maritime tribes of Palestine, who had reached the appointed place in the Western Isles of Britain. There, in fulfilment of prophecy, they had rest from their enemies and grew and multiplied exceedingly.

The House of Joseph, Manasseh, Ephraim and Benjamin are typified as a fruitful bough of a tree whose branches ran over the wall. The enterprise of the peoples called for extension of territory, and units of Manasseh crossed the Atlantic and formed colonies in North America. Possibly the subconscious knowledge of a previous successful revolt against excessive taxation led to the thirteen States combining in another successful revolt which established the United States Commonwealth, and Manasseh became united into a great people, whose territory totals some 2,970,000 square miles.

Influence between Nations.

The attempted subjugation of the American colonies was by no means popular with the commonalty of England, so that the greater portion of the troops engaged by England in that war were mercenaries. Although from time to time differences have arisen between the two great branches of the race of the Sons of Isaac, British-Israel has a certain pride in the development of the Saxon across the Atlantic, and on more than one occasion has afforded substantial diplomatic assistance to the United States.

It was the English statesman, Canning, who suggested the Monroe Doctrine to the President of the United States through Richard Rush, the American Minister in London, and right up to the period of the Great War the security of the Monroe Doctrine has rested upon the British Navy. This is one probable cause of the anxiety of America to augment her naval power. Many disputes as to boundaries, and intervention in America, already have been settled by arbitration between the two nations, and it is unthinkable that any other settlement but arbitration should take place between these two great branches of the Covenant peoples. Alien races who dwell within their borders may plot to cause jealousy and friction, but these plots are more than neutralized by such societies of good will as the English Speaking Union, the Magna Charta Association, and last, but by no means least, the British-Israel-World Federation.

At the close, Mr. Exley was thanked for the address. Reference was also made by several speakers to the splendid services Mr. Exley has rendered as President during the year and to the instructiveness of the many addresses he had delivered to the Queensland Branch of the British-Israel-World Federation. Votes of thanks were accorded to the President, Secretary and the Treasurer (A. G. Calow), for their services during the year.—*Brisbane Telegraph.*

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"HE MADE THE STARS ALSO."

By the Rev. Martin L. Streator, M.A.

JEHOVAH said in his challenge to Job:—

"*Canst thou bind the sweet influences of the Pleiades,*
Or loose the bands of Orion?
Canst thou lead forth the Mazzaroth in their season?
Or canst thou guide the bear with her train?
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?"
(Job xxxviii, 31–33.)

God numbered the stars and called them all by their names. Some of these names given by God, and revealed through His prophets to man, have come down from afar through the ages. Among them is Alcyone, one of the Pleiades. It means centre or axis. Modern astronomy indicates that it is the centre of the revolving systems of the universe. This indicates what is the sweet influence of the Pleiades. It is the power of God as manifested in the law of universal gravitation, holding all things in submission to the head of the whole creation. In harmony with this, the Psalmist says:—

"Thou hast established the earth, and it abideth.
They abide this day according to thine ordinances;
For all things are thy servants."—(Ps. cxix, 90, 91.)

Modern research has demonstrated that the ancients had a juster conception of the system of the universe and, in the language of Bishop Warren, "one of a far more advanced type than has been attributed to them." (Paradise Found, p. 122.) Frances Rolleston, who took peculiar delight in searching into ancient lore, says:—

"The group called the Pleiades is, perhaps, the best known of all the constellations. It is a spot of dim light, in which ordinary eyes can distinguish six stars; by some more are discerned; and by the telescope still more and more, as its powers are increased. Greek tradition tells that there were originally seven stars distinctly seen, but that at the time of the Trojan war one disappeared, going off like a comet toward the north pole. . . . Alcyone is the base, the foundation, the centre. . . . Wasat, an Arabic name either of the Pleiades or their brightest star, transmitted from early Arabian astronomy, is the centre. It thus testifies, like that of Alcyone, to the knowledge of the first astronomers of the long lost but lately recovered fact that in this group is the centre of the astral system of which our sun forms part. Its meaning, centre, foundation, anticipates one of the greatest achievements of modern astronomy, the discovery that to this point, this centre, gravitates the whole magnificent arrangement of stars called the Galaxy, to which our sun belongs. The latent, long-overlooked meaning of these names exists in the dialects of the countries in which it is allowed astronomy had its birth." (Mazzaroth, Second Part, pp. 28, 29.)

With these thoughts of the ancients in mind, we can rise to a better conception of the import of the creation oracle concerning God Himself the Creator, as the head, source, centre, of the mighty cosmical forces dominating the universe, as themselves divine powers developing the heavens and the earth. In confirmation of this, I present from the Bible itself, from its most ancient book, for Job was older than Moses, a brief extract, using the metrical version of the Orientalist, Tayler Lewis:—

"Through drenching rain the dense cloud He exhausts,
The thin light-breaking cloud He scattereth.
In circling changes is it thus transformed,
By His wise laws, that they may execute
All His commands o'er all the sphere of earth."
(Job xxxvii, 11, 12.)

From God, the Originator, the Creator; from God, the Former, the Fashioner, the Sustainer of the cosmos; from God, the Head, the Source, the Centre of all things, proceed to the circumference of the immense circle of the universe the *powers* divine, that bring forth from the chaotic swirl of the spiral nebulæ, the order, the arrangement, the form and beauty, the organization and the life in its manifold unveilings of the cosmos.—(From "Our Race Quarterly.")

BRITISH-ISRAEL: A STATEMENT.

1. As to evangelical teaching: Redemption of Israel and salvation for mankind was wrought out by the sacrifice upon the Cross of "The Lamb of God which taketh away the sin of the world."

2. As to the personality of the Lord Jesus: That He is "Very God of very God." "Very Man of very Man."

3. That as the living Christ He is now verily King of kings, Lord of lords, and only Ruler of Princes.

4. That at the time appointed He will come again, and "God shall give unto Him the throne of His Father David."

5. As to Israel: That this name, as a birthright, was "called upon" Ephraim and Manasseh. As the birthright-bearers these hold the right to that Royal Title.

6. That the title Israel accordingly followed the ten-tribed House when the severance of the Ten Tribes from the House of Judah took place.

7. That the House of David is a separate organization, standing by virtue of its own covenant, and possessing its own inheritance and dignity.

8. That the House of Judah passed from the land "for their good" and as a reconstituted nation has never returned, and in their return they will be merged in Israel as one of the Twelve Tribes.

9. That previous to this final merging in the land, there will be an attempt of such Jews as will not throw in their lot with Israel to rehabilitate themselves in Palestine on their own merit. Those who persist in this will as surely be against Christ and will be overthrown.

10. That the people of Judah will be merged once more in Israel, and with the enlarged nation of Israel will enter into the final blessings assured to Israel for ever.

11. That the nation of the Jews has its distinct place and history in the Scriptures, and that as a People they have been scattered without promise, and can only escape final condemnation by way of the Cross. That in view of this, and the final return of the Lord, it is necessary to press the acceptance of Christ upon them to the utmost.

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12. That Britain is Israel (official) after the flesh. That she is in line with the faith of the Scriptures nationally, as declared by the national liturgy.

13. That being Israel she is subject, and always has been, to the Israel Constitution, but that she is in rebellion, having, in some cases, replaced the Commandments, Statutes and Judgments with human legislation. And yet our ancient British Laws were founded upon the Divine Law, and the Romans left these to us intact.

14. That it is incumbent upon the nation to take action to get back to the Israel Constitution as far as God intends. For upon her doing so she is guaranteed immunity from poverty, sickness, war and other evils, and is guaranteed priceless national blessings.

15. That Israel after the flesh must be urged through regeneration to become indeed the Israel of God.

A PRAYER.

ALMIGHTY AND MOST MERCIFUL FATHER, in Whom we live and move and have our being, to Whose tender compassion we owe our safety in days past, together with all the comforts of this present life, and the hopes of that which is to come; we praise Thee, O God, our Creator; unto Thee do we give thanks, O God, our exceeding Joy, Who daily pourest Thy benefits upon us. Grant, we beseech Thee, that Jesus Our Lord, the Hope of Glory, may be formed in us, in all humility, meekness, patience, contentedness, and absolute surrender of our souls and bodies to Thy holy will and pleasure. Leave us not, nor forsake us, O Father, but conduct us safe through all changes of our condition here, in an unchangeable love to Thee, and in holy tranquillity of mind in Thy love to us, till we come to dwell with Thee, and rejoice in Thee for ever.—*Amen.*

SIMON PATRICK.

QUESTIONS AND ANSWERS.

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

QUESTION.—Will you tell me when we were first called "Britain" and "British," and what is the meaning of these words? A. M. B.

ANSWER.—The word "Britain" has come to us through the Greek and Latin writers, and was apparently unknown to the Celtic peoples, since no Celtic dialect uses the word "Briton."

The first name of Britain before it was inhabited was, as we learn from a triad, *Clas Myrddin*, which means "Myrddin's Enclosure" (*Hibbert Lectures*, p. 168). Myrddin is given a wife whose attributes recall those of Nuada and Llud. She is described as the only daughter of Coel—the British name of the Gaulish *Camulus*, a god of war and the sky—and was called Elen Lwyddawg, *i.e.*, "Elen, Leader of Hosts." Her memory is still preserved in Wales in connection with ancient roadways, such as *Sarn Elen* (Elen's Causeway). It is said that as Myrddin's wife, she founded the town of Carmarthen (*Caer Myrddin*), which perpetuates his name. Mackenzie says (*Celtic Myth and Legend*, p. 323) that Myrddin is the Zeus of Arthur's cycle, his name appearing in Norman-French Romances as "Merlin."

A bardic name for Britain in pre-Christian times was "the Island of the Mighty," a title which is certainly reflected in the classical descriptions of early Britain, and which has found its modern echo in the late A. C. Benson's "Land of Hope and Glory."

The first Greek writer to use the names now so familiar to us was Aristotle, who wrote 340 B.C. In his *De Mundo* (section 3), he says, "Beyond the Pillars of Hercules (*i.e.*, the Straits of Gibraltar) is the ocean which flows round the earth. In it are two very large Islands called Britannic; these are Albion and Ierne." Thus the term "BRITANNICÆ INSULÆ" was employed by Greek writers generally to describe the whole group of the British Isles, but more especially the two largest of them, *Great Britain and Ireland*. After the time of Julius Cæsar these two were distinguished, the former as *Britannia*, or *Albion*, and the latter as *Hibernia*, or *Ierne*.

There are several ways in which the name *Britain* may have originated, and it is difficult to speak with definite certainty upon the subject. Those who would derive the word from the Hebrew *b'r'th*, meaning "covenant," must not forget that no Hebraist or etymological dictionary suggests or admits this origin. On the other hand this may be a Divinely allowed assonance. Others trace it from the Celtic *brit*, "painted," in view of the way in which the Britons painted their bodies or tattooed their arms, etc. (Cæsar, *The Gallic War*, Lib. V, 12, 14).

Others, again, derive the word *Britain* from the name of Brutus the Trojan, who, according to persistent tradition, as recorded again and again in mediæval English history, built the first City of London, calling it *New Troy*. The story of Brutus was, so far as we know, first told by Geoffrey of Monmouth (who died 1154). It is repeated again by so great an authority as Stow in his famous *Survey of London*. It is urged, however, that because the Venerable Bede makes no reference to the Brutus tradition in his *Ecclesiastical History*, it must have been a pure invention on the part of Geoffrey of Monmouth, who is famous for his fabulous tales. But silence on the part of Bede proves nothing either way. Space forbids my relating the full account of the Brutus tradition here, but I have written about it in my *Old Testament Studies* (Preface, pp. x, xi), and in my *Early Britons and the Early British Church* (pp. 4–7).

The first page of THE NATIONAL MESSAGE AND BANNER tells us each week that authors alone are responsible for views expressed in their articles, which leads me to say that I, for one, am not inclined to believe that the "-ish" of "British" comes from the Hebrew *'iysh* (pronounced *eesh*), which means a man as an individual or male person, husband, etc. The Hebrew word for man in a generic sense (as opposed to animals, etc.) is *'adam*, meaning a human being or mankind generally. This is the word used in the sentence, "Let us make man in our image" (Gen. i, 26), and which subsequently occurs over 400 times in the Hebrew Bible (Old Testament).

The termination "-ish" is adjectival, as, for example, in the words British, Spanish, Irish, Scottish, Polish, Moorish, Turkish, feverish, devilish, yellowish, womanish, etc., etc. Hence, whether or not there be any connection between the syllable "Brit-" and the Hebrew *b'r'th*, the termination "-ish" is purely adjectival, as instanced in these other examples.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. JOHN LEECH, K.C., will give another of his series of lectures at Headquarters on Wednesday next, May 29th, at 3. There will be no meeting here on Thursday, May 30th, owing to the General Election.

* * *

Mr. Herbert Garrison, Secretary-General, gave two lectures for our Canterbury Branch on May 16th to good and keenly-interested audiences. Canon Watkins presided in the afternoon, and the Mayor supported by the Sheriff in the evening. A number of the members of the Dover and Herne Bay Branches motored over for the Meetings.

* * *

Two special lectures on Pyramid subjects are to be given at Headquarters by Mr. Basil Stewart on Monday evening, June 3rd, at 7.30, and Tuesday afternoon, June 4th, at 3.

* * *

The Annual Meeting of the Walsall Branch on Wednesday, May 15th, was preceded by a Social Tea, kindly arranged by ladies of the Local Committee. This was followed by the half-yearly opening of the collecting boxes in support of the Commissioners' Fund. This movement is growing in the Midlands, as members are realizing the importance of the work and the need for additional Commissioners. A report of the work of the past session was given at the meeting, and the Officers and Committee elected for the ensuing year. Mention was made of the open-air campaign which has been decided upon for the autumn, and each member was asked to pray daily for guidance in the arrangements and for blessing on the campaign.

* * *

The Rev. Joseph Gay visited Rye on Wednesday, May 15th, and Hastings, May 16th, and delivered three lectures to good audiences. New members were added to the Hastings Branch in response to Mr. Gay's appeal.

* * *

We regret to have to announce that the Rev. T. H. Whitehouse, our energetic Commissioner for the Midlands, has had a temporary breakdown which will necessitate some weeks of rest and retirement. His engagement in Birmingham on May 13th was ably fulfilled by Mr. C. Lavender, the Hon. Secretary of the Walsall Branch. Mr. J. P. Jones presided, and the Vicar of Rowington, the Rev. Arthur Pritchard, M.A., led the meeting in its devotions. The subject was "God's promises, conditional and unconditional," and the speaker constructively showed that God's promises are always God's performances. Incidentally he emphasized the fact that we find God's truth centred alike in Jesus and in the Bible, and he fortified the reasonable contention by telling his audience that Pilate could have found the answer to his question *Quid est veritas?* (What is truth?) by transposing the letters into *Est vir qui adest* (He is the man who is here present) and by quoting a noteworthy manifesto recorded in "Moses and Geology" by Professor Samuel Kinns, Ph.D., which will be of interest to our readers.

MANIFESTO drawn up and signed by 617 scientific men at the Meeting of the British Association in 1865. This was printed for the signatories and the original document deposited in the Bodleian Library at Oxford.

(See Prof. Samuel Kinns' (Ph. D.) "Moses and Geology," 7th thousand, 1884, p. 5. Signatories pp. 479-498.)

"We, the undersigned students of the Natural Sciences, desire to express our sincere regret that researches into scientific truth are perverted by some in our own times into occasions for casting doubt upon the truth and authority of the Holy Scriptures.

"We conceive that it is impossible for the Word of God as written in the book of Nature, and God's Word written in Holy Scripture, to contradict one another, however much they may appear to differ.

"We are not forgetful that physical service is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see as through a glass darkly, and we confidently believe that a time will come when the two records will be seen to agree in every particular.

"We cannot but deplore that Natural Science should be looked upon with suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are placing it in opposition to Holy Writ.

"We believe that it is the duty of every scientific student to investigate Nature simply for the purpose of elucidating truth, and that if he finds that some of his results appear to be in contradiction to the Written Word, or rather to his own interpretation of it, which may be erroneous, he should not presumptuously affirm that his own conclusions must be right, and the statements of Scripture wrong. Rather leave the two side by side till it shall please God to allow us to see the manner in which they may be reconciled; and instead of insisting upon the seeming differences between Science and the Scriptures, it would be as well to rest in faith upon the points in which they agree."

* * *

Mr. Wm. Whitton has addressed three drawing-room meetings and one public meeting at Bingley, Yorkshire. He was greatly aided by Mr. and Mrs. Foster Beaver, who are doing splendid work for our Cause in the district.

* * *

The Speakers' Training Class, which Mr. Gay was instrumental in forming some two years ago, gave us a taste of their quality in a public meeting specially promoted by them at Headquarters on Wednesday evening, May 8th.

Mr. Gay presided. Mr. G. P. Stevens, the President of the Class, and Miss Barber, who has rendered valuable service in elocution and voice culture, commended the work.

Addresses were given by Messrs. Bradbury, Barrett, Simington, Bragg, Innis, Townend, Steers, Mrs. Ridley, and Miss Gray.

British-Israel Truth was presented from many points of view. The addresses evinced a thorough grasp of our subject; Mr. Bradbury stressed three points: (1) The Bible, (2) King and Country, (3) Jesus Christ, Saviour and King. The Bible was verily the Word of God written. Our King and Country, read in the light of Holy Scripture, could be none other than the Throne of David on the one hand, and the Israel nation on the other.

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Jesus Christ as Saviour and King was set forth as the Redeemer of Israel and the Saviour of the world. Mr. Barrett pointed out that the nation spoken of in the Old Testament, and especially by Our Lord in Matt. xxi, 43, could not possibly be the Church. He also pointed out that the Apostles spoke of the twelve tribes of Israel and not merely Judah—one tribe. He cited the First Epistle of St. James and Galatians in proof of this.

Mr. Bragg devoted his address to a defence of the Great Pyramid, which he contended would justify itself, and that great exponent of the Pyramid, Mr. Davidson, would be vindicated before the eyes of the whole world.

Mr. Simington gave in the first place a personal testimony and a tribute to Mr. Goard, a true prophet of God. Mr. Simington is an Irishman, converted from Roman Catholicism. His address showed great promise in every way.

Mr. Innis drew attention to the importance of the British Empire read in the light of British-Israel Truth. He gave a clear explanation of the British character and instituted an interesting comparison with the teaching of the Great Pyramid.

Mr. Townend spoke of the Divine Grace which had been manifested in the Israel race, and pointed out that in Isaac the seed of Abraham was to be named.

Mr. Steers called attention to the necessity of keeping words in their original meaning, and said that much confusion of thought and conflicting opinion would be avoided if this were done.

Mrs. Ridley devoted most of her address to a long quotation on the white cattle of Chillingham, and Lord Tankerville.

Miss Gray, the Secretary of the Class, asked a series of questions and briefly answered them relative to the British nation in these Islands of the West.

"Great Britain. Why Great?"
"Why were the British most successful colonizers?"
"Why does this nation hold strategic points?"
"Why do our statesmen speak of this Empire as 'A Commonwealth of Nations'?"

The meeting was most successful and, as all present agreed, revealed talent which can be used to great advantage both indoors and in the open-air.

The Class meets at stated periods. Any anxious to train for service would do well to communicate with us.

* * *

P. G. Smith, Denver, Colorado, writes:—"It is quite a distance from Denver, Colorado, U.S.A., to London, England, and we anticipate and look forward eagerly for the mail to bring us THE NATIONAL MESSAGE AND BANNER, with its clearly defined articles and inspiring message; and with this great help the Great Bible has become our greatest treasure."

* * *

A good example to follow:—W. L. writes from Edinburgh that he has circulated over 300 copies of the Special Number of THE NATIONAL MESSAGE AND BANNER: 70 per cent. to ministers and lay preachers all over Scotland, and the other 30 per cent. to others from Berwick in the South to the Orkneys in the North. He says: "I thank you for allowing me the privilege of doing this little bit in spreading the joyful news of the Kingdom and our ever-present Jehovah in the midst thereof. May our nation awake to the full knowledge of the Kingdom at an early date."

* * *

LLANDRINDOD WELLS BIBLE CONVENTION, AUGUST 25TH-31ST, 1929.

We have succeeded in getting the usual railway concessions on the understanding that we can guarantee the requisite number. We are most anxious to be able to claim this concession, and in order to do so we require several more names. Will the friends who purpose to attend let us know as soon as possible? It will be a great occasion. A deeply interesting programme is in process of completion. We appeal to our readers to support us in this important Convention.

* * *

C. H. A. B. writes:—"A rather unusual lecture was given at the Southport Branch on April 26th by Mr. Daniel Farmer, on 'The Bible Compared to a Magnificent Palace.'

The Book of Genesis he referred to as the 'Vestibule.'
The Pentateuch as the 'Law Courts.'
The Books, Joshua to Esther, as the Gallery of History.

Job	The Philosopher's Chamber.
Psalms	The Music Room.
Proverbs	The Business Office.
Ecclesiastes	The Chapel of the Preacher.
Song of Solomon ...	The Conservatory.
Isaiah to Malachi ...	The Observatory.
The Four Gospels ...	The King's Audience Chamber.
Acts	Workroom of the Holy Spirit.
The Epistles	The Correspondence Room.
Revelations	The Outside Gallery."

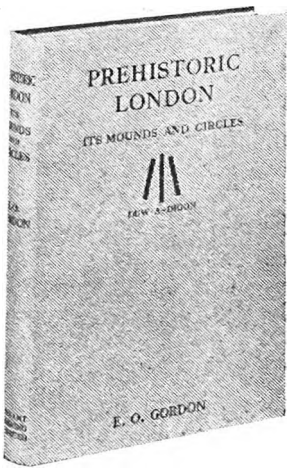
* * *

Miss Wylie, of Ramsgate, one of our dear and valued members, passed to her rest in April in her 80th year. A devoted British-Israelite, a convinced believer of many years' standing, she was tireless in her efforts to spread the Truth. Her copies of THE NATIONAL MESSAGE regularly went round a reading-circle of her friends, to whom also she lent her B.-I. books, of which she had a goodly store, including some now out of print. She was a member of the Baptist Church. Let us draw inspiration from her example and follow in her footsteps.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING.—Municipal Restaurant, East Street, Friday, 31st, at 8. Mr. Aiers.
BELFAST, Kingham Hall, Botanic Avenue. Monday, 27th, at 8. Mr. A. Davies.
BELFAST (WEST).—Tennant Street Unionist Hall, Thursday, 30th, at 8.
BLACKHEATH.—Y.W.C.A., Montpelier Row, Thursday, 30th, at 8. Rev. Gregory Bestall.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 30th, at 7.30. Rev. R. G. F. Waddington, M.A.
CARDIFF, Central Y.M.C.A., Tuesday, 28th, at 7.30.
DURHAM, Windsor Cafe, Market Place, Thursday, 30th, at 7.30. Annual General Meeting.
HIGHGATE, 223, Archway Road (entrance Cholmeley Park), Wednesday, 29th, at 8. Miss Hamilton Hunter.
HULL, Church Institute, Albion Street, Tuesday, 28th, at 7.30. Rev. R. G. F. Waddington, M.A.
PADIHAM, Saturday, June 1st, Rev. Joseph Gay, A.T.S.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 29th, at 7.30. Mr. Turner.
WATFORD, Kingham Hall, Monday, 27th, at 7.45. Rev. Kenneth Dodds.

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J.J. HALL

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THE NATIONAL

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EDITORIAL.

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

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

THE DOCUMENTS OF DANIEL.—XIV.

By the Rev. W. Pascoe Goard.

The Announcement by Gabriel.

We now come to a startling announcement by this wonderful person whose services seem to be devoted to the good of the Israel people and of the world. It is he who towards the end of the seventy weeks would take his way to the village of Nazareth, to a virgin whose name was Mary, of the house and lineage of David, that to her he might announce the coming birth of Our Lord Jesus Christ.

This time he came to Daniel with the announcement of *the setting up of a nation; for a certain definite time; for the accomplishment of a certain mighty purpose of God.* During that time the city should be built; the sanctuary should be reconstructed; and the worship of God should be re-established.

To that city so built, and to that sanctuary so reconstructed, the Messiah should come. There He should be cut off in the midst of the last week. Thereafter "the Jews, they shall no more be his people. The city and the sanctuary shall then be destroyed, and the end thereof shall be with a flood." Of the city, sanctuary and national organization so set up nothing should remain.

In the middle western plains of America there are certain strange formations called "Butes." The plains are like a level field stretching away on every hand, without hill, or mountain, or forest, or other landmark. But here and there, *thrust up from the uniform level of the prairie*, there are *areas of land lifted up*. The strata composing them are not contorted or disturbed. The tops are as level as the prairies around them. The sides are cliff-like and largely perpendicular. It is as though some giant force had cracked an area more or less large, and had lifted it up bodily, many feet above the general surface. There is no gradual rise or fall. Once on the top it is easy to walk to the verge on each side, and look over the perpendicular cliffs to the plain below. Such is the announcement of Gabriel concerning the seventy weeks' nation.

The nation to be arose suddenly from the plain of history. *It was not the nation Israel restored. It was not the House of Judah restored.* It was to be a new nation set up for the definitely specified time—seventy weeks.

The beginning of the nation should be *by a proclamation of the king of Persia humanly speaking*, but really *the command to rebuild Jerusalem went forth from the throne of Jehovah.* The beginning of the nation of the Jews was just as sudden as the beginning of the American nation on the declaration of Independence by America. The proclamation of the king and the declaration of America each gave *to the world a new nation each born in a day.*

The nation of the Jews ended with the destruction of Jerusalem in the year A.D. 70.

The statement of Gabriel begins with a specific declaration: "SEVENTY WEEKS ARE DETERMINED UPON THY PEOPLE AND UPON THY HOLY CITY."

Surely this is sufficiently abrupt. Let us consider it for a moment. *The time indicated for the accomplishment of the purpose of God in the Jewish nation is set and uncompromising.* "SEVENTY WEEKS ARE DETERMINED."

Let us think of this. No matter how much we may desire

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to modify or to extend that time, the declaration is there: "SEVENTY WEEKS." This is to say: FOUR HUNDRED AND NINETY YEARS, which is a period of TEN SABBATIC WEEKS OF YEARS: 7 × 10.

This period of time is "determined upon thy people, and thy holy city." The time cannot be separated from *the Jewish nation* and *the holy city.* If these latter are scattered or destroyed and cease to be, then the time is at an end. "*Thy people,*" "*thy holy city,*" *and the "seventy weeks" of time begin, continue and end together.*

Some have tried to carry the weeks on after both the people and the city were overthrown. They had not thought of this phase of the matter. *God wrote the time score on the nation and the city.* If the score be ended by the destruction of the document on which alone it was written, namely, the nation of the Jews and the Holy City, then the time must be ended as well.

"Seventy weeks!"—no more, no less.

The seventy weeks begin with a "command to rebuild the city," and end before the destruction of the nation, city and sanctuary.

The nation and the city so to be set up and built should form the material foundation on which should pivot the history of the ages; and it might not be too much to say the history of the eternities, as far as they concern Israel and the world.

That seventieth week should be the culminating time which should divide the calendars of the Old and the New eras.

The generations of that seventy weeks should stand under a responsibility to God and men such as no other generation should be called upon, nor privileged to pass through. Yet that generation would be blind to the fact, and to the day of their visitation.

"Seventy weeks are determined upon thy people and upon thy Holy City."

THE OBJECT OF SETTING-UP THE SEVENTY-WEEKS' NATION.

The task, which is as follows, is an epitome of the Gospel message:—

(1) To finish the transgression, and
(2) To make an end of sins, and
(3) To make reconciliation for iniquity, and
(4) To bring in everlasting righteousness, and
(5) To seal up the vision and prophecy, and
(6) To anoint the most Holy.

Was ever a people and a city set for such a task as this? It is given to us to preach this great Gospel to the ends of the earth. But to that city, and to Him who should come to it, in this particular period of time, it was given to enact it all.

Let us consider these things in detail.

"*To finish the transgression.*" . . . "But ye denied the Holy One and the Just . . . and killed the Prince of life . . . ." Thus was the transgression finished. (Acts iii, 14.)

"*And to make an end of sins.*" "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." (Hebrew ix, 26.)

"*And to make reconciliation for iniquity.*" "God was in Christ reconciling the world unto Himself." (2 Cor. v, 19.)

"*And to bring in everlasting righteousness.*" "Who is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i, 30.)

"*And to seal up the vision and prophecy.*" "And I heard a voice from heaven saying unto me: seal up those things which the seven thunders uttered, and write them not." (Rev. x, 4.)

"*And to anoint the most Holy.*" "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. . . . And I saw, and bare record that this is the Son of God." (John i, 32-34.)

Thus is indicated the course of the great work here set forth in tabulated form, that great work which lies at the heart of the redemption of Israel, and of the Salvation of the world.

THE PROGRESS OF THE NEW NATION.

"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 threescore and two weeks. The street shall be built again, and the wall, even in troublous times."

This indicates a jubilee period of forty-nine years for the rebuilding of the city and of the sanctuary. Ezra and Nehemiah tell the story of this great work. Thereafter, intervening before the coming of Messiah, the Prince, were sixty-two weeks in which the new nation, raised to heaven with opportunity, struggled with surrounding beastlike nations in moral and physical warfare, as the nations struggled to reduce the Jewish nation to their level, and to defile it with their abominations.

Antiochus Epiphanes hurled his forces against them, and the Maccabean family, with their hero following, strove mightily against them. The purpose and desire of Antiochus was to pollute the Temple with the worship of a false deity. Thereafter came the Herods, who reversed the policy and built the temple of Herod to the Name of Jehovah on the one hand, while with the other they reached out with the sword in an attempt to destroy the Infant Christ amid the slaughter of the innocents at Bethlehem.

So the sixty-two weeks dragged its weary length along to the coming of Messiah, the Prince.

"*And after threescore and two weeks shall Messiah be cut off.*" Now comes a short clause in the Hebrew which has given much thought to the translators. The Revised Version has it in the margin, "there shall be none belonging to him"; the Authorized Version has it in the margin, "and the Jews, they shall be no more his people," and so on.

We believe the Authorized Version has struck nearest to the mark in view of the full scope of this announcement, and of other statements by other prophets in the Scriptures.

We take for the moment that rendering: "And the Jews, they shall be no more his people, and the people of the prince who shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

It seems to be clear that the angel Gabriel here indicated that at the end of the seventieth week:—

(*a*) "Messiah shall be cut off."
(*b*) "The Jews, they shall be no more his people."
(*c*) "The city and the sanctuary shall be destroyed."
(*d*) "And the end shall be with a flood."
(*e*) "And unto the end of the war"—the age-long war

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between Babylon and Israel, lasting 2,520 years—" desolations are determined."

Thus, nation, city and sanctuary, having fulfilled their predestined purpose, and failed in that which lay within their own choice, were as suddenly and utterly removed as they had been suddenly and Divinely set up.

In the words of Our Saviour in the 21st chapter of Luke: " Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

This gives the history of the nation from the going forth of the commandment which caused the nation to be set up, to the scattering of the nation and the destruction of the city and sanctuary by the people of the Prince who should come, viz.: Titus, in A.D. 70.

The seventy weeks of time cannot be extended beyond the nation and the city upon whom, and upon which, the time was determined; THEREFORE *the nation, the city, the sanctuary, and the time, all passed together.*

THE WORK OF MESSIAH.

" And he shall confirm the covenant with many for one week."

Thus is indicated the ministry of confirmation of Our Lord, Who came to " confirm the promises made unto the fathers " (Romans xv, 8) from *the time of His baptism and anointing with the Holy Ghost, to the time when He gave commandment to Peter to go to the house of Cornelius and open the door of the kingdom to the Gentiles.* On that occasion the voice of Our Lord was last heard on earth. It closed by that Divine command, the seventy weeks' activity.

" And in the midst of the week he shall cause the sacrifice and the oblation to cease." Accordingly we read in Hebrews, referring to the Aaronic priesthood, " He taketh away the first that he may establish the second." (Hebrew x, 9.) By taking away the Aaronic priesthood He caused the sacrifice and oblation to cease. " The second," established instead of " the first," was His own ministry as " a priest for ever after the order of Melchizedek."

" *And for the overspreading of abominations he shall make it desolate, even until the consummation.*"

Accordingly Jesus said, "Behold, your house is left unto you desolate. 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." (Matthew xxiii, 38, 39.) How infinitely greater was the desolation caused by His Divine withdrawal than any man-made desolation could be.

" *And that determined shall be poured upon the desolate.*"

The history of the Holy City from A.D. 70 to A.D. 1917 makes clear to us that which has thus been poured out.

Thus we come to the end of this annunciation by the angel Gabriel.

What a wonderful commentary the Holy Scripture makes upon it! And how marvellously history has verified it in every particular. The nation rose; the city was built; the sanctuary was erected; the Messiah came; carried out His ministry, and was cut off. He said to the Jews, because of their rejection of Him: " THEREFORE the kingdom is taken from you and given to a nation bringing forth the fruits thereof." Having fulfilled its destiny, *the nation* was scattered; *the Temple* was burned, and *the city* was destroyed, and manifestly *the 70 weeks were ended.*

Thus we see that the prophet Daniel has shown the actual institution of:—

(*a*) The Babylon Empire, and has traced it historically through the first and into the second stage; thenceforth prewriting the history of the remaining phases of Empire for two thousand three hundred years.

(*b*) Prophetically he has shown the establishment of the contemporary kingdom which the God of Heaven set up, of stone.

(*c*) As we have now seen he prophetically sets forth the establishment of the seventy weeks' nation of the Jews.

(*d*) Still further he will show the setting-up of four divisions of the Grecian Empire of which he follows the history of two to the end.

(*e*) Finally he foreshows the universal Kingdom of the Messiah.

SPIRITUAL BENEFITS OF THE IDENTITY.

BY THE LATE VEN. ARCHDEACON DENIS HANAN, D.D. (Chancellor of Cashel).

IT is fair to say that if God has preserved the House of Israel, it must be a presumptuous thing to imagine that He has done a useless thing. And also it seems a dangerous thing to think that the development of God's purposes with regard to the world and the nations is not spiritual enough for our exalted Christian conceptions, or that we have such higher knowledge that it is beneath us to obtain spiritual blessing from the contemplation of His mundane work. It would seem to be more wise to suppose that the highest form of blessing which the individual soul, or the Church, can receive, will be augmented by the lessons taught by the development of His purposes.

So it has ever been; the historical books of the Old Testament are the record of God's faithfulness towards Israel. Is there no spiritual blessing to be derived from that history by men who have received the New Testament? Nay, rather did not the inspired teachers of the latter age make the lessons of the former age their text-book? And if God has been faithful to the very letter, to every " jot and tittle," of the earlier covenant, and if the history of the Anglo-Saxon people is the record of that continued faithfulness, can Spirit-taught souls, whose ALL depends upon His truth, imagine for one moment that its modern exemplification is either useless or spiritually uninstructive?

What is the " spiritual benefit " concerning which the knowledge of the Identity is unprofitable? If it is meant that it cannot convey " remission of sins by spiritual regeneration," the statement is most true; but it is true, also, of all historical teaching; and yet the study of the Old Testament is fraught with blessing to the " members of Christ," for thereby their heavenly life is nourished and they are enabled to learn of God. Would the opponents in question say that the highest spiritual blessing—viz., the gift of Sonship, renders all further study and knowledge useless and unprofitable?

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Doubtless they would not. If, then, the history of Israel for the past two thousand years is as great, or a greater manifestation of God's working, than is the history of the two thousand years preceding, on what rational grounds can they base their contention?

The Identity is fraught with spiritual benefit just because it is the outcome of, and inseparable from, the work wrought by the Lord Jesus Christ. Instead of hiding His redeeming work, it proclaims it; instead of the incomplete and narrow views which prevail, it teaches the completeness and complementary nature of the earlier and the later covenants; for it demonstrates that the Christian covenant and its spiritual gifts, so far from ignoring and rendering obsolete the Abrahamic covenant, is its real and practical fulfilment. It shows that the words spoken by the prophets have been literally fulfilled, and that, therefore, JEHOVAH rules. Is this a study unfit for, or unprofitable for the sons of God? Must not this revelation of purpose and wisdom, of faithfulness and long-suffering love, deepen their knowledge and strengthen their faith, and send them forth to bear witness for the God of truth, clad in armour and with weapons which even the infidelity of these latter days cannot withstand? A witness thus borne is certain to convey the spiritual blessing even in the narrow and individual spheres which occupy our opponents' thoughts—*i.e.*, true and firmer faith in God, and witness for Him strengthens the soul of him who so trusts and witnesses. But if not, shall we say that the deeper knowledge of God, so needed by the world, and by many struggling souls, that the witness for God, borne by the Identity, is useless, because, though it brings glory to Him and light to them, it is spiritually unprofitable to our selfish selves? Nay, if such objectors learned nothing more than that the purposes of God are wider than their conceptions, their spiritual health would thereby be evived, for they would breathe the air—not of a close room, however comfortable, but of the glorious mountain-top; and instead of imagining that their spiritual vision bounds God's purposes, they would learn His purposes far exceed their powers of vision, and that, amid all seeming difficulties and contradictions, there is one thing upon which they can more and more certainly rely for time and for eternity—namely, His faithfulness. They have received blessings—although to them God's mercy in Christ is the evidence, not of the confirmation but of the practical abrogation of the Abrahamic covenant, *i.e.*, of God's unfaithfulness to His friend. What if the covenant made with them be as equivocally carried out? But if, or when, they learn that which the Identity alone can teach—that the covenant in Christ is the very completion of all that was sworn to Abraham, and that under it his multitudinous seed are blessed and bless, the faithfulness of Him Who is their Rock and Refuge will be vindicated and glorified, and their faith (a spiritual gift) will be intensified.

Thus our Identity knowledge has blessed us, and has blessed thousands; and, doubtless, its witness will be a most efficient means to bring our millions to the true knowledge of God and faith in Christ, and prepare them to receive the great outpouring of the Holy Spirit, when all Israel shall truly serve the great Three in One, and teach all the families of the earth to serve with them.

WAS JESUS THE SON OF GOD?—II.

By HENRY D. HOUGHTON.

Now let us look at His words and works of maturer life. "If I *with the finger of God* cast out devils, no doubt the Kingdom of God is come upon you."—Luke xi, 20.

"Behold *I give* unto you" (notice the words I GIVE) "power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."—Luke x, 19.

"No man hath ascended up to heaven, but He that came down from heaven, *even the Son of Man which is in heaven.*"—John iii, 13.

Is there any uncertainty about that claim?

And then in John x, 27, Christ assumes to have power to give eternal life!

"My sheep hear My voice, and I know them, . . . *And I give unto them eternal life; and they shall never perish.*"

Are these the words of a mere man?

And again in John iii, 14, 15: "Even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

"For God sent not His Son into the world to condemn the world: but that the world through Him might be saved."—John iii, 17.

There we have God sending His Son into the world to save it!

And verse 18 ought to cause all the modernists to halt. "*He that believeth not is condemned already*" (why, and how?) "*because he hath not believed on the name of the only-begotten Son of God.*"

Condemned already! That is the sentence! How terrible! And it is not to the openly wicked, IT IS TO THOSE REJECTING THE SONSHIP OF CHRIST!

The woman of Samaria when she gave a drink of water to the weary traveller little thought *who* He was!

But He revealed the great secret to her when He said, "*I that speak to thee am He!*"

The tremendous nature of Our Lord's claim is seen in John v, 21, and following verses.

"For as the Father raiseth up the dead and quickeneth them; *even so the Son quickeneth whom He will.*"

That is even exceeded by the claim of the next verse: "For the Father judgeth no man, *but hath committed all judgment unto the Son.*"

If Christ was only a man, however good, we should stand appalled at such words from Him.

But even that is surpassed by what follows: "*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.*"

"*For as the Father hath life in Himself, so hath He given to the Son to have life in Himself.*" There are there delegated powers, equal to that of God.

If Christ was only a good man, see how self-condemnatory these passages would be. Imagine God committing all judgment *to a man!* Or giving a man *to have life in himself!* Could presumption go any further?

But the passages following on declare that it will be Christ's

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voice that will raise the dead at the resurrection! Surely there is no mistaking the largeness of this claim.

"Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice" (His own voice, that of the Son of Man) "and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John v, 28-29.

Surely there is no devout student of Scripture who, reading this, dares to say that Our Lord was only a good man. And if not, He must have been Divine! That is the only alternative!

In John vi, 33, we read:

"*For the bread of God is He which cometh down from heaven, and giveth life unto the world.*"

Then Jesus said, "I AM THE BREAD OF LIFE." And then again in verse 41, "I am the bread which came down from heaven."

And again in verse 51, "I am the living bread which came down from heaven; if any man eat of this bread, *he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world.*"

Imagine the horror that would seize the hearers if the very best man the world contains stood up in our midst and said these extraordinary and vital things!

If a mere man said, "I am the bread of life"; "I will raise him up at the last day," such a man would be laughed to scorn!

And yet that is what our modernist teaching comes to!

Christ's declaration to the blind man in John ix is very forceful and clear.

Meeting him Our Lord asks, "*Dost thou believe on the Son of God?* He answered and said, Who is He, Lord, that I might believe on Him?" "*Thou hast both seen Him, and it is He that talketh with thee.*" And the record goes on to say that the blind man said, "Lord, I believe. And he worshipped Him."

There is Christ's own declaration as to who He was!

Again, as the group of mourners stood around the grave of the dead Lazarus, just before Our Lord raised him from the dead, He said to Martha, "Said I not unto thee, that, if thou wouldest believe, *thou shouldest see the glory of God?* And Jesus lifted up His eyes, and said, Father, I thank thee that Thou hast heard me. And I knew 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.*"—John xi, 40-42.

There we have Christ performing the miracle and in doing it *they should see the glory of God; and glory which attended on Christ's call!* What about that?

Weigh well the following thrilling and important words, and note how definitely Christ there claims to be Divine.

"I am the light of the world."—John viii, 12.

"I am from above: I am not of this world."—v. 23.

"If ye believe not that I am He, ye shall die in your sins."—v. 24.

"I do always those things that please Him."—v. 29.

"I proceeded forth and came from God."—v. 42.

"I have power to lay it" (His life) "down, and I have power to take it again."—x, 18.

Do we really grasp the tremendous nature of these statements?

"I am the way, the truth, and the life."—xiv, 6.

"He that hath seen Me, hath seen the Father."—v. 9.

"I am in My Father."—v. 20.

"If a man love Me . . . We will come unto him and make our abode with him."—v. 23.

"Peace I leave with you, My peace I give unto you."—v. 27.

"I have kept My Father's commandments."—xv, 10.

"He that hateth Me, hateth My Father also."—v. 23.

"All things that the Father hath are Mine."—xvi, 15.

"I came forth from the Father."—v. 28.

"Verily, verily, I say unto you, Before Abraham was, I am."—John viii, 58.

These are not the words of a man, however good. They are either the words of a Divine One, or of a deceiver! There is no middle course!

Dare any mere man pray like Our Lord prayed? Mark this distinction which cuts Him off from all other men.

We pray for forgiveness of sins, BUT HE NEVER DID! Notice how He prayed.

"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; *glorify Thy Son,* that Thy Son also may glorify Thee: *As Thou hast given Him power over all flesh*" (what a claim!) "that He should give eternal life to as many as Thou hast given Him."

THE CLAIM THERE IS THAT CHRIST GIVES ETERNAL LIFE! "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ (there Christ names His own Name) whom Thou hast sent."—John xvii, 1-3.

Whatever we may think of all this, the claim is that of the Divine.

Now look at verse 5: "And now, O Father, *glorify Thou Me with Thine own self with the glory which I had with Thee* BEFORE THE WORLD WAS"!

Then verse 21: "That they all may be one; as Thou Father *art in Me, and I in thee,* that they also *may be one in us.*"

These words in the mouth of any mere man would be fearful blasphemy!

Immediately before the Crucifixion Christ Our Lord was brought before the High Priest. And we read in St. Mark xiv, 60: "And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? . . . But He held His peace and answered nothing. Again the high priest asked Him, and said unto Him, *Art thou the Christ, the Son of the Blessed?*"

To that straight question we read that Jesus replied, "I AM: *and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.*"

There is no hesitation or prevarication there, but the greatest confidence and certainty!

Whatever men to-day may think, *Christ Our Lord claimed to be Divine,* and before the High Priest!

And this answer given to the High Priest was the immediate cause of the demand for His death!

"Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy;

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what think ye? And they all condemned Him to be guilty of death."

Christ began His life at twelve years of age with this declaration! He finished it at thirty-three years with the same!

By the testimony of devils as they were cast out.

In Luke iv, 33, we read: "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 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.*"

And again in verse 41: "And devils also came out of many; crying out, and saying, *Thou art Christ the Son of God.* And He rebuking them suffered them not to speak: *for they knew that He was Christ.*"

And the man in the country of the Gadarenes, "which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, *What have I to do with thee, Jesus, Thou Son of God most high?* I beseech Thee, torment me not. (For He had commanded the unclean spirit to come out.)"—Luke viii, 26-29.

Some even of the devils were compelled to give their evidence: others He refused to let them speak because they knew Him.

BIBLICAL METALLURGY.—VII.

By ANDREW B. BUCHANAN.

THE TRAIL OF THE METALLURGIST.

WHEN Israel came out of the land of Egypt there were 603,550 men of twenty years old and upward. This number was exclusive of the Levites.

With such a large body of men it was essential that they should be kept fully employed, otherwise there was bound to be mischief. We have evidence of this mischief during the early part of the sojourn in the wilderness, one particular instance being when Moses termed them rebels. (Numbers xx, 10.)

It would appear that this particular malignant trait in Israel's character disappeared to a large extent in the later period of the wilderness experience.

We suggest that the manhood of Israel was under training both from the military and educational standpoints.

We know that Israel was trained in: worship, organization, law, health and workmanship.

We would ask the reader to go over very carefully the workmanship of the Tabernacle as recorded in Exodus xxxvi to xxxix.

A superficial reading will not do, it is only by the closest concentration that we can understand what the workmanship of the Tabernacle meant in the education of Israel.

We cannot take up the whole Tabernacle, but we refer to two aspects:—

(1) Exodus xxxvi, 8: " . . . : with cherubims of cunning work made he them."

This suggests intricate work of a very high order.

Whence came the training for this special work?

(2) We are told that 100 talents of silver were set aside for 100 silver sockets and that each socket contained exactly one talent. (xxxviii, 27.)

This meant that the sockets had to be designed to contain no less and no more than one talent. How did Israel accomplish this?

The modern engineer knows the large amount of labour involved in designing any piece of machinery which will not exceed a given weight.

Here is a further example of the *implied* science of Scriptural revelation.

But the people (women and men) were taught workmanship.

Exodus xxxv, 25: "And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26: "And all the women whose heart stirred them up in wisdom spun goat's hair."

Notice the words "wise hearted," "wisdom" and compare with xxxi, 6; ". . . : and in the hearts of all that are wise hearted *I have put wisdom* . . ."

THE TEACHERS OF ISRAEL.

Exodus xxxv, 30: "And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31: "And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32: "And to devise curious works, to work in gold, and in silver, and in brass,

33: "And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

34: "And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35: "Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work."

What a wealth of information is contained in these six verses!

Taking them in their order we find that:

30: The LORD taught Bezaleel, hence Israel's education did NOT COME THROUGH EGYPT.

31: Bezaleel's education included knowledge and workmanship.

32: It included metallurgy, " . . . to work in gold, and in silver, and in brass," classification 1 and 2 of Article I.

33: The workmanship included *any manner* of cunning work.

34: The teachers appointed to educate Israel were Bezaleel and Aholiab.

35: The wisdom given to the teachers covered all the arts and crafts.

Here then we have the Scriptural evidence of the training of Israel in workmanship.

But did this training include the making of castings?

Exodus xxvi, 37: " . . . and thou shalt cast five sockets of brass for them."

xxxvi, 36: " . . . and he cast for them four sockets of silver."

It will be observed that the two teachers of workmanship

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were of the tribes of Judah and Dan. But Hiram, the chief organizer and metallurgist of the Temple was: "The son of a woman of the daughters of Dan . . . ." (2 Chron. ii, 14.)

Now Hiram came from Tyre, and Tyre was associated with the sea. (2 Chron ii, 16.)

We know, however, that part of the tribe of Dan was also associated with the sea, for we read: " . . . : and why did Dan remain in ships?" (Judges v, 17.) We know also that Solomon had a navy, which took three years to cover one voyage. (2 Chron. ix, 21.)

Connecting up our metallurgy therefore, we can trace Dan through Aholiab, Hiram, Tyre and Solomon's navy.

Where did this navy go to and what did it bring of a metallurgical nature?

The Rev. Commander Roberts,[1] quoting the Rev. A. L. Green (*Jewish Chronicle*, May 28th, 1875), gives us the following information: " Our forefathers in their happiest times, in the golden age of the nation's glory, were indeed the public carriers of their day, travellers for commercial enterprise to all the then known countries near and far. The ships of Solomon rivalled the Phœnician navy. The ports of Elath and Eniongeber were filled with the ships of Tarshish, which sailed down the Ælantic Gulf of the Red Sea to the Indian Ocean, to Ophir, to Sheba, to Arabia Felix, to India and Ceylon, and through the Pillars of Hercules; brought home copper from Cyprus, and tin from Spain and possibly from Cornwall."

In this quotation we notice that:

The ships of Solomon *rivalled the Phoenician navy.*

Two metallurgical elements (copper and tin) formed part of the merchandise.

The tin came from Spain and possibly Cornwall.

The subject is opened out further by the next quotation which Rev. Commander Roberts[2] makes from Sir Edward Creasy's "History of England" (vol. i, page 18). "There can be no reasonable doubt that Britain furnished them (the Phœnicians) with their chief stores of this important metal (tin) which the unrivalled artificers of Tyre and Sidon, 'men cunning to work in gold, and in silver, and in bronze (mixture of copper and tin), and in iron,' blended with the just alloy from the rich copper mines possessed by the Phœnicians in Cyprus, and then wrought into innumerable forms and instruments of ornament, utility and power. The neighbouring, and even the remote nations, obtained from the princes and the merchants of the Tyrian and Sidonian commonwealths these products of the mineral wealth of our island. The British tin mines mainly supplied the glorious adornment of Solomon's Temple;[3] and hence also came the chief material of the armour of the kings and chieftains of heroic Greece."

Here again we have the metallurgical element tin, with a definite statement that the tin for the Temple came from Britain.

Now we have already discussed the Scriptural evidence regarding tin as an essential element in the alloy of brass. The sea-faring part of the tribe of Dan must therefore have been familiar with the use of tin, and tin must have been extensively used in Britain at a period considerably earlier than the time of Solomon, otherwise how were its properties known?

Further, the fact that tin was used in the Temple shows that the Israelites were trained as metallurgical chemists. See Article VI.

Realization of this brings us back to a true understanding of Hiram's character as revealed by Scripture: " . . . and he was filled with wisdom, and understanding, and cunning to work *all works in brass* . . . ." (1 Kings vii, 14.) Then follows a description of his mighty works in brass which we have discussed in Article IV.

What we are driving at is, that the Israelites had a metallurgical training in the wilderness and that they carried their metallurgical activities right across the sea into Britain.

Now let us examine this from the land standpoint.

We notice that the last part of Sir Edward Creasy's statement already quoted, reads: " . . . ; and hence also came the chief material of the armour of the kings and chieftains of heroic Greece."

Now the Rev. Commander Roberts[4] in his origin of the Danai, has shown that part of the tribe of Dan was in Greece 148 years before the Exodus, and Mr. E. O. Gordon[5] has shown the connection between the Trojans and Britain.

Here then we seem to have an Israel metallurgical connection between Britain and Greece.

But let us examine other evidence, our authority being Professor Turner, from whose work[6] we cull the following:

" At the same time, there are specimens of iron extant which are of antiquity equal to, or even greater than, the most ancient bronzes known. Thus a small hollow 'bronze' cylinder in the British Museum, inscribed with the name and titles of Pepi I, 3233 B.C., is, if contemporary, probably one of the oldest bronze objects. But in a case in the same room is to be seen what is probably one of the oldest pieces of iron known, and which is believed to date from 3733 B.C. This specimen was found in one of the air passages of the Great Pyramid at Gizeh . . . ."[7]

Now this brings us back to the early Genesis period, the metallurgical significance of which we referred to in Article I.

What a triumph for the Scriptures!

" . . . . ; in the lake village of Glastonbury also articles of stone, bronze, iron and lead occurred together. Sir C. Lyell points out that the stone, bronze and iron ages are not definite periods in the history of the human race as a whole, *but stages in the development of particular tribes or nations.*"[8] (The italics are ours.)

Now Glastonbury is associated with the Druids (see "Prehistoric London") and a period of twenty years was required to cover the curriculum of the Druidical Colleges. It would appear from the presence of the bronze, iron and lead, in

[1] "The Origin of the Supremacy of the Sea," page 7.

[2] "The Origin of the Supremacy of the Sea," page 8.

[3] It is a mistake to speak of the Temple as Solomon's Temple. The Temple was the house of the LORD.—A. B. B.

[4] "British History traced from Egypt and Palestine."

[5] "Prehistoric London," chapter iii.

[6] "Metallurgy of Iron."

[7] Ibid, page 3.

[8] Ibid, page 2.

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Glastonbury that the Druids were familiar with metallurgy. The last part of the quotation is particularly striking.

"W. Ridgeway states that Hallstatt in Austria is the only place where articles of bronze are found being gradually replaced by those of the same kind in iron. From this centre the use of iron spread into Italy, Switzerland, Gaul, Spain, Greece and Eastern Germany."[9]

Here again we have a startling statement, for the Western migration of Israel was through the same route.

"Montelius, who has made a special study of the early history of iron, suggests that its first use in Greece was about 1400 B.C. and in Central Italy about 1100 B.C.

"It would appear that the iron age opened at about the same time in Central and Western Europe, and though a precise chronology is impracticable, 1000 B.C. may be taken as an approximate date for the close of the exclusive bronze culture in classical lands."[10]

Now 1000 B.C. was the closing period of the building of the Temple and we have already seen that one part of Dan was actively engaged at sea, in metallurgical enterprise between Britain and Tyre. The other part of Dan was, we know, pushing its way across Europe.

These correlated facts seem to us to be too striking to be ignored.

"It is interesting to note that when Cæsar invaded Britain he found, used for purposes of trade, not only gold and copper coins, but also bars of iron of definite weights."[11]

"The ancient Britons were acquainted with the use, and probably also *with the production of iron* some centuries before the Roman invasion under Julius Cæsar, in 55 B.C.; . . . "[12] (The italics are ours.)

Here again we seem to see the activities of Metallurgical Israel in Britain.

We wonder how the last quotation fits in with the painted savage theory of the inhabitants of ancient Britain!

Consideration of all that we have discussed in this article led the present writer some considerable time ago to the conclusion that Israel were the pioneers of metallurgy. The blaze of the trail is too clear to be set aside. In an article of this kind it has only been possible to point out the main features and possible lines of research. Research of such a nature would most certainly occupy a considerable amount of time. In bringing this series of articles to a close, we trust that we have opened up the subject and brought a new interest into the reading and understanding of the Scriptures, in their revelation and authenticity. We trust that we have also opened out the Scriptures in the metallurgical aspect of the manner in which the GREAT METALLURGIST has dealt and is still dealing with ISRAEL. Looking over the whole aspect of the subject we can realize the significance of the Revelation. "Great and marvellous are thy works, LORD GOD Almighty: . . . ."

To Him be all praise and glory and honour.

THE END.

[9] Ibid, page 2.
[10] Ibid, page 4.
[11] Ibid, page 5.
[12] Ibid, page 6.

THE LATE MAJOR JOSHUA FIELDING, J.P., M.R.I.A.

(ROYAL IRISH DRAGOON GUARDS.)

MAJOR FIELDING'S name has been on our ROLL OF HONOUR from the time it was first published, but not until only now have we been able to present to our readers his portrait, and this favour has now come through his son, Mr. Vivian J. Fielding, of Dublin, to whom we offer our thanks for so kindly sending us this excellent photograph.



THE LATE MAJOR JOSHUA FIELDING, J.P., M.R.I.A.

Major Fielding was a distinguished soldier; an account of his military career was printed in the *Irish Times* in January, 1917. He was called by the God of Israel to higher service on January 21st, 1917, while on a mission in the East. Before starting on this mission, he called on Mr. Herbert Garrison, who remembers an interesting conversation with him, and what proved to be the last earthly farewell by this devoted and charming servant of God, and beloved veteran champion of Israel Truth. After retiring from the Army, he gave most of his time and money to the British-Israel Cause. He

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organized B.-I. Associations in various districts in Ireland, travelling up and down the country at his own expense. His energy and zeal were often publicly mentioned by the late Archdeacon Hanan, who spoke of the time and energy he willingly gave to forwarding the B.-I. interests in Ireland.

We extract the following items from *The Covenant People* for April, 1917 :—" It is now many years since Major Fielding drew together a small band of Identity believers, and on the 17th of February, 1897, formally started the British-Israel Association of Ireland. From that time till his death he remained Hon. Secretary, working with untiring zeal to bring before the public God's faithfulness to His people Israel. He was a man with the strongest sense of duty and great singleness of purpose, and in spite of disappointments and discouragements which were often met with in the course of his work, he never relaxed his efforts to forward the Cause he held so dear. He was, indeed, 'One who never turned his back, but marched breast forward. Never doubted clouds would break, never dreamed, though right were worsted, wrong would triumph, held we fall to rise, are baffled to fight better, sleep to wake.' "

On the outbreak of the war, Major Fielding was in Palestine with one of his sons who was in delicate health, and was living in a small house at the Skull Hill, or Calvary. Having failed to get away with the first Europeans leaving Palestine, they became prisoners, were closely guarded, and were not allowed anything in the way of writing materials, consequently their relatives in Dublin had no news of them for months. After some time, a Turkish official, an ex-Governor of Jerusalem, who was friendly to Major Fielding, obtained permission for them to leave the country. Needless to say, they lost no time in preparing to do so, but as they were in the act of starting they were told they could not go as the permission had been rescinded. This order came from a German official, and from that time they were closely guarded and the prospects of escape seemed more remote than ever. They suffered much, and had great difficulty in obtaining sufficient food to keep them alive ; then one morning about 5 a.m. they were told they had three hours in which to leave Turkish territory. Why this order was given they never knew, but they made all possible haste to get to Jaffa. Arrived there, the Italian Consul befriended them, and by means of his influence and the payment of the exorbitant sum of £30 each, they secured a passage on a small trading vessel plying between Smyrna and Alexandria. Before the boat got to Jaffa it was already packed with refugees, so there was literally only standing room for Major Fielding and his son. It took four days to reach Alexandria, and during that time they hardly moved from their places and were thirty hours without food. Instead of thinking of rest after so much privation and suffering, Major Fielding engaged in work for the British Red Cross, and was fully occupied inspecting and looking after supplies till his death, which took place suddenly at Ismailia. He hoped to have returned to Ireland in April, but that was not to be. That, to the very last, British-Israel Truth held first place with him is evidenced by the fact that the last letter from him and arriving some days after the telegram that announced his death, contained an old Identity leaflet, limp and discoloured, on which he had pencilled the following words, " Old truths with new meaning." This truly Christian soldier, who on earth served his God and King so devotedly, is sadly missed by his many friends, who mourn their own loss yet rejoice in his gain, for he was one of those of whom it has been said, " His servants shall serve Him, and they shall see His face; and His name shall be in their foreheads."

THE NAME.

By HENRY PROCTOR, F.R.S.L.

THE revelation of the Name of God to His chosen was progressive. As He said to Moses : " I appeared to Abraham, Isaac, and Jacob as El Shaddai, but by my Name YAHVEH I was not known to them." It is not necessary to suppose that Abraham did not know that Yahveh was also the Name of the Most High God, possessor of Heaven and earth, whom he worshipped, and of whom Melchizedek, King of Salem, was a glorious priest, but neither the intrinsic meaning, nor the power of the Name was given to him as it was afterwards given to Moses ; for to Moses it was explained as meaning (A EHYEH ASHER EHYEH) : " I will be that I will be." From the time that the Name was made known to Moses, he had power over the elements ; authority over the waters, to turn them into blood, and to open and shut the heavens.

Abraham had no such power. He knew God only as the God of the breasts (SHADDAI), the shedder forth, the provider, or the Mother of God. And so Abraham became very rich, because the Lord prospered him in everything, and promised to him and his seed abundance of temporal as well as spiritual blessing. The keynote of Abraham's revelations of the Name was : " The Lord will provide," but further than the great defeat that he inflicted on the four kings, no work of power was manifested through him.

With Moses it was far otherwise, for all his after-life was a series of signs and wonders such as never before, and have never been seen since. Through the power of the Name he was made a God unto Pharaoh, who in all the desperate straits to which he was reduced, during the great plagues which for a time ruined the land of Egypt, did not pray to the God of Israel, nor even to the gods of Egypt, which latter he had already found powerless to help him, but his prayer was always to Moses, for deliverance from the plagues.

Such confidence had the power of the name of Moses inspired in him, that in his very last interview he implored his blessing. The strength of David was found also in that Name, as we may see in his answer to the challenge to Goliath : " Thou comest to me with a sword, and with a spear and with a shield, but I come to thee with the Name of YAHVEH-SEVAOTH, the God of the armies of Israel, whom thou hast defied."

The Name of the God of Jacob was a defence, a high tower, in which the righteous could take refuge.

As with Moses so with Elijah, for in the degenerate days of Israel he appears on the scene in the power of the Great Name, with the striking and terrible announcement that : " As YAHVEH ELOHIM, the God of Israel liveth, before whom I stand." " There shall not be dew or rain these years but according to my word."

During the three and a half years of famine and drought

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which followed this remarkable declaration, we do not read that Israel appealed to their God, but that Ahab sent everywhere searching for Elijah and found him not, as Obadiah said: "There is no nation or kingdom whither my lord hath not sent to seek thee, and when they said, He is not there, he took an oath of the kingdom and nation that they found thee not."

These two—MOSES and ELIJAH—had exercised the power of God upon the earth, and these are they who appeared with CHRIST upon the Holy Mount of Transfiguration, and shall yet come again for 1,260 days (3½ times), having authority for that period to "Shut Heaven that it rain not, in the days of their prophecy; and over the waters to turn them into blood, and to scourge the earth with every plague, as often as they may desire."

Moses and Elijah acted as the vicegerents of God on earth, because His Name was in them. There is no authority apart from the Name. The authority by which Christ did all His mighty works was in the NAME, and in His final commission to His disciples He said: "All authority is given Me in Heaven, and on earth. Go ye therefore and (teach all nations) disciple all nations immersing them into the Name. And these signs shall follow them that believe; in My Name they shall exorcise demons; they shall speak with New Tongues . . . they shall lay Hands on the sick and they shall recover."

This was the authority by which the seventy cast out demons, cleansed the lepers, made the blind to see, and the lame to walk, and through which the Apostles and Prophets, after Pentecost, did many signs and wonders among the people. This they clearly affirmed time after time, saying to the people: "Why look ye on us, as though by our power or our holiness we have done these things? HIS NAME through faith in HIS NAME hath made this man strong." All things were done in the Name—this also is the mark of authority granted to the overcomer: "I will write upon him the NAME of my God, and the Name of the City of my God, and Mine own New Name," and thus when the 144,000 overcomers are seen on Mount Zion, they have His Name and the Father's Name written on their foreheads. How wondrous are the Names of God. Let us consider what it means to take the NAME of JESUS. He is called JESUS because He saves His people from their sins. To take the Name of JESUS means, therefore, to take Him as a Saviour, and so following in His footsteps that we ourselves become saviours of men. We are His seed, in whom He prolongs His days upon the earth. In like manner we take the Name of Christ, when we are like Him: "Anointed with the Holy Spirit and with power," so as to go about doing good, and healing those who are oppressed with the devil. We are thus anointed, together with Him, and the anointing which we thus receive "abideth in us, and teacheth us concerning all things," so that we have no need that any man teach us, but the anointing itself teaches us, so that we are said to know all things. To take the great Name as Moses took it, we have to yield ourselves entirely to the Will of God, so that HE may energise us, by means of the Holy indwelling Spirit both to will and to do His good pleasure, producing in us both the will and the execution so that nothing is impossible to us, because all things are possible to God. This is what the Blessed Master encourages us to expect when He says to the believer: The works that I do shall ye do also, and greater works than these shall ye do, because I go unto the Father, and nothing shall be impossible unto you.

ANGORA.

(Extract from an article by OWEN TWEEDY in the "Atlantic Monthly.")

"ANGORA lies some three hundred and fifty miles eastward from the Bosphorus. A sleeping-car train makes the journey in fourteen comfortable hours, and the new Angora Hotel is luxurious almost to the point of dissipation. Angora is a curious place. It has a long history written on the ruined walls of a Roman temple dating from Augustus, and on the castellated battlements of the Byzantine fort which crowns the rocky hill on the slopes of which clusters the old town. This old town—a squalid, rambling Oriental hamlet—was all that there was to Angora in 1919 when Mustafa Kemal chose it as his capital. It is true that it had two assets—its railway connection with the West and its strategic inaccessibility—to offset its total unsuitability as a centre of government; but lying, as it did, in the middle of a malarial plain, the old town otherwise possessed absolutely no potential advantages. It had neither housing nor sanitation, and certainly offered no prospect of adaptation to any scheme of more modern town planning. But it was safe, and to a revolutionary government safety compensates for much. So, with the full force of the Ghazi's dynamic energy behind the effort, New Turkey set itself by Turkish endeavour to build out from the old mediæval village a capital worthy of the New State.

"That was nine years ago. During the Greek war there was little money other than for military needs; but victory not only brought military reductions in its train, but also opened the coffers of Constantinople and Smyrna; and in 1923 the active work of construction began. The old town has been left intact on its hill with its dirty narrow lanes, its smelly hovels, and its peasant population; and it is only where it ends that the new town has been projected across the plain, which had, as a first necessity, to be drained clear of malaria. Once across these now mosquitoless flats, it spreads out on the slopes of a low ridge of hills where the Ghazi has planned the residential quarter of his new capital. But progress was slow, for the task was immense; and Angora since 1919 has not always been the bed of roses it appeared in May, 1928. . . . .

"The traveller, however, found an Angora far from dull, and exciting almost beyond his dreams. The climb to the Byzantine citadel is steep. Aimless donkeys, twin-slung with petrol tins carrying water from the valley, block the narrow twisting thoroughfares; the hide and grain markets, thronged with noisy buyers and sellers, splay all over the roadway; ubiquitous bootblacks, vendors of sweetmeats and lemonade, importune vainly. But there are no guides and no touts; for the West and tourism have not yet come to Angora. From the ramparts of the citadel, the old and the new lie exposed in panorama. A string of camels laden with stone for new construction is holding up a violently hooting contractor's lorry in the valley four hundred feet below. Halfway up the hill a peasant, who has ridden in on his donkey from a

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neighbouring village, is talking to a friend who leans out of a yellow motor-bus window. On a wall, across which the minaret of the town mosque throws a tapering shadow, is a brilliantly coloured notice of the imminent arrival of a new film, 'Abdul, the Damned.' And away south, across the waste of what was the Christian quarter of Old Angora before it was burned out during the war, stretch the broad black ribbons of the Ghazi's new arterial roads, which are the backbone of New Angora's town planning.

"The cleavage between the old and the new is sudden and arresting. Old Angora had a main street. It has been widened, is flanked with modern—all Turkish—shops, has a taxi rank, and is the terminus of all motor-bus services. Where it ends the new town planning begins, and at the point of junction is a huge equestrian statue of the Ghazi. It doubly epitomizes New Turkey's break with the past. In the first place, statues were taboo in Turkey; elsewhere in Islam they still are. But the Ghazi regarded the restriction as an anachronistic superstition, and to-day he is celebrated in no less than four statues—one in Stamboul on Seraglio Point, the other three in Angora. The second demonstration of the emancipation of Turkey is revealed by a study of the monument itself. The Ghazi, astride his horse, is facing west to Europe, not south-east to Mecca. On the plinth are two reliefs, the first depicting him as generalissimo in the Greek war, the second as President of the new Republic, signing the National Pact. Round the pedestal are three figures. Two modernly equipped soldiers, rifle in hand, scan the western horizon. At the rear is a peasant woman, carrying a shell on her shoulder and 'doing her bit' by helping to feed the guns. It is the recognition of woman in the new State.

"Below and facing the statue is the old Parliament House where the Pact was signed, which is now preserved as a national monument and as the headquarters of the Popular (the only) Party in Turkey. It proved to be too small for the new Government's needs, and just below it the present Parliament was completed this year. It is an unpretentious building—more like a country villa than a Chamber of Deputies—standing in artificial grounds which were created richly on a slope which was once Old Angora's rubbish heap. Within, the traveller found proceedings—as is ever the case when there is no opposition—so decorous and dull that it might have been a well-drilled shareholders' meeting rather than a State assembly. The Strangers' Gallery commands an oblong and very commonplace hall, set with rows of desks, rather like a school, all facing the Speaker's rostrum. He, conspicuous in evening dress, presides from the uppermost tier of a three-decker type of pulpit; below him a row of parliamentary secretaries; on the lowest tier, the forum whence members address the House."

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,—With reference to Professor Odlum's extremely interesting article on the "Herdsman, Amos" in the N.M. AND BANNER of February 16th, 1929, I have the following comments to make:—

He mentioned the Pronouncements of Jehovah by the prophet Amos against certain peoples which had acted in opposition to the Divine Will. Five of these are shown to be punished for their treatment of Israel, but the sixth, Moab, is apparently penalized for an act against one of Israel's enemies —("He burned the bones of the king of Edom into lime.") In the end of your article you expressed a wish for an explanation of this latter charge.

Following my usual custom of discussing any matter of B.-I. interest with my friend and mentor, Mr. Bayley, of this city, I read through your article with him and offered opinions on his many fertile suggestions.

Two possible explanations of what is apparently a rather peculiar charge are here submitted in the hope that they may present you with a further line of thought on this subject.

(*a*) It would seem to have been Jehovah's Will that certain relics of ancient kings, peoples, etc., should be preserved untouched through the Times of Israel's Reduction under the Domination of the Counterfeit Order until these Latter Days, when their discovery might reasonably assist in bringing to light many objects of great interest and revelation to those "who have understanding." The recent excavations in Egypt and Mesopotamia may be regarded as examples. For instance, the knowledge afforded men like Mr. Davidson of the Egyptian Dynasties by the discovery of ancient relics is beyond all measure, for, had these relics been destroyed in early times, such a book as "The Great Pyramid—Its Divine Message" could never have embraced such a scope as it undoubtedly does.

Some such Purpose may therefore have existed in the Mind of Jehovah when He preserved these relics for examination in this Culminating Age. Moab then may possibly have attempted to destroy an important link in one of these chains of relics, and have suffered punishment for the act.

However, presuming this to be the case, the natural question which leaps to the mind is—"If the relics of a certain Edomite king were so important, why did Jehovah permit one of the Counterfeit Order to destroy them?" We are then confronted with another problem, the solution of which requires further consideration.

(*b*) The second suggestion is as follows:—

It will be recognized by all who have given even a superficial attention to the customs of Ancient Egypt that certain devilries were practised there—Black Magic and the Satanic custom of tampering with the Natural Laws of Jehovah. Among these there was apparently the habit among certain Egyptian priests of fashioning images of living men out of clay, lime or other material and, by some devilish process, imbuing the inanimate substance of the image with the personality of its living counterpart. On that analogy, passing the image through a fire was tantamount to burning to death the human being it represented. In this way a monarch who had some mission to fulfil might be done away with by those whose interests might be served by his death.

If this is so, the opposite might be equally significant. A dead monarch, and especially one whose death had been due to his hostility to the Nation, might quite reasonably be given a semblance of life through some process of embalming or passing through the fire, either in order that his people might worship him, or that his characteristics and works might live on. This occult process would certainly be in direct violation of

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the Nature-Law of Jehovah and worthy of a proportionate penalty. The burning of the bones of the Edomite king into lime might therefore signify some such devilish practice.

That this act was different from the usual practice of embalming the dead, customary among certain of the ancient peoples, is apparent, for it is regarded as a serious offence by Jehovah, and one which merited chastisement. It would seem more than probable that it entailed a knowledge of occult mysteries, such as the ancient peoples possessed from their close proximity to the period of the Creation, a knowledge which, it is now realized, was frequently perverted and utilized to perpetrate deeds of horror in direct opposition to the Plan of God and His Divine Evolution.

If the foregoing should be of any assistance to you in formulating an opinion on this subject, I shall be very glad to know. I am looking forward to reading further articles on this matter.

Yours faithfully,

Melbourne. BRIDGMAN FITZ-ERSE.

To the Editor.

DEAR SIR,—In reply to your request for tables giving the numerical value of Latin, Hebrew and Greek letters, the value of the Latin letters D. C, L, X, V, I, which alone were used as numerals, is too well known to need comment. *M* came to be used for 1,000 at a much later date, and is really a contracted form of the figure C I Ↄ.

As regards Greek letters they came to be used as numerals about 300 B.C., and were in use as such in New Testament times.

Hebrew letters as numerals appear on Maccabæan coins, but I have no knowledge as to when they were first used.

The Hebrew and Greek tables are given below.

Yours faithfully,

(Rev.) CYRIL C. DOBSON.

The numerical value of the Greek letters is as follows :—

Alpha	= α	= 1	Iota	= ι	= 10	Sigma	= σ	=200
Beta	= β	= 2	Kappa	= κ	= 20	Tau	= τ	=300
Gamma	= γ	= 3	Lambda	= λ	= 30	Upsilon	= υ	=400
Delta	= δ	= 4	Mu	= μ	= 40	Phi	= φ	=500
Epsilon	= ε	= 5	Nu	= ν	= 50	Chi	= χ	=600
Stigma*	= ς	= 6	Xi	= ξ	= 60	Psi	= ψ	=700
Zeta	= ζ	= 7	Omicron	= ο	= 70	Omega	= ω	=800
Eta	= η	= 8	Pi	= π	= 80			
Theta	= θ	= 9	Rho	= ρ	=100			

The numerical value of Hebrew letters as given in Dr. Bullinger's "Number in Scripture," and in other works is as follows :—

Aleph	= א	=1	Yod	= י	=10	Koph	= ק	=100		
Beth	= ב	=2	Kaph	= כ	=20	Resh	= ר	=200		
Gimel	= ג	=3	Lamed	= ל	=30	Shin	= ש	=300		
Daleth	= ד	=4	Mem	= מ	=40	Tau	= ת	=400		
He	= ה	=5	Nun	= נ	=50	Kaph	= ך	=500	When used as finals.
Var	= ו	=6	Samech	= ס	=60	Mem	= ם	=600	
Zayin	= ז	=7	Ayin	= ע	=70	Nun	= ן	=700	
Cheth	= ח	=8	Pe	= פ	=80	Pe	= ף	=800	
Teth	= ט	=9	Tsaddi	= צ	=90	Tsaddi	= ץ	=900	

* This letter known by this name came to be used for 6, but it is not known how. Two other letters not in the alphabet were also used, Koppa = K = 90, and Sampsi = ϡ = 900.

THE BIBLE IS A LIBRARY OF ISRAEL LITERATURE.

1. The Bible commences first with the chosen line, from Seth to Abraham.

2. The second section deals with the foundation covenants, upon which all Israel's civilization rests, entered into between El Shaddai the party of the first part, Abraham the party of the second part, and Sarah the party of the third part.

In those covenants the absolute equality between the male and female covenanters and their successors is most clearly established.

3. The third section deals with the renewal of the Covenant with Isaac and with Jacob.

4. The fourth section deals with the establishment of the Nation of Israel and the exclusion of Esau and his seed from participation therein.

The Bible therefore may be epitomized as follows, and may be called our Consequent-Bible.

Genesis shows	...	The chosen line of descent from Seth to Abraham; to the exclusion of all others.
Exodus shows	...	The establishment of the nation.
Leviticus is	...	The manual of the nation's worship.
Numbers is	...	The manual of the national organization.
Deuteronomy is	...	The digest of constitutional law.
Joshua	...	Induction of the nation into its own land.
Judges	...	Functioning of the Constitution as administered by Judges without King or Parliament.
Ruth	...	Illustration of the working of the Constitution.
I & II Samuel	...	Establishment of the kingdom.
I & II Kings	...	History of the two kingdoms from the national standpoint.
I & II Chronicles	...	History of the two kingdoms from the ecclesiastical standpoint.
Nehemiah and Ezra	...	History of the Jewish restoration.
Esther	...	Portrays the final chapter of the thousand years old Amalek-Israel war.
Job	...	Moral philosophy of the nation.
Psalms	...	Manual of the nation's devotion.
Proverbs	...	The winnowed wisdom of the nation.
Isaiah	...	Great prophet to the nations; especially Israel.
Jeremiah	...	Great Prophet of Judah at the transition period.
Ezekiel	...	Great Prophet to the Israel captivity.
Daniel	...	Great Prophet of the Babylon Empires and Israel.

And so on through the minor Prophets and the New Testament. All the record is bound together, and follows the Israel line from Genesis to Revelation.

W. P. G.

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AN UNMISTAKABLE PREDICTION.

"*He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law.*"—Isaiah xlii, 4.

"THIS is a plain and unmistakable prediction. Judgment shall be set in the earth, and 'the isles shall wait for His law.' This is a settled matter, which the risen Saviour sits expecting to realize, and which the faith of believers may anticipate on the warrant of His word. The years may come and go, with but little apparent progress; the armies of the enemy may be as gaily caparisoned and as boastful of victory; the fortresses may seem to be without a breach; the scorners may be loud in their ribaldry; the standard-bearers may be stricken, and the banner itself soiled with dust and stained with blood; but there is not the interval of a moment in the Saviour's march to triumph. Calm as the sun in the heavens, He bringeth forth judgment unto victory. Noiseless but constant as the flight of time, He presses to His assured purpose, and waits for the expected end. He is not discouraged by sinister omens or unwonted opposition, by faithless traitors or by wearied friends. None of the ordinary causes of failure operate in Him. Men fail because they underrate difficulties and make no careful counting of the cost, or because they work without a heart and consequently without a will, or because there is a misgiving that the work is unworthy, or because death touches them suddenly in the midst of their toil. He saw the end from the beginning, calculated every danger, measured the stature and strength of every enemy. He loved the work so well that, for its sake, he delighted in the baptism of the fire. He feels the work to be the noblest, the highest destiny for man, the most magnificent revelation of God. He ever liveth. 'He shall not fail nor be discouraged.' Against embattled earth and gathered forces of the pit He shall bring forth judgment unto victory, until He rests from His labour, until He gathers His children, until He wears His crown."

(Rev.) W. MORLEY PUNSHON, M.A.

MAY 29th, 1928.

BY H. PERCY BLANCHARD.

"BUT we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."—1 Cor. ii, 7.

It was not till the month of June last that we realized how the whole English-speaking world was seized with the possibilities of war anticipated under the Pyramid date of May 29th last. But when May ended, and June dawned with apparent serenity, and the guns remained silent, many took a long breath of satisfaction, and returned to their old ways. Nothing happened, they said, and mocked. Even the religious press joined in the raillery.

On the other hand, at a stated hour of that momentous date, had Russia for instance declared war, and plunged the world into strife, God's programme, as revealed by the Pyramid, would have been noticeably evident to "the Princes of this world," and God's counsels anticipated too soon.

There were good people in Judea who at the time fixed by Daniel looked for the manifestation of Messiah the Prince. And, just as they anticipated, were they rewarded or disappointed in Jesus, the Suffering Servant.

The Great War had progressed three years before it came to any of us the significance of the first Low Passage. But the Pyramid had been true to the day and hour. So, it will remain a mystery till too late for the wicked world and its Prince to turn back from their impending doom. Then, we will see burnt deep on the calendar of fate the revelation of that momentous date in last May. In the meantime, we must exercise our faith and confidence in God, steadfast, waiting for His manifestation in power eventually in these perilous days, without wavering.

WORLD-WIDE MOVEMENT OF THE JEWS TOWARDS CHRIST.

Commander Roberts writes:—

"DEAR FELLOW CHRISTIANS,

This is a subject of the most momentous importance in the history of the world, and especially as concerning the near Advent of Our Lord Jesus Christ, that

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE

has been inaugurated, and, by its international Congress at Hamburg last July, in which 153 delegates out of 23 nations, Jews by race, partook of the Holy Communion in token of their affiliation in love and sympathy with fellow Protestants of every nation also then assembled.

It is our privilege to hold a meeting here in the Town Hall, Teignmouth (God willing), on June 10th, at 3 o'clock, when the elected President,

SIR LEON LEVISON
(of the I.H.C.A.),

has promised to address us on this most critical reunion. Some of our most leading Evangelical ministers see not only in this movement the end of this dispensation and the beginning of a new one; in fact a new League of Nations founded upon God's Word, and ushering in the Kingdom of Our Lord Jesus Christ; but the true bond which will save our Churches and bring about Peace upon Earth."

A PRAYER.

WE pray Thee, O Lord, Whose throne is above all thrones, that Thou wilt preserve to us righteous and Christian government, and wilt grant peace in our day; that as Thou wast with our fathers, Thou wilt be with us, and wilt bless our country with pure religion, wise administration, and prosperous commerce. Bless, O Lord, the King, that He may be crowned with Thy favour, supported by Thy grace, and trust in the King of kings and Lord of lords. And grant, O most merciful Father, that we may live in Thy fear, die in Thy peace, be raised at the last day by Thy power, and may thereafter inherit Thy kingdom, where, with the Angels and Thy holy elect, we shall worship and magnify Thee through all eternity in the Name of Thy dear Son, Jesus Christ, Our Saviour.—*Amen.*

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

SEVEN meetings were held at Headquarters on Thursday and Friday of last week. The Annual Public May Meetings took place at 2.45 and 7.30 each day. The President, Major Knowles, O.B.E., presided at the large opening gathering. The Rev. Commander Roberts offered prayer. After the President had delivered his speech, he announced that the next item would be the surprise promised in THE NATIONAL MESSAGE, and it proved a wholly unexpected and delightful surprise indeed, namely, an address by the Rev. Pascoe Goard on a gramophone, recorded just before he started for Canada in April. It was entitled "The British-Israel Evangel." Needless to say, it was rapturously applauded. The record was a complete success, and the voice was very distinct and easily recognized. It was announced that the idea of securing this record originated with Mrs. Garrison, and that the cost had been borne by the Secretary-General, and that copies of the record could be obtained at Headquarters at 12s. 6d. Many orders were at once booked.

Addresses followed by the Revs. T. Sparshott Johnson, M.A., and Gilbert Davies.

The Secretary-General presided over the evening meeting, when the speakers were the Rev. Joseph Gay and Mr. J. J. Morey.

Between these public meetings, the Council of the B.-I.-W.F. met to receive the Annual Report and Financial Statement for 1928, and to transact other business, which proved so much than an adjourned meeting had to be held in the forenoon of the following day.

The chairman for the third public meeting on Friday afternoon was the venerable Commander Roberts, R.N., who gave an address, and was followed by the Rev. Arthur Pritchard, M.A.—who received a very warm welcome after his long illness—and Mr. Herbert Garrison, both of whom dealt with the British Empire, it being Empire Day.

After tea the Annual Meeting of Members was held, when the Annual Report and Financial Statements were presented by the Secretary-General and the Financial Secretary respectively. Both were adopted by acclamation and with congratulations.

Mr. John Leech, M.A., K.C., presided at the fourth public meeting on Friday evening, when the speakers were the Rev. J. Lumley Davies, L.D., and Messrs. Daniel Farmer and Wm. Whitton.

By request, the gramophone address by Mr. Goard was repeated on the Thursday evening, and further orders were taken for records. Many took tea each day, and social converse was much enjoyed. Among visitors from overseas we gladly welcomed Mrs. Tait, from Vancouver.

The Addresses and the Annual Report will appear in subsequent issues of this journal.

* * *

Mr. John Leech, K.C., addressed a large company at Camberley, Surrey, on May 14th, when Lt.-Col. Robertson, D.S.O., presided. Our thanks are due to Colonel and Mrs. Horniblow for securing such an encouraging success.

Mr. Leech will give another address at Headquarters on Wednesday afternoon next, and on Thursday evening Mr. Morey will speak on his recent travels in the East. We hope for full audiences on both occasions.

* * *

Mr. Basil Stewart addressed a good gathering of the Folkestone Branch on May 23rd, which was deeply interested and expressed their appreciation of entirely new matter presented to them concerning the Great Pyramid.

* * *

Miss Hamilton Hunter has addressed a full delighted audience assembled by our South London Branch. The subject was "The Church and the Bride."

* * *

The Rev. Merton Smith was the speaker at the British-Israel-World Federation meeting in Harrogate on Monday evening. The gathering listened with interest to a well-delivered address on "The Gospel of the Kingdom." Dr. Rutherford presided, and formally introduced the speaker.

The Rev. Merton Smith said it was a pleasure to speak to them on the British-Israel Truths. He had been asked to speak to them on "The Kingdom of God." Now one of the accusations against them as British-Israelites was that they neglected the Gospel. His reply was, which Gospel? He would point out that there was not only one Gospel, but three distinct ones in the New Testament, and one in the Old Testament. There was the Gospel of the Grace of God, whereby a sinner could be reconciled to Himself, the Gospel of the Kingdom, which they preached, and the story told by God of the Kingdom that He had founded which would never be destroyed. This Kingdom would consume all its enemies, and become eventually the Kingdom of God and of Jesus Christ. There was also the Everlasting Gospel, which was a belief in God. Those were the three Gospels. The Old Testament from Genesis to Revelation unfolded the Gospel of the Kingdom, although right through the chapters were foreshadowed the Gospel of the Grace of God. Nineteen-twentieths of the Old Testament taught the Gospel of the Kingdom. In his opinion it was the omission to preach the Gospel of the Kingdom that was responsible for the great religious confusion of the present day. Matthew xxiv, 14, said: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Was it true that the Gospel was preached to every creature under Heaven in Paul's day? Yet the end did not come. The British race had taken on the task of preaching the Gospel. To the sojourners of the dispersion of Israel there was stressed the urgency of trust in Jehovah. To-day there was that need both for individuals and for nations. The Lord said: "Ye shall be unto me a kingdom of priests and a holy nation." He did not think that as far as the Church was concerned it was very holy just now, neither was the nation, but Israel had all the sins that the British race had.

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God intended to make it a holy nation, and by holy nation He meant separated for His purpose. The Lord also said (in Isaiah xlii, 16): "And I will bring the blind by a way that they will not know." Could it not be said of this country, and was it not admitted that all the successes that it had attained had been attained blindly? It was a common theory that the Israelites had been set aside and the Gentiles put in their place. This was the belief of the Church, and the British-Israelites would have hard work to dig out the truth again.—*Harrogate Herald.*

* * *

The Annual Convention of the Ontario Branch of the British-Israel Federation of Canada was held in Toronto on April 25th, 26th and 27th. Splendid meetings were held in Carlton Street United Church on the three evenings. The Rev. Wm. Pascoe Goard was the principal speaker, and a marked interest was shown in his message, about twelve hundred people crowding the church each evening. On Friday afternoon a ministerial conference was held, when a number of the clergy of the city met Mr. Goard. It was also noticeable the number of ministers who attended the evening meetings.

On Saturday afternoon the representatives of the Branches in Ontario met in Convention, and very encouraging reports were received showing the progress made during the year. Seven organized Branches are now operating in the Province, five in the Toronto district, one at Peterborough, and one at Hamilton.

The following officers were elected for the ensuing year: S. J. Frame, President; David Duncan, Vice-President; A. A. Robeson, Secretary (provisionally); and S. J. Crealock, Treasurer.

* * *

The Sheffield Branch is making great progress in the district, lectures now being organized for the suburbs, and regular Bible Study Circles in five different homes. Also a Prayer Meeting precedes the usual weekly meeting.

* * *

Mr. Gay visited Herne Bay on Monday, May 13th, and lectured in the hall of the Wesleyan Church in the afternoon, taking as his subject, "British-Israel Truth, a Working Hypothesis." In the evening, in the Parochial Hall, his subject being: "The Gospel of the King, a Study in St. Matthew's Gospel." There were good attendances at both meetings.

* * *

"EVERYBODY'S KING."

This was the Prime Minister's happy description of our beloved Monarch in his historic Empire Day speech in Hyde Park, broadcast to Great Britain and the Dominions beyond the seas.

"Everybody's King!" How actually and prophetically true!

"The first words the people of Great Britain would wish me to say to all who are listening-in throughout the Empire are words of thanksgiving to Almighty God for the King's recovery . . . His Majesty is Everybody's King."

"In the history of the British Empire," said the Prime Minister, "we see the human hands that have built it . . . but as we study its destiny, we are bound to think of it less as a human achievement than as an instrument of Divine Providence for the promotion of the progress of mankind. . . . And one of the greatest gifts of civilization is freedom, which we seek not only to enjoy ourselves, but to share increasingly with others."

Are these words not an echo of the promise made to our forefather Abraham? "And I will make of thee a great nation, and I will bless thee and make thy name great . . . and in thee shall all families of the earth be blessed." (Gen. xii, 2, 3.)

SOME ENGAGEMENTS FOR NEXT WEEK.

BELFAST, Kingham Hall, Botanic Avenue, Monday, 3rd, at 8. Mr. Wm. Marks.
BELFAST (WEST), Tennant Street Unionist Hall, Thursday, 6th, at 8.
CHATHAM, Navy House, Monday, 3rd, at 8. Mr. J. J. Morey.
HORNSEY AND CROUCH END, Earl Haig Memorial Hall, Elder Avenue, Tuesday, 4th, at 7.45. Mr. W. Gray.
LEICESTER, Memorial Hall, Tuesday, 4th, at 3 and 7.30. Miss Hamilton Hunter.
PORTSMOUTH, Edinburgh Road Congregational Church, Tuesday, 4th, at 3 and 7.30. Mr. J. J. Morey.
RHYMNEY, Institute, Tuesday, 4th, at 7.
ST. LEONARDS-ON-SEA, Masonic Hall, Thursday, 6th, at 3 and 7.30. Miss Hamilton Hunter.
SHEFFIELD, Upper Lecture Hall, Victoria Hall, Wednesday, 5th, at 7.30. Rev. R. G. F. Waddington, M.A.
SOUTHAMPTON, Atherley Hall, Shirley, Wednesday, 5th, at 3 and 7.30. Mr. J. J. Morey.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, 3rd, at 8. Rev. Sparshott Johnson, M.A.

NOTICE.

All Members and Associates of the British-Israel-World Federation, and all Members of Affiliated Associations or Branches of the Federation, are requested to take notice that a Special General Meeting of the Federation will be held at the Headquarters of the Federation, 6, Buckingham Gate, London, S.W.1, on Friday, the 20th day of September, 1929, at 5.30 o'clock in the afternoon, for the purpose of passing a Resolution, if considered advisable, sanctioning proposed new and amended Rules for the Federation, which have been prepared and approved of by the General Council.

The proposed new Rules may be inspected at Headquarters by any such Member or Associate who may so desire.

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

J.J. HALL 1921

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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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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 DOCUMENTS OF DANIEL.—XV.

By the Rev. W. Pascoe Goard.

Daniel x. This chapter commences by a sentence in the third person; so does chapter vii. Turning to Ezekiel as a further illustration, we find in chapter i, verses 2 and 3, a second voice speaking in the third person breaks in across Ezekiel's narrative. What do these voices in the third person mean?

We take it to be an obvious fact that they are *the attestation of a witness to the statement of the prophet*; just as an affidavit, a deed, or a will, or any other legal document must now be attested by one or two witnesses in order to be valid. It is axiomatic in the Divine Law as expressed by Moses, as practised by the prophets, as ratified by Our Lord, expressed also in the Common Law of Britain, "IN THE MOUTH OF TWO OR THREE WITNESSES SHALL EVERY WORD BE ESTABLISHED." The witness in chapter x gives his testimony thus:—

First, as to date: "In the third year of Cyrus king of Persia."

Second, as to the fact: "A thing was revealed unto Daniel . . ."

Third, as to testimony to the fact: "And the thing was true."

Fourth, as to time of fulfilment: "But the time appointed was long."

Fifth, as to understanding: "And he understood *the thing*."

Sixth, as to all facts involved in the vision, such as its Divine origin and so on: "And had understanding of *the vision*."

This is the affidavit of a witness whose testimony precedes Daniel's narrative of his vision.

In other parts of the Book of Daniel, and in other prophets, we find at times *the same thing* being stated in full by a *succession of persons*, thus giving both *the testimony of witnesses* and *the repetition of the statement*. See for instance in Daniel, chapter iii, the charge laid against the three Jewish governors of provinces so repeated in full.

This matter is of interest in connection with the present chapter, and is of further interest in the general study of the prophets.

The chapter we are now to read introduces the August Person, Who gives to Daniel a message stretching away over such ages of time as to reach beyond the experience of Daniel's own generation, and even beyond his own dispensation, and still on to the last things of the present dispensation.

The statement made reveals facts of such an extraordinary nature that they might well call for the attestation of the additional witness to which we have referred. The supernatural Personage introduced is described, but not named. It seems not to be the man Gabriel of chapter ix, 21, but He Who commanded Gabriel in chapter viii, 16. It seems to be the Lord of Hosts, *i.e.*, God the Son, Who thus comes in answer to Daniel's prayer.

We shall quote the full passage, as it is impossible for our words to convey the impression produced by this inspired description. It seems to give us glimpses of the activities and continuous engagement of heavenly beings, and even of the

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Persons of the Holy Trinity, in earthly affairs ; not only in the spiritual realm, but also in the international and national realms.

When one reads this passage and then thinks of angels' activities aiding our Israel people in their need, a sense of thrilling expectation is raised which calm reason, weighing the evidence produced, is constrained to say may not be without foundation in actual fact.

It seems strange in a matter-of-fact series of documents such as we have been studying, to be brought by documentary evidence, carefully attested, directly into contact with such heavenly manifestations. But perhaps the strangeness may somewhat pass when we remember that the former dispensation was carried forward by the Lord through the ministry of angels to the time of the vision of St. Peter in the house of Simon the tanner, when the voice of Our Lord was last heard commanding Peter to go to the house of Cornelius, and there open the Kingdom of Heaven to the Gentiles. From that time onward, the Christian dispensation has been carried forward by the ministry of the Holy Ghost.

Surely *it is more astonishing that the Holy Ghost should become our personal and national Friend, Counsellor and Guide, than that created beings and glorified spirits of just men made perfect should be sent to minister to the Lord's people.*

Doubtless Our Lord continues to employ the ministry of angels, but the only voice that is heard in this dispensation, as far as we know, is that of the Holy Ghost.

With these thoughts in mind, let us read the following passage :—

" In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar ; and the thing *was* true, but the time appointed *was* long ; and he understood the thing, and had understanding of the vision.

In those days I Daniel was mourning three full weeks.

I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel ;

Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz :

His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

And I Daniel alone saw the vision : for the men that were with me saw not the vision ; but a great quaking fell upon them, so that they fled to hide themselves.

Therefore I was left alone, and saw this great vision, and there remained no strength in me : for my comeliness was turned in me into corruption, and I retained no strength.

Yet heard I the voice of his words : and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands.

And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright : for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

Then said he unto me, Fear not, Daniel : for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

But the prince of the kingdom of Persia withstood me one and twenty days : but, lo, Michael, one of the chief princes, came to help me ; and I remained there with the kings of Persia.

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.

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

And, behold, *one* like the similitude of the sons of men touched my lips : then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

For how can the servant of this my lord talk with this my lord ? for as for me, straightway there remained no strength in me, neither is there breath left in me.

Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

And said, O man greatly beloved, fear not : peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak ; for thou hast strengthened me.

Then said he, Knowest thou wherefore I come unto thee ? and now will I return to fight with the prince of Persia ; and when I am gone forth, lo, the prince of Grecia shall come.

But I will shew thee that which is noted in the scripture of truth : and *there is* none that holdeth with me in these things, but Michael your prince." (Daniel x.)

This forms the introduction to the pre-written epitome of a particular line of world history which follows in chapter xi, and which particular line leads directly to the final international situation.

Interwoven with this introduction of heavenly visitants to Daniel are certain statements which have a significance, the knowledge of the meaning of which seems to be assumed. The following are the quotations :—verse 13, as above : " But the prince of the kingdom of Persia withstood me one and twenty days : but, lo, Michael, one of the chief princes, came to help me ; and I remained there with the kings of Persia."

" Now I am come . . ."

Verse 20 : " Then said he, Knowest thou wherefore I come unto thee ? and now will I return to fight with the prince of Persia ; . . ."

" BUT I WILL SHEW THEE WHAT IS NOTED IN THE SCRIPTURE OF TRUTH : and *there is none that holdeth with me in these things, but Michael your prince.*"

Chapter ii, 1 : " Also in the first year of Darius the Mede, even I stood to confirm and to strengthen him."

Strangely sounding words are these. What do they mean ?

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Michael is the Archangel who leads the angelic forces of Heaven against the angelic forces of Satan.

The August Personage here mentioned later took upon Himself the concrete body of the seed of Abraham, carried out the Redemption of Israel, and became the Saviour of the world.

Gabriel, who seems to attend and do the bidding of this Glorious One, and always as far as we have knowledge of his movements, in "preaching the things which are contained in the scripture of truth."

"This my Lord" who appears to Daniel assumes that knowledge of His mission is possessed by Daniel and by those who read Daniel's message. In order to get this clearly before our minds we enquire: What was transpiring in the Persian Empire at this time? How should the king of Persia, evidently distant from Daniel's residence in Babylon, withstand this August Personage for one and twenty days? Was there war in the Empire at this time? There is no slightest reason to think so. Daniel was resident in Babylon. The king of Persia was not. The Glorious One came from one to the other.

It is necessary, as our friends the modern critics should know, to have the political organization of the Empire before us, and the geography which accords with it, before we can make an intelligible criticism of the literature of Daniel. It is manifest as we read that the statement here assumes that *the king of Persia was not present in Babylon*, and that *he was not the monarch directly served by Daniel*. This is a beautiful evidence, amounting to proof that *the king of Babylon was a different person from the king of Persia* at this period of history. The king of Persia, in Daniel's day, like the king of Prussia in pre-war days, was king in his own particular kingdom, and the kingdom of Persia *did not include Babylon, nor Media*, etc. *The Empire of Persia included both.*

While the king of Prussia ruled *as king* in Prussia, *he was also Emperor of Germany*, including Prussia and all the other German kingdoms. There were many other crowned heads in the German Empire, each ruling over a Sovereign State; as, for instance, the king of Saxony. So it seems to have been in the Persian Empire.

So, while *the king of Persia was the supreme king of all the "lands" of the Empire, including the kingdom of Darius, Darius was a subordinate king of Babylon.* Daniel was in the service of the king of Babylon.

What was the nature of the conflict in which this unnamed Glorious One, aided by Michael, was engaged in Persia?

This question may be solved by asking first *in what was it that He stood to strengthen Darius the king of Babylon in his first year? In what was Darius engaged which would interest this Divine Person and enlist His services?*

Darius, as we have seen, had made proclamation that *the God of Daniel should be worshipped throughout his part of the Persian Empire.* He ruled as sub-king in all probability over Babylon, Chaldea, Media, Syria, perhaps Palestine also. *He did not rule Persia*, and other Eastern parts of the Empire, and *his rule was that of a sub-king*, under Cyrus the Emperor, or "king of lands." The religious decree set forth by Darius was widespreading, but did not include all the Empire.

Up to the time of Cyrus and Darius there was a litter of idolatry and idolatrous apparatus all over the Middle East. The very last scene in the Babylonian phase of the Empire shows this to be the case. The monuments and tablets of Assyria make this abundantly clear. Now in the first year of Darius we find a new doctrine, and a new worship, *being set up by a royal decree, which could not be changed, once made.* This would call for the intense opposition of such priesthood as had forced the hand of the king to cast Daniel to the lions. It was the dawn of better things for the East, the beginning of the death of idol worship, and the establishment of true worship of God. All the powers of adverse men and spirits were against the movement. *The Lord stood to confirm and strengthen Darius in this great religious reform.*

Now the Lord was "fighting with" the king of Persia. Doubtless Cyrus knew all about the decree of Darius establishing the worship of the God of Daniel in his own part of the Empire. Appeals would be made to the Emperor by the priesthood *against the act of Darius. Pressure also would be brought to bear upon Cyrus to induce him to take the same course* and to establish Divine worship throughout the Empire. The prophecies concerning him by Isaiah, etc., would be shown to him. *He also made royal proclamation throughout the Empire as follows:—*

> "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,
>
> Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah.
>
> Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the Lord God of Israel, (he *is* the God,) which *is* in Jerusalem." (Ezra i, 1-3.)

For twenty-one days matters seem to have been in the balance. Probably it was a crisis brought on through ancient orders of idolatrous priests. Then came Michael the Archangel to help the Glorious One, and apparently the spiritual victory was won. Having fulfilled his mission to Daniel, He says:—"Now I will return to fight with the prince of Persia." "And there is none that holdeth with me in these things but Michael your prince." Thus would the Glorious One strengthen Cyrus in his course towards the establishing the worship and knowledge of the true God throughout the Persian Empire.

The period of which we are reading these wonderful things of angelic activity was *rich in prophecy*, and in *missionary endeavour.*

The time of Abraham had laid the foundation of the knowledge of God for the post-Abrahamic times to build upon.

The time of Moses had carried the revelation of God farther, and had reduced the same to systematic writing, as in the Pentateuch.

The time of David had enriched the same stream of revelation with choice music and wonderful prophecy expressed in sacred song.

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Now we come to the time of Isaiah; then of Jeremiah, Ezekiel and Daniel, with the minor prophets.

Jeremiah had his centre in Jerusalem; Ezekiel was in Media with the Israel captivity; Daniel was in Babylon with the Jewish captivity. All of these prophets had poured out their richest and their best to Judah, to Israel, to Babylon, and to Medo-Persia.

Responding to these Cyrus the Emperor had made proclamation *establishing the worship of the true God in the Empire.* Darius as king of Babylon had issued his proclamation establishing the worship in Babylon and the rest of his kingdom within the Empire. Thus was the worship of God established by the laws of the Medes and Persians, which alter not.

In Greece the philosophers were giving forth their messages, abstractions from the Mosaic teachings, which have rung ceaselessly down the ages to this day, denominated "Grecian philosophy."

In Britain Jeremiah had taken up the story, if well-founded tradition, partly oral and partly written, is to be accepted, and of which the probabilities are in favour.

In Britain, by an accession of migrants from the homeland of Palestine, Druid worship of the Trinity in Unity had been purified and strengthened.

In Persia Zoroaster established his system. In India Buddha gave forth of the light which had come to him. His following established the worship of the messenger Buddha, rather than of the God he preached. But what a step forward from the polytheism which in this period began to die.

So this age, in which the Lord and Michael were active, saw a stupendous religious reform, which prepared the ground for the Gospel of Christ, and all of this great stream flowed from the Mosaic fountain.

What a glimpse this message gives to us of the "spiritualities and powers," as the Apostle Paul calls them, engaged in the struggle between truth and error; that which "IS NOTED IN THE SCRIPTURE OF TRUTH," against that *which arises from the minds and hearts of men and of devils.* Now the truth is interwoven with the most matter-of-fact things of history as part and parcel of the same, and what a directing and controlling influence in regard thereto it is, is made manifest in the wonderful literature.

What happened as a result of this conflict of spiritualities? Cyrus was so influenced and instructed that *he liberated Judah and Israel.*

That is one interesting fact of history. But there is another. Up to this time the Euphratean Valley and all the East had been rife with polytheism. Now there took root *this new form of knowledge and of religion.* Judaism took on a new form from this time, and from these circumstances.

Out of the movement of that time, which included the return of a colony of the Jews to Palestine, and the setting-up of the nation of the Jews (see Ezra i), came the redacting of the sacred Scriptures, with all that followed therefrom.

The examination of the springing up and crystallization of great religious organizations and systems of faith at this time throws light upon this passage of Daniel and makes it luminous.

What an experience was this to come to any son of man. Indeed Daniel might well be terrified, and yet be conscious of honour such as had fallen to the lot of none but the Prophets and Apostles of God.

"And now will I shew thee the truth" said this heavenly messenger. But what he showed must remain over until the next chapter.

B.-I.-W.F. ANNUAL REPORT FOR 1928, ADOPTED AT THE ANNUAL MEETING ON MAY 24TH.

THE latter part of the year 1928 was a period of great anxiety and solicitude for the nation and for the whole Empire on account of the serious illness of our beloved King, among whose subjects no people were more solicitous, because not any are more devotedly loyal than the members and supporters of this Federation. No one prayed more fervently that God would graciously spare him to us, or had greater faith that prayers would be answered, because none knew better than we who the King is, and upon whose Throne he sits, nor do any know as British-Israelites do that our Movement is God's instrument as *the* great bulwark to the British Throne, and to the British Empire.

The gracious and beautiful letter from the Queen thanking us for our letter of affectionate sympathy will ever be treasured in the archives of the Federation.

We offer praise and thanksgiving to the Almighty God of Israel for our King's recovery, and we continue to pray that his restoration to health may be complete, and we pray for the Queen and for our Prince David and for all the members of our Royal Family, for whose devotion and service to the people of this Realm and Empire we continually praise God.

* * *

We can unfeignedly thank God for the good work accomplished by our Federation under Divine guidance during the past ten years.

This year we have an increasingly wonderful story to tell. In many ways it has been the most difficult year in the history of our Movement, and yet there can be no question about it, it has been the year of our greatest advance.

Shall we speak of forces which have arrayed themselves against us? If we do so, we should not tell the story of opposition on the part of anti-Christian people; indeed, from that quarter the opposition has not been remarkable in any way unless it is for its absence. The man on the street demonstrates his hunger for the Gospel of the Kingdom.

When we review the work of the years, and especially of the last year, this fact stands out most prominently; from that class much interest has been manifested, and a constant procession has been moving towards the platform of enlistment in the service of Jesus Christ the King, and the acceptance of Jesus Christ the Saviour.

We are led by this consideration to the understanding of why Our Lord confined His public ministry, and that of His disciples, prior to the Resurrection, in preparing the way for the Gospel of Salvation by the preaching of the Gospel of the Kingdom.

Evidently it was His purpose that the Israel mind and heart should be prepared for the preaching of the Gospel of Salvation by instructing and reminding them of their place

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in the Kingdom of Heaven, and their relationship to Jehovah, the God and King of Israel, therein.

It is necessary for us to guard ourselves here by pointing out the fact that in the " Scriptures of truth " the two nations, Israel and Judah, constituted the kingdom, and that after the kingdom was taken from the Jew, Israel alone constituted that kingdom. The Church is another and broader matter, having its heart and centre in the Israel kingdom, then and now.

With minds filled with a partial conception of the truth, seeing the Church and its ministry, but failing to see the kingdom, Christian men and Christian organizations have esteemed us as heretical, and have attacked us with the bitterness only shown by Christians on a heresy hunt.

The Modernist has done so because he worships himself in the realm of scholarship, and esteems it an impertinence that any man, not of his school, should claim to have any knowledge not possessed by himself or any knowledge contrary to his school. Of course this refers to those who enter into the conflict against us. There is a great and silent body of students in the Modernist school who are busy with their appointed task, and who are content to leave us to carry forward ours.

The Evangelical who enters the conflict against us—and he is in the minority in his school—has adopted a completed system of theology and believes it to be a closed circle. Such do not recognize that part of their circle is made up of hypothesis improvised and used because of lack of knowledge of facts for which they are substituted. His mind is closed, and he esteems him as not his friend who would pry open either his mind or his circle. He assumes himself to be wholly right, and consequently assumes that everyone who differs from him must of necessity be so far wrong. So he voices his opposition.

The Churchman who claims everything in sight on earth and in Heaven for the Church organization assumes that to assign any inheritance to the nation is to rob the Church; accordingly he enters the field to defend what he esteems to be the Church's inheritance.

One thing the opposition is doing, namely, it is calling public attention to the preaching of the Truth; and it is inciting our people ceaselessly to review, readjust, and perfect their knowledge of the things of the kingdom.

So we end the year better instructed; we trust, wiser in the affairs of the kingdom; and able to defend ourselves from attacks in every quarter where such attack is open.

Turning to the positive side of our work; there has been achieved by the ceaseless efforts of our leaders and staff, and the many contributors to THE NATIONAL MESSAGE, a miracle of production and distribution of literature. We esteem the word " miracle " to mean, accomplishing results with inadequate equipment.

Some twelve million pieces of literature have been sent out, and are accomplishing their work in the world since the Covenant Publishing Company was formed. This year has witnessed the high-water mark of production and distribution in this regard.

THE NATIONAL MESSAGE tells its own story to an increasingly wide circle in all lands where our people are to be found.

The work of the Federation in its many departments has been largely increased and its influence is reaching farther in every direction than it has ever done before.

We thank God and take courage because of the greatly-increased circle of clergymen and ministers who have accepted and are proclaiming the Truth.

Given a few more years of hard work, and we shall see what ecclesiastically is termed " a school " growing up in every church; in every theological college; and in every congregation in our land.

We remember that to whatever denomination a British-Israelite may belong, in the British-Israel circle itself he belongs to a great brotherhood, one in mind and heart, on the main line of Israel teaching. Thus a union in spirit among the leaders of the churches and the congregations is growing up in our midst, and is giving promise of bringing about by spiritual and doctrinal revival the reunion of British Christianity.

Surely this is the consummation devoutly to be wished, and dear to the heart of Our Lord.

* * *

Several thousands of meetings have been held throughout the English-speaking world, including a number in the large halls of Britain and Ireland; for example, the Queen's Hall and the Central Hall, London; the Town Hall, Birmingham; and the Ulster Hall and the Grosvenor Hall, Belfast. It is impossible even to estimate the total attendances at all the meetings, but the number runs into scores of thousands. It is equally impossible to tabulate the result of these meetings; we may be quite sure that the influence therefrom has gone far and wide. We are thankful for the testimony of some atheists and communists that our teaching has won them to the Christian religion, when all else had failed. Can we wonder that they asked why they had never heard this convincing and uplifting teaching in the churches?

* * *

As one result of the manifold activities of the Federation many new Branches and Study Circles have been formed during the year, with an ever-increasing membership. It must, however, be remembered that no register of members, either of the Branches, or of the Federation direct, represents the strength of the British-Israel Movement. A ten-volume Encyclopædia estimated some years ago that the adherents of the Movement totalled two millions; what must the number be now?

* * *

A noteworthy example of the scale on which things are now being done is the vast output of B.-I. literature; this has risen enormously, so that the total now exceeds twelve million items. Many new books and pamphlets have been published.

* * *

THE NATIONAL MESSAGE AND BANNER, our journal, is going to many thousands of homes every week throughout the Empire and U.S.A., in addition to copies being read in libraries, clubs, and on trains and steamships.

We are greatly indebted to a very generous member who has paid for 600,000 copies of Special Numbers of THE NATIONAL MESSAGE AND BANNER. They have gone to the uttermost parts of the earth. The good that they have done can never

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be measured. We wish to express our most sincere gratitude to this noble donor, who desires to remain anonymous.

Many thousands of letters bear testimony to the comfort and enlightenment brought to readers by the articles appearing from time to time in the journal, the writers for which now number over 250, to whom we offer cordial thanks for their helpful contributions. We take this opportunity to urge all our supporters to do their very best to increase the number of regular subscribers. Think of the enormous advance that would be made if every reader secured only one new subscriber. Some of our readers have been able to report having obtained from six to ten. One town, and that not a large one, has a thousand readers.

* * *

The books and pamphlets issued by the Covenant Publishing Company are going out constantly in vast numbers all over Anglo-Saxondom. Our packing rooms are busy hives, and the shipping department is often hard put to it, mailing orders to all parts daily, Notwithstanding this, there are tens of thousands of volumes and booklets in our store rooms awaiting orders.

* * *

We have correspondents in almost every country in the world, and the mass of correspondence calling for attention is colossal. The questions asked and the problems put to us indicate that the Headquarters' staff are expected to be walking encyclopædias, and indeed our Reference Library has often to be consulted.

* * *

Our Book Room has a daily stream of visitors, and they come from the ends of the earth with their questions, and their requests for literature. Buyers range from the humblest to those in the highest walks of life.

* * *

Through the generosity of the Earl of Dysart and other liberal donors, a general Forward Movement was promoted, coupled with a Publicity Campaign, the results of which were very encouraging, bringing new members and associates, and a vast number of enquirers.

* * *

The Rev. Pascoe Goard has rendered a unique and invaluable service by his remarkable articles and illuminating and convincing addresses. He has conducted missions in London and in various Provincial centres with far-reaching results. His lectures have been heard, and his writings have been read, by tens of thousands.

* * *

Our two patriarchal veterans, the Rev. Commander Roberts, R.N., and the Rev. Dr. Mountain, have rendered yeoman service, both on the platform and in the Press. They are redoubtable champions of B.-I. Truth, and their devotion, zeal and wonderful work provide fine examples to younger men.

* * *

The Clerical and Ministerial Association has made good progress; a very helpful Conference was held, when theological questions were dealt with, and a plan of work laid out under the guidance of the Chairman, the Rev. Pascoe Goard, and the Secretary, the Rev. J. Lumley Davies, L.D. The list of clergy and ministers in sympathy with B.-I. teaching is now five times larger than that of two years ago, and it is expected that their Conference to be held in October next (D.V.) will be the largest yet known.

* * *

Weekly public meetings have been maintained at Headquarters, also a weekly Bible Class for men, conducted by Mr. Wm. Sleeman, and a monthly Bible Class for women, led by Mrs. Zoe Bell and Miss Alexander.

* * *

A Speakers' Training Class has been started, and it is doing useful work under the guidance of the Rev. Joseph Gay, Miss Barbour, Mr. Stevens and Miss Gray.

* * *

Open-air work in the parks, etc., was carried out last summer by a devoted band of speakers, under the leadership of Mr. W. J. Pilcher, and much good was done.

* * *

A B.-I. Book Room has been established in the East End of London, where cheap literature has been sought, and leaflets have been supplied freely, and where enquirers have been answered by a zealous group of young men. The Room was kindly opened by our President and Mrs. Knowles.

* * *

Mr. Howard Rand, LL.B., Attorney at Law, Massachusetts, U.S.A., spent several months with us at Headquarters, studying our work and administration. He addressed many meetings in London and in other centres with much acceptance. His fine character and spirit, and his geniality endeared him to many friends. He is now representing the Federation in the United States of America.

* * *

The Ninth Congress, held in October last in the large Central Hall, Westminster, maintained the high standard of previous years in regard both to the excellence of the addresses and the general interest manifested. The attendances totalled over 20,000, and represented many parts of the world. We were specially favoured in the delegations from Canada and U.S.A. Professor Edward Odlum, M.A., B.Sc., the ever-genial and scholarly veteran of British Columbia, brought us from the Pacific Coast treasures from his store of knowledge in various realms of Science:—Ethnology, Philology, Biology, History, Geography and Archæology. The Rev. Pascoe Goard gave us several remarkable Biblical expositions in his own eloquent and inimitable way. The Rev. E. J. Springett enthused us with his breezy optimism from the golden Prairies of the Canadian West. The Rev. Lincoln McConnell, D.D., with his sunny nature from the Southern sunny State of Florida, regaled us with his American wit and humour; held us with his eloquence; impressed us with his legal arguments; convinced us with his logic; and delighted us with his smashing blows at destructive criticism of the Bible, and especially with his declaration that the accumulated evidence for British-Israel was such as could be acceptable in a Court of Law.

The Home speakers played well their parts and maintained their reputations. Mr. John Leech, M.A., K.C., gave a particularly able speech.

The two largest audiences were attracted by the address by Mr. David Davidson, M.C., on "The Great Pyramid,"

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and by the lantern lecture by Mr. Herbert Garrison, on "Cameos of Dominion." All the meetings were well attended, and the whole proceedings were marked by enthusiasm, harmony, cordiality, and a prevailing high spiritual tone.

It may be questioned whether any organization in London could provide a better series of twelve meetings in one week, a better and more representative platform, or larger attendances, with sustained interest throughout; and all at relatively small cost, and without musical attractions, adventitious aids, or sensationalism of any kind. Do not these facts argue that the people are ready and eager to hear the truths of the Bible when presented by teachers taught of God, who are obviously sincere and fearless, who stand by the whole Bible, who are enlightened as to the Prophecies, who emphasize the Covenants—so deplorably neglected in most quarters to-day, and who proclaim the origin, mission and destiny of our Race?

* * *

Following the precedent of 1927, the Congress was succeeded by a series of meetings in the Great Hall of the Church House, Westminster, which were well attended, and were addressed by Professor Odlum, the Rev. Pascoe Goard, and others.

* * *

Special missions were conducted in Dublin and in the largest halls of Belfast by the Rev. Pascoe Goard and Mr. John Leech, with excellent results, a notable feature of which was a conference with a company of the clergy, ministers and professors of Belfast, addressed by Mr. Goard, who answered their searching enquiries to their satisfaction. Mr. Garrison had been announced to give two lectures in the large Grosvenor Hall, Belfast. He was, however, prostrated by illness, and his place was kindly taken by Mr. John Leech, who was greeted by splendid audiences.

* * *

While Professor Odlum was with us, occasion was taken to hold a B.-I. meeting in the beautiful Town Hall in the University City of Oxford, and this was addressed by him and by the Rev. Pascoe Goard and Mr. Garrison, under the chairmanship of General Sir Arthur Phayre, one result of which may prove well worth the effort and the expense. We hope to be able to say more about this at a future time.

Professor Odlum was able to accept invitations to speak in some other Provincial centres after the Congress.

* * *

The Rev. Pascoe Goard has preached in various churches by repeated invitation of the ministers, and during an extended tour in the North he addressed four special Sunday meetings in the handsome Royal Hall at Harrogate.

* * *

We unite in rejoicing at the recovery of our valued friend and Vice-President, the Rev. Arthur Pritchard, Vicar of Rowington, after an illness of long duration and a major operation, and we pray that he may long be spared to us.

* * *

We wish again to express our gratitude to all the generous donors, large and small, who have made it possible on the financial side to carry on our great work. Some we know have made sacrifices and made them willingly for a Cause dear to their hearts. To all we say: Thank you, and again Thank you. We would gladly mention names, but donors' wishes must be respected.

* * *

We thank God for the ever-increasing army of noble men and women who are witnessing and faithfully labouring for the "Kingdom" in all parts of the world, and for the devoted band of preachers, teachers, speakers, writers and workers at Headquarters and everywhere who are giving of their best for the grandest of all Causes. We know, and they know, wherein lies their reward.

* * *

The Women's Auxiliary has continued its excellent work in a number of ways and earned our gratitude, especially for superintending the daily teas at Headquarters, and for the splendid results achieved by the Annual Sale of Work, etc., securing for our funds the record amount of £272, which exceeded that of 1926 and 1927, and was fourfold that of the years previous to 1926.

* * *

Abbots Leigh, our B.-I. Hostel at Glastonbury, has been maintained. A goodly number of our members have stayed there from time to time, and they are pleased with the accommodation, and gratified by the opportunity afforded for seeing the sacred Abbey ruins and grounds, and also the interesting places within easy reach. To stand upon the actual spot where the first Christian Church building in all the world was erected by Joseph of Arimathea is a privilege indeed, and it is to be hoped that our members and supporters who can possibly visit Glastonbury will do so, and avail themselves of the facilities offered by Abbots Leigh. A happy and useful Convention was held at Glastonbury in August last.

* * *

Our work in the Overseas Dominions is making steady progress. That in the Union of South Africa by our Missioner, the Rev. Maxwell Carnson, is marked and gratifying, in view of the special difficulties owing to the race, language and flag questions. Mr. Carnson has enormous distances to cover, involving much expense and time. He has held a great number of meetings in widely scattered districts, and he has met with a cordial reception in most places, and made an encouraging number of converts to the B.-I. faith.

Canada has organized a Federation within the British-Israel-World Federation, and is forging ahead and forming a number of new Branches. Professor Odlum has devoted much of his time and talents to forwarding the Movement generally. The Rev. Pascoe Goard has addressed many meetings in the Dominion, and has greatly aided with his counsel and advice. Toronto, Winnipeg, Vancouver, Victoria, etc., have each a company of devoted workers.

* * *

There is an unmistakable awakening in the United States of America. Our journal is being read there by great numbers. Almost every mail brings us letters of appreciation from readers in the many States, and several are urging us to send over speakers, and asking for vigorous organization to be undertaken. Mr. Howard Rand is doing what he can, but to organize America means a battalion of speakers and a mint of money.

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The Bishop of the Falkland Islands, a Life-Member and Vice-President of our Federation, whose diocese extends from the Islands for 2,000 miles up the coast of South America, is spreading B.-I. Truth in those regions remote, and making efforts to establish Branches.

* * *

The Rev. Merton Smith represents the Federation in the Channel Islands. He has given a large number of addresses for the Branch at St. Helier, Jersey, and has visited Guernsey occasionally.

* * *

We have many correspondents and supporters in India, Ceylon and Malaya, and they press for speakers and organizers to be sent to help them. Those who have never travelled in distant parts cannot begin to realize what B.-I. Truth means to our people resident so far away from the Homeland, and how eager they are that it should be known to all their fellow-citizens of the Empire. We send them our cordial greetings and assure them of our sympathy in their aspirations, and only wish we had the means to do all they ask.

* * *

The Rev. Pascoe Goard and Mr. Garrison visited together some of the centres outside London, and addressed large audiences. They again addressed an audience in the handsome Town Hall, Birmingham, kindly lent by the Mayor. The organizing was undertaken as before by the Rev. T. H. Whitehouse and his splendid band of workers.

* * *

The Secretary-General wishes to put on record an expression of his appreciation and gratitude for the excellent service rendered by the members of his staff.

* * *

OBITUARY.

We record with deep regret the loss by death of the following members during the year 1928:—Major W. J. R. Hutchison;



SOME OF THE DELEGATES TO THE CANADI

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Mr. Horn; Lt.-Col. H. P. P. Leigh, C.I.E.; Mrs. McKeown; Mrs. Gertrude Modin; the Hon. Blanche Curzon; Miss Short; Mrs. Holmes; Mr. Robert Derbyshire; Rev. W. Oliver Hutchinson; Mr. William Reeve; Mrs. Mitchell; Mrs. Periam Hawkins; Miss Constance Chadwick; Lady McGregor; Dr. Heywood Smith, M.A., M.D.; Mr. James Simpson; Mr. R. F. Brister; Mr. W. H. E. W. Roberts; Mrs. Marchant; Canon W. D. Springett, D.D.; Mr. James Moncrieff; Mr. D. R. Goodyear; Capt. the Rev. Conway Edward Dobbs; Mr. Ronald Ian Brodie; Mr. J. Forsyth; Rev. Ebenezer Fox; Miss Myburgh.

Major Hutchison was President of our Adelaide, South Australia, Branch.

Colonel Leigh was President of our Bath Branch, and a Vice-President of the Federation.

Mrs. Modin was an old member of the I.B.I.A., as well as of the Federation.

The Hon. Blanche Curzon was the sister of the late Marquis Curzon.

Mr. Reeve was a veteran B.-I. of Toronto, and a writer and speaker.

Dr. Heywood Smith was a Vice-President of the I.B.I.A. and of the Federation.

Mr. Jas Simpson, of Edinburgh, was a Pyramidist of repute.

Canon Springett was President of our Canterbury Branch.

Mr. Moncrieff, of Glasgow, was a stalwart B.-I. in Scottish circles.

The Rev. Ebenezer Fox, a Presbyterian minister in Queensland, had twice visited the Homeland and had addressed several meetings here.

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We wish again to express our thanks to all the voluntary workers at Headquarters who have so devotedly laboured for the Cause. They have been of great service in issuing the tens



AN CONVENTION AT WINNIPEG. (See page 362.)

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of thousands of items by post, and in many other ways, under the supervision of Mr. Wakeford, the capable Superintendent of the staff of the Federation dispatching department.

* * *

The Rev. Commander Roberts, the Hon. Secretary of Israel's Scripture and Prayer Union, reports :—

This branch of our work is going ahead by leaps and bounds. There are at present over 4,045 members since its origination, out of which 2,000 are members since the present Hon. Secretary undertook it. The increase has been nearly 300 during the past year. Members of the Federation should know this is a means of reading the whole Counsel of God, and Prayer on behalf of both Israel and Judah, that all the Elect may be gathered in. At the present time, that the Jew may be brought to Christ by love on our part is being demonstrated in a most marked manner. This seems to be the hope of every true British-Israelite. Membership is 6d. per annum, and the Hon. Secretary's address is "Madeley, Upper Hermosa Road, Teignmouth," to whom application should be made. All surplus money is given to the distribution of literature to those anxious to know our views of Christian fellowship.

* * *

Mr. Herbert Garrison, the Secretary-General of the B.-I.-W. Federation, has had another strenuous year. He has had many problems to face and puzzling questions to answer, both verbally and by letter. The hall-porter protects him as far as possible from undesirable callers, which is found absolutely necessary, or too much of his time would be taken up to no purpose. He is always accessible to members and legitimate visitors, who receive a cordial welcome, whether from overseas or from any part of Britain or the Continent, and helpful interviews number many hundreds. He must not lay himself open to breach of confidence, but members would be surprised at the nature and variety of subjects about which he is consulted, from delicate domestic matters to those affecting B.-I. teaching, policy, theology, and all the 'ologies in the dictionary. His correspondence is world-wide. In addition to organiz[illegible]on work generally, he has attended some two hundred meetings and addressed most of them. He has also given many public lectures. The receipts for his lecture at the Congress met the greater part of the rent of the hall for the whole week.

* * *

It will be remembered that the Secretary-General undertook at the last Congress to be responsible for raising £10,000 during the year. A fairly good sum has already been donated, but very much more is required. Members and associates at this Annual Meeting assembled promise to support Mr. Garrison to the utmost of their ability, and they venture to ask all members and associates and all readers of THE NATIONAL MESSAGE AND BANNER to do likewise.

* * *

The question of a hall for the Federation has been before the Executive several times and a number of sites have been considered, but all have been found unsuitable except one, and this one is now available in an excellent situation. We ask all our members and supporters to pray for God's guidance in this great matter, and if it is His will that we should go courageously forward, pray that He will put it into the hearts of those who have large means to come forward and enable us to carry the great project through, and so provide a hall second only to the Royal Albert Hall in all England.

Finally, fellow-members of the Commonwealth of Israel, let us remember the call of God, "Speak to the children of Israel that they GO FORWARD." GO FORWARD—nothing doubting that He will bless us according to our faith and courage, answering our prayers and rewarding our labours with complete victory in the proclamation of the Gospel of the Kingdom to all mankind, and in winning the whole world to Our Lord and Saviour Jesus Christ.

J. KNOWLES, *President.*
HERBERT GARRISON, *Secretary-General.*

* * *

By a unanimous resolution at the Annual Meeting of members and associates of the Federation, the following was added to the above Report :—

"It would be difficult to mention all the workers in this great field of activity, but we *must* mention one :—Secretary-General Garrison, so ably supported and wisely advised by our devoted President, Major Knowles. Mr. Garrison has given during the past ten years, and is still giving his life to the prosecution of his great task.

"He knows neither home, nor recreation, nor other task outside of the work of the Federation. In this he is devotedly supported and encouraged by his wife, and together they are building better than they can possibly know."

FIRST DOMINION CONVENTION.

THE first Convention of the British-Israel Federation of Canada was held in Trinity Hall, Winnipeg, Man., on May 1st, 2nd and 3rd. Delegates were present from British Columbia, Alberta, Saskatchewan, Manitoba and Ontario, Quebec being represented by proxy. The Committee in Winnipeg, under the chairmanship of Rev. E. J. Springett, handled the Convention in an able manner, and the visitors will long remember the hospitality extended to them.

Business meetings were held mornings and afternoons, and splendid reports were received from all parts of Canada, showing the progress which the British-Israel teaching has been making. A revised constitution was passed which provides for a complete organization for the whole of the Dominion, and it is felt by all that a real forward step has been taken.

Public meetings were held each evening and a marked interest was shown by the public in this teaching, a crowded hall greeting the speakers at each meeting. Splendid addresses were delivered by Prof. E. Odlum, Rev. E. J. Springett, Mr. W. H. Blackaller, Rev. H. A. Edwards, and Mr. A. A. Robeson. The Rev. Wm. Pascoe Goard, owing to illness, could not appear until the last meeting, but was able them to speak briefly.

The officers elected for the ensuing year were : President, W. H. Blackaller, Victoria, B.C.; Vice-Presidents, S. J. Frame, Toronto, Ont.; Rev. E. J. Springett, Winnipeg,

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Man.; Secretary, A. A. Robeson, Toronto, Ont.; Financial Secretary, David Duncan, Toronto, Ont.; Treasurer, S. J. Crealock, Toronto, Ont.; Directors, Rev. Geo. Speedie, Toronto, Ont., W. M. Leigh, Regina, Sask., Rev. H. A. Edwards, Jasper, Alta., E. E. Richards, Victoria, B.C.; Honorary Presidents, Major J. Knowles, Herbert Garrison, Rev. Wm. Pascoe Goard, Prof. E. Odlum.

The next Convention is to be held again in Winnipeg in June, 1930, and, judging by the enthusiasm shown by all, Canada will feel the effects of the teaching of the Gospel of the Kingdom in the next twelve months. All believers in this teaching and those interested should communicate with the General Secretary, 11, Firstbrook Road, Toronto, Ont.

A. A. ROBESON, *Secretary.*

REPRINTS WORTH READING.

UNDER this heading we propose to give a series of articles and extracts from the literature of the British-Israel Movement, with the special object of reinforcing the teaching of the present day with the wisdom, scholarship and research of the past.

It is a common objection of some of our opponents that British-Israel teaching is based upon "a literal reading of the English translation of the Bible," as though no British-Israelite had ever been able to read a Greek Testament or a Hebrew Bible! Nothing could be further from the truth.

Among many competent Hebraists in the British-Israel Movement was Marcus S. Bergmann, who went to his reward in January, 1923, in his seventy-sixth year.

THE STORY OF MARCUS S. BERGMANN.

Marcus S. Bergmann was born in Silesia in 1846, brought up under the iron rule of a devout Jewish household, but chafing to be free. At the age of twenty he left his Fatherland; arriving in London in 1866, he established a small synagogue.

After his conversion to Christianity, he would tell his friends how from Daniel ix he was led to see that the Messiah would have nothing from his own (be cut off), and, from Isaiah liii, the description of his humility. To his British-Israelite friends he told how, as a tutor in a nobleman's family, in teaching Hebrew, his scholar called his attention to the phonetic reading of Isaiah xlii, 6, and xlix, 8, saying, "Then Christ *is* given to Britain."

In relating this incident to Rev. Commander Roberts, Mr. Bergmann said words to this effect:—"I was so confounded and surprised that I fell on my knees and asked Jehovah if it was true that the Messiah had forsaken His nation, Judah, and given Himself to a Gentile nation, Britain. The veil fell from my eyes; the only answer that presented itself to my mind was that Britain must be Israel."

Commander Roberts says:—"How this dear servant of God worked for the conversion of his brethren of Judah, from 1870, when he became a Missionary to the Jews, and for the reception of the Truth by the House of Israel (Britain) from our platforms and in many public places, we who have lived in close touch with him alone can vouch.

"In 1898 Bergmann had translated the whole Bible into Yiddish, and to-day it is being circulated broadcast among his brethren."—(*From* THE NATIONAL MESSAGE, *January 20th*, 1923.)

It was to this very competent Hebraist that Commander Roberts submitted the following article from "The Covenant People," 1912, pages 324–327, to which we append Mr. Bergmann's comment:—

THE WORD BRITAIN (BRITH-AM) IN THE BIBLE.

It has been so often asserted that this word occurs phonetically in Isaiah xlii, 6, and also xlix, 8, and it has nowhere, that we know of, been stated why we should apply it to ourselves, that we think the time has arrived for putting before our readers the independent witnesses upon whom we may be said to rely, and considering that they cannot be accused of knowing our British-Israel contention, they stand before us with the greater acceptance.

Before quoting our authority we must call the reader's attention to the people addressed. This is clearly stated to be Israel in xliii, 1, who are called upon to look to their Messiah, and retracing our steps to xli, 1–8, we see it is Israel located in the Islands, "the seed of Abraham my friend." These are to "sing a new song and His praise from the end of the earth, ye that go down to the sea and all that is therein, the isles and the inhabitants thereof." They are "to give glory to the Lord and declare His praise in the Islands." It is precisely the same in Isaiah xlix, 1–12, where the location of Israel in the islands to the north and west of Palestine is stated.

The work we are about to quote from is *The Later Prophecies of Isaiah*, by Joseph Addison Alexander, Professor in the Theological Seminary, Princeton, New Jersey, 1847.

My first note is on chapter xl, verse 9: "Zion or Jerusalem is represented as the bearer of good tidings to the towns of Judah." This is according to the explanation "in the Peshito and the three Greek versions of Aquila, Symmachus, and Theodotion" (page 9).

Chapter xlii: "This chapter exhibits to our view the Servant of Jehovah, *i.e.*, the Messiah and His people, as a complex person, and as the messenger or representative of God among the nations."

Verse 6: "Hitzig understands by בריתעם a *covenant people* (Bundesvolk), Ewald a mediatorial people (Mittelsvolk), both denoting a people called or sent to act as a mediator or a bond of union between God and the Nations. But this, although it yields a good sense, is a German and English rather than a Hebrew construction, the instances in which a prefixed noun qualifies the other being very rare and dubious."

The close connection between בדית and עם with no article between, as also between אור and גוים and the preposition ל, to say nothing of the verb אתנך being common to both, would seem to indicate that the meaning of the prophet is "I will give THEE (*i.e.*, Christ) TO the covenant people, TO the light of the Gentiles," thus reading as if Brith-am and Or-goim were composite words.

But what are we to consider of the word עם people? The great majority of writers make it to mean the chosen people. The word *covenant* may therefore well come in in the place of *chosen*, and thus בריתעם covenant people.

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The word *light* אור stands in the same relation also to Gentiles or Nations גוים, no article coming between.

Thus looking at the passage we may also apply it as Christ given TO Israel, and thus illuminating the Gentiles or through Israel given TO the Gentiles as a light.

"A light to lighten the Gentiles, and the glory of thy people Israel."

"The meaning put upon בויתעם by Hitzig and Ewald, although not philologically accurate, is perfectly consistent with the teachings of the Old Testament respecting the mission and vocation of Israel, the ancient church, as a covenant race or middle-people between God and the apostate nations.

In Isaiah xliv, 7: עמעולם. Of this phrase there are three interpretations. The first is that of the rabbins, who explain it to mean *ancient people;* this is retained in the English and some other versions.

The second makes it mean *eternal people,* but refers it simply to the Divine purpose or decree of election.

The third gives it the sense of the *everlasting people—i.e.,* a people who shall last for ever. In all these senses the description is appropriate to Israel, not simply as a Nation but as a Church, the existence and prerogatives of which are still continued in the body of Christ."

Our author does not know of the distinction, clearly drawn, between Israel and Judah, much less does he hint at Zion and Jerusalem being in Britain, or that Brith-am has to do with our Islands. These truths are left to us in these days to bring out. But it is satisfactory that in these passages and many others, as in Isaiah li, he does not take away from Israel's glory and give her blessings to a heathen church.

I have asked our friend the Rev. M. S. Bergmann, himself a noble example of a Jew who has found our Messiah to be his Redeemer, also to add a few words in corroboration of these statements.

L. G. A. ROBERTS.

Ardley Rectory, Bicester.

DEAR COMMANDER ROBERTS,—I am sorry that owing to my having been away from home there has been some delay in acknowledging yours before this.

What you have written on the subject is so lucid that it requires very little addition from me. I have written just a few lines, and would very much like to have gone on, but with the great and important work in my hands feel I dare not attempt more.

We have indeed cause to be encouraged as the subject is now more and more brought prominently before the people and the ministers and clergy of the various sections of the Christian Church. At least I find it so wherever I go.

With hearty greetings,

Yours faithfully in one blessed hope,

MARCUS S. BERGMANN.

We do not find in the whole range of Scripture of either Old or New Testament that our Covenant God ever made a covenant with any individual or people after the call of Abraham except with Abraham and his seed. God even particularized the line of seed through which this covenant should be perpetuated—*viz.,* "In Isaac shall thy seed be called."

We are therefore right in stating that no other people are called or can be designated the "covenant people" בויתעם or עמחבויית but Israel alone. Of course this includes our brethren of the House of Judah too.

In all their festival prayers our brethren of the House of Judah have this remarkable sentence in their liturgy:

"Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us above all tongues; and hast sanctified us by Thy commandments, and brought us near unto Thy service, O our King, and hast called us by Thy great and holy name."

Israel, as the בויתעם covenant people was forbidden even to make a covenant with any outside or heathen nation, in order to keep them ever a separate people.

According to Ezekiel xliv, 7, Israel was rebuked by the Lord for breaking His covenant in that they brought into the sanctuary both the uncircumcised in heart and flesh. On the other hand, this did not exclude anyone that joined Israel, as in the case of proselytes, and the eunuchs (see Isaiah lvi, 3–8).

M. S. BERGMANN.

A PRAYER.

O GOD OUR FATHER, HELP US TO a deeper trust in the life everlasting. May we feel that this love which is now, ever shall be; this robe of the flesh is Thy gift to Thy child, and, when it is worn out, Thou wilt clothe him again; this work of life is the work Thou hast given us to do, and, when it is done, Thou wilt give us more; this love, that makes all our life so glad, flows from Thee, for Thou art Love, and we shall love for ever. Help us to feel how, day by day, we see some dim shadow of the eternal day that will break upon us at the last. May the Gospel of Thy Son, the whisper of Thy Spirit, unite to make our faith in the life to come strong and clear; then shall we be glad when Thou shalt call us, and enter into Thy glory in Jesus Christ.—*Amen.*

ROBERT COLLYER.

REVIEW.

"THE WHOLE TITHE."

BY P. W. THOMPSON, M.A.

Messrs. Marshall, Morgan and Scott, Ltd., are to be congratulated upon the publication of a revised and enlarged edition of Mr. P. W. Thompson's able book, "The Whole Tithe." Nothing better has been written upon this very important subject. A copy of this work ought to be placed in the hands of every clergyman and minister in the country, and through them should come under the notice of every church. The adoption of the principle so ably expounded in Mr. Thompson's very best style would make all the difference in the world.

In fact, the adoption of the principle of the tithe by all those who support voluntary institutions would provide, with less effort than now, all the money needful for carrying on their great and essential work.

The book is divided into two parts: Historical and Practical. In the first part Mr. Thompson traces the history of the tithe

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in Israel and shows how it plays a most important part in the constitution of that God-created nation. It is the system whereby the leaders of Israel provide for her national well-being. An important quotation from a Jewish Rabbi shows how Israel made the tithe not a legal duty, but a religious one. "The most praiseworthy manner in which we may acquit ourselves of this religious duty is to dispense one-fifth of our substance. Not less should be paid than a tithe."

"One-fifth of their substance," writes Mr. Thompson, "exactly tallies with the four shillings in the pound which we submit as the grand total of tithes, offerings and freewill offerings, and the coincidence is curious. We take it as proved that the whole tithe was two shillings in the pound, and the tithes and offerings three shillings and fourpence, and take it as probable that the tithes, offerings and freewill offerings amounted to twice the whole tithe—four shillings in the pound of the tithe-payer's income. It would appear that out of five-sixths of a man's income which is his own, such freewill offerings should be made as will bring his total offerings to the Sacred Treasury to one-fifth of his total income, if he desires completely to fulfil the will of God."

The second part is a practical application of the principle of the tithe set out in the first part. That application is simply irresistible. One has only to exercise a little imagination to realize all that might be attained by a genuine application of this truly Divine system. We of the British-Israel school of thought are always insisting that Israel-Britain should return to the Israel Constitution with all its implications and applications, and we confidently affirm that by so doing the British race would enter into a period of prosperity unparalleled in the whole of her eventful history. This book therefore ought to be welcomed by all British-Israelites as a most valuable contribution to our literature. J. G.

THE LATE DR. MEYER'S LAST UTTERANCES ON THE SUNDAY QUESTION.

In a letter to Mr. Woodford Causer on the "Statement of Principles" made public at the Guildhall Meeting on April 12th, Dr. Meyer said :—

> "I warmly congratulate you on the finely-poised, well-thought-out and statesmanlike balance so conspicuous in the Statement. Nothing seems omitted. The judicial balance and the Christian urgency mingle beautifully. Surely it must carry the judgment of all thoughtful people, even if they do not adopt the Christian standpoint. How deeply you lay us all in debt. God help you to see the realization of your hopes."

A new booklet by Dr. Meyer on the Scriptural references to the Sabbath and the Lord's Day is about to be issued by the Imperial Alliance for the Defence of Sunday.

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ITALIAN EASTERN POLICY.

ITALIAN papers and reviews are very interesting reading at the present time. The recent visit of the King and Queen of Italy to the Island of Rhodes and other islands of the Dodecanese is regarded by the Italian Press as an event of political significance.

The *Corriere Della Sera* of May 21st, in a leading article written from Rome, says, "With the visit of the King, the diplomatic period of our policy in the Levantine Sea is irrevocably closed, but a new period opens, that of the vaster political function of the Italian Islands of the Ægean in the aspect of our Eastern policy. This in the near future will be enormously interesting."

On the same subject the Rome Correspondent of *The Times* of May 21st says :

"The political significance of the visit is held to be obvious, and after the refusal of M. Venizelos to treat the question of the Dodecanese as being any longer a question of practical politics, it is assumed that the world in general must now recognize that these islands have passed irrevocably under the sway of Italy."

Now the passing of Rhodes and the small Dodecanese Islands into the hands of Italy would be a matter for congratulation if the result should be the further development of peaceful commerce and of international friendship. As to this, however, let the Italian Reviews themselves speak.

The *Review of Reviews* (edited by Mr. Wickham Steed) in its May number quotes four of these. It may be useful to remind our readers that Mr. Wickham Steed, before becoming proprietor and Editor of the *Review of Reviews* in 1923, was successively Acting Correspondent of *The Times* at Berlin, 1896, Correspondent of *The Times* at Rome, 1897–1902, at Vienna, 1902–13, Foreign Editor of *The Times*, 1914–19, Editor of *The Times*, February, 1919 to November, 1922.

Brief Extracts from the "Review of Reviews."

A new monthly review has made its appearance in Rome. Its title, *Anti-Europe*, clearly defines its programme. . . . It is stated in an editorial article that the centre of Latinity is Rome, not Paris. . . . . Europe will save herself only if enlightened by the "Roman spirit." . . . .

Augustea says : "The Western Mediterranean is controlled solely by England, France and Spain, and therefore requires a reorganization, but Italy is particularly concerned with the Eastern Mediterranean, which is now in a state of unstable 'equilibrium willed by England for the benefit of her maritime imperialism, destined to further a material interest, not civilization.' It is in the Eastern Mediterranean that Italy must act."

The *Rassegna Italiana* says that Fascist Italy has "the most profound contempt for that hypocritical and false commonplace expression, 'friendship among nations,' which never existed, does not exist now, and will never exist in future."

A contributor to *Critica Fascista* returns to the much-discussed university problem :

"All professors must be Fascist. . . . Science, too, must be at the service of the Fascist Nation."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. AND MRS. GARRISON sailed on Saturday last from Southampton per s.s. *Empress of Australia* for Canada. They are due at Quebec to-day, and after spending a few hours in that city, they will go on to Montreal, where Mr. Garrison may be speaking on June 10th, then to Toronto for two meetings on June 12th and 13th. From there they are to visit some centres in Ontario, then on Westward calling at various points *en route* for Vancouver. This speaking tour in Canada and U.S.A. has been arranged by the Council of the Federation in response to repeated calls from both countries, and by the Rev. Pascoe Goard's special desire. We feel sure that our friends will pray that much good may be done.

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A telegram from Mr. Goard reports that both he and Mrs. Goard have been ill. We ask that our readers will pray most earnestly for their complete and speedy recovery.

* * *

The Secretary-General asks that all those who are kindly sending donations during his absence in Canada, etc., will address them:—Private Secretary, B.-I.-W.F., 6, Buckingham Gate, London, S.W.1, who will acknowledge same and forward receipts signed by the Financial Secretary. Cheques and Postal Orders should be crossed as indicated on the page overleaf.

* * *

Mr. John Leech, K.C., gave another address at H.Q. on Wednesday, May 29th. On May 30th a Prayer meeting was held at H.Q. interceding for Divine guidance in relation to the General Election, for which also the Dover Branch has held weekly meetings for some time past.

* * *

CORRECTION.—In the issue of June 1st, page 337, column 1, lines 15 to 17, should read: Thereafter the Jews shall no more be His people until they come to Christ as their Saviour. Daniel says, in chapter ix, verse 26, "The people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood." This was fulfilled in the year A.D. 70.

* * *

LONDON OPEN-AIR CAMPAIGN.

The Rev. J. Gay, A.T.S., writes:—We shall all be agreed that it is of the utmost importance that we should reach the proverbial man-in-the-street with our great Message. It is our experience that he is ready to receive that Message and give to it that careful consideration which it deserves and demands at his hands. But it is as clear as daylight that if you must take your Message to the man-in-the-street, then you must go where you can take it to him. We have no right to expect him to come to us. He has every right to expect us to go to him if we have that to offer him which it is worth his while to consider. I have been invited once more to undertake an open-air campaign in London and district. May I appeal to the readers of THE NATIONAL MESSAGE, in and around London, to give me their practical support? We start off with a B.-I. demonstration in Hyde Park on Sunday afternoon, June 16th, at 3.30. This is the day set apart for a national thanksgiving to Almighty God for the recovery of our most noble King George.* I venture to think there is no section of the Christian public which can render that thanksgiving with more knowledge and sincerity than we. Will all our London readers, or any of our provincial readers who happen to be in London on that day, assemble in Hyde Park, Marble Arch end, as near to 3 o'clock as possible? The meeting will commence at 3.30. We hope to present a good platform for the occasion. Then on the subsequent Sunday afternoons and evenings we shall hold meetings in the various parks in and around London.

June 16th.—Hyde Park. 3.30.

June 23rd.—Finsbury Park, N. 3.30 and 6.30.

June 30th.—Victoria Park, Mile End, E. 3.30 and 6.30.

The July meeting-places will be announced later. We are making a strong and most earnest appeal to all the Branches in our two London areas to organize open-air meetings in their districts during the week-days, and we have promised to speak at all these meetings if possible or to supply competent speakers. I would urge upon all B.-I. believers living in the districts where such meetings are being held to attend them and thus give a strong support to our workers. If the Branch Secretaries will send in to me an announcement of their meetings I will see that such announcements are published in THE NATIONAL MESSAGE.

We pray that God's richest blessing will rest upon our efforts. It is not for us to command success; we will do one better, we will deserve it.

* * *

The Southport Branch greatly enjoyed a very interesting and instructive lecture given by Rev. Guy Waddington on May 24th on "Palestine and the Near East," illustrated with photographic views taken by the lecturer.

* * *

Mr. J. J. Morey gave two lectures in the Assembly Rooms, Bath, on Monday, May 27th. Subjects: "British-Israel: A Full Gospel," and "Some Things British-Israelites Want to Know." There were very good audiences and the meetings were in every way successful.

* * *

SOME OF THE EXTRAORDINARY CONCLUSIONS AND CONTRADICTIONS OF THE OPPONENTS OF BRITISH-ISRAEL.

That although it is a self-evident axiom in modern philology that "language is not a test of race, but only of social contact," yet the speaking of a so-called Aryan language implies the existence in pre-historic times of an Aryan race, of which we have no positive records at all; and further, that the adoption of the language of this purely hypothetical race proves a racial origin from it! Such is the logic of richly-endowed university professors.

* At the time of going to press, we regret to learn that the National Thanksgiving Service has been postponed.

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That the monotheistic British and Anglo-Saxon peoples, whose ancestors and themselves, as Herodotus and Tacitus, and all their history and customs, prove, kept themselves jealously apart from all other nations in a racial and religious sense, and who were mostly immigrant from Western Asia, after the eighth century B.C., with their peculiar ancestral Laws and political Constitution, and their vastly superior morality, which, as Charles Kingsley says, they "brought over with them and are carrying round the world," hand in hand with modern civilization and Protestant Christianity, and to whose hands Providence has manifestly committed the future of the world, *sprang from a race of savages, like the Maories or the Zulus, the Red Indians or wild bushmen!* Here is a choice specimen of philosophical history and ethnology.

* * *

That although Christ was exalted "to give repentance to Israel and forgiveness of sins" (Acts v, 31), and to "restore the kingdom to Israel" (Acts i, 6), "performing the promises made unto the fathers" (Romans xv, 8), and although the present dispensation has well nigh run its course, and is nearing its close, none of these its chief ends have been accomplished, or are at all likely to be, and Christianity, so gloriously announced at its inauguration as a means for the national revival of Israel, *stands out to-day, according to the teachings of its most learned preachers and theologians, at the sunset of the age, a conspicuous and a hopeless failure!*

* * *

That whereas Christ plainly assigns "the Kingdom of God" to a "Nation," as its special endowment (Matt. xxi, 43); which "Nation" all the prophets, with one voice, prove to be Christ-revived Israel; or to "THE Nations" of the promise and of the Apostolic Commission of Matt. xxviii, 19, to be called by Baptism into *Israel's* New Covenant; and whereas St. Peter, with equal distinction and emphasis on the day of Pentecost, assigns the Pentecostal gift of the Holy Ghost to the literal "*House of Israel*" (Acts ii, 36 and 39); and whereas St. Paul teaches that his mission was to "raise up" Gentilised Israel in Acts xxvi, 6-8; and unequivocally affirms the necessary and eternal Israelism of the Church of God—God's Old and One "Olive Tree"—in Romans xi; and whereas this doctrine is consistently and uniformly maintained throughout the Epistles, as in 1 Peter i, 1, and ii, 9, the Church here being "Scattered" Israel's "Elect Race and holy Nation"; and in St. James where, in like manner, "the twelve tribes" are shown to be the "first fruits" of Christianity (chap. i); down to St. John's crowning vision of New Jerusalem belonging to and inhabited by "the twelve tribes" (Rev. xxi, 12); yet, in spite of all this overwhelming evidence of the New Testament as to the *primary* exclusive Nationalism of the Christian Church *in the literal seed of Israel; yet that Church, after all, consists of a medley of Latin and nondescript nationalities, arrogating to itself the contradictory and presumptuous title of "the Catholic Church," and fashioning itself on the model of a corrupt Roman Imperialism!*

* * *

That the prophecies of Ephraim and Judah becoming great and strong military nations "invading Palestine on the West, and spoiling the children of the East," as Isaiah xi, 12-14, states; or of becoming "an exceeding great army," as Ezekiel xxxvii, 10, shows; or of being God's "battle-axe and weapons of war," as Jeremiah li, 20, has it, "breaking in pieces nations and destroying kingdoms"; or according to Micah v, 8, being "as a Lion and a young lion among the flocks of sheep, treading down and tearing in pieces, so that none can deliver"; or of Judah becoming as God's "goodly horse in the battle," with "Ephraim filling his bow," according to Zechariah; —*that these and many other such like promises are to be fulfilled in the Millennium;* although, mark, as is plain, and as these same choice expositors also teach, that there is to be no war in the Millennium!

* * *

That in the words of the late Lord Carnarvon, "*the British Empire is the last Empire, the only one conceivable, having practically filled the earth, and left no room for another.*" But that Israel of the Bible must, by the "sure word of prophecy" everywhere, be the last Empire.

And, therefore, since Britain is not Israel, either these prophecies are false, or there are two last World-Empires, or that two bodies can fill the same space at the same time!

* * *

In conclusion, the above *Reductio ad absurdum* of existing Biblical and Historical interpretations is not presented in any spirit of controversy, but with heartfelt and ceaseless prayer to God that it may open the eyes of our long blinded leaders and people, and fulfil Isaiah xxix, 18, 19:—

> "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, East Street, Friday, 14th, at 8.
BATTERSEA, 195, Lavender Hill, Tuesday, 11th, at 8. Mr. H. A. Marchant.
BELFAST, Clarence Place Hall, Monday, 10th, at 8. Mr. T. J. P. McKeown.
BELFAST (WEST), Tennant Street Unionist Hall, Thursday, 13th, at 8.
CARDIFF, Central Y.M.C.A., Tuesday, 11th, at 7.30.
CROYDON, Y.M.C.A., Horniman Hall, North End, W. Croydon, Friday, 14th, at 3 and 8. Mr. John Leech, M.A., K.C.
EASTBOURNE, Saffrons Rooms, Wednesday, 12th, at 3 and 8. Mr. J. J. Morey.
HARROGATE, Imperial Restaurant, Parliament Street, Tuesday, 11th, at 8. Mr. G. R. Gair.
HARROW, Gayton Rooms, Station Road, Friday, 14th, at 8. Bible Study Circle, Miss B. M. Beck.
HERNE BAY, Monday, 10th, Wesleyan School Room, High Street, at 3, and the Parochial Institute, Underdown Road, at 8. Mr. J. J. Morey.
HIGHGATE, 223, Archway Road, Wednesday, 12th, at 8. Mr. M. K. Simington.
ILKLEY, Grove School, Wednesday, 12th, at 8. Mr. G. R. Gair.
MANCHESTER, Houldsworth Hall, Tuesday, 11th, at 7.45. Miss Kirby.
REIGATE, Wesley School Room, Thursday, 13th, at 8. Mr. J. J. Morey.
SHEFFIELD, Grimsthorpe Wesleyan Reform Church, Upwell Street, Sunday, 9th, at 10.30 and 6.15; and on Monday, 10th, at 7.30. Mr. Wm. Whitton.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 12th, at 7.30.
STOCKPORT, The Vestry, U.M. Church, Wellington Road South, Thursday, 13th, at 7.45. Mr. G. R. Gair.
SURBITON, Masonic Hall, Friday, 14th, at 8. Mr. J. J. Morey.
SYDENHAM, 4, College Mansions, Sydenham Park Road, Monday, 10th, at 3.30. Miss Hamilton Hunter.
WORTHING, Book Depot, 71, Rowland's Road, Wednesday, 12th, at 5.15. Mrs. C. H. Prichard.

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BRITISH-ISRAEL-WORLD FEDERATION.

6, Buckingham Gate,
London, S.W.1.
June 1st, 1929.

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 issue of November 17th last, 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.

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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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Donations can be sent anonymously if preferred.

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Believe me,
Dear Friends,
Gratefully and sincerely yours,

HERBERT GARRISON.
Secretary-General.

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JUNE 15, 1929. Price TWOPENCE.

"Ye are My Witnesses" Isaiah 43·10

THE NATIONAL MESSAGE AND BANNER

FOR THE BRITISH & ALL ANGLO-SAXON PEOPLES

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

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

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

THE THRONE OF THE HOUSE OF DAVID

1^Ch CHRON c.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 HOUSE OF ISRAEL
THE HOUSE OF JUDAH

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THE NATIONAL

MESSAGE & BANNER

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

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EDITORIAL.

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 DOCUMENTS OF DANIEL.—XVI.

By the Rev. W. Pascoe Goard.

DOCUMENT—Chapter xi. Scope—*From Michael's activity* in the time of Cyrus *to Michael's activity* at the end of the 2,300 years.

"And now I will shew thee the truth."

In approaching the study of chapter xi it is necessary that we should have clearly in mind *the Person* Who makes this direct statement.

In the last issue we considered His appearance and read the description of His person as given in the tenth chapter. It might be well for us to keep this description before us as we proceed with this study.

It is the same Person, gloriously majestic, *Who appeared to Abraham*, as recorded in the eighteenth chapter of Genesis; *Who appeared to Joshua* before the walls of Jericho, when Israel passed out of the wilderness, and crossed the Jordan into the Promised Land in the face of their enemies. The description of His appearance to Joshua is contained in the fifth chapter of Joshua, verses 13-15. Zechariah records His appearance as *Jehovah of Hosts*, pleading with *Jehovah* for the holy city, and receiving from *Jehovah* an answer of "comfortable words" and "kind words." It is He Who later "*took on Him the seed of Abraham*," *and was born in Bethlehem.* It is He Who *restated the theme of national and international history and administration*, categorically ratifying every jot and tittle of the law and the prophets in the Sermon on the Mount, Who richly illustrated the Kingdom in His Kingdom parables, and Who gave a forecast of history in the great prophetic chapters, 24th and 25th of St. Matthew; and so on.

It is He Who "visited and redeemed His people Israel."

His description is given more fully in *the first chapter of Revelation*, and again in *the tenth chapter of Revelation* (the angel clothed with a cloud). This is the Person Who now appeared to Daniel and said to him, "Behold, I will shew thee the truth." Note the expression which went immediately before, "Behold, I will shew thee *what is noted in the Scriptures of truth.*" So the Lord causes Daniel to know the truth and to know that the truth is written in the Scriptures. It is well for the student of truth to realize that the Lord points to the "*Word of God written.*" This is the safeguard which preserves our minds from taking presumption for fact, and imagination for truth.

At first it seems strange that, in showing Daniel the truth, *the Lord should show him what history makes plain to be a somewhat sordid international struggle, stretching over ages of time.*

The object of making this clear is for the guidance of God's people; that they might not be overwhelmed by the continuation of wars and all the evils that accompany them; nor hold God responsible for such wars and evils. We should realize that *such wars spring from the jealousies, ambitions and madness of unregenerate man.* Also that during such period *the jealousies and madness would be turned against God's people*, and *they would be involved desperately in self-defence;* and, what is more important, *in the defence of the precious things of the Kingdom—material, moral and spiritual.* Also they are forewarned as to the course of the struggle, and the period which God would put to it.

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They are instructed by the tying-up of the narrative to the period of Israel's punishment that *the tap root of all these struggles is the apostasy and rebellion of Israel and Judah ;* and that *when that apostasy and rebellion cease, such wars and struggles would come to an end in the earth.*

Is it not time we should learn this lesson ?

In this statement, which was made in the time of Cyrus, we are told " there shall arise yet three kings in Persia, and the fourth shall stir up all against the realm of Grecia."

Professor R. D. Wilson, in his studies of the Book of Daniel, gives the names of these kings as follows :—Cambyses, the Pseudo-Smerdis, and Darius Hystaspis. The fourth king would be either Darius Hystaspis (see " Studies in Daniel," p. 164) or his son and successor, Xerxes.

Let us take particular note of the following statement :—

> " And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.
>
> And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven ; and not to his posterity, nor according to his dominion which he ruled : for his kingdom shall be plucked up, even for others beside those." (Daniel xi, 3-4.)

The Lord thus presents to us the ancient Empire of Greece, broken into four, at the time of the death of Alexander the Great, and indicates that they were divided towards the four winds of heaven.

Thus we have given to us the orientation of the kingdoms. Here they are :—

North

West East

South

Now in verses 5 and 6 he brings to our notice the two kingdoms which should carry on a continual contest right through the remainder of the Grecian period, and right through the Roman period to the end of the great seven times of prophecy.

It will be seen that the East and the West are disregarded, for while tremendous activities would go on, both in the East and in the West, they do not bear upon the subject of the revelation which the Lord is about to make in this particular chapter. Therefore we put our pen across the lines to the East and West as above, leaving only the $\frac{N}{S}$ North and South in the present narrative.

The activities of the East would be such as to bring it into collapse, and under the power of the West, before the end of the seven times, the East having made no permanent mark upon the pages of world history. The activities of the West, as far as they refer to Israel, are elsewhere told in the sacred Scriptures, and flow in across the narrative of chapter xi, when the saints of the Most High come in to take the kingdom at the end.

In the meantime we are to follow step by step the struggle between *the king of the South* and *the king of the North.* These are, and continue to be to the end, *contestants within the Babylonian system.*

We find *the beginning of this struggle* in the days of the division of Alexander's Empire, *but the narrative begins earlier,* in the time of Cyrus.

As we follow, we come to another time indication as follows :

" *And at the time appointed.*"

This we take to mark *that halfway period in the great seven times of prophecy* which saw *the collapse of the Cæsars,* and of their administration, and which also saw *the rise of the two little horns* of the seventh and eighth chapters of Daniel ; the former representing *the Papal Power in Europe,* and the other *the Mohammedan Power in Asia.*

We do not follow the intermediate details of this chapter, for the outlines given in Daniel covering the latter 1,260 years are much more fully presented in the Book of Revelation. This 1,260 period is identical with the time, times and half a time, of prophecy, and we conceive the chain of historic events to be furnished in order to identify the king of the South and the king of the North " at the time of the end."

We now come to the time indication as follows :—

" AND AT THE TIME OF THE END."

There can be no question as to where this has landed us *chronologically,* namely, *at the end of the great seven times of prophecy.*

Now we come to what appears to be the main reason for the giving of this revelation. " At the time of the end " shall be the greatest of all conflicts, which we are apt to call " the great tribulation." What is the warning of Our Lord in the chapter before us ? Strangely enough, the conflict is still between the king of the North and the king of the South.

All the way down through the seven prophetic times the Lord has carried the compass for us, in order that we might not steer blindly across the seas of time. True as the needle to the magnetic pole, the indication is that the final struggle will be *between the king of the North and the king of the South. The struggle is still between the ancient contestants within the Empire, the kingdom of the Beast.*

Ethnologically, we must look for the forces of the North and of the South *within the Babylon succession,* taking the breaking of Alexander's kingdom into four as the pointer by which Our Lord causes us to understand.

Now this excluded the Israel nations from being primarily involved in the tremendous struggle.

We are warned, however, that the contestants have " indignation against the holy covenant " and that " their hearts are to do mischief." *The intention of the whole Babylonian succession, as it lies broken and mutilated to-day, is to attack and destroy God's nations as represented in Britain, America and our kindred nations on the Continent,* such as Norway, Denmark, and so on, who fly the Lion flag as opposed to the " Eagles " flag.

The staff of authority in the hand of the king of the North was held in succession in modern times by Spain, Napoleonic France, and Wilhelm of Germany. In the South it was held in the hands of the Sultan and Caliph of the Mohammedan world. To-day the staff of authority in the North is held in the hands of the Junta at Moscow ; and that of the South in the hands of Mussolini, and the newly-crowned Pope.

It is in the hearts of both of these to attack and destroy Great Britain. Documentary evidence there is in plenty on

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both of these lines; for instance, the public utterances, oral and written, of the leaders of Moscow, and the private utterances contained in the oath administered to the members of the Knights of Columbus, and in the propaganda which is being put in the letter-boxes of widely separated households, samples of which have been sent to us from different countries thousands of miles apart.

The ancient line of struggle will still be followed, and in the final deadlock *the king of the North and the king of the South will meet each other in deadly encounter.*

"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.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Daniel xii, 1-4.)

This is an interesting matter. He who makes this statement is "the Lord of Hosts," Who became the Son of man, the Seed of the woman, and Who leads the redeemed hosts of the seed of the woman. He is the "Captain of the host of the Lord," as He declared to Joshua.

This august Person now declares, concerning the point of history reached by the narrative, "*And at that time shall Michael stand up, the great prince which standeth for thy people.*" Now *Michael is the commander of the angel hosts*, as Our Lord is the "Leader and Commander" of the hosts of Israel.

The Lord declares that at the time of His struggle with the king of Persia in Daniel's day Michael came to His assistance.

He now declares that *at the end of the period* when the affairs of earth have reached the utmost extremity, *Michael again shall stand up for His people.* We believe that this time of struggle, in its final stage, commenced in 1914. We believe that final stage will end in the decade in which we are now living. It seems as though—and we are glad to believe that it is—Michael and his angel hosts stand at the boundaries of "the Kingdom" and turn back the tide of war from spreading as a desolation over modern Israel.

Turning to Revelation we read: "And there was war in heaven; Michael and his angels fought against the dragon: and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Read also the following verses of Revelation, chapter xii, verses 7-17.

Thus we see that Michael and his hosts routed the dragon and his angels in Heaven. Now we are told the Devil has come down to earth, having great wrath because he knoweth that his time is short; and here he has organized a mighty army of human followers. So he is attacking with combined armies of men and devils.

But now the "Captain of the host of the Lord," in conjunction with Michael and his angels, take the field together, with armies of men and angels, and the victory is assured and will be final.

THE COMMISSIONER-GENERAL'S REPORT FOR 1928.

THE year 1928 has been one of strenuous work, with many open doors which have been increasing in number year by year, so that now, even with a staff of Commissioners and Lecturers somewhat increased, it is impossible to answer every call.

During the year, opposition has in some districts become very acute. This I regard as a good sign. It means that our opponents can no longer regard the British-Israel Movement as a fad or passing phase which they can ignore, but that they have realized that it has so spread and become so formidable that unless they can put it down *now*, resistance will be too late and their position will be captured. Though the work has, on the whole, increased and spread during 1928, yet we have in some districts received somewhat of a check which, however, we believe is only temporary.

From one Area especially our Commissioner reports that the discredit brought upon the Bible by the Modernist teachers has had a serious effect in lessening interest in religious and spiritual matters, and has recoiled upon our Movement, making it still more evident that the Word of God as fulfilled in the British or Celto-Saxon peoples is the only antidote, and that its preaching has become all the more vitally necessary to combat the deadly teaching of Modernism.

During the year our Lecturing Staff has been increased by one Commissioner and two Lecturers, and yet there is much ground to be covered, and an urgent demand for further Commissioners. In this connection I am pleased to be able to report that the Commissioners' Fund brought in a sum of £644 odd in the year under review, almost all of this being contributed by the Branches. Owing to the success of this Fund it is expected that we will soon be able to have a further increase of Lecturers and Organizers for the Areas which are still without any permanent assistance in this line.

I shall not go into details here of the work of the various Commissioners and Lecturers, but will refer to their reports. I should state, however, that about the beginning of the year Mr. Wm. Whitton was appointed a Lecturer for the Sheffield district, in which he has done splendid service. The Rev. Sparshott Johnson took up work as Commissioner for the North London Area (embracing the adjoining Counties) in September, from which Area the Rev. Joseph Gay was moved to Wales, and Miss Hamilton Hunter was appointed a Lecturer in the autumn. Though it does not come within the scope of 1928, I may mention that three counties, Norfolk, Suffolk and Cambridge, have quite recently been taken out of the Midland Area, the Rev. T. H. Whitehouse's, which was a double Area, and added to the North London Area, of which Mr. Sparshott Johnson is now Commissioner. These three counties, together with the original part of his Area, Mr.

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Johnson is working hard to develop, and I expect at the end of this year to be able to give a good account of his efforts.

Miss Hamilton Hunter has been utilized mainly in Mr. Morey's South London Area (which reaches to the English Channel), as the work in this Area had so increased that Mr. Morey was unable alone to cope with the demand. Miss Hunter's services have been a considerable help and much appreciated.

As to the other Commissioners who have been in the work much longer, their reports will speak for themselves, but generally speaking, I may say, they have worked hard and enthusiastically.

The work in South Africa, under our Commissioner, the Rev. Maxwell Carnson, is, according to the accounts received, being pushed forward with, on the whole, encouraging results, and our South African friends have now a monthly periodical of their own.

I have myself, during the year, visited most of the branches, and have taken part in several Missions promoted by branches.

The fullest recognition is due to the Officers and Committees of the branches for their splendid work and zeal, and to the many friends who have voluntarily rendered valuable assistance, without which much of the service of the year could not have been undertaken.

The kind friends who have, by taking Pyramid collecting boxes and otherwise, helped in bringing in such a substantial sum to the Commissioners' Fund deserve our heartiest thanks. They have thereby made it possible to thrust out more labourers into the harvest. It is hoped that many more collecting boxes will be placed, and even greater support given to this Fund during the present year. I should mention in this connection that a bank note for £20 was found in one of the Pyramid boxes at Headquarters, and I beg to tender to the anonymous donor our sincere thanks for this generous gift.

JOHN LEECH.

* * *

AREA NO. 1.—SOUTHERN COUNTIES.

THE year 1928 has been one of great opportunity and increasing interest in our Movement.

In all parts of this Area openings present themselves, and there is a constant demand for lectures and meetings. Regular public meetings have been held throughout the year at the following centres:—Bexhill, Blackheath, Bognor, Brighton, Canterbury, Chatham, Clapham, Croydon, Dorking, Dover, Eastbourne, Folkestone, Gosport, Gravesend, Hastings, Herne Bay, Horsham, Kingston, Portsmouth, Putney, Richmond, Rye, Salisbury, Southampton, Tunbridge Wells and Worthing.

At these centres public meetings are generally held monthly, but in some cases weekly or fortnightly study circles also meet.

New centres have been opened during the year at Chichester, Deal, Earlsfield, Fittleworth, Fordingbridge, Guildford, Reigate, New Romney, Sutton, Sydenham, and occasional or single lectures have been given at Fleet, Havant, Herne Hill and Tooting.

The work in the Area is most promising. During the year many small centres have developed into large and important ones, while the older branches continue to hold their own, and in most cases to grow steadily. A notable feature of the year has been the marked development in the towns on the South Coast, and there are other towns here waiting our attention.

I have given 308 public lectures during the year, and of this number 267 have been given in my own Area, 21 in Areas having no Commissioner, and 20 in the Areas of other Commissioners. These outside lectures have been more than compensated for by visits of my colleagues to my Area. The places visited by me under these headings are: Bradford-on-Avon, Bath, Barking, Brixham, Chudleigh, Ealing, Exeter, Harrow, Hounslow, Leicester, Manchester, Muswell Hill, Paignton, Sheffield, Southend, Stratford and Teignmouth.

We organized and carried through a week's Summer Convention at Glastonbury in August, when lectures were given by Rev. Dr. Mountain, Rev. Joseph Gay, Rev. G. F. Waddington, Mr. Herbert Garrison and myself. About one hundred friends from various districts in England, Ireland and Wales attended the nine meetings, and all much enjoyed the Bible study, the definite prophetic teaching and the kind fellowship made possible by these gatherings.

We have found some opposition and criticism, but these have been far outweighed by the enthusiasm and encouragement which have greeted us everywhere. Churches have closed their doors against us, but other doors have opened and the work proceeds. Some clergy have publicly denounced our teaching, but others have come enquiring and seeking, and we have found in all districts an increasing hunger for the facts and evidences we are able to supply in support of Bible Truth.

The greatest difficulty in my Area is that of meeting the demands for lectures. I have now twice as many monthly meetings as I can personally attend. There are many districts waiting to be opened, and the establishment of new centres only increases my problem. I am thankful for the help afforded me during the year by the visits of other Commissioners and Official Lecturers, and for the very kind voluntary assistance of many willing helpers, but if the work in the Southern Counties is to advance and existing opportunities are to be embraced, I need much more systematic help. Many of the older branches have liberated me so that I may be free to proceed with the formation of new centres, and I am anxious that no such opening may be refused.

I thank God for very many evidences of His presence and blessing, and for the undoubted assurance that I am engaged as one of His disciples in proclaiming the Gospel of His own Kingdom.

In some of my centres weekly or periodical prayer-meetings have been established, and I hope to see this movement spread throughout the Area.

Many of my branches have made substantial donations to Headquarters for the support of our general work during the year, and as the local meetings increase in size and importance, I trust such financial help will materially increase.

I tender my sincere thanks to the Officers and Executive of the Federation for all their kind support.

JOHN J. MOREY, Commissioner.

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NORTH LONDON AREA.

THIS being a first report, and that for a period of three months only, it must of necessity be more of the nature of a preliminary survey.

I was furnished with a list of branches in the Area, some fourteen in number, of which St. Albans and Cricklewood had apparently lapsed, though some effort was made to resuscitate the latter, but without success. High Wycombe was in a similar state, but has since been successfully restarted. All the other branches were visited once and some of them two or three times before the end of the year and found to be carrying on with varying degrees of success. By arrangement with the Commissioner-General I was able to visit a number of branches in the South London Area, it being found very difficult to secure sufficient lecturers to meet the demand. The experience, however, was of the utmost value to me, as I was able to see what was being done in other branches and to get a wider insight into the work that was going on. In all the places visited I was able to lecture to audiences which for the most part were small but keenly appreciative. I think I may say that in most cases in which I was able to lecture to audiences, however small, some waverers were convinced and others were constrained to enrol their names with the local branch, while yet others expressed themselves confirmed in their belief in British-Israel Truth.

Some engagements were cancelled by the local representatives at the last moment for unavoidable causes, but I was able to give some 40 lectures during the three months, which were all well received and the opposition was negligible.

(Rev.) T. SPARSHOTT JOHNSON, Commissioner.

I BEGAN the year as the Commissioner for the North London Area. I visited all the branches in the Area, some several times, and from January until my removal to South Wales in September I delivered 130 lectures and addresses and sermons.

I also started a Speakers' Training Class, which met weekly, and under my tuition, aided by Miss Barbour, some twenty or more young men and women received training in public speaking and in the marshalling of British-Israel facts. The success of this important work was manifest in the public meeting which was recently held, and at which nine persons gave very helpful addresses, which gave very great promise of future usefulness. I also organized and carried through, with the able assistance of Messrs. Pilcher and McKelvie, and the late Mr. Tester, a series of open-air meetings, principally held on the Sundays throughout the summer months. Meetings were held, among other places, in Hyde Park, Finsbury Park, Victoria Park, Mile End, Stratford, and Highbury. Crowds numbering from 100 to 500 gathered round us, and we were able to interest them greatly in British-Israel Truth. Though it is impossible to tabulate results in this field of work, still it is evident that much good was done.

I left the Area in September, and my successor, the Rev. T. Sparshott Johnson, M.A., took hold and carried on the work to the end of the year.

(Rev.) JOSEPH GAY, Commissioner.

NORTH-EASTERN AREA.

THE year 1928 has seen a great deal of progress made in the North, especially in the County of York. Round about the two cities of Sheffield and Bradford there has been marked activity. There are nine growing branches, and through them work has been commenced in seven large towns and about twenty small suburbs and villages.

Mr. Tench has been working very hard in County Durham, striking out from Darlington and Durham, and, in spite of the dreadful condition of the county through unemployment, our work has met with success.

In Lancashire there is not so much encouragement, but two new branches, at Blackpool and Preston, have been formed.

It is difficult for me to give proper attention to this part of the Area, and the need of someone on the spot who will really push things is very apparent.

Mr. Whitton has done splendid service in the Sheffield Area, thrusting out in every direction, and getting openings in small places with great persistency.

In the Bradford Area the same kind of work is being done, for I have been invited to various churches and chapels, and have given 28 addresses in this way. I have delivered 83 lectures myself, and as there are regular meetings held in some 18 places, there is clearly great reason for thanksgiving.

From the financial point of view we ought to be thankful that we are just about paying our way, for all over the North there is great distress through unemployment; all three counties in which I work are seriously affected by the condition in the mining industry, and on one occasion my audience was almost entirely composed of unemployed miners.

(Rev.) GUY F. WADDINGTON, Commissioner.

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NORTH-WESTERN AREA.

THERE are now eight active branches in the North-Western Area, including two revived and one new branch. Attendances generally are rather stationary than increasing. Seventeen visits have been made to the eight branches during the year, and several lectures given. In addition to branches, three lectures on British-Israel were given in churches on Sunday afternoons, and three sermons preached. Preston and Blackpool Branches have been revived with the greatly-appreciated assistance of the Rev. Guy F. Waddington, and a new branch formed at Blackburn.

Most of my work consists in correspondence, the number of speakers arranged for during the year being—Liverpool 20, Manchester 10, Southport 16, Wigan 20. In addition speakers arranged, before close of last year, for branches from January to June next totals 42. Approximately 70 letters per month are written. The supply of literature to branches also occupies much time. Literature to the net value of £80 (approximately) was supplied to branches (exclusive of Liverpool) during the year. Books and "N.Ms." to the value of over £21 were disposed of in Liverpool.

The outlook for the future is bright. Believers in Chester, Bolton, Oldham, Clitheroe, Leyland and West Houghton are requesting opening of branches preceded by a Mission. Many other industrial centres such as Warrington, St. Helens, Ormskirk, and, further North, Penrith, Lancaster, Carlisle,

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etc., are as yet untouched. Blackburn would greatly benefit by a Mission in that populous area. We have no influential believers who could assist financially to a large extent in any of the centres named. Let the Federation provide lecturers and the necessary funds in case of the failure of collections to meet expenses, and I am convinced a big forward movement would result.

The response to the "Pyramid Box Commissioners' Fund" has been fairly good, considering the position of those contributing and the wave of industrial depression we are passing through. The number of unemployed is very great, Lancashire and Yorkshire, in particular, being acutely involved. At the same time I believe that more could and would be done in that direction if all members of branches realized the importance of the appointment of a full-time Commissioner for the North-Western Area, and take a Pyramid Box, however small the amount they are able to contribute. The amount forwarded to Headquarters by Mr. Foster Beaver, the Treasurer of the Northern Province, from the North-Western Area for the year 1928, totalled nearly £80. Total from the whole of the Northern Area, thanks mainly to the splendid efforts of Mr. W. Whitton, was over £307.

SAML. E. STEELE.

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MIDLANDS AREA.

DURING the year 1928 the Midlands Commissioner has done his utmost to maintain, extend and consolidate the work of the Federation throughout his Area, visiting all the branches for lecturing, etc., as often as invited to do so, and entirely carrying on his five centres, besides opening up much fresh ground from which it is hoped that new, strong branches or centres will result. He has also given considerable assistance to branches in other parts of the country. During the year 1928 he has proclaimed British-Israel Truth in 56 towns, including most of our great centres of population. He has presided at, addressed or otherwise taken part in 225 meetings, including the delivery of 201 full lectures, and the conducting of several Missions. This has entailed enormous and unremitting labours in the way of preparation, organizing, raising funds, correspondence, travelling, etc., etc.

New Causes have been opened at Worcester, Northampton, Wellingborough, Ashbourne, Newark, Lincoln, Louth, Tetford and Grimsby. In many places where it has not yet been possible to get a new branch going our Truth has made its appeal to very many minds, and met with much individual acceptance. Indeed, the real progress of our work is not to be measured in terms of organization merely, but in the immeasurable influence our teaching and witness must exercise on the national outlook, attitude and aspirations Godward.

In the Area there are nine branches, all operating quite successfully on the usual lines, and doing excellent work: Handsworth (Birmingham), Stourbridge, Walsall, Burton, Leamington, Nottingham, Stoke-on-Trent, Leicester, Cheltenham. There are also four Commissioner's Centres: Birmingham, Derby, Coventry and Rugby (including Dunchurch). These are very active and powerful aids to the Commissioner in his work throughout the Area.

The Commissioner has always felt a strong desire to make his Area self-supporting; a strength to the Federation, and not a drain on its funds. He rejoices therefore to say that he has raised through the Birmingham and other centres (not branches) some £535 during the year, from which there remains an unspent balance of about £105, ear-marked towards the cost of Missions in the Area during 1929. £47 was sent up to H.Q. early in the year, the result of a meeting addressed by Mr. Garrison and the Rev. Pascoe Goard in the Birmingham Town Hall; and £200 as a direct contribution from the Birmingham Centre towards the Commissioner's stipend. Apart from this, several Midland Branches have remitted £23 to H.Q. from Pyramid Collecting Boxes. This scheme has been very recently introduced, but already promises useful development.

It is a joy to report that everywhere, when once the ear of the people has been gained, the Kingdom Message is received with eager interest and craving for more. The sorrow is that it is so difficult to attract the public generally to our meetings. Truth and reality compel one to recognize the coldness and apathy of people for the most part to every kind of religious appeal in these days, and one feels a sense of disquiet in observing that this deadness has penetrated even into our own circles. While there are many glorious men and women of God among us, mighty in the Scriptures, fervent in spirit, ready to live or die for Christ and His Kingdom, there are hosts of wavering and feeble of faith among the people, needing strengthening, and for them there is real need of a great awakening; a revival of that fire and zeal which impelled such a mighty leap forward of our Movement not so long ago. If the branches are to justify their existence each one must become the centre of an intensive Evangelistic activity, realizing its sacred trust towards its own district. We must either wax or wane—go "FORWARD" or fall back; win the world for Christ and His Kingdom, or perish as another "lost Cause." But is that conceivable? The Lord will surely come. Is He waiting for us? Are we waiting on Him?

(Rev.) T. H. WHITEHOUSE, Commissioner.

* * *

SHEFFIELD DISTRICT.

1928 has been the greatest year of my life. The Lord has abundantly blessed all my work; to Him be all the glory.

I have addressed well over 200 meetings during the year. The branches visited are as follows:—Manchester, Stockport, Wigan, Liverpool, Southport, Sheffield, Bradford, Halifax, Hull, Harrogate, Bingley, Durham, Darlington, Thurcroft, Bridlington, Beverley and Nottingham.

During the summer I had three open-air Missions, spending a week each at Southport, Bridlington and Beverley, where I addressed 32 meetings.

The good seed was scattered; we leave the Lord to give the increase.

A special feature of my work has been "fireside meetings." I have addressed 25 in different homes. I consider these meetings the most profitable of all.

I have made every effort to get our Message proclaimed in places of worship, and have given B.-I. addresses during 1928 in over twenty different churches.

I commend this work to all British-Israelites everywhere.

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The Modernist is well established in our churches, surely B.-I. ought not to be ashamed of getting inside also. It is the antidote.

I find our Message heartily welcomed everywhere; church officials often endeavour to keep us out, but I am now having far more victories than reverses when I ask for an opening in our churches.

NEW BRANCHES.—It has been my privilege and pleasure to preside at the opening of three new branches, Bridlington, Harrogate and Thurcroft. Each of these branches is well established and doing good work.

FRESH OPENINGS have been made at Barnsley, Beverley, Monk Fryston, Chesterfield and Selby, where regular meetings are now being held.

It is hoped to form a branch of the Federation at all these places in the near future.

OPEN-AIR WORK.—This I find a very essential part of our summer work; I have addressed open-air meetings at Beverley, Bridlington, Barnsley, Southport, Chesterfield and Sheffield. I find the Man-in-the-street simply welcomes our Message. More attention should be paid to open-air work everywhere.

VISITATION.—I would like to recommend visitation among our members. During the year I have paid well over 360 visits to B.-I. homes. This helps to consolidate the well-known B.-I. spirit.

This work has helped in no small way in making the Sheffield Branch a real united family—every member helping the others.

What is needed most? *Organizers*; ORGANIZERS; ORGANIZERS.

Several branches I have visited during the year have shown no sign of progress. The spirit of the people is excellent. Our Commissioners are doing splendid work lecturing, but so far as the North of England is concerned, the need is for someone to take in hand a comparatively small Area and have power and authority to reorganize the existing branches and organize new branches close to the existing ones.

PYRAMID BOXES.—Already good work is being done by the boxes, but here, again, the great need is for an Organizer.

MY OWN LOCAL BRANCH (SHEFFIELD).—Our work here is increasing from year to year. Missions are the order of the day (three have been held in the last three months). Membership steadily increasing. 1928 will see £100 sent to the Commissioners' Fund (per Mr. Foster Beaver).

I am sincerely grateful for the help of the Rev. G. F. Waddington and various Branch Hon. Secretaries, and trust that I may be of greater service during the coming year.

WM. WHITTON.

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SOUTH WALES.

AT the invitation of the Executive I undertook the Commissionership of South Wales. I went into this Area in September last. I visited Rhymney on September 18th. This was my actual beginning. I found three branches established, viz.: Cardiff, Rhymney and Barry. The meetings at these places were the usual branch meetings: assembling in rooms capable of holding not more than 25 to 30 people comfortably. The Barry Branch was distinctly weak.

I endeavoured to open up in Merthyr, Tredegar, Newport and Neath. With regard to Cardiff they were only just ordinary branch meetings. Thanks to the hard and strenuous work of Mr. Mayell and Mr. Price, the Rhymney meetings were certainly more largely attended. This branch meets in a small room holding about 20 to 25 people. Whenever I visited them they took a large classroom in the public school, with an attendance varying from 30 to 40 or 50 persons.

All the meetings I booked during 1928 I kept without exception, about 17 in all.

(Rev.) JOSEPH GAY.

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In addition to two lectures at Headquarters, I have given 20 lectures from September 1st to December 31st, 1928, to branches, mainly in the Southera Area.

All the meetings have been very encouraging. People have listened with intense interest, and I rejoice to say that every branch visited has started a prayer meeting if it had not one already. In cases where it was not possible to hold one in the hall, members have volunteered to lend their rooms or have started small prayer circles at different addresses. I am sure that before long these prayer centres will have great results in the work of our Federation.

E. HAMILTON HUNTER.

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CHANNEL ISLANDS.

THERE is just one branch in the Channel Islands now—the Jersey branch; the Guernsey branch lapsed owing to the initial cost of carrying the new work to a successful issue.

I delivered 49 lectures in all for British-Israel Truth in 1928—40 for the Association here and 9 others in Guernsey and Jersey.

The attendance in 1927-28 was more than doubled over the previous year, but there has been a notable falling off in the season 1928-29. Partly this is owing to much sickness and death in our midst, also removal of adherents from the Island.

(Rev.) MERTON SMITH.

THE BRITISH-ISRAEL-WORLD FEDERATION ANNUAL MEETINGS.

AT the opening meeting on Thursday afternoon, May 23rd, the chair was occupied by Major J. Knowles, O.B.E., President of the Federation. Commander Roberts led in prayer, and the Rev. Gilbert Davies read the Scripture. The Chairman, in the course of his address, mentioned that the Annual Report which Mr. Garrison had prepared with great care showed very satisfactory progress in all departments. He thought he was right in saying that more meetings had been held this year than ever before. Interest in the work had spread wonderfully. Major Knowles said the progress that had been made during the past year had been largely due to the splendid work that had been done by the Secretary-General, Mr. Herbert Garrison, supported as he always was by Mrs. Garrison. They were both feeling the constant strain, both had been ill, and the doctor had prescribed a thorough change for them both. Major Knowles said he was glad to

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say that that had been arranged, and Mr. and Mrs. Garrison were proceeding to Canada the following week. They would all wish them a happy and successful trip. Mr. Garrison was hoping to give a number of lectures, some on the Empire, and others on purely British-Israel lines; and he was going right across to Vancouver, where he would have the pleasure of seeing Mr. Goard and Professor Odlum, and many other friends.

One of the greatest of their English statesmen was quoted as having said, with regard to the British Empire, that "as a priceless heritage in a world still suffering from the shock of war, the British Empire stands as a great force for good. It stands in every sweep of every wind, by the wash of every sea, a witness to that which the spirit of confidence and brotherhood can accomplish in the world. It is that spiritual inheritance which we hold in trust. Let us see to it that we hand it on to our successors with untarnished glory."

In the name of all present, the President wished many happy returns of the day to Mr. Leech, this being his birthday. He also expressed their delight at having the Rev. Arthur Pritchard back with them again after his severe operation. He was thankful to say that he was going on well. They were also glad to see Mr. Morey back with them once more. He had just completed a very interesting trip to Egypt and Palestine, and he would probably be giving them a lecture on his experiences. Mr. Garrison reported, much to the sorrow of the meeting, that the Rev. T. H. Whitehouse was ill. They would all pray for his recovery. He had just received a cablegram from the Rev. Pascoe Goard saying that he and Mrs. Goard had also only just recovered from a severe illness; he had sent his greetings on the occasion of their annual meetings. The Secretary-General had something to say with regard to the urgent necessity that the Federation should possess its own hall. They had been searching for a site for months past, and now at last they had a site available. He asked for prayer that God would put it into the hearts of men and women of large means to help in the provision of such a hall for patriotic and religious reasons.

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The Rev. T. SPARSHOTT JOHNSON, M.A., said: I take it that we are all rejoicing to-day, but the question that has been in my thoughts in thinking of this address is this, Do we rejoice enough? Certainly in the old Book there is plenty of reason for rejoicing. I suppose we are all familiar with the teaching that Christians ought always to be joyful. Not very long ago in Ceylon a little incident happened which will illustrate this. On one of the tea estates the Hindus were holding a great festival, and the English planter was looking on. One of the leading Hindus approached him, and said, "Sir, we Hindus are happy enough on these festival days of ours, but the Christians are *always* happy." I thought to myself that if only that could be said of the Christians in England how far would the Gospel go in a very short time. I think we may say in England that most professing Christians are happy enough on festival days. We all rejoice at Christmas and at Easter. But may I say that British-Israelites are *always* happy? Well, we ought to be, and the object of my address is to try and persuade most of you to go about showing that you are always happy. You will remember David said once, "He hath put a new song in my mouth. Many shall see it and fear and shall put their trust in the Lord." Well, He has put a new song in our mouth.

I want to base my remarks on the 107th Psalm, because that Psalm gives us abundant reason along the line of our teaching for rejoicing. "O give thanks unto the Lord, for He is good; for His mercy endureth for ever." The first reason why we ought to be rejoicing is that we have got a song to sing. The question is constantly being asked, Why are the Churches empty? That discussion is continually going on in the papers, and all sorts of reasons are given. The first reason why, I believe, people do not come to the House of God is because they have not got a song to sing. But not one of us can make that excuse. When we go to the House of God we have the right to rejoice because we have got a song to sing, and it is the song of Redemption. "Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy." I remember years ago when I was quite small we had a visit in our home from a Free Church minister; the Free Churches were holding a Conference in the city, and we put up this old gentleman. My father asked him to take family prayers, and he chose this Psalm, and I can remember to-day the way in which he read it. "O give thanks unto the Lord, for He is good; for His mercy endureth for ever. Let the redeemed of the Lord *say so*, whom He hath redeemed from the hand of the enemy." The song of Redemption, that is the song we have got to sing. Yes, but who are the redeemed? That is the question. I have been looking through the old Book with the help of a Concordance, and I find curiously enough that Isaiah speaks of God redeeming Abraham, and the margin refers you back to Joshua, where God says He brought Abraham out of Ur of the Chaldees. Well, I wonder if that is the occasion when God redeemed Abraham? Certainly. God redeemed Isaac, you will remember, on Mount Moriah, when a ram was caught in the thicket. And, by the by, one of the great discoverers only a few months ago, when out in that country, found representations of a ram caught in a thicket, testifying to the reality of the story of Abraham and to the sacrifice which he offered. And not only Abraham, but Jacob. You remember, when Jacob was blessing the two sons of Joseph, Ephraim and Manasseh, he said, "The angel that redeemed me from all evil bless the lads." And that blessing has descended down to these days. Then when Moses was singing the song of rejoicing he spoke of the redeeming of Israel, in Deuteronomy. And in the great prophecy of Isaiah we read of Israel having been redeemed, that is, the People of Israel. "Zion shall be redeemed with judgment," God says. And then in that wonderful 63rd chapter of Isaiah we have these words, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save . . . I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." I wonder if that is

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the day in which you and I are living? You remember the Master said when He was here upon earth, "When you see these things begin to come to pass (the things that you and I have been seeing), then lift up your heads, for your redemption draweth nigh." When we come to the New Testament we find it ringing all the way through. I want to refer to the 1st chapter of Luke, to the song of Zacharias, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David," according to the covenant which he made with our father Abraham. Now I have been accustomed, as I daresay some of you have, of speaking on the testimony of our Prayer Book to our British-Israel identity. And this chant, this song of Zacharias, occurs in the Prayer Book, as all Church of England people know. The Prayer Book has been with us as it is to-day for something like four hundred years. Archbishop Cranmer told the people of his day it was practically the same Prayer Book that had been in use in our country for fifteen hundred years before that. It was founded on the Psalter of Israel, which was their Prayer Book. I think you will find that the Song of Zacharias has been with our people as part of our national worship for all that time, that is, for at least 1,800 years. It has not been used by the Jew. Certainly not. It was sung before Our Lord came; and the Jews did not receive Him; they rejected Him; therefore they would not be likely to sing that song in their national worship; but we have been singing that song for probably 1,800 years in *our* national worship. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." That to me constitutes one of the most remarkable and most convincing evidences of our identity with God's people Israel. So that we have a song of Redemption to sing. We cannot too frequently insist upon the fact that this glorious song of Redemption can only be sung by those who have been redeemed. It is not sufficient to say that because we are members of a redeemed nation, therefore we are redeemed. No; if we are to sing the song with reality and with power, we must realize that we are amongst that great crowd that is mentioned in the Book of the Revelation of those who have been redeemed out of every tribe and nation and tongue. Then we shall be able to sing the song of Redemption to the full. But certainly as a nation, and I hope as individuals, most of us must rejoice to-day because we have a song of Redemption to sing.

It is also a song of guidance. "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy. And gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation . . . They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and his wonders in the deep." And then we read that He leads them into their desired haven. You and I look back over these nineteen hundred years, and we realize, as we have been studying our books and listening to our lecturers, that God has guided us by a straight path, by those two different ways, over the land and round by the sea. And in these latter days the voice of science has come to add its testimony to our belief. Sir Arthur Keith, the great ethnologist and biologist, said in a great speech given in Wales, and which was published in the newspaper as a great new piece of research, that the theory he had arrived at as a result of his investigations was that our forefathers came to these islands by two streams, one over the land reaching the East Coast, and the other round by the sea and landing on the West Coast. Now there is an incident which I think will help us to realize the greatness and the goodness of God in His leadings. Away out in Egypt years ago there was a little army being led across the desert during the night, and as it tramped and tramped not a voice was heard, but there was one man at the head leading the way, and as they arrived in the early dawn at their objective, the shots of the enemy rang out, and the leader fell dead, and as he fell he said to the officer, "Didn't I lead them straight, sir," and he passed away. Our Lord and Master has led us by a right way, and brought us to a city of habitation. About a fortnight ago I was preaching on this Psalm in one of our London churches, and I had occasion to point out how our people had been led from the east into these isles, and I had the privilege of pointing out that there is great evidence to prove that we are the People of Israel. After the sermon we sang a hymn, and to my amazement, as I had nothing to do with the choosing of the hymn — it was a hymn concerning the Ascension — there occurred in it this verse:—

"Now our Heavenly Aaron enters
With His blood within the veil,
Joshua now is come to Canaan,
And the kings before Him quail.
Now He plants the tribes of Israel
In their promised resting-place;
Now our great Elijah offers
Double portion of His grace."

He had led us straight. We have a song to sing, of redemption, and of guidance.

But we have more than a song to sing; we have a sacrifice to offer. Now that is one of the things which has aroused controversy all down through the ages. But David in this Psalm says, "Oh that men would praise the Lord for his goodness. And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing." We do, of course, offer a sacrifice at the Communion Service, we offer the sacrifice of thanksgiving. But that has nothing to do with that idea of sacrifice which we have been, and I hope always will be, protesting against. We offer two sacrifices in that Communion Service, and I hope we shall be continually offering those two sacrifices— the sacrifice of thanksgiving, and the sacrifice of ourselves for service. "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this Holy Communion, may be filled with Thy grace and heavenly benediction." That is a sacrifice which is well pleasing to God. So you and I to-day as British-Israelites have abundant reason for rejoicing

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because we have a song to sing, and we have a sacrifice to offer.

We have also a place to dwell in. That is one of the great reasons for rejoicing in this 107th Psalm. "He led them forth by the right way, that they might go to a city of habitation. . . . He turneth rivers into a wilderness, and the watersprings into dry ground. . . . And there he maketh the hungry to dwell, that they may prepare a city for habitation." What a picture of our people in this beloved land, England! Well, now, God promised that to Israel, His people. He promised it to David right away in the days of Nathan. "I will appoint a place for My people Israel; they shall go out no more. That they may dwell in a place of their own." In Hosea, too, when Israel had wandered right away from God, and had been divorced from Him, He said, "I will allure her and bring her into the wilderness, and speak comfortably unto her." Some of you, no doubt, have read a book written against our belief by Rev. S. H. Wilkinson; he meets with this wonderful verse, and in order to get out of it he says that the Hebrew word translated, "I will appoint," may be translated, "I have appointed," and, of course, flies right in the face of all Hebrew scholars and students; and therefore some people who know Hebrew, when they come to read that, realize we have a strong case. If these critics can only get out of this difficulty by asserting that the future means the past, then they have a very feeble case. God promised that He would appoint to His people a place. Professor Downer points out that the Epistle to the Hebrews is written to the Hebrew people, and not to the Jews; and I would recommend his book to every student of the New Testament. He points out how that Epistle is written to the Hebrew people, and you and I realize that we are the Hebrew people, and, as Mr. Pascoe Goard tells us, it is the Epistle which is written to us. In that Book we read how Abraham believed and "looked for a city which hath foundations, whose builder and maker is God." And Israel looked for a city and for a place of habitation. Ezekiel tells us that Israel should be gathered into the wilderness, where they would enter into the bond of the covenant. Isaiah says, "Keep silence before Me, O islands, and let the people renew their strength." Now in the 12th chapter of Revelation there is a very wonderful prophecy concerning Israel—the woman with the crown of twelve stars who brings forth a man child which was caught up into heaven. We are told that the woman fled into the wilderness; and there was given to her the wings of a great eagle whereby she was carried into the wilderness, into a place where she was fed for 1,260 days. That is a wonderful prophecy of what was to happen to our nation for 1,260 years in this land of ours. So that we have a song to sing; we have a sacrifice to offer; we have a place of habitation to dwell in. And what a place of habitation it is! I have been twenty-five years away in the East, living in what is considered the most beautiful island in the world. But I have said over and over again since I came back from that place, "Well, there is nothing which will beat the glorious countryside of this land of England, this realm of England." In my little house, which I like to call the appointed place because of the way in which I was led to it, I was sitting this morning looking out through the trees, listening to the song of the birds—the nightingale sings there—and I could not help thinking what a glorious land God has brought us into. And we shall move out no more. No wonder Blake wrote:

"I will not cease from mental strife
Nor shall my sword sleep in my hand
Till I have built Jerusalem
In England's green and pleasant land."

It is the place where God told us His Name was. I have not had time to look into history, but it seems to me that after 1,260 times of nourishment and feeding in this land of ours, about that time the Stone came to rest in Westminster Abbey. So that we have abundant reasons for rejoicing. We have a song to sing, a sacrifice to offer, and a place to live in, prepared of God. We have also a good time coming, "for the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

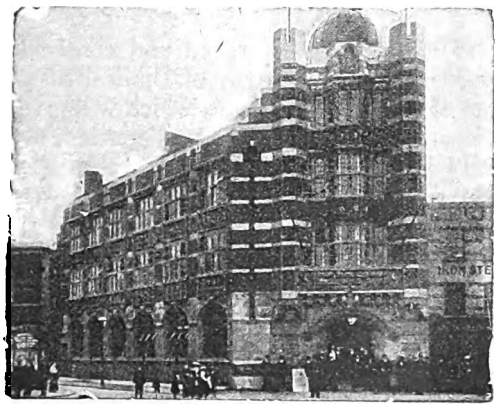
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The Rev. GILBERT DAVIES said: I hope you will forgive me if I seem to be somewhat rambling in my remarks this afternoon; I hope you will put it down, not to my ignorance of the subject, but to the suddenness with which I have been called upon to address this gathering. I come from a Midland parish, where I have succeeded in forming five or six fairly good branches. But I must confess that I know very little about the subject in comparison with the Rev. Arthur Pritchard and the veteran Commander Roberts. I feel like a child having been pressed into service. But I have visited Nottingham and Derby and Cheltenham and Walsall, carrying the good news of the Gospel of the Kingdom, not omitting the Gospel of Salvation through the Lord Jesus Christ to the whole world, thus bringing in a spiritual Israel linked with a literal Israel.

There are books that have been recently published showing from the ethnological standpoint, and from the scientific standpoint, that we come from a race linking us very closely with Israel. We hope that those who have hesitated to support the Federation, and who are now on the border line, may soon come into our ranks. May I say that I get more information on the Old Testament from THE NATIONAL MESSAGE than from all the other religious papers that I take in. I get more help from that paper than I do from *The Record*, and *The Christian*, and *The Advent Testimony Witness*; the articles by the Rev. Pascoe Goard, Rev. Commander Roberts and others have been a great help to me. People sometimes say to me, "Where do you get your information from?" And I say to them, "Get THE NATIONAL MESSAGE." Those things concerning the Lord Jesus Christ which we find in the law and the prophets and the Psalms are not fairy tales. There are professors in the Universities who are, to a large extent, responsible for the spirit of doubt and almost of despair in the Christian Churches to-day. You do not hear this message of the Gospel of the Kingdom. I travelled down in the train from the Midlands with an earnest Christian man, and he produced a New Testament, and said that was his paper. I told him that I wished he had the whole Bible, because I believed we were the Israel of God, and we had such men as Dr. Mountain and Dr. Dinsdale T. Young in our ranks.

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He said he thought that theory rather got rid, to some extent, of the power of the Gospel of Salvation. He was out for the conversion of souls. I said, "The most spiritually-minded people I have ever met, and those who most emphasize the value of the redemptive work of the Lord Jesus Christ, are the British-Israelites. I know of none who are so earnest in protesting for the Truth." All Christians should believe in the British-Israel Truth, yet none the less insisting upon the Gospel of Salvation. I had one advantage, for I was formerly a lawyer, and I had perhaps a wider experience than some. When I was in the profession I got into touch with educated laymen of all descriptions, and I found the spirit of doubt that existed in regard to the Old Testament on the part of those who were sceptics and agnostics. But a large number of them have been brought into the light through reading the Old Testament historically. The fact that God has kept His promises to His servants; the growth of our own great nation; these things have convinced them. I am perfectly sure that the spiritualization of the Bible is largely responsible for the present decay of belief in the Bible. If the Bible is taken historically, you must be convinced that the destiny of Israel and the destiny of Judah are absolutely different. The mixing up of Israel and Judah has led to disastrous consequences, and it has caused many to believe, with Bradlaugh, that God has not kept His promises to Abraham. We must study the Bible historically. If we would only read Daniel and the Book of the Revelation under the guidance of the Holy Spirit; if we would only come as children and ask for the guidance of the Holy Spirit, light would be shed upon the pages of the Book. But remember, that the natural man cannot receive the things of the Spirit. Read the Bible chapter by chapter, not leaving out one, and you will begin to find that the Bible gives a new and a living and a real message. I take every opportunity I can of speaking about this Truth, and I have been able to distribute copies of THE NATIONAL MESSAGE, thanks to Mr. Garrison. And there are many who are coming gradually into the light of British-Israel Truth. Those in our Colonies are far ahead of us. If only our Church would emphasize the value of the Gospel of the Kingdom. Our Prayer Book is full of the destiny of our race. That does not fill us with national pride, but it does reveal to us our responsibility to the other nations of the world. There is the keeping of the Sabbath. We do keep it nationally. We do know what we mean by Sunday. I thank you for your courtesy and kindness.

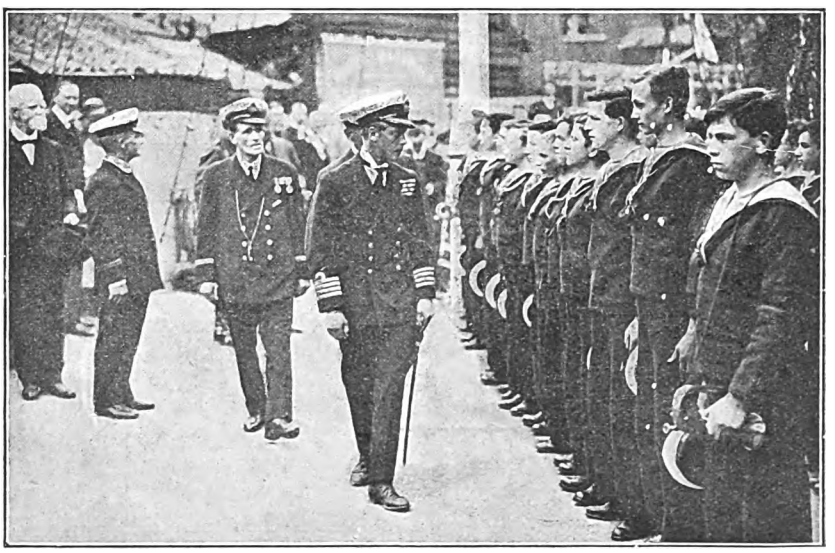


Passmore Edwards Sailors' Palace.

THE BRITISH SAILORS' SOCIETY.

ALL things British will always receive cordial reception at the hands of British-Israel believers the world over. And no Society can be more British than the "British Sailors' Society," which held its Annual Meeting at the Mansion House, under the chairmanship of the Lord Mayor of London, Alderman Sir Kynaston Studd, M.A., O.B.E., on May 6th.

Seafarers and their families are the special care and concern of this Society throughout the world. It operates in all parts of the world. Wherever the British sailor goes there goes also this splendid Society. As the Lord Mayor reminded the distinguished company assembled at this Annual Meeting, "There are chains of stations which encompass the globe, and the servants of the Society, who serve the sailor, are in contact with each other and with him, North, South, East and West." Not a few of these servants are British-Israel believers, and no body of men and women have more reason to become so as these who so nobly serve our sailors: "Those who go down to the sea in ships." An extract from the General Secretary's Report, which lies on our desk, will be sufficient to reveal the nature and character and scope of this truly great work for God and man. "I would remind you that the Society was founded on Evangelical Protestant principles, and that the religious foundation of the Society's activities is still the same. There never has been, nor can there be, any departure whatever from this historic ground, for it is an unalterable law embodied in the Constitution of the Society. The Constitution also provides that the Society be governed by a Board of Directors composed of members of the Church of England and of the Free Churches as nearly as possible in equal proportion, and this rule is strictly adhered to. The Society is a great Missionary Corporation, and its

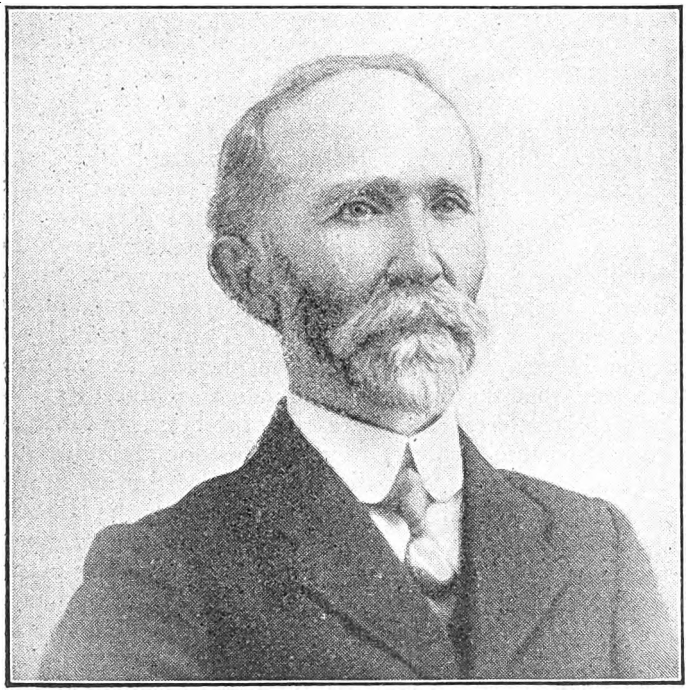


H.R.H. The Prince of Wales inspecting the Boys.

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first and main purpose is the salvation of the souls of men—the men who do their business in the ocean highways and by-ways of the world."

With such a statement as that it only needs a little imagination to realize how great is the work of this Society, and what a tremendous loss it would be if such work were even suspended, not to say abandoned. To further quote from the Report that our readers may have some idea of the scope of this Society's operations: "The great Port of London is the busiest in the world and there, radiating from the Society's Headquarters, a wonderful work for sailors is accomplished. At Aberdeen and Adelaide, at Belfast and Buenos Aires, at Cardiff and Calcutta, at Dublin and Dunedin, at Falmouth and Fremantle, at Glasgow and Geelong, at Hamburg and Hobart, at Londonderry and Las Palmas, at Manchester and



The late Mr. John Sanderson.

Monte Video, at Newcastle and Nagasaki, at Plymouth and Port Lyttleton, at Weymouth and Wellington, and at Antwerp, Bermuda, Durban, the Baltic Ports, Malta, North Sydney, Montreal, Lagos, Naples, St. John, Vancouver, Victoria, and in many other ports, both at home and overseas, the flag of the Society is flying and seafarers find a home and friends."

To these our noble allies in the cause of our Holy Religion we say, "God-speed." Israel-Britain is fulfilling her destiny, and such a Society as this is surely one of many witnesses to the great truth of the Bible and to the faithfulness of God in the fulfilment of all His promises. J. G.

OBITUARY.

THE LATE MR. JOHN SANDERSON.

WE regret to report the death of Mr. John Sanderson, of Durham, who on May 10th passed on at the age of 79. For over fifty years he was a believer in British-Israel Truth, and addressed meetings on the subject long before the B.-I.-W.F. was inaugurated; he never missed an opportunity of spreading the Gospel of the Kingdom. A staunch Evangelical Churchman, for nearly fifty years he occupied the position of Superintendent of the Sunday School at St. Nicholas' Church, Durham. The Vicar, at the funeral service, paid a very fine tribute to his life work, quoting "Steadfast, unswervable, always abounding in the work of the Lord," showing how aptly the text applied to him. Mr. Sanderson was the father of Mrs. L. Davies, the Honorary Secretary of our Durham Branch, to whom we tender our sincere sympathy.

QUESTIONS AND ANSWERS.

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

QUESTION.—Will you kindly explain the last four verses in the 9th chapter of the Book of Daniel?—G. T. L.

ANSWER.—Your question deals with one of the most profound and far-reaching of all the prophecies in Holy Scripture. Known as the great prophecy of "the Seventy Weeks," it is, as it were, the spiritual hub of the prophetic universe, and the one great prophecy which bridges the gulf between the Old Covenant and the New, and which at the same time centres round the atoning and redemptive work of Christ, "the Holy One of Israel."

Two interpretations have been offered by Bible students—the Futurist and the Historical. The former must be rejected, since it postpones the last or 70th week into an indefinite future, not having as yet been fulfilled, according to that interpretation. But the historical interpretation sees the seventy weeks as an unbroken and consecutive period of time, yet divided up into 7 + 62 + 1 weeks (Daniel ix, 25-27). It is clearly obvious that the Futurist interpretation would make the period much more than seventy weeks in all, since if the 70th week has not yet been fulfilled, the intervening period between the Crucifixion of Christ and (let us say) His Second Coming—*i.e.*, an unknown period of over nineteen centuries—would make it a prophecy of hundreds of weeks, instead of seventy.

On the other hand, the "continuous-historical" system of interpretation sees a consecutive, unbroken, continuous and consistent line of thought, vision and fulfilment, which continues from Genesis to Revelation, as its fulfilment in history to date confirms.

Hence we have to look for an unbroken and consecutive series of "seventy weeks" in the pages of Biblical history, ascertaining the date of its commencement, which will give us the date of its termination. Also we have to determine what is meant by the word "weeks," and the meaning of the division of the period into three consecutive parts of 7, 62 and 1 weeks. For long years after the pronouncement of Daniel's great prophecies the problem remained an enigma, nor did the dark days of the persecution of Antiochus Epiphanes offer any satisfactory solution. But the "signs of the times" began to awaken the devout minds of such earnest Hebrews as Simeon and Anna, who, with the Holy Ghost upon them, were "waiting for the consolation of Israel," and were looking "for redemption in Jerusalem" (Luke ii, 21-38). They

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therefore expected to see the fulfilment of Daniel's prophecy in their day, when the Messiah should "be cut off, but not for Himself," and when "He shall confirm the covenant with many for one week." It gradually became clear that the word "weeks" must mean more than seventy series of seven days each, and that the whole period of seventy weeks was a very long period indeed. Hence it might mean seventy months, or seventy years, or seventy weeks of years. The two former would also appear to be too short a period of time, so by elimination, *seventy weeks of years, i.e.*, one great Sabbath year of seven times seventy years, *i.e.*, 490 years, seemed to be the only possible solution, and furthermore a solution which seemed to offer a period of time that seemed justly to span the centuries in accordance with the necessity of facts.

Now we are told that "from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks and three score and two weeks" (Daniel ix, 25), *i.e.*, sixty-nine prophetic weeks, which amounts to 483 years. But we are not told whether this refers to Our Lord's Birth or to His Baptism. As, however, two of the Gospels do not refer to Our Lord's Birth, and as St. Mark tells us that immediately after the Temptation (which followed the Baptism) "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" (Mark i, 14, 15), we are safe in concluding that the beginning of Our Lord's Ministry was the moment when the sixty-nine weeks had elapsed, and when therefore the time was fulfilled.

Now there were two decrees which were issued by Artaxerxes Longimanus for the rebuilding of Jerusalem; the one was in 458 B.C. (Ezra vii, 11) and the other in 444 B.C. (Nehemiah ii, 1-8). So the question arises, How are we to know from which of the two decrees the sixty-nine weeks were to be reckoned? But it is generally accepted that the Crucifixion took place in the year A.D. 29. Our Lord was therefore baptized at about the year A.D. 26, and *this is exactly* 483 *years or "sixty-nine weeks" from* 458 B.C., when calculated upon the solar reckoning.

But the year A.D. 29 is also exactly 486 lunar years from the year 444 B.C. That is, from the time of the decree of 444 B.C. until "the midst of the (70th) week" is exactly 69½ weeks of lunar years. Dr. Pusey says that, "the remaining 3½ years (half week) probably mark the time during which the Gospel was preached to the Jews, before the preaching to the Samaritans showed that the special privileges of the Jews were at an end, and that the Gospel embraced the world." (*Lectures on Daniel the Prophet*, p. 176.)

Hence, as prophesied, Christ, the Redeemer of Israel, "confirmed the covenant with many" (cf. Romans xv, 8) through the blood of His Cross, which eventually led to the cessation of the Jewish sacrifices, and to the break up of the Jewish nation. It may be noted that here (as elsewhere) the word "many" refers to the multitudinous and covenant seed of Abraham, while of course "the people of the prince that shall come" refer to Titus and the Roman armies, who destroyed the city and the Sanctuary of the Temple. The desolation that then fell upon the Holy Land had to endure until "the time of the end" (Daniel viii, 17, 19; xi, 35, 40; xii, 4, 9), which is gradually terminating in this generation, and extends until 1934, when "the times of the Gentiles shall be fulfilled" (Luke xxi, 24). For fuller information, references and prophetic Chart, see my *Prophecy, the War, and the Near East* (Fifth Edition), which, although out of print, can be studied in the Libraries.

B.-I.-W.F. QUEENSLAND BRANCH.

MR. VICTOR RIGBY, the Hon. Secretary, writes:—

"It is feared that many of our friends in England know very little about the great continent of Australia of which Queensland is a part. This continent is the oldest land surface on earth, and the land of great possibilities.

"In each State of the Commonwealth there are Branches of the Federation, and what we are hoping and striving for is to consolidate our work and link up closer together. This is a difficult task, because we have great distances to be travelled and a very scattered population except in the principal cities and towns.

"THE NATIONAL MESSAGE is eagerly looked for week by week, and much is being done by this paper to extend British-Israel Truth.

"In Brisbane the Annual Meeting of the Queensland Branch was held on April 10th, when the chair was taken by the President of the Branch, Mr. Arthur Exley, who also delivered the address—'Balaam's Prophecies, their fulfilment in these latter days.' The objects of the Federation were read by the Secretary, Mr. M. Victor Rigby. Reports were presented by the Secretary and Treasurer (Mr. A. G. Calow). The election of officers for 1929 took place and resulted in the re-election of the Executive officers.

"Since the beginning of February, one of the leading Brisbane daily papers—*The Telegraph*—has given us each Saturday two and three columns for the presentation of British-Israel Truth. This has aroused much interest and caused many enquiries to be made and also requests for literature.

"We look forward to receiving the 200 copies of the Special Number of THE NATIONAL MESSAGE for which we cabled six weeks ago, and our intention is to distribute these as widely as possible throughout the State of Queensland.

"The proclamation of British-Israel Truth will bring mankind to love and trust Almighty God, and help more than anything else to solve the great national problems confronting us to-day."

A PRAYER.

O LORD GOD of our Fathers, Who in Thy goodness hast led this people hitherto by wondrous ways, Who makest the nations to praise Thee, and knittest them together in the bonds of peace; we beseech Thee to pour Thy blessing on the Empire over which Thou hast called Thy servant George to be King. Grant that all, of whatever race or tongue, may, in prosperity and peace, be united in the bond of brotherhood, and in the one fellowship of the Faith, so that we may be found a people acceptable unto Thee; through Jesus Christ Our Lord.—*Amen.*

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

No depressing effects of the General Election appeared among the goodly company that assembled at Waterloo Station in the early morning of June 1st to give Mr. and Mrs. Garrison a send-off when they joined the boat train for Southampton *en route* for Canada by the s.s. *Empress of Australia*. They certainly were anxious to "speed the parting guests" in a truly B.-I. optimistic spirit, and joyous because the Secretary-General was starting on a trip which is to combine a much-needed holiday with a Special Mission to our Branches in the Great Dominion and our supporters in the land of Brother Jonathan. No au revoirs could have been more buoyant. Had the hour been eleven or, say, noon, the company would possibly have been two or three times the size. "Bon voyage and God bless you" from the kerchief-waving group on the platform; "Carry on; God be with you until we meet again" from the carriage window, and the train went out of view. The two travellers sped on their way and those who had looked after them returned to No. 6 or to other homes to "CARRY ON."

* * *

The usual meeting will be held on Wednesday afternoon next, at 3 o'clock; the speaker will be Miss Hamilton Hunter.

* * *

On Thursday evening, June 20th, at 7.30, the Rev. Joseph Gay will commence a series of lectures on the "Acts of the Apostles."

* * *

Two special meetings were held last week at Headquarters, on Monday evening and Tuesday afternoon, addressed by Mr. Basil Stewart. The subjects dealt with were "Traditions concerning the Great Pyramid" and "The Great Pyramid and the Egyptian Book of the Dead." The first was a co-ordination of many traditions of the origin and purpose of the Great Pyramid from Egyptian, Arabian and other sources, showing these to be perverted versions of the true purpose. The second pointed out the common allegory enshrined in both, truly preserved in the Pyramid, but perverted in the Book of the Dead. Mr. John Leech presided at both meetings.

* * *

The Rev. T. Sparshott Johnson lectured on "The Citizenship of Israel" at the Headquarters' meeting last Wednesday afternoon.

* * *

On Thursday evening last, at Headquarters, Mr. J. J. Morey gave a delightfully interesting account (necessarily condensed) of his recent visit to Palestine, Egypt and other places. A large audience gathered for this meeting, and everyone thoroughly enjoyed the speaker's usual clear and entertaining style. Mr. W. Pilcher presided.

* * *

In connection with our Tenth Annual Congress, opening on September 30th, there will be, as usual, railway vouchers in any number required for those of our members and friends coming from a distance, entitling the holder to a ticket at the ordinary single fare and one-third for the double journey, available from September 28th to October 14th, or for any intermediate dates. The Metropolitan, Metropolitan District and London Electric Railways are not included in the arrangement.

On May 28th Mr. Morey addressed the Bristol Branch on the occasion of their Annual Meeting. There were about 200 members present. The retiring officers were all re-elected: the new Model Rules for Branches were adopted; the financial and secretarial reports were very satisfactory, and the Branch was shown to be in a very healthy condition. On the 29th Mr. Morey gave two lectures at Nailsea, where good audiences assembled and great interest was evinced in our subject.

* * *

The need of a Junior Department of the Federation has long been felt, and the demand for such a Department has lately been very much accentuated. We are glad to be able to announce that steps are being taken for the formation of a British-Israel Young People's Crusader Movement in the near future. Further information on the matter will shortly be published in these columns.

* * *

We would offer another reminder to our readers of the very important Convention to be held during the last week in August at Llandrindod Wells, Mid-Wales. We have received quite a number of names of those who purpose to attend; still we would like to have many more. We are pleased to announce that on the Wednesday of that week, August 28th, Mr. J. J. Morey will deliver a lecture based on his recent tour to Egypt and Palestine under the title "Palestine and the Near East." It will be profusely illustrated by a splendid set of moving pictures taken by Alderman C. E. Dearden, J.P., Mayor of Rochdale, who was a member of the party. The programme of speakers is now complete and will be posted to the delegates together with their railway vouchers. Copies will also be sent to all who make application for them.

* * *

The Seventh Annual Meeting has recently been held in Yarmouth, presided over by Mr. J. McDermott. The annual reports were passed and the retiring Committee re-elected. The report was presented by the Secretary, Mr. J. J. Hall. A vote of thanks was accorded to the speakers, the hostesses and to the Hon. Secretary.

* * *

My friend, the Rev. Dr. Thomas Yates, kindly gives me permission to publish the following extracts from an address which he gave at the meeting of the Baptist Colonial Mission, reported in the *Baptist Times*:—

"Truly it is an amazing thing to contemplate—this

FAR-SPREAD BRITISH HOLD UPON THE WORLD.

"Nobody could have foreseen the British destiny. An island people becoming responsible for one-quarter of the surface of the globe and one-quarter of the population of the world. It depends upon more than government and statesmanship. It depends upon character and religion. It is so astonishing, this world-hold of Britain, that we have taken a long time to grasp the fact that we had all this on our hands. We did not mean most of it, and if ever blind were led in a way they knew not, it is the British people.

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" I, at least, am not able to read how it came about and not see God behind it, and that there is a high purpose of God in it and a high mission for our race in the world. . . . .

" But we British have had a wonderful succession of servants of Empire who have been animated by a passionate desire and determination to make this free Commonwealth of Nations, owning the British name and allegiance, the most potent of all instruments for the ennoblement of mankind. Do not let us forget these and the way they have lived and served. They pioneered where there was nothing but their own wits to guide them and their own character to sustain them. Their simplicity of life, their steady straightness, the way they kept the idea of a pure home in lands where the very name was unknown, the manner in which they upheld the sanctities of marriage and held quietly, in new surroundings and amid new perils and precariousness, to the finest things in the soul of the Homeland, put them among the heroic of the sons and daughters of men. Salute the pioneers !

"We recognize that the Empire has not been built on economic considerations merely or on ties of kinship even, but on great spiritual values. I own to a new conviction forced upon my mind in 30,000 miles of travel in the last year, of the power and beneficence of that love of justice and truth, those ideals of freedom, which, with a thousand faults and backslidings, have characterized the British rule and stock. Not in might nor wealth nor even wisdom lies strength of Empire, but in the character of the people, and behind the character of the people there is always the religion of the people. A great religious ideal is bound up with our British history. If we now forget it or neglect it, we go the way of the nations that forget God. We speak of links of Empire and there are many. A common speech, a common literature—but *greatest by far a common religion.* You must have right human material, and you don't have that in a secularized and materialized people.

" It is not easy to visualize the claim our folk have on us who are of the far dominions. For one thing we do not realize how much we are to them and count for them. I spent one long hot afternoon in a little hall far out in the Australian bush. It was filled with ministers, evangelists, farmers and farm hands, and I let them ask me questions all the time. They rattled at me like machine guns, and, they were all questions about home. Home, I had to say to them, you people break me down. I never heard anyone say ' Home ' as you say it, and some of you have never been there at all. One old man said, ' I am 70 and I have never been home. I never shall now. But I still dream of it, and I would rather walk down a Devon lane than walk the streets of Heaven. My mother was Devon.'

" The very notices on the Post Office wall read, ' Home mail leaves or arrives on such a day.' I wish we had the same interest in those far away as they have in us, and cease to think of them as men and women in foreign lands, but as part of the big British family to which we belong, for that is what they are, with a passion we can hardly comprehend.

" As for their

NEEDS, RELIGIOUS AND SPIRITUAL,

it is difficult for us to take in what the distances and loneliness of the back blocks mean in the way of spiritual deprivation and of struggle to keep the old dear things that are in the blood of the best.

" I heard of a homestead where the nearest Church of any kind is 100 miles away. In that remote place every Sunday morning the farmer takes his children dressed in their Sunday best up to the boundary line between their land and the nearest farm. Then looking out toward that nearest Church 100 miles away, just as a Mohammedan turns to Mecca and a Jew to Jerusalem, they sing a simple hymn and say the Lord's Prayer and then tramp home. . . . . In the strength of that meat they would go for many a month.

" Without doubt Australia is destined to affect mightily the fortunes of the world that is being born—the mighty world of an awakened East. Therefore this claim on us for Christian witness and culture is no claim merely of kinship. It belongs to Christian statesmanship. It is part of the strategy of the Kingdom of God.

" Rightly seen it is a

THING OF SPLENDOUR

which rises to our vision. It is nothing less than our part in helping our British race to give to God the wide Empire He has trusted to us, ' an offering due to His Name.'

" It is what we want to do with this federation of free nations who own the British name. It is a conviction worth cherishing, that our ancient race, rich in tradition, mighty in achievement, with the dew of its youth still on it, may in building an Imperial Commonwealth be forerunner of that still more august Imperialism—the only Imperialism cleansed from dross and free from danger—the Imperialism which knows no boundaries save those set forth in the Scriptures."

* * *

At the Blackheath Branch on May 31st the Rev. Gregory Bestall gave a refreshing and interesting address under the subject heading of " British-Israel Truth." Mr. W. A. Jordan presided.

* * *

Friends visiting London are cordially invited to use the Reading and Rest Room at Headquarters ; teas are served here from 4 to 5.30, ladies of the Auxiliary acting as hostesses.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATH, 5, Argyle Street, Sunday, 16th, at 3. Mr. Orr Walker.
CAMBRIDGE, St. Andrew's Hall, Tuesday, 18th, at 3 and 8. Rev. T. Sparshott Johnson, M.A.
HORNSEY and CROUCH END, Earl Haig Memorial Hall, Elder Avenue, Tuesday, 18th, at 8. Miss Dickinson.
HULL, Church Institute, Albion Road, Tuesday, 18th, at 7.30. Mr. F. W. Lythe.
LEICESTER, S.S. Memorial Hall, New Walk, Monday, 17th, at 7.45. Questions.
PLUMSTEAD, St. James' Church Vestry, Burrage Road, Thursday, 20th, at 8. Mr. J. J. Morey.
PRESTON, Lancs, Cafe Orient, Thursday, 20th, at 7.30. Mr. G. R. Gair.
PUTNEY, 12, Ravenna Road, Monday, 17th, at 8. Mr. J. J. Morey.
RHYMNEY, B.-I. Hall, Tuesday, 18th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 19th, at 7.30.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, 17th, at 8. Rev. C. W. Cooper, M.A.
SUTTON, Adult School, Benhill Avenue, Tuesday, 18th, at 3 and 8.15.
SYDENHAM, 4, College Mansions, Sydenham Park Road, Monday, 17th, at 3.30. Miss Hamilton Hunter.
WATFORD, 20, St. Albans Road, Friday, 14th, at 7.45. Annual General Meeting. Rev. T. Sparshott Johnson, Chairman.

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EDITORIAL.

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

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

THE DOCUMENTS OF DANIEL.—XVII.

By the Rev. W. Pascoe Goard.

We now enter the consideration of the last chapter of Daniel. Let us call to mind that *it is the Lord Who is speaking to Daniel.* In a Divine foreview He has produced beforehand all the links in the chain of history which run along the line of the northern and southern divisions of the kingdom of Alexander, and this right down to the present age.

It does not concern us much to identify each of the links. Those who desire to do so may find a very useful presentation in the margin of the Schofield Bible. The purpose of the chain was and is to show to us in these days of "the time of the end" *the ethnological division of the last great international struggle.* That struggle goes on between "the king of the north" and "the king of the south," the modern representatives of the two ancient kingdoms which formed parts of the Empire of Alexander the Great. Therefore, the parties to that final conflict must be looked for *within the ethnological groupings of the Continental Empires,* north and south, *and by no means in the Anglo-Saxon peoples.*

There is a mark identifying the king of the north, given at the end of the ages. "He shall plant the tabernacle of his palace *between the seas in the glorious holy mountain.*" "*Between the seas*" *signifies between the Mediterranean and the Dead Seas.* "*In the glorious holy mountain*" can only mean Moriah or Olivet. *Further, the palace must be erected by the king of the north, and not by any other person. It is not a palace for permanent residence,* but a "tabernacle" or temporary dwelling-place.

Has any king, being one of the last to hold the power of the king of the north, erected such a palace in such a location?

"On the glorious holy mountain" from which Our Lord ascended, and to which He will come again in that day when His feet shall stand upon the Mount of Olives, *the former Kaiser erected his palace.*

After the war this palace was occupied as the Government House of Britain, until *the earthquake shook the Governor out of it.* Now it stands a ruin, uninhabitable. Is not this one of the pointers of prophecy which enables us to ascertain our progress, like milestones by the roadside, to tell us of the progress of our journey?

Now what shall take place at the end of that period Our Lord has thus been making known to us through His servant Daniel.

"AND AT THAT TIME SHALL MICHAEL STAND UP, THE GREAT PRINCE WHICH STANDETH FOR THE CHILDREN OF THY PEOPLE. . . ."

This is the point to which the Lord has been leading our thought. Strangely enough, the details of the prophecy stop here. The Lord goes on to say, "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."

Thus we are assured that there shall be a time of trouble. But who is it that shall cause the trouble? and what nations shall be involved? "The king of the north" versus "the king of the south" reckoned from the ancient Grecian Empire.

"*And at that time* shall Michael stand up, the great prince which standeth for the children of thy people . . . *and at that*

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time thy people shall be delivered, EVERY ONE that shall be found written in the book."

The deliverance of " thy people " is manifestly the mission of Michael, the great prince. We remember that the words are being spoken by the Lord. He is already personally engaged in the matter. He the Son of man, leading the regenerated sons of man ; He the Seed of the woman, leading the redeemed among the seed of the woman, is already engaged with all His forces in this heavenly-earthly war. The struggle has lasted millenniums, and " the time of the end " has now come. Now Satan and his forces on earth, arrayed under the dragon, the beast, and the false prophet, are busy *gathering " the kings of the earth and of all the world to the battle of the great day of God Almighty."* To aid these Satan has brought all the angels which follow his banner in the world of spirits. The array of forces would bring our people to the verge of panic through fear, well-grounded and reasonable, if they were able to estimate the forces which are gathering for their destruction ; gathering even now when our people are busy crying " peace and safety."

The Lord is organizing *His forces on earth* ; and He will bring with Him *the righteous saints who have passed to Him through the gateway of death.* Thus will all the Israel forces from Abraham to this day, and even beyond that from Seth the " Appointed seed " to this day, be assembled for the " last great fight of all." This would give a line-up as men opposed to men and devils. That is to say, the hosts of the Redeemed under the command of the Lord of Hosts, against the hosts of ungodly men and devils under the command of Satan.

" At that time shall Michael stand up," and all his angelic hosts with him. Thus angel hosts are opposed to angel hosts, leaving the earth field clear for the strife between men and men.

What a conjunction is here ! And what a wonderful thing that it is brought in as the logical and expected thing *in world history at this " time of the end."*

" At that time thy people shall be delivered, every one . . ." It is a personal, individual deliverance. Reference is made to the " book." Doubtless the book here meant is the genealogical lists of the people of God, including those who *through descent* and *heart loyalty to God* have their birthright in Israel ; and those who have come in by an act of faith, and so by adoption have had their names written in the book of life. Remember, *it is earthly liberty and freedom that is at stake here.* It is not the salvation of the soul in this instance. For that all must trust in the Atonement provided by Jesus Christ Our Lord.

In the time of the king of Persia Michael came to the help of the Lord, as the Lord Himself declares. Now he comes again with all his forces, and the combination is irresistible.

The non-Israel world will be involved in a whirlwind of trouble, self-induced and deadly. In the last analysis *the trouble is being, even to-day, planned against Britain and America.* But the angel guard will protect the boundaries of our nations, and the terrible adversaries will be found struggling together for a coveted prize, which God has already disposed of, and which, under no circumstances, can ever be theirs.

Deliverance FOR ISRAEL is here indicated by Our Lord.

THE RESURRECTION.

" And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

" And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever."

What a glorious ending is here indicated, or rather what a period of glorious beginning, God's people thus entering into life eternal from the resurrection standpoint.

No further revelation is now to be given to Daniel. He was commanded :—

" But thou, O Daniel, *shut up the words, and seal the book, even to the time of the end* : many shall run to and fro, and knowledge shall be increased.

" Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

" And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders ?

" And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half ; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

" And I heard, but I understood not : then said I, O my Lord, what shall be the end of these things ?

" And he said, Go thy way, Daniel : for the words are closed up and sealed till the time of the end.

" 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.

" 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.

" Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

" But go thou thy way till the end be : for thou shalt rest, and stand in thy lot at the end of the days." (The final question of time.)

We shall not attempt to do exact work in connection with these three time indications. As we have seen before they are to be taken as covering " the time of the end." This is the time called by the Apostle Paul " The DISPENSATION of the fulness of times." As the times started away in succession, so they will end in succession. Moreover, there are two systems of time measure, one Western and the other Eastern ; one solar, the other lunar, and the time is indicated by both systems.

" A time, times, and an half." This period is measured by solar time, used in the West during the last time, times, and an half, and equals 1,260 years. It is the second half of the great seven times of prophecy, the time of the " little horns " of Moslem and Papal power. " From the time of the setting up of the abomination which maketh desolate, 1,290 days." This is a measure taken from a definite point in history, and seems to be measured by solar time. Mohammed took over

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Jerusalem in A.D. 637—add 1,290 years, and we are brought to the last complete year of the Antechamber of the Great Pyramid, namely A.D. 1927. Inasmuch as 1,290 goes beyond 1,260 solar and 1,335 lunar years, it seems that the 1,290 measure precedes the latter because of classification as solar years. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." This is the Eastern Mohammedan measure. It is lunar time, equal to 1,260 years of solar time. So by Western measure, first used, in the "Time, times, and an half" we have twelve hundred and sixty days. So by Eastern time we have 1,335 lunar years, which are the equal of 1,260 solar years.

By each measurement the result is the same. By one application of the seven times' measure = 2,520 years, divided into two measures each of 1,260 years; so we have Jerusalem delivered at the end of 2,520 years, coincident with the end of the last 1,260 years of prophecy.

We have the same date and event at the end of the second series of 1,335 years in 1917.

Now as the first statement of the "time, times, and an half" is measured by the Western calendar, it is to be supposed that the second number 1,290 is likewise measured by Western or solar time. Thus, as we have seen, we have the date 1927, which brings us to the end of the Antechamber of the Great Pyramid. The half of the seven times is described in several ways, namely, "time, times, and an half," 1,260 days (years), 42 months; and 1,335 days (years).

The 1,290 years is straight counting by solar or lunar time from an historic event. What happens at this time?

"And at that time shall Michael stand up."

So far this wonderful foretelling of history goes.

Then comes the command, "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

What a statement is this! "Thou shalt stand in thy lot at the end of the days . . ." which days were *more than two thousand years after the time in which Daniel was receiving this vision.*

Thus Our Lord Jesus Christ *relates His own following to His own endless life.* Thus the followers of Our Lord can look upon this present life and activity as simply a preliminary to that which, on a larger scale, is yet to come.

Thus are the departed dead reassured of the fact that *they will be privileged to take up again interest and activity in the affairs of the regenerated earth.*

There seems to be no finality in the Book of Daniel. It tells an interim story of history only. The future will go forward when the great seven times traversed by the Book of Daniel has passed into history.

In the meantime we have received through John the Revelator a second book continuing a more full statement of the last half of the great story of world history. The book sealed to Daniel was opened by Our Lord Jesus Christ when He took the seven-sealed book from the "Hand of Him that sat upon the throne," as we read in the fourth and succeeding chapters of Revelation. But even that later book is prophetic of then future things. *It is given to us to be in process of receiving a third book carrying forward the same story. This time it is in the form of history, as the things told by Daniel and by St. John are being enacted before our eyes on the great stage of world affairs.*

Still there is a residuum of prophecy to be fulfilled.

The Stone must "become a great mountain and fill the whole earth." The process is advancing rapidly. But there is much more to do in this regard.

The Tabernacle must be cleansed.

The saints of the Most High must yet take the Kingdom and possess the Kingdom for ever.

The Lord must Himself take the throne of His Father David.

The dead in Christ must arise, and the living in Christ must be translated. The great Millennial Sabbath must arrive in due process of time, at the end of the century in which we are now living.

How strange that these things, so long held as doctrines, should now be in process of becoming living history. The days in which we are living, called in Daniel "the time of the end," are pregnant with great, and still greater, events which shall demonstrate to the learned that *nature is not the controlling power in the earth,* but that *the God of nature intervenes according to His Will, ever bringing in one higher plane of life and activity after another, until His people are taken into the desired relationship to Himself wherein "They shall see His face, and His name shall be in their foreheads." "And God himself shall dwell with them and be their God."*

NOTES ON IRELAND.—III.

By PROFESSOR EDWARD ODLUM, M.A., B.Sc., &c.

MACKENZIE tells that Partholan made the first division of Ireland. He was a Cymric Scythian, and came from Greece. He divided the island into four parts. He and most of his 9,000 followers died of a plague.

MacKenzie seems to think the Fomorians, or Sea Pirates from Africa, were Shemites. If so, then it would appear reasonable to conclude the early struggles in Ireland for mastery were carried on chiefly by Shemitic peoples.

In early times, first-fruit offerings were a custom in Ireland. This was a Semitic Hebrew usage in Bible times.

MacKenzie says a dolechocephalic Iberian people dwelt in Britain. Both Ireland and the large island, now comprising England, Scotland and Wales, were called Britain in early times. The so-called Iberians of Britain, Spain and the Mediterranean shores, in all probability, were Iverim, Everim, or Hebrews. How natural and logical if the Hebrews who left Palestine and were scattered by war among many nations were to journey across the Mediterranean to Spain, the British Isles, and among the many Grecian colonies. In such case we would not be surprised to read of the Everim in Ireland, the Hebrides north of Scotland, the Ebro River south of the Pyrenees in Spain, the Iberian Peninsula comprising Spain and Portugal, also many other Hebrew names.

If these Everim, or Hebrews, settled in Ionia, and were known as Milesians when they turned up in Ireland, it would not be strange, but quite natural.

The Danaans and Firbolgs of Ireland descended from the Nemedian Milesian stock, which undoubtedly belonged to the Scythic-Hebrew stock.

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The Saxons, in due time, settled in Ireland, Scotland and England.

Wilikind, a monk of the 10th century, states that the Saxons held that they were derived from Greece.

Keating says some affirm that the Scots were of Grecian origin. Both statements are founded on fact.

MacKenzie says the Danaans gave the Firbolgs four cities. Many of the latter migrated to Scotland, and tradition says they took the Lia Fail with them. This is the famous *Stone of Destiny*. After seven years in Scotland, large numbers of these Firbolgs trekked back to Ireland.

The Danaans were men of science, and claimed a divine ancestry. When the Scythian Goths conquered Scandinavia, there was a large exodus across the North Atlantic to the British Isles. MacFirbis says the Danaans were fair-haired, vengeful, large, plunderers, musical, professors of musical and entertaining performances, and were adepts in all Druidical and magic arts.

The following reference to the Danaans in Ireland is most interesting:—"The first glimpse we get of the Danaans in the Irish texts reveals them as a resplendent throng, waiting on a green knoll to receive and warn of their danger the intruding Milesian Scots.

"They were in bright raiment and themselves more glorious than the dawn. There were among them three men of mighty stature, and one of them had hair like glistening silver. There were also three women, one majestic and gentle, one slender and very graceful; and the third had thoughtful brows that seemed to read the future. The voice of him who sat upon the crest of the knoll was as of distant thunder."

A certain Aed Enver, in the Irish text-books, boasts that he was of the race of Luprachan, a descendant of Dana, who in ancient days occupied Tara, the seat of the then Irish rule.

THE DIVINE ADMINISTRATION.

An Address delivered at the May Meetings, May 23rd, 1929.

BY THE REV. JOSEPH GAY, A.T.S.

IT cannot be too often insisted upon that Isaac, the son of Abram, the father of our race, was miraculously born. Unless one is prepared to discredit the narrative, this is the only conclusion possible. It is a fact of the utmost importance, and one which makes the subsequent history of the people which came as the result of that birth intelligible. The Divine administration of Israel arises as the natural consequence upon the Divinely-created Israel. We should have expected no other result following such a creation. He who creates, controls; that is only reasonable. The designer controls the design, the lawgiver the laws he gives.

In this connection it is easy to see why God gave to Himself the name of El Shaddai at the birth of Isaac, if so be that our etymology of the word be correct—"The nursing mother."

The Rev. L. E. P. Erith, who has vigorously, but unconvincingly, written against the British-Israel thesis, commenting upon this name of God in Dr. Gore's "New Commentary of Holy Scripture," says: "Many etymologies have been suggested for the meaning of Shaddai, but no Hebrew derivation is satisfactory; and it is probably to be explained from a Babylonian title of divinity in which the deity is addressed as ilu shadu'a = 'God my mountain.'"

If this be the correct derivation, then the name given by God to Himself at the birth of Isaac is absolutely meaningless. Isaac is born and God calls Himself a mountain. That makes nonsense. If this is a sample of Mr. Erith's scholarship we beg to say that we are not impressed by it. In a previous article in THE NATIONAL MESSAGE, on the authority of Gesenius, the great Hebrew lexicographer, we traced the word "shad" back to a Hebrew derivation meaning "breast, or teat." This etymology not only gives good sense, but an illuminative interpretation to this important event, the Divinely-created Isaac. God causes Isaac to be born and names Himself the "Divine Mother." This name sheds a wonderful light upon the subsequent history of Israel, and not only makes the Divine administration intelligible, but natural; one which we should have expected. It would have been a great surprise if it had been otherwise. The Mother-God nourishes Her offspring and educates Her son (Hosea xi, 1) along the lines of Her own ordination.

The narrative, true to this original fact, relates how God, Himself, in person, superintends and determines all things relative to His people. The Divine administration becomes a revealed factor by the revelation of Jehovah's presence vouchsafed unto Moses in the incident of the Burning Bush. Prior to that the progeny of Jacob is, under a suitable environment in the land of Goshen, nursed into health and vigorous life; so healthy and vigorous that the subsequent superlative tribulation of those dark years in the Egyptian "House of Bondage" was not only unable to uproot and destroy the people, but aided, under the Divine direction, to establish them preparatory to their formation into a nation at Mount Sinai.

When that tribulation had run its course and the purpose of it achieved, then Jehovah—the Mother—came in person to conduct His people out of bondage into freedom.

The instruments of His administration in the first place were Moses and his brother Aaron. The sacred narrative is careful to show that, throughout the eventful lives of these two men, He was active. They were but His instruments. They speak and act always under His personal direction. During the whole of that tremendous fight which Moses had with Pharaoh, king of Egypt, Jehovah is personally present. This phrase is oft repeated: "And the Lord said unto Moses." At no times does Moses act without that Divine word. The Lord who thus speaks to and through His servant discloses Himself to His servant as "El Shaddai," who appeared unto Abraham, Isaac and Jacob. Not by the name of Jehovah was He known unto them but as "El Shaddai." Moses therefore knew that the God who was active in him, and through him, was the God of his fathers. He is also given to understand that the Divine administration which was now to take place rested upon the foundation of the Abrahamic covenant.

"I have heard the groaning of the children of Israel, whom the Egyptians kept in bondage, *and I have remembered My covenant*." (Ex. vi, 5). This is of very great importance. God's covenant with Abraham (Gen. xv) is the foundation of His Divine administration.

"And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve

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them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram." (Gen. xv, 13-18.) Upon this Abrahamic covenant, then, the Divine administration rests. God remembered His covenant made with Abraham, and in consequence He appeared unto Moses in the Mount of God—Horeb.

The new name He gives to Himself, by which He was not known to the patriarchs, announces His intention personally to conduct His people from out the House of Bondage.

"What is His name?" (Ex. iii, 13.)
"I AM THAT I AM." (Ex. iii, 14.)
Or "I AM BECAUSE I AM."
Or "I AM WHO AM."
Or "I WILL BE WHAT I WILL BE."

It is GOD, Who is, and Who was, and Who is to come; the Almighty: Personally present. His administration then is direct, close and intimate. He does more than act through a human agent. He is Himself there, and the human agent is kept in personal contact with Him. That is so throughout Israel's entire journey to the Land of Promise. When the Commandments, Statutes and Laws of the Lord which had been given unto Abraham (Gen. xxvi, 5) were codified for the first time, Moses went into the Mount, and was closeted with God, and from the hands of God and from no other he received the law by which the Divine administration was to be translated into such terms as the people could understand and practise.

At no time in the history of Israel, according to the Bible, did God hand over this Divine administration, not even to His Son. The forms of expression may vary, and the human agent may change, but the Divine Administrator goes on through every age.

It is, however, instructive to note the varying forms of expression, and the ever-changing human agent, for in such and through such do we get an insight into God's progressive plan and consistent purpose.

THE VARYING EXPRESSION.

(*a*) The Law of Mount Sinai.

(*b*) The Law of Mount Calvary.

Sinai and all that Sinai stands for is a wonderful expression of this Divine administration. Though the Decalogue lies at its centre, it is much greater than that. Look at the Decalogue for a moment. The God of the Decalogue is He Who brought the Children of Israel out of Egypt. He is therefore the God of the Burning Bush, "I AM." He is the God Who from out the Burning Bush remembered His covenant with Abraham. There is no mistaking His identity. "I AM," that is a monotheistic concept. The Divine administration in this expression stamps Israel for ever as a monotheistic people: the people of one God.

Having thus established with great and prolonged emphasis the truth that there is but one God of all the earth, so important in view of the fact that all the other nations of the world held to the fallacy of many gods, the Decalogue proceeds to establish the rest-day on the principle that it is God's Day, and fixes upon the Israel nation a beneficent law which, if universally adopted, would lead more than aught else to the health, wealth and prosperity of all mankind. The Decalogue is stated in 17 verses, and eleven of these are devoted to God, the personal Creator of the world, and to His day of rest. The remaining six verses are devoted to the establishment of true relationships in the home, and the outside world. You have the sanctity of the home, "Honour thy father and thy mother . . . "; the sacredness of life, "Thou shalt do no murder." Moral obligations, "Thou shalt not commit adultery," "Thou shalt not steal," "Thou shalt not bear false witness," and "Thou shalt not covet."

Add to these Our Lord's two great positives whereby He sums up the whole force and purport of the Decalogue: "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"; and you get the Divine administration expressed in terms which the simplest can understand and the weakest can practise.

Though, as I have said, the Decalogue lies at the centre of the Sinai expression of this Divine administration it is by no means all which that expression contains. To cover the whole of that expression we would need to give careful thought and attention to the books of the law as they are set out in Leviticus, Numbers and Deuteronomy. Even then we shall not have fully compassed the whole of the expression, for the law of Mount Sinai, so large and so comprehensive is it, gathers up into itself the winnowed wisdom of Proverbs, the Preacher, the melody of the Psalter, and the foreknowledge of the Prophets. And when all this ground is covered and the greatness and vastness of the Sinaitic expression is revealed, the mind will realize that it is incomplete in itself. The law of Mount Calvary must follow. There the Divine administration reveals itself in terms of love so amazing and Divine. I am but following hard after the Apostle St. Paul when I speak of the law of Mount Calvary. "For the law of the spirit of life in Christ Jesus made me free from the law of sin and death." (Romans viii, 2.)

If on Mount Sinai the Statutes, Ordinances and Commandments of the Lord were codified for the first time, though present in the earth from the beginning, so the sacrificial purposes of God which were from the beginning—"A Lamb slain from the foundation of the world"—took for the first time tangible form and shape, becoming thereby history, upon Mount Calvary. The Divine administration expressed thus in terms of the Atonement gives sanction to the truth we hold that Jesus Christ Our Lord is in very deed the Redeemer of Israel, and the Saviour of the world.

THE EVER-CHANGING HUMAN AGENT.

While there is the ever-varying expression there is also the ever-changing human agent; but the Divine Administrator moves on to His ultimate goal, Paradise regained, using both

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the varying expression and the human agent for the accomplishment of His Divine purpose.

Moses and Aaron are His agents for the creation of the Israel nation; Joshua for the entrance of that nation, when created, into their inheritance, promised unto them as the seed of Abraham; the Judges, and especially Samuel among the Judges, when that Divinely-created nation, having entered into their inheritance, settles down in it as their God-appointed place. Then there comes a change as radical as it is important when Samuel is instructed by the Divine Administrator to anoint David king over Israel. From this time forth the human agent becomes kingly and the kingdom is established in the earth.

Under this kingly head is arranged the Levitical priesthood on the one hand and the prophet on the other, each in his office a human agent working ever under the Divine administration.

Then comes a change drastically cataclysmic when the northern kingdom of Israel goes away into captivity, followed, after 120 years or so, by the southern kingdom of Judah. It would be easy to show, did time permit, how this individualistic human agent continues to act, sometimes with knowledge of, often without such knowledge, the Divine administration which is as personal in God, the great "I AM," through the intervening ages as in the days of which the Bible treats. Then, in the fulness of the times, that individual human agent becomes focused, as never before, in Jesus of Nazareth, into Whom the Christ of God, the Lord of Hosts, enters to become for all time the full and complete expression of the Divine administration upon earth. And from Him, and through Him, arises the Church.

But that human agency becomes, at one and the same time with the individual human agency, through the progressive ages, the channel of the Divine administration in the nation, the kingdom, the race (Anglo-Celto-Saxon), the world.

At no time in all this wonderful history does the great "I AM" hand over this Divine administration to any other. He has never withdrawn Himself from the closest and most intimate relationship with His Israel people.

I have said that in Jesus of Nazareth that individual human agent was focused as never before. That focusing will come again; for in the first the Divine administration was unto Saviourhood, in the second it will be unto Kingship (1 Cor. xv, 25; St. Luke i, 32).

THE ENGLISH CHARACTER THROUGH FOREIGN EYES.

TWO STRIKING TRIBUTES.

A LETTER FROM EGYPT.

WITH acknowledgments to the *Times* and to the *Daily Mail*, we quote two striking tributes.

The following is a translation of a letter, written by a small merchant at Mansurah, Egypt, which has been received by our Correspondent in Cairo:—

Happy for the recovery of His Majesty George V, by the Grace of God King of Great Britain, Emperor of India and Overseas, I respectfully and humbly present my hearty congratulations, through your paper, to T.M. the King and Queen, to H.R.H. the Prince of Wales, to T.R.H. the Princes and to the valiant British nation, *which is without equal in the world for its justice and wisdom.* This is the happy feast of His Majesty's recovery which filled the world with rejoicing and illuminated the British nation and made it like a full moon.

Allah breathed his spirit on him and made him a pure King and I pray Allah the All Powerful to preserve His Imperial Majesty, the Queen, and the Princes in permanent good health with long life, *and to preserve the Great British Kingdom for the world and humanity.*—Your servant, whose love devotes him to you unto death,

S. HASSANEIN MOHAMED EL IRAQI.

—*Times*, May 22nd, 1929.

WHY I LIKE THE ENGLISH. BY A FRENCH GIRL OF 17.

Englishmen seem to me, physically speaking, very tall, straight and strong. Rarely slender, they are well-built, look healthy, and keep young very long.

Their looks are firm and grave. Young men are generally nice-looking, neater, and more agreeable to look at than the French.

Girls are uncommonly pretty, though not as graceful as French ones, but they look younger, and when smiling they are simply lovely.

Women, strong and well-built, have faces expressive of character, firmness, and goodness. They are kind and generous to other people, many of them are at the head of social works, and their influence is great and indisputable. Humanity may be proud of them.

English people of both sexes are very fond of exercise. This disposition is the reason and the origin of sport. Perhaps also their climate is the cause of that. The English climate is such a damp one that people must take more exercise to keep strong and fit.

Whatever the cause, it is pretty sure they love outdoor games. In every school pupils must play, as they must study. In these schooldays are built those strong fellows who are admired by everybody.

English character is good, firm, frank, and brave; these qualities are manly ones. When an Englishman says "I will not," it is not easy, not to say impossible, to make him change.

Notwithstanding their strong will, the English are nearly always good and kind to the poor, orphans, women, children, and beasts.

The English love animals. This fact cannot be argued about. We find dogs and cats in every English home; they are the favourites of the nursery, the living toys of baby, who learns to love them. (This last disposition was always a subject of wonder to me; in almost every French home parents forbid animals to approach very young children, which is very stupid.)

I believe Englishmen are able to understand nature. However, they rarely are artists; they feel the beautiful, they cannot express it.

After all, that is not bad. Men are formed according to the work they have to perform, the burden they have to bear.

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Nature has made the English to be the pioneers of civilization, the apostles of progress.

With their strong but simple mentality, they look like giants with childish souls. Never discouraged, they push the progress wheel, and are the most courageous soldiers in the struggle for the best.—*Daily Mail*, May 23rd, 1929.

WAS JESUS THE SON OF GOD?—III.

By HENRY D. HOUGHTON.

JESUS was the Son of God as proved by the testimony of His disciples.

The disciples of Our Lord Jesus Christ had nothing to gain, but everything to lose, by declaring the Divinity of Our Lord.

He had specially warned them of the fearful sufferings and the persecutions that should come upon them by associating themselves with Him.

"They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers *for My Name's sake*. . . . And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; *and some of you shall they cause to be put to death.*

"And ye shall be hated of all men, for My Name's sake."—Luke xxi, 12–18.

There was the clear warning of Our Lord, given to the disciples before His death, of the consequences of discipleship. And yet every one, with the exception of the traitor Judas, willingly took up the obligation, *declaring in unmistakable terms His Divine Sonship, and took, at the risk of their lives, His side!*

Look first at what St. John said, the beloved disciple who leaned on Jesus' breast.

"*In the beginning was the Word, and the Word was with God, and the Word was God.*"—John i, 1.

There are no mightier words in all Scripture than those! And he has not said them carelessly, for he immediately follows them up.

"*All things were made by Him, and without Him was not anything made that was made.*"

The declaration there is that Christ was present at the Creation, and made the world and all things that are therein! A stupendous claim, and again in verse 10 he repeats it.

"He was in the world, *and the world was made by Him*, and the world knew Him not."

Not only does he declare these mighty things, but St. John asserts that Christ Jesus has power to make all men who believe in Him *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, which were born, not of blood, nor of the will of man, but of God."—John i, 1–13.

In those first eighteen verses of his Gospel St. John gives a brief epitome of the evidence which was to follow; and the whole of that Gospel is a marvellous opening up and proving *that Christ is the Son of God.* Till finally, when the whole wonderful story has been told, we read in chapter xx, 30, 31, the aim and purpose of it all.

"And many other signs truly did Jesus in the presence of His disciples which are not written in this book: but these are written" (what for?) "*that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through His Name.*"

So then the whole purpose for which the Gospel was written was to bring people up to this grand and glorious conviction, "CHRIST JESUS IS THE SON OF GOD," AND AS A CONSEQUENCE THAT THEY, EVERY ONE OF THEM, MIGHT HAVE EVERLASTING LIFE!

Now, if St. John has not established that fact beyond all dispute, then the whole of his remarkable Gospel goes for nothing; and further, if we have read that Gospel, and this truth for which it was specially written has not seized us, *then we have not understood it at all!*

Further still, there is no hope of our salvation, for St. John, in the verse just quoted, distinctly asserts that the only hope of the salvation of the human race *is in believing and accepting Christ as the Son of God!*

The writer is well aware of the vital nature of this statement. And on no account would he make it, but it is constantly asserted, confirmed and reiterated in the Word of God!

Nor does St. John in his wonderful Gospel differ from, or come into collision with, any of the other Scripture writers.

He simply makes that one thing the supreme object of his writing, and boldly tells us so; and the whole of the chapters that make up his work bear out the Apostle's startling and amazing claim, THAT CHRIST WAS THE SON OF GOD!

Nor did the Apostle John, in the later years of his life, ever swerve one iota from the stand he then took up.

In his first Epistle he takes up the same strain. "That which was from the beginning, which we have heard, which we have seen with our eyes, . . . and our hands have handled, of the Word of life: (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us:)"—1 John i, 1–2.

Then, in ii, 22, 23, we read, "Who is a liar but he that denieth that Jesus is the Christ? *He is antichrist, that denieth the Father and the Son.*"

"*Whosoever denieth the Son*, the same hath not the Father." These verses make short work of modernism.

And again, iii, 23, "And this is His commandment, *That we should believe on the Name of His Son Jesus Christ*, and love one another."

And again, iv, 10, "Herein is love, not that we loved God, but that He loved us, *and sent His Son to be the propitiation for our sins.*"

Verse 14, "And we have seen and do testify that *the Father sent the Son* to be the Saviour of the world." "*Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.*"—v. 15.

If all men are going to be tried and sifted by that verse, it will make some unexpected and revolutionary changes when the testing time comes.

"*Whosoever shall confess that Jesus is the Son of God,*" THAT IS THE VITAL TEST!

How will that affect the modernist who denies Christ's Divinity?

How will that affect the Anglo-Catholics, and even the

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Roman Catholics, who, in spite of all their errors, do believe that?

How will that affect the various denominations with all their shades of belief, and especially the thousands in all the Christian Churches who cannot subscribe to it, and openly say they cannot?

Scripture declares most positively that there is no salvation apart from the acceptance of Christ as the Son of God!

"For there is none other Name under heaven given among men, whereby we must be saved."—Acts iv, 12.

St. John finishes his Epistle with, "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.

Now let us look what others said who saw Him.

St. John the Baptist: "*Behold the Lamb of God.*"

Andrew: "We have found the Messias, which is, being interpreted, *the Christ.*"—John i, 41.

Nathaniel: "Rabbi, *Thou art the Son of God;* Thou art the King of Israel."—v. 49.

Martha: "Yea, Lord, I believe that *Thou art the Christ, the Son of God,* which should come into the world."—John xi, 27.

The Jews who persecuted Him: "We have a law, and by our law He ought to die, because *He made Himself the Son of God.*"—John xix, 7.

The Roman centurion at the Crucifixion: "*Truly this man was the Son of God.*"

St. Peter: "Thou art the Christ, *the Son of the living God.*"—Matt. xvi, 16.

St. Peter at Pentecost: "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.

And of the disciples it says: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."—Acts v, 42. Which means "*Jesus as the Son of God!*"

St. Peter, right at the very close of his life, still adheres to his confession of Christ as the Son of God, which he first made in the presence of Christ Himself. And in his second Epistle i, 16–18, he seems to anticipate the schism of the modernists of to-day and gives the antidote. Note how definite and clear is his testimony.

"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.*

"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.*"

The original records of the transfiguration were by Matthew, Mark and Luke; but here St. Peter (who was present at the supernatural display) records it in his Epistle 34 *years afterwards;* confirming all Matthew, Mark and Luke have said, as to the heavenly vision and the Divine voice.

Now would it be fair to write all these eye-witnesses down as deceivers?

And what about that thrilling opening of the Epistle to the Hebrews?

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, *by whom also He made the worlds; Who being the brightness of His glory, and the express image of His person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high.*"

This strange writer to the Hebrews, whoever he was, there makes the most positive claim that Christ was Divine!

Did not Stephen, as he died, declare that he saw Him through the opened heavens?

Did not Saul hear His voice from heaven as he journeyed to Damascus? And was not he ever ready to testify the same before men, even kings?

Saul of Tarsus had not these writings of the Gospels before him, nor did he ever come in contact with Jesus!

Now, how was it possible under the circumstances for Saul to be convinced of the Divinity of this despised Nazarene?

A special revelation was sent to him direct from heaven, the *sole object of which was to prove to Saul the Divinity of Our Lord.*

When the light struck him down, and he heard a voice speaking to him, he said, "*Who art Thou, Lord?*"

And there came direct from heaven the declaration, "*I am Jesus whom thou persecutest.*" This was by an audible voice, as Paul himself afterwards tells us.

Then when he had recovered his sight at the hands of Ananias, and was able to work, he began at once teaching and preaching *that Jesus was the Son of God!*

Before that, He was to him only a man, and the son of a man, exactly what the modernists preach and teach to-day! They have got no further than Saul had before he was stopped on the way to Damascus!

Look at the culminating point of Philip's teaching to the eunuch, as declared by the eunuch himself. "*I believe that Jesus Christ is the Son of God.*" And so far as we know there was not another item in the eunuch's creed! Yet Philip immediately baptized him!

But if the eunuch had said as some preachers are saying to-day, "*I believe that Jesus was the son of Joseph,*" WOULD THAT HAVE BEEN SATISFACTORY TO PHILIP, AND TO THE HOLY SPIRIT WHO SENT HIM? Assuredly not!

When Peter and John went into the Temple at the hour of prayer, and saw the man lame from his mother's womb being carried and laid daily at the gate called "Beautiful" to ask an alms, they actually began to use the Name of Jesus the Christ as a means of healing the impotent man! AND IT WORKED!

"Only a man" do you say? Then go down to the centre of your own city, where you live, and begin similar work by healing in any man's name you may like to use, *and see if that works.* It will be exceedingly easy to try it.

We read of St. Paul immediately he was converted, preaching, and it says, "*And straightway he preached Christ in the synagogues that he is the Son of God.*"

But if he had preached that He was the son of Joseph,

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what then? *That was the theory and charge of the Jews, and is to-day!*

That is the greatest reproach they can cast upon Him to-day! If Paul had preached *that*, Christianity would have collapsed at the outset! There would have been none!

"If that is all Paul had got for a lost world, he can go back to Gamaliel, and stop with him!"

That was what Saul taught before the light shone from heaven! BUT NOT AFTERWARDS!

The Son of Joseph is what the Jews reproach us with to-day! And our modernists are teaching the same in our churches!

If that is all we have to offer the world, we can at once recall all our missionaries!

"But we preach Christ crucified" (the Son of God crucified), "unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called . . . *the power of God, and the wisdom of God.*"—1 Cor. i, 23, 24.

Not a system of ethics, not a code of laws, but a Person, *the Divine Son of God the Father*, "*The Alpha and the Omega, the beginning and the ending, the Lord, which is, and which was, and which is to come, the Almighty.*"—Rev. i, 8. And of the same Person it says, "Behold He cometh with clouds; and every eye shall see Him" (what? a mere man? No! This is some One more than a man!) "And they also which pierced Him, And all kindreds of the earth shall wail because of Him."—Rev. i, 7.

"*I am He that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.*"—Rev. i, 18.

Are those mighty words those of a mere man?

"To him that overcometh, will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."—iii, 31.

Are those the words of a man?

"*And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords.*"—xix, 16.

Are those words spoken of a mere man?

"*I will give unto him that is athirst of the fountain of the waters of life freely.*" Dare any man say that?

"I am the root and the offspring of David, the bright and morning star."—xxii, 16.

A man? No! It cannot be!

"*And whosoever will, let him take the water of life freely.*"—xxii, 17.

Are those the words of a man? They would be no use if they were!

"He which testifieth these things saith, Surely, I come quickly." And the answer of the Apostle tells us who is speaking:—

"*Even so, come, Lord Jesus.*"—xxii, 20.

Now then, did Christ in His words and work make good His Divine claim? He did indeed!

Did He ever fail at the testing-time? No, not once!

Was there ever anything that He did which was inconsistent with His tremendous claim? Not one thing!

Did He uphold the character right to the end of life? Yes, indeed, right to the very last cry, "It is finished!"

THE SYNONYMOUS WORDS USED IN THE BIBLE FOR "MAN."

THERE are four principal Hebrew words rendered "man," and these must be carefully discriminated. Every occurrence is noted in the margin of *The Companion Bible*. They represent him from four different points of view:—

1. *'Adam*, denotes his *origin*, as being made from the "dust of the *Adamah*" ground (Lat. *homo*).
2. *'Ish*, has regard to sex, a male (Lat. *vir*).
3. *'Enosh*, has regard to his infirmities, as physically *mortal*, and as to character, *incurable*.
4. *Geber*, has respect to his *strength*, a *mighty man*.

I. *'Adam*, *without* the article, denotes man or mankind in general (Gen. i, 26; ii, 5; v, 1, followed by plural pronoun). *With* the article, it denotes *the man, Adam*, though rendered "man" in Gen. i, 27; ii, 7 (twice), 8, 15, 16, 19 (marg.), 22 (twice); iii, 12, 22, 24; v, 1; vi, 1 (rendered "men"), 2, 3, 4. After this, the Hebrew *'Adam* = man or men, is used of the descendants of Adam. Hence, Christ is called "the son of Adam," not a son of Enosh.

With the particle ת א ('eth) in addition to the article it is very emphatic, and means *self, very, this same, this very*. See Gen. ii, 7 (first occurrence), 8, 15.

Rendered in the Septuagint ανθρωπος (*anthropos*) 411 times; ἀνηρ (*aner*) eighteen times (fifteen in Proverbs); once θνητός (thnetos), Prov. xx, 24 = dying; four times βροτός (*brotos*), *mortal* (all in Job); once γηγενής (*gegenes*), *earth-born*, Jer. xxxii, 20.

II. *'Ish*. First occurrence in feminine, Gen. ii, 23, *'ishah* = *woman*. Therefore, *'ish* = male, or husband; a man, in contrast with a woman. A great man in contrast with ordinary men (Ps. xlix, 2, where "low" are called the children of *Adam*, and the "high" = children of *'ish*. So Ps. lxii, 9, and Isaiah ii, 9; v, 15; xxxi, 8). When God is spoken of as man, it is *'ish* (Ex. xv, 3. So Josh. v, 13; Dan. ix, 21; x, 5; xii, 6, 7; Zech. i, 8, etc.). Also, in such expressions as "man of God," "man of understanding," etc. In the early chapters of Genesis we have it in chapters iii, 22, 24, and iv, 1.

Translated in Septuagint 1,083 times by ἀνήρ (*aner*), Latin *vir*, and only 450 by ἄνθρωπος (*anthropos*), Latin *homo*.

It is rendered "husband" sixty-nine times, "person" twelve times, and once or twice each in thirty-nine different ways.

III. *'Enosh*. First occurrence Gen. vi, 4, *men of name*. Always in a bad sense (Isaiah v, 22; xlv, 14; Judg. xviii, 25). Morally = *depraved*, and physically = *frail, weak*. It is from *'anash, to be sick, wretched, weak*, and denotes *inability*, for strength, physically; and for good, morally (2 Sam. xii, 15; Job xxxiv, 6; Jer. xv, 18; xvii, 9; xxx, 12, 15; Mic. i, 9). Note the contrasts, Isaiah ii, 11 and 17, "The lofty looks of man (*'Adam*) shall be humbled, and the haughtiness of men (*'Enosh*) shall be bowed down" (Isaiah xiii, 12; Job xxv, 6; Ps. viii, 4; xc, 3; cxliv, 3; Job iv, 17; x, 5; vii, 17; Dan. iv, 16). Other instructive passages are Isaiah viii, 1; lxvi, 24. Ezek. xxiv, 17 (afflicted, or mourners. Jer. xvii, 16, "day of man.") In 1 Sam. iv, 9, it is probably plural of *'Ish* (so probably Gen. xviii and xix, where the indefinite plural must be

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interpreted by the context, because *'Adam* would have denoted *human*, and *'Ish*, males).

It is rendered " man " 518 times, " certain " eleven times, and once or twice each in twenty-four other and different ways.

IV. *Geber*. First occurrence in Gen. vi, 4*, *mighty men*, and denotes man in respect of his physical strength, as *'Enosh* does in respect of the depravity of his nature. It is rendered " man " sixty-seven times, " mighty " twice, " man-child" once, " every one " once. In the Septuagint rendered fourteen times ανθρωπος (*anthropos*) and the rest by ἀνήρ (*aner*).

For illustrative passages see Ex. x, 11 ; xii, 37 ; 1 Sam. xvi, 18 ; 2 Sam. xxiii, 1 ; Num. xxiv, 3, 15 ; 1 Chron. xxvi, 12 ; xxviii, 1 ; 2 Chron. xiii, 3 ; Ezra iv, 21 ; v, 4, 10 ; vi, 8.

V. *M^ethim* (plural) = adults as distinguished from children, and males as distinguished from females. Occurs Gen. xxxiv, 30 ; Deut. ii, 34 ; iii, 6 ; iv, 27 ; xxvi, 5 ; xxviii, 62 ; xxxiii, 6 ; 1 Chron. xvi, 19 : Job. xi, 3, 11 ; xix, 19 ; xxii, 15 ; xxiv, 12 ; xxxi, 31 ; Ps. xvii, 14 ; xxvi, 4 ; cv, 12 ; Isa. iii, 25 ; v, 13 ; xli, 14 ; Jer. xliv, 28.—From " The Companion Bible."

THE BIBLE BASIS OF BRITISH-ISRAEL TRUTH.—I.

By S. E. Steele.

The Basis Founded on the Bible.

What is the meaning of " British-Israel Identity "? It is the belief that the Anglo-Saxon race is identified with the so-called Lost Tribes of Israel. It is justified by irrefutable facts, historical, scientific, phylogenetic, ethnological, and scriptural—mundane and prophetical. We believe that the All-powerful God made no promises that He did not intend to perform ; that He is the God of Truth, and literally meant what He said ; that it was by His inspiration the whole of the Bible was written. We believe the Bible is a true record of God's dealings with fallen man in the early days, and during the disciplinary training of His chosen people, and, though the laws and punishments for disobedience appear very severe to our perhaps enlightened though finite minds, they were in the infinite wisdom and knowledge of God essential in the preparation of His chosen race for their allotted task, that of fulfilling the promises made to their forefathers, Abraham, Isaac and Jacob. We believe, moreover, that Christ Jesus came to rectify and fulfil the law and the prophets, to institute a new order of things ecclesiastically and socially, and appointed Israel, God's chosen people, to continue the proclamation of the New Covenant, the Redemption of Israel, the Salvation of the World, and to preach the Gospel to all people and nations.

God's Choice.

The choice dates from the days of Adam, and in every case the choice was made because of righteousness. Seth, the son of Adam, was chosen. In his time " began men to call on the name of the Lord " (Gen. iv, 26). From Seth, through eight generations, including Enoch, who " walked with God " (Gen. v. 22), Noah was chosen. He was righteous before God (Gen. vii, 1). His son Shem was then chosen : " Blessed be the Lord God of Shem " (Gen. ix, 26). From Shem through nine generations Abram was chosen. He was the " friend of God " (Isa. xli, 8 ; James ii, 23). His son Isaac was afterwards chosen and named before his birth ; then Jacob, whose name was afterwards changed to Israel. His twelve sons were a chosen family, and their descendants became the chosen people of God. " But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend " (Isa. xli, 8). Thus we have in Holy Writ the choice of God in direct succession from Adam to the Twelve Tribes of Israel. From the same source we learn that Israel would be a chosen nation for ever. " 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, 13-17). " But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not : for I have redeemed thee, I have called thee by thy name ; thou art mine " (Isa. xliii, 1). " Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth " (Isa. xlii, 1). It has been stated that " my servant " in the latter quotation refers to Christ, as the Bible heading of the chapter affirms. Bear in mind the chapter headings are not part of the Bible. The whole chapter is in reference to that servant, and the 19th verse, read in conjunction with verse 1, is convincing that it was not our Saviour who was referred to : Ver. 1, " I have put my spirit upon him ; he shall bring forth judgment to the Gentiles." Ver. 19, " Who is blind, but my servant ? or deaf, as my messenger that I sent ? " Christ was neither blind nor deaf ; whereas Israel was both blind and deaf to the word of God for generations.

Peter confirms the choice of Israel in his Epistle to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, whom he calls " elect " (chap. i, 2), of whom the prophets " prophesied of the grace that should come unto you " (i, 10), and calls them a chosen generation, a royal priesthood, an holy nation, a peculiar people (ii, 9) which in time past were not a people (divorced, scattered, lost) but are now the people of God (found, redeemed, " received the salvation of their souls ") (i, 9). The people to whom he addressed his Epistles were composed of converted Jews, and more particularly members of the Ten-Tribed Israel who had settled in those districts after escape from Assyria, and were called " strangers." It is noteworthy that the Apostle calls them by the self-same names given to Israel by the early writers : Elect (Isa. xlii, 1), chosen (1 Chron. xvi, 13), an holy nation (Exodus xix, 6), a peculiar people (Deut. xiv, 2).

Paul also testified to the choice of Abraham, Isaac, and Jacob (Rom. ix, 7-12), and to their seed (Rom. ix, 4) : and that the choice then rested in Israel of the Ten Tribes ; and in confirmation states that he was an Israelite of the seed of Abraham, of the tribe of Benjamin (Rom. xi, 1 and 2). Judah had been cast off by Christ thirty years previously. St. Paul said God had not cast away His people. They must be of the seed of Abraham ; therefore, it is equally certain, they must be the Ten-Tribed house of Israel.

* In Genesis vi, 4, we have three out of the above four words : " daughters of men " (= daughters of (the man) 'Adam) ; " mighty men " = (*geber*) ; " men of renown " = men (*'Enosh*) of name, *i.e.*, renowned for their moral depravity.

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THE DISTINCTION BETWEEN ISRAEL AND JUDAH.

Before we can obtain a clear and definite understanding of the Scriptures it is absolutely essential that the distinction between Judah (the Jews) and Israel is perfectly manifest. I know of nothing which has tended to warp the scriptural writings, and been more productive of scepticism, infidelity, and probably higher criticism than the erroneous belief that prophetical Israel is applicable to the whole twelve tribes. After the death of Solomon, about 984 B.C., the twelve tribes divided; Judah (later joined by Benjamin) under King Rehoboam became the Kingdom of Judah, or the Jews, the latter being a nickname given to Judah by the Syrians about thirty-eight years before Israel were taken into captivity, viz., about 759 B.C. This is the earliest record of the use of the word "Jew" (2 Kings xvi, 6), a name by which neither Abraham nor any of his seed of the Northern or Israel Kingdom were ever called. The Ten Tribes under King Jeroboam became the Kingdom of Israel. Judah was a twelfth part of the Children of Israel, but was no more all Israel than Yorkshire is all England. All Yorkshiremen are Englishmen, but all Englishmen are not Yorkshiremen. All Jews are Israelites, but all Israelites are not Jews. The Bible is very definite on the distinction. They were distinct in Solomon's time—"and I have appointed him (Solomon) to be ruler over Israel and over Judah" (1 Kings i, 35). They were numbered separately by David (1 Chron. xxi).

Zechariah (viii, 13; x, 6 and 7; xi, 14), Hosea (xi, 12) and Ezekiel (xxxvii, 16 and 19) refer definitely to them as separate nations. St. Paul, in his Epistle to the Hebrews (viii, 8), considered them separate and distinct in his day. "I will make a new covenant with the house of Israel and with the house of Judah." An examination of prophecy in regard to both houses will show how opposite the destinies of the two nations are. Israel was to be a powerful nation: "They that war against thee shall be as nothing" (Isa. xli, 12). Judah was to be without might: "I will cause them (Judah and Jerusalem) to fall by the sword before their enemies" (Jer. xix, 7).

Israel was to be gathered in an island home in the west (Isa. xlix, 1, 6 and 12).

Judah was to be a stranger in all lands: "And I will cause them to be removed into all the kingdoms of the earth" (Jer. xv, 4).

Israel would lose their old name, and be called by another name: "The Lord God shall . . . call his servants by another name" (Isa. lxv, 15). "And thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. lxii, 2). Judah were to retain their old name and identity: "Their tongue and their doings are against the Lord . . . the shew of their countenance doth witness against them" (Isa. iii, 8 and 9).

Israel was to be lost and unknown: "I will utterly take them away" (Hos. i, 6).

Judah was to be scattered and dispersed, but would be known and recognized (Ezek. xii, 15 and 16, and Isa. iii, 9).

Once the distinction between Israel and Judah becomes fully realized, the books of the Bible will become illuminated, doubt and ambiguity will be dissolved, and the unchangeableness of God firmly established and proved.

WESLEY BIBLE UNION.

ANNUAL MEETINGS.

THE Annual Meetings of the Wesley Bible Union, which is not a Wesleyan organization, but includes members of all Churches and has no sectarian character, were held on May 13th at the Central Buildings, Westminster. In the afternoon, Mr. F. J. Furby, of Leigh-on-Sea, who has for years arranged public meetings in defence of the Faith, seeking thereby to educate public opinion, presided over the gathering, and strongly urged the necessity for boldness in a day like this, when there is the greatest danger that the Christian Faith will be deserted by the Churches. The Secretary of the Union, the Rev. Dr. H. C. Morton, presented the report of the work of the past year; explaining the usual course of the Union's service, and also the numerous special calls that have come to it during the year, and forecasting the work of the future. He very strongly appealed that members should throw their spiritual energies into the battle-field of prayer, at the same time ceasing with their money to support *both* sides. He asked for home prayer circles for "fundamentalist prayer," asking those who would form such little prayer circles to give their names to Mrs. Morton. The Secretary's report quite bore out the words with which the Treasurer, Mr. S. H. Verinder, very effectively closed the evening meeting, viz., that the work had outgrown the capacity of one man to carry on, and that we need an additional ministerial assistant; whilst he also assured the meeting that they might be confident the money subscribed would be well and carefully spent.

The President of the Union, the Rev. Benjamin Weaver, gave an eloquent and stirring Presidential address—first of all eulogizing the work of the Secretary and Mrs. Morton and the assistance rendered by the Treasurer and one of the Vice-Presidents, the Rev. G. Kirby White, and then dealing with the second point in the Union "platform," namely, the unity and sole-sufficiency of Scripture, arguing the impossibility of dispensing with the Book of Genesis, without which the rest of the Bible would be an extraordinary enigma.

In the evening an old friend of the Union and a worker in it from the commencement, Mr. F. J. Brooke, of Wotton-under-Edge, took the chair, and urged, with a telling illustration of God's providence, that those working for God need never fear, but always should trust and not be afraid. The Rev. Charles H. Vine, the eloquent Congregational minister of Ilford, who has crowded one of the largest London churches for the last thirty years, and whom all his friends hope very soon to see in the chair of the Congregational Union, took for his subject Browning's question, "Wanting is What?" asking his audience to look at the religious landscape and arguing that quite plainly three things were wanting to-day, for want of which God's work is languishing—a real revival of belief in the Deity of Christ, the reality of the Atonement for sins, and the absolute Truth of the Bible. Then Dr. Dinsdale T. Young, a member of the Union from its start, a past President and now a Vice-President, made an impassioned and eloquent speech, refuting a number of the modernist principles of to-day. He bore a very cheering testimony to the interest and value of the "Fundamentalist," which he has formerly described as "one of the very few

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magazines I read through from cover to cover"; and he spoke fervently of his absolute agreement with the theological position of the Union. Answering the demand that we must restate our theology to bring it into harmony with the ideas of young people, he asked in what other department of life is it agreed that we are to be dominated by the youngest intellect? The older intellect surely has some claim to respect. Can anyone imagine the Apostle Paul specially setting himself to restate his theology in order to bring it into harmony with the ideas of the young people of the first century? Why, we should never have had any theology at all at that rate. Our business is to take our theology from the Bible and follow the Apostle Paul as he followed Christ. Moreover, he had a great deal of doubt about these "restatements." He welcomed any "restatement" that was a better statement than the old one, but generally the new statements are so much less effective than the old ones. For example, what modern theologian is as incisive and epigrammatic as the old Puritan Charnock? What impressed him also was that the young men in England were increasingly declaring that the Church has no hope except in a return to the Bible. In Germany there is such a reaction against the Higher Criticism that people are saying if you want "new views" you must go for them to the old men. Intellectually he was in no wise impressed by the capacity of the modernists, and was inclined to quote the word in Dr. Morton's book against Evolution and declare "the bankruptcy of modernism." Dr. Young closed with a fervent appeal for a definite experience that made it impossible to doubt the Resurrection of Jesus Christ from the Dead. A very happy incident at the close of the meeting was that when the Rev. G. Kirby White had moved and Mr. S. H. Verinder had seconded the vote of thanks, Mr. Herbert Garrison rose and asked to support it, saying that he knew quite well the objects of the Bible Union and was in fullest sympathy with them. The Rev. Pascoe Goard and he had joined the Bible Union because of fervent agreement with the positions which it maintained, and he thought it was of real importance that those who held with all their mind and heart and strength to the Deity of Christ and the infallibility of Scripture should stand by and cheer one another. He and those whom he represented were out-and-out fervent, definite Evangelicals, such as Dr. Young had referred to. This brief intervention brought an enthusiastic meeting to a very happy close.

BRITISH-ISRAEL—FACT OR FALLACY?—I.

BY THE VICAR OF BURLEY.

THE following excellent synopsis of British-Israel Truth was read by the Vicar of Burley at a recent meeting of the Rutland Clerical Society in Oakham, Rutland. It was received with great interest, and we are indebted to the Vicar for permission to reprint it in our journal, and thus from the smallest county in England the message goes forth to our thousands of readers in these Islands and throughout the Empire.

"In considering the question whether or not a literal "Israel" (other than the Jews) exists to-day, we must bear in mind the fact that "the Scriptures were written *for our learning*," and that they contain certain "signs" for our guidance and help. Did not Our Lord also tell us, that He came "to redeem the promises made to the Fathers"? It is apt to be forgotten that in Our Lord's earthly day, the *only* "Scriptures" were the Old Testament; but we must remember that walk to Emmaus, when Our Lord said, "O fools and slow of heart to believe all that the Prophets have spoken" and "beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself." That has a keen and pointed application in St. Paul's enunciation of a great truth, which he sets before the Gentile Christians: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." It is therefore "up to us," my brethren, as ministers of "the Word," to *search* the Scriptures, and to see what they tell us of the extremely important matter we are here assembled to discuss, rather than to take for granted (as the Church at large does) what tradition has committed to us, based on the writings and sayings of men who could lay no claim to Divine inspiration, and whose perception could not possibly foresee the British Empire, nor visualize our existing world conditions. They had no option but to "spiritualize" prophecies and sayings that were otherwise quite incomprehensible to their limited outlook. Abraham Lincoln said very truly: "The man who will not investigate both sides of a question is dishonest." That, I am afraid is quite frankly the attitude of most of the Clergy towards this question.

Although the history of Israel—as a nation—ceases in the Old Testament after the people of the Northern Kingdom—known as the "Ten Tribed House," were exiled to captivity in Assyria—yet the Bible assures us that Israel *as "a Nation"* will exist *for ever*. So we know that the "Nation" did *not* become extinct, but that it was God's plan that under the *Name* of Israel, the Northern Kingdom should disappear both in the Bible and in history, but only "in name": "Thy hidden ones" (Ps. lxxxiii, 3). We see the Scriptures fulfilled in the changed name, as we also see it fulfilled in the "scattering," for Israel was to be "scattered among the nations" and "sifted" through them, "like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos ix, 9.) As Jeremiah says (xxxi, 10) "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." Israel is to be a nation, as long as there are sun, moon and stars, day and night. (Verses 35, 36.)

A great deal of the confusion and blindness as to the nation of Israel that prevails in the Christian Church arises from an inexact knowledge of Bible history, which makes writers and speakers talk of the Jews as if they represent the Northern Kingdom, the "lost tribes," whereas the House of Judah has never been lost in all its long history. It is simply marvellous to see how blind some writers on Biblical subjects are, as to the *real* meaning of the word *Jew*. The names, Jew, Israel and the "House of Israel," are mixed up in a most confusing way, and employed as if they *always* referred to *one and the same people*, in spite of the fact, that, in the Scriptures, the people of the Northern Kingdom are *never once* called *Jews*. None of their kings were Jews, and their prophets, Elijah and Elisha, for example, were not Jews. It was only towards the latter portion of the existence of the kingdom of Judah that the

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name *Jew* was applied to that people in the Bible. The promise of God to David was given at a time when these terms "Israel" and "Judah" had meanings which were clear and distinctive, and became still more so during the long history of these separated peoples. The importance of bearing in mind the complete distinction between Israel and Judah is so great that no apology is needed for quoting the opinion of the late Professor Totten of Yale University. He wrote as follows: "I can never be too thankful to the Almighty, that in my youth He used the late Professor Wilson to show me the difference between the two Houses. The understanding of this difference is the KEY by which almost the entire Bible becomes intelligible, and I cannot state too strongly that the man who has not yet seen that Israel of the Scriptures is totally distinct from the Jewish people, is yet in the *very infancy* of Biblical study, and that to this day the meaning of seven-eighths of the Bible is shut to his understanding." Unless we understand that there are *two distinct kingdoms referred to* in the Bible there are many references which it is impossible to make square with one another.

My training and education, both as a Bachelor of Science, and for so many years as an officer of one of what are known as the scientific corps, has been all against taking anything for granted that could be *proved*, and therefore for most of my life it has been a source of uneasiness in the bottom of my soul, that it appeared quite impossible to reconcile the generally accepted theories as to the *Church* being "spiritualized Israel" with many perfectly explicit Biblical statements, such as Jehovah's declaration that Israel is His "battle-axe and weapons of war, to break in pieces the Nations, destroy Kingdoms" and many other things, and "be a Nation, and a company of Nations," "possess the gates of his enemies," and so on. Since *when* has the "Church" done these things? Other reasons entirely caused me to investigate the British-Israel position about four years ago, and though I can make no claim to be an adequate expositor of so great a matter, I have ventured to bring it before you to-day in the hope that you may be induced to *study the subject for yourselves*, and I am certain that if you *do*, you will become at least very deeply interested, and I trust derive the same great peace of mind that has come to me, from the clearing away of endless difficulties and many doubts, obscurities and uncertainties, that are otherwise bound to present themselves to any earnest student of God's Holy Word. Without the British-Israel belief *how* can it be explained who are the "Ten Servants," into whose keeping Christ committed His kingdom on earth, saying "Occupy till I come"? If we can see no other *literal Israel* than the *Jews*, *how* can we satisfy ourselves, or our congregations, *who* is, and *where* is the Kingdom of God which, *after* it was taken from the Jews by Our Lord, was given to a nation "bringing forth the fruits thereof"? *How* can we explain why God said that one of the seed of David was to rule until Christ's Second Advent, if in our eyes there is now no "reigning seed," serving as a king of a living nation of Israel?

Surely the *nations* to whom God committed His earthly kingdom were the "Ten Servants" or Ten-tribed House of Israel, to whom He entrusted the Missionary work of seeking the "lost sheep," *not* under the name of Israel, but, as we are told, under another name and language. The English-speaking people, as we clergy well know, are actually doing this work to the extent of about eighty per cent. of the world's missionaries. What is the explanation of why Israel's new name was Isaac—and "In *Isaac* shall thy seed be called," if it fails to teach us that Isaac's descendants became Saxons? *i.e.*, "Isaac's Sons," Saac-sones, Saxons?

EXCAVATIONS AT UR.

IN a lecture given at the Royal Institution on June 7th by Mr. C. Leonard Wooley on the excavations at Ur, 1928-29, evidence of the historical character of the Flood was referred to. "We . . . had never seen any such brick as this one which turned up in the Flood deposit. . . . It was extremely important, because it proved that before the inundation and the deposit of that 8 ft. of clay Ur had been an inhabited and civilized city. . . . That this deposit is due to a flood there can be no doubt. That it was The Flood is, I think, unquestionable. Sumerian history—written history—records the Flood as having interrupted a series of Kings who ruled over the country and as marking a breach in civilization. Our discovery is in strict agreement with Sumerian tradition. Archæologically it is of extreme importance to us because it explains certain facts which hitherto had been one of the outstanding puzzles in Mesopotamia respecting the period of Sumerian occupation, and providing an explanation that also agreed with the statements of the Sumerians themselves. The Flood legends, fanciful or otherwise, are based on historic fact, of which we have for the first time here got material proof and illustration."

INSPIRATION.

THE Epistle to the Romans, whatever the writer saw around him or felt within him, was, when produced, infinitely more than the resultant of Paul's mind and life; it was, and is, an oracle of God, a Scripture, a revelation of eternal facts and principles by which to live and die. As such we approach it in this book; not to analyse only or explain, but to submit and to believe; taking it not only as Pauline, but Divine. But then, it is not the less Pauline. And this means that both the thought and the circumstances of St. Paul are to be traced and felt in it as truly, and as naturally, as if we had before us the letter of an Augustine, or a Luther, or a Pascal. He Who chose the writers of the Holy Scriptures, many men scattered over many ages, used them each in his surroundings and in his character, yet so as to harmonize them all in the Book which, while many, is one. He used them with the sovereign skill of Deity. And that skilful use meant that He used their whole being, which He had made, and their whole circumstances, which He had ordered. They were indeed His amanuenses; nay, I fear not to say they were His pens. But He is such that He can manipulate as His facile implement no mere piece of mechanism, which, however subtle and powerful, is mechanism still, and can never truly cause anything; He can take a human personality, made in His own image, pregnant, formative, causative, in all its living thought, sensibility, and will, and can throw it freely upon its task of thinking and expression—and behold, the product will be His; His matter, His thought, His exposition, His Word, 'living and abiding for ever.'*

What Christ, True Man, divinely wrought,
What God in Manhood bore,
They wrote, as God inspired, in words
That live for evermore.

* "The Epistle of St. Paul to the Romans," by Handley C. G. Moule, M.A., B.D.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE Secretary-General reports in a cable to hand as we go to press that the meetings he addressed in Montreal on the 10th June and in Toronto on the 12th and 13th were an unqualified success. The ovations he received from the splendid audiences were marked by immense enthusiasm, and the branches received him with wonderful cordiality. Mr. and Mrs. Garrison are having a royal time and enjoying princely hospitality. * * *

The usual weekly meeting at Headquarters will be held on Wednesday afternoon next, at 3 o'clock. Mr. Daniel Farmer is the speaker.

On Thursday evening, at 7.30, the usual meeting will be held. The speaker will be announced later.

* * *

Mr. H. A. Marchant, of Brighton, was the speaker on the evening of June 13th, and in his own inimitable way gave a most interesting and instructive talk on "Modernism *v.* The Scriptures." Mr. W. A. Pilcher presided.

* * *

One of the biggest audiences of the session gathered at Navy House, Chatham, on June 3rd, when Mr. J. J. Morey addressed the Medway Towns Branch and excelled himself in his dramatic and convincing interpretations of the Bible. His subject was "Jews and Gentiles—Who are they?" He emphasized that as God's chosen people, the British race should not be proud of themselves for their triumphs, for they were achieved by God's decree, but should thank God for them and should realize their great responsibility. Mr. W. Evans presided.

* * *

Miss Hamilton Hunter delivered two stirring and inspiring addresses to the Leicester Branch on June 5th, dealing with "The Magna Charta of the Anglo-Saxon Race" from an historical, ethnological and scientific point of view, she herself having come into the light of British-Israel Identity from researches in these directions. Her second subject was "The Redemption of the Nation Israel," emphasizing the national duty which that Redemption involved, of bringing the nations to God. Mr. A. Biggs presided.

* * *

THE OPEN-AIR CAMPAIGN.

The Rev. Joseph Gay, A.T.S., opened our open-air campaign in Hyde Park on Sunday, June 16th, at 3.30 p.m., under the most favourable circumstances. The weather was dry and not too hot. A number of British-Israel believers came along to give their valued support. A crowd of about 500 soon gathered. Four of the recognized atheists of Hyde Park were present. Mr. McKelvey, of Stratford, started the ball rolling in his usual thorough fashion. Then Mr. Gay took the platform, and for an hour or more kept his audience in rapt attention. The questions which followed were by no means difficult to answer, and the number of names and addresses given in for free literature at Mr. Gay's invitation showed that the message had quickened a good deal of interest. The atheistic leaders were evidently non-plussed. They confessed that the message was to them entirely new, and expressed the wish that Mr. Gay would come along to Hyde Park again. In the evening Mr. McKelvey again took the field, and gave the large crowd, which almost immediately assembled, some searching B.-I. facts for half an hour. Then once more Mr. Gay spoke, and faced a crowd of some 900 to 1,000 people. Again the men were in an overwhelming majority. There was a goodly sprinkling of Jews in the evening audience, and they pressed the speaker hard on several of his points, especially when he came to deal with Our Lord and His descent from the Royal House of David. Mr. Gay again spoke for an hour or more. Afterwards he was subjected to a running fire of questions, and though he tried several times to leave the platform, the crowd held on to him, and for the better part of another hour he touched upon the different phases of our great Truth, as they were suggested by the questions which were asked.

A Hyde Park crowd is the very best spirited crowd one can ever address. Mr. Gay was in good form, and his native humour enabled him to get on such good terms with his audience that, if he could have endured the physical strain, which must have been tremendous, they would have remained for hours more. As it was, when Mr. Gay did finally vacate the platform, Mr. Frost, an old Hyde Park speaker for B.-I., mounted the platform, and the crowd remained to listen to him. When Mr. Gay left some time later they were still listening with the keenest interest. This was a splendid beginning.

Mr. Gay will be in Finsbury Park next Sunday, 3.30 and 6.30. Let our B.-I. friends remember Captain Cuttle's advice, "When found, make a note of."

Will the Branches remember the offer which Mr. Gay has made to them, that if they will organize an open-air meeting or meetings in their districts, on week-days, he will be glad to come along and speak?

* * *

Our Kingston Branch has sustained a heavy loss in the passing of Miss K. Currie-Smith, whose death in tragic circumstances we greatly regret having to announce. Miss Currie-Smith was on holiday with her father at Bournemouth, and died from heart failure while swimming. She had been much in demand as a vocalist, and also used her talents in training members of the Surbiton Rangers for singing competitions. She was a most enthusiastic and fearless British-Israel propagandist, and acted as Book Secretary for the branch. Our sincere sympathy is extended to her family.

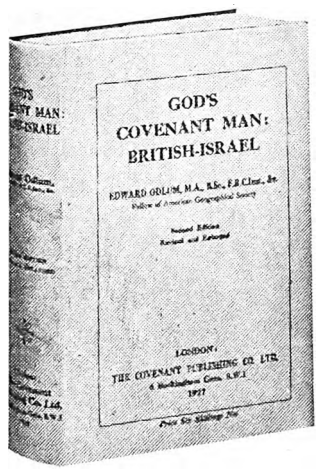
SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, East Street, Friday, 28th, at 8. Rev. T. S. Johnson, M.A.
BATH, 5, Argyle Street, Sunday, 30th, at 3. Mr. Harold Norris.
BATTERSEA, 195, Lavender Hill, Tuesday, 25th, at 8. Mr. Griffiths.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 24th, at 8.
BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, 27th, at 8. Rev. Joseph Gay, A.T.S.
CARDIFF, Central Y.M.C.A., Tuesday, 25th, at 7.30.
FINSBURY PARK, Sunday, 23rd, at 3.30 and 6.30. Open Air.
HERNE BAY, Parochial Institute, Monday, 24th, at 8. Annual Meeting.
HIGHGATE, 223, Archway Road (entrance Cholmeley Park), Wednesday, 26th, at 8. Rev. Joseph Gay, A.T.S.
HULL, Gospel Mission, Wincolmlee, Sunday, 23rd, morning and evening; and on Monday and Tuesday, 24th and 25th. Mr. Wm. Whitton.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 25th, at 7.45. Bible Study. Mrs. Rule.
SEVENOAKS, Lime Tree Hotel Hall, Wednesday, 26th, at 3 and 8. Mr. J. J. Morey.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 26th, at 7.30.

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Second Edition (Revised and Enlarged).

GOD'S COVENANT MAN: BRITISH-ISRAEL



by

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

(Also Fellow of The American Geographical Society)

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EDITORIAL.

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

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

THE DOCUMENTS OF DANIEL.—XVIII.

BY THE REV. W. PASCOE GOARD.

WE now come to the final scene in connection with the study of this graphic book. We have been privileged to see the various great events and periods of prophetic history pass before us like pictures, on a screen as wide as the continents, the actors in which are the leading nations of the earth.

It will be necessary to retrace our steps to chapter vii. This chapter overleaps that point at which the other chapters halt in detail. Chapter ii gives to us the statement of fact that the stone shall become a great mountain and fill the whole earth, and halts there. Chapter xi stops with the standing up of "Michael, the great prince which standeth for thy people."

Chapter vii, however, carries on and shows *the investiture* of the Son of man with dominion over the earth. Therefore we have reserved the consideration of this passage for the last in this series of studies.

"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 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.

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.

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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.

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.

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. As for me Daniel, my cogitations much troubled me, and my countenance changed in me : but I kept the matter in my heart." (Daniel vii, 9-28.)

The coming of the Ancient of days presses hard upon *the destruction of the fourth kingdom upon the earth*, which we know, in the Daniel literature, signifies the Roman world. Now the Roman Empire and all the Imperial divisions into which it had been subdivided fell in 1918. The Empires included therein are gone. The investiture of the Son of man is not a long historic process. It is *an event* which should take place *at the end of a process*, at a certain time.

Are we not justified in believing that in our progress through the historical fulfilment of the Daniel literature we have reached to the approximation of that time even now ? Perhaps not to-day, perhaps not in this decade, but are we not on the heels of this great event ?

THE ANCIENT OF DAYS.

What a beautiful name is this. Who is this, and why is He so called ? Let us observe closely that this Daniel literature was written in a strange land, and for the information of a stranger people. Therefore the NAME Jehovah is not mentioned. God is referred to as the Most High, as the God of my fathers, as the God of Heaven ; but not as Jehovah.

The Jehovah NAME was not used by Daniel at the court of the Babylonian and Persian monarchs.

" The Ancient of days " is another descriptive title for Jehovah, the God and King of Israel. He declares " I AM THE FIRST, AND WITH THE LAST." That is to say, He *created* and *formed* Israel, as we read most clearly in the Isaiah literature. He was literally El Shaddai, the father-God of Israel. He travelled all the pathway of the ages with Israel, never for a moment separating His Presence from them ; although *the manifestation* of that Presence was for a period withdrawn, He is still *with the last* of them at the end. None other has been with Israel for more than a generation of human life ; for all others have been men and mortal. *He has been with them from the beginning*. Therefore He is called the Ancient of days ; or, as we moderns would say, " the oldest inhabitant " in Israel.

ONE LIKE THE SON OF MAN.

" I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

" And there was given him dominion, and glory, and a kingdom."

Let us not run off *on the mystical strain* here and lose the point of this prophecy. The facts dealt with here are as matter of fact as is the history which foretells the doings of the kings and kingdoms of the historic period. The one has received literal fulfilment and so must the other. We are reading of matter-of-fact things which shall surely happen, and when they do happen they will more profoundly affect the course of national events than anything that has yet occurred in historic time.

The Son of man was brought before the Ancient of days to be invested with " dominion, and glory, and a kingdom."

This is the King of David's line who is to be invested with the supreme kingly authority on the earth. " His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Why this latter form of expression regarding the kingdom, " His kingdom *that which shall not be destroyed* " ? It is manifestly a reference to the setting-up of that kingdom by the God of Heaven referred to in chapter ii : " And in the days of these kings shall the God of heaven set up a kingdom, *which shall never be destroyed* . . . ."

The Son of man shall be invested by the Ancient of days with the kingdom which the God of Heaven set up " in the days of these kings," and which has been a going concern ever since.

In this connection it is well to remember that " these kings " are listed and numbered, so that there shall be no error.

1. " Thou art this head of gold."
2. " And after thee shall arise another kingdom . . . ."
3. " And a third kingdom . . . ."
4. " And a fourth . . . ."

It is at the close of the fourth kingdom that the Ancient of days comes. He gives to the Son of man a kingdom, " and His kingdom that which shall not be destroyed."

The Angel Gabriel tells to Mary what that kingdom is, and Who shall receive it. " God shall give unto Him the throne of His father David, and He shall rule over the House of Jacob for ever, and of His kingdom there shall be no end."

Jesus, speaking of this matter, said : " A certain nobleman went into a far country *to receive for Himself a kingdom* and to return."

The great development and detailed description of this very event is presented to us in the fourth and fifth chapters of Revelation. That book is manifestly the sequel to the book of Daniel, and it takes up the story at the point at which Daniel was commanded to seal it up.

The book which Daniel was commanded to seal seems to be the book which the Son of man took from the hand of Him

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Who sat upon the throne, the seven seals of which He opened, as we read in that great Apocalyptic vision.

So vital is this to the great narrative before us that we shall, at the expense of space, reproduce the chapters here, knowing that memory is not sufficiently vivid, and that it is not always convenient to lay down such a book as this and take up the Bible in order to refresh our memory. The great Pageant is thus described :—

"After this I looked, and, behold, a door *was* opened in heaven : and the first voice which I heard *was* as it were of a trumpet talking with me ; which said, Come up hither, and I will shew thee things which must be hereafter.

And immediately I was in the spirit : and, behold, a throne was set in heaven, and *one* sat on the throne.

And he that sat was to look upon like a jasper and a sardine stone : and *there was* a rainbow round about the throne, in sight like unto an emerald.

And round about the throne *were* four and twenty seats : and upon the seats I saw four and twenty elders sitting, clothed in white raiment ; and they had on their heads crowns of gold.

And out of the throne proceeded lightnings and thunderings and voices : and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

And before the throne *there was* a sea of glass like unto crystal : and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

And the four beasts had each of them six wings about *him ;* and *they were* full of eyes within : and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Thou art worthy, O Lord, to receive glory and honour and power : for thou hast created all things, and for thy pleasure they are and were created.

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof ?

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, Weep not : behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And he came and took the book out of the right hand of him that sat upon the throne.

And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ;

And hast made us unto our God kings and priests : and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders : and the number of them was ten thousand times ten thousand, and thousands of thousands ;

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever." (Rev. iv, v.)

Thus is placed before us with marvellous clearness the fact that in due time, at the end of the "fourth kingdom" upon earth, from the standpoint of the Daniel literature, the Son of man will take up the rule of earthly nations and bring Divine wisdom to bear on earthly government and affairs. And all will say, in view of the past and present condition of such affairs, that *it is high time He should do so.*

THE PEOPLE.

"*But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.*"

"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."

"But the judgment shall sit, and they shall take away his 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."

It will be observed that in this chapter the statement that the saints of the most High shall take the kingdom is repeated once and again. This is the method of Holy Scripture *when assurance is to be made doubly sure.* Especially is this the case with the Daniel literature. Repetition is made to bear testimony to the *unchangeable* determination of the statements. When such repetition is made there will be no varying from the plan.

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So we have the Ancient of days, Who is Jehovah the God and King of Israel, enthroned in plenary session, investing the Son of man "with dominion, and glory, and a kingdom"; and we have the judgment given to the saints of the Most High and they shall take and possess the kingdom for ever.

Is not this very period upon us now? Does not the wide and rapid spread of the authority of the Stone Kingdom, as manifested in the British Empire and the United States of America, indicate that the process is well under way, and that it but awaits the Coming of the Son of man? Already 650 millions of people, or about one-third of the human family, have been admitted to the privileges of the Common Law.

Let us take note of the fact that His Kingdom is indicated as being "that which shall never be destroyed," contrasted with the Babylon image kingdoms, *each of which should be destroyed in turn*, and finally *all of which should be destroyed together*.

It is to an earthly throne and to an earthly kingdom He shall come, and with which He shall be invested. Where else on earth is there *an age-long kingdom*, which can be considered for a moment in that light, whose people, whose law, and whose throne go back beyond the establishment of Babylon, not to speak of its successor, Rome?

The time of the end of the succession of the Babylon kingdoms is come. The seven times granted to them in their charter is expended. They have, as Empires, *passed away*. Is it possible that in the heavens the Ancient of days is now sitting and that the Son of man has already received His investiture, with dominion, glory, and kingdom? We believe that it is so, and that soon the darkness will be dispelled, and *the night visions* will give place to *the noon-day realities of the established reign of Jesus Christ Our Lord*.

BRITISH-ISRAEL—FACT OR FALLACY?—II.

BY THE VICAR OF BURLEY.

WHERE, then, *is* Israel? "Israel the Lost Sheep"? None of the characteristics of that people, so meticulously detailed in Isaiah, Kings, Chronicles, Ezekiel and Jeremiah, fit the Jews, so *must* fit Israel. To satisfy ourselves we must answer logically the following queries among others.

1. Where is the "*appointed place*," in which God promised that He would "plant" His people Israel? (2 Sam. vii, 10.) Most certainly the Jews have not been gathered into one place.

2. In what manner has the "*Church*" become the "*Nation*" and the "Company of Nations," into which Israel was to develop? (Gen. xxxv, 11; xlviii, 19; Ezekiel xxxvii, 19-21.)

3. In what manner does the "*Church*" "possess the gate of his enemies"? (Gen. xxii, 17.)

4. In what manner can the "Church" come into possession of the area of land from "the River of Egypt to the great River Euphrates"? (Gen. xv, 18.) It is now in our possession as a nation. Has *any* of it fallen to the "Church"?

5. God said to Abram, "I will make of thee a *great* Nation, and bless thee and *make thy name great*." (Gen. xii, 2.) We are *Great* Britain? No other nation is, or has been called, "*Great*" anything.

6. Who are the "children that thou shalt have, after thou hast lost the other"? (Isa. xlix, 20.) That does not apply to the "*Church*," but it *does* apply exactly to the *Nation*. We lost our "children," Manasseh, that is the U.S.A., and now we have "children" all over the globe.

7. If it *does* apply to the "*Church*," can it be explained that by forsaking her communion, they have become lost, but have established themselves as a "great people." If so, *where*?

8. In *what* way can it be explained why God on His Oath swore that Israel should exist as a *Nation* as "long as the sun, moon and stars continue to shine" (Jer. xxxi, 35-36), if they can find *no* Israel, other than the Jews, now? Most certainly the Jews are *not* a nation, and have no king.

9. Can *anyone* argue that "the Jews" have developed into a nation as numerous as the "sand of the seashore" and the *strongest* of *all nations*, "God's battle-axe and weapons of war to break in pieces the nations"? (Jer. li, 20.) Most decidedly *No*.

10. *Where* is the ever-enduring and "indestructible Throne of David" that we read of in Jeremiah, and *where* is the "Perpetual sceptre of Judah"? (See 2 Sam. vii, 8-16; Jer. xxxiii, 17-26.)

11. How will the "two families" we read of in Jeremiah xxxiii, 24, be reunited? and how will they choose themselves the "One Head" of whom Hosea speaks? (Hosea i, 11.) The whole of the great prophecy concerning the Davidic Kingdom, contained in Jer. xxxiii, should be read most carefully and prayerfully, especially from verse 7.

12. If the Jews be the only *visible* Israel, can it be logically proved from Holy Scripture that Almighty God *has* fulfilled His reiterated promises? If we take the three foremost infidels of modern times—Tom Paine, David Hume and Charles Bradlaugh (the last of whom I knew)—we find that all three based their infidelity mainly on the apparent failure or non-fulfilment of the Bible promises to Israel. If those who teach that "Israel" was exiled into obscurity or intermingled with the Jews and became *as a nation extinct* in the centuries B.C. can satisfactorily solve these questions, *then* they knock the bottom out of all British-Israel *facts* and convert them into *fallacies*. But *until* this can be done, and *done beyond a shadow of a doubt*, *then* the facts must hold the day.

It was, of course, impossible for the leaders of the Church, who in past ages began the "spiritualizing" of the prophetic utterances, so strongly condemned by the late Bishop Ryle of Liverpool, to visualize the world of to-day, and the British Empire, or indeed *any* Empire save the *Roman* Empire. But as the centuries have rolled by, many of these utterances which were beyond *their* ken, have been most unmistakably fulfilled, and others are being fulfilled before our eyes. Surely it is for us to *readjust our point of view* in the light of the modern world? It is time for Israel to awake, for the "seven times" of the Gentile rule is expiring. Jerusalem has already been redeemed from the Turk; and *Judah* is going back to her own land, to become once more a "nation," under the protectorate of Great Britain (Israel). Judah and Israel, the "two sticks" of Ezekiel xxxvii, are to be rejoined, to become *one nation* with *one King*. The Epistle to the Romans warned all that

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" blindness *in part* hath happened to Israel, UNTIL the fullness of the Gentiles be come in." Now the blindness is falling off Israel, and the " lost sheep," the ten tribes, are being found. At this time there is a " shaking " among the " dry bones," trying to find God and His plans. There are many " signs " given us whereby we may find the Ten Tribes, chiefly in England and America, the " ten thousands of Ephraim and the thousands of Manasseh."

Let us, as briefly as may be, see some of these signs I have referred to. There are some sixty or seventy of them. " Verily My Sabbaths ye shall keep : for it is a *sign* between me and you throughout your generations." (Ex. xxxi, 13.) Britain and the U.S.A. are the *only* nations with a " Sabbath Observance Act " on their Statute Books, and *alone* bear the sign of the Sabbath. " In those days " (the latter days) " the house of Judah shall walk with the house of Israel, and they shall come together out of the *land of the north* to the land that I have given for an inheritance unto your fathers." (Jer. iii, 18.) Since 1918, over four million Jews—driven from their countries by persecution—have come into either Britain, her Colonies, or the U.S.A. During the same time 80,000 Jews have gone back to Palestine under British protection. Surely *that* points to her being Israel?

" Thou Israel shall spread abroad to the West, and to the East, and to the North, and to the South : and in thee and in thy seed shall all the families of the earth be blessed." (Gen. xxviii, 14.) The sun never sets on Britain's dominions.

" The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose." (Isa. xxxv, 1.) What is that but a picture of Britain's colonial territories?

" Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. ii, 8.) With Canada, Australia, New Zealand, India, Africa and a thousand Islands, all over the world, Britain is well satisfied with this fulfilment.

" Israel shall blossom and bud and fill the face of the world with fruit." (Isa. xxvii, 6.) This certainly does *not* apply to the Jews, but, when we remember that it is harvest-time *every day in the year* in *some* part of the British Empire, we are constrained to say, " surely Britain *is* Israel."

" Unto thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates." (Gen. xv, 18.) " This land," which includes Egypt, Sudan, Uganda, Arabia, Palestine and Mesopotamia, was promised to Israel, and is now, in one form or another, practically all in our possession.

" Ask of Me, and I shall give thee the heathen for thine inheritance." Surely that means the teeming millions of India, Africa, the South Sea Islands, Burma, etc., to whom we have taken good government, and the gospel of salvation through Jesus Christ.

" Ye (Israel) are My witnesses saith the Lord, and My servant whom I have chosen." (Isa. xliii, 10.) Evidently in the latter days, *Israel* must be a *missionary nation.* Is it not a mark that *we* and the *U.S.A.* are Israel, because eighty per cent. of the Christian missionaries in the world are Anglo-Saxon, and over elevenpence out of every shilling spent on missionary enterprise is contributed by *Anglo-Saxon* missionary societies? " They shall show forth My praise."

We send out God's Word to every nation in the world, translated into over seven hundred different languages. No other nation does anything of the sort.

" Thou (Israel) shalt reign over many nations, but they shall not reign over thee." Is not that Britain? If not, then please show me the nation to which it does in any way apply.

" No weapon that is formed against thee (Israel) 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." (Isa. liv, 17.) What about the Armada, Napoleon's armies, Trafalgar, Jutland, the zeppelins, liquid fire, poison gas, submarines, etc.? Not one has " prospered." We, by the hand of Allenby, delivered Jerusalem, *on the date* and *in the manner* foretold by Isaiah 2,660 years before, and broke in pieces the domination of " Edom," the Turk. How do you explain that, if Britain be not Israel?

" Keep silence before Me, O Islands." On Armistice Day, at the same moment, the whole Anglo-Saxon race, with one accord, " keep silence before God." Is that a *mere chance*? I trow not.

" The remnant of Jacob shall be . . . as a LION among flocks of sheep who if he go through, both treadeth down and teareth in pieces, and none can deliver." (Micah. v, 8.)

The British lion takes a lot of rousing, but once roused never rests till the enemy is defeated.

" His (Israel's) horns are like the horns of unicorns ; with them he shall push the people together to the ends of the earth." (Deut. xxxiii, 17.) Does not that apply to Britain as to no other nation? Is it a mere coincidence that we have the lion and the unicorn as national emblems? Has any other nation? On our Royal Standard have we not the " old lion," and the young lions and the Harp of David? Were not the old British lion and the young Australian and New Zealand lions, " Roaring on their prey, when the Lord of Hosts came down to fight for Mount Zion and the hill thereof "?

Can any of you tell me how it comes that we, alone among the nations, are called " John Bull "? unless it is because the bull was the tribal sign of Ephraim. But such coincidences are endless, if indeed coincidences they be, and I need not detain you with them. They are to be found in many British-Israel books.

Nor have we time to do anything but just touch the fringe of the philological argument, though it is one of great importance, and not to be ignored by any student of our subject. William Tyndale, the first translator of the Hebrew Bible and Greek Testament into English said, " . . . The Hebrew tongue agreeth a thousand times more with the Englyshe than with the Latyne." You Hebrew scholars know well that the English language, in its grammatical construction, bears a close resemblance to the Hebrew, and is the only language into which it can be almost literally translated. Canon Lysons, in " Our British Ancestors," gives a list of nearly 5,000 Hebrew words in our language, derived—according to Professor Max Muller—from eight hundred Hebrew roots. I understand, too, that Welsh is nearly pure Hebrew. " Indeed," says Rev. Eliezer Williams, quoted by Rev.

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Commander Roberts ("British History Traced from Egypt and Palestine," page 36), "scarcely a Hebrew root can be discovered that has not its corresponding derivative in the ancient British language."

THE BIBLE BASIS OF BRITISH-ISRAEL TRUTH.—II.

By S. E. Steele.

The Gathering Together of Israel.

It is an undisputed fact that Israel was taken into captivity by Shalmaneser, King of Assyria, and placed in Halah and Habor, cities of the Medes (2 Kings xviii, 6), as foretold by Moses: "Ye shall be plucked from off the land whither thou goest to possess it" (Deut. xxviii, 63): "Therefore the Lord was very angry with Israel, and removed them out of his sight" (2 Kings xvii, 18). They were lost to sight, hid from human view for some generations. Equally certain is the fact that they would be found again, gathered in God's own time, according to His plan: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land" (Isa. xiv, 1). "For a small moment have I forsaken thee; but with great mercies will I gather thee" (Isa. liv, 7). "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. xxxi, 10). "I will seek that which was lost, and bring again that which was driven away" (Ezek. xxxiv, 16). "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land" (Ezek. xxxvi, 24). It must be evident that not one of these quotations can refer to Judah. Isaiah wrote the words quoted approximately sixty years before Judah was taken to Babylon. Jeremiah specially mentions Ephraim in connection with his statement. The context of Ezek. xxxiv and xxxvi certainly favour the conclusion that Israel of the Assyrian captivity was referred to in the references quoted.

It has been conclusively shown that God in His wisdom, and in His foreknowledge of what was to come, for His own special purpose chose men in direct succession from Seth, son of Adam, to Abraham, Isaac, and Jacob; and that He then chose one family, Israel, afterwards one nation or people, called after the family name Israel. That God made a covenant with Abraham and his seed which was to continue for ever. That the Apostles, Paul and Peter, confirmed the choice of Israel as God's chosen people. That Israel and Judah are entirely distinct, with completely different destinies. That Israel would be lost, removed and punished because of their sins, lose their name and identity, but would be gathered together again, and become once more "My people" (Hos. i, 10).

It is therefore very evident that Israel must, under another name, be a kingdom at the present time, a nation worshipping God, and a Christian missionary kingdom. That kingdom should not be difficult to distinguish. If we follow the command of our Saviour, "Search the Scriptures," and the warning of St. Paul to the Thessalonians (i, 20), "Despise not prophesyings," we shall find the markings and characteristics so definite and plain that no one, unless wilfully blind, can fail to see that there is only one people on earth who can claim to resemble God's Israel, and that people the Anglo-Saxon race.

The Promise.

The whole history of the Bible, mundane, prophetical and spiritual, since the time of Abraham, centres on the great promise, or covenant of God, to him and to his seed for ever. The first promise was made after leaving Ur, when he dwelt in Haran, "I will make of thee a great nation, and I will bless thee, and make thy name great . . . and in thee shall all families of the earth be blessed" (Gen. xii, 2 and 3). Abram then removed, at God's command, into the land of Canaan. There he received a further promise, "Unto thy seed will I give this land" (Gen. xii, 7). Later, just before removing to Hebron, that promise was repeated, with an addition, "and I will make thy seed as the dust of the earth" (Gen. xiii, 16). Multitudinous seed was again promised in number as the stars of heaven (Gen. xv, 5). At that time Abram and Sarai were old and childless. "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xv, 18). Thirteen years after the birth of Ishmael, God again appeared to Abram, and changed his name to Abraham, "for a father of many nations have I made thee" (Gen. xvii, 5). The name of Sarai is changed to Sarah, meaning a princess, and a son is promised, whose name was to be called Isaac, with whom God's covenant would be established for an everlasting covenant, and with his seed after him (Gen. xvii, 19). When Isaac was grown to young manhood Abraham was called upon to undergo the greatest trial of faith conceivable to human mind. In Isaac all his hopes were fixed, for God had said to him, "In Isaac shall thy seed be called" (Gen. xxi, 12). He was too old to hope for another son, yet, when God said, "Take now thy son, thine only son Isaac . . . and offer him for a burnt offering" (Gen. xxii, 2), his faith never wavered. Great was the trial, great was the faith, and great was the reward. "By myself have I sworn (God's personal oath); 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" (Gen. xxii, 16 to 18). It is evident that God did not intend that this promise should be forgotten or ignored, for, in addition to the frequently reiterated promise to Abraham, it was afterwards repeated to Isaac (Gen. xxvi); and twice to Jacob, the first time on the occasion of his dream of the ladder reaching from earth to heaven (Gen. xxviii), and later at Bethel (Gen. xxxv, 11), when his name was changed from Jacob (the Supplanter) to Israel (Prince with God), and an addition was made to the original promise: "A nation, and a company of nations shall be of thee." Two quotations from God's Word will suffice to convince anyone with an unprejudiced mind that Israel must be a nation or kingdom at the present time. "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. . . . If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a *nation* before me for ever" (Jer.

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xxxi, 35-37). "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. xxiii, 19). So long as the sun, moon and stars endure, we have definite assurance from God, His word which cannot be broken, through the prophet Jeremiah, that Israel will be a *nation* for ever.

A short review of this wonderful chapter of Jeremiah (xxxi) will not be out of place here, for it embraces God's forgiveness, the restoration of Israel, and the promise of a new covenant with them. One hundred and fifteen years had elapsed since Israel was taken captive (Judah was not taken captive to Babylon until eighteen years later). During their captivity a number of them repented for their sins, "found grace in the wilderness" (ver. 2). They would again become a nation. "Again I will build thee" (ver. 4). They would "be gathered from the North Country, and from the coasts of the earth, a great company" (ver. 8). Ephraim is acknowledged as God's first-born (the heir to the promises) (ver. 9). Israel will be gathered and kept, and it shall be declared in the isles afar off (ver. 10). Rachel was heard weeping for her children (Joseph, Ephraim and Manasseh) because they were not (ver. 16). They had been taken into captivity. She was comforted; God said, "They shall come again from the land of the enemy" (ver. 16). Ephraim repented (ver. 19), and is called "My dear son, a pleasant child, on whom I will surely have mercy" (ver. 20). The days will come when Israel and Judah will again be built (ver. 28), and a new covenant will be made with both the house of Israel and with the house of Judah (ver. 31); their iniquity will be forgiven, and their sin no more remembered, and Israel would be a nation for ever (vers. 34-36).

Judah, as a people, is still under the curse, not yet having acknowledged the Saviour. The time will surely come when they will see and acknowledge Him Whom they pierced.

But where is Ephraim? He must be the head of a multitudinous people, and should be manifest. Let it be perfectly understood, Israel of the Assyrian captivity is frequently referred to as Ephraim, the birthright having passed to him from Joseph as head of the tribes. If we can find a nation in possession of the blessings promised to Israel, and performing the functions delegated to Israel, we are surely justified in concluding that God's chosen people, hidden for generations, have been found. Were it not for the fact that not until the latter days should it be considered that God had performed His intentions towards His people (Jer. xxx, 24), agreeing with the last words of Jacob to his sons, telling them what should befall them in the *last days* (Gen. xlix), we should wonder at our dense blindness in failing to see in time past what is now so transparently clear.

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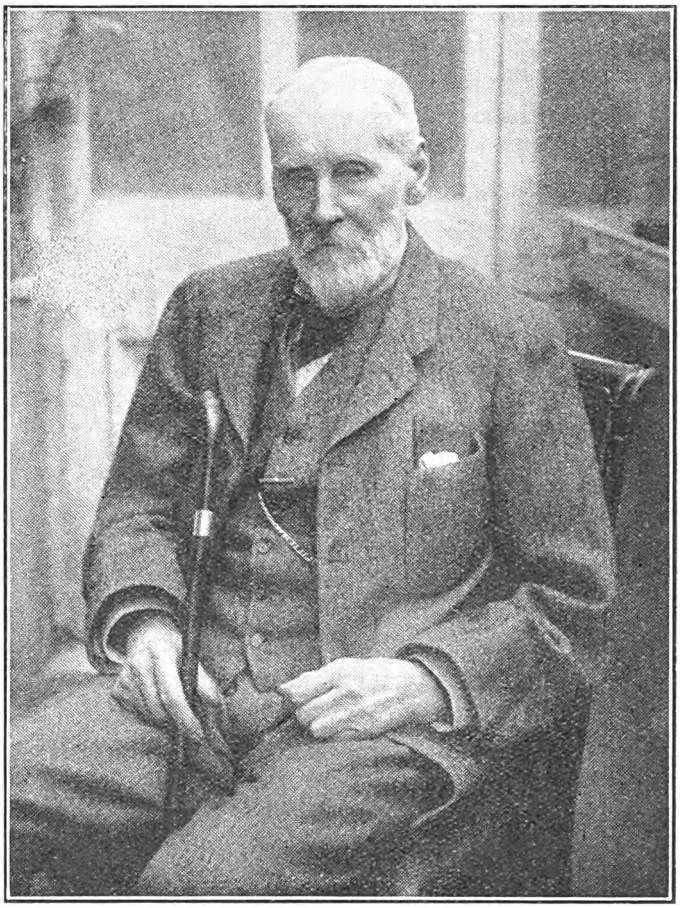
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OBITUARY.

THE LATE COLONEL J. GARNIER.

THE death of Colonel J. Garnier (late R.E.), at the age of 92, removes from our midst one whose name has long been familiar and respected.

A man of wide reading, scientific attainments, strong personality and deep convictions, a firm believer in the Israelitish origin of the British people, Colonel Garnier has left behind him the memory of a Christian soldier, devoted to the service of Our Lord and Saviour Jesus Christ. A staunch Evangelical Protestant, he was a voluminous writer on Prophecy; his profound knowledge of the Bible, aided by his scientific and military experience, gave him a remarkable grasp of the significance of current history and of the probable development of world events.



THE LATE COLONEL J. GARNIER.

For several years before the Great War Colonel Garnier foresaw and foretold this event. In the 1905 edition of his book on "The Great Pyramid," the Colonel indicated that 1913 or 1915 would be a critical period; but in the 1912 edition he made the remarkable forecast that "Germany would invade England in August, 1914."

The unity and plenary inspiration of the Old and New Testaments were to him facts as clear as the sunshine; and the keynote of all his teaching was "that knowing the time, that now it is high time to awake out of sleep, . . . the night is far spent, the day is at hand; . . . let us put on the armour of light."

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"GOD FOR ENGLAND."

BY THE REV. ARTHUR PRITCHARD, M.A.

(ADDRESS AT MAY MEETINGS).

I SUPPOSE most of us have a hero-king. Mine is the lion-hearted Richard the First, whose body lies at the feet of his father in a French abbey, whose heart reposes in the Cathedral at Rouen, and whose inspirational battleword was "Dieu et mon droit"—"God for England and my birthright"—as is probably the full signification.

God for England! In these days of England's depression and "Jacob's trouble" we need to assure ourselves and re-assure ourselves of the mighty truth and bearing of these heartening words. God's gracious plans for mankind are to be carried out through man's agency; such agency, whether racial, national, or individual, being specially made, prepared, and equipped. This is the real secret of England's *greatness* in the world.

God for England! Expanded into Great Britain—expanded still further into *Greater Britain.*

"Canada, Africa, Zealand, Australia,
India, Continents, Isles of the Sea,
Adding their jewels to Britain's regalia—
One with Old England, the home of the free."

God for England! Because the British race are God's specialized *people* centred in a God-appointed *place* to do a God-decreed *work* in the world at large. The apprehension of such a fact would make our national salutation—"How do you do?"—very meaningful to our race. How do you do the work God has purposed and prepared you to do? Accordingly, Dr. Browne, the historian Bishop of Bristol, sapiently observed, "The race has been prepared as well as the place of their habitation." It was, I think, in 1740 that Thomson rightly informed the world that

"Britain first, at Heaven's command,
Arose from out the azure main";

but the Biblical, geological and traditional accounts of our country's geographical origin are certainly much older and more authoritative. From them we discover that God was for England in the remote past, when Europe, Atlantis and America were all in one huge continent. Then Eber, or Heber (the ancestor of the Hebrews), came on the scene, followed by Peleg, his son, when the preparation for our race reached its climax, the continent being split up; America being split off from Atlantis, now beneath the Atlantic; Britain, like a great stone, being split away from the mountain chains of Europe; and the lowlands, from Scandinavia to the Scillies, being buried beneath the North Sea and the English Channel.

In loving forethought, God had previously furnished Israel's underground treasure house, her coal cellar and her medicine chest, so that separation and isolation would really mean enrichment and abundance for her. Thus it was that the "stone" kingdom of the book of Daniel was set up by God "without hands" *geographically*, that it might ultimately be occupied as it is to-day by the stone kingdom, *politically.* Both in one constitute the stone in our greater David's sling, which will overcome every Goliath of resistance to His rule of truth and right here on our mother earth.

What Sir Robert Grant once wrote of the earth is peculiarly appropriate to *our* part of the earth—

"This land with its store of wonders untold,
Almighty, Thy power hath founded of old;
Hath stablish'd it fast by a changeless decree,
And round it hath cast, like a mantle, the sea."

Praise God from Whom all our national blessings flow!

The original inhabitants of Great Britain (who were of gigantic proportions) kept the land habitable until the days of Eli and Samuel, when Brutus and his fellow-Israelites from Troy arrived here and, in the providence of God, took possession of the country for the Hebrew and Semitic race. Afterward, during an extended period of 2,000 years (only two *days*, however, to God), the same race was tribally allured by providential dealings towards and into this same wilderness of ours as it then was, in accordance with the prophecy of Hosea: "Behold I will allure her, and bring her into the wilderness, and speak comfortably unto her"; going on to add that idolatry should be abolished, the wilderness become a fruitful place, safety and security be the rule, and peace and plenty should abound. In fact, Hosea's message is, "God for England" writ large. But the united Ten Tribes and their Christianized Levitical ministrants were allowed and decreed to be together here for hundreds of years ere the last chapter of Hosea began to be actualized, thus fulfilling the "seven times" of 2,520 years' fore-announced chastisement and preparation (Lev. xxvi, 18), for we had *tribally* erred and strayed like lost sheep, as we continually say we do *individually*; and so consequences had necessarily to follow their causes to the bitter end. But oh the graciousness, the tenderness, the sweetness, that our covenant-keeping God held in store for us. God, as Saviour, said, "I will heal their backsliding"; God, as Father, said, "I will love them freely"; God, as Holy Spirit, said, "I will be as the dew unto Israel." Thereupon the blessings, one by one, of purity, power, productiveness and prosperity were promised; while understanding is proclaimed as the reward of the wise, and knowledge as the meed of the prudent. "Happy is the people whose God is Jehovah." How wonderfully He has helped our race all along, giving deliverance in the Red Sea; overruling the elements that might have engulfed Jeremiah, Baruch and Zedekiah's daughter in the sixth century B.C., and that *did* actually engulf the Spanish Armada, in the Irish Sea in the sixteenth century A.D., and unmistakably ensured for us across the North Sea on that memorable 18th of June, 1815, a decisive victory on the historic field of Waterloo. When, many years ago, ere he had become famous, French had declared Napoleon to be a greater strategist than Wellington, the question was instantly asked by a patriot, "Then who won Waterloo?" The simple, unexpected but brave reply of General French, who had made a special study of Napoleon's campaigns, was, "*God* won Waterloo." And depend upon it—for God's Word depends upon it—our inspiration must always be "God

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for England " in war and peace. But while there is a God *for* England, we must not forget that there is a Satan *against* England. There is a prince of the power of the air who seems to have control of the winds, for among other attempts he tried to wreck Our Lord and His disciples on the Sea of Galilee, and was rebuked therefor ; but even Satan, powerful as he is, is under authority, and must obey a Higher Power when required. Accordingly, not once or twice in our rough island story has a change of weather been the way to glory. O for winds and for seas, ye British-Israelites, bless ye the Lord : Praise Him and magnify Him for ever ! There are at least a dozen historical, providential weather records, and you may find most of them in Mrs. Clement's patriotic little book on " Our Marvellous Empire." Modern instances are not so infrequent as "the blind people that have eyes" characteristically suppose, *e.g.*, what General Munro ascribed to " good luck " at the Gallipoli peninsula, other officers give glory to God for. As one wrote to the *Times*, " ' Not unto us—not unto us,' is a truer text than ever it was before," and little wonder that we have used it and its Psalm on every Armistice Sunday. Why then should we despair ? The faithfulness of our God has never failed us. Goodness and mercy *have* followed us all the days of our national life, whether *scattered* as Israel's sons, *garnered* as Isaac's sons, or *re-covenanted* as Britannia's sons ; and the great proof of this is that while other lands have been ravaged and distressed and every capital, I think, in Europe taken and pillaged, our precious jewel-stone Kingdom has been securely and beneficially set in the presentation tropical necklet of the silvery sea ; and only such afflictions as have been necessary for our discipline and stimulation have been allowed to us from the far-off days of William the Conqueror to these near-at-hand days of William the Conquered !

LOOKING BACK.

About mid-way in the Great War, Principal Jacks, the Editor of the *Hibbert Journal*, wrote that " There is nothing in our history—nothing in our National character—to suggest that we are the chosen champions of the good."

Such was the unworthy view of God's overruling providence and Britain's God-given position—geographical, political and religious—in this world of ours.

Be it our part, therefore, in season and out of season, as enlightened British-Israelites, to try and remove all such blindness, by vindicating the honour and faithfulness of Him Who is peculiarly the God *for* England, because He also purposes to be, through England and the British generally, the God of all the earth.

Surely the present generation is ripe for this view of truth, and this B.-I. view of truth ripe for this generation.

" NOTHING IN OUR HISTORY AND NOTHING IN OUR CHARACTER ! "

Surely he has not become so habituated to the mental contortioning for which the *Hibbert Journal* is famous, or infamous, that he cannot perceive that a Divinity all along has been shaping our nation's ends, rough hew them how we will !

Who were those seven tribes that parcelled out England among themselves as if it were another promised land (which it was), and have since become one great people under one flag, one fleet, one throne, with the other tribes in Normandy, Scotland, Wales and Ulster ? Will not Dr. Jacks accept Professor Huxley's statement that " They are all branches of the same race " ? Doesn't he know that their origination about the same time and place when and where the Ten Tribes of Israel had disappeared under their former name from the pages of history is a question that has been practically settled since " The excellency of Sharon "—Turner's standard work on Saxon history—was given unto it, about a century ago ?

" NOTHING IN OUR HISTORY AND NOTHING IN OUR CHARACTER ! ! "

Then why, in the midst of the haughty, jealous, European world, have we been free from invasion for centuries past, and why have we been unconquerable in all our wars with foreign nations and particularly so in by far the greatest war the world has ever seen ?

Why have we been constrained to plant the Flag of Liberty in every corner of the world—civil liberty and religious liberty—liberty and justice for slaves, whether individuals or nations ?

Why is it that we are inheriting the earth, whether we want it or not ?

Why do we girdle the Gentile nations with our possessions ?

Why has it fallen to our lot to fulfil God's purpose that the desolate heritages of the earth shall be inhabited ?

Why is it that we are enjoying all the temporal blessings promised in the Old Testament to Israel apart from Judah, and to no other nation ?

Why is it that our coaling stations are so wonderfully placed that we can rule the seas whenever the urgency arises ?

Why is it that the whole world is being obviously blessed by our Anglo-Saxon race, whether wielding near home the sword of international Justice, or the sword of the Divine Spirit, which is the Word of God, in distant lands ?

We who have the light, and can bear witness of the light—we convinced Anglo-Israelites know why, why, why, well enough, don't we ?

It is because God *can* be, and *will* be, and *is*, a God of His word.

It is because God is in His *earth* as well as in His heaven.

It is because God is doing with a branch of, and for, the human race what we ourselves do from time to time—electing the best to serve the rest.

> " For thus the great Lord says—
> ' When lost Israel I collect,
> I will collect with him,
> Beyond him, My select.' "
>
> Isa. lvi, 8 (F.F.).

Where, then, is the boasting ? It is excluded. For, after all, we are only the means to an end, a rung in the ladder of a mighty providence, a prepared people to prepare the way of the Lord to His own. We were simply redeemed that we might serve the Redeemer ! So it behoves us ever to be humble and meek, trustful and teachable, ready and willing, to let the Lord and Master have the use of us, individually and nationally, as and when He will, in His far-reaching love-plan to reclaim a prodigal world.

God for *England* and her Commonwealth of Nations !

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Why? And the simple yet profound answer that convinced British-Israelites should truthfully and intelligently give is,

"Because God so loves the *world!*"

Which manifestly means that, out of all the Races of mankind, He has chosen the best to win for Him the rest.

O, that we conscious British-Israelites might be all aflame to bring the Divinely-purposed consummation nearer, when "God for England" shall have as its corollaries "England for God," then "England and her Commonwealth of Nations and the U.S.A. for God," and finally, in order that God may be all for all, all with all, and all in all,

"THE WHOLE WORLD FOR GOD!"

Amen—so be it.

WAS JESUS THE SON OF GOD?—IV.

BY HENRY D. HOUGHTON.

IT is quite clear that in the latter days Satan is to make his great attack upon God by smiting and attacking His people Israel.

Nor will that attack be literal only! Certainly it will be literal, and with all the forces that hell can muster!

But there is to be a more subtle, secret and spiritual attack. An attack to destroy Israel's morals, her character, her faith in God, *and more especially her faith in Christ!*

And if the devil can succeed in destroying Israel's faith in Christ as the Son of God, his end is won!

The Word gives us clear warning of this. "But there were false prophets also among the people, *even as there shall be false teachers among you*" (not outside: they have entered right into the Churches), "*who privily* (secretly) *shall bring in damnable heresies, even denying the Lord that bought them* . . . and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." (2 Pet. ii, 1, 2.)

Could there be a clearer description of these modernists than that? DENYING THE LORD THAT BOUGHT THEM!

Sure enough, those times are right here and now!

St. Paul, too, says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous boasters, proud, blasphemers, . . . Traitors, heady, highminded, . . . *Having a form of godliness, but denying the power thereof: from such turn away.*" (2 Tim. iii, 1-5.)

There is our duty, our responsibility, and our guidance.

Christ Our Lord declared most distinctly that He was the Son of God.

"If I do not the works of My Father, believe Me not, But if I do, though ye believe not Me, *believe the works*" (Why? What for?), "*that ye may know, and believe, that the Father is in Me, and I in Him.*" (John x, 37, 38.)

What were the works of His Father?

Healing the sick, giving sight to the blind, cleansing the leper, raising the dead. These were the peculiar works of the Father, the things which no mere man could do!

And herein is the secret of the devil's attack upon miracles! Why? How? *That He might destroy the plain evidences of Christ's Sonship!*

If Christ had not done these peculiar works of the Father, these divine works, then unbelief might have some excuse; *but the Divine signs were there,* DECLARING UNMISTAKABLY WHO HE WAS!

There is the ground for our faith, there is the hope of the world, there is our Salvation! And without it we are lost indeed!

Now we may understand the secret, subtle, and underhand methods by which the Devil is seeking to destroy, right inside the Churches, the faith once delivered to the saints.

"*Even denying the Lord that bought them*"! Is that clear?

"*Many shall follow their pernicious ways*"! Is that clear?

"*Having a form of godliness, but denying the power.*" Is that clear?

"*Knowing this first, that there shall come in the last days scoffers . . . saying, Where is the promise of His coming?*"

Is that clear? These modernists almost to a man deny the Lord's Second Coming! Of course they do. If He was only a man, He cannot come again!

The spread in our Churches of disbelief in Our Lord's Divinity is truly alarming.

Quite recently it was boldly said of the Methodist Ministers that nearly all of them were at heart Unitarians!

And the poison has touched the local preachers! A few weeks ago an evangelical local preacher charged a fellow local with disbelieving in Christ's Divinity; to which he replied, "*Oh, I do believe it, but in the same sense that I am Divine!*" To which the first replied: "I wonder that you ever dare go into a pulpit."

What do these men preach? The Gospel? The good news? The good news of what? What is their good news? It cannot be that of a propitiation for our sins!

There can be no propitiation without the Divine Sacrifice to make it!

Contrast that with what St. John says: "The blood of Jesus Christ His Son cleanseth us from all sin." (1 John i, 7.) And with what Our Lord said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." (St. John iii, 14, 15.)

What is that believing? *St. John declares that it is first and foremost and before everything else a belief that Christ is the Son of God.*

Without this truth there is no heart in the Bible—no authority in the New Testament; no Redemption for the nation Israel, and no salvation for the world!

Take this, Christ's Divinity, out of the Bible, and you have taken out of it its very heart and soul!

On that Divine One we build our hopes of forgiveness! On Him we build our hope of personal salvation! On Him we build our hope of national restoration! On Him we build our hope of the fulfilment of God's promises to Israel!

Here is Israel's Redemption:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. i, 18, 19.)

Here is salvation for the individual: "But we see Jesus . . . crowned with glory and honour; that He by the grace of God should taste death for every man." (Heb. ii, 9.)

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The writer would like to say to every modernist who may read these words: "If you are not prepared to accept the supreme and vital testimony of St. John, *please do not quote him on any minor matters, he is no authority to you.*"

Further, "If you are not prepared to accept the definite and decisive testimony of Our Lord Himself, *please do not quote Him at all, He is no authority to you!*"

If you take upon yourself to select which words of His you will accept, and which you will refuse, you place yourself in an awful position! Remember that He said, "*He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.*" (St. John xii, 48.)

But which words?

Christ's greatest and most vital words were those in which He declared His Divine Sonship! Those are the most discriminating and separating words which will judge men in the last day! For till this Sonship is acknowledged, all His other words would only be the words of a man!

If Christ was *not* the Son of God, we can close our churches, we can cease all our preaching, we can look in vain for any deliverance or forgiveness either in this world, or that which is to come; we can eat and drink, for to-morrow we die; and life will become a long unmitigated sorrow, a delusion, a snare, a grievously disappointing thing, not worth the living; and goodness will become impossible, and everlasting punishment sure to all of us!

That is the outlook if Christ is not the Son of God!

"BUT NOW IS CHRIST RISEN!" *And in that glorious indisputable fact lies the proof and sure evidence that He is the Son of God: and that God owns His Son!*

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Rom. viii, 11.)

The resurrection is the final glorious proof that Christ is the Son of God.

"*Why seek ye the living among the dead? He is not here, but is risen.*" (Luke xiv, 5-6.)

But how can all this be connected with British-Israel Truth? Is there a connection? Indeed there is, and a most important and vital one!

Christ being the Son of God, is not only the Saviour of the world, but the Redeemer of Israel.

"Fear thou not, thou worm Jacob" (that is not the Church) "and ye men of Israel" (Is that clear?) "I will help thee, saith the Lord, *and thy Redeemer, the Holy One of Israel.*" (Isa. xli, 14.) The Redeemer is the Holy One of Israel!

Let it be said here that if Jesus Christ be not the Son of God, *no redemption can ever come to Israel!* What did the disciples say on the way to Emmaus? "We trusted that it had been He *which should have redeemed Israel.*" (Luke xxiv, 21.)

What did Zacharias say, filled with the Holy Ghost? "Blessed be the Lord God of Israel; *for He hath visited and redeemed His people.*" (Luke i, 68.)

Redemption can only come through the Divine One! There is the superiority of Christ: for what we lost in Moses we more than regain in Christ.

Both Israel and Judah definitely broke the old Mosaic Covenant, as Scripture plainly declares; but the very Scripture which declares the breaking of that old Covenant *declares the bringing in of a New:* WHICH THEY CANNOT BREAK! *And Israel, lost Israel, is brought back again into Covenant relationship with God through the New Covenant of Our Lord and Saviour Jesus Christ!*

All this was foreseen and provided for long, long ago. Indeed, that was why Our Lord was sent.

He Himself said, "I am not sent but unto the lost sheep of the house of Israel."

And St. Peter, standing up after Pentecost, said, "The God of our fathers raised up Jesus whom ye slew and hanged on a tree. 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.*" (Acts v, 30-31.)

But long, long before that it was all provided for and foretold.

The Lord God Himself, through Jeremiah (xxxi, 31, etc.), six hundred years before Christ, said, "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah; not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; *which My Covenant they brake*, although I was an husband unto them, saith the Lord."

Now note, before proceeding, that BOTH HOUSES BROKE THE MOSAIC COVENANT: *so neither of them can hope for salvation that way!* But it proceeds, "But this shall be the Covenant that I will make with the house of Israel" (I am not going to discuss here whether that covers Judah; it certainly is with Israel, for it says so); "After those days, saith the Lord" (*i.e.*, after the days of the breaking of the Covenant; after the days of the punishment and banishment in consequence; at the end of those days) "I will put My laws in their inward parts, and write it in their hearts, and will be their God, and they shall be My people.

"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know Me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more."

That is a most amazing, yet utterly neglected, announcement.

But perhaps someone says, "That does not mention the Lord Jesus Christ as the means."

No, it does not. But if you will look in Matthew xxvi, 28, you will see the connection.

"For this is My blood of the New Testament (Covenant), which is shed for many for the remission of sins."

And also in Luke xxii, 20: "Likewise also the cup after supper, saying, This cup is the New Testament (Covenant) in My blood, which is shed for you."

And that wonderful Epistle to the Hebrews confirms it all.

"By so much was Jesus made a surety of a better testament." (Heb. vii, 22.)

"By His own blood He entered in once into the holy place, *having obtained eternal redemption for us.*" (ix, 12.)

"And for this cause He is the mediator of the New Testament (Covenant)." (ix, 15.)

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" For Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us." (ix, 24.)

And then again in chapter xii, 24, we have : " And to Jesus, *the mediator of the New Covenant.*"

And then in xiii, 20, we have this : " Now the God of peace, that brought again from the dead Our Lord Jesus, that great Shepherd of the sheep, *through the blood of the everlasting Covenant*, make you perfect in every good work to do His will."

O yes, Our Lord Jesus Christ was the mediator, the establisher, the bringer-in of Israel's New Covenant. And whatever other people may do, we British-Israelites fully and unreservedly accept Him, and give to Him the honour, praise and worship due to His Name !

We will not take from Him, nor allow anyone else to take from Him if we can help it, one iota of His honour, and dignity and Divinity.

In that is our personal hope, in that is our rest, in that is our confidence, bringing in ultimately for Israel a complete redemption ; and for the world an offer of a complete and marvellous salvation, which is available for every man the wide world over !

Let us recapitulate.

It has been shown how that the prophet Isaiah foretold this God-child coming !

It has been shown how that the Angel Gabriel announced it long before birth to Mary !

It has been shown how that the Angels straight from heaven made it known to the shepherds !

It has been shown that Christ Himself *repudiated Joseph in the presence of Mary, and the doctors, and Joseph submitted !*

It has been shown how that on three separate occasions a Divine Voice came direct from Heaven, in the hearing of men, claiming Him as God's Son !

It has been shown how that Jesus Himself bore all the marks of the Father, and did the Father's works !

It has been shown how that Christ on many occasions claimed Divine honours and power !

It has been shown how that the forces of Nature all obeyed Him !

It has been shown how that His disciples, who knew Him well, all gave testimony to His Divinity ; and we may add *many of them sealed their testimony with their blood !*

It has been shown that even the devils themselves gave their evidence as to Who He was !

Now then, what about it ? Shall we accept the guesses and thoughts of mere men to-day in preference to all this evidence ?

This Divine Sonship of the Christ is the one dividing separating truth of the Holy Scriptures. It cuts off and distinguishes the Christian religion from all others.

Surrender it, and we have only a man left : true a superior kind of man, a Buddha, a Mahomet, a Confucius, a human philosopher, but nothing more ! *No Saviour, no Redeemer, no Sacrifice, no Atonement, no Burden-bearer, no Deliverer !* And man may look in vain for any other heaven but this.

But Christ's life and work, His teaching and His character, His death and resurrection, and His visible ascension to the sky before the astonished gaze of His disciples, bear undeniable testimony to the verity of His claim.

And the record of Him cleaving the clouds as He ascended in the sight of all His disciples, as He went, stands written large in the Word of God, testifying as to where He is now, and will be till the great word becomes true, " *Surely I come quickly.*"

THE THREE GATHERINGS OF ISRAEL.

By THOMAS J. McGILL (Vancouver, B.C.).

THERE are three gatherings of Israel spoken of in the Bible. A clear apprehension of them will settle some points in the great message of the prophets of Israel in the latter days and fix their truth more firmly upon our minds. The word of the Lord given unto His servant David through the mouth of the prophet Nathan is, in this connection, of the greatest possible importance. " 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." (2 Sam. vii, 10.)

Israel was at that time dwelling securely in Palestine at the zenith of her power and glory, but because of sin—obstinate resistance to the claims of God—she was scattered among the nations. Now Jeremiah says : " 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." (Jer. xxxi, 10.) The Lord addresses Himself to the nations and to the isles afar off. The gathering of scattered Israel concerns the nations on the one hand and Israel herself on the other. The prophets Isaiah, Hosea and Ezekiel speak after the same fashion.

" And I will bring the blind by a way that they know not ; I will lead them in paths that they have not known ; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." (Isa. xlii, 16.)

" Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her." (Hosea xi, 14.)

" And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land ; and they shall dwell safely in the wilderness, and sleep in the woods." (Ezek. xxxiv, 25.)

A further word from Isaiah testifies to this great gathering of the people of Israel. He says : " Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing ; now it shall spring forth ; shall ye not know it ? I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honour Me, the dragons and the owls ; because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen." (Isa. xliii, 18-20.)

It seems evident from these passages of Holy Writ that the place designated " the wilderness " was the place promised, and this gathering was the fulfilment of the promise.

Where was this place of their own where they should dwell safely, and where God would be to them a sanctuary, and they should renew their strength and move no more—where they should become " the chief of nations "—where ? This

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place and people can be found easily enough if we have sufficient regard to the facts of Britain's history and realize that there are not many aspirants to the place of honour among the nations of the world. The point to remember is that this gathering, though it has taken many centuries to accomplish, *has been* accomplished, and in that accomplishment the words of the prophets have been completely fulfilled.

Now the next gathering spoken of in the Bible is of a different order, and yet it sustains a very close relationship to the first gathering; it is indeed consequent upon the first. It is the gathering or the assembly which we call the Church. We are constantly reminded by the prophets of the redemption of Israel, and St. Luke, rightly identifying that redemption of Israel with the birth of Our Lord, puts these words into the mouth of Zacharias, the father of John the Baptist, at the birth of his God-given and God-created son. "Blessed be the Lord God of Israel; for He hath visited and redeemed His people." That whole passage of St. Luke i, 67-80, will repay our careful reading. The appeal of Isaiah in this connection is very arresting. "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto Me; for I have redeemed thee." (Isa. xliv, 22.) The redemption is closely connected with the forgiveness of sins, and therefore must be associated with the work of Christ as the Saviour of men. An individual acceptance of life, and a pledge of loyalty to Him as Redeemer and King, is therefore absolutely necessary. Upon this basis this second gathering rests. As He wept over Jerusalem Our Lord said: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (St. Matt. xxiii, 37.) And again, "And ye will not come to Me, that ye might have life." (St. John v, 40.) He is the "door," the "way," the "life." He tasted death for every man. "Whosoever will may come." "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." (Isa. lvi, 8.)

This then is the second gathering, or assembly, the Church. As far as these two gatherings are concerned the work has been accomplished. There now remains one great final gathering which has still to take place. I refer to the gathering of Israel back to Palestine. Prophecy requires that Palestine be filled with a holy, happy people, their king reigning in Jerusalem; which city shall be the joy of the whole earth, and the law of the Lord shall go out from Jerusalem to earth's remotest bounds. But Israel has increased, and become a multitude of nations. How can she return to so limited a place as Palestine? Even the whole territory promised unto Abraham would be altogether too small to contain the hosts of Israel. Jeremiah has a word which solves this little difficulty. "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." (Jer. iii, 14.) No part of Israel's wide dominions will be abandoned and left without inhabitant; but from every quarter the gathering hosts will form one mighty delegation. "As a 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." (Ezek. xxxvi, 38.) "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." (Ezek. xxxvi, 35.) What an honour, what a privilege to be one of that company! How gloriously true is that very wonderful 60th chapter of Isaiah in this regard. It is well worth reading and pondering over. It is not a message to the Church as the headings of the chapter suggests, but a great message to Israel, to Mount Zion, the city of the great King, and to the final gathering of the nations under the shadow of her sanctuary. "I will make the place of My feet glorious." "Happy art thou, O Israel; who is like unto thee O people saved of the Lord?"

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Micah iv, 1-2.) And it is in the final gathering that peace will be established in the earth for ever. Micah continues: "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Micah iv, 3.)

We have surely said sufficient to show how true and Scriptural is the British-Israel position. The charge of heresy and blasphemy sometimes levelled at this position will surely, in the face of such Bible testimony, not one quarter of which we have been able to cite, shortly give place to the acceptance of our Truth.

The Sun of Righteousness will arise upon us with healing in His wings, and darkness will be for ever dispelled.

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

QUESTIONS AND ANSWERS.

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

QUESTION.—I would be so much obliged if you would tell me whether B.-I's are allowed to eat pork in any shape or form? Also what Feasts B.-I's are expected to keep, and how? I find it very puzzling, as people say so much was changed when Christ was on earth.—MRS. M. L. D.

ANSWER.—(1) There is nothing whatever to prevent B.-I's from eating pork, bacon, or any form of swine's flesh, if they so desire. According to the ritual laws of Moses, the ancient Israelites were not allowed to eat the flesh of the camel, the coney, the hare, and the swine, because these animals did not combine the conditions of chewing the cud with being cloven-footed. They were only allowed to eat such animals as were cloven-footed and chewed the cud (Lev. xi, 1-8).

(2) The three greatest Feasts of Israel were (*a*) the Passover, now traditionally kept by Christians on Good Friday and Easter; (*b*) the Feast of Pentecost, now coincident with our Whit Sunday Festival; and (*c*) the Feast of Tabernacles, now unofficially kept in our praiseworthy Harvest Festival.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

A CABLE received at Headquarters from the Rev. E. J. Springett, Winnipeg, states that Mr. Garrison's inspiring speeches there have aroused remarkable enthusiasm. Two were given at large public meetings and others at a special Empire Club Luncheon, and when being entertained by the Ladies' Auxiliary. Ex-Mayor Gray presided at the Empire Club meeting, and a number of leading citizens were present, including His Honour Judge Corbet Locke. Mr. Springett remarks that immense service is resulting to the Cause in Canada from this tour, and members send greetings and thanks to Headquarters.

* * *

During July and August there will be no meetings at Headquarters.

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Southampton Branch reports two splendid meetings on June 5th, full in numbers and in enthusiasm, addressed by Mr. J. J. Morey.

* * *

On June 11th Mr. G. R. Gair lectured to the Harrogate Branch, telling a wonderfully interesting story of the history of the banners of Britain, how these banners include the Lions of Judah, the Unicorns of Ephraim, and the symbols of Ur and of Israel. Dr. Rutherford presided. This Branch has opened a lending library, and has already received a goodly number of subscriptions.

* * *

Mrs. Zoe Bell's monthly Bible Study Class for women will meet at Headquarters on Saturday, July 6th, at 3 p.m.

* * *

Folkestone Branch enjoyed four wonderfully inspiring lectures, given at the Town Hall on June 11th and 12th, by the Rev. Guy Waddington, M.A., Vicar of Christ Church, Bradford, who very kindly visited them for two days. The Branch greatly appreciated the opportunity of hearing such a fearless exponent of the faithfulness of Almighty God.

* * *

On June 6th Miss Hamilton Hunter lectured at St. Leonards, receiving a very cordial welcome on this her first visit to the Branch. Each lecture made a deep impression. New members were enrolled, and others are studying the subject. The Branch hopes to hear Miss Hunter again; she is specially interesting to the younger members, as well as to those more advanced in our great Teaching. The Rev. H. Newton presided at the afternoon meeting.

* * *

OPEN-AIR CAMPAIGN.—Though previously announced that the meeting last Sunday would be held in Finsbury Park, Mr. Gay decided, upon looking over the ground there, to return to Hyde Park, where at 7 p.m. he addressed another large audience for two hours, questions following. Several names and addresses were handed in for free literature.

Please note the change to HYDE PARK for Sunday, June 30th, at 3.30 and 7 p.m., instead of Victoria Park, and help by your presence there.

Thanks to the kindness of Mrs. Hodges, a most successful meeting was held at her house in Sydenham on Monday, June 10th, when Miss Hamilton Hunter was the speaker, with Mr. W. A. Jordan, of Blackheath, in the chair. The subject selected by Miss Hunter was "The Stone Symbol in the Kingdom of Israel." She held her audience enthralled for more than an hour. The quiet, thoughtful presentation of her subject carried conviction; many there had never heard British-Israel Truth before. There were about seventy present.

* * *

At the invitation of Lady Pearson, a gathering was held on June 12th at Brickendonbury, Hertford, with a view to making arrangements for holding regular meetings in the district, commencing in the Autumn. The Rev. T. Sparshott Johnson spoke on the British-Israel position, grouping his remarks around "Jerusalem 1917," and showing how the promises to Abraham had received abundant fulfilment in the Anglo-Celtic-Saxon race. The address was much appreciated, Lady Pearson and others adding interesting details; steps were taken to enrol names for future reference. The Rev. T. Sparshott Johnson will be glad if those in the neighbourhood of Hertford and St. Albans, who are desirous of helping in the great work, will communicate with him at Headquarters.

* * *

At the Annual Meeting of the Southend Branch, recently held, Mr. J. Simmonds presided over a large attendance, in his opening remarks speaking of the great and growing influence the Federation was exercising not only in this country, but in the Dominions, Colonies and Dependencies, and also in the U.S.A. The election of Officers and Committee followed; then the Secretary's report and the Treasurer's financial statement, each of which were extremely satisfactory.

* * *

The Harrow and District Branch held the final meeting of the session on June 14th, when Miss Beck, recently appointed Organizing Secretary for this district, outlined her proposals for extending the work by means of visitation, open-air meetings, lectures at Harrow, Wealdstone, Kenton, Roxeth, Harrow Weald, Pinner and Wembley; also meetings for Bible Study. The members present were unanimous in their expressions of appreciation of Miss Beck's services and voiced their intention to support her to the utmost of their ability.

SOME ENGAGEMENTS FOR NEXT WEEK.

BELFAST, Kingham Hall, Botanic Avenue, Monday, July 1st, at 8.
FOLKESTONE, Thursday, July 4th. Mr. J. J. Morey.
HORNSEY and CROUCH END, Earl Haig Memorial Hall, Elder Avenue, Tuesday, July 2nd, at 8. Miss Dickinson.
HULL, Church Institute, Albion Street, Tuesday, July 2nd, at 7.30. Bible Study.
HYDE PARK, Open-Air, Sunday, June 30th, at 3.30 and 7.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, July 2nd, at 7.45. Mr. Daniel Farmer.
PORTSMOUTH, Tuesday, July 2nd. Mr. J. J. Morey.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, July 3rd, at 7.30.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, July 1st, at 8. Rev. W. H. Stuart-Fox, M.A.
WORTHING, Holy Trinity Vicarage, Shelly Road, Wednesday, July 3rd, Tea at 4. Mr. J. J. Morey.

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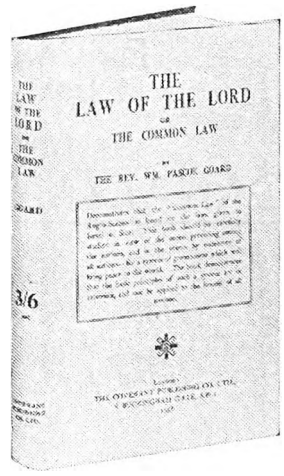
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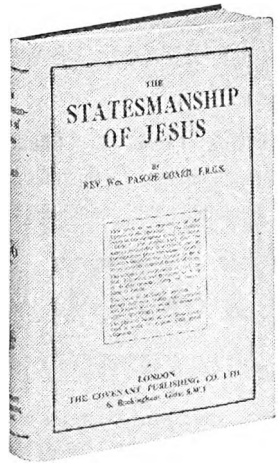
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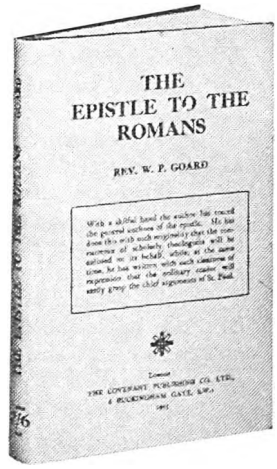


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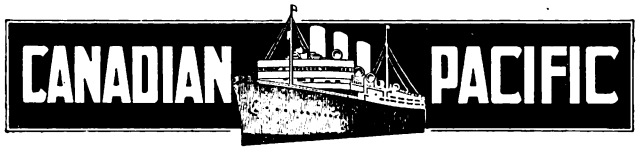
With a skilful hand the author has traced the general outlines of the Epistle, and, as Mr. Goard usually does, he has thrown new light on dark places.

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See Page 7

Are you willing that this should be true? If so, read and pass it on.

"Ye are My Witnesses" *Isaiah 43·10*

THE NATIONAL MESSAGE AND BANNER

"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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"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."

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.

"Except the Lord build the house, they labour in vain that build it."—*Psalm 127.*

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 nations of the earth, as the administrator 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 organizing to challenge our possession of these things; and there are powers organizing 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 organizations 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 own strength, then God help us—there is a time of supreme suffering ahead.

If Britain will recognize 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 soon. 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 depend 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 recognized 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

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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 stabilized 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 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 organized 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.

* * *

Remembrance

By THE REV. W. PASCOE GOARD

WHAT a day the last Remembrance Day was in London!

What an evening followed the day. The Albert Hall was thronged in the evening, and the proceedings were of the greatest interest. At night there was a procession of marching men and women, interspersed with many Bands.

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At the head of the procession was His Royal Highness the Prince of Wales, accompanied by the Right Honourable Winston Churchill.

The procession was not in military formation, but packed the streets from kerb to kerb. Fifty thousand people marched to the music of the bands and to the rhythm of their own songs. It was a typical good-humoured London crowd. It was something to see the heir apparent to the throne thus mingling with and heading a marching multitude of people through the streets of London at night, as they tramped the miles from the Albert Hall down to Whitehall—to the Cenotaph.

The heart of the people was touched, and the thankfulness of the people for the bravery and memory of those who gave their all was sincere. In memory the many who " went West " lived again.

What is it that we have to remember?

We remember that during the red years from 1914 to 1918 *we were at war.* It is a solemn fact. *Peace-loving Britain was at war.*

We remember that we were at war *after we had exhausted every method at the time open to us to prevent the nations from fighting.* Our efforts were of no avail. What an Apostle of Peace Sir Edward Grey was in those grave days which immediately preceded the fourth of August, 1914!

There was one argument we were not prepared to use at that time. It was *the argument* of " *the strong man* ARMED " ; *millions of men* (as the fact turned out) were thrown into the conflict. It was inevitable that they should either be used as a prevailing argument or be, as they were, thrown in to stem the tide of war. They were not present to the minds of the Central Powers *as an argument to prevent war.* Such an army was esteemed to be impossible. Let us think of this. For the want of *a million trained men as an argument,* the men had ultimately to go in flesh and blood. REMEMBER. REMEMBER. Men put forward simply *as an argument for peace* do not suffer. Men put forward in flesh and blood to oppose aggression suffer and die.

What a question it is! God give us wisdom, Amen. Some believe still that peace will be secured by disarmament. It was a tragic mistake last time. That is historic. What will it be in the future? Some believe in preparation for the sake of peace. Are they right? God give us wisdom to secure peace, Amen.

The necessity having come, how wonderfully the men took up the task. How cheerfully they endured the strain; how readily they gave their lives; but they stemmed the tide, and Britain and the world remained free. Let us give thanks for the devotion of these men and women.

Remember a nation on its knees on one tremendous day.

This was a great day for the Anglo-Saxon world. It was a greater day than we can as yet estimate, when the whole nation knelt before God. What a declaration of faith this was. What a confession of the actuality of religion and of God. It was a great day for Britain and the world.

Remember that the war the Allies were losing, until the Day of Prayer, was won within the year. God answered the prayer of His nation and company of nations.

REMEMBER that *not at any point in all the world did Britain or her Allies continue the fight for a single day after the enemy had given up his aggressive purpose.* No single day of war was chosen by us when a day of peace lay within our choice. REMEMBER. Especially those who dream that Britain desired war, or because of preparation desires it now.

Preparation for defence is to think of peace and safety guaranteed by power. But let the preparation be (1) material, (2) mental, (3) spiritual.

REMEMBER that the enemy prevailed over our armies until the day of national prayer. It was so with our people long and long ago when they were on their first battlefield in the desert. Israel versus Amalek. While Moses, as representing the nation, lifted his hands in prayer, Israel prevailed. When the hands of Moses fell, Amalek prevailed. So the hands of Moses were held up by Aaron and Hur until the victory was won.

When Israel-Britain and America went to prayer, the enemy halted his progress and Israel-Britain and their Allies prevailed.

Should not the nation get to prayer now, that the storm may be turned aside? A day of prayer would be more than a year of talking peace when there is no peace.

It would appear that the one thing necessary to the world's peace would be the change of mind and heart of Russia, for it is there that the war clouds are gathering. How shall such change of heart be wrought? She is beyond the influence of the League of Nations; she is beyond the reach of Christian argument. Nothing but the living Spirit of God can avail here. This is within the possibility of prayer.

To this end let the day of REMEMBRANCE be followed by a day for PREVISION and of PRAYER.

REMEMBER the written Word, which shows that there are yet conflicts prewritten upon the pages of prophetic history which will be inspired by the Devil, and organized by godless men and nations. At the end of the age it is shown that two great organizations of peoples, greater than have yet been seen in the earth, will be in struggle, each in support of a separate ideal. One will be contesting for the Law of God, usually called " The Common Law." The other will be contesting for LAWLESS existence. One *defending the Common Law,* the other fighting to establish the *licence of Communism without law.*

These things are not foreordained of God, but they are clearly foreseen and foretold of God. Short of taking away human free will they cannot be averted. They are foreshown on the pages of prophecy as surely as though they had been already enacted.

What then can prayer avail?

Prayer can and will in this case bring about *Divine interference. Not indeed to stay the war,* but interference so vital and drastic that Jehovah, Israel-Britain's God, (for Britain is Israel) *Jehovah,* we say, *has prewritten that He will Himself take the defence of Israel-Britain into His own hands and, with His power directing natural phenomena, will bring to naught the power of the attacking forces.* See Ez. xxxviii and xxxix.

Even the methods by which the Lord will accomplish this, and the details of the outline of the campaign, are prewritten and all may read them in the sacred Word. But there is one condition attached to such Divine inter-

ference. It is this: "Nevertheless I WILL BE ENQUIRED OF BY THE HOUSE OF ISRAEL TO DO IT FOR THEM."

REMEMBER this condition. This simple and easy condition that Our Lord attaches to His undertaking this war, and the preservation of Israel. REMEMBER this and call together the nation in prayer.

REMEMBER that there will be but one great war more in the history of the earth. The first phase of the last war is passed. The intervening Armistice is now being enjoyed. The last phase of the war is to come. The enemy is at this time preparing for it. It will come, and it will pass. Then Israel-Britain will raise its head as freed from war for ever. The time when God "Endured with much long suffering the vessels of wrath fitted for destruction" has come to an end. Vessels of wrath fitted for destruction will no more thereafter be endured, whether it be gun or battleship, military organisation or nation founded thereon. All such "vessels of wrath fitted for destruction" will be swept away; and the earth shall dwell in universal peace. Probably we are within a decade of that time and that condition so greatly to be desired. REMEMBER all these facts foretold to us by "the more sure word of prophecy"; take courage; "quit yourselves like men, be strong"; "fear God, honour the King, love the brotherhood."

REMEMBER that soon Our Lord will return; and that "God shall give to him the throne of his father David, and he shall reign over the House of Jacob for ever."

REMEMBER that when He so comes He will be accompanied by all His saints. Those who have loved and served Him on land and sea, in toil and in battle, and have died, "will God bring with Him." When the final victory is won, and the universal peace is established, and the Kingdom is fully organized throughout all the earth, then the suffering and the toil, the sorrow and the bereavement which it cost to bring all this about will be accounted a very little thing. The glory and the peace which shall endure for ever will be worth all the toil and trouble it has taken to establish it in the earth.

The Communists dream is more *outré* than the slimy pit as compared to flower-decked and sunlit meadow. Reptiles love the slime. The skylark loves the sunlight and the meadow. Thus and more will be the contrast between the Communists' dream and the glory of the Kingdom.

The Socialists wildest imaginings of perfect enjoyment for each, and perfect satisfaction for all, but to be obtained more or less at the expense of the freedom of the individual, will be so outclassed that it will not come again to mind.

And *the Kingdom is here;* it is *expanding in extent, it is ascending in spirit, it is approximating more and more to the conception of Our Lord. It is even now marching out into the great plain of Millennial universality and glory.*

REMEMBER; and REJOICE: "for the day of your redemption draweth nigh."

* * *

Advent, 1927

By THE REV. HECTOR MACTURK, M.A.

"THE Night is far spent: the Day is at hand" (Rom. xiii, 12).

A period—an age—of nearly 2,000 years has passed away into history since the great Apostle St. Paul wrote, or dictated, these words—the words of my text—addressing them to "the Saints," members, *i.e.* of the Israel race, our own kith and kin, at Rome: but, as St. Peter reminds us: "One day is with the Lord as a thousand years; and a thousand years as one day" (2 Peter iii, 8).

And so St. Paul looks back into the ages, and says: "The Night is far spent," and then looks forward to the age to come, to the Millennial Reign of Christ on earth, and says: "The Day is at hand"; "The Day of the Lord" is "at hand"; or, as Jesus Christ, and His Forerunner, St. John the Baptist, said "The Kingdom of Heaven is at hand."

And so the Advent season calls us to lift up our eyes, to enlarge our horizon, to "know the time," and to look forward, and upward, with renewed hope, for "Now it is high time to awake out of sleep: for now is our Salvation nearer than when we believed. The Night is far spent: the Day is at hand."

"If in this life only we have hope in Christ," says St. Paul to "the Saints" at Corinth (1 Cor. xv, 19), "we are of all men most miserable," and then goes on to preach the Gospel of the Resurrection state of the Age to come: the Gospel of Hope, of which the Scriptures of both Testaments are so full, "the blessed Hope of everlasting life" (*i.e.* of the life of the Age to come) which God has given us in our Saviour Jesus Christ, in the words of the Collect for the second Sunday in Advent. The Gospel in which death forms a very insignificant part, and is regarded as a mere accident of Nature; as a mere incident by the way; a passing event, hardly worth mentioning: preaches the Gospel of the Resurrection State, in which the horizon extends far beyond death's shadows; a gospel which proclaims aloud, and in no uncertain voice, what the next stage is in God's grand scheme for the redemption of the world, through our Lord Jesus Christ: a scheme which bridges over the past ages of sin and death—the nighttime of the world's history—and the future ages of restoration, "the Restitution of all things": when "Christ shall have delivered up the Kingdom to God, even the Father: when He shall have put down all rule and all authority and power, for He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. . . . And when all things shall be subdued unto him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

What then does Scripture tell us is the next stage in the Divine scheme of redemption?

It is the period of the age commonly called "the Millennium," "the Sabbath of Creation," "the Day of Rest,"—a Sabbath Age—"for the People of God," which bridges over the purely animal ages, and the purely spiritual ages, blending the best elements of both, the Resurrection state of a world renewed and ruled over by the Reigning Christ, as "King of kings and Lord of lords."

And so, in the words of St. Paul, spoken on Mars Hill at Athens: "God now commandeth all men everywhere to repent" (to turn their minds and hearts to God) "because He hath appointed a Day" (a period of time in the World's future history) "in the which He will judge (or rule) the World in Righteousness by that

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Man" (the Man Christ Jesus) Whom He hath ordained (for that purpose) whereof He hath given all men assurance, in that He hath raised Him from the dead."

It is that period of time in the future history of the world, "when ("in the Regeneration") the Son of Man shall sit on the Throne of His Glory" in Jerusalem, when "the Lord God shall give unto Him the Throne of His father David: and He shall reign over the House of Jacob for ever (for an Age): and of His Kingdom there shall be no end" (in extent, not in time): when the Throne of David, which was established for ever by God, for this very purpose, shall be known to be "the throne of the Lord," because actually occupied by Him, when He, as the Son of David, and as "great David's greater Son," and David's Lord, shall reign as King, and prosper: "and all dominions shall serve and obey Him" (Daniel).

But before that "Day" comes, must come also, as we should expect, "the darkest hour before the dawn," for so the Scriptures warn us, again and again, in both Testaments: as Our Lord Himself has warned us. And even this is good news: because Jesus has told us that "when these things begin to come to pass, then look up and lift up your heads, for your Redemption draweth nigh."

And so we are to expect to see "signs in the Sun, and in the Moon, and in the Stars, and upon the earth, distress of nations with perplexity: the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the Earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory."

And this is the reason why every intelligent Christian man and woman, who loves our Lord Jesus Christ with sincerity, should take the keenest interest in international politics, and, above all, in the Scriptures; and try to trace the Hand of God in the trend of passing events: especially so, as we see prophecy passing into history at the appointed times, and "the way of the Lord" being prepared for His reign on earth in the age to come in His everlasting, heavenly Kingdom.

For, in so doing, life takes on a larger horizon, a clearer vision, and an ever-increasing interest.

Moreover, in so doing, we shall be ready for anything that may happen to us, or in the world, and trustful towards God and one another, as brethren of the same stock, and patient, both in prosperity and adversity, in sickness and in health. "Be (long) patient therefore, brethren," says St. James, addressing the twelve Tribes of Israel, and therefore us, "unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not (groan, or grieve not) one against another, brethren, lest ye be condemned: behold, the judge standeth before the door."

"The Night is far spent, the Day is at hand": and before "the Day" comes "the darkest hour," as we should expect.

Quite definitely then, and in conclusion, what are we to expect? And the answer is in one word, Armageddon, "the battle of that great day of God Almighty" spoken of in Rev. xvi. and in many other parts of the Scriptures of both Testaments.

It is the "Great Tribulation" or time of trouble of which our Lord warned us (St. Matt. xxiv) and promised, at the same time, that "for the elect's sake those days shall be shortened"; as they have been, for the ordeal of 1914-1918 was the first phase of the "Great Tribulation," marked in the Great Pyramid by the first low passage. Then comes the Ante-Chamber—the Armistice—through which we are now passing: for, as Jesus said, "Except those days should be shortened, there should no flesh be saved."

But we have yet to pass through the second low passage, before we enter into the King's Chamber, and the reign of peace, with the coming of the King, to rule in righteousness.

May we have grace given to us, and a knowledge of the Scriptures, as a people—God's chosen covenant (British) people—to claim, with faith, the Saviour's promise once more, to shorten the days, as we go through, as we must go through, the final phase of the Great Tribulation of Armageddon, beginning, according to the chronology of the Great Pyramid, this year—1928. And even our enemies, and men of the world, foresee it, and do not hesitate to say so, and are, more or less, prepared for it, though they do not associate Our Lord and His Coming with it. Rudyard Kipling voices our point of view, perhaps best of all, when he says:

> "In the days of Armageddon,
> At the last great fight of all
> Our House shall stand together,
> And the pillars shall not fall."

All students of prophecy are agreed, I think, that the World War of 1914-1918 was "the beginning of the End" of the Age; but terrible as it was it will be found to be a mere breeze in comparison to the final phase of Armageddon, when it comes in the near future, and for which the world forces, especially in Russia, and the forces in heaven and hell, are now preparing, waiting for the hour to strike.

And "the best of all is," as the Rev. John Wesley said in his dying moments, "God is with us."

Yes, "God is with us" because we are His chosen Covenant (British) People—Israel, whether we all recognize the fact or not—His servants; "His battle-axe and weapons of war," too, when He needs us, as such, at whatever cost, to "put down" His enemies; and the enemies of His Kingdom—those who will not have this Man to rule over them.

And so "the Kingdoms of this World shall become (in due time) the Kingdom of Our Lord, and of His Christ; and He shall reign unto the Ages of the Ages" (Rev. xi, 15). "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii, 27).

"The best of all is, God is with us."

And "God is working His Purpose out as year succeeds to year." Yes "God is with us," in "the Night," which is "far spent," and in "the Day," which is "at hand."

To God—be Glory. Amen.

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The Constitution of Israel

WHAT should the nation *do* as a first act after consciously recognizing itself as Israel? Surely reinstate the Israel constitution given in the Pentateuch, that Law of which not " one jot or tittle shall pass till all be fulfilled." Under that constitution, which is unchanging, the law is administered by the King, with the help of an administrative council, but without power to alter in any way its provisions. Upon the keeping of this constitution and its statutes, commandments, and judgments depends the nation's prosperity, health and peace.

Of the many most startling challenges regarding national welfare given to Israel, if she will only keep this constitution, we intend to refer to three:

Firstly, there is the promise that (Deut. vii, 6-16) if she will but keep the commandments and the statutes, and the judgments, God will remove all illness from her.

" Thou shalt therefore keep the commandments and the statutes, and the judgments, which I command thee this day, to do them." (verses 11, 15.) " And the Lord will take away from thee all sickness," but we seem to have suffered instead under verses 21 and 22, ch. xxviii, for the afflictions laid upon disobedient Israel are the white man's plague among others. " The Lord shall smite thee with a consumption and a fever, and with an inflammation, and with an extreme burning and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish."

Mark these physical conditions are not due to the system of worship, but to the system of government and that the punishments are physical not spiritual. All have wondered at the world's continuing disease and premature death. Scientists have tried to prevent and to cure it. Government after government has tried to stamp it out. These efforts have met with only too little success. But here is a direct challenge, as vital to-day as ever, to re-establish the Divine system of Law and to obey the law so re-established, and then " The Lord will take away from thee all sickness."

This is for *the Nation Israel* to do, and *not for the Church*. The result embraces in its healing, not only the whole of the people, but also the animal kingdom, and even the vegetable; neither blighting, mildew nor crop failure to be known. Imagine what this would mean! Is it not worth trying?

Such is the Divine challenge regarding health. We have already suffered under *the warning*, and we know that warning was true; so it is within the power of the Nation to take up God's challenge and to obtain this wonderful Divine gift of perfect health for man, animal and plant.

This is the true Christian science.

Secondly, there is the question of wealth, and of the poor. This is very clearly dealt with in the first verses of ch. xv of Deuteronomy:

> " At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth aught unto his neighbour shall release it: *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: *To the end that there 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 these 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."

Again, national wealth and national rule are bound up with these national statutes in the same way that national health is. Mark that this is Jehovah's release, not the creditor's. The creditor acts but Jehovah bears the charge and becomes the debtor. The question at stake is which is the better debtor, Jehovah or man? What a divine challenge is here!

So intimately does God wish to be associated with His people in their dealings with one another, that He offers His note of hand to every creditor, as security for the release of every borrower, and He does it at the end of every seven years. It is for the declared purpose " *To the end that* there be no poor among you." But among the Jews the credit of the Lord seemed to be poor, and perhaps the most cutting thing that Jesus ever said, having the law in mind as He always had, was " the poor YE have always with you."

Let us pass on to the Statute of *Surplus Wealth*, ch. xv, 7:

> " If there be among you a poor man of one of thy brethren within any of thy gates. . . ." Now here is a strange thing, that in God's mind there should be any question of the presence of the poor. But it must be remembered that the credit or statute, and this statute, which is made for the express purpose " to the end that there be no poor among you " has never been operated. But " if there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:
>
> " But thou shalt open thine hand wide unto him; and shalt surely lend him *sufficient for his need, in that which he wanteth.*"

Consider this statute well. It is clear that every man may use the increase of his wealth for the frugal maintenance of his family, this is enjoined elsewhere. Also he may use it for the efficient support of his business, this is elsewhere enjoined. But with his surplus wealth he must be prepared to act as a banker, holding monies in trust and bound by the conditions of that trust to employ that money for the elimination of poverty. This does not debar the possession of surplus wealth, but it does debar the possession of surplus wealth by one, while another has need. If one be wealthy it should mean that all are well off. Of course, the loan so made comes under the credits statute, and at the end of the Sabbatic year on the day of release the duty of repayment passes and Jehovah becomes the debtor.

The first result is that at every Sabbatic year every person, every property, every business, every estate, passes out from obligation or debt. Every man is free from debt. The second result is that the surplus wealth of the nation is redistributed and this takes place every seven years. The guaranteed result is that every person

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following this process, and the whole nation in thus honouring God, becomes abundantly wealthy. A result must be an absence of millionaires and of all personal, corporate, civic and national debt, a result devoutly to be desired. The war debts would go quicker than snow before a Chinook wind under this process and it is these debts that are throttling all enterprise to-day. God would have wealth to be a constantly flowing stream of living water perennially renewed by Divine power and not a stagnant sea. This is God's financial gospel. These are the financial clauses of the Divine constitution.

Thirdly, let us turn to the question of *National Safety and Continuance.*

We know that the throne of David is established by the oath of God until the end of time.

The continuance of the Race of Israel is also guaranteed to the end of time and beyond. But the undisturbed safety and continuance of the nation was at the first made subject to the keeping of the constitutional law. Deuteronomy xxviii, 7: "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways." Verse 13: "And the Lord shall make thee the head, and not the tail. . . . If that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them."

Now Israel did not keep the commandments and statutes of Jehovah, but instead "the statutes of Omri are kept," that is man-made statutes. As a result, the predicted forfeiture of the promised possession has eventuated. Judah has been scattered and ceased to be a nation. Israel, driven into exile, has been scattered throughout the nations till gathered in the isles, but her national organisation is working its part to-day because she is blind. If we read the sixth chapter of Isaiah we see that the judgment on Israel was that she should be deaf and blind. From this time Israel went forth deaf and blind, led unconsciously by God to the fulfilment of her mission. "Bring forth the blind people which have eyes." "Who is blind like my servant, and deaf like my messenger. . ." "Blindness in part hath happened unto Israel until the fulness of the Gentiles be come in, *and thus*, all Israel shall be saved," that is through her blindness. For Jesus declared: "If ye had been blind ye had not had sin, but now because ye say we see, therefore your sin remaineth." This was spoken to the Jews. But with returning vision comes returning responsibility, and the very first act, after accepting Jesus as Saviour, is the accepting of His constitutional law.

In fact His first administrative act on His return will be the re-establishment of the constitution, exemplified and reinforced by the Sermon on the Mount.

It is seen that although Israel was guaranteed that she should remain a Nation, *her position* as a nation was woefully different to what it would have been had she continued under the Divine Constitution. Settled in the Isles, Israel carried out the Divine mission assigned her, but carried it out as one blind and deaf. She has the labour but not the understanding joy of the task. All these ages the nations of Israel have been in danger from the aggression of their foes inspired to their destruction by the devil represented as the "Beast," and the "Dragon." Finally, the culminating terror shall arrive in the Great Day of God Almighty, when all the non-Hebrew nations shall mass their forces for the destruction of the "Chosen" people. Because Israel is ignorant of her own birth-right and of the fact that she is hedged about by the Divine promise and the Divine power, she has in the past and shall still face these things with the courage which prepares for and discounts the worst instead of marching forward in the consciousness of the invincible might of God. She, who might have been free from sickness, has been scourged and suffering through the ages. She, who might have been free from poverty has had a great proportion of her people suffering want from the cradle to an early grave. She who should have waged victorious and bloodless wars as far as she was concerned, has stained every sea and every land with the blood of her slain.

She, who should have, with a light heart, led the nations in the path of light, gropes as one blind, and carries the burden of the World upon her shoulders as a weary Atlas. These things will pass at the revelation and the restoration of Israel. But, for the great mass of people, that Day shall not arrive until she has drunk to the dregs, even to "The Day of the Lord" the cup she has filled for herself by her own rebellion against the "Law of the Lord." Turn to Ezekiel's descriptions of the last great conflict between God and His confederation and the merchants of Tarshish and all the young lions thereof. So overwhelming are the forces arrayed against Israel that no human arm can prevent her absolute overthrow. So overwhelming is her deliverance that the veil is rent from her eyes and she knows at last that she is Israel and that she has been delivered by Israel's God.

Ezekiel xxxix, 22: "So the House of Israel shall know that I am Jehovah, their God, from that day and forward."

The following conclusions seem clear:

1. God has done all the constitutional (as distinct from administration) legislation which He has allowed for, in the national constitution in the Bible.

2. In the application of the principles of that constitution to new cases and circumstances as they arrive, He has made provisions in the department of the judgments, which are the commandments and statutes applied from time to time and from age to age. The principles of right action are few; they are all included in the constitution; they are changeless and eternal; therefore the constitution is perfect for our age and is capable of full application in our complex life.

3. Constitutional legislation belongs to God only, and He has not trusted men or nations to make laws for the government of their fellows.

4. The Divine plan of government does not favour one more than another and class is not known.

5. The way out of the present world's struggle for power is to go back to the Divine Constitution.

6. The restoration of the Divine constitution as our system of Law will enable the nation to test the Divine challenge as to health, prosperity and peace. "Seek ye first the Kingdom of Heaven and all these things shall be added unto you."

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The Dispensational Plan of the Bible

ELOHIM: GOD

A THE PRIMAL CREATION. The first heaven and the first earth (Gen. i, 1).

[1]B. SATAN'S FIRST REBELLION (Gen. i, 2).

C. THE EARTH RESTORED AND BLESSED (Gen. i, 2-11, 25; 2 Peter iii, 6). "The world that then was."

D. SATAN ENTERS, AND THE CONSEQUENCE (Gen. iii).

E. MANKIND DEALT WITH AS A WHOLE. (Gen. iv-xi, 30).

E. 1. THE FLOOD (2 Peter iii, 7). "The heaven and the earth which are now."

F. THE CHOSEN NATION CALLED, ORGANIZED INTO GOD'S KINGDOM OF PRIESTS, AND BLESSED (Gen. xi, 31 to Malachi).

G. THE FIRST ADVENT. The Four Gospels (Rom. xv, 8). The Kingdom rejected by the Jews and the King crucified.

H. THE KINGDOM RE-OFFERED. The Acts and the earlier Pauline Epistles. The offer rejected by the Jews at Rome (Acts xxviii, 25, 26).

H. THE KINGDOM "HIDDEN IN A FIELD." The "Not yet" of Heb. ii, 8. The Mystery in God revealed and consummated. Later Pauline Epistles.

G. THE SECOND ADVENT (Rev.). "The day of the Lord" (Matt. xxiv).

F. THE CHOSEN NATION RECALLED AND A BLESSING (Rom. xi; Jer. xxx-xxxi; Isa. lxi-lxii; Zech. xii, xiv).

E. 1. GREAT PHYSICAL CHANGES (Isa.).

E. MANKIND DEALT WITH AS A WHOLE (Matt. xxv, 31-46).

D. SATAN BOUND AND THE CONSEQUENCE (Rev. xx, 1-3).

C. THE EARTH RESTORED AND BLESSED (Rev. xx, 4-6; Isa. xxxv). The Millennium.

B. SATAN'S FINAL ACT OF REBELLION (Rev. xx, 7-10). The Third Heaven and Paradise (2 Cor. xii, 2, 4).

A. THE NEW HEAVEN AND THE NEW EARTH (Rev. xxi, xxii). "The day of God."

GOD, ALL IN ALL.

The Repentance and Restoration of (ten-tribed) Israel

By H. D. HOUGHTON.

THIS subject is a most vital one. Have we ever thought out "What happens if Israel repents?" Her "Restoration" surely. But what a marvellous thing this means.

The Christian Church seems not to have allowed for this in our day, nor to have considered the consequences, which must be world-wide.

Israel will repent. This is clearly stated in the Word of God. The marvellous events which must follow are also quite clearly stated; but Israel herself, the Church and the World, seem to have missed this message.

Church people seem to have considered *all the promises* to Abraham, Isaac and Jacob as conditional. This is, of course, wholly untrue. The unconditional promises have been largely accomplished and are in process of being *fully* accomplished in the British Race. The conditional blessings and promises are also ours for the asking!

God states most emphatically that Israel will repent and become obedient. He, Himself, pledges to bring it about, unaided. Israel is appointed of old to be the human means by which the world is saved from utter chaos and corruption, and shall be finally evangelized. Israel's repentance is to be whole-hearted, and such that God Himself will be satisfied with it, for He will have brought Israel to repentance Himself.

The promises cannot have been made void because Israel sinned, for Our Lord was sent to redeem Israel in fulfilment of the Abrahamic promise. Clearly the promises remained and were not forfeited, for Our Lord came as "A light to lighten the Gentiles and the Glory of Thy People Israel."

St. Paul (Gal. iv, 4) shows that Christ came because of God's promise. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons," Consider also Luke i, 68-77. "Blessed be the Lord God of Israel; for He hath visited and redeemed His people . . . to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham . . . to give knowledge of salvation unto His people," There is no cancelling, no forfeit here; on the contrary, it is a fulfilling.

Let us see how Israel's repentance is to be brought about.

One hundred and sixteen years after Israel's captivity a remarkable prediction of Israel's repentance and restoration is given in Jer. xviii. God commands Jeremiah to go down to the potter's house and say:

"I will cause thee to hear My words."

And the record goes on:

"Then I went down to the potter's house and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter." Did he throw that clay away or not? Certainly not!

"So he made it again another vessel, as seemed good to the potter to make it."

This operation is still going on in the pottery trade to this day, little if any change having been made in the process. The teachers of the Church to-day say that God threw that clay, which represents Israel as we shall see, away. God says exactly the opposite!

"O House of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in Mine hand, O House of Israel."

This incident has often been referred to as an individual matter, but the Word is emphatic that it refers to the house of Israel.

Thus God announced to all, Israel's repentance and restoration; made perfect for her work; as the marred clay was made "as seemed good to the potter."

This illustration does not refer to Judah or the Jew, see Jer. xix. Judah is there likened to the finished vessel that has been "fired" and so cannot be made again. The whole point is that out of the marred clay of the House of Israel God would make a new perfect

[1] See footnote 3 Scofield Bible, Gen. i, 2.

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vessel. But the "finished" vessel of national Judah He would break in pieces. Judah will then become a leading tribe in the restored nation, Israel. When the world sees re-made Israel appear they will be astonished.

Note the three points: (1) The making of the second vessel, Israel, out of the marred clay of the first. (2) The Maker, God Almighty Himself. (3) The perfection of the second vessel "as it pleased the Potter to make it."

In Ezekiel xi, 14-20, an incident is related which confirms the teaching of the re-made vessel of Jer. xviii. At that time Israel had been in captivity 127 years or more than four generations.

Judah, thinking that Israel had gone for ever, and had been cast off by God, proposed to seize Israel's land, but God said "No!"

We have in Ezekiel xi, 14-20, the complete repentance and restoration of the Ten-tribed House of Israel, and again God alone is the Worker Who brings this great fact to pass.

"I will give them one heart." "I will put a new Spirit within you." "I will be their God."

The Christian Church has laid claim to these great promises exclusively. But this passage does not refer to the Church. It is a definite promise made by God concerning the work He is covenanted to do for and in the House of Israel.

Again Hosea says in ch. i, speaking undoubtedly of the Ten-tribed House: "For I will no more have mercy upon the House of Israel; but I will utterly take them away. . . . For ye are not My people, and I will not be your God." But the next verse goes on: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the Living God."

This again is Israel's repentance and restoration brought about by God Himself. Israel is brought back into more than her old place of grace and favour as God's sons.

In the New Testament Our Lord in Matt. xxi, 43, speaking to the Jews, says: "Therefore say I unto you, The Kingdom of God shall be taken from you and given to a *nation* bringing forth the fruits thereof." To a Nation, note, and not to a Church; thus confirming the Old Testament Prophets. In the same chapter of Matt. xxi, we see who that nation is to be. It was the brother nation of the Jew, that other son of the same father who at first said he would not go into the vineyard "But afterwards repented and went."

Here Our Lord definitely states that he afterwards repented and went, thus proclaiming that Israel does repent and is restored. This son must be the brother nation of the Jew, because the Chief Priests and Pharisees recognized their own description and "perceived that He spoke of them," thus identifying Israel. This again cannot refer to the Christian Church as the command was given first to the elder son Israel and then to the Jew, the second son. The Church was not then born.

Surely this nation bringing forth the fruits can to-day be found by those willing to look and perceive. This parable is very clear and decisive. Let us read what Jeremiah says shall happen under the New Covenant (Jer. xxxi, 33-34), with the House of Israel. "But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts: and will be their God, and they shall be My people. And they shall teach no more every man his neighbour . . . saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."

Five distinct times in this passage He says: "I will" of the House of Israel, three times "they shall," so that it is not Israel reforming herself, but God re-making the vessel out of the marred clay. So does God deal with erring, marred and re-made Israel.

Let us just glance at Hosea again, where he refers to Israel as the divorced wife of God, and when she wishes to return to her first husband, what is the reply? "And I will betroth thee unto Me for ever!" And to this cast-off wife God says: "Thou art My people," and Israel replies: "Thou art my God."

So Israel utters the vital responsive word which shows her true repentance, and God thus weds His people Israel again to Himself for Ever.

This has not yet been fully accomplished. But the time soon will come when God openly, and before all the nations, will put His hand upon us and say: "This is My people." And Israel, one time cast off, but now betrothed, will turn her repentant face to God and say, out of a full heart: "Thou art my God."

No doubt some would suggest that God is speaking here to the Christian Church. At that time there was no Church apart from the congregation of Israel, which consisted of every man, woman and child in the nation. The nation itself was the Church.

Again, *the Church is the Body of Christ*, of which Jesus Christ is the Head. This is Christ's relationship to the Church. He is also, clothed in His Body, the Bridegroom; and Israel is the Bride.

Could these words of Hosea be applied to the true Church? Surely not; for the true Church has never gone after other lovers, never been cast off, never worshipped Baal; but Israel experienced and did these things.

In Deut. xxx, 1-9, Moses recounts both Israel's casting-off and her restoration, and how she is to be given back her land; and then God will change her heart and that of her children, and rejoice over them as He did over Abraham, Isaac and Jacob. So then all this will be fulfilled in us. But before this, Israel must, as a Nation, turn to God.

In the New Testament (Acts v, 31) we are told "Him hath God exalted as a Prince and a Saviour for to give repentance to *Israel* and forgiveness of sins." St. Peter declared that the repentance and forgiveness which Christ foretold should come to Israel (the son, who said he would not go into the vineyard, but afterwards repented and went) comes to them because He was exalted a Prince and a Saviour for that very purpose. St. Peter distinguishes between the Jews and Israel. "The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree." To the Jews, Christ was a reproach, a curse, and they made a false charge against Him and slew Him; but Israel is to receive Him; for God has exalted Him "To give repentance to Israel."

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If Christ's advent on earth was not a failure, then He has given, or is giving, repentance and forgiveness *to Israel.* It does not mean the Jews; nor the Christian Church; for the Jews rejected and still reject Him; while the TRUE Church has nothing to repent of, for the Book says: "It is holy and without blemish." Nor does it mean the Gentiles, for though full provision is made for them, yet this passage speaks only of Israel. It of course agrees with Our Lord's words: "I am not sent but unto the lost sheep of the house of Israel," for this is the completion of His great commission.

Notice the contrast and harmony of the two commissions—that of Christ, and that of His disciples.

1. Christ's: "I am not sent but unto the lost sheep of the house of Israel." "Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel. . . ."

2. To the Disciples: "Go ye into all the world and preach the Gospel to every creature."

Christ's commission was to redeem Israel; and Israel's commission when redeemed was to preach the Gospel to the whole world.

Again, the story of the Prodigal Son is the story of Israel's repentance and restoration. This is usually taken to refer to the individual, but Our Lord had a much bigger task than that on hand. He was after the nation of Israel, to redeem Israel, so that it, under His guidance, might evangelize the world.

The only really satisfactory explanation of this great parable is that it refers to the two brother nations, the House of Israel and the House of Judah; and shows how *the whole nation of Israel* returns to its Father; and that while it is yet a long way off God welcomes it with all the Father's love.

Perhaps no promise of God to Israel is clearer than the following, which shows Israel's repentance and restoration:

> "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" (Ezekiel xxxvi, 25-28).

Can anything be more definitive or positive? And the reference to the land defines the people spoken to. It is a promise to a whole nation, called in the previous verse "the house of Israel."

So does the eternal God take rebellious Israel in hand and finally brings for her that complete redemption for which Christ was exalted a Prince and a Saviour. What follows:

(1) Israel is restored to her old place of favour as the chosen people of God, to be a blessing to all nations. (2) She is to be saved and protected by Jehovah for ever. (3) She becomes literally "The Holy People," "The Redeemed of the Lord," "The Ministers of Our God." (4) Every conditional and unconditional blessing promised to Israel now comes down on her, and the whole world becomes altered in consequence of Israel's restoration.

The promise in Leviticus xxvi, 3-5:

> "If ye walk in My statutes, and keep My commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; And ye shall eat your bread to the full, and dwell in your land safely"

means no unemployment and no starvation and no poverty.

And again: "And the Lord will take away from thee all sickness." No hospitals, no asylums, no illness whatever.

The prisons will also be empty, for Isaiah lx, 21, tells us: "Thy people also shall be all righteous," and we know they are literal people for it goes on to say: "They shall inherit the land for ever!"

And the passage in Deuteronomy finishes: "I will walk among you, and will be your God, and ye shall be My people." What a prospect—sin, disease and poverty all gone. No blind, no deaf, no halt, no dumb. Then, indeed, is the Millennium come.

> "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv, 4-10).

Here it is plain that Israel's repentance is a turning away from sin. There can be no restoration of Israel in sin. It is a turning from it, whole-heartedly by the nation and by every man, woman and child in the nation. And it will satisfy God, for He will have brought it about

It is the most intense, national, spiritual revival the world has ever known. Every man, woman and child will be filled with the desire to accept Christ. It is the restoration of all that was lost in Adam. The restoration of Paradise.

And in Ezekiel xxxvii, 28, the Lord says: "And the heathen shall know that I the Lord do sanctify *Israel,* when My sanctuary shall be in the midst of them for evermore."

Having seen and had revealed to us God's true message, let us have the faith and courage to pass on the wonderful message to others: "Declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed His servant Jacob" (Isa. xlviii, 20).

There is our justification, our message, our authority and our duty. Israel—the nation—everlastingly Redeemed—to serve mankind.

* * *

Nebuchadnezzar's Dream

A SUCCESSION OF FOUR KINGDOMS CONTEMPORARY WITH ONE KINGDOM

THIS dream was dreamed by Nebuchadnezzar and revealed to Daniel, the King having forgotten it. The interpretation was also revealed to Daniel. In interpreting it, Daniel said: "There is a God in Heaven that revealeth secrets and maketh known to the King Nebuchadnezzar what shall be in the latter days."

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He then told of the great Image which the King had seen: (1) Head of Gold; (2) Breast and arms of Silver; (3) Belly and Thigh of Brass; (4) Legs of Iron and feet of Iron and Clay; and contemporaneously the Stone which was cut out of the mountain without hands, which ultimately smote the image upon his feet, which were of iron and clay, and break them in pieces, and the whole image collapsed. Now the interpretation given by God, in a few sentences, is the picture of the world, given in Empires. Nebuchadnezzar was the head of gold; followed by a second but inferior Empire; and again followed by a third—these two have been shown by history to be the Medo-Persian and the Grecian Empires—and last by the fourth, which was strong as iron.

We also know from later visions given to Daniel that they were thus to be identified. Daniel viii, 20, 21.

The Prophet has three empires shown to him as four great beasts. The fourth World Empire is to be particularly strong "even as iron." This Kingdom was to be divided, and again from later visions of Daniel's we learn, into ten kingdoms. History has again proved that this fourth Empire was the Roman Empire which did so divide up. This so far, has been agreed by all, the only dispute arises as to the identity of the contemporary Empire.

Take the dream:

> "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 forever.
>
> Forasmuch as thou sawest that the Stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold.
>
> The Great God hath made known to the king what shall come to pass hereafter."

And the dream is certain and the interpretation thereof sure.

We who live now may well wonder at its fulfilment. Most of it is past history while the last portion is taking place before our very eyes.

The age of the dreams.—Complete fulfilment was to come in the "latter days." Most Scripture students agree that the latter days are the Gospel Dispensation: the time between Our Lord's two advents, including the days in which we now live.

The purpose of the dream was an open challenge for all time, to the peoples of the Earth to test and judge the faithfulness and power of the Living God.

The identity of the contemporary Empire.—In the past it was generally held that the contemporary Empire was purely Spiritual, and signified the Spiritual Kingdom of Christ, set up in the hearts of men who believed in Him, and that it meant nothing else. But during the last century the opinion has steadily grown stronger and stronger that after all it did mean a literal World Empire. All are agreed that "it is the Kingdom of God" or "The Kingdom of Christ." One regards it as *Spiritual*, another as a *literal* Kingdom. Needless to say, we cannot conceive of a literal Kingdom of God that is exclusively earthly; the outward and visible must embody the inward and spiritual. The Kingdom of God, therefore, must be reckoned apart from the Kingdoms of this World. When Our Lord first came, people were so obsessed with the material that they failed to see the Spiritual side. To-day, although the world is still grossly material, the Churches have so exclusively "spiritualized" the Scriptures that we run the risk of hopelessly missing the clear revelation of the dual nature of the Kingdom of God on earth.

The Kingdom of God on earth was established in Israel. See Exodus xix-xx. It was still the kingdom in which "the throne of Jehovah" was established in Solomon's day; and over which the House of David is appointed to reign "for ever."

Prophecy can never be fully understood until it is enacted before our eyes. Since 1800; since Israel's seven times of punishment ceased; this Kingdom has arisen to world power and service, and as such it has gradually been recognized.

Let us analyse the interpretation of the dream: "In the days of these Kings shall the God of Heaven set up a Kingdom that shall never be destroyed." There is here no hint or suggestion that it is a spiritual realm. It is the same promise elsewhere made to David. "And thine house and thy kingdom shall be established forever before thee, and thy throne shall be established for ever." If it is exclusively a spiritual Kingdom, when was it set up? Surely not before Our Lord came on earth. Then the words do not fit, for it is "In the days of these Kings" so it must have been set up in Nebuchadnezzar's days as a beginning, and it must have been contemporary to each of the other Empires.

"And the Kingdom shall not be left to other people." This means nothing "spiritually." What it does mean is that the dominion of Israel is not to be taken from them and given to a Sixth World Empire. The contemporary Empire was also to be the final one. It is the Kingdom of Our Lord, His ten servants having been told by Him to "occupy till I come."

"But it shall break in pieces and consume all these Kingdoms." Here the literal meets all requirements. History shows us that Israel has broken all these kingdoms up to now. "And it shall be forever." And the prophecy goes on to say the Stone was cut out without hands, etc. Could there be a truer description of God's Elect Race? It was called by God in Abraham, made into a nation under Moses, and appointed by Him to do what it has done hitherto and to complete the task. It was appointed by Him to be a blessing to all mankind; and to be the great Christianizing power.

In our own times we can remember how a certain statesman tried to get us out of Egypt and the Soudan; and later a daily paper has tried to get us out of Palestine and Mesopotamia; the land promised to Abraham's descendants. Did the Bishop of London, when, at the re-opening of Wembley, he prayed that God Almighty "might grant that we may be a blessing to all mankind" realize that the prayer was granted 4,000 years ago to Abraham? "In thee and in thy seed shall all the families of the earth be blessed!" Nebuchadnezzar and Daniel could only have conceived the contemporary Empire to have been a Kingdom on earth Daniel, of course, recognized that it must be Israel because of the promises already made to that Nation

Attempts to gain World Supremacy.—When Our Lord

said, " Whosoever shall fall upon this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." He was confirming the promise made to Israel. Now it can be shown that every world Empire has been, during the last 3,500 years, broken by Israel from the Exodus to the last Great War, but here we will only deal with the last three attempts at World Supremacy.

In 1588 Spain fell upon this stone Kingdom, as Shakespeare describes it: " This precious stone set in a silver sea," and was broken as a world power, but still exists as a Kingdom with a King married into our Royal family. In Napoleon's case this stone fell on him and the French Empire ceased as a Kingdom and is now a Republic. In the third attempt, in 1914, when again our ultimatum to Germany expired at midnight, August 4th-5th, as foretold in the Great Pyramid, in other words, when the Stone Kingdom fell upon Germany, Germany ceased as a Kingdom or Empire and became a Republic, carrying with her to ruin the Turkish and Austrian Empires.

Now for the Contemporary and last World Empire, The Stone Kingdom, which will last until Our Lord comes to establish His reign therein. This consists of the British Empire and the United States of America and kindred Israel peoples. It has grown miraculously since 1800 and now fills nearly half the World. It has grown against its own desires, and is growing rapidly still. The final great act due to commence in 1928, will not end till the Kingdom fills the whole world, a blessing to all nations under the Rule of Our Lord.

In the Dream there was a contemporary Empire. In History there is such an Empire. The first four Empires were identical in the dream and in history; so is the contemporary one. God's purpose was to show " What should happen in the latter days." Can it be that He did not do what He said? No!

The Stone Kingdom is the Kingdom of God, a literal and visible Kingdom. It is the Kingdom of Israel. It is the final World Empire. It is the British Empire

* * *

The British Church

IT is still a common belief that the British Church was founded by missionaries from Rome and that it seceded from the Papacy at the Reformation. It is our purpose to show that the British Church was never incorporated in the Church of Rome, but was *firmly established as a National Church before the Roman Church came into existence*, and long before the Roman Church sent her agents to Britain.

Just as the Israelite nation grew up around the Tabernacle, which Moses erected twelve months after the Exodus " 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 " (Exodus xl, 17), so the British nation was gradually organized around the British Church.

The Irish Labar Gabhala records four immigrations; the first coming from Mid-Greece about 1700 B.C.-1800 B.C., and the second from Scythia. These people brought the Patriarchal worship, on which was later engrafted the Baal worship, shown by the number of places beginning with Baal, e.g. Ballyshannon, Ballynathal, Baltimore, etc.

Such was the condition up to 600 B.C. Then a great change took place; for another migration occurred from Egypt, when Jeremiah arrived, preaching the worship of Jehovah, the God of Israel. This revival of pure religion spread all over England, Wales and Scotland, from Ireland, and is called Druidism. It remained the religion of the country until the introduction of the Christian Faith. At this time 580 B.C. a university, State-endowed, was started at Tara, Dublin. This was just the time when Solomon's temple was destroyed by Nebuchadnezzar (Isa. xxiv, 12-15).

The Druids established offshoots from the original University, forty universities all over the land. Ireland was the home of light and learning. See Dr. Johnson.

What did the Druids believe? " They were not idolators, and did not worship images. This freedom from idolatry they shared with the Jews alone at that time." George Smith in *The Religion of Ancient Britain* says: " The resemblance of their religion to that of the Hebrew Patriarchs is very evident. Amongst their names for the supreme God, which they had in use before the introduction of Christianity, were the terms ' God,' ' Distributor,' ' Governor,' ' The Mysterious One,' and ' The Wonderful,' ' The Ancient of Days,' which terms are distinctly of Old Testament origin."

The Druids believed that God was the source of Life and the Giver of all good. They considered Him to be Eternal and Omnipotent and regarded Him as a pure Spirit. The Welsh Triads prove this. They believed in the Immortality of the Soul.

Dr. James MacDonald in *Encyclopædia Britannica* says that the Druids taught that the Soul is immortal.

Astronomy, Geography, Physical Science and Natural Theology, were the favourite studies. Britain was the headquarters of Druidism. So we see that these Britons, dwelling in the uttermost part of the earth, believed that God was Spirit, Infinite and Omnipotent, and in the Immortality of the Soul. This was the case prior to the birth of Alexander the Great, and the rise of the Greek or Roman Empires.

Their Festivals—The Druids celebrated the first Festival of the year on the 10th of their first month, which they dated from May 1st. The Israelites celebrated the Passover on the 10th of the first month (Exodus xii, 3). Fifty days afterwards they celebrated another great Festival, which corresponds to the Mosaic Feast of Weeks (See Lev. xxii, 15-16). Their third great Festival at Yule-tide corresponded to the " Feast of Tabernacles." They also, like Moses, called their weeks eight nights, and their fortnight fifteen nights. Moses says the Evening and Morning. The Welsh to-day do the same thing. Wy th nos—eight nights; Pythev nos—fifteen nights. The three great Mosaic Feasts were duplicated by the three Great Druidical Feasts.

Ammanias Marcelus, a Greek Historian, A.D. 330-375, says: " The Druids were men of a penetrating and subtle spirit, and acquired the highest renown for their speculations, which were at once subtle and profound. Both Cæsar and Mela plainly intimate that they were conversant with the most sublime speculations of geometry and in measuring the magnitude of the earth." The dress of the Arch-Druid and the Druid bears a great resemblance to the dress designed for Aaron and the high priests. The Druids were well acquainted with the

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name " Jesus," they were actually waiting and expecting a man born of a Virgin who was to come and be an "All-heal" to them. The Rev. Robert Douglas, M.A., wrote: " It has been well said by the Author of the "Identity of the Religions, Druidical and Hebrew"; the Israelites looked for a Redeemer who should come in future times, they typified His advent by a scapegoat and a variety of emblems: the Druids did the same, they looked for one who was typified under the emblem of the mistletoe, which they regarded as the " Curer of all ills." Compare with the " Branch " constantly used of the Messiah in the Old Testament. The Old Mosaic Law as well as the Druidic, lacked one element, that of Charity and Love. Christ remedied this defect, and so made the Law complete. (Matt. v, 17; John xiii, 34.) The Jews in the East rejected this new commandment. Their anti-types in the Isles of the North-West accepted it. Then it would appear that " In this distant corner of the Earth, cut off from the rest of the world, a people was being prepared, ready for the Lord." Now is it credible that God would allow the career of the Gospel " of His Kingdom " to be left to Chance? Therefore we may be sure that these Islands in the West were specially prepared for the " Gospel of the Kingdom." So much for the preparation of the land.

Now for the Sowing. Christianity was established in this country soon after the World's Great Tragedy—the Crucifixion—Joseph of Arimathea, in A.D. 36-39, arriving with Simon Zelotes and Philip, etc., and founding the first Church at Glastonbury. Clement, mentioned in Phil. iv, 3, a contemporary of St. Paul says: " St. Paul preached in the East and West, having taught the whole world righteousness, and having travelled even to the uttermost bounds of the West." Eusebius, called the Mother of the Church History says: " Some of the twelve passed over to those which are called the British Isles." Theodoret, a great theologian, born about A.D. 290 at Antioch, says: " Paul carried salvation to the islands that lie in the ocean " (British Museum). Venantius Fortunatus, Bishop of Poictiers, born about A.D. 531, says: " Paul preached in the countries which the Briton inhabits and in the utmost Thule." So that we see that several of the early fathers of the Church assert that St. Paul brought Christianity to Britain and taught in these Isles. They were not Britons, and they would never have made these statements if they were not true.

Now let us turn to Historians. Gildas, a British historian, born about A.D. 516, writes as follows: " In the meantime (i.e. just about the time of Boadicea's defeat), Christ, the true Sun, afforded His rays," that is the knowledge of His precepts to this island (page 4).

Boadicea was defeated in A.D. 62. No. 25 of the Welsh Triad says: " Bran, the Blessed, first brought the faith of Christ to the nation of the Cymry, from Rome, where he had been a hostage seven years " (British Museum).

One of the earliest monuments of Welsh Archæology, " Bouedd Saint Yugs Prydam," says: " Bran was the first who brought the Christian faith to this country." Now Bran and some others were hostages in Rome from A.D. 51-58; about 100 years later, A.D. 161, Lleirwg (Lucius) who reigned in Wales " King of the Britons," made Christianity the religion of this country. Triad 62 says: " He made the first Church at Llandaff, which was the first in the Isle of Britain, and bestowed the privilege of country and nation, judicial power and validity of oath, on those of the faith of Christ." William, in his *Ecclesiastical Antiquities of Cymry*, writes: " Christianity had naturally and gradually become incorporated with Bardism, till at length, by consent of the country and the tribe, Druidism was abolished to make way for the Christ, and the privileges of the Druids (so strikingly analogous to those of the Levites in Israel) were transferred to Christian Ministers."

Dean Page in his *The Ancient British Church*, writes: " In this distant corner of the earth, cut off from the rest of the world, unfrequented except by merchants from the opposite coasts of Gaul, a people was being prepared for the Lord " (page 26).

" To a people whose sense of the future existence was so absorbing that its presentiment was almost too deeply felt by them, the preaching of Jesus and the Resurrection would appeal with irresistible force. There was no violent divorce between the new teaching and that of their own Druids, nor were they called upon so much to reverse their ancient faith as to lay it down for a fuller and more perfect revelation " (page 27).

The Druid priests became the Christian Ministers! Rome in A.D. 161 was pagan under the Emperor Marcus Aurelius. In A.D. 206 Tertullian, who was converted to Christianity in A.D. 192, wrote: "Those parts of Britain which Cæsar could not conquer have been subdued to Christ!" Origen, born at Alexandria, A.D. 185, wrote in A.D. 212: " The land of Britain has received the religion of Christ." And still Rome was pagan, and in A.D. 312 came the 10th and worst persecution under the Roman Emperor Diocletian, and this persecution reached the British Isles and caused great tribulation to the Church of Britain. Then came the reign of Constantine, whose Mother, Helena, was a British Lady, and who was descended from Anna, the daughter of Joseph of Arimathea, cousin to the Virgin. Constantine was crowned Emperor at York in A.D. 306, and the Church in Britain rose stronger than ever. In A.D. 320 Constantine proclaimed Christianity as the state religion of the Roman Empire. This was 160 years after Lucius, King of the Britons in Wales, had proclaimed Britain a Christian country. The two points to be noted are (*a*) The British Church was established as a National and State ordinance by Lleirwg, King of the Britons in Wales, in A.D. 161. (*b*) That Rome was under pagan Emperors, and Christianity was not introduced till Constantine, a British born and British descended Emperor, proclaimed it the religion of the Roman Empire in A.D. 320. So, in fact, the British Church is *de facto* the Mother Church of Christendom.

Now the result of the persecution of Diocletian, about A.D. 302, was to spread the British Christians to the West and North into Wales and Scotland, and, of course, the Church in those parts benefited. Under Constantine, the British Church again flourished and Bishoprics and Archbishoprics were reconstituted.

From A.D. 426 to A.D. 586 came Saxon invasions and the Britons were driven to Scotland, Devonshire and Cornwall, and to Brittany. Ireland was at this time,

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with very few exceptions, still under Druidism. One or two places in Wales, especially Carnarvonshire, kept the lamp of Christianity still burning, and also in Carmarthenshire. When matters had quietened down again, these Christian communities in Wales began to evangelize the pagan Saxons.

About A.D. 404 St. Patrick went to Ireland and converted the Irish from Druidism (coming from Wales). Colleges and churches sprang up all over the land, and Ireland soon became for Christianity what it had been for Druidism, the seat of Learning. St. Patrick was not sent to Ireland by the Roman Church, as it claims, the charter being an obvious forgery from internal evidence.

Gradually this Christianity spread all over these islands until the British Apostolic Church had "Taught the truth to the nations of Ireland and Scotland and thence it came back to enlighten Anglo-Saxon England."

Also they went out in large numbers to Christianize the whole of Europe. These missionaries were called "Culdee," from A.D. 501 to A.D. 719, over 200 years; these Culdee Missionaries poured in thousands over Europe. As Dr. Wyler says: "It was the Culdee lamp that burned at Constance, at Basle, at Eprus, at Worms, and Mainz. Boniface, the emissary of Rome, came afterwards, to put out these lights. The real Apostle of the provinces was the Culdee Church!" They went to the Danube, to Pannonia, Salzburg, Norway, Sweden, and even Iceland.

In A.D. 597 Augustine landed in Kent and commenced a Roman Mission which completely failed. From then on there has always been a persistent struggle to resist the Roman Church, and that struggle is as foretold to break out again now in the last days. King, Church and Nation have always fought against the domination of Rome and always will.

It was not by chance merely that the British Church was entrusted to the Welsh. It was not by chance that it was kept burning in Wales when extinguished elsewhere. It was not by chance that the Ancient British Church, from its inception by Moses in the Wilderness, has continued in an unbroken sequence till to-day.

* * *

"When May We Expect Our Lord's Return?"

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 into 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," 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,

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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.

* * *

Contrast Between Israel and Judah

ISRAEL was to be unknown in name (Isa. lxv, 15).
The Jews to be known as a byword and reproach (Jer. xxxiv, 9).
Israel was to be a multitudinous people (Hosea I, v, 10).
The Jews were to be bereft of children (Jer. xv, 7).
Israel was to be a fourfold nation (Isa. xi, 12).
The Jews were to be without might (Jer. xix, 7).
Israel was to wander for many years and then to find an island home in the West (Isa. xlix, 1-8).
The Jews were to be strangers in all lands (Jer. xv, 4).
Israel was to have the Kingdom and a national existence and a perpetual monarchy and that of David's Line (Jer. xxxi, xxxiii).
The Jews were never to be a nation, or have a king until their union with Israel and their acceptance of Jesus as their Messiah (Zech. ix, 13; x, 6).
Israel was divorced from the Law (Gal. iii, 10; Jer. ii. 8).
The Jews were to remain under the law, until the fulness of the Gentiles (Rom. xi, 12, 25).
Israel was to be a Christian people, all taught of God (Isa. iv, 3).
The Jews were to remain under the old covenant (Jer. xxxi, 31, 32).
Israel was to be driven out from their own land, sown among the nations, lost and found, to become the Sons of God and then used for the conversion of the World (Hosea ii, 23).
The Jews were to remain separate, persecuted (Jer. xxiv, 8-10).
Israel was to lose their name and be called by another (Isa. lxv, 15).
The Jews were to retain their old name and identity (Isa. iii, 9).
Israel was taken captive by Shalmaneser and Tiglath Pileser to the cities of the Medes (2 Kings xviii, 9). 721 B.C.
Jews by Nebuchadnezzar to Babylon (2 Kings xvii, 18). 606 B.C.
The poorer class among the Jews were left (Jer. xl, 7).
Israel was to be in honour and no weapon forged against them was to prosper (Isa. liv, 17).
Judah was to be a reproach, a taint and a curse (Jer. xxiv, 9, 10).
Israel was to be chief among the nations (Isa. liv, 15-17).
The Jews a trembling and faint-hearted people.
Israel had nothing to do with the crucifixion of Our Lord, not being in the Land, except Benjamin, "who accepted" Him.
The Jews cried "Crucify Him, Crucify Him."

* * *

The Battle Axe

"THOU art my battle axe and weapons of war; for with thee will I break in pieces the nations; and with thee will I destroy kingdoms" (Jer. li, 20).

Egypt.—At the Exodus 1486 B.C. Direct act of God on behalf of Israel.

Assyria.—Sennacherib and his army destroyed in the night, direct act of God in 700 B.C. When besieging Jerusalem.
Israel were taken captive 721 B.C. They escape 612 B.C., as the Scythians.
Massagetæ appear 610 B.C., just before the Jews were taken captive.

Babylon.—Destroyed by Cyrus in 538 B.C., helped by the Israelites, or Massagetæ, in the van of his army let in by the captive Jews at the time of Daniel and Belshazzar.

Medo-Persia.—Cyrus was killed fighting the Massagetæ, and Darius was destroyed by Alexander in 336 B.C. Alexander had the Massagetæ as allies in his Persian campaign when Persia was destroyed.

Greece.—Alexander attacked the Getæ. Fifty years after Alexander, Lycimachus attacked the Getæ, but was taken prisoner by them. The Greeks were worn out as an Empire fighting the Scythians, or Getæ.

Rome.—In 111 B.C., in time of Marcius, the Getæ were first attacked by Rome. They disappear in 80-100 B.C. and the Goths appear in A.D. 62, and eventually take Rome in A.D. 410, under Alaric. Rome evacuates Britain A.D. 402-436, Kingdom of Kent A.D. 454. Normans first appear 871. Enter England 1066. Union of England and Scotland 1603, and Ireland 1801, under the Union Jack: the Union of Jacob.

Spain.—Spanish Armada 1588. (4½ million inhabitants in England. Elizabeth and Medal. "He blew, and they were scattered.")

France.—1789-1815, Napoleon and Revolution. (French treaty of neutrality with Turkey. 1881, deserted us. U.S.A., 1917.)

Denmark.—Battle of Copenhagen, 1801.

Dutch.—Cape of Good Hope and Ceylon, 1801.

Germany.—1914-1918, together with the Austrian and Turkish Empires.

Turkish Empire.—Only British Empire allowed to partake in the campaign. No allies. The promised land, from the River Euphrates to the Great River, the River Nile is now in British hands.

Russia.—Her confederation of non-Abrahamic States, sometime between 1928-1936.

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The Union Jack

THE base of the Union Jack is the Cross of St. George, the blood-red cross flown at the mastheads of our ships; and then the Cross of St. Andrew; and then the Cross of St. Patrick. The three united in the Union Jack. Here is the nation of whom God said: "Thou art my battle-axe and weapons of war." That which each kingdom contributed to the Union Jack is its cross. In Canada we have that, and down in the corner we have, first, the shield—which is Jehovah—and then upon the shield we have the quarter of the various provinces, and in the upper half of the quarter of the province is the fish, which was the original symbol of the Christian Church, and the others have the lion or the cross. Then you get down to Australia and you have the Southern Cross; and so you go on and on through the heraldry of Britain, sacred from its beginning, proclaiming the origins and the continuation of race and of the nation, proclaiming the character of its mission to mankind, and presaging the glorious ending and destiny when He should come and take the throne, Whose right it is.

* * *

History of the Human Race as Told in the Scriptures

THE creation of man.
The creation of Adam.
The birth of Cain and Abel
The death of Abel.
The defection of Cain.
The birth of Seth, the father of the "appointed" seed.
The descent from Seth to Noah, and the Flood.
The selection of Shem to be the Covenant bearer.
The descent from Shem to Abraham
The call of Abraham.
The Abrahamic Covenant.
Isaac.
Jacob
The establishment of Israel.
The setting up of the national administration, lay and clerical.
Israel's induction into the Promised Land.
The establishment of the Throne.
The division of the Kingdoms.
The Captivities.
The setting up of the Jewish nation.
The first Coming of Our Lord.
The establishment of the Kingdoms of Babylon and of Britain (Israel in the Isles). (Daniel ii.)
The Babylonian succession of Empires (Imperial and Ecclesiastical).
Israel-Britain's continuance through the seven times of prophecy.
The fall of the Babylonian Empires.
The miraculous expansion of Britain (Israel) into a universal kingdom.
The coming of Our Lord to reign

The Names of God, and the Order of Divine Self-Revelation

1. In the beginning God (Elohim) created the Heavens and the Earth. Older than Human family.
2. Elyon El. Embraces all Human family.
3 El Shaddai. Abraham and Sarah. National Covenant.
4. Jehovah. God's reserved personal Name. None but Israel and Judah may use this Name.
5. Jesus (Jehovah) Son and Father, given to each Individual.
6. The Holy Spirit Given to the Church at Pentecost.
7. King of kings; Lord of lords. Christ's Second Coming.
8. God All in All. At the end of the Millennium.

* * *

British Coat of Arms

IN considering the Coat of Arms of Great Britain let us take the shield first.

The Shield.—Gen. xv, 1; "Fear not, Abram: I am thy shield, and thy exceeding great reward."

Deut. xxxiii, 29; "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help."

The Lion and the Unicorn and the Young Lion are mentioned by Balaam: "Behold, the people shall rise up as a great Lion, and lift up himself as a young lion. He hath as it were the strength of an Unicorn."

The Measuring Line.—At the foot of the Arms we have the measuring line of God's and Israel's inheritance. (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."

The Circle.—The order of the circle is commemorated in the ancient ensign of the Earl as well as in the Garter.

Isa. xl: Message to Israel in the Isles.—In this chapter He set His sign: "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers."

What can the circle of the earth mean but the Equator? What can the words mean but world girdling Dominion?

Dieu et mon Droit.—Everybody knows the importance of a signature for identification, and this is given by Jer. xxiii, 5-8: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, etc.

In his days Judah shall be saved and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness."

This in Hebrew is Jehovah Tsidkenu.

Norman French, *Dieu et mon Droit.*—God and my Right.

The Diadem.—Crowns the Royal Coat of Arms.

Isa. xxviii, 5-6: "In that day shall the Lord of Hosts be for a Crown of Glory, and for a diadem of beauty, unto the residue of His people."

The Quarterings in the Shield show the owner thereof: Three young lions on two quarters for England and Wales.

One is the Lion Rampant of Scotland.

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Harp is for Ireland and the House of David, and above is the Young Lion, the last to be introduced.

Here we have:

1. The Great Lion.
2. The six Young Lions on the shield.
3. The Lion Rampant of Scotland.
4. The Young Lion on the Diadem.
5. The Unicorn. Nine Lions and the Unicorn. Ten Symbols in all.

Added to this is the Harp, the Flag of the House of David.

Thus the ten-tribed nation of Israel is represented in all its tribes and in the House of David How does it happen that Britain is using all this Heraldry of Israel?

* * *

What is British-Israel Truth?

BY REV. WM. PASCOE GOARD, F.R.G.S.

NECESSARILY the answer to this question must be brief if it is to be condensed into the present article. So we shall be able to do little more than give a table of contents of the truth of British-Israel teaching.

1. It is

THE STORY THE BIBLE TELLS

from Genesis to Revelation.

In no sense does British-Israel Truth differ from the story told in the Bible. If in any matter there be found to be a difference between the story of British-Israel Truth and the Bible story, the leaders and rank-and-file of the Movement will be glad to have the difference pointed out, and the teaching of British-Israel Truth will be instantly brought into line with the story of the Bible.

The Bible tells a consistent story from beginning to end. It is a *true story* as far as its history is concerned, and it is *an inspired story* as far as its prophecies are concerned. It is *one continued story* running through all the consequent Books of the Bible. This story is the groundwork of British-Israel Truth. And it is not a delusion!

2. THE CHIEF PERSON

in the story is Jehovah in the Old Testament and Jehovah incarnate in Jesus in the New Testament.

The personality and presence of this Person of Infinite Majesty is manifest at every stage of the story, and on every occasion which has found its place in the Book.

Jehovah appears with the appearance of Man in the story of the Bible.

Jehovah-Elohim is the MAKER of the Earth and the Heavens.

Jehovah is the Father of Israel; of Ephraim; of the House of David: and of every soul in Israel who is loyal to Him as the God and King of Israel, and as Israel's Redeemer.

Jehovah is revealed as

THE PRESENT PERSONAL KING OF ISRAEL THE NATION

from the time that with high hand and outstretched arm He led Israel out from Egypt and established the people as a nation, to whom He said: "Ye shall be unto me as a kingdom. . . ." He established Himself in Israel as God and King of Israel as is recorded in the 19th and 20th chapters of Exodus, and the Kingdom thus established in the Nation has *never been withdrawn.*

THEREFORE JEHOVAH IS STILL GOD AND KING IN ISRAEL

* * * * *

3. Jehovah appointed in Israel a "Chief Governor" to sit upon the Throne of Jehovah in Israel. This "Chief Governor" is the House of David. That House is the mortal representative of the Immortal Jehovah upon the Throne of Jehovah, usually called the throne of David (see 1 Chron. xxix, 22, 23): "Then Solomon sat on the Throne of Jehovah as King instead of David his father, and prospered; and all Israel obeyed him." This inferior throne represents, but does not replace, the Throne of Jehovah in Israel, even as the throne of the Governor-General in Canada represents, but does not replace, the throne of King George V.

4. Jehovah charged Himself with the perpetuation of the Nation and of the House of David. Age after age this fact is made clear in the Bible. See as late as the 31st chapter of Jeremiah, where it is made a chief clause in *the New Covenant* with the House of Israel, which Covenant is quoted in Hebrews viii, although the particular clause referring to the Nation is not there quoted. Sufficient of the Covenant is quoted to identify the New Covenant with that contained in the 31st chapter of Jeremiah.

5. After the New Covenant with the House of Israel is thus recorded, in the 31st chapter of Jeremiah, *the renewal of the Covenant with the House of David* is similarly restated in the 33rd chapter of Jeremiah. Thus it is seen that as late as Jeremiah's writings the actual Kingship of Jehovah stands in Israel, and that it carries forward therefrom *for as long as sun, moon, and seasons endure.* Therefore, as the Bible tells the story, *the Throne and Kingdom of Jehovah in Israel is still a fact.* Therefore *the Nation Israel is still a fact,* and *the Throne of David is also a fact.*

But we pass on rapidly.

6. The Throne of David was still in existence in Our Lord's day. The Scriptures are very clear in regard to this. *The prophecies* are as clear upon the matter as are the sun and moon in the sky. The Scriptures call the moon God's "faithful witness in heaven," witnessing to the continuance of *the Nation Israel* and *the Throne of David* established over it.

In the Annunciation by Gabriel of the coming birth of Our Lord, the statement rings out with absolute clearness. "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" (St. Luke i, 32, 33). Thus the New Testament carries on the same story, which is continued from all the Books of the Old Testament.

The "Gospel of the Kingdom" taught by Our Lord, and by His disciples, prior to His death and resurrection, is the same story.

The Apostle Paul continues it in the 9th to the 11th chapters of Romans for instance; and in the Epistle to the Corinthians, wherein he tells them, "I would not have you ignorant that *our fathers* were all baptised into Moses in the cloud and in the sea," and so forth, showing that the Epistle to the Corinthians was written to people of Israel stock, although they were not Jews.

The same story is carried forward by St. James, who wrote to the twelve tribes scattered abroad, and by St. Peter who wrote to the strangers scattered abroad.

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The same story is completed in the Book of Revelation. wherein God and the Lamb are finally established in the midst of Israel for ever

This is the outline of the *Jehovah* teaching of British-Israel Truth.

These things being so, it follows that the people and Nation Israel must ever continue before God, otherwise His declared plan of action must fail.

7. Come now to Jesus, the Son of God, the Son of Man.

In Him we see incarnate the Maker of " the Earth and the Heavens."

In Him we see " the Father," as He has so plainly declared to us, Who was the Founder and has ever been the King of Israel.

In Him we see *the Redeemer of the Nation Israel.* Start not at this statement, nor call it a delusion, for it is the clear declaration of Holy Writ. See Isaiah l.-liv. for instance.

Yes ; Jesus Christ is *the Redeemer of the Nation Israel.* As a nation which has sinned, and yet remains an integral part of the revealed plan of Jehovah, the God and King of Israel, it was necessary that Israel the Nation should be redeemed from her divorced condition. And she was so redeemed. Therefore she will not be destroyed because of her sins, but will be preserved and cleansed, for the perfecting of the Divine plan for the regeneration of mankind through her agency.

8. But the fact Jesus Christ is the Redeemer of the Nation Israel does not prejudicially affect the fact that " Jesus Christ by the grace of God should taste death for every man." It was to Nicodemus, a master in Israel, that Jesus said, " Ye must be born again." If Nicodemus, all in Israel must be so born, and also, most obviously, all not of Israel.

Therefore British-Israel Truth declares Jesus Christ to be *the Redeemer of Israel ;* and also *the Saviour of men.*

Jesus Christ is " The Lamb of God which taketh away the sin of the world." " For there is none other name under heaven given among men whereby we must be saved."

9. Jesus Christ is " The Apostle and High Priest of our profession." He alone can authorize the Doctrine ; He alone can offer the atoning Sacrifice! One should linger long with that great declaration but we have not space to do so here.

10. Through Israel, according to the flesh, Christ came.

Through Israel He must be preached to all mankind ; that the word to Abraham " In thee and thy seed shall all the families of the earth be blessed " may be fulfilled.

11. To Israel He shall come again, and that right speedily, to take to Himself " the throne of his father David."

As to Israel the Nation. " Called, chosen, faithful," she will fulfil the Divine plan.

12. Now we must turn to history.

God's Word warrants the statement that *true history is part of the Bible.* Prophecy must be translated into history! History must manifest the inspiration of prophecy! This is the challenge of the Book of God. Therefore British-Israel Truth turns to history to see therein the fulfilment of prophecy!

13. The *Israel prophecies* are fulfilled to the letter (up to date) in the *history of Britain* and her daughter nations (including America), and *nowhere else.* Were there no other proof, this is Divine proof that Britain is Israel.

We offer to the world *the demonstration of the truth of God's Word.* Let us be wise and search the Scriptures, and we shall find that these things are verily so.

Fulfilled prophecy identifies Britain with Israel.

14. But there are other proofs prepared and preserved in God's Word against this day. Israel is described as to *name, numbers,* characteristics, national organization, dominions and possessions, and so on, by scores of God's signs upon her, *which no other nation bears.* Do we know these marks ? If so, we know Britain to be Israel. If we do not, then let us lay our hands upon our lips lest we be found to make God a liar.

15. The Jews have their place in Scripture.

But they have not Israel's place there. Do try not to bribe them with promises which God has not made to them. One mark is sufficient. *They have not the Throne of David,* nor any throne, reigning over them. But the Bible makes it clear that Israel has ; therefore the Jew is not Israel.

Another mark. The Jew does not possess the appointed place granted to Israel, *nor any other place.* They are a homeless people ; made homeless by the command of God. Therefore they are not Israel, to whom God declared, " Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own and move no more, neither shall the children of wickedness afflict them any more. "

. . .

The Jews do not dwell alone. They are so mingled with all other nations that they cannot always be identified. Our immigration authorities will tell you that. They dwell in all countries ; among all nations ; are named after the peoples among whom they dwell ; speaking the language of the peoples of the lands they are strangers in ; professing all faiths ; they do not dwell alone, neither is there any place on this earth where they may dwell so. But " Israel shall dwell alone, and shall not be reckoned among the nations." In " Splendid Isolation " Britain-Israel does so dwell in her Island home and in her Dominions overseas, and has so dwelt for ages.

The " House of Judah " has its own scriptures in which the House of Israel has no immediate concern. The final covenant with the House of Judah is that it shall " walk to the House of Israel," and be conjoined with Israel again as one among the tribes of Israel. That process is well on the way to completion.

And so we might pass on and show by history, prewritten in prophecy, that Britain is Israel, and that the Jew is *not Israel,* although *of Israel,* but we must close. The things we have said are sufficient for a beginning.

16. These things being so, *the Israel message* of the Bible *is the British message* of the Bible. It is a glorious message, and will win our nation back to God, and fit her in turn to win the other nations to Him. Learn that great message and preach it, for *this is the purpose of God concerning you,* to whom He has said, " Ye are my witnesses, saith the Lord."

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"British-Israel"

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

I PROPOSE to write some comments on the above topic.

A few words on specific terms will be in order.

First: "Brit-ish." Whence this term as used generally to-day?

In the days of Abraham, Isaac, Jacob and others of later date, the Lord made many covenants with these great men concerning their descendants and the future, reaching down through all human doings on this earth.

These promises or covenants in many cases were *unconditional.* The word in the Hebrew for "covenant" is *Brit* or *Brith.*

A common word in Hebrew for man is *Ish.* The compound word for "Covenant Man" is *Brit-Ish.*

Second: The covenants referred to were given to Abraham, Isaac, Jacob and their seed. Hence, wherever there is a man on earth to-day who has come down through the above ancestry, he is a "*covenant man,*" a *Brith man.*

Third: Anglo-Israel.

Now let us look at the word Anglo, which is more favourably received than the term "*British-Israel*" in the United States.

Let us go to Joseph in Egypt. His father Jacob (Israel) gave him the "Birth-right Blessing," and placed him at the head of the *twelve sons*; and at the head of the *twelve tribes* down through the ages.

Joseph's constellational crest was "Taurus, the Bull." while that of Judah was "Leo, the Lion."

Several Hebrew words were used to signify the bull, cow, calf and kine. One of these words was Egl, Engl, or Angl. Hence the land of Joseph would be England or Angland. The Bull or Joseph people would be the Engls or Angls—written *Angles.*

To use the term Joseph-Israel would be the same as to use Angl-Israel, or Anglo-Israel.

From this it is seen that the name Anglo-Israel is more circumscribed than "British-Israel." But they are fairly good synonyms, the one for the other.

Fourth: Israel.

Jacob was divinely called "Israel" at the Ford Jabbok in the mountains of Moab. His children were Israelites. His twelve sons were the heads of the twelve tribes of Israel. Of these sons two were specially chosen, viz., *Judah to give the future royal line,* and *Joseph as the national leader of the whole twelve.*

These, in later centuries, came to be called the Children of Israel, and also Israel. Until King Solomon died, about 975 B.C., the twelve tribes were united, and made *one* people.

When Solomon died, the twelve tribes split into Ten and Two-tribed Kingdoms. One was the Northern Kingdom, composed of ten tribes; the other, or Southern Kingdom was composed chiefly of the two tribes, Judah and Benjamin.

Fifth: The Prophecies.

From the separation of United Israel—*an act of the Lord,* as He tells us—into two Kingdoms, 975 B.C., forward, there were three sets of prophecies relating to these two Kingdoms. *One directed to Israel, one to Judah, and one to the two united.* Let it be remembered that the Northern Kingdom was called "The House of Israel," and the Southern was called "The House or Kingdom of Judah."

In reading the prophets one must watch carefully to be sure of the particular Kingdom or House addressed, otherwise confusion arises.

Very commonly the word *Israel* is used for the Northern House and Judah for the other.

In this sense most Anglo-Israel or British-Israel speakers and writers use these terms. And, of course, they also know that as Judah descended from the old patriarch Israel, *the people of Judah are Israelites; but they are not and never were a part of the Israelites in the sense of the House or Kingdom of Israel.*

And when the prophets addressed the House of Israel they were not speaking to the House of Judah, and *vice versa.*

Sixth: The Captivity of Israel.

Israel, the Northern Kingdom, went into Assyrian captivity 721 B.C. The entire nation disappeared from the land of Canaan, and was carried into exile. They settled in Media, Armenia, and surrounding regions, since which time and event they never returned to Palestine, "the land of their fathers."

From the above date they gradually disappeared as *Israel* from the pages of history—except wherein they are specifically referred to by the later prophets, Josephus, the Epistle writers, and Jesus.

Seventh: The Captivity of Judah.

About 585 B.C. the Southern Kingdom, the House of Judah, went into Babylonian Captivity, and remained there for seventy years.

Then Cyrus, King of Persia, conquered the Babylonians, and gave freedom to these captives—*all who wished to go free.*

Under 50,000 of the Judah or Babylonian Captivity returned in the time of Ezra. These were headed by the princes or fathers of the two tribes of "*Judah and Benjamin,*" and with them returned certain Levites, singers and others, "whose spirits the Lord had touched."

Hence, in the official sense and nationally, the House of Judah returned. But as a Kingdom, not so! The Kingdom of Judah ceased with Zedekiah, 585 B.C., *and has never been restored.*

Doubtless vast numbers of Judah remained in Babylonia, Media, and Persia, while many joined their brethren of the House of Israel, then in exile in the adjacent countries.

The Judah that returned to Jerusalem and the land of Judæa were in their children the Judahites, of the days of Jesus and the destruction of the Holy City, A.D.70. This part of Judah has never been lost, while the balance of the House of Judah, as well as the Northern Kingdom of Israel, have been so far lost as to cause historians great labour in seeking their whereabouts.

British or Anglo-Israel speakers and writers, mostly, keep these facts before their minds *while claiming to have found the to-day national and official representatives of Northern Israel of the Ten Tribes.*

Let it be steadily kept in mind that a great portion of Judah has been lost as truly as the Kingdom or House of Israel. The portions of Judah as known to-day are the Sephardim and the Ashkenazim Jews.

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The World Crisis

By A. R. Nelson Heaver.

Of what nature is the world crisis to which we are hastening? Is it something to be greatly feared, or is it, on account of its ultimate results, something to be welcomed?

These are questions agitating the minds of far-seeing men and women the world over. And they are questions which demand an answer.

First as to the nature of the crisis. It is to be nothing less than a great spiritual wrestling of the

Soul of the World

with its Maker, finding manifestation on the physical plane, in a final whirlwind between *the kingdoms of this world* and the Kingdom which is *not* of this world.

For *all nations* are to be gathered together against Jerusalem to battle. And facing those nations will stand Britain, heart of the Kingdom, which, even in Napoleon's day, was acknowledged to be "*in* the world but *not of* it."

And this great battle, known as the Day of Jehovah, is to mean for the world nothing less than a "face to face" meeting with God.[1] For the attempt to take the throne of the world by force will be finally frustrated by the advent of the Sovereign Lord of the Universe, Himself. Such will be the climax to the struggle of the ages.

As the "*Der Tag*" of the Gentiles, the Day of the Lord will be a day of judgment. As "the day" of God's Brith-ish People, a Day of Renown and Deliverance.

For just as, at the dawn of our dispensation,[2] *the Prince of this World*, wrestling with the King of the Kingdom of Heaven for spiritual ascendancy, prevailed not, so, in these twilight "last days," must *the kingdoms of this world* strive with God's Kingdom Nation in the earth for world supremacy.

But they will not prevail, for, of the Brith-ish Kingdom it is written: "It shall break in pieces and consume[3] *all these kingdoms*, and it shall stand for ever."

The victorious result of that first titanic contest is everlastingly recorded in the thrilling judgment: "*Now shall the Prince of this World be cast out.*"[4] The final victory in the coming

War of Kingdoms

is assured for Brith-ain in the striking prediction: "*The kingdoms of this World* are become the Kingdom of our Lord and of His Christ."

In view of these things, the words of Britain's *Premier* assume a new significance. Thus Mr. Baldwin: "Many forces of evil were loosed in 1914, forces that were not all bound at the time of the Armistice, and there is *a strange leaven* at work to-day among *all the nations* of the World."

The Prince of this World, cast out of heaven[5] into the earth, but knowing that his time is short,[6] is thus seen to be organizing the forces of darkness for the great destruction.

In the past they crucified the King. To-day, the children of *the Wicked One*, in their generation, seek to destroy His Kingdom-Empire in the earth.

The crucifixion of the King of *the Kingdom of Heaven* was, on our Lord's own testimony, a world crisis. "Now is *the Crisis of this World.*"[7]

But it resulted in the triumphant resurrection of *the* Son of God.

The World Crisis of 1914-1918 (when *to save the world*, one million of the seed of Isaac made the supreme sacrifice) was the *first phase* in *the*

Crucifixion of the Kingdom,[8]

the *second and final phase* of which is yet to come.

But it will result in the glorious manifestation of that

race of Super-men,

the *sons* of God.[9]

For the pressure of the world-revolution without, its waves surging furiously around the boundaries of the Kingdom of God[10] upon earth, will cause a revolution after God's own heart within the soul of the Nation. This is the national conversion (turning toward God) experience of Isaiah (chapters lx-lxvi), heralding the manifestation (*see* lxvi, 8) by resurrection and translation, of the *sons* of God.

The *Jacob* element in the nation, wrestling with God in prayer will prevail. A Nation will be "*born* of God" in *one* day! Israel and Jacob have become one, in the union of Church and State which heralds the coming of the *sons* of God to reign (Rev. v, 10). To the world is manifest a people, called out of every nation and kindred and tongue, united in Christ to the now regenerated people of the Kingdom. A Kingdom of Priests. A *Holy* Nation.

But is this re-born Kingdom to have no heavenly King? By all means, for in Revelation xii, 5, it is written: "The Woman (*Israel*) hastened to bring forth *a Man Child* that should

Rule all Nations

with a rod of iron." This is the coming universal Dictator—One Who is altogether righteous—a world-Dictator after God's own heart.

And every indication points to the coming of *the All-Ruler* (Rev. i, 8, F.F.) much more quickly than the world expects.

Thus Isaiah put it of *Israel*: "*Before* she travailed she brought forth, *before* her pain came she was delivered of a Man Child."

This of the coming Son of God and King of Israel.

And of the *sons* of God: "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth *in one day*? Shall a Nation be born *at once*? for *as soon as* Zion travailed she brought forth her *children*."

Politically, within the nation, this great event will be precipitated by the restoration of the divine Consti-

[1] See Ezek. xxxviii, 19-23. Note the words, "I will be known in the eyes of many nations" of v. 23, and the words "at My presence" of v. 20.

[2] Matt. iv, 1-11, especially verses 8-9.

[3] Dan. ii, 44. The word "consume" means "to take in." Compare Rev. xi, 15.

[4] John xii, 31. [5] Luke x, 18. [6] Rev. xii, 12

[7] John xii, 31 (Ferrar Fenton).

[8] It is probable that, just as at the crucifixion of the King, His friends all forsook Him and fled, so, at the hour of supreme crisis Britain will be found standing alone. History at Alexandria and Constantinople confirms this possibility. So does Isa. lxiii, 3, addressed to Israel in the Isles. See also verse 5.

[9] Rom. viii. 19.

[10] The Kingdom of God is the Kingdom set up by God of Dan. ii, 44. The Kingdom of Heaven is the same Kingdom, i.e., the Kingdom that the God of Heaven set up. When all the people of the Kingdom shall have "put on" Christ, Who is "*in* heaven," then the Kingdom will have become the Kingdom of Heaven upon earth in very deed

tution. The restitution of the divine law must precede (Acts iii, 21) the coming of Him Whom the heavens now retain.

The renaissance of the KINGDOM means that the new covenant with its divinely dictatorial "I WILL" and "THEY SHALL" clauses (Jer. xxxi, 31-40) will be fully in force.

But the people of the KINGDOM are giving willing obedience to the law written upon their hearts and officially embodied in the restored Constitution.

THE SOUL OF THE KINGDOM

will have been brought into joyful obedience to the law of CHRIST.

Meanwhile, the travail of the world-soul will have been none the less agonizing.[11] As that well-known journalist, James Douglas, with true prevision puts it: "The world soul is reverting to CHRIST as the one unexhausted and inexhaustible fount of spiritual advance and growth." This return to GOD, he shows, involves *the subjection of the will of mankind to the universal will.* "Whether as individuals, or as nations or as groups of nations," *an unconditional surrender of the will represents the only terms upon which we can find rest.* "Therein lies the explanation of our private as well as *public unrest and unease.* The world-soul is in the same plight as yours or mine. *It is wrestling, and in its agony it is struggling towards the great defeat which is the great victory.*

"This is the drama of life as I see it; *a conflict of the human will with the divine will,* and it is as intense in the world-soul as it is in the little soul of each man or woman. The fact that the world-soul is unconscious of the conflict is the heart of the world drama, just as the fact that *most* of the unit-souls are unconscious of it is the heart of our private drama.

"But consciousness *is* upon us in these anxious and careworn times. We are haggard with the pain of it even in our pleasures and our anodynes. *Our social and political aches and convulsions are manifestations of* GOD as really as our private despondencies and despairs. *The world is world weary, and each one of us is growing weary of the world.*"

For the world then, the immediate future will be a *Time of great Tribulation.*[12] For the KINGDOM it will be *the Time of Jacob's Trouble.*[13]

But the anguish of a world suffering great tribulation will bring *the Desire of all Nations*[14] to the earth to reign.

And the prayer of *Jacob,* wrestling at *the brook Jabbok,* will re-win for GOD'S BRITH-ISH PEOPLE all the blessings of the royal title IS-RA-EL.

Because of its ultimate results then, the coming final phase of the great world crisis is not so much to be feared as to be welcomed, as it is written: "When these things begin to come to pass, *lift up your heads,* for your redemption draweth nigh."[15]

For the re-birth of the KINGDOM means the ultimate regeneration, not of the world only, but of the whole creation.

The travail of the soul of the KINGDOM and of the world-soul is as nothing compared with the soul travail endured by Him through Whom *the great deliverance* is made possible.

In all our afflictions *He* is afflicted. But "He *shall* see of the travail of *His* soul, and shall be satisfied."[16]

That spells triumph and power and redemption beyond the bounds of human imagination.

* * *

The Dynasty of King David Established in Great Britain

By THE REV. W. M. H. MILNER, M.A.

THE Hebrew origin of our Race and the Davidic descent of our Royal Family are two inter-dependent themes, and the two discoveries have proceeded simultaneously. The Rev. F. R. A. Glover investigated and published those remarkable facts in Irish history which led him to the conclusion that the Royal House of Britain is descended from King David. Subsequent discoveries are incorporated in the widely circulated treatise, published by the B.I.W.F., under the title "The Royal House of Britain an Enduring Dynasty."

I determined to test the matter, and in the course of much close reading found all Mr. Glover's authorities, as well as other valuable matter now for the first time unearthed, went over all his quotations line by line, and proved them true.

These facts came plainly out:

1. The early presence of Dan in Ireland.
2. The subsequent coming of the also Hebrew Scots.
3. The appearance amongst them of a Hebrew legislator in the sixth century B.C.
4. His enforcement of the Law of the Ten Commandments, commemorated in the name Tara.
5. His simultaneous institution of a Hebrew University—"School of the Prophets."
6. The marriage of the King Paramount of Ireland to an Eastern, in fact, a Hebrew Princess.
7. Their coronation on Jacob's stone.
8. The subsequent descent from that marriage of the Royal House of Britain.

Endomed in the historic four courts at Dublin, in companionship with Moses, is the medallion portrait of the great Irish legislator, identified by Mr. Glover with Jeremiah. He is called the Ollam Fodhla. Both words are Hebrew, meaning Wonderful Prophet. As showing how exact Mr. Glover's evidence is, I found that two old Irish authorities made the interval between the ascertained date of the founding of Emania (the ancient capital of Ulster) 346 B.C.—and the coming of Ollam Fodhla, to be eight generations, or 240 years. Reckoning backwards from 346 B.C., this would make Ollam flourish 576 B.C., by which date Jerusalem had been sacked by Nebuchadnezzar, and Jeremiah, with the *Heiress to the Throne,* had left Palestine. Thus, the epoch of Ollam Fodhla is the epoch of Jeremiah.

Under his auspices the Eastern Princess with the Hebrew name—Tea Tephi, that is, in Hebrew, the Beautiful or Beloved Wanderer—was wedded to the Heremon or Arch-king Eochaidh. She is called the daughter of Lughaidh, an Irish equivalent of Beth-El, whence came, we believe, the Coronation Stone, the Lia Fail or "Stone of Destiny" of Irish, Scottish and British Royal history. From wedded Heremon and Tephi, crowned on the Stone King and Queen of Israel

[11] In the preface to Winston Churchill's history of the World Crisis 1914-18, the Great War is styled "The Great Agony." This forms a striking commentary on Ferrar Fenton's translation of Matt. xxiv, 8. "These . . . begin the Agonies." [12] Matt. xxiv, 21.
[13] Jer. xxx, 7. [14] Hag. ii, 7. [15] Luke xxi, 28. [16] Isa. liii, 11.

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in the West, descended through two early historic characters, Ugaine the Great and Angus the Prolific, the lines of Fergus, Kenneth and the Stuarts. At the coronation of each Scottish king the bards sang the royal genealogy. Those of William the Lion and Alexander III, are recorded in Skene's *Chronicle of the Scots*, and Stillingfleet's *Origines Britannicæ*. Each of them is traced back to Fergus, Angus, Ugaine and Heremon; by this means we arrive at the following genealogy. Eighteen generations from David to Zedekiah, whose daughter married Heremon. Eleven generations thence to Angus the Prolific of Tara, ancestor of both Irish and Scottish kings. From him thirty-four to Kenneth MacAlpin. Four lines, Stuart, Bruce, Plantagenet, and Guelph bring us in twenty-eight generations to George I, whence eight more lead us to Prince David. H.M. King George V, and H.M. Queen Mary are thus each in the ninety-ninth generation from King David. The *hundredth* is Prince David—Prince Edward Albert Christian George Andrew Patrick David, Prince of Wales. And this fits the time exactly. Dimbleby, the "premier chronologist," gives us 1076 B.C. for the birth of *King* David. Our present *Prince* David was 30 in 1924. The interval is a hundred generations, each of thirty years. Thus Glover's and Grimaldi's linking-up of our Stuart kings with the Bible kings of David's House is established.

In 1902 more came to light. I was led to the British Museum and the Royal Library at Windsor, and spent the most fascinating and profitable fortnight's continuous reading that I ever enjoyed.

In the British Museum there is a MS. (bound up in small 8vo book form, of parchment leaves), said to be of the tenth century. It is No. 3859 of the Harleian MSS., and can be seen in the MSS. room. And it plainly shows the Welsh king Owain, son of Howel the Good and Elen—from whom through Owen Tudor and Henry VII, twenty-nine generations bring us to King George V, and Queen Mary—as being himself (Owain) doubly descended from an Anna, said to be Cousin to the Virgin Mary. That statement is in Latin. In another MS., at Jesus College, this same Anna is introduced with the statement in Welsh that she "used to be said by the men of Egypt to be cousin to the Virgin Mary."

This wonderful Anna, ancestress of British and English kings, herself of Royal Hebrew lineage—Who was *She*?

The celebrated King Arthur is said by John of Glastonbury to be straight descended from Joseph of Arimathæa.

Now Joseph of Arimathæa is by Eastern tradition said (see Morgan's *St. Paul in Britain*) to have been the younger brother of the father of the Virgin Mary. Thus Joseph was her uncle, and Anna was her cousin—*and* Anna was the daughter of Joseph. Joseph of Arimathæa, the rich trader, came to Britain, as the Glastonbury legend reminds us, and his daughter, this wonderful Anna of the old manuscripts, married in Britain a prince of Britain, by whom from her was descended King Arthur, and (by another line) King Owain, the ancestor of the Tudor kings.

Here is a little bit of the resulting pedigree:

Anna, being 39th by natural descent, 29th by legal heirship (according to the respective genealogies of St. Luke and St. Matthew) from King David—*her daughter* (named in Prof. Rhys and Mr. Brynmor Jones's work on *The Welsh People*) married Lear (through Troy from Judah). Their son was Brân, surnamed "the Blessed," father of the celebrated Caradoc or Caractacus. This was the Royal British Family taken in honourable captivity to Rome, whose fortunes there are given in detail in Morgan's *St. Paul in Britain* Children of Caractacus were Linus (first Bishop of Rome) and Claudia, who married the Roman officer, Pudens, and whose children were the first "saints" of the Christian Church at Rome. The third son of Caractacus, brother of Linus and Claudia, was Cyllinus, father of King Coilus or Coel. From Coel sprang one daughter and one son. The daughter married into a second Trojan (Judah) line, and became the ancestress of the Tecks and Guelphs, from whom has descended Prince David. Coel's son was Lucius, the Christian King who resigned his crown to preach the Gospel in Bavaria and Switzerland. He had also a daughter and a son. The daughter, Gladys, was the grandmother of Helena, mother of Constantine. From her by that line was descended the Princess Elen, who married Howle the Good, and so became the ancestress of the Tudor kings, from whom by intermarriage with the Stuarts came Prince David. Descended from Lucius, by the son of Lucius, as given in another old MS., was Cadwallader. He is shown as the father of Frea, who married Odin the Great (circ. A.D. 250), whence Saxon, Norman, Hanoverian and Danish lines lead onward to Prince David.

To go back to Anna, *her son* is variously given as Beli, Heli, or Helaius. He was, on the one hand, ancestor of King Arthur; on the other, according to the old Welsh MS., of Howel the Good, husband of Anna's descendant Elen, and father of Owain, from whom sprang Tudor and Stuart kings, and so—Prince David.

Through Anna, the cousin of the Virgin Mary, as well as through Tephi, the daughter of the last reigning King of Judah, there is an average in the descent from David to David of a hundred generations.

Let us now open our Bibles: In Genesis xlix, 10, we read: "The Sceptre shall not depart from Judah *until He come*; and unto Him shall the gathering of the people be"—as King of kings. He came to suffer—not yet to reign—some six centuries after the last obvious bearer of the sceptre of Judah had gone—leaving no successor in Jerusalem. Even so there would be six centuries of the promise unaccounted for, the promise of a perpetual sovereignty. But nineteen centuries more have sped and the King of kings has not yet gathered the peoples under His beneficent rule. That makes twenty-five centuries of the promise unaccounted for, that specific promise of a perpetual sovereignty.

So much for the promise in Genesis. When, subsequently, in the course of its political evolution the Hebrew state in Palestine became a monarchy, the promise of perpetual sovereignty was made definite in the line of David. For in Jeremiah xxxiii we read: "Thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. . . . 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."

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Here You See Part of the Remains of Glastonbury Abbey

GLASTONBURY ABBEY occupies what is believed to be the site of the first Christian Church building in the world. The original church was built of wattles, and its size was the same as the Tabernacle in the Wilderness.

Eusebius (A.D. 260-340) Bishop of Cæsarea and the Father of Church History after the sacred Canon closed, says: "The Apostles passed beyond the Ocean to the Isles called the Britannic Isles."

Gildas, the British historian (A.D. 516-570), says: "Meanwhile, these islands received the beams of light—that is, the Holy precepts of Christ, the true Sun—at the latter part, as we know, of the reign of Tiberius Cæsar." "As we know" seems to refer to a generally accepted knowledge. This date would be at the latest A.D. 37, some seven years after the Crucifixion. This fits in with the decision of the Councils of Basle, Pisa and Constance that the British Bishops took precedence of the French and Spanish because Our Church was founded immediately after the Passion of Christ.

There is an ancient MS. in the Vatican which states that St. Joseph, Lazarus, Mary and Martha, and others were put into a boat off the Levant and landed at Marseilles in A.D. 35.

Cressy, the Benedictine Monk and historian, tells us that St. Joseph of Arimathea died at Glastonbury on July 27th, A.D. 82, and on his tombstone was written, in Latin, "After I had buried the Christ, I came to the Isles of the West; I taught; I entered into my rest."

Another point about the British Church, it was one throughout the Kingdom—no schisms, no divisions, throughout its history, till Augustine came to England round about A.D. 600.

Aristobulus, the fellow worker of St. Paul, was associated with Glastonbury; there is testimony from the Eastern Church that Aristobulus was the first Bishop of Britons, and that St. Paul chose him as such.

Tradition has it that St. Paul himself came to Britain, and he himself promised to go to the "uttermost bounds of the West," and St. Barnabas, St. Simon Zelotes, Aristobulus, Joseph of Arimathea, and that these last two died at Glastonbury.

Perhaps the most wonderful tradition of all is that Our Lord actually came as a boy, accompanying St. Joseph of Arimathea on one of his expeditions to seek metal, he being a rich merchant in metals, the tin and copper mines in Cornwall then being the richest in the world. Joseph of Arimathea being the Uncle of the Virgin Mary.

Obviously, William Blake had heard this tradition, and immortalised it in his

JERUSALEM

"And did those feet in ancient time,
Walk upon England's mountains green?
And was the Holy Lamb of God
In England's pleasant pastures seen?
And did the Countenance Divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among those dark Satanic Mills?

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Bring me my bow of burning gold !
Bring me my arrows of desire !
Bring me my spear ! O clouds, unfold !
Bring me my chariot of Fire !
I will not cease from mental fight !
Nor shall my sword sleep in my hand
Till I have built Jerusalem
In England's green and pleasant land."

Abbot's Leigh, the British-Israel Hostel—within the original Abbey grounds—is the ideal place to stay. Terms and particulars may be obtained from the Secretary-General, 6 Buckingham Gate, London, S.W.1.

* * *

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 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 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 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, inter-mixed 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.*

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 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.

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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 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 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. 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

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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 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

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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 have 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 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.

* * *

The Sure Word of Prophecy

By REV. W. H. STUART-FOX, M.A.

"IN the written word of prophecy we have something more permanent, to which you do well to pay attention, as to a lamp shining in a dimly lighted place, until day dawns and the morning star rises in your hearts. But, above all, remember that no prophecy in Scripture will be found to have come from the prophet's own prompting; for never did any prophecy come by human will, but men sent by God spoke as they were impelled by the Holy Spirit" (2 Pet. i, 19-21—Weymouth's version).

Prophecy is God's programme of His time purposes, the itinerary of His march through the ages, put into our hands to vindicate His truth, and inspire and strengthen faith and hope. Jesus spoke of His Father's business. Everything God does is done in an orderly and methodical manner. "All His works are perfect"; there is nothing of that haphazard, topsy-turvyness which modern theologians seem to discover in the Bible. It is the master plan of a Master mind, "ordered in all things and sure." If in God's foresight and forethought there is any room for error, the great scheme of prophetic revelation would break down. The Higher Critics claim to have discovered these errors, so Dr. Driver tells us that certain prophecies can never be fulfilled. But the Scripture is very emphatic—"He determined the times before appointed." And the times so appointed brought specific fulfilment. He appointed the time for the call of Abraham, the birth of Isaac "at this set time next year." For the organization of Israel "four hundred years hence"—of the banishment of Israel and Judah, 2,520 years. Of the Babylonian captivity 70 years, of the duration of the nation of the Jews—70 weeks.

He appointed a day for the birth of His Son, virgin-born, at Bethlehem; for His death (see Dan. ix). He appointed the times of Israel's restoration at the end of seven times, 2,520 years. All which prophecies have been fulfilled to the letter, and we are to-day living in the last stage of the great seven times. We do well to watch the lamp of passing events lighting up the dim places of prophecy.

The historical fulfilment of the Messianic portrait in its human frame, delineated by the Holy Spirit centuries before, is sufficient surely to pledge that other productions of this great Divine Artist's work, in the groups of prophecies which fill out the Divine programme, are equally accurate, and will as surely be fulfilled. Three hundred and thirty-three Old Testament prophecies centre in Christ and are all fulfilled.

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There are five other great groups of prophecies branching out from the Central Messianic group, viz. Messianic, Noachic, Abrahamic, Mosaic, Davidic and Ethnic.

Shall we take out of these groups one line of thought?

The Great Potter had moulded out of the clay of His choosing the nation of Israel for a special purpose: "Thou art my servant, O Israel." It is important to notice that *God's election of Israel was not for eternal life;* there all men, equally guilty of sin, stand condemned, to receive or reject the gift of life. *It was for special service,* involving not only high privilege, but tremendous responsibility.

The formative processes in due course came to an end. Israel must enter upon the field of her world-wide activities. Hence the disruption. "This thing is of me"—pre-determined—for the holy seed must be sown amongst men; only Israel, by her sins, made the sowing painful and protracted. Prophecy and history deal unsparingly with Israel's apostasy; the Nemesis of Judgment follows inevitably upon sin. But it is important to remember that these judgments were more remedial than penal, and in no wise upset the Divine programme, or caused God, as some confidently assert, to alter His purpose. God never rang the curtain down upon an Israel cut out of His scheme, though to the mind of the average Bible student Israel disappears with the Captivity into Assyria. As we study the prophetic Scriptures we find that all the prophets go on speaking of Israel—the House of Israel as distinct from the House of Judah—as still in the Divine programme, noting the various departments of its mission to humanity, as though it were still fully within the view of men.

Make it your task to gather together the many prophecies which deal with the activities of this servant nation of Jehovah, and you will find that they carry right on through the ages until our Lord shall come; and still on into the millennial reign; and yet still onward, as Isaiah declares in the last chapter, "As the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." (Is. lxvi, 22.)

Let me illustrate from an Old Testament story which is found in Genesis xxvi. Remember the word to Abraham, "In Isaac shall thy seed be called." In this chapter you find Isaac digging wells. Here we have a simple picture of Israel's mission in the world: "Who, passing through the valley of weeping, make it a well" (Ps. lxxxiv, 6). Four wells are dug by Isaac and his servants, and each has a special name, strikingly significant of Israel's history.

The first well was called "Contention," setting forth the militant character of Israel's mission (Jer. li. 29).

The work of the Philistines had to be undone. Always the pathway to fuller life must be cut by the sword; the forest which blocks the way to civilization must be levelled by the axe; the rock must be shattered by the dynamite; the transition from the bondage of law to the liberty of the Gospel needs the Cross; and falsehood and tyranny which dispute the way with truth and righteousness and liberty demand oftentimes the sword of the Lord and of Gideon.

The second well, called "Hatred," reveals the devilish malice which has to be countered. The Hebrew word used here has the same root as Satan. "The Son of God was manifested to destroy the works of the devil." So, too, this Israel nation. "If the Son shall make you free, ye shall be free indeed." This is Israel's work (see Isa. xlix, 9).

The meaning of the third well is "Room." Here is set forth the nation's expansion and far-reaching colonization, "to establish the earth and to cause to inherit the desolate heritages."

The last well is "the Well of the Oath." "He went up from thence to Beersheba" (see Gen. xxi, 31).

What was the oath sworn by God to Abraham? (Gen. xxii, 16-18).

Here is set forth Israel's missionary work to dig the wells of salvation that the water of life might flow freely forth to the nations.

It does not require much consideration to see how that one nation only can fill out this fourfold picture *It is Britain's destiny to go through the valley of weeping, making it a well: contending valiantly for the right against every form of tyranny and injustice; setting free the slaves; irrigating the deserts; populating the wastes;* and, above all, *opening up the Well of Truth till it flows forth in countless streams to the nations of the earth.*

* * *

The Crowning Bible Vindication

By Rev. James Mountain, D.D.

It is well known that, during the last sixty or seventy years, there has been a determined and persistent attack upon the Old Testament, and particularly upon its early prophecies and the historicity of its outstanding characters.

This attack has been earnestly met by such Societies as The Bible League, The Wesley Bible Union, The Bible Witness Union, The Believers' Bible Union, The Fraternal Union for Bible Testimony, and by numerous Bible Schools and Institutes.

All these valuable organizations, although independent of each other, agree as to the general line of their work; but it is laid upon my heart and conscience, in this connection, to venture to draw the attention of my Christian brethren to the specific testimony of the British-Israel Movement.

The Completest Bible Defence

This Movement not only contends, as they do, for the historicity of the Patriarchs and for the full Divine inspiration of the prophecies which relate to them and to their descendants; but—in vindication of the Divine Oracles and of the faithfulness of our Covenant God—it also traces the history of those descendants, and ultimately proves it to be a moral certainty that the prophecies concerning Ephraim-Israel have long been, and are still being, fulfilled in the Anglo-Saxon race and the world-wide British Empire.

It is much to be regretted that—in its interpretation and defence of the Bible—this important Movement should meet with such misconception on the part of many of God's devoted servants.

Fain would I hope that, through the prayerful perusal of my recent book—always in the light of the Holy Scripture. which is my final appeal—this misconception may, in many cases, be allayed, if, indeed.

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it be not entirely removed. The book consists of 236 pages, and is entitled *British-Israel Truth Defended; a reply to the Rev. Samuel Hinds Wilkinson.*

God's Provision for Men's Unbelief

As we trace the history of the people of God, whether in the Old Testament dispensation or in the New, we rejoice to see that, in every time of crisis, God has always raised up some special agency to meet the crisis. So it has been in modern centuries in our beloved land. The Methodist Revival, under Wesley and Whitefield, met centuries of superstition and infidelity.

British-Israel Truth

It is well known that Hume—in 1748—Tom Paine in 1790, and Charles Bradlaugh, in our own times, proclaimed as one reason for their rejection of the Old Testament the apparent non-fulfilment of the prophecies concerning Israel which were made to Abraham, Isaac, Jacob and David. And in our own day, the philosophic contempt of Hume, the blasphemous infidelity of Paine, and the vulgar secularism of Bradlaugh confront us under the disguise of a refined and cultured Modernism. "Either the prophecies were never made," say they, "or the God who gave them has been unable to accomplish their fulfilment."

But Jehovah

> "Never is before His time,
> And never is behind."

The time had not arrived when—in accord with the eternal counsel of God—apostate, lost, hidden, but now restored Israel was to be revealed to herself and to the world.

But the hour was drawing near when the claim of the Papal Church to be Israel was to be refuted; when the sceptical sneers of the Modernists would be met by a profounder interpretation of the Bible and by undeniable Biblical and historical facts; and when the mercy, the faithfulness, and the power of Israel's God would alike be gloriously vindicated.

The Search for the Unlocking Key

Godly men searched the inspired pages of Holy Writ, and tremulously asked such questions as these:

"Here are the prophecies, where is the fulfilment?"
"Here are the promises, where is the answer?"
"Here is the mystery, where is the solution?"
"Here is the lock of God, where is the key?"

They studied the prophecies again and again, and prayed for the illuminating influence of the Holy Spirit. Much had they to learn, and much had they to unlearn. It was not easy for them to cast aside the false system of figurative interpretation originated by Jerome and Origen, which had gained entire ascendency during the Dark Ages of Mediævalism. Nor was it easy to rid themselves of their own prejudices, or to contemplate without fear and trembling opposition and ridicule which their renunciation of the traditional interpretation of the prophecies would most certainly bring upon them.

Traditionalism or the Bible?

But they recalled for their comfort the words of John Robinson, the Pastor of the Pilgrim Fathers, who addressed to them these words in 1620—when they were just about to sail for America in the *Mayflower*:

> "The Lord has more truth yet to break forth out of His Holy Word."

And they were cheered by the words of the learned Bishop Butler, whose vindication of Christianity is as effective to-day as when it was first published in 1736. He wrote as follows:

> "The Bible contains many truths—*as yet undiscovered.*"

But who would have the honour of discovering those truths, especially those concerning Ephraim-Israel, the people of the Northern Kingdom of Palestine, who were carried away into Captivity to Assyria; but who—it was prophesied—were to be restored to the "Appointed Place" in the "Islands" of the "North West"; and who were to become "a mighty nation" "a multitude of nations," "the fulness of the nations," and, in a national sense, "the sons of the living God!" (Hos. i, 10).

The Approach of the Dawn

Those godly men prayed and studied, studied and prayed, and waited for the light from heaven. They dimly traced the footsteps of Ephraim-Israel from Assyria to Ar Sareth, and from Ar Sareth to the North and the West, until, as Saxons, but under different names, and at different periods, they arrived in the British Isles. They saw, down through the centuries, the development of the Anglo-Saxon people, until these Islands were "too strait" for their increased population. They beheld with wondering eyes the rise of our marvellous Colonial Dominions and our maritime and military supremacy.

The Noonday Beams

With the inspired prophecies to Israel before them and with these striking facts staring them in the face, it cannot be wondered at that upon their reverent minds, as with a lightning flash, there burst the midday lustre of God's radiant Truth, which made them exclaim with gratitude and joy:

> "We are Ephraim-Israel! We are Ephraim-Israel!"

But truth perceived must become truth proclaimed. And right nobly did these Pioneers proclaim what God had revealed to them. Amid apathy, indifference, sneers and opposition, they gave their testimony. But while many ridiculed, some believed and were not afraid to confess their faith.

And right well has their faith been honoured; for since those early days British-Israel Truth has been amply confirmed by sounder Biblical interpretation, by historical research, and by archæological and linguistic discoveries. In all parts of the world, and in every rank of life—from Royalty down to the humblest follower of our blessed Lord,—British-Israel Truth now finds its thousands of enthusiastic adherents.

* * *

Abraham's Pedigree

Here you can see the various nations descended from Abraham. You will remember that the land was given to his descendants for ever and history shows that it has always been in the possession of the Israelites, Jews, Arabs and Turks till now. Even in the freeing of Jeru-

salem in 1917, 2,520 years, the seven times after the first siege by Nebuchadnezzar in 603 B.C., none but the descendants of Abraham were allowed to participate.

Now either we British are Gentiles, and still treading down Jerusalem, which is inconceivable, as our mission (as Israel) has been to free the slaves and make the desert to bloom; or we must be Israel. The Arabs know their descent and know ours too; they will always accept the rule of an Englishman as they say we are entitled to rule, but there is always trouble if you put a Jew to rule them as they maintain the Jews have forfeited their right. Here you see the various tribes coming into England after the Romans had retired, and finally the Normans having burnt all their papers and heirlooms showing who they were, came in in 1066 (with the "Wolf" the emblem of Benjamin in their shields) and the race was all gathered together again.

Next the Jews. Everybody knows they have suffered as foretold in the Bible. They are the greatest witness to God till Israel is revealed.

The Turks are now fulfilling every prophecy re Edom, and are drying up as foretold, to prepare the way for the Kings of the East.

Abraham came from Ur of Chaldee which was to the East. They appear to be deliberately committing suicide as a nation. They deposed the Sultan, abolished the Kalifate, revoked the Hegira their separate dating in 1917, the exact date foretold by Daniel 1335 days, and now have in revoking a part of the Koran on Polygamy, abolished that. Joseph [Ephraim] was to go through Edom as a flame through stubble. We have already largely done this; nearly all their possessions have come into our possession.

If the final phase is a Spiritual one they will turn Christian and join the British Empire. If not, it is a physical phase and they will be destroyed as a nation very shortly. But remember Isaiah's message to Idumea:

"The morning cometh, and also the night: if ye will enquire, enquire ye: return, come." (Isa. xxi, 12.)

* * *

The Scope and Subject of Prophecy

By Rev. W. Pascoe Goard

What is the scope of prophecy? Prophecy is not a formless thing. It is not an unlimited thing. It has form, beginning, progress, consummation. Prophecy is the gift of God to men. It is what David calls in Psalm xix, "The testimony of the Lord." There are wider scopes; but the prophecy in which we are all interested begins at a certain point in the world's history. The time is known; the order is known; the geographical setting is known. It is no myth, or fable, or mere folk-lore; but records actual events transpiring at certain times, in certain places, in a certain succession of events, properly related to world history.

The beginning of the prophetic system which occupies the foreground in the Bible is in the call of Abraham. The process leads on through Isaac, Jacob, Israel, Moses, David, separated nations Israel and Judah, the captivities, the return of certain Judahites. The Jewish nation, the coming of our Lord—here one branch ends—the main stem takes up Israel in the Isles; Israel gathered out of captivity to the Isles; Israel renewing its strength in the Isles; Israel going out on its world mission to "inherit the heathen; to possess the uttermost parts of the earth; to liberate slaves; to lighten the dark places; to prepare the way of the Lord; to act as God's battle-axe and weapons of war to the final war of Armageddon, and then to meet and be delivered by our returning Lord." This is the main stem of prophecy. Accompanying it are series of prophecies showing the rise, progress, fall, or restoration of world nations which affect Israel, until all pass or are merged in Israel; such as Egypt, Assyria, Babylon and its succeeding Empires; and as Edom, Moab, Ammon, Ishmael (Arabs), the nations kindred to Israel.

This is the scope and form of prophecy. Beginning with the Divine call to the man Abraham, the "righteous man from the East," from whom came the line of "the kings of the East," marching forward in a continuous progress unbroken through the ages, we reach the development in which we find ourselves to-day as we make the progress assigned to our generation along this prophetic highway of history.

Prophecy at one time *foretold the whole story* from the beginning. That was in the day of Abraham. Our Lord Himself commenting upon that, said: "Your father Abraham rejoiced to see My day, and he saw it and was glad." Abraham saw it nineteen hundred years before Christ was born! and the day of Christ *has not yet come.*

All prophecy *was once a foretelling.* Then there came a time when prophecy began to recount the past, to explain the then present, and to carry on into the future.

Then came the time of our Lord, when prophecy was about equally balanced between the past and the future. Prophecy was equally concerned with telling the history past and foretelling the future.

Now we have reached the end of the age, and prophecy is almost entirely taken up with telling that same story *in the past tense.*

The Apostle Paul in his Epistle to the Romans wanted to tell the future, but he could not intelligibly tell the future until he had told the past He wanted to explain doctrine for his day; but he could not intelligibly explain the doctrine for his day until he had explained the past. And so he began this way: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." Then he goes on to tell of the original promise; that Abraham should have a son, and through that son he should have a seed, and in that seed, through the progress of the ages, through the succeeding generations, in the triumphant conclusion of the Divine plan, all the families of the earth should be blessed. Having made this clear, the Apostle goes on to say, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." What faith? Exactly the same faith as Abraham's. That there should be born into the world a son, Isaac, and through the son, a seed, and chief among that seed, Jesus, Who "took not on him the nature of angels, but he took

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on him the seed of Abraham," and in this seed, multitudinous as the stars through the generations, God would carry regeneration and blessing to all the families of the earth. That is the faith.

The foundation and chief corner-stone of this testimony of the Lord is faith in Jesus Christ.

It is faith in that story unfolded in the sacred Scriptures, and carried on unbroken until the triumphant coming again of our Lord Jesus Christ. That is the faith of the Bible.

It is a *telling of the history of the past*, an *unfolding of the present*, and a *foretelling of the future*.

We are at the end of the age, and are approaching the end of the long road by which God has led the seed of Abraham right down to the present day. Upon us falls the most critical period of the whole age-long journey—cumulative responsibility rests upon us for doing the last vital things of God's great plan—faith in the revealed plan, in which we are called upon to act, is vital to us.

The faith that justifies, according to St. Paul, when he laid down the foundations of the great Reformation doctrine, justification by faith, is *the belief of that story as God tells it, from the call of Abraham to the Coming again of our Lord Jesus Christ.*

There is a *race involved* in the story so told. It is not the Adamic family; that is too broad. It is not the Noachic family; that also is too broad. It is not the family of Shem; that is too broad. It is not even the whole family of Abraham, for Ishmael is not in it. It is the telling of a story which should be enacted as living history by the seed of Abraham, through Isaac and Jacob, right down through all the ages.

The Church and the ministry which preaches Jesus Christ the Saviour must preach that story complete, entire. The intelligible purpose of God is not only written in the Book, but it is written in the lives of the succeeding generations of His people Israel. What a glorious story to tell! Once we *suspected*, then we *believed*, but now, by the grace of God, *we know* that the story in the Book is a story that is being lived out, and written upon the fleshy tables of the heart of the race to which you and I belong, the Celto-Saxon peoples.

From the Call of Abraham to the Coming of Jesus there is one steady, stately, majestic progress. Every prophet, every evangelist, every apostle, and Our Lord Himself has given to us bit by bit that wonderful story until it is complete. Through the ages, through the succeeding generations, unconsciously, often blindly, we Britons, of the seed of Abraham, Isaac and Jacob, have been doing our day's work, and passing; but unconsciously in the history of our race and nation we have written the very same faith, and find it to-day as the law of God written deeply in our hearts.

* * *

Britain and U.S.A. Fulfil Israel Prophecy

THE Bible being a prophetic Book describes a nation which should be found still in existence in the "latter days," and which should occupy such a position among the nations of the world that the loss of it would cause the prophetic vision to fall into ruin

Modern history shows the growth of the one Empire which still survives, from a comparatively small beginning as a kingdom in the 17th century, to an Empire in the 20th century greater than has ever been heretofore.

The prophetic portion of the Bible without that nation to show the fulfilment of its prophecies cannot be understood, neither can the unique development of the nation be understood, nor a sufficient reason for it assigned, without the prophecies of the Bible to explain them.

But the prophecies, fulfilled in the nation, are both simple and logical.

In order to have a clear understanding of the Bible and of the British Empire we must begin at the beginning and examine what the prophetic Scriptures have to say.

First, the Bible tells of the origin of the Adamic family: "And 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 is the statement of the origin of the family of Adam. Let no man smile at the statement, "the dust of the earth," for that this is a perfectly accurate statement the analysis of the human frame shows; for the human body is composed of the ordinary elements which enter into the structure of the earth, and not a single particle of foreign element is to be found therein. Of the materials at hand in earth, water and air, the human body was composed, and into it was breathed the breath of life and man became a living soul.

The genealogical descent of the chosen line of the family of Adam is given as follows: God, Adam, Seth, Noah, Shem, Abraham, Isaac, Jacob, Israel. This shows a distinguished beginning for all the race, and among the race a most distinguished line of descent for the descendants of Abraham through Isaac and Jacob.

The commencement of specific British history, in the later development of which we are living, began with the call of Abraham for a specific purpose. It was not a haphazard selection from among all the families of mankind, but it was the calling of the next in line of the covenant-bearing seed.

In the days of Abraham, both the priesthood and the kingship were vested in that mysterious personage Melchizedek.

Next in line to him, though not of his descent, was Abraham the son of Terah, of Ur of the Chaldees.

Early in life he was called from his country, his kindred and his father's house, and separated for the purposes of exercising the function of the head of the house of the Hebrew race and of succeeding to the kingly line, and the priesthood as God's representative on earth.

At the age of 100 there was born to him and his aged wife, Isaac "the seed." The Scriptures present this as a miracle birth into that royal household which consisted of El Shaddai (God Almighty), the God Father of the race; Abraham, the royal father; and Sarah, the Queen Mother of the selected race.

In Isaac the whole succession of the seed in all its generations, including every individual who should be born of that descent, was laid upon the altar and dedicated, as is most beautifully told in the 22nd chapter of Genesis.

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From that time on to the end of the ages, in all its generations, the descendants of Isaac have been " a chosen generation, an holy nation, a royal priesthood, a peculiar people " set apart to offer up spiritual sacrifices unto God.

Four hundred years later, emerging from Egypt at the Exodus, that is to say, 1,400 years B.C., that nation was brought to Sinai and there organized into God's kingdom nation on earth. The kingdom consisted of three elements :

1. Israel the nation.
2. Above that Jehovah the King ; and
3. The Law embodied in the ten commandments.

Forty years later the nation was inducted into and established in the land promised to the fathers, and at the time appointed.

In due time there was established over the nation the House of David and its kingly line. This was established over the House of Israel for ever.

Shortly thereafter the nation was divided into two by the determinate counsel of God.

Ten tribes, carrying the name of Israel by specific authority from the patriarch Jacob, separated from the House of David, and established itself under a separate line of Kings.

There remained to the House of David two tribes, Judah and Benjamin, which constituted the kingdom of Judah, and, viewed alone without the House of David, it was called the House of Judah.

Soon the House of Israel disappeared from Palestine, carried away into captivity.

A century and a half later there disappeared from Judah and Jerusalem both the House of Judah and the House of David.

So far the average reader of the Bible understands, but after this the knowledge of the ordinary reader of the Bible is at fault.

What became of the House of Israel ?

What became of the House of Judah ?

What became of the House of David ?

The histories of the Bible do not tell us, but the prophecies of the Bible give us the information.

We must go back again to the time when Israel was in Egypt. At that period we find a certain branch, under the leadership of the heir apparent to the birthright in the tribe of Judah (Zarah), disappearing from Israel. Some time later, in the genealogies, we find the descendants of Zarah to be mighty men equal to King Solomon, because Solomon is compared to them, established " in the East." Thus far the Bible.

Archæology has uncovered the fact that they proceeded to Troy on the shores of the Dardanelles and there established the kingdom of Priam. Here they occupied until Troy was destroyed at the end of the Trojan war.

Coming from Troy, the kingly line of Judah was established in Britain under King Brutus, the genealogical line of descent from whom is brought down in the reigning house in Britain to the present day.

The House of David, removed from Jerusalem when Nebuchadnezzar captured the city, was brought to Ireland by Jeremiah the prophet in the person of Tamar Tephi.

A union was there brought about between Eochaidh Heremon (of the Trojan line) and Tea Tephi (of the House of David) thus uniting the royal line of David with the sceptred line of Judah, and thus establishing the present line of descent.

In the meantime during many centuries, commencing as early as the captivity in Egypt, Israel migrations had made their way to the shores of Britain and had taken possession of it as an Israel Colony. As the sons of Britain to-day go overseas to Canada, Australia, or New Zealand, and there form British nations, so these early migrants came to these shores and established the ancient British nation.

To it we have seen the House of David came, immediately upon its being uprooted from Jerusalem by Nebuchadnezzar.

In the meantime Israel of the Ten Tribes had been carried into Assyria. From thence they passed into Europe ; by slow stages over many centuries they progressed through Europe until in due time, after the Roman Invasion had been withdrawn, they came into Britain under various names and settled as the Saxon people.

To them later came the tribe of Benjamin, which broke away from the nation of the Jews at the time of the destruction of Jerusalem and the final breaking up of that nation. After many wanderings they made their way into Britain under the name of Normans.

Thus by many paths, and under many names, over a period of many ages, God moved His people Israel to the " appointed place " in these Islands. There He re-established the nation ; over it He re-established the House of David ; to it He brought the tribes of the Captivity ; finally, the light-bearing tribe Benjamin ; and, most important of all, above and over it, as over Jerusalem of old, He established His Jehovah throne in the midst of His Kingdom, Modern Israel.

The miraculous expansion of the British kingdom into the British Empire is directly in line with the Bible prophecies concerning Israel in the latter days. The pushing of her boundaries to the ends of the earth is the expansion of the boundaries of God's earthly kingdom. The covenants, promises, and prophecies made to and concerning Israel are all fulfilled in Britain. The Bible is explained in full by the history of the British people, and its inspiration is absolutely demonstrated by Britain's fulfilment of Israel's prophecies.

The purpose of the kingdom is clearly set forth in the Bible from the beginning, the culmination of which will be when Our Lord shall return and " take the throne of His Father David," establishing His reign in Israel to the end of time.

Under His sway the boundaries of the kingdom of the Israel nation shall be extended to embrace all the earth, bringing about the fulness of blessing when, added to the Israel Kingdom, " the kingdoms of this world shall become the kingdom of our God and of His Christ."

Upon the rock of this kingdom the Lord has founded His Church, and the gates of hell shall not prevail against it.

As the boundaries of the kingdom shall extend to embrace all nations, so shall the boundaries of the church extend until " the knowledge of the Lord shall cover the earth as the waters cover the sea."

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The Great Pyramid's Prophecy: A Message to the British Race

By D. DAVIDSON, M.I.Struct.E.

EGYPTIAN LITERATURE AND PYRAMID SCIENCE

THE study of ancient Egyptian literature is opening out a vast treasure store of knowledge concerning the Great Pyramid. We now know from ancient Egyptian literature precisely what were the dimensions and the units of measurement of the Great Pyramid. From the same source we know the scientific origin of these dimensions and units, together with the origin of the ancient Egyptian systems of linear and square measures, and the reason for these systems being different from, although derived from, the Pyramid's system and enshrined within its structural geometry. The records of ancient Egypt have explained the purpose for which the Great Pyramid was designed and built. They have shown us that this Pyramid was designed to be an astronomical Time-chart. They have indicated to us the mathematical principles upon which this Time-chart was designed, and they have given us its principal astronomical dates. The methods are the methods of modern science, and the astronomy and the astronomical dates resulting from the application of those methods agree with modern science of astronomy and with the astronomical dates defined by the methods of modern astronomy. That the scientific data of the ancient Egyptian records is scientific data that is enshrined in the Great Pyramid is confirmed by the scientific methods and the astronomical dates of these records being found indicated within the Pyramid itself.

EGYPTIAN LITERATURE AND PYRAMID PROPHECY

Certain dates, however, are indicated within the Pyramid that are defined by astronomical data, but that are not astronomical epochs. The points corresponding to these dates are points of structural change, and the details of structural change constitute essential features of the Pyramid's scientific system. The religious literature of the ancient Egyptians supplies an allegory descriptive of the significance of these structural changes, and indicates that this allegory is a prophetic allegory relating to the history of mankind. The principal theme of this allegory deals with the pre-elected purpose of the Messiah, with His life, ministry, Passion, and Resurrection, and with His final return to judge and rule the earth. Late Egyptian religious literature, however, identified the Egyptian god Osiris with the Messiah, whereas the Pyramid's date for the Passion of the Messiah is the date of the death of our Lord Jesus Christ.

Related to the principal Messianic theme of the Egyptian allegory is a secondary theme concerning a race chosen to prepare the world for the final return of the Messiah. The civilization of this race was to be in the West, and European. Professor L. A. Waddell, LL.D., has discovered the same two themes in the religious literatures of all ancient Oriental civilizations, and has shown that the chosen race is specified by the name "BRITS."[1] It is significant, in this relation, that the final phase of the Pyramid's allegorical prophecy is addressed to a race that should be in possession of the inch as a standard unit of measurement at the date, A.D. August 10th, 1920; and that this race is represented as passing through a period of Tribulation extending from the night of A.D. August 5th, 1914, to the night of A.D. November 10-11th, 1918—the period of Britain's participation in the Great War.

THE MESSAGE OF THE INCH

Now the message of the inch relates to A.D. August 10th, 1920. This is the date of the Treaty of Sèvres between the Allies and Turkey. The date is defined by the position of the face of the Granite Leaf in the Great Pyramid's Antechamber. The geometry of this chamber is the key to the geometry of the whole scientific system of the Pyramid, and is a *multum in parvo* of that system. The scientific symbolism of the Antechamber is of the nature of the modern engineer's symbolism for the translation of energy into "work done"; and the translation is symbolized as effected by the Messiah. The central date of the symbolism of "work done" is March 6th, 1924, the date of the expulsion of the *Ottoman* dynasty from Turkey. The significance of this identity results from the fact that Dr. Grattan Guinness concluded forty-eight years ago, from the prophecies of the Bible, that "THE DESTRUCTION OF THE POWER AND INDEPENDENCE OF THE OTTOMAN EMPIRE SHOULD BE AS A TRUMPET BLAST TO CHRISTENDOM, PROCLAIMING THAT THE DAY OF CHRIST IS AT HAND." The emphasis in capitals is in the original half a century ago.

The Message of the Inch is addressed to the British race at the time of the signing of the Treaty of Sèvres with Turkey. The Message of the Symbolic Prophecy is that the SPIRITUAL ALLEGIANCE of the British race will be required in the final work of DIVINE RESTITUTION, and that this allegiance will be compelled by the circumstances of a FINAL TRIBULATION that will extend from the night of May 29th-30th, 1928, to the night of September 15th-16th, 1936. This Message is addressed specifically to the British race, and means that the Constitutional Governments of the British Empire and the United States of America are on the threshold of constitutional crises, through which only the power of Jesus Christ can bring them safely. It is true that there is the Gospel of Salvation for the individual, but there is also the Gospel of the Kingdom for the organized community. The latter is not any spiritual kingdom in Heaven, but Christ's kingdom on earth, and we are living in the days in which no constitution will survive except by having Jesus Christ as the acknowledged Head and Counsellor in State of deliberations and decisions. The Message of the Great Pyramid is the Message of Holy Scripture. THE MESSAGE RELATES

[1] *The Phœnician Origin of Britons, Scots and Anglo-Saxons.* This work was published some two months after the present writer's conclusions were published in *The Great Pyramid: Its Divine Message.*

The conclusions of both works are identical concerning the ancient Messianic prophecies and the destiny of the British Race. Yet the evidence discussed is independent evidence in both works. Waddell has actually inferred the same mathematical symbolism from the texts of ancient Asia and ancient Britain as the writer has derived from the ancient Egyptian texts and from the geometrical symbolism of the Great Pyramid concerning the Messiah, Migration, Resurrection and Restitution in relation to the function of the British race, and the symbolism of the year-circle. Professor Waddell's work is one of those great pioneering works that indicate their permanent value only as contemporary hypotheses fade from the film of living history.

TO COLLECTIVE PRAYER AND THE POWER OF COLLECTIVE PRAYER IN THE NAME OF OUR LORD JESUS CHRIST.

THE FUNCTION OF THE BRITISH RACE

The late Rev. Dr. Driver—than whom there was no greater Hebrew scholar—stated that God made the promises to Israel that the Old and New Testaments say He made. Dr. Driver concluded, however, that Israel had disappointed God; that in consequence He was compelled to annul His promises to Israel; and that, therefore, the promises have not been fulfilled, and never can be fulfilled. The Prophecy of the Great Pyramid is also a Divine Prophecy. It deals with the same promises as those God later gave to Israel. The Pyramid's prophecy, however, proclaims that God has indicated in this prophecy, centuries before He made the promises to Abraham, that these promises would be fulfilled in the Race that would be in possession of the standard inch-unit of measure at the date of the dissolution of the *Ottoman* Empire. Is it surprising, then, that Our Lord should have said to the Jews: "The Kingdom of God shall be taken from you and given unto a NATION bringing forth the fruits thereof," and that nineteen centuries later the present Archbishop of Canterbury should say: "Do we realize that we alone to-day are those whom God has chosen in the world's history as a people to whom is given incomparably the greatest trust and decision for the world's safety that has been laid upon a great company of people? This is a trust laid upon the English-speaking peoples, but primarily upon Britain and America."

EXPECTATION IN THE FIRST CENTURY

Consider the historical circumstances that form the respective backgrounds to these two statements. Nineteen centuries ago the civilized world was in a turmoil of expectation. Roman, Greek, Jew, Celt, German, and Scythian alike felt the urge of spiritual motives, an urge that was but vaguely sensed and still more vaguely interpreted. Thus Paul in Athens, seeing the visible evidences of this in the altar inscription,

"TO THE UNKNOWN GOD,"

could say to the Athenians, "Whom ye ignorantly worship, Him I declare unto you." And even Tacitus could explain the destruction of Jerusalem as due to a Jewish misinterpretation of "an ancient prophecy" "by which it was foretold that, in this very juncture, the power of the East would prevail over the nations and *a race of men would go forth from Judæa to extend their dominion over the rest of the world.*"

The world looked for a Saviour: the Saviour came, and the world that expected Him, "knew Him not." The greatest event in the history of the world passed, and the world remained unconscious of the spiritual shaking. The expected Saviour died as a malefactor and thus dying, saved the world. Few of those in the civilized world knew of His Passion until many years had passed. And then the majority jeered. Born in a manger and executed upon a cross! Truly He was the "despised and rejected of men"! Yet "despised and rejected" as He was, and is, *He fulfilled His promises.* Nineteen centuries later, the Name and the mission of the "despised and rejected" are known to all men. By the Authority of His Name, the civilization that despised Him, and rejected Him, has at length claimed the *material* harvest of His *spiritual* sowing. Having become forgetful of His admonition "Seek ye first the Kingdom of God; and all these things shall be added unto you," civilization is now being stripped of "those things" to prepare mankind to seek for "the Kingdom of God." For, lacking the Spirit, civilization is now failing as Our Lord Jesus Christ said it would fail. Bereft of His Spirit, and acclaiming only His Name—praising in word and "despising and rejecting" in spirit—civilization is tottering to its fall.

EXPECTATION IN THE TWENTIETH CENTURY

In this human crisis He said He should return. And as it was nineteen centuries ago, so it is now! The civilized world is again in a turmoil of expectation, feeling the urge of spiritual motives, vaguely sensing these motives, and still more vaguely interpreting them. Knowing not that these are the signs of the imminence of His Coming, mankind feels perturbed; seeks by material means to restore stability, by material excesses to dissipate perplexity, and by Dictatorships and Terrorism to rebuild civilization from the rotten fabric of materialism. Our Lord Jesus Christ said: "And when these things begin to come to pass, THEN LOOK UP, AND LIFT UP YOUR HEADS; FOR YOUR REDEMPTION DRAWETH NIGH." That there should be no doubt about the time and the conditions, He defined the time as that following the deliverance of Jerusalem, and the conditions following thereafter—"upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." The Message of the Great Pyramid is therefore identical with the Message of Our Lord Jesus Christ, and supplies the Time-chart for His "signs of the Times."

* * *

The Second Coming of Our Lord

THE BIBLE IS A PRE-MILLENNIAL BOOK IN ITS TEACHING; JESUS CHRIST IS A PRE-MILLENNIAL TEACHER; THE APOSTLES ARE PRE-MILLENNIAL TEACHERS.

THE Bible approaches this matter from a number of standpoints. It does not set out to teach the detached doctrine of the Second Coming as would a text-book of systematic theology, for that is not the way the Bible teaches its doctrines. It carries on its general progress, incorporating its doctrines into the warp and woof of that progress whether it is dealing with nations or individuals, with history or with prophecy, or with contemporary conditions or events. In the general scope of the matter in hand, its teaching regarding the Second Coming finds its due place and order.

Thus we find the doctrine of the Second Coming presented:

1. From the standpoint of *the Temple;*
2. From the standpoint of *the Nation Israel;*
3. From the standpoint of *the House and Throne of David;*
4. From the standpoint of *the House of Judah;*
5. From the standpoint of *the External Nations;*

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6. From the standpoint of *the Church ;*
7. From the standpoint of *the Lord Himself.*

The method which perhaps every school has followed, of going to the Bible for specific teaching on this and every other matter, as though the Bible were a text-book of systematic theology, must of necessity fail. But the examination of the various departments of Bible literature for the place it gives to this matter will yield rich results. Let us follow this line of inquiry through the Scriptures which primarily deal with historic and prophetic matters.

The Second Coming from the Standpoint of the Temple

Ezekiel deals with this very fully in connection with his ministry to the Captivity.

Up to the time of the Captivity, the Temple at Jerusalem had been the centre of Israel's worship, as the recognized earthly dwelling-place of God.

Over the Mercy Seat in the Holy of Holies there shone *the Shekinah glory.*

To this point the eyes of the people were turned in prayer and worship from every part of the world.

But now the glory of God was on the point of withdrawing from the Temple, and it became necessary that the people of God should be advised of this fact and the reason therefor. Accordingly, Ezekiel is caused to see in a vision *the departure of the glory of God* from the Temple, and the reason which led to that departure (Ezekiel viii-xi).

The reason for the departure of the glory of God was the practice of abominations by the Elders and people of Judah. Read the eighth chapter carefully.

The fact of the withdrawal of the glory of God is stated in the following verses: Ezekiel x, 18, 19, and xi, 22, 23.

In the progress of the Book of Ezekiel, after a marvellous sequence of events, comes the restoration of the city and of the Temple (see last chapters of Ezekiel). The seven times of punishment, quadrupled (two upon Israel and two upon Judah), have ended according to the covenant of the constitution. (See Lev. xxvi). *The restitution of all things* spoken by the Prophets *is now no longer dependent upon the human will, but is to eventuate by the Judgment of God.* And the time of Israel's emergence from her humiliation has arrived.

These things are preparatory to the establishment of the reign of Our Lord on the Holy Hill of Zion once again.

The plans of the new Temple are given in the last chapter of Ezekiel, and the laws which shall obtain in regard to the city and the Temple are set forth.

Everything being now ready, there is shown *the return of the glory of God to the Temple,* coming from eastward as it departed (Ezekiel xliii).

From the Temple once more the voice of the Lord is heard speaking, and the first word of the Lord is regarding the cleansing of "the place of My Throne, and the place of the soles of My feet, where I will dwell in the midst of the Children of Israel for ever." Henceforth the centre of worship shall once more be in Jerusalem.

Thus it is the return of the Lord and the purification of the place of His Throne told from the standpoint of the Temple.

This is the spiritual return, beyond which many cannot see.

From the Standpoint of the Nation

The purpose and privilege of the nation of Israel is "Ruling with God." This is the meaning of the "Israel" name. (See the word "Israel" in Young's *Analytical Concordance,* for instance.) Among the nations of the earth, this is the nation *over whom He rules,* and this is the nation *through whom He rules* the nations of the earth.

But Israel put away His altar, under Jeroboam, and Israel put away His constitution under Omri ; therefore *Israel was put away from joint rulership* with God and was scattered through the nations.

As an organized nation Israel was not usable by the Lord as a ruling power under Him during the ages of her humiliation. But He scattered the people of the race through the nations as individuals, and so influenced the nations by them that Israel became the salt of the earth, the channel through which the gospel made its way into the hearts of the nations which accepted Christ.

As time progressed, the Lord "assembled the outcasts of Israel" in the islands, and there, when in due time *the periods of Israel's punishment* were passed, He gradually restored the nation to her associate rule with God over the nations of the earth.

Now, *the period of Israel's blindness* has also passed, and she is consciously emerging into the glory of her associate rule with God again as manifest in our Anglo-Saxon nation, and on a larger scale than ever.

But she will not attain to the full glory of her destiny without a further fight with her competitors and enemies.

Already Germany and her organization has challenged her right to such rule ; Germany has fallen shattered as an Empire.

Soon Russia and her organization, greater and mightier than that of Germany, will take the field. The culmination of that struggle is referred to as the "Great Day of God Almighty." Then shall "all nations be gathered against Jerusalem to battle." The line-up of forces is graphically portrayed in the thirty-eighth and thirty-ninth chapters of Ezekiel.

In Zechariah the great conflict is also shown, and the fact that at the crisis of it the Lord shall appear, for "His feet shall stand that day upon the Mount of Olives."

From the overwhelming disaster which at that moment threatens the destruction of Israel, the coming of the Lord shall preserve the nation.

Thereafter there is established beyond challenge in the earth the rule of the Lord over the nation of Israel, and through Israel over all the nations.

Thus the story of the return of the Lord is interwoven in the combined line of history and prophecy regarding the nation of Israel.

From the Standpoint of the Throne of David

The Throne of David is one of the organizations within the Israel peoples.

It *stands* upon *its own specific charters.* It *rules* by the authority of its own *commission.* It is *endowed* with its own *inheritance.* It is *occupied* exclusively by its own

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line, in the line of the *House of David*. It is *established for ever* by the oft-repeated *Divine decree*.

Issuing out from the Tribal House of Judah, *it is established as a separate House*, separated from the House of Judah for ages, and only renewing its relationship therewith as its ruler and king.

Interwoven through the post-Davidic Scriptures the *position* and *permanence* of the House of David, its *history* and *prophecy* are recorded.

It is necessary only to refer to the *House of David section of the Book of Isaiah*, which comprises chapters vii-xii, as an illustration of the way in which the story of the return of the Lord is told from the standpoint of the House of David, and to point to the fact that the New Testament opens with the declaration, "God shall give unto Him the throne of His father David."

The section of Isaiah addressed to and dealing with the continuance of the House of David begins with God's message to Ahaz, continues onward to the birth of the Lord, "For unto us a child is born," etc., and onward still to the establishment of the righteous branch, and the final song of His return in the twelfth chapter of Isaiah, ending "Cry out and shout thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee."

From the Standpoint of the External Nations

Upon the rulership with God being withdrawn from the nation Israel, other measures were taken to preserve rule and order in the earth. This was accomplished by the Babylon succession of Empires, set up and carried on during the period of Israel's humiliation, namely, for seven times. (See second chapter of Daniel.) At the end of that period, when Israel should be restored to the position of "Ruling with God," the great wars, organized by these external nations to maintain and extend their powers, shall end with the destruction of the external nations in the Armageddon campaign.

All the Scriptures which have dealt in advance with this phase of international movement have foreshown that the great conflict between Israel and Babylonic succession of empires (see Jer. l, li, etc.) should be ended at, and by, the coming of the King.

From the Standpoint of the Church

It would not be reasonable to expect that the national and international phases of this matter, not the kinship phase, should be found woven into the *ecclesiastical presentation*.

Accordingly we find that the Church has its own standpoint, from which certain phases of the activity of the coming of the Lord are shown. These are the resurrection of the dead in Christ; the translation of the living in Christ; all these caught up in the clouds to meet the Lord in the air, so to be ever with the Lord.

If we should ask: When we shall be caught up in the clouds to meet Him in the air, so to be ever with the Lord, where shall He lead us then? we answer, other Scriptures tell us that He is then on His lightning-like progress to the Mount of Olives, and according to such other Scriptures, we shall accompany Him and witness His triumph over His enemies.

From the Standpoint of the Lord Himself

The Lord has given to us the agenda of His activities at the time of His return

Read the twenty-fourth and twenty-fifth chapters of St. Matthew. First there is the matter of the reward of the faithful servant (Matt. xxiv, 44-47). The punishment of the Lord's servants who say in their heart: "My Lord delayeth His coming" (Matt. xxiv, 48-51), and who begin to beat their fellow-servants, and to eat and drink with the drunken. (Matt xxiv).

Then comes the marriage supper of the Lamb (Matt. xxv, 1-13).

A close study of who is the bride of the Lord, and a close study of the teaching of the parable (Matt. xxiv) will probably lead the student to the conclusion that, whereas the *Church is the body of the Lord*, and *Israel is the Bride of the Lord*, therefore the marriage will be the formal union of the Church and the Nation in spiritual bonds in Christ Jesus. With a regenerated Nation married to a sanctified Church it shall be no more necessary to say to our neighbour: "Knowest thou the Lord?" for all shall know Him from the least to the greatest. Thenceforth the Nation shall be as holy a thing as is the Church, which was the purpose of the Lord from the beginning.

Then comes *the reckoning with His servants* (Matt. xxv, 14-30).

To these He on His departure committed His money and His kingdom with the instruction: "Occupy till I come."

Thereafter shall be *the judgment of the nations* (Matt. xxv, 31-46).

Those who have *served humanity* shall go into the kingdom. Those predatory nations which have *served themselves* of humanity shall go into everlasting fire prepared for the devil and his angels.

Then ensues *the entrance into the kingdom, and the life everlasting*.

It will be readily recognized that all these threads find a common meeting-place in Our Lord's return.

That the time of His return is near, the progress of the great sequence of prophetic events shows, and the signs of the times indicate.

Let us therefore gird up our loins and be as those who wait for their Lord. Not indeed as those who await His coming in idleness, but as those who are busy in preparation for the coming of the Great and Terrible Day.

Our Lord declares the nations shall be swept as with a flood. The ungodly will perish as in the days of Noah, "when the flood came and took them all away." *Let us therefore multiply our efforts at missionizing and evangelizing the nations and the unchurched masses of our own lands, for it is as true as never before that the King's business requires haste.*

* * *

British-Israel Congress

Extract from an Address

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

It is as true to-day as when the word was spoken long ago, that the Bible is the secret of England's greatness, and as one who holds that view of the Bible, and who believes that true scholarship is on the side of those old views, I stand here this afternoon to express obligation to this grand Federation because of the light it is casting upon the Bible, and because of the way it is calling attention to the Bible. Thank God for any man or woman or society that focuses public attention on

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the Bible. That is what we want everywhere That is what we want in the Churches to-day, that the Bible should be the central object of people's attention.

Now I do not know of any Society that is calling attention to the Bible more emphatically and more insistently—yes, and I make bold to say, more successfully—than this Federation is doing. They are throwing side-lights on the Bible, and central lights on the Bible; and I think I shall rejoice the heart of Mr. Garrison by telling him of quiet testimonies which I have heard, in private, of people who say that the Bible has become an illumined Book to them since they have begun to inquire into the great question that British-Israel Truth suggests.

* * *

An Urgent Call for Unity and Service

By HERBERT GARRISON, F.R.G.S., F.R.C.I.

WAS there ever a time in our history as a race when the need was more urgent than now that all those who are loyal to God, to the Bible, to King, Country and Empire, should put away all dissension and come together in one great and solid combine for the common weal? Such a combine is even more necessary now than it was during the War. The menace then was great enough; it is even greater now. Then it was primarily a material menace; now it is both spiritual and material; and for the Anglo-Celto-Saxon race spiritual declension involves also material disaster.

The British Empire has been built up largely on the Bible. It certainly could not have been built up without the Bible.

The Empires of the past were not founded on the Bible, and they have all gone under. We have only to remember what led to their downfall, and then look around us to-day to realize the necessity for putting *our* house in order. Has God His rightful place in the nation? Is His Holy Word revered as it should be? Are God's laws obeyed? Are His Sabbaths kept? Do we seek *first* the Kingdom of God? Let us face the situation. Let there be real searching of heart. True, our nation and our people have been marvellously protected, preserved and blessed in the past. Yes, and made a blessing to other nations, but the patience of God must be sorely tried by the present position and tendencies.

Let us wake up to the fact that there are Satanic and human influences of an appalling character at work, both within and without, for the downfall of the British Empire, and the destruction of the Christian religion, some open and avowed, some hidden and subtle; the latter by far the more dangerous. A few amongst us realize the danger; others are beginning to be uneasy; but the masses are heedless, and many are reckless. The utter Godlessness in many quarters, the lowering of the standards of conduct, the selfishness all too evident; the mad rush after amusement and excitement, on the one hand, and the Communistic spirit and conspiracy for red revolution on the other, are sinister portents. They must be faced and dealt with, or there will be disaster.

Can disaster be averted? Yes, assuredly; but how? By the nation being called to prayer; and then by the Christian section of the nation *uniting* to convert the non-Christian section. Can this be done? Yes, if there is the will. But can the will be secured? Yes, by prevailing prayer, followed by service. What form must such service take? That of the firm administration of law, order and justice in Church and State. Put religion before politics; subject mere party politics to the highest welfare of the State; place great national economic questions on a scientific basis, and refuse to allow them to be the battledore and shuttlecock of party contention; remove legitimate causes for discontent, and overcome class antagonism; restore the sanctity of the Sabbath; promote the unity of all true Christian Churches; demand loyalty to the Bible and to Christ from the pulpit, and the widespread proclamation of the WHOLE COUNSEL OF GOD; abolish vulgar parade of wealth on the one side and the degradation of the slums on the other; banish ca'canny and slackness; teach both Capital and Labour their obligations to each other; practise the Golden Rule; in short, apply *real* Christianity all round.

To some this may seem like an unattainable counsel of perfection, but it will not so appear to conscious British-Israelites, who know the meaning and power of the injunction to seek first the Kingdom of God.

We have proved what British-Israel teaching can do, and has done, for individuals. What it does for individuals it can do for the whole community. If the nation, as such, realized its birthright, and lived up to it, there would be a complete transformation. To this end we must labour incessantly, and pray unceasingly. It cannot be too emphatically stated that British-Israel teaching of the Gospel of the Kingdom in its entirety is the remedy for the ills from which the nation is suffering to-day. Knowing this, we must put forth every effort to promote the Gospel of the Kingdom, being assured that God will reward everyone according to his and her work. Our work must be co-ordinated, and our forces consolidated. Organization is a *sine qua non*. This has been recognized by the enemy. It *must* be fully carried out by us.

We appeal to all true patriots and Christians to come into line and pull their full weight against the forces of evil.

REMEMBER, one of the devices of the devil is to foster disunion among Christians, and he does this with such cleverness, subtlety and plausibility as to deceive the very elect. His success is abundantly apparent; it is one of the saddest facts in the history of Christendom.

* * *

British-Israel Teaching

Provides a Master Key to the Bible and to History.
Proves the inspiration of the Scriptures.
Silences infidelity and shames the scorner.
Clears up mysteries and makes the Bible a new Book.
Differentiates between Israel and Judah.
Establishes the identity of our Race with Israel (not the Jews).
Proves Divine design, and brings order out of seeming chaos.
Kills pessimism, and gives an entirely new outlook on life.
Exhibits a miracle of Race and Grace, bringing men and women to Christ, the Redeemer of Israel and the Saviour of the World.
Provides a working plan in the light of which Bible difficulties are cleared away; Prophecies are under-

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stood; mysteries are explained, and God's purposes are set forth.

Has brought thousands of Atheists into the Christian fold.

Is THE cure for Communism, Sabbath Desecration, Class Antagonism, Strikes and kindred evils.

Will fill our Churches and bring the Nation back to God and the Bible.

Will unite and consolidate the English-speaking world as nothing else can.

Is THE coming of great power for the good of humanity, and will prove the mightiest regenerating agency of the Age.

* * *

What We Stand For

We stand for the integrity and inspiration of the Bible; for the sanctity of the Sabbath; and for the whole counsel of God.

We accept the fundamental truths of the Christian religion; and we provide the best common platform for Anglican and Nonconformist communions. Our membership, our speakers, our writers and teachers are representative of each.

We perceive the Divine Plan running through the Ages, and we recognize it in operation to-day.

We see the wondrous scheme being worked out by the Almighty, the Ever-living, the Great Architect and Governor of the Universe.

We are loyal to the Throne and Constitution.

We wholeheartedly uphold the British Empire, Israel's Nation and Company of Nations.

We stand for Anglo-American (Celto-Saxon) Unity and Co-operation.

We seek the salvation of all mankind through Christ, and the promotion of the highest welfare of the world at large.

As we are in the Eventide of the Latter Days, and as God has laid upon us the duty of proclaiming His Truth and the coming of His Kingdom, our responsibility is great. We dare not shirk it.

We therefore appeal to all Christians and patriots to support us to the utmost of their power.

HERBERT GARRISON,
Secretary-General.

6 Buckingham Gate,
London, S.W.1.

* * *

Cui Bono?

"WHAT is the good of it?" This is a common question put by those who know nothing of British-Israel Truth. They no doubt regard this as a reasonable question, but to those to whom B.-I. means so much, it sounds almost sacrilegious, and on a par with "What is the good of Christianity?" because Christianity is embraced in British-Israel Truth, and the former is not complete without the latter.

Perhaps this will shock the unbeliever. It is true, nevertheless. Christian truth and Israel truth are interwoven. Neither is complete without the other. Both are of God. Both are taught in the Bible. They must not, they cannot be separated. That this is now being realized is a great awakening.

British-Israel teaching makes known the Divine plan for our race, and for all mankind through our race as God's agents, in a way that nothing else does. God surely wishes us to know His plan in order that we may do our part in carrying it out; and as surely we ought to delight in His revelation thereof, and rejoice in the privilege of doing the work He has assigned to us.

Seven-eighths of the Bible was written to the Hebrew people, whose descendants we are. God made Israel His witnesses and light-bearers: here is our commission. God gave to Joseph the Birthright, and through him to Ephraim and Manasseh, from whom we have inherited it; here is our privilege and our GREAT RESPONSIBILITY.

British-Israel Truth proves the inspiration of the Scriptures more fully and convincingly than otherwise can be done.

It makes the Bible a new Book, fascinating and intelligible, revealing a coherent plan from Genesis to Revelation.

It vindicates the honour of our Covenant-keeping God and demonstrates His faithfulness.

It is a complete answer to infidelity, and it has converted thousands of atheists when everything else failed.

It demonstrates the fulfilment of prophecy more completely than any other teaching.

It proclaims the Gospel of the Kingdom of God as part of the Gospel of Salvation.

It stimulates missionary zeal for the salvation of the world.

It vitalizes faith, and increases and energizes Christian effort.

It brings Christian denominations on to one platform in unity.

It transforms the lives of all who truly accept it.

It turns Communists into good citizens.

It accounts for the growth, power and influence of the British Empire as nothing else can.

It promotes loyalty and devotion to God, king and Empire.

It provides the solution of racial and international problems.

It establishes full confidence in the ultimate triumph of God's plans, and the victory of good over evil.

Finally, let it be emphasized that CHRIST IS THE MOUNTAIN PEAK of British-Israel teaching.

* * * H. G.

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.

Beginning with the last paragraph of the fourth chapter of Genesis, and specifically with the fifth chapter, is set forth the progress of the "appointed" seed, descended as follows: God; Adam; Seth. This is the beginning of the Biblical history of the Covenant-bearing seed. In His relation to this seed and to His purpose through the seed God reveals Himself by the name—Jehovah.

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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. This Covenant was made at a period 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 organized 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 organized in the earth, consisting of (1) The nation—Israel, (2) The King—Jehovah, (3) The Law.

The 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 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.* 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 colonized "the Isles." Isaiah plainly addressed his grandest prophetic message to Israel in the Isles, see from ch. xl 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; not bearing the name of Jews.

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.

That Nation and Company of Nations at the Imperial Conference of 1926 so declared the Constitution of the Empire, that any Nation can join the Empire, remaining a free and independent nation as all the present members are under the Crown.

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, that 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 to ask that the King, representing the nation, shall call the whole Empire to national repentance before God, and put into operation the Sermon on the Mount—that is,

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the Divine Law given to Israel as enlarged and illustrated by Our Lord—as the Common Law of the Kingdom.

" But thou hast not called upon Me, O Jacob ; but thou hast been weary of Me, O Israel."

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

Our duty is to call the nation to immediate repentance, and to an instant return to Jehovah our God ; to His law, and to His administration.

The following are His solemn words of warning :

" Prepare to meet thy God, O Israel," . . . " The Lord, the God of hosts is his name."

" For thus saith the Lord unto the house of Israel, Seek ye Me, and ye shall live. . . ."

" Seek the Lord, and ye shall live. . . ."—Amos iv.

If the call to repentance be not given ; or if such call should pass unheeded ; then suffering, self-induced and unnecessary, will still be our portion, and lack of spiritual power and vision will continue to be our experience.

" The Church in the wilderness " was established in the nation Israel. Every citizen of the nation was also a member of the " congregation."

The Christian Church was established in Jerusalem at Pentecost, when there were gathered there " Jews (in religion), devout men out of every nation under heaven." These testified, " Now hear we, every man in our own tongue wherein we were born." It was upon the congregation gathered out of this representative assembly, attending at Jerusalem for the feast of Pentecost, that the Holy Ghost descended, and constituted the Christian Church ; in Jerusalem ; of Israelites and Jews—as St. Peter indicates in his address. Israel ; not the Gentile world ; is the centre of the Church of Christ.

From Jerusalem, in the first decade after the resurrection, during the time that St. James presided in the Church (see Acts xv), the Gospel was brought to Britain, and the Church organized here.

Thus Britain is the centre of God's Kingdom ; and His Church is established within that Kingdom.

* * *

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 that 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, 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 evangelizing 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. 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 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 forty-nine 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 kill a 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

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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 tenth day of the seventh 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 thing 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 realize 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 the start they spoiled the Egyptians and were given a land abounding in all good things, and inherited great 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 utilized 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 utilized 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 God-send.

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 localized. 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

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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, unrecognized. 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 their work in the world.

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.

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The books mentioned in the following list cover the whole field of British-Israel teaching, that the Anglo-Saxon race are the inheritors, under Divine Providence, of the promises made to Abraham, to Isaac, and to Jacob. To those to whom the Divine integrity is a vital thing, a careful study of these books is essential. They make plain many hidden things, and are a constant source of spiritual strength and comfort.

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EDITORIAL.

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

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

THE EMPIRE: ITS MEANING.

EMPIRE DAY ADDRESS BY HERBERT GARRISON.

WE sometimes hear about people getting Gospel-hardened, by which we mean, I suppose, that they hear the Gospel over and over again, and it becomes rather a mechanical sort of thing to them, so that, in spite of all they have heard, they would not be able to give a reason for the hope that was in them if they were asked. May I say I think there is a danger of people becoming Empire-hardened. One hears so much about it that one does not realize to the full the meaning of the Empire, and all for which it stands. Do you think I am very far wrong? There is such a danger of sitting and listening to what is said about it, and yet not realizing all that it means. We say, "Of course we as British-Israelites believe in the Empire." I have been travelling over the British Empire for fifty years, and do not yet understand it, but I claim to know a little about it, and perhaps rather more than most people; yet fully, there is not a man alive who does. It is colossal. Well may it be called a miracle. It is a commonplace, a platitude, to say there is nothing like it in the whole world's history. The late Prime Minister of Australia, Mr. Hughes, is a very remarkable man, and a great Imperialist. There you had a Labour Prime Minister of Australia who is also an Imperialist. If only we could say of all the Labour people to-day that they are Imperialists. If only the members who are going into Parliament were all Imperialists. I do not use that word in any jingo sense, I use the word in the Christian sense—Christian Imperialism, an Imperialism which means that we recognize God as the Founder and the Giver and the Designer of the whole of this Empire. That is the great Imperialism I believe in. There are too many people in the land to-day who talk about the Empire very glibly, and who profess to believe in it, but believe in it simply because it means to them pounds, shillings and pence; because it means more trade and commerce. And then there is another school that believes in the Empire just for the glory of it, and because of the mighty position in which it places us in the world in relation to the other nations. Both are wrong ways of looking at the Empire. Our Empire is God-given; not for self-glorification, not for personal aggrandisement, not for anything of that kind. The British Empire is a gift to us from God, and it has been entrusted to us, as His instruments, that we may carry out the mission of Israel in the latter days; that we may carry the Gospel to other peoples in the dark places of the earth—in short, that we may bring the whole world to a knowledge of the Lord Jesus Christ.

THE KEY AND GATE positions of the world have been given to our race that we may have access to all the nations of the world to bring them to Christ. And anyone who says that the British-Israel Movement in any way slights the fundamentals of the Christian religion, or that we fail to put Jesus Christ in His rightful place, does not begin to understand British-Israel Truth. They have entirely missed the point of the matter. Let me say, the more we are read about in the Press, and heard of, the more we shall be opposed in certain quarters. There are people who are not whole-heartedly for the British

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Empire, because they do not understand it, and because they have never prayerfully and carefully studied B.-I. teaching. I beg all of you, in this Movement, to study the Empire—its inwardness, its meaning, its value, and the opportunity that it gives us as a people to be a blessing to all the peoples of the world; and I ask you to name one single nation to which the British Empire has ever been anything else than a blessing. Name one! What nation have we oppressed? Have we not freed the slaves by the million? Did we not free 800,000 slaves and pay twenty millions in order to do it? What other nation would do such a thing as that? Twenty millions paid in cash in order to free those slaves! And we have freed hundreds of thousands since then. The difficulty in this talk to you is to know what to put in and what to eliminate. I could talk about the Empire for days and nights if I had something to eat in between. Think of the Key and Gate positions of the Empire; you do not half realize what they mean. The great naval and military experts tell us they are worth a standing army of six million men. If we did not hold these Key and Gate positions we should have to maintain a standing army of six million men to hold the Empire. Taxation is heavy enough now, and we do not want any more for the maintenance of a vast army; but God has given to us these Key and Gate positions of the world, a hundred of them. I have not time to name them. I will guarantee not one person present here could name all of them.

God is going to fulfil His promise, and He is going to give us other facilities that we may be His missioners to the whole world. What a glorious thing to think of! If you could begin to realize what the Empire is—this mighty, unparalleled, world-wide, God-given heritage.

> Within the boundaries of the British Empire there are large portions of the Empires of Assyria, Babylonia, Persia and Rome, those of Alexander, and the great Moguls; the oldest countries and the newest states; the sites of some of the most ancient cities, and, for contrast, many of the youngest towns and largest cities of to-day; the greatest ports, finest harbours, greatest railway lines; many of the highest mountains, richest plains, most wonderful lakes, and some of the longest and most historic rivers; the most extensive wheat areas, and the biggest wheat market; the richest gold, silver, copper, tin, iron and coal mines; the largest fisheries, the greatest forest areas, and rubber and cotton resources, fruit orchards and maize crops.

How one's heart swells as one thinks of these glorious things, and realizes that God has given them to us! And what does that mean? RESPONSIBILITY INVOLVED IN THE GIFT. Let us take care that we do not misuse our privileges and our opportunities. Take care lest we fail to rise to them. I have often said that to be a British-Israelite is a great responsibility. British-Israelites have greater responsibilities than any other type of Christians; seven-eighths of the Bible was written to our race. Can you be content to think of yourselves as Gentiles? If so, you will have to be content to take one-eighth of the Bible only as having been written to you.

> The Empire is the greatest wool grower, and the greatest gold producer. It yields more gold than all the rest of the world put together. It could be absolutely self-supporting in all respects. It leads the world in ship-building and has the greatest ship-building yards. It played the biggest part in the greatest war ever known, putting nine and a half million men into the field, and supplying money to its Allies by hundreds of millions sterling.
>
> The commerce of the Empire deals with every known product of the earth, and causes nearly two thousand million pounds' worth of goods to pass in and out of the ports of the world every year, which has created a banking system that makes London the centre of the business world. For 120 years two acres of land were added to the Empire every time the clock ticked. Its manufactures are on a colossal scale. Upon this imperial and commercial basis, and by means of the spread of the English language, there flourishes a book and journal circulation through which English ideas are rapidly communicated to the educated people of every nation. Three-quarters of the world's postal packets are addressed in the English language.

Our Empire was founded, not on the sword, not on materialism, as was the empire of Rome and the empire of Germany—so far as it got. The British Empire was founded on the Bible. The missionaries have been the real pioneers in many cases. And then came the settlers. What a story it is! No romance can equal the founding of this wonderful British Empire. It is the corner-stone upon which civilization and Christianity rest. It is our race that has supplied ninety per cent. of the missionaries to the heathen nations of the world and ninety-three per cent. of the money to carry on their missions. What a mighty thing our Empire is! You sit there so calmly; if you only realized its wonder you would be shouting "Hallelujah."

> What a galaxy of great men are imperishably associated with the foundations and development of the Indian Empire, the Dominions, Colonies and Dependencies! And great women too. What a splendid array, high on the scroll of honour and fame, of navigators, explorers, pioneers, missionaries, soldiers, statesmen and merchant princes! Can we ever forget their magnificent work, their heroism, and often their self-sacrifice? Shall we ever erect a worthy Valhalla for them? We can never make a complete Roll-Call.

Many of them to-day are in unknown graves. Many of them are at the bottom of the sea. Numbers of them died on the vast Saharas of Africa, and in the Bush of Australia. The bodies of some of them have never been recovered, and never will.

> How often were their adventurous and daring spirits in advance of the national will. How often have they cried "Forward," while the State cried "Come back." The hundreds blazed the track which the tens of thousands afterwards followed.

God has honoured those men, God has stood by those who listened to the call. "Speak unto the Children of Israel that they go forward." There are those to-day who when they are asked to go forward shrink from the task. "It is too big a thing," they say. "It will cost too much money." Away with your doubts! Take your faith and courage in both hands and go forward. Has the God of Israel ever let you down? Has He ever let this Federation down? No, He has honoured our faith.

> So great has been the expansion of our language that, while in the year 1600 it was spoken by only six millions, it is now spoken by nearly 180 millions. At the same rate of increase it will, ere many years, be spoken by 300 millions.

We hear about Esperanto. English is going to be the language of the future. We want the British language to spread

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everywhere and to become the language of all mankind. And that is the language in which the greatest number of Bibles is written. Think of it: Five tons of Bibles going out every day from the British and Foreign Bible Society in London. A thousand million copies of the Scriptures distributed over the world. Thank God our race has had that privilege of circulating the Scriptures, and in 600 languages, almost all the known languages of the earth. You cannot appreciate that fact until you ask yourselves this pertinent question: Into how many languages have any of the other nations of the world translated the Scriptures? Now who can tell me of one nation? Germany? Think of the result of their philosophy upon the world! There we have the example of a nation seeking world dominion, and losing its own soul in the process. Oh, the shades of Martin Luther!

Those people who are opposing British-Israel do not understand and do not appreciate the British Empire. You ask any one of them what is the origin and what is the destiny of the British Empire, and they cannot give you a correct answer. I have asked clergymen and professors over and over again, and they cannot give a reply. A party of us dined together; I was invited on purpose to meet a Doctor of Divinity who was a Modernist, and to question him about the League of Nations and British-Israel Truth. I asked him what was the meaning of the British Empire. "Oh, well," he said, "it is the result of character." "That is so far an answer, but it is not a complete answer," I said, "how do you account for the character?" "Oh," he said, "you are a British-Israelite." "Of course I am," I said. And we went at it for four hours! If you can only make people think, that is some help towards arriving at a right conclusion.

> The phenomenal growth of British trade and shipping, the expansion of the Overseas possessions, the spread of the English language, and the triumphs in the Mission field with the circulation of the sacred Scriptures, are the four most glorious and commanding achievements of the illustrious reigns of Queen Victoria, King Edward VII and King George V. Union and consolidation are the watchwords for the future. Let there be a Union for commerce and for defence; a practical and workable Union, giving all parts, privileges and responsibilities commensurate with their respective positions, with voice and vote in a real Imperial Parliament.

Let us have a real Imperial Parliament to deal with great Imperial matters.

> "Britain's myriad voices call;
> Sons, be welded, each and all,
> Into one Imperial whole,
> One with Britain, heart and soul;
> One life, one flag, one fleet, one Throne;
> Britons, hold your own, and God guard all."

Unity for service in love. What a high call and mission is ours! It is beyond the possibility of words to adequately describe. But you British-Israelites, I do beg of you to put your heart and soul into this Movement, and remember that the British Empire is the great tangible evidence that we are the Israel of God. It is a singular fact that of all those who have written against us, or who have spoken against us, I do not know of one who has dealt with the question of the Empire. They are afraid to handle it. If you can prove that the British Empire is other than the Empire of Israel of modern times, then tell us quickly. It cannot be done.

The British-Israel Movement is the greatest bulwark to the British Throne and to the British Empire, and when in Canada I am going to sound this note. I am going with the B.-I. Message to the people of Canada and the United States. To tell, too, of the grandest flags, the glorious Union Jack and the Royal Standard, and of their meaning. To tell of the great work this Federation is doing, and what its teaching means to millions, and will presently mean to millions more. May the day soon come when all shall know the full Gospel and the whole world be won for Christ.

BRITISH-ISRAEL—FACT OR FALLACY?—III.

BY THE VICAR OF BURLEY.

A WORD or two about the wanderings of the lost tribes. When the House of Israel was cast out of Canaan, and, being divorced from the law and the Covenant, had become "Lo-ammi," "not God's people," as Hosea i, 9 tells us, the prophet foretold that they should be "wanderers" among the nations. Amos says of them: "I (the Lord) 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." (Amos ix, 9.) In Ezekiel xx, 34 we read: "As I live saith the Lord God . . . I will *bring* you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand."

Again, the Lord made a distinct promise to David, by Nathan, that He would appoint a *place* for His people Israel, and plant them that they should dwell in a *place of their own*, and move no more, and be no more afflicted by their enemies. (2 Sam. vii, 10.) The "appointed place" could not possibly have been Palestine, for the promise, through the Prophet Nathan, was made to King David in Jerusalem, and it referred to some other place and to a future time. The sequence of these events is plain. The people forming the House of Israel were cast out of their land for their iniquities and idolatries. They were divorced and ceased to be God's people. They were to become, and *did* become, wanderers among the nations. Then they were to be gathered out from among these nations into the wilderness of the people: "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her" (Hos. ii, 14), which was the place appointed by God, where they were to be planted in a place of their own—to "dwell alone"—and "move no more." Here, dwelling alone, their enemies are no longer to harass them. In this place they renounce idolatry and enter into the bond of the New Covenant, or, in other words, the House of Israel become *Christians*. As Jeremiah says (xxxi, 2), "Thus saith the Lord, The people which were left of the sword, found grace in the *wilderness*; even Israel." (Jeremiah always distinguishes Israel from Judah.) Here it is, also, that they "renew their strength." (Isaiah xli, 1.) They dwell alone, not as a people under the curse, but after Christ has "blotted out, as a thick cloud," their sins. "Return unto Me, for I have redeemed thee."

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"This is the heritage of the Servants of the Lord, and their righteousness is of Me, saith the Lord." (Isaiah liv, 17.) As we say in the Litany, "Spare us, good Lord; spare *Thy people*, whom Thou hast redeemed with Thy most precious blood, and be not angry with *us* for ever."

The history of the people of these islands, almost from the earliest records, exactly reflects the picture of the House of Israel as drawn by the prophets. This nation has most assuredly risen from a people who gathered together into these islands, after having wandered through the European nations. They came here as heathens and idolaters. They have turned from serving idols to the worship of the living God, and are now the greatest Christian nation extant. Since settling in these islands finally (1066) their enemies have ceased to afflict them, while every attempt to attack them by way of invasion has been frustrated by the Lord Himself (Armada, Trafalgar, etc.). In these islands the people have most certainly "renewed their strength," and become, as foretold, a "Mighty Nation." Though exercising a paramount influence in the counsels of Europe, we remain apart, we "dwell alone" and are "not reckoned among the (Continental) nations," but isolated, *geographically, politically and religiously*, from Europe. (Num. xxiii, 9.)

The location of the "appointed place" is plainly indicated in Scripture. Isaiah addresses Israel in "The Isles of the Sea," "Listen O *Isles* unto Me; and hearken ye people *from far*." (Isaiah xlix, 1; lx, 9.) "Attend unto Me, O *My people*, and give ear unto Me, *O My nation*. . . . Surely the Isles shall wait for Me." Hosea informs us that the House of Israel will return from the West; Isaiah says, "So shall they fear the name of the Lord from the *West*" (Isaiah lix, 19), and Jeremiah addresses the House of Israel in the *North Country* many times as you all remember, and in Chapter xxxi, 10, we find him saying, "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." Rev. Marcus Bergmann, a Christian missionary to the Jews, and a Jew by birth, wrote as follows on this question: "I have no hesitation in saying that Great Britain is meant by the '*Isles afar off*,' mentioned by the prophets. This has been the opinion," he goes on to say, "of many ancient and modern Jewish theologians. The late Rev. Dr. Margoliouth held in common with many other Hebrews that these '*isles*' were supposed to be Britannia, Scotia and Hibernia." There *can* be no isles so situated from Palestine that could possibly contain the multitudinous House of Israel, other than the British Isles. Their position *is* North and West of Palestine. They *are* "afar off" from that land, and though containing a very large population, they are found to be "too strait" for them, exactly as Isaiah foretold 2,600 years ago. "The children thou shalt have, after that thou hast lost the other (America) shall say again in thine ears, the place is too strait for me; give place to me that I may dwell." (Isaiah xlix, 20.) Has that not long been the cry in this country, and the congested condition of our population has necessitated continued emigration to the "waste and desolate places of the earth." *Does* it not strike you that it is curious that *no* other nation has ever done the same? There are many prophecies which I need not detail to you, my brethren, saying that Israel is to be a maritime nation, as, for example, to David's seed, that He would set his hand also on the sea, "and his right hand in the rivers." (Ps. lxxxix, 25.) *Where* is the other nation to which that applies, or *ever has applied? Is* the Church a maritime nation? *Are* the Jews a maritime nation? The shipping trade of the British Empire, with that of our kinsmen, the U.S.A., together far exceed the combined shipping of *all* other nations. Israel was to "possess the gates of his enemies." Does the *Church* possess them? *Do* the Jews? *No*. But Britain does, every gate throughout the world. Those of you who have travelled know well that the Union Jack (and that flag tells its own story of our being Israel, though we have not time to even touch on it to-day) flies over every strategic point of importance round the globe.

Neither can we embark to-day on the history of that most mysterious stone, the Stone of Destiny in Westminster Abbey, on which all our kings for a thousand years have been crowned, except "Bloody Mary." Nor can we touch on Daniel's Vision of the "Stone Kingdom," which so obviously fits the story of Britain. The *Jews* believe the "Stone of Destiny" to be Jacob's Pillar and tradition strongly confirms it. If it is *not* Jacob's Pillar, but merely an antique, what is it doing in Westminster Abbey with a thousand years and more of history, not mere tradition, behind it? If it is *not* bound up with the prophecies about the "Stone Kingdom," the wonder is greater still. On both sides our Royal House can, without question, prove their descent from David, and consider themselves heirs of David's line.

In His Seventh Covenant made with Israel, God made a promise to David of a throne that should remain for ever, and this Covenant is an *unconditional* one, like that made with Abraham. The family of David have often sinned against God, and fallen into condemnation. *But the promise still stands*; confirmed to David by the oath of Jehovah, the throne and the kingdom remain unto this day.

And it is upon this Covenant that the glorious Kingdom of Christ is founded; for when the Lord Jesus shall come again, He will come to *take* the Throne of David; not to "*establish*," but to *take*, and to reign here on earth.

If the coming of Jesus be only a "*spiritual*" coming into the hearts of men, as is so often contended to-day, then there is neither rhyme nor reason in this Davidic Covenant, nor any sense in the prayer, "Thy Kingdom come, on Earth."

And that brings us up to the Eighth Covenant, the *New* Covenant in Christ Jesus, which takes the place of the Mosaic Covenant, and gives fulfilment to all the others.

It is in Christ Jesus that Israel has regained possession of the Holy Land, and will retain her possession of the Promised Land. And He is the "Son of David," destined to reign over a reunited Israel and Judah. Salvation is offered to man, and many of the blessings made to Israel have received completion. But *part* of the Covenant has yet to be fulfilled; we await the coming of the King. And this part of the Covenant is like the Covenants made with Abraham and David, absolutely without *any condition whatever* attached. When God spoke to Israel through Moses, He said, "*If* ye will obey My voice." "*If* ye will . . . *If* ye will not, etc." But, when He speaks to Israel in the New Covenant, He says, "*I will*." There is no "*if*" about it. "I *will* put My law into their hearts." "They *shall* be My people, and I *will* be their God." (Jer. xxxi, 33.)

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And we must be devoutly thankful that this Covenant *is* unconditional, for it will be completed, the Bible tells us, when Jesus shall come again. How long, otherwise, would the world have had to wait for the peace and righteousness which are to be established when the Lord returns? For nineteen centuries there have been faithful preachers of the Word. But while the torch of truth has always been burning, and held aloft by *someone*, *is* it not only too true to say that the history of those centuries has been, on the whole, of failure, of false teaching, of worldliness that never shows any signs of abatement?

Those who talk so lightly of "winning the world for Christ," and of "the forward march of the Church," simply do not face the facts. Assuming that *every single baptism* in *all* the Churches means a genuine and lasting conversion, and we clergy know only too well that they mean nothing of the kind, it is painfully obvious that the increase in numbers does not come within one-twentieth part of the increase of the world's population. The much talked-of "World's Call" may be classed as our latest failure. As a matter of fact, known to us all, most of the "Churches" have to record a steadily dwindling membership, and most of the missionary societies are face to face with the necessity of retrenchment. Is it not, therefore, more than a little absurd to talk about "winning the World for Christ," the more so when we consider the grievous divisions in the "Church Visible"?

When *will* men obey the voice of the Lord, and hearken to the Law of God? And how can we, preachers of the Gospel, *compel* men to listen to our message and heed it?

Experience, sad experience, written in blood and sorrow across the pages of history, tell us that if we have to *wait* for the fulfilling of the condition of obedience before the New Covenant is completed, *then* we might as well give up in utter despair, as I often have felt tempted to do, and leave the world to the dominion of the Devil! But, thank God, there *is no condition* attached; it is not "If ye will" but "*I will*," the definite word of the Covenant-keeping Jehovah. Therefore, you and I, having seen so great a part of God's purposes completed, and promises fulfilled, in the strength of British-Israel faith, may well look forward with devout and abundant assurance for the return of the Lord, and the completion of the Covenant. Soon, very soon, shall come the day, foretold so clearly in the prophecies, when there shall be permanently established the peace, purity, righteousness and blessing that God has ordained for His earth.

If the belief that we are Israel, and all that it entails, is only "hot air," and an absurd error, as some would have it, *what*, I ask, *are* the meanings of the Biblical utterances, the bare outlines of which it has been my great privilege to bring to your notice to-day? I would earnestly ask you, my brethren, *not* to turn the matter down because of the all too feeble and inadequate presentation I have ventured to lay before you, but to study the matter carefully for yourselves, in such moments as you, like myself, can snatch from those never-ending parochial affairs with which we are charged. If you decide against it, you will be none the worse for the study, *but*, if your eyes are opened to what I, with all my heart and soul, have come to believe to be the truth, then you will find that you hold in your hand a key to the Bible, and also to our Prayer Book, which will open to you the door of a most wonderful and inconceivably beautiful treasure-house. The history of our nation and the Empire, nay, of the whole world, will take on a new aspect, current events a new meaning, which will free you from serious misgiving as to the ultimate issue. "The souls of the Righteous are in the hand of God," and if we realize our mission as Israel, then from an understanding heart, with a new and wonderful meaning, will come from our lips the beautiful words we sing every Sunday morning, . . .

"Blessed be the Lord God of *Israel*: for He hath visited and redeemed *His* people;
"And hath raised up a mighty 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 hands of all who *hate us*;
"To perform the mercy *promised to our Forefathers*: and to remember His Holy Covenant.
"To perform the oath which He sware to *our* Forefather Abraham: that He would give *us*;
"That *we*, being delivered out of the hands of our enemies: might serve Him without fear;
"In holiness and righteousness before Him: all the days of *our* life."

BALAAM'S PROPHECIES.

By ARTHUR EXLEY
(President of the Queensland Branch)

BORDERING the east of the Dead Sea lay the territory of Moab, a Semitic people, descendants of Lot. The kingdom of Moab consisted of fertile plains overshadowed and guarded by a mountain fastness, and renowned for the richness of its pastures and the fruitfulness of its vineyards. When the Israelites, on their journey to the promised land of Palestine, reached the south-eastern borders of Moab, that people refused to give them safe passage through Moabitish territory, and the marching hosts of Israel had to make a wide detour through the wilderness. They met and defeated Moab's northern neighbours, the Amorites, and took possession of their lands.

Balak, king of Moab, feared this warlike and successful people, and sought supernatural aid against them through Balaam, skilled in divination, and renowned for his gift of second sight. Balak believed that a curse upon Israel, if pronounced by the prophet, would prove disastrous to that people and favourable to his own kingdom.

His first request for the aid of Balaam met with refusal, but upon a second and more important delegation approaching him, with promises of rich reward, the prophet consented to go, and met with a startling adventure on the way. (See Numbers xxii.) Arriving at a precipitous cliff which overlooked the camp of Israel, he was met by Balak and exhorted to pronounce a curse upon Israel. Balaam replied that he could only obey the will of God as revealed to him. He instructed the king to have prepared seven altars upon which were to be offered seven sacrifices.

The religion of Moab was monotheism. Their god,

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Chemish, was worshipped with rites and ceremonies closely akin to the Israelitish worship of Jehovah.

After the burnt sacrifices had been offered, Balak cried, "Come, curse me Jacob, and come, defy Israel." Balaam's message in reply was, "How shall I curse whom God hath not cursed, or how shall I defy whom God hath not defied; lo, the people shall dwell alone and shall not be reckoned among the nations. Who can count the dust of Jacob and the number of the fourth part of Israel?"

The latter part of this pronouncement was a confirmation of the promise of multitudinous seed made to the patriarch Abraham, and has been wonderfully fulfilled in that, since the Reformation, the covenant or British people have spread abroad in their millions to the west and east, to the north and south, and have developed into a nation and company of nations, plus a great people across the western ocean.

During their period of growth the people dwelt alone in the appointed place to renew their strength, freed from the affliction of the children of wickedness. (2 Sam. vii, 10.) Quite recently a Belgian statesman accused Britain of acting alone among the nations of Europe, and her splendid isolation frequently has been the boast of Britain's rulers.

Naturally, the king of Moab rebuked Balaam for blessing a people whom he had been exhorted to curse, and called for a second exercise of his powers. So another place was chosen and a similar ceremony of sacrifice performed. Balaam's prophecy this second time was even more favourable to the chosen people. He commenced with the statement, "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?" Continuing he said, "The Lord his God is with him, and the shout of a king is among them; he hath as it were the strength of an unicorn. Behold, the people shall rise as a great lion, and lift himself up as a young lion."

Here we have the vision of the supporters of the shield of Israel, and the forecast of that shout of God Save the King, clamant at the coronation of Solomon, and echoing and re-echoing through the ages at the coronations of kings raised to sit upon the throne of Jehovah, and to occupy it, till He come Whose right it is. (St. Luke i, 32, 33.)

Still Balak was not content and cried yet again, "Come, I pray thee, to another place, peradventure it will please God that thou mayest curse me them from thence."

For a third time the seven altars were prepared and the sacrifice offered thereon. But, alas, for the hopes of Balak, the prophet's message was of greater blessings yet to be. "How goodly are thy tents, O Jacob, and thy tabernacle, O Israel. As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as the cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his kingdom shall be exalted." Again, the prophet referred to the strength of the unicorn and the might of the great lion. He concluded with this most comforting message, "Blessed is he that blessest thee, and cursed is he that curseth thee."

The prophet, fallen into a trance, but having his eyes opened, saw the vision of the Almighty's great mercy to Israel. He saw the prosperity of the multitudinous seed of Jacob in the latter days, and had visions of the stately cathedrals erected to the glory of God, and picturesque churches set in the luxuriant verdure of the appointed place. He saw the leaders of Israel regnant in all quarters of the world, the abounding fertility of tropical climes under the great irrigation works of the engineers of Israel—truly he pours his water out of his buckets, and his seed is in many waters, holding dominion of the seas and the command of mighty rivers—the exaltation of that Kingdom of God on earth, taken from the Jews and given to a nation bringing forth the fruits thereof. He saw that nation whose destiny is with the everlasting House of David, a nation which brings blessing to their allies and devastation and destruction upon their enemies.

No wonder that Balak's anger was kindled against Balaam, for he had called him to curse his enemies and behold he had blessed them these three times. The prophet reminded Balak that, at the outset, he had declared that he "could not go beyond the commandment of the Lord, to do either good or bad; but what the Lord says, that will I speak." He then spoke of what was to come to pass in the latter days; when there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel under whom Israel shall do valiantly. He foretold the fates of Moab and Edom, whose destinies were bound up with those of Israel.

The identity of these nations can be discovered by their characters as outlined in the prophetical books of the Old Testament. Ruth, the Moabitess, was ancestress of the Royal House of David, and so, of our Royal House of Britain; but of far greater import, ancestress of Our Lord and Saviour Jesus Christ, according to the flesh, for Whose Second Coming in power and great glory all Christendom is expectantly waiting.

153 AND 88.

By W. MARKS.

Read John xxi.

Peter, the two sons of Zebedee, Thomas, Nathanael, and two other disciples had been commissioned to meet the Master in Galilee.

Tramping about all day, ever and anon shading their eyes with their hands, watching for His coming, the shades of evening were now falling. Peter remarks: "My Lord delayeth His coming! I cannot go to my home to sleep until I have this matter settled"; for Peter had basely denied his dear Lord, and his conscience was smiting unmercifully. Travelling along the shore of the Sea of Tiberias, nearing their old haunts, they espy Zebedee's fishing boats. "The very thing," says Peter. "I go a fishing." The others eagerly accepted his invitation to join him, but the fish refused to be caught. All night long they toiled, but to no purpose, and, sad and disconsolate as morning light dawned, they steer for the shore.

Suddenly they are hailed; a voice from the shore cries, "Children, have ye any meat?" "No!" answers Peter. "Cast the net on the right side of the ship, and ye shall find." Who is this? What does he know about fishing? Whoever heard of fishermen fishing from the right side of a ship? Such a foolish thing to do! But John's suspicions are aroused; it might be the Master he thought, and so he says to Peter, "Let us try it

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anyhow," and so, no sooner had the fish heard the voice of their Creator than from all parts of the lake they rushed full speed in response to the sound of that Wonderful Voice; but the greater the fish the faster the swimmer, and so the net immediately encloses a multitude of great fish so that they were unable to draw it; yet strange to relate their net did not give way. Immediately John's doubts are vanished. "It is the Lord," he cries to Peter. Peter did not require a second intimation. "The Master is alone, I will go and make my confession and obtain His pardon, for this suspense is unbearable." He plunges into the sea, and those 153 yards were negotiated in record time. I think I see Peter dripping wet making his way to the Master, stuttering and stammering, not knowing what to say. Jesus raises His hand as much as to say: "Not yet, Peter; go and get your fish, and come and dine"; for the Lord had a fire of coals burning and fish laid thereon, and bread, all ready to feed these hungry men. All was provided. Why then did He bid Peter bring the results of their labours? Could not He Who fed 5,000 men besides women and children with five loaves and two fishes supply sufficient to feed these seven disciples without their assistance? Certainly, He required no help from man when performing His miracles. Why then did He desire these great fishes to be brought to Him?

John records in his Gospel only eight miracles of Our Lord, and they are all called signs; seven of these signs were given before His Passion; this, the eighth sign, is given after His Resurrection, and eight is the Resurrection number. Seven disciples, "the perfect number," were fishing; when they came to Jesus He made the eighth; this miracle was a sign of their future vocation, they were now to begin their work, their mission henceforward was to catch men, to show how well they had learned their trade. Peter on his first day's fishing on the day of Pentecost enclosed 3,000 souls, and a few days later 5,000 were netted, all through the foolishness of preaching. He had learned to cast his net on the right side of the ship. When fishing on their own initiative they caught nothing, although expert fishermen! Their net was not broken, the Gospel net cannot break; their net enclosed 153 great fishes, *i.e.*, the completed number of the Elect; the Elect is Israel—the great people of the earth. A chosen generation. A Royal Priesthood. The only known of God of all the families of the earth. (Amos iii, 2.) This sign represents the end of the age, when Christ's servants present the result of their labours and Jesus calls them to the marriage supper of the Lamb, for all things are now ready. The fish are like the sheep: Jesus said: "My sheep hear My voice and they follow Me." So also the fish on that calm morning from a great distance heard and knew the voice of their Creator, and the larger fish, His own, His Elect, responded to the sound of His voice and came first; the number of the Elect is now complete. "Come and dine," said Jesus, and this sign symbolizes "the Marriage Supper of the Lamb," the seven disciples present to Jesus, His Bride.

Some time ago we found this number, 153, often mentioned in THE NATIONAL MESSAGE AND BANNER in connection with the measurements in the Great Pyramid, the meanings of which will, I believe, in the near future reveal wonderful things.

We also find this number wonderfully hidden in the 40th chapter of Ezekiel, where he, in a vision, sees a man with a reed in his hand, in the land of Israel, on the top of a very high mountain where was the frame of a city. With this reed he was to measure the temple. He gives the measurement of the reed as six cubits and an hand breadth; had it not been for the discovery by the measurements of the Great Pyramid, we could not have known the exact length of a cubit in ancient times. We now know that it measures 25 inches; a hand breadth measures 3 inches; therefore 6 cubits and an hand breadth equal 153 inches, and so we find that the entrances, the breadth and height of the wall, the thresholds of the gates, the little chambers at the entrances, the porch, etc., were each one reed or 153 inches in their length or breadth, showing that the entrance into the future temple is intended for the Elect "Israel" nation.

In the 11th chapter of Revelation John is given a reed also with which to measure the temple and the altar; and according to the American version to count the worshippers. If this is the same reed then the worshippers are measured by this number, and this might throw some light on the interpretation of this chapter.

The recent revision of the Prayer Book was a matter of great concern to the people of these Isles. Is Israel to be brought back again to the worship of Baal? The majority of the Church said "Yes!" but the people of Israel said "No!" The Bishops first brought the matter to the Elders of Israel. (House of Lords, per Rev. P. Goard.) This, although perhaps unknown to them, was the Scriptural mode of procedure. When Moses was sent from the burning bush, he first convened a meeting of the Elders of Israel, and then showed the signs of his commission to the people, and they believed.

The House of Lords passed the measure by a majority of 153, the voting being 241 for and 88 against, and if you take the 153 from 241 we again have 88, the Resurrection number. In THE NATIONAL MESSAGE AND BANNER of January 26th last, an article is given by the Rev. C. C. Dobson on the numbers 153 and 666, which is very instructive. He shows how the voting in the two Houses of Parliament in favour of revision of the Prayer Book total 666, whilst the total of the votes recorded in the Commons against revision come short of that number by 153.

After the measure was thrown out by the Commons, the Bishops sought by again revising it to gain acceptance. When this work was completed it was brought to the Church Assembly for their sanction, passed by 396 votes to 153; thus we see that both the Elders of Israel and the Church accepted it.

It was then brought a second time to the Commons, where it was rejected by 268 votes to 222; these three 2's added together make 6, the world's number, or man's number; or if we multiply it by 3 we get 666, showing that the man of the world is indifferent as to these things, but the 2, 6, 8 added make 16 or two 8's, the number of Resurrection.

Let us consider the Scriptural meaning of these numbers. A little book entitled, "Scriptural Arithmetic," by Mr. Reg. T. Naish, of London, says in reference to the number 88:—

"Our Lord in the New Testament applied to Himself the distinctive name 'Son of Man,' always with reference to the

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fact that, being the only sinless man, He only has the right to the rule over the earth. The first time He is so called is in Matt. viii, 20, where He says : 'The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head.' And He bears this distinctive title exactly 88 times, and the 88th and last time is in Rev. xiv, 14: 'And I looked and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle, and reap, for the time is come for thee to reap : for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped.'" Surely this reveals to us that the double 8 points to Christ's Coming for those who bear the symbolic number 88, who are ready and watching for His appearing ; but the Elect symbolized by the number 153 as a nation are not prepared for that event, else why is this distinction made, except to show us that those who are not ready must pass through that dreadful time. Our Lord gave the warning, "When ye see these things beginning to come to pass, then lift up your heads and look up, for behold your redemption draweth nigh."

But the numbers 2 4 1 added together make 7, the perfect number, also when divided give us the two numbers 153 and 88 ; this gives us hope that although the Elect pass through the time of trouble, yet Jer. xxx, 7, will be fulfilled. "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." Also Rom. xi, 23 : "And they (the wild olive) also, if they abide not still in unbelief, shall be graffed in : for God is able to graff them in again . . . . that blindness in part is happened to Israel until the fulness of the Gentiles be come in . . . And so all Israel shall be saved, . . . there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

These figures 153 + 88, making up the total 241, seem to point to the coming of the Great Deliverer with His resurrected ones, the "144,000" from Mount Sion (see Rev. xiv, 1), when Judah and Israel shall be in the straits described in Zech. xiv, 1-5, and shall be delivered when they acknowledge Him as their King. "And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him . . . as for his only son." Zech. xii, 10 ; after which Matt. xxv, 31-46, and Rev. xiv, 18-20, will be literally fulfilled.

We next come to the voting of the Church Assembly. Is the Church ready for His Coming ? When is this subject referred to in our churches ? They voted 396 to 153 in favour of Romanizing. When analysed the 3 9 6 added equal 18 or three 6's, or multiply 66 × 6, again three 6's, and we have this number 396. What does the No. 666 stand for ? See Rev. xiii, 15-18. Will the Romanizers take their part in fulfilling this prophecy ? Will they persecute the Elect, the 153 ? See Matt. xxiv, 21-22 : "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." "Here is the patience of the saints : here are they that keep the commandments of God, and the faith of Jesus." (Rev. xiv, 12.)

But what about those who receive the number of the Beast's name—those branded by the No. 666. "If any man worship the beast and his image, and receive his mark on his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." (Rev. xiv, 9-11.)

Now these 153 cannot be complete without including Judah. we learn from Hosea i, 11, that the children of Judah and the children of Israel shall be gathered together, and appoint themselves one head. How is this to take place ? The *Christian Herald* of August 16th, 1928, refers to an Alliance of Christian Jews, which it says is one of the most significant events of recent years.

"Under the presidency of Sir Leon Levison, of Edinburgh, it represented 12 National Alliances of Hebrew Christians. One of the most sacred events of the whole conference was that of the Lord's Supper, when, besides several non-Jewish Christians, 153 Hebrew Christian delegates, representing 18 countries and more than a dozen Protestant Christian denominations, met around the Lord's Table, and with contrite hearts celebrated the memorial festival of Christ our Passover ; it was indeed a hallowed day in the history of Jewish Christianity."

This completes the 12 tribes, but the Elect is not yet complete without the representative of the House of David.

The Rev. J. H. Allen, of Boston, in 1922 published "Judah's Sceptre and Joseph's Birthright," in which he gives us the genealogy of King Edward VII right back to Adam, showing particularly that our Kings are descended from King David of Israel, and that King Edward, who was then on the throne, was the 151st generation from Adam ; evidently he knew nothing of the value of the No. 153, or he would certainly have shown that our Prince of Wales (whose family name is David, so called at the request of Lady Waterford, who knew his genealogy and believed that he would occupy the British throne at the Coming of Our Lord) was the 153rd generation from Adam. This is confirmed by the Rev. Mr. Milner's Geneological Tables.

When he takes the throne the completed number of the Elect will have taken place.

We now occupy the position described in Rev. xvi, 12-15 : "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.

"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. Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

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THE BIBLE BASIS OF BRITISH-ISRAEL TRUTH.—III.

By S. E. STEELE.

THE LINES OF PROPHECY.

BIBLICAL Promise and Prophecy as a whole centres itself mainly in three distinct and unbroken lines, relating to the Messiah, to Judah, and to Israel. Those referring to the Messiah and the Jews are accepted as having been literally fulfilled, whereas those referring to Israel, we are told, are to be accepted in a spiritual sense, and refer in a great measure to the Church. It has not been made clear, however, how the Church (Spiritual Israel) can become a *nation* (St. Matt. xxi, 43), or a *people* to be gathered together from all parts of the world and set in *their* own land (Isa. xiv, 1), or God's battle-axe and weapons of war, which will break nations in pieces and destroy kingdoms (Jer. li, 20). Let us be consistent; if we spiritualize Israel, we must also spiritualize the Messiah and the Jews, as also all prophecy referring to Egypt, Assyria, Babylonia, etc., as recorded in the burdens of the nations in Isaiah. I can, however, find no authority in the whole of the Bible for so doing. On the contrary, there is abundant evidence to show that "Israel" is as literally a nation as was Judah, Assyria, Babylon, Greece and Rome. Many earnest Christians have much in common with those two disciples, believers in the Word, yet blind to its fulfilment, to whom Christ addressed the words, "O fools, and slow of heart to believe ALL that the prophets have spoken." (St. Luke xxiv, 25). "Blindness in part is happened to Israel" (Rom. xi, 25) is as true to-day as it was in the days of St. Paul. An examination of Promise and Prophecy on the lines suggested herein, which, it is contended on the authority of the late Bishop Ryle, of Liverpool, are the right lines, will open our eyes, and we shall see and read the Word of God as it has never been presented to us before.

To Abraham, to Sarah, to Isaac, and to Jacob it was told they would become a great nation, with seed as numerous as the dust of the earth and the stars of heaven (Gen. xii, xiii, xxii, xxvi and xxviii) and as the sand on the sea shore. That this promise was not fully realized, even during the most prosperous days of Israel, the reigns of David and Solomon, is evident from prophecy. Hosea (i, 10) and Ezekiel (xxxvi, 10) both refer to the fulfilment of these promises being future to the time in which they wrote. Not only would they become a great nation, they would also be a blessing to all the families of the earth (Gen. xxviii, 14, and Micah v, 7), undo the heavy burdens, let the oppressed go free, break every yoke (Isa. lviii, 6). Britain has become a great nation, and has been a blessing to all nations by carrying the Gospel of Salvation to all people of all languages; and was the first nation to "let the oppressed go free" in putting down the slave trade, and giving freedom to all who owned allegiance to her. Furthermore, the Anglo-Saxon race has increased, and is increasing, in a far greater ratio than any other European people, and probably more so than any race on the earth. To Abraham it was told he would be a father of many nations (Gen. xvii, 5), to Sarah, a mother of nations (Gen. xvii, 16), to Jacob, a nation and a company of nations (Gen. xxxv, 11), and to Ephraim, a multitude of nations (Gen. xlviii, 19). Israel of old never developed into a company or multitude of nations, they were divided into two kingdoms only, so that the fulfilment of this promise must be ulterior to the Kings and Chronicles. Judah never reached that stage before or after the Babylonian captivity. Consequently we must look for the fulfilment to the "lost" portion of Israel. Not one of the mighty empires of old could be termed a "company of nations," and the same can be stated of all kingdoms during the Christian Dispensation, with one exception. The Anglo-Saxon kingdom of Great Britain alone has developed into a company of nations, composed of Canada, Australia, New Zealand, India, South Africa, and many smaller colonies and dependencies, all self-governing, but owning allegiance to Great Britain and her Sovereign.

THE COVENANTS.

The seed of Abraham were to acquire the entire stretch of land between the river of Egypt (the Nile) and the great river, the river Euphrates. This was a covenant made by the Lord with Abraham (Gen. xv, 18). Until the year 1917 I am unable to trace any record of the whole of that land being in the hands of one people, certainly not of the descendants of Abraham. In 1917, the times of the Gentiles being fulfilled, the Turk was driven out of Jerusalem by the British. Prophecy tells us that Israel was to perform this (Ezek. xxv, 14, and Obadiah, ver. 18). The whole of the territory promised to the seed of Abraham is now under the mandate of Britain, a name meaning Covenant People, taken from two Hebrew words, "Brith Am." So that the land of the covenant is now in the hands of the covenant people. Bryth-ish or British means covenant men, Brithannia—covenant ships. I am told the Hebrew rendering of the passage in Isa. xlix, 8, translated in the Authorized Version, "And give thee for a covenant of the people," is, "I will give thee to Britham." Reading ver. 7 this evidently refers to Christ, and God says He will give Christ to Britham (Britain), the covenant people. Certainly Britain was the first nation to accept Christianity. According to the prophet Joel (ii, 27, 28), Israel would first acknowledge God as their Lord, afterwards His Spirit would be poured out upon all flesh, the sons and daughters of Israel would prophesy; in other words, would be the means in God's hands of proclaiming the Gospel far and wide.

The Abrahamic Covenant included one other promise: "His seed should possess the gate of his enemies" (Gen. xxii, 17). This hardly needs enlarging upon. The British hold every "gate," every strategic point of importance in the world. Therein lies our great power, we actually possess the gate (the sea) against all enemies. According to this promise Israel must become a great sea power, for only by that power could the gate of the sea be held. Britannia, the ships of the covenant, keeps all gates inviolate.

THE BLESSINGS.

Let us now consider a few of the blessings promised to Israel by Jacob and Moses. Shortly before his death, Jacob called his sons together, "That I may tell you that which shall befall you in the last days" (Gen. xlix, 1). Space will not permit me to deal with this chapter in detail; a short reference to a few portions will, perhaps, suffice for my purpose. Reuben was unstable, he should not excel. The Birth-

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right was taken from him and given to Joseph. Simeon and Levi would be divided and scattered in Israel. Judah would retain the Sceptre and the office of lawgiver. From them a king, whose emblem would be a lion, would reign "until Shiloh come." Dan shall judge his people as one of the tribes of Israel. This was fulfilled, as Irish history confirms, centuries before Christ in the North of Ireland. It is, however, with the blessing to Joseph that we are most concerned. Of him it was said he would be a fruitful bough, whose branches run over the wall, hated, yet made strong by God; he would be blessed with blessings of heaven, blessings of the deep, blessings of the womb, blessings unto the utmost bound of the everlasting hills. The blessing of the tribe of Joseph by Moses was couched in almost identical terms (Deut. xxxiii, 13-16). Before the gathering together of his twelve sons, Jacob blessed Joseph's two sons, Ephraim and Manasseh. They were to be called by his name (Israel—Gen. xlviii, 16) and were to grow into a multitude in the midst of the earth. Manasseh would become a great *people*—evidently a democracy—but Ephraim would be the greater, and become a multitude of *nations* (Gen. xlviii, 15 to 19). Thus Joseph received the double portion (Gen. xlviii, 22), Ephraim and Manasseh each receiving an equal portion with the brothers of their father, Joseph. To Israel, Moses declared that they would lend to many nations, but would not borrow; and reign over many nations, but none should reign over them (Deut. xv, 6). The Jews were ruled over for a considerable period, and have since ceased to be a nation, so that the fulfilment must be in the *lost* tribes. Of Britain, and Britain *only*, can it be said that they have lent to many nations, but have not borrowed from a foreign people. The British *only* now reign over many nations, but no nation has ever reigned or ruled over her.

Another promise of God by Moses was that they would spread to the very ends of the earth (Deut. xxxiii, 17). Isaiah prophesies to the same effect (xlix, 20, and liv, 3). The only people in whom this has been fulfilled is the Anglo-Saxon race, who have literally colonized in every part of the earth.

Moses concluded his blessing of the tribes in words full of hope, glorious words, spoken just before his ascent of Mount Nebo, where he died. Words to which one meaning only can be assigned: "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; . . . Israel then shall dwell in safety alone: . . . Happy art thou, O Israel: . . . O people saved by the Lord." Analogously this blessing can only refer to Great Britain.

We find, therefore, that by a consensus of the accumulative promises to the seed of Abraham, Israel, we have convincing testimony that Britain coincides in a remarkable degree with the nation Israel would become in the latter days; in fact, that Israel and Britain are identical.

AN INEVITABLE CONCLUSION.

BY THE LATE V. M. COX.

GREAT is the ingenuity of our opponents in discovering reasons why they should not accept the Anglo-Israel Identity as a truth. The ethnological, historical, philological, and a score of other difficulties are perpetually cited by them as amply sufficient reasons for entirely declining to consider the matter, and to give our arguments a few hours' honest and unprejudiced examination, before concluding that they are wholly unsupported by reliable evidence, and accordingly utterly unworthy of their serious attention.

Another and parallel set of difficulties, however, appears to have escaped their notice altogether—viz., those in which a *rejector* of our glorious Truth must become inextricably involved; and these latter are far more serious in their issues than the former, since they relate to the character and faithfulness of God as the covenant-keeper; and have, moreover, a momentous bearing on the present and future of our beloved country.

Our opponents may be roughly divided into two classes: (1) those who interpret literally the prophetic writings; and (2) those who *in part* spiritualize them. We may dismiss the latter with but a few words of remark. Why, we would ask them, do you (while accepting a literal Judah) insist upon a spiritual Israel? Why spiritualize Ephraim, unless you are prepared to do the same by Gad, Dan, or Issachar? Why suppose real nations are addressed under the names of Edom, Moab, Egypt, Gog and Magog, etc., and yet maintain that the nation of whom prophecy speaks ten times as frequently as of any other is nevertheless the only one which has no real existence whatever? Nay, further, why go upon the principle of laying the calm hand of appropriation on all Israel's *promises*, and saying, "These are the Church's heritage," and at the same time handing over all the warnings and denunciations, addressed to the same Israel, to the much enduring Jews, in open defiance of all the laws of consistent criticism? This style of interpretation is not only unsatisfactory, it is also God-dishonouring, for it distinctly implies that the promises made by Jehovah to Ephraim-Israel were never *intended* to receive any fulfilment whatever.

With opponents of this order we cannot argue. In doing so, there is no fulcrum for our lever. Ours is a question which can only be decided *pro* or *con* by an appeal to God's Word, and if men arrogate the right to assert that the Sacred Volume does not mean what it says, and if they further presumptuously venture to father upon the Bible a meaning which is the outcome of their own ingenious imaginations, we feel that we have no foundations to build upon, and must decline to debate the point without the record; though we deeply deplore the adoption on their part of a course which has already done much, we fear, towards strengthening the hands of men who openly defend and promulgate sceptical opinions.

But with the other class, those who accept the literal mode of interpretation, we can meet on equal grounds. They will agree with us in affirming that the Divine inspiration of the Holy Scriptures must be vindicated by the actual and literal fulfilment of every prediction, no matter what people are the subjects of it. They all anticipate the restoration of the Jews, and many of them expect it to take place speedily. But Ezekiel, Jeremiah and Hosea, all affirm that Ephraim-Israel and Judah-Israel will return together, yet distinct, and when in the land be once and for ever reunited into a single nation. It is, then, utterly unscriptural to speak of the Jews alone as returning to Palestine, while ignoring Ephraim's *role* in the marvellous

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drama. To use a familiar phrase, " it is like the play of Hamlet, with Hamlet left out."

Yet if the Identity be not a truth, Ephraim simply does not exist. To refuse to accept a belief so well borne out by the accurate agreement of prophecy and history, just because the British have not generally hooked noses like the Syrian Jews, or because they do not after a lapse of twenty-five centuries speak ancient Hebrew (a language forgotten by the Jewish captives in Babylon after only seventy years of contact with a foreign nation), or to deny the Identity because it is impossible to trace Israel at every step of her migrations through the continent of Europe, to her home in these " Isles of the West," is childish and absurd in the extreme, and we are very sure that such objections would be speedily put on one side if our opponents would spend a few hours in honestly facing the difficulties which arise from the refusal to acknowledge Saxon Britain to be identical with the Ten-Tribed House of Joseph.

We were greatly favoured with the opinion of a shrewd and sagacious statesman in regard to the future of the English-speaking nations, and assuredly a more marvellous piece of unconscious testimony has seldom been put on record. We refer to the Hon. W. E. Gladstone's letter to Mr. Smalley, published first in the *New York Tribune*, and afterwards transferred to the columns of most of our daily papers.

If he be correct in his forecast, *he* has proved Our Identity beyond dispute, since he describes the very destiny assigned to Israel in the Word of God, and there is no room for two such nations on the same planet. He shows by quotation from various sources that there is a reasonable prospect that the English-speaking peoples will a hundred years hence number 1,000 millions ; and in confident expectation of the result he remarks :—

" What a prospect is that of very many hundreds of millions of people, certainly among the most manful and energetic in the world, occupying one great continent, I may almost say two, and other islands and territories not easy to be counted, with these islands at their head, the most historic in the world ; in contact, by a vast commerce, with all mankind, and perhaps still united in kindly political association with some more hundreds of millions fitted for no mean destiny ; united almost absolutely in blood and language, and very largely in religion, laws, and institutions."

Now this is so precisely the future of Israel, as indicated by the sacred writers, that it necessarily follows that the nation which has this destiny in store *must* be the nation to whom it was, by the oath and promise of Jehovah, inalienably secured. If we be not Israel, then the Premier was wrong, and the croaker and pessimist right ; for as Israel rises, Gentile Britain must sink into decrepitude, decay, and dissolution. Her colonies must be cut away from her, her foreign possessions wrested from her grasp by hostile powers, her Gates be dismantled, her commerce paralysed, her missionary labours suspended, and, most improbable of all, her almost phenomenal increase of population be simultaneously arrested in every part of the globe ! Can we believe this ? Yet it must be so if, the Identity being false, the literal truth of the Scriptures is still maintained ; for before the coming Israel (of whom the prophets speak on every page) *this* nation (of whom no prophet ever had a word to say) must hide her diminished head ; and like Babylon, Greece and Rome, be overtaken by utter destruction. But such a result would take centuries to be consummated. Can anyone suppose that the dissolution of Turkey and the restoration of Judah can be so long deferred ? The 1,260 years of the Mohammedan apostasy have well nigh run out ; the Eastern Question is in too advanced a stage to admit of such a possibility. Surely none but the wilfully blind can much longer resist the inexorable logic of *facts*. Britain's position in Egypt, her happy relations with her colonies (which so nobly came to the front, to help her in her hour of need), each year bringing nearer to its realization the glorious scheme of uniting in one grand Empire all her daughter nations in every zone ; her hostile relations with Russia, the Gog and Magog of the prophecies, and the sworn enemy of God's people in the latter days—all these point her out as unmistakably of Israelite origin ; and every new development tends to make her Identity more undeniably certain.

Only let our opponents act honourably and justly, and instead of evading our arguments, and at the same time deriding our faith, let them deal fairly with the difficulties which attend a refusal to accept our belief, and we are sure they will shortly be constrained to come over into our ranks, admitting, as the result of their most searching investigations, that Our Identity is not a heresy nor a " craze," but a well-attested fact, and (the truth of the Bible being admitted) AN INEVITABLE CONCLUSION !—From " Israel's Hope and Destiny."

REVIEW.

" SEVEN TIMES." By Major H. W. Wadge, M.C., B.A., M.D. (Covenant Publishing Co., Ltd., Cr. 8vo., xiv + 138 pp. ; 3s. 6d. net.)

This is an excellent book by a new writer, the subject-matter of which was originally given in a series of three addresses before the Winnipeg Branch of the B.-I.-W.F. These addresses are here extended in book form, and give proof of much careful research and co-ordinating of the facts of history with prophecy in order to show how the prophecies involved in the " Seven Times," and applying to Israel, are fulfilled in the history of the British race as the modern representatives of the House of Israel.

Dr. Wadge has succeeded in presenting his subject concisely ; interesting and convincing in manner, yet at the same time, as the Rev. E. J. Springett states in his *Introduction*, his essay is " remarkable for its accuracy and attention to detail." One chapter is devoted to " Seven Times " in Pyramid symbolism, showing how this period is indicated in the chronology of the Great Pyramid, and is elucidated with diagrams from Mr Davidson's well-known volume.

Perhaps the most interesting pages in this book for many readers will be those outlining the events which lead up to " Armageddon," and the identification of the various Powers involved therein. In passing, we are glad to note Dr. Wadge —as we have done in our own writings on prophecy—draws the attention of his readers to the fact that the " Seven Times " (or " Times of the Gentiles ") did *not* end with the deliverance of Jerusalem in 1917, as so many writers and speakers on this subject incorrectly state. While this event was an important *stage* in their ending, it did not mark their final date, which

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cannot occur before 1936. As the "Seven Times" opened in stages, so do they close.

Dr. Wadge makes the interesting suggestion that the "King of the South" may perhaps mean Italy, rather than Egypt itself or Britain as suzerain of Egypt. Considering the present trend of events in the Eastern Mediterranean, coupled with the possibility of our losing such control as we still maintain in Egypt (readers can readily visualize the circumstances), and bearing in mind the known aspirations of Mussolini in that part of the world, it is quite possible he may yet fulfil that role. "It does not require a great stretch of imagination," our author writes (p. 116), "to conceive that under certain circumstances Italy might annex Egypt, with the consent or support of France and Spain. In that case Italy . . . would become the King of the South contending with Gog, King of the North, for the possession of Palestine."

On the other hand, Italy may be prefigured as Libya (now Italian territory) as one of the *allies* of Gog (see Ezek. xxxviii, 5), forming his armies of the South which, for a time, conquer Egypt—"Egypt shall not escape" (Dan. xi, 42)—and approach Jerusalem from the South while Russia descends from the North. These two armies, however, fail to effect a junction (see Joel ii, 20). Whether as ally or enemy of Gog, Italy's objective will be possession of Palestine, and in unpatriotic quarters suggestions have been made—we regret to say in this country—that the Palestine Mandate should be transferred to Italy. British-Israelites, however, know better.

Regarding the role Britain will play in this final struggle, Dr. Wadge differs in certain points of detail from the views of the present reviewer, and on this we would refer the reader to Mr. Goard in THE NATIONAL MESSAGE of May 5th, 1928, on the 39th chapter of Ezekiel, but any serious and well-thought-out contribution to the question of "Armageddon" is entitled to careful consideration.

In conclusion, we warmly recommend Dr. Wadge's book to the attention of readers of THE NATIONAL MESSAGE, and hope it will be the means of spreading a knowledge of our identity to many as yet outside our ranks. B. STEWART.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE one hundred and twenty-fourth Annual Report of the British and Foreign Bible Society is to hand and is specially interesting reading for every British-Israel believer. We interpret the Bible which this Society distributes. There can be no more loyal and faithful ally of this truly great Society than ourselves. If the findings of the modernist were to prevail, and the Bible were to be reduced to a proportion commensurate with their findings, then this Society might as well close down shop. We stand for the Bible, and the whole Bible from Genesis to Revelation, as containing the oracles of God. We therefore greatly rejoice in the marvellous work done by this Society during the past year. "The year 1927-28 saw a distribution of Bibles, 992,491; New Testaments, 1,244,426; Portions, 7,699,797; making the grand total of 9,936,714. It is a very significant fact, which promises well for the future of our race as the chosen of the Lord, that never before in the history of the Society, with the notable exception of one of the years of the Great War (1915), have so many copies of Scripture been distributed in the *home languages*. The number for 1927 is 2,213,467, made up of 574,038 Bibles, 409,941 Testaments, and 1,229,488 Portions, an increase of 531,477 on the figures for 1926. All but 34,741 vols. were in English. There was a slightly increased demand for the Scriptures in Welsh—30,901, as against 26,577 in 1926. The large advance in the total issues is due principally to orders received from Canada and Australia. Of the copies in English, 905,828 were circulated in the British Isles (an increase of 8,957) and 1,270,080 (an increase of 517,469) were sent abroad." This is an interesting and very encouraging statement. In the face of this increase is it true to say, as we so often hear our clergy and ministers say, that the Bible is read less to-day that at any time since John Wickliffe gave it into the hands of the people? What does this increased circulation mean if it does not mean that the Book is read more to-day than ever? Why do people buy the Bible if it is not to read it? Has it become a sort of fetish to be set up in the home, and the Church, and the State, to be worshipped but not read? We cannot think it. The fact is that the Bible, distributed in increasing numbers, is read and more carefully studied to-day than ever before. That thousands of people do not read it proves nothing. If you could show beyond the shadow of a doubt that the majority of people do not read it that would prove nothing, for it is as plain as daylight that the majority of people in every age have never read it. If it were not more read to-day than ever before, then I do not see how you can account for this remarkable increase which the Bible Society records in Canada, Australia and the British Isles. Unless you write us down as fools, buying what we do not want, and do not intend to read, then there must be, it seems to me, more reading of the Bible to-day than at any other time.

There was a small advance in the sales of the Revised Version (24,846 as against 22,764), but for every copy of the R.V. 80 copies of the Authorized Version were sold. The love of the people for the A.V. is very great, and in some respects remarkable. To the A.V. no doubt we owe, more than to anything else, the settlement of our modern English tongue. The evident affection in which this Version is held will furnish, in a measure, a safeguard against the unwarranted demands of modernism for a greatly reduced Canon. If the A.V. can more than hold its own with the R.V., I am perfectly certain it will do so over any modernist publication to such a degree as to make that publication effete at its very birth.

Another fact brought to light by the work of the Society is very significant. Over 1,598,000 volumes of Scripture were circulated in Continental Europe (an increase of 56,000), and this in face of the fact that Russia, at the commencement of her Soviet rule, banned the Bible, refusing it admission into the country. How futile are the attempts of rulers to overthrow the Word of God! One would have thought that that lesson had been well learned in the days of Wickliffe, and those who followed immediately in his train. The modern attempts in the French Revolution, and the recent Russian revolution, to overthrow the Bible, have met with as complete failure as in the early days of its eventful history. Coupled with this most encouraging fact we read that 442,000 copies were distributed in Africa (an increase of 45,800); 447,802 in Canada (an

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increase of 33,000); 226,591 in Australia (an increase of 66,888); 20,987 in New Zealand; 473,700 in South America and the West Indies (an increase of 36,000); 178,300 in Malaya and the Netherland Indies; 318,343 in Japan (an increase of 82,000); 667,655 in Korea (an increase of 27,000); 3,640,282 in China; 987,200 in India (an increase of 118,000); 87,672 in Ceylon (an increase of 23,000), and 41,780 in Persia and Iraq (an increase of 2,000). Only in two places is a decrease reported, viz., in Malaya and the Netherland Indies and in China—16,000 in the one and 502,125 in the other. This is a marvellous record, and when one realizes how great is the army of devout men and women who, in all these lands, are using these Scriptures for the proclamation of the Gospel, one's heart is strangely warmed in praise and prayer.

It only remains now for us to put into the hands of these workers for God our master-key for the interpretation of the Word of God, for the light of the knowledge of the glory of God to cover the whole earth as the waters cover the sea.

We were astonished to read that the whole of this great work has been done with the comparatively small income of £417,295. In fact the expenditure has only been £411,817, leaving a surplus in the year's working of £5,478.

We heartily subscribe to the concluding words of this wonderful report. "'We believe in a Christ-like world. We know nothing better and are content with nothing less.' This declaration of the International Council at Jerusalem, in April, 1928, expresses our faith. To translate this vision into reality, the Bible Society will labour on in the strength of the Lord God. We are convinced that an essential condition of a Christ-like world is that all men should possess and treasure the Holy Scriptures, and so be led into knowledge and love of the Saviour. It is at once our duty and our happy privilege to spread abroad the enlightening Word. Let us go forward seeing in faith, amid all the sin and sorrow, the consummation of our hopes: 'The kingdoms of this world have become the kingdoms of Our Lord and of His Christ: and He shall reign for ever and ever.'"

"Since its foundation in 1804 the Bible Society has issued over 385,500,000 copies of the Scriptures. Of these, about 109,520,000 have been in English." J. G.

THE SIGNIFICANCE OF THE BURIAL OF MOSES.

BY THE REV. GEORGE MATHESON, D.D., F.R.S.E.

"*And God buried him in a valley of the land of Moab; but no man knoweth of his sepulchre unto this day.*"—Deut. xxxiv, 6.

I HAVE often put to myself the question: Suppose this fragment of the Bible had been lost, should we drop any flower from the garland of revelation? I think we should. I think there is one thing revealed here which is quite unique and which is planted here alone; I mean the fact that there is such a thing as burial by GOD. Some of the deepest distresses of bereavement come from the denial of funeral rites. Where the body is buried in the mine, where the body is engulfed in the sea, where the body is stretched on the battlefield indistinguishable amid the mutilated slain, there is a deeper tone added to the heart's knell. It is a note which Christianity has rather increased than diminished, for the doctrine of resurrection has consecrated the body and made its very dust dear. To such a state of mind what comfort this passage brings! Here is an explorer lost in the mountain snow. His friends know he is dead; and it adds to their pain that no human lips have consecrated his dust. And to them there comes this voice: Ye that weep for the unfound dead, ye that lament the burial rites denied, know ye not that there are graves which are consecrated by God alone! Where the prayer is breathed not, where the book is opened not, where the wreath is planted not, where the human tear is shed not, there may be a burial of unsullied solemnity—a burial by the hand of your Father. There are consecrated graves where priest never stood, where mourner never knelt, where tear never fell. There are spots hallowed by your Father which to you are barren ground. God's acre is larger than the churchyard. Out on yon bleak hillside He wrapped your friend to rest in a mantle of spotless snow. Is not that bleak hillside God's acre evermore! Is it not as holy to you as if you had brought sweet spices to the tomb! It has no chant but the winds, no book but the solemn silence, no bell but some wild bird's note, no wreath but the wreath of snow; yet there is no more sacred spot in all the diocese of God.

My soul, hast thou pondered this picture of God's care for the human dust! There is no brighter picture in the Bible. I have heard thee ask, Where does the Old Testament teach immortality? I have seen thee search the records for traces of the resurrection life. Thou hast stood beside the ascending Enoch. Thou hast watched the disappearing Elijah. Thou hast listened to the song of the Psalmist, "Thou wilt receive me into glory." Thou hast gazed upon the spectre of the dead Samuel rising from the grave to renovate the kingdom. But methinks all these pale before one neglected incident—the solicitude of the Father for the burial of a human body. "GOD buried him." Thinkest thou He would have cared for the inanimate clay if He care not for THEE! Thinkest thou He would have prepared a place for the casket if He had no place for the gem! Why should He hold the dust of Moses dear if he had obliterated his SPIRIT! Why cherish the garment if He had chilled the life! Why preserve the ring if He had pulverized the hand! Why water the ground if He had withered the flower! Why keep the dwelling if He had killed the tenant! Why crown the lifeless form if He had crushed the living man! O my soul, when Enoch grows pale to thy sight, when Elijah fades from thine eyes, when the song of the Psalmist is faint in thine ear, when the image of Samuel refuses to rise, come and attend the funeral of Moses!—(From *Messages of Hope.*)

A PRAYER FOR THESE TIMES.

ALMIGHTY GOD, the God of our Fathers, Who hast led Thy people hitherto by wondrous ways, and Who knowest us to be set in so many and great dangers by reason of the subtleties of our enemies, look upon Thy people at this time, and save and deliver us. Particularly we pray Thee to direct and govern the High Court of Parliament recently elected, under our Sovereign Lord the King, and restrain them from any action which may endanger this Country and Empire which is called by Thy Name, and guide all their consultations to the furtherance of Thy Kingdom, and the fulfilment of Thy purposes, through Jesus Christ Our Lord.—*Amen.*

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

OUR SECRETARY-GENERAL cables from about 2,500 miles from the port of landing, showing continuous success and enthusiasm throughout his long trip.

"Addressed two meetings REGINA; six CALGARY; broadcasted from both cities over Canada and America. VANCOUVER, July 1st onwards; many engagements, numerous invitations.—Garrison."

* * *

The usual weekly meetings at Headquarters are discontinued for the months of July and August.

* * *

A splendid address was given at Headquarters on Wednesday last by Mr. Daniel Farmer. On Thursday the speaker was a visitor from South Africa, Col. H. Nourse, whose subject. "Reminiscences of My Travels and their Bearing on British-Israel Teaching," was full of wonderfully interesting details of the manner in which this Teaching touched peoples and events. Mr. A. J. Wakeford presided.

* * *

The report for the past year from the South Irish Branch is a very satisfactory one of progress, showing a steady increase of membership. The lending library is being kept well supplied with new books, and is increasingly used. Lectures and Bible Study classes are carried on regularly. Thanks are expressed for help in presiding, for hospitality extended, and for much activity in many ways by members.

* * *

The Annual Meeting of the Winnipeg (Canada) Branch was held on May 28th, when the Rev. E. J. Springett was re-elected President by acclamation, all present rising in a body to express their desire. For the first time in its history this Branch decided to hold meetings through the summer months, which are usually regarded as unsuitable for indoor gatherings on account of the excessive heat that often prevails.

Under the auspices of the Imperial Order of Daughters of the Empire, the talented British-Israel speaker, Miss Mabel Harbour, gave her lecture on the National Flags eight times in three days (May 21st-23rd) at Brandon, Souris and Boissevain (Manitoba). As a result of this tour the existence of a number of British-Israel believers has been discovered, and there are hopeful prospects for the establishment of local branches in the future.

* * *

Mr. John Leech, M.A., K.C., spoke at two meetings of the Croydon Branch on June 21st and was splendidly received. In his first subject, "The Origin and Destiny of the British Race," it was shown that the British are of one stock, and authorities were quoted in support of this, following which the *destiny* was dealt with, showing the continuity of the Kingdom for ever. In the evening the address was entitled "Some Marks of Identity between Israel and Britain." Mr. Daniel Farmer and Mr. A. J. Wakeford presided.

* * *

Erratum.—In the Obituary of the late Colonel Garnier in THE NATIONAL MESSAGE of June 29th, page 407, the words "in August, 1914" should read "about 1914." The words of Colonel Garnier's forecast, in the second edition (1912) of his "Great Pyramid," page 371, were under the heading "About 1914."

* * *

Dr. Cosmo Gordon Lang, Archbishop of Canterbury, at a civic reception recently, said: ". . . I hope that whoever is entrusted with so great a responsibility (forming a Government) will remember that this country of ours is not an empty tablet on which you can merely write out the policies of the moment, but that it is a living being with its roots deeply hidden in the ancient past. We must keep a fast hold on these roots. No citizen, to whatever Party he belongs, can judge wisely for to-day or to-morrow unless he remembers the lessons and the heritage of the long history through which we have passed."

* * *

The newly-formed Putney Branch desires that all those interested in the work will attend the next meeting on Monday, July 15th, at 8 p.m., at 12, Ravenna Road. The Branch is anxious to enrol members, and it is requested that application be made to the Secretary, Mr. Chasemore, at this meeting.

* * *

Mr. Gay addressed another large meeting of men in Hyde Park on Sunday evening last. The keenest attention was manifested, and the questions which were asked after his address of nearly two hours, showed the keen interest which his message had awakened. Some twenty names were given in for free literature.

* * *

Mr. Gay leaves for the North of England on Saturday, July 6th. He will be returning to London July 16th, and will address open-air meetings at Harrow on Friday and Saturday, 19th and 20th. On Sundays, July 21st and 28th, he will again be in Hyde Park. He leaves for South Pembrokeshire immediately afterwards, and will not be returning until after the Bible Convention at Llandrindod Wells. It is hoped to continue the open-air addresses in Hyde Park, September 8th, and, weather permitting, he will continue the same throughout the month.

* * *

The programme of the Llandrindod Wells Bible Convention is now to hand, and copies may be obtained from Headquarters on application to Mr. Wakeford. Intending delegates will do well to send in their names at once. The dates of the Convention are:—August 25th to 30th, inclusive.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, East Street, Friday, 12th, at 8. Miss Hamilton Hunter.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 8th, at 8.
CROYDON, Y.M.C.A. (Horniman Hall), North End, W. Croydon, Friday, 12th, at 3 and 8. Mr. J. J. Morey.
EASTBOURNE, Saffrons Rooms, Wednesday, 10th, at 3 and 8. Mr. J. J. Morey.
HIGHGATE, 223, Archway Road, Wednesday, 10th, at 8, Miss Hamilton Hunter.
HULL, Church Institute, Albion Road, Tuesday, 9th, at 7.30. Mr. W. Clark.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 9th, at 7.45. Bible Study, Miss Ward.
REIGATE, Wesley School Room, Thursday, 11th, at 8. Mr. J. J. Morey.

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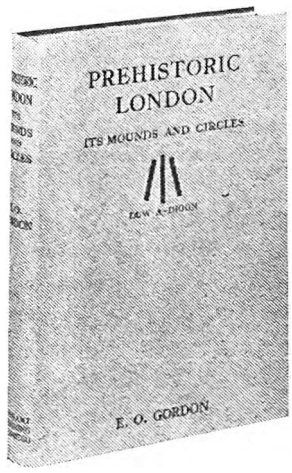
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FRONTISPIECE. Historic photograph of H.M. King George V. with the Premiers of the British Empire, taken November, 1926.

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THE NATIONAL

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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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 SECOND COMING OF OUR LORD.—I.

BY THE REV. W. PASCOE GOARD.

THIS is a subject which should never be far from our thoughts. Because the Church in the Apostolic age hoped that the Coming of the Lord would be soon, some men of the present age have come to the conclusion that the Apostles were mistaken regarding the Second Coming, and hoped for that which will not be.

There is no ground for such a conclusion. The disciples had all the knowledge regarding the matter which is contained in the Bible. They added to it from the store of knowledge which had become theirs through the direct tuition of our Lord Himself.

They knew that there were barriers in the way of the immediate Coming of our Lord. The fact that there were such barriers was one of the very first of their solemn declarations to Israel and to Judah. St. Peter at Pentecost declared, concerning the Lord and His Coming, "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."

They knew that *until the times* of the restitution of all things which God hath spoken *there could be no Second Coming of the Lord.*

They knew that such restitution *might immediately come through the repentance of Judah and Israel.*

They sent out the call to repentance, and they believed that the call would be heard and promptly obeyed by Israel and Judah. They knew that upon such repentance of the people of God, the Lord would come.

They were optimists as to the immediate success of the Gospel. And being optimists in this regard, they believed that the resultant Coming of the Lord was at hand. They were wise and just as to the expectation of the Coming upon the repentance and conversion of Israel. But they were disappointed in the response to the call to repentance.

They knew further, that in the case of the failure of Israel and Judah to bring in "the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" within a certain well-defined period, *that then God had undertaken to bring in that restitution by His own sovereign power*; namely, *at the end of the seven times of punishment assigned to Israel and the seven times of punishment assigned to Judah.* St. Paul wrote of the new covenant which God would make with the House of Israel "AFTER THOSE DAYS." (See Hebrews viii.)

Further, *the Apostles knew that a certain sequence of prophetic fulfilments of prophecy must take place before the Coming again of our Lord.* There was no doubt about these things in the minds of the Apostles. They knew that these things were so, and they knew that the punishment of Israel and of Judah would be ended immediately upon the repentance of Israel and Judah; or, failing that repentance, the punishment would end by the lapse of the seven times of punishment. They called the two peoples to repentance, as we see clearly in the Pentecost sermons and elsewhere in the New Testament, and they hoped and believed that the response would be immediate and complete. In this they were disappointed.

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But their reasoning and their knowledge of facts were not at fault, as so many would have us believe at this time.

The Church adopted a slogan some quarter of a century ago. It was: "The world for Christ in this generation." It was a fine slogan. Many believed it might be accomplished. Many believed it would be accomplished. But that expectation is dead. Such was the slogan and the hope of the Apostles.

Now, however, time has progressed to another stage of the great plan. The times of the restitution of all things are arriving, not through the repentance of Israel and of Judah, but through the lapse of time. The long—long period of seven times of prophecy, which is measured by the passing of two thousand five hundred and twenty years of national history for Israel, and a similar period for Judah and Jerusalem, is coming to an end. *The restitution will no more depend upon the repentance of Judah and of Israel*, but will depend upon the going into active force of the new covenant to be made with the House of Israel "after those days" are passed. Therein the statement is made by Almighty God, "I WILL" and "THEY SHALL," and *there is no element of choice in the matter* left to the House of Israel.

The seven times' period of punishment which has acted as a barrier to the return of our Lord hitherto will, as a matter of ascertained fact, be fully ended by the year A.D. 1936.

May we say then that the Lord will return in 1936? WE MAY NOT SAY ANY SUCH THING. All that we would be justified in saying is that the Word of God which assigned this period of punishment is still a barrier in the way, up to that very date, unless Israel and Judah NATIONALLY REPENT before that date.

We are justified in saying that this great legal barrier will be out of the way by that date. The Lord will be free from the barrier of His own Word at that date, to come again to the help of Israel and of the world.

Because the Apostles knew these things and wrote of them, we say that the modernist view of the case, which assumes that the Apostles and early Church were mistaken, is altogether wrong and never would have been set forward if the modernist had been seized of the knowledge which the Apostles possessed, and which they wrote in the sacred Scriptures.

Therefore, turning from the false conclusions of the modernist school, we shall look at the interesting times in which we are now living.

What may we know of *the imminence* of the Coming of our Lord?

We know that He has declared there shall be no delay, no tarrying on His part. We know that He has long been seated on the right hand of the Majesty on high, "Henceforth expecting . . ." and that His expectation has been as to the setting-up of His reign on this earth of ours.

When may we look for our Lord's return?

Remembering that "one day is with the Lord as a thousand years, and a thousand years as one day," we shall not attempt even in our thought to fix any date. The movements of our Lord are His own. He has not seen fit to tell us the day nor the hour in which He will come to earth again.

Of course we are well aware of some who say, "He is here now and has been throughout the Christian dispensation." Amen, so He has, and in that spiritual sense He is with us, and has been with every generation.

But that is not at all apropos of the matter in hand. He said of His bodily self, "IT IS EXPEDIENT FOR YOU THAT I GO AWAY . . ." Accordingly HE WENT AWAY. He declared, "If I go away I WILL COME AGAIN." And as far as we know, and as far as the world knows, He has never come again. That is a matter for the future to reveal in due time.

What has He told us as to the time of His return?

"AS A THIEF."

He has coupled His return with the period in which the Turkish Empire "would dry up or pass away." This is indicated under the figure of *the drying-up of the Euphrates.*

He has coupled the time of His Coming with the going forth of three evil spirits like frogs, to the kings of the earth and of all the world, to gather them to the battle of the great day of God Almighty.

These things have happened before the eyes of the world since the signing of the Armistice. That is to say, the Turkish Empire has gone. The Sultan has been dethroned and expelled. The Caliphate has also been abolished. All that is indicated by the symbol of the drying-up of the Euphrates has taken place.

The flood of propaganda which has been let loose in the world against God and stable government cannot be mistaken. The three evil spirits like frogs are filling the world with their croaking. There is no land which is not rendered intolerable with their strident voices.

These things are before us, and they mark the conditions of the time of which our Lord spoke when He said, "Behold I come as a thief, blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame."

By these marks we may know that the time of His hidden Coming is near at hand.

"ON THE MOUNT OF OLIVES."

Once again, and later than this, *His Coming is coupled with the final siege and capture of the city of Jerusalem.*

The prophets have made it clear that one of the last acts of the great drama of world history will be the final siege and capture of Jerusalem. And they make it clear that *the defenders of the city will be the House of David and their supporters*, and the attacking forces "all nations" not under Davidic rule.

This fact stands out very clearly in, for instance, the prophecies by Zechariah. The statement of fact is clear. But what of the implication contained in the statement? The prophets in the Old Testament, and in the New Testament, take into account that Jerusalem should be under alien dominance, that is to say, dominance alien to the House of David and to Israel, "*until the time of the fulness of the Gentiles be come in.*" History fulfils this statement. Jerusalem has been under one or other of the divisions of the Babylon system since from before Christ. And our Lord declared that it should so continue until the time of the fulness of the Gentiles.

During all that time the House of David could not be the defenders of Jerusalem. The implication is therefore that in the meantime *the House of David must have obtained the*

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possession of the city of Jerusalem and the land of Palestine. This again has been fulfilled by the British capture of the city, and of the land of Palestine.

So matters are in train for the forces of the enemy to attack and to capture the city as the last act in the invasion of Palestine.

Now Ezekiel and other prophets are very clear and specific as to these events which are yet to be.

In connection with that final siege and capture of the city the prophet declares of our Lord: "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 . . ."

Thus again, by the passing of the land and of the city into British-Israel hands, we have an indication of the nearness of the Coming of the Son of man. It is well then to take note of the very natural and material facts with which He has identified His Coming.

Let us mark that these two statements regarding His Coming are connected with *national and international movements.* As yet the Church is not involved in the matter.

SEQUENT TO THE END OF THE BABYLON-ROMAN SYSTEM OF EMPIRES.

Again, we turn to the prophet Daniel, and to the seventh chapter, and we find that the Coming of the Lord is made *sequent to the ending of the Babylonian system of Empires.* We are not told in days, or months, or years. The time element is not introduced. But *the continued progress of world events is implied.* Subsequent to the misrule of Europe and of the East by the Babylonian system of Empires, there will arise the rapid and universal spread of the Kingdom of God under the House of David, and in connection with that we are given to understand the Lord will come with His saints to rule.

Now, *the Babylonian system of Empires has come to an end.* That is manifest to all the world. The Empires and the Emperors have passed. They were Turkey, Russia, Austria, Germany. Their Kaisers and Czars are no more. Their Imperial organization has been destroyed. The Empires are gone. The next great thing in prophetic sequence is the taking of the Kingdom by the Lord, and by the saints of the Most High.

So again we see that we are in the transition period between the ending of the Babylon-Roman system and the universal Kingdom of God in the earth.

THE FIRST RESURRECTION AND THE COMING.

And now we break away to a different order of statement regarding the Coming of our Lord, which carries with it no particular time indication. The first of these to which we shall turn our attention for a moment is that in the first Epistle to the Thessalonians, chapter iv, 15-18:—

> "For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.
>
> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
>
> Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.
>
> Wherefore comfort one another with these words."

This great passage deals primarily with the Coming of the Lord in glory, and secondarily with the resurrection of the dead in Christ, and then with the translation of the living in Christ.

This is the great passage which sets forth the participation of the Church in the Coming of our Lord. *The passage makes no reference to the national side of His Coming.*

The second Epistle calls attention to the fact that the Apostle included no time indication in his first Epistle, while the Thessalonians read an immediate indication into it contrary to his teaching and his meaning. In it St. Paul goes on to say that *they knew well his previous teaching that the Coming could only be after the man of sin had been revealed,* therefore the Coming could not be immediate.

Reading carefully this statement, and comparing it with the final paragraph of our Lord's solemn prophetic utterance contained in the 25th chapter of St. Matthew, beginning with the majestic words: "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 . . ." we are inclined to say that the statement to the Thessalonians should be coupled with that great statement.

But it will be seen that the statement in St. Matthew is of national import, seeing that He takes His throne in plenary session *to judge the same* "*all nations*" which He had previously found assembled in battle against Jerusalem.

In Thessalonians the Apostle is dealing with *the Church side of the matter.* Our Lord in the 25th chapter of St. Matthew is dealing with *the national side of the same matter.*

THE WISE AND FOOLISH VIRGINS.

Before reading this parable we should carefully review that which our Lord has been saying leading up to this statement. He has been dealing with *the national and international* progress of events in the Christian dispensation. The years of the seven times of prophecy have come to an end. The time of the return of our Lord has arrived. IT IS MIDNIGHT by the great dial of the heavens.

"And at midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him."

What a wonderful parable this is. *The virgins of the ten tribes had been chosen and commissioned to provide the illumination and welcome for our returning Lord.* They were representatives. They had their lamps. They should have had their oil. Five were wise; five were foolish.

The illumination was only half strength. Five of the tribes were not represented in the procession. Only five lamps shone forth the welcome for the returning Bridegroom of Israel.

It is a chapter regarding *the welcome to be tendered to the Lord at His return.* How about this?

Most of us have been so taken up with the experience of the foolish virgins that we have given scant thought, if any, to the welcome of our Lord. This welcome is the basis of the parable. It was pathetic that the five should be shut out in the darkness of the street. It was disastrous that these

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chosen representatives of the tribes should fail of their welcome to the returning Lord.

How is Israel prepared to welcome Him now? More than fifty per cent. of them deny that He is to return at all. Their lamps have gone out.

What is the time element here? MIDNIGHT.

How at the time of the Armistice the eleventh hour was indicated has been shown time and again, and now it would seem that the last half of the last hour marks the time in which we are marching to the expected goal.

This statement ends with the injunction: "Watch therefore, for ye know *neither the day nor the hour* wherein the Son of man cometh." *This is specific.* "Neither the day nor the hour"—indicating the exact date and time. But earlier in the same discourse He had said: "When ye shall see all these things, know that it is near, even at the door."

RECKONING WITH HIS OWN SERVANTS.

Now we come to the dramatic statement of the reckoning of the Lord with His own—His ten servants.

Twice at least the Lord set forward this parable, with its wealth of meaning for Israel of the ten tribes.

In the nineteenth chapter of St. Luke He tells this story *from the standpoint of His going away*; and *to correct the idea which had been formed by His hearers as later the same idea had been formed by the hearers and readers of the letters of St. Paul*, namely, *that the Kingdom of Heaven should* IMMEDIATELY *appear*. This He undertook to correct, and it is declared that He spoke this parable because they thought this erroneous thing.

In the twenty-fifth chapter of St. Matthew He repeats to His disciples this parable *from the standpoint of His return.*

"AFTER A LONG TIME the Lord of those servants cometh and reckoneth with them . . ."

Thus we see that at His departure the Lord gave to His ten servants His money, and His goods, and said to them "occupy till I come." This last, we learn from St. Luke, He said to them as an Householder. Now the servants are left in occupation of His house, in charge of His goods, and in trust with His money, with the command "occupy till I come."

What is the House of which the Lord is the Householder? We read of Mary, the mother of Jesus, that she was "of the House and lineage of David." We read of Jesus that "He is the root and offspring of David." We read in the renewal of the Covenant with the House of David in the thirty-third chapter of Jeremiah, "David shall never want a man to sit upon the throne of the House of Israel." So then we have the House of David ruling over the House of Israel, and in connection with that our Lord says to His own servants, "His ten servants," "occupy till I come." We further read in the passage before us, "AFTER A LONG TIME the lord of those servants cometh and reckoneth with them . . ."

Here then we have the Coming of the Lord to Israel and the House of David, and reckoning with them as to their faithfulness and ability in administering His household, in preserving His goods, and in handling His money, during the time of their trust, and of His absence.

It will be a great and searching time for the personnel of Israel when the Lord shall come to enter into reckoning with each of His people. Well for those who have kept the trust! Well for those who have remembered that they are the Israel of God, and have been charged with the great task of carrying on in His absence. Ill for those who have denied their trust, and have denied the responsibility of the nation.

And now the narrative of the Lord takes on a higher tone and a more majestic form of expression.

"WHEN THE SON OF MAN SHALL COME IN HIS GLORY WITH ALL THE HOLY ANGELS WITH HIM, THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY.

"AND BEFORE HIM SHALL BE GATHERED ALL NATIONS."

This is the judgment of the same "all nations" which, in the day that His feet stand upon the Mount of Olives, "He finds gathered to fight against Jerusalem." Among the "all nations" Israel is not found, but on the contrary Israel is found defending Jerusalem and striving to hold the goods of the Kingdom against the united efforts of the "all nations."

The same "all nations" are gathered before the Judgment-seat of the Lord in the great and final act of the drama of history, prior to the entering into the millennial Kingdom of the Lord and of His Christ.

Again there is no time indication here. All that we are given to understand is that this is the last act of the sequence; an act which ends the present dispensation, and which gives place immediately to the millennial glory.

We shall consider these details from point to point as we proceed.

THANKSGIVING.

"*Thou hast given him his heart's desire: and hast not denied him the request of his lips.*"

SUNDAY, July 7th, 1929, will remain long in the minds and hearts of all British people. All round the earth thanksgiving services were held to acknowledge with praise and prayer to Almighty God the restoration to health of His Majesty King George the Fifth.

Radiating from Westminster Abbey to all the world "wireless" "made us one."

Here was the King, with the Queen and the Royal Family (except the Duke of Gloucester), joining with his people in worship and thanksgiving for his recovery.

What a unity of spirit and purpose. From Abbey and Cathedral, from Church and Chapel, from hospital and infirmary, from countless cities, towns and villages, from thousands of homes, and from every land where British people dwell, His Majesty's loyal subjects joined with him in praise and prayer.

From very early in the morning the people began to gather in the streets and at the Abbey doors, so that fully half-an-hour before the service commenced this "Shrine of Empire" was packed to the doors with a waiting multitude—whilst in the streets the sun shone on the happy faces of the crowds who waited for the King to come, in the words of the Order of Service, "*in thanksgiving to Almighty God for His good Providence whereby our Most Gracious Sovereign has been delivered from severe illness to the comfort of the whole Realm, and for the signal love and loyalty of his people made manifest in the time of trouble.*"

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Promptly the service began on the arrival of the King with the strain of the old familiar tune to

" All people that on earth do dwell,
Sing to the Lord with cheerful voice ;
Him serve with fear, His praise forth tell,
Come ye before Him, and rejoice."

" . . . . We are His flock, He doth us feed,
And for His sheep He doth us take."

Their volume of thankful song goes on and our thought leaps out to the countless thousands on land and sea, in city, town and village, in lonely outposts of Empire, to Canada, Australia, New Zealand, South Africa, India, and the Islands of the sea, to foreign lands, and wherever Britishers foregather, who now join in singing the same familiar tune and words, and the same prayers now being offered, which unite us all in a bond of unity which, unfortunately, only comes into prominence on such occasions.

It is well to know that this spirit is with us only waiting suitable opportunity to manifest itself.

The service proceeds, and we wonder how many amongst those who take part, seen and unseen, realize the heritage we possess and the responsibility we bear, and we suddenly realize that thousands of hearts are pouring out the prayer that our people may be awakened to a full realization of the meaning of the words now being spoken in the prayer for the British Empire.

ALMIGHTY GOD, Who rulest in the kingdom of men, and hast given to our Sovereign Lord, King GEORGE, a great dominion in all parts of the earth : Draw together, we pray thee, in true fellowship, the men of divers races, languages, and customs, who dwell therein, that, bearing one another's burdens, and working together in brotherly concord, they may fulfil the purpose of Thy Providence, and set forward Thy everlasting Kingdom ; Through Jesus Christ Thy Son our Lord, to Whom with Thee and the Holy Ghost be all glory and dominion, world without end.—*Amen.*

Then follows the General Thanksgiving, the Te Deum and the Benediction, and the service closes with the hymn :

" Praise, my soul, the King of Heaven."

A moment's silence, then the roll of the drums, and band, organ, choir and people join in " Jerusalem."

* * *

The King has gone. Silence reigns in the Abbey. Outside the cheers of the people can be faintly heard, and our thought again leaps out to those of our kin far and near, knit together in a brotherhood for a brief half-hour in praise and thanksgiving. For half-an-hour? No, for all time ; linked together in our common heritage, for service—King and people—for evermore. W.S.

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AN ISRAELITE INDEED !

(John i, 47 ; Psalm lxxxiv.)

BY DANIEL FARMER.

FIRST of all, who are Israelites ? All those lineally descended from Jacob, whose second name was Israel. (Gen. xxxii, 28.) Jews are descended from Judah, Jacob's fourth son. The whole twelve bear the name of Israel, of course, but only the descendants of Judah are, or can be, Jews, for that name is Judah shortened.

British-Israelites maintain and teach that the main part of this people, divided into two sections in the days of their fourth king (1 Kings xii), is now to be found amongst the Anglo-Saxon peoples.

To this people Israel, the only nation ever chosen by God for His own, and for carrying out the Divine programme (Amos iii, 2), was given the Sabbath (Ex. xxxi, 16, 17). After the rejection of Christ by the Jews, the Christians eventually observed the " first day of the week " (1 Cor. xvi, 2), in memory of our Lord's Resurrection ; Jews continue the Old Testament Sabbath of the seventh day—our Saturday.

There are only two nations, both of one race, who keep the Sunday by law, viz., Britain and America, and, alas ! in both these peoples there is a tendency to let slip the day as a holy or separate day, and to regard it as a holiday. But if we lose it as the former we shall not long retain it as the latter.

How did the author of Psalm lxxxiv regard it, for surely he was " an Israelite indeed ! "? In his view it was the day which he valued as an opportunity to escape for a while from the common duties of life, and to take his part in the worship and service of God, realizing that " Man does not live by bread alone " (Matt iv, 4). Can we afford to disregard this view of it ? It was Voltaire who said, " It is the Sunday which has made the British people what they are, whether they know it or not." " You can see Durham Cathedral through this window on Sundays," said the house agent. " And why not on other days ? " asked the gentleman seeking a residence. " Because of the smoke from the factory chimneys " was the reply.

If commerce and gain, in any form, are allowed to darken the vision of the English-speaking peoples to what the Lord's Day, and the Lord's House, stand for, we shall soon find ourselves individually, and racially, in company with the " fool " of Luke xii, who " saved his silver, but lost his soul."

" Two things go together, which no man can part,
Dust upon the Bible, drought within the heart."

A 36-in. water pipe was laid, but the meagre flow of water after a considerable time led to the discovery that its bore had been reduced to a 9-in. one by the accumulation of mussels. Almighty God has been very gracious to us as a people, and the reservoir is still full ; what folly to allow the connection of faith and obedience to the Divine will to become choked.

II.

SUNDAY AND THE TOILERS.

What have the vast body of workers to say to this question which concerns them most of all ? The Sunday has been spoken of as " The window in the factory." True, and through it the toiler may look out to his day of rest and change ; and, if he be one who values Divine things, he may look up

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and on to a better order of the coming future. If he loses the day he will eventually find himself doing seven days' work for six days' pay.

Let no one be foolish enough to imagine that Sunday can be retained as a holiday if lost as a holy day. If all sorts of sport and amusement are allowable, why not trade and commerce?

We are made on the principle of seven, both man and beast. Even lifeless metal shows "fatigue" unless rested. We all realize, especially in our modern conditions, that some work must be done on Sundays, but it is due to all such workers that provision should be made that they need not lose sight of the day. By a wise use of Sunday the toiler finds

"Monday's burdens bravely borne,
Tuesday's labours easier done,
Wednesday's duties well fulfilled,
Thursday's trials are half killed.
Friday's cares will be but small,
Saturday's wages then befall,
Sunday's rest comes best of all."

III.

SUNDAY A NATIONAL SAFEGUARD.

A noted Frenchman (Montalembert) said, "There can be no free state without religion; no religion without worship; and no worship without the Sunday." Some time ago in the "Daily Express" was one of Strube's famous cartoons, representing an anarchist dancing with rage on a map of England, and exclaiming "Drat this country, it won't go Red." Certainly not, as long as the British people pause once in a week to listen to the voice of God in His Word and House.

"You will not have the violence in your country we have on the Continent," said M. Guizot to Lord Shaftesbury during the Commune of 1870. "You have the influence of the Bible amongst your people." Exactly so. The writer of Psalm lxxxiv says in verse 9, "Behold, O God, our shield." And in verse 11, "Our God is a sun and shield." Who knows what wild beasts of priestcraft, infidelity and brutality have been kept out of England by the open Bible once a week. The forces of evil know that, and are working day and night for the destruction of the British Sunday.

IV.

SUNDAY THE DAY WHICH CORRECTS VALUES.

"A bird in the hand is worth two in the bush" said the "fool" of Luke xii. Looking through the wrong end of the telescope the "things which matter" seem almost out of sight; or, to change the figure, materialism is only another term for a disastrous form of astigmatism, which makes the things seen and temporal look so large, and the things unseen and eternal so small (2 Cor. ix, 18). And, like the dog in Æsop's fable, the man with no spiritual values lets go the substance for the shadow, which looks larger.

"I spend my Sundays settling my accounts" said a man of this order. Ah! but what about settling the account for the Sundays later on? he was asked.

V.

SUNDAY INTENDED AS A DAY OF SUN.

"Why do I never see these mules in this field on any other day than Sunday?" asked a gentleman who had freshly come into the district. "They work in a mine near by, and would lose their sight if not frequently brought up," was the reply. So do we to Divine things, working in the mine of this world and not coming up into the light.

All of us, more or less, are bound at some time or other to "pass through the valley of weeping." And without the cheer of the Sabbath, and all that it stands for, it is terribly hard to "carry on," but with it we "go from strength to strength." "How did you manage to raise so beautiful a geranium?" was asked of a girl in poor circumstances, who had won the first prize at a children's flower show. "I always kept it in the sun," she replied. It is significant that God's day is called Sun Day.

VI.

THE SABBATH BELLS ROUND THE BRITISH EMPIRE.

How inspiring the thought in connection with the Empire upon which the sun never sets, and around which, following the sun, is heard the beat of the drum, that there also follows the sweet music of the Sabbath bells.

Twelve hours before we in the Motherland gather for worship, in far-away Fiji the once savage islanders assemble. Some two hours later Eastern Australia and Tasmania respond; then follow those of Western Australia, China, India and Ceylon, preceding us by some five and a half hours. Later, as the earth revolves, come Egypt, Rhodesia and Cape Colony, bringing on the hour for us to take part, whilst following us the peoples of British Guiana, Nova Scotia, Newfoundland, South America and Patagonia fall into the grand procession, Canada and the United States answering to the "joyful sound." And, as we are singing our closing hymn, the Christian natives of the Samoa Islands are ringing in the blessed day. Thus forty-eight hours of a glorious Sun Day is experienced in our highly honoured and greatly favoured Empire.

The medical faculty tells us that the sun's rays are the most effective of all germ destroyers. Let Britain, and Greater Britain, and the still greater British Empire, not fail to keep herself in the light of Him Whom Holy Scripture describes as "The Sun of Righteousness, with healing in His wings" (Mal. iv, 2).

THE KINGDOM OF GOD.

(MAY MEETING ADDRESS.)

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

MY subject is the Kingdom of God, which we are to become if everyone of us partake of those three essentials which are spoken of as belonging to the Tribes of the Dispersion, who are Israel. St. James, writing to the Tribes of the Dispersion, tells us that God of His own will begat He us that we should be a kind of first-fruits of His creatures. St. Paul, writing to the saints all over the Roman Empire, says that we are waiting for the manifestation of the sons of God. That is the Empire—the manifestation of the sons of God. We who have received the first-fruits of the Spirit, first of all, are created anew as the first-fruits of His creatures. Lastly, we stand before Him as a hundred and forty and four thousand which have been redeemed from the earth, and are now the first-fruits unto God and to the Lamb. This subject is brought before us especially in view of what the Advent Testimony Movement teaches. They put it all

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to the Church. Now the Old Testament puts it all to the whole assembly of Israel, together with the strangers out of every nation joined to it. The great congregation are to have these blessings, and it is not right for the Church to appropriate them.

Now the very first prophet that we believe to be a prophet of the things of the future is the prophet Joel; he prophesied in the time of Elijah, before Israel went into captivity, and he tells in his prophecy of what is to become of Israel, and finally of Judah. You will notice that his special message is the preparation of the people under the Teacher of Righteousness, the Lord Jesus Christ, Who should come to prepare them for the great day of God Almighty; and the key is simply what we find in the New Testament, "Repent and be converted that your sins may be blotted out (may be forgiven you), when the times of refreshing shall come from the presence of the Lord." "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." Acts ii, 17, refers to *acherith* (Hebrew) —latter, last. In the first instance He poured out His Spirit upon Israel; afterward it is going to be over all flesh. The first part of that fulfilment took place on the Day of Pentecost, when we know the Holy Spirit was poured out upon those who were present, and the result has been that Israel gradually was built up. "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up a mighty salvation for us in the house of His servant David." That has been going on the whole time. We are to be the teachers of the nations until the great day of God comes, and before that great day comes, Joel tells of the pouring out of His Spirit upon all flesh, that is to say, by the preaching of the Gospel of the Kingdom. The whole context shows that the prophecy refers especially to Israel and to Judah. We cannot get rid of the fact that the repentance spoken of in Joel ii, 12-27, has to do with the invasion of the land by the great northern army; that both Israel and Judah are then present in the land; that Judah in the matter of fasting and weeping and mourning is leading in the phraseology of the worship. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation. . . . 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? Then will the Lord be jealous for His land, and pity His people." This has not yet taken place, for it marks with distinction the difference between the first Pentecost and the last, for which as Israel we are to look forward. This dispensation is being attended with suffering expectation of the whole creation, groaning and travailing together until now, waiting for the manifestation of the sons of God. "Israel is My son and Ephraim is My first-born." The first Coming of Jesus Christ manifested Him to His people Israel as the Son of God. The Second Coming will manifest Israel to the world as the sons of God.

We are told in Joel ii, 30-32: "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 upon 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." These things are going to be brought about by the enemy against God's people, and they are to be so tremendous that we shall not be able possibly to cope with them, and God tells us in the 53rd Isaiah exactly what is going to take place when these things come; and we are told that the Lord is going to arise for the salvation of His people Israel; and there will be safety in Jerusalem and in Mount Zion amongst the remnant whom the Lord shall call. We read in St. Matthew and St. Mark that, "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 heaven shall be shaken. And then shall appear the sign of the Son of Man in heaven." St. Luke is more definite. In xxi, 23, he limits the great tribulation to the "great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." This we now know was accomplished as a result of the last War. It was the greatest struggle that Israel has ever been called upon to undergo, it was the most miraculous deliverance that we have ever experienced. The innovations resulting from the discovery of fiendish means of destruction, both as regards Israel's shipping by German submarines, and the wholesale destruction by means of gas-poisoning and air bombs, came so near the verge of wholesale destruction, that except those days had been shortened no flesh could have been saved. We are now in the condition which St. Luke points out as the next stage, when the sun is to be darkened. What is it which has brought the nations together to seek to make war no more? Is it not that men's hearts are failing them for fear, and for looking after those things which are coming upon the earth, dreading lest the power of the heavens shall be shaken. "And then shall they see the Son of man coming in power and great glory." We are exhorted, "And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." Here we have the manifestation of the sons of God.

The Coming of the Lord has two aspects. The first is in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting banishment from the presence of the Lord, and from the glory of His power; and, second, when He shall come to be glorified in His saints, and in all them that believe. We are constantly told of this manner of the Coming in both the Old and New Testaments. Isaiah, speaking of the day when Zion and Jerusalem are to be redeemed, says, "Now will I rise, saith the Lord; now will I be exalted; now will I lift up Myself. Ye shall conceive chaff, ye shall bring forth stubble; your breath, as fire, shall devour you. And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire. Hear, ye that are far off, what I have done; and, ye that are

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near, acknowledge My might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" The answer is evidently only those who "walketh righteously." "The righteous nation which keepeth the truth." "He shall dwell on high, his place of defence shall be the munition of rock; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty; they shall behold the land which is very far off."

I would like to refer to a sermon I heard about a month ago which struck me as partly inspired. Speaking of the diabolical manufacture of all these gas bombs and instruments for the destruction of our fellow-creatures, the speaker stated that the word translated "air" did not necessarily *only* mean the atmosphere in which we live at present, for this is suitable to our mortal bodies. The inference to me is instanced when we find in Daniel iii, 25: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Here we see that the presence of the Son of God overcomes all "everlasting burnings." The devouring fire which the enemies of God's people invent against them will have no effect upon the people whose God is the Lord. No weapon that is formed against Israel shall prosper. This is our confidence if we trust in the Lord Jehovah. It would appear therefore that these are they who are "redeemed from among men, being the first-fruits unto God and to the Lamb." (Rev. xiv, 4.) The other references are, "Come out of her, My people" (Rev. xviii, 4), and also Rev. xi, 12, "Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." We assert that every prophecy of the Old Testament gives the ideal Israel as fulfilling these promises, and the New Testament states that Israel is to repent and to be converted 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." (Acts iii, 19.)

We can understand now the figure of 2 Peter iii, 7, 10, 12, where the present consummation is likened to the final one after the thousand years. What we are looking for to-day is the fulfilment to Israel of the promises that they are to be "a chosen race, a royal priesthood, an holy nation." And if the Lord delay we are exhorted to account the long-suffering of the Lord's salvation, for He is not willing that any of His people should perish, but that they all should come to repentance. He will also extend in the Millennium the same privilege to all the world through Israel, now, at that time, perfected, telling out to all nations this Gospel of the Kingdom as an assurance that Christ died, a ransom for all, to be testified in due time. (1 Timothy ii, 5, 6.) The perfecting of the first-fruits will be an assurance to all that God is working for the salvation of the world.

"God's Ideal for the Ruling Race" was the title of a lecture at the Bath Branch last month, given by Dr. E. Paget Thurston, in which he dealt with the early history of the Israelitish people, showing that recent discoveries are proving that the art of writing existed from the very earliest times, probably from before the Flood.

DAVID AND GOLIATH.

By COLONEL I. EARDLEY-WILMOT.

THE very name and the historical fact of David is not only of great importance to, but being so closely connected with, British-Israel Truth, is of profound interest to all who hold these beliefs. In addition to this the simple but graphic story of David and Goliath has for generations appealed to all, both young and old, whether British-Israel believers or not, who have heard or read this narrative. Therefore it is with considerable concern and regret that one so frequently comes across the Modernists' assertions that the story of David killing Goliath is not true, but is merely a fanciful legend, as the real killer of Goliath was Elhanan.

Now all who believe in the inspiration of the Bible, as British-Israelites do, may know and feel certain in their own minds that the Modernists are wrong, but at the same time they may not be able clearly to prove their contention. The following remarks are offered as a suggestion and a help to those who would like to refute the aspersions cast on the authenticity of the story of David and Goliath. "The Literary Digest" (U.S.A.) of March 9th contained an article on the dispute as to who killed Goliath, in which it is stated that the "New Commentary," edited by Bishop Gore, asserts that, in accordance with 2 Samuel, Goliath was slain by Elhanan, the son of Jair, in the reign of David; and, further, that critics agree that this statement is more historical than the one in 1 Samuel, which says that David slew him; also that Elmer Davis writes "All but Fundamentalists agree that the truth about Goliath is to be found in 2 Samuel xxi, 19, which says that Elhanan killed him. He also states that 1 Samuel xvii is a later legend. Now, with due respect to Bishop Gore and the "other well-known religious students," his assistants, let us see what are the grounds on which the Fundamentalists and British-Israelites decline to accept the dictum and decision of these Modernists. To begin with, what authority has Mr. Davis to show for saying that 1 Samuel xvii is "a later legend"? Or is it mere assumption and guesswork? Looking at it from a commonsense point of view, it is unlikely that 1 Samuel would be of later date than 2 Samuel. Why should an historian writing about King Saul be of a later date than one writing of his successor, King David? If the same writer wrote both, what reason or proof is there for thinking that he wrote the history of King David long before tackling that of King Saul? And even if he did, the difference in time could hardly come under the heading of "a later legend" as is usually understood by that phrase. Also, why should the historian of this so-called later legend of 1 Samuel want to go out of his way to invent the elaborate details of the slaying of Goliath by David when the so-called earlier story had already attributed it to Elhanan?

As a matter of fact 1 and 2 Samuel were both written by Isaiah about 740 B.C., as 2 Chronicles xxxii, 32 (R.V.) points out. And 1 and 2 Chronicles were written after the return of the Jews from Babylon about 200 years later. Then the "New Standard Bible Dictionary" says "the change in Chronicles was made probably to avoid the contradiction between 1 and 2 Samuel."

The inspired Word of God does not chop and change to bolster up falsehoods, and the change in Chronicles does not

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avoid the statements in 1 Samuel xvii, 51 and 2 Samuel xxi, 19, but, on the contrary, 1 Chronicles xx, 5 introduces a third element.

1 Samuel says David killed Goliath. 2 Samuel says Elhanan killed Goliath. 1 Chronicles says Elhanan killed Lahmi.

The Modernist statements and arguments do not seem very plausible. Let us examine this question from the British-Israelite and Fundamentalist point of view, so that people may judge for themselves which is most likely to be the correct solution of the dispute as to who killed Goliath.

If two authoritative statements are accepted, then the evidence in favour of David having killed Goliath is very convincing. The two statements referred to are: first, the Bible passage which says, "All Scriptures are inspired of God." The second statement is the conclusion arrived at by the Committee of the General Assembly of the Presbyterian Church at Washington in 1893, when, after three years careful research by some of the cleverest and most learned men of America, they summed up as follows:—"The Bible as we now have it in its various translations and revisions, when freed from all errors and mistakes of translators, copyists and printers, is the very Word of God and consequently wholly without error."

If these two statements are accepted, then we arrive at a stage where it is admitted that the Bible is the inspired Word of God, but liable to error at the hands of translators and copyists, etc.

The first fact in this question as to who killed Goliath is that there is an obvious discrepancy in the Bible text, as 1 Samuel xvii, 51 says David slew Goliath, but 2 Samuel xxi, 19 says Elhanan slew him.

The question to be decided is, which of these two texts contains the copyist's error?

But before going into that question let us first compare 2 Samuel xxi, 19 with another text, namely, 1 Chronicles xx, 5.

The first text (R.V.) says Elhanan the son of Jaare-oregim (Jair the weaver) slew Goliath. And the A.V. of the same text interpolates the words "the brother of." 1 Chronicles xx, 5 says "Elhanan the son of Jair slew Lahmi, the brother of Goliath."

Evidently these two texts refer to the same event, as the slayer is the same. There is no evidence to show that Elhanan killed two giants.

Is one not justified in assuming that the text in 1 Chronicles is the correct one, and that by a copyist's error the words "Lahmi, the brother of" were omitted from the text in 2 Samuel?

If this is admitted, then that definitely settles the question as to who killed Goliath, as David must have done so.

However, we will waive this evidence and go back to the question as to whether 1 Samuel xvii, 51 was a copyist's error or 2 Samuel xxi, 19, which says that Elhanan slew Goliath. Now in deciding what is the real meaning of any Scriptural text, there are certain rules which must be followed, and the substance of these rules is laid down in St. Peter's statement (2 Peter i, 20), "No Scripture is of private interpretation."

The word for "private" is "epilusis," and means its very own and not his very own, and refers to the text and not to a person. The meaning is that no Scriptural text involving any important statement or doctrine is of any authoritative value unless there are other texts that support it, and also unless there are no texts that contradict it. Let us examine the question on this basis. First of all we will take the case of Elhanan. 2 Samuel xxi, 19 (R.V.) says Elhanan slew Goliath. Now let us apply the above rules. Are there any other texts that support that statement? Not a single one. Are there any texts that contradict it? Quite a lot, excluding even the fact that the A.V. translators in 1611 were convinced that the words "brother of" had been omitted, and also that another historian writing of the same event says clearly it was Lahmi the brother of Goliath who was slain by Elhanan. Now let us take the texts concerning David having killed Goliath. Are there any other texts that confirm this? Yes, lots. Are there any texts that contradict it? Only the one solitary text already referred to in 2 Samuel xxi, 19.

For further evidence let us review the story as told in the Bible. It opens with the year 1063 B.C., where (1 Samuel xvii) we find Saul as King of Israel and David a mere stripling. David goes out to fight Goliath armed only with a shepherd's sling.

The Bible is full of minute and purposeful, though seemingly irrelevant details. In this case we are told David "chose him five smooth stones from the brook." Why not four, or six, or more stones? Was it because he wanted to have a reserve of ammunition in case he missed with his first shot? The Bible does not convey that impression; on the contrary, the Israelites were expert stone slingers; elsewhere we read of seven hundred men "every one of whom could sling a stone at a hair's breadth and not miss."

The result of the fight showed that David was equally expert, and he no doubt knew it. Also David was confident that the God of Israel, whom the Philistines defied, would help him. He says, "This day will the Lord deliver thee into my hand." May there not have been another reason for these five stones, namely, that David knew that the Raphab of Gath had five sons, and he thought that if he slew the son Goliath that his four brothers might in turn take up the challenge? So he "chose him five smooth stones from the brook."

By way of circumstantial evidence which helps to prove the historicity of this story, Colonel Conder, in "Tent Life in Palestine," when writing about his visit to the scene of this exploit, which is fully and geographically described in the Bible, says "there is a ravine or deep trench with vertical sides and a brook running through it." Major Vivian Gilbert, ir his book on the War in Mesopotamia, "The Romance of the Last Crusade," says "they came to the valley at Latron, the scene of David's fight with Goliath," and he adds that the only round smooth stones he ever came across were in this valley.

David kills Goliath and takes his sword and armour.

Modernists lay great stress on the "spear like a weaver's beam," of which mention is made on several other occasions, and they cite this as proof that these subsequent stories were repetitions of the same story and event, or else as proof of weakness in the narrative concerning David.

But is it not more likely that David did not want to be

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burdened with any "weaver's beam," so he left it and it became a sort of heirloom for Goliath's brothers and so figures in the descriptions of their fights?

(We notice in 2 Samuel xxi, 16 that Ishi-benob, a brother of Goliath's, had "a new sword," probably because David had taken Goliath's.)

A few years after this event we read (1 Samuel xxi, 9) that David, being unarmed, asked the priest Ahimelech if he could give him a sword. "And the priest said the sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here. And David said, There is none like that; give it to me."

Then in 1 Samuel xxii, 9 there is a description of a scene that must have occurred a few weeks later in the camp of Saul. "Then answered (to King Saul) Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob to Ahimelech the son of Ahitub, and he enquired of the Lord for him and gave him victuals, and gave him the sword of Goliath the Philistine."

The narrative goes on to say that Saul then killed Ahimelech and his household, and destroyed the city of Nob for having done this. Now who were the five sons of the giant, and what became of them? (1) Goliath, killed by David in the reign of King Saul about 1063 B.C.; (2) Ishi-benob, killed by Abishai (2 Samuel xxi, 16); (3) Saph (Seppai), killed by Sibbechai (Sibka) (2 Samuel xxi, 18, and 1 Chronicles xx, 4); (4) Lahmi, killed by Elhanan (1 Chronicles xx, 5). And also in 2 Samuel xxi, 19, if it is admitted that the words "Lahmi the brother of" have been inadvertently omitted. (5) Unnamed, six-toed man, killed by Jonathan, David's nephew (1 Chronicles xx, 6, and 2 Samuel xxi, 20).

1 Chronicles xx, 8 says, "These were born unto the giant in Gath and they fell by the hands of David and his servants." If David had not killed Goliath this passage would have been incorrect and would have read "fell by the hands of David's servants."

These four brothers were slain when David was King about 1018 B.C., or about 45 years after David had slain Goliath. As we are dealing with God's inspired Word, the Bible, which is most likely to be correct? The Modernist view that the historian who wrote about King Saul wrote at a much later date than the one who wrote about his successor, King David, and when he did write he invented and faked the fifty-four verses of 1 Samuel xvii, and practically the whole of chapters xxi and xxii, with all their graphic descriptions and minute details. Also that the historian Ezra who, years later, wrote Chronicles (the last verse of Chronicles practically ends in the middle of a sentence and goes on in Ezra), deliberately lied when he recorded that Elhanan slew Lahmi and not Goliath.

Or are you going to believe the British-Israel and Fundamentalist view that being the inspired Word of God, but liable to occasional errors from copyists, etc., every single word written concerning the sons of the giant is absolutely true, graphically, historically and chronologically, with the single exception of one copyist's error in 2 Samuel xxi, 19, where the words "Lahmi the brother of" have been accidentally omitted, although duly recorded by another historian writing at a later date on the same subject.

The above evidence seems overwhelmingly in favour of David having killed Goliath and of the reliability and authenticity of the entire narrative.

THE EGYPT OF TO-DAY.

By RICHARD A. D. REMANDA.

THE modernization of Egypt is solely due to the British occupation, and if it is a wealthy nation to-day, it has to thank Great Britain for it.

It was the British who stopped bribery and corruption; it was the British who established a strong, firm and just Government; who increased commerce twentyfold; who, in fact, did everything for the good of Egypt, and therefore Great Britain must be considered the most unselfish nation. "What other nation would have done all she has done for us?" (an Egyptian Pacha).

Yet now Egypt has her independence on condition that she accepts the "four reserved points," one of them being the British military occupation, which is vital for the defence of the "Imperial communications."

Although Great Britain finds it necessary often to give advice, she never interferes in internal affairs, and for that Egypt is worse off than under the Protectorate; and if it were not for the Capitulations the country would certainly be unsafe for Europeans to live in. Should the Capitulations be abolished, all Europeans would immediately leave, which would bring commerce down to nil, all money invested in the country would be withdrawn, and therefore Egypt would be ruined.

It was a great mistake to give Egypt her independence when she was not even half ready for it. Still, under this quasi-independent state, she is able to live and enjoy prosperity never dreamed of before. What then has Egypt lost by the abolition of the Protectorate?

She has lost the discipline of her Government Services, as well as all the great privileges of being a British Protectorate; she has lost the just and firm rule which the Anglo-Saxon race alone can give.

But there is one strongly established fact—that is, that whatever happens in Egypt the British Army of Occupation will be there. Nothing can change or move it; it is there, and it will remain there.

Supposing it did leave, what would happen?

The army of another nation would come and take its place, and then the Egyptians would be treated in quite a different way.

The Union Jack still flies over the military camps and forts in Egypt since the British bombardment of Alexandria in 1882.

It was barely a year ago that Egypt decided to increase her army, contrary to Great Britain's advice. That meant that the Party in power in Egypt would use that army as an instrument against their enemies, dictating to it as they pleased, which would obviously create great disturbances in the country. So Great Britain demanded that the Egyptian Government stop this new scheme. The Egyptians, however, ignored the British request. Thereupon Great Britain sent an ultimatum to the Egyptians to make up their minds in forty-eight hours,

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and at the end of that time there arrived at Alexandria four British battleships, at the same time at Port Said two other battleships; the British Army was also ready to occupy the Customs and the Egyptian Communications, and Egypt accepted the British request; she would have been very unwise had she not. The Egyptians were testing to see if they could have their own way, but they were dealing with the greatest Empire that ever existed, the first and greatest Christian Empire of all time.

THE MYSTERY OF THE GREAT PYRAMID.—I.

By BASIL STEWART.

TRADITIONS CONCERNING THE GREAT PYRAMID.

"No country possesses so many wonders, and has such a number of works which defy description."

Thus wrote Herodotus, the Greek historian, after his visit to Egypt during the fifth century B.C.

Of all these wonders none have given rise to so much speculation as to the purpose for which they were erected as the Great Pyramid, and more has been written about this particular monument than any other building of antiquity.

For certain reasons, the architect concealed the real object for which the Pyramid was built, and he did this so successfully that not even a tradition has come down to us which purports to have originated from the era of its construction.

As a result, all sorts of legends and theories have, in the course of past centuries, grown up around the Great Pyramid. Besides being regarded as a tomb—an idea still held by many—it has been looked upon as an astronomical observatory, a Temple of Initiation, a combined tomb and temple, a granary, as a defence against the sand of the desert, and as a refuge from the Flood.

Concerning this last aspect of it there are several traditions, mostly from Arab sources (the most authentic being that preserved by the Copts), that the Great Pyramid was built as the result of a warning of a coming destruction of mankind, which was revealed to King Surid in a dream in which the Flood was foretold, 300 years before it actually fell.

As a result of this dream and a second vision which followed, Surid "ordered the pyramids to be built (*i.e.*, the first three), and the predictions . . . to be inscribed upon the stones composing them . . . He also ordered the priests to deposit within them written accounts of their wisdom and acquirements in the different arts and sciences, and of arithmetic and geometry, that they might remain as records for the benefit of those who would afterwards be able to comprehend them."

To the foregoing another tradition adds that "in the Great Pyramid were inscribed the heavenly spheres . . . stars and planets in the forms in which they were worshipped . . .; likewise the position of the stars and their cycles, together with the history of time past, of that which is to come, and of every future event which will take place in Egypt."

Yet another tradition—also fron Arab sources—asserts that the pyramids were "filled with a store of riches . . . *with arms that rust not, and with glass which might be bent yet not broken,*" thus anticipating the inventions of the 20th century—rustless steel and flexible glass, though the latter has not so far got beyond the laboratory stage, but has actually been produced.

In these, and other traditions, can be readily traced certain characteristics of the Great Pyramid overlaid with much that is imaginative. While it reveals a wonderful knowledge of astronomy and other sciences, and is also a record of history over a period of 6,000 years, geometrically expressed, it does not contain hieroglyphic inscriptions or representations of the stars such as these traditions imply. When, however, we turn to the Egyptian "Book of the Dead," we find the passages and chambers of its "Secret House" inscribed with such hieroglyphics and pictures of the stars. Tradition, therefore, has erroneously connected the inscribed passages of the *allegorical* pyramid of the Book of the Dead with the actual passages of the Great Pyramid itself.

The tradition that the Great Pyramid was erected 300 years before the Flood is borne out by the latest archæological evidence. Preliminary work on it was begun during the reign of Surid—hence his association by tradition with the Great Pyramid—and while co-regent with Seneferu. On the death of the latter, and while Surid was still alive, Khufu ascended the throne when actual construction was commenced, the Pyramid being completed during his co-regency with Khafra.

Herodotus tells us construction took twenty years apart from preliminary work. Since Khufu ascended the throne in 2645 B.C., this means it was completed in. 2625 B.C., the year defined by the Pyramid's own chronology, and this year is precisely 300 years before the Flood fell according to Biblical chronology—2345 B.C.

Since the Great Pyramid was erected throughout four overlapping reigns, this suggests—in conjunction with its unique characteristics—that it owes its origin to some race foreign to Egypt. This is borne out by tradition which ascribes it to a race of shepherds who came from the East and who were morally and intellectually on a much higher plane than the Egyptians. Tradition also says they entered the country and subdued it peaceably, and that they came from Arabia. Owing to this similarity of circumstances, Manetho, and others after him down to the present, erroneously identified this race with the so-called Shepherd Kings of the Hyksos Dynasty, who, however, entered Egypt long *after* the Pyramid had been built.

As to the actual architect of the Great Pyramid various individuals have been suggested, Seth, Enoch, Shem, Melchisedec and Job, the first three being traditionally associated with it, while the two latter are more recent suggestions.

As the Great Pyramid is a symbolic monument of the Messiah, "priest for ever after the order of Melchisedec," that its architect was of this same order is a perfectly reasonable suggestion, while the idea that Job and Melchisedec (*not* the Melchisedec of Gen. xiv, but an *earlier* member of the order) were one and the same is also quite possible. The great age of Job (248 years according to the LXX) implies he was a contemporary of the earlier patriarchs, and lived long before Abraham who, dying at age of 175, is described as "an old man and full of years," thereby implying a life longer than the average of his time.

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Job was of princely rank; so was Melchisedec. Job was a shepherd and an Arabian; such are the traditional characteristics of the architect of the Great Pyramid. The builders of the Pyramid conquered Egypt peaceably, thereby implying extraordinary moral influence over its inhabitants; compare Job xxix as to the greatness and influence of Job. Melchisedec was a worshipper of the one true God, *outside* the Abrahamic line; so was Job. The Book of Job infers a civilization far in advance of all contemporary civilizations, particularly in its knowledge of astronomy; so does the building of the Great Pyramid.

Finally, Job xxxviii, 4–6, is a clear reference to the Great Pyramid as is borne out by the mention of its "corner-sockets," which are found in no other pyramid. Jehovah is here describing to Job His own Divine action as Creator of the earth by comparing its foundation with that of some building on it well known to Job, and of which he might well have been the actual architect. Its "corner-stone" is made an analogy for the *completion* of the earth, therefore its placing in position is the last act to be achieved, which could only be carried out on a pyramidal form of construction, at the *summit* of the edifice.

THE BIBLE BASIS OF BRITISH-ISRAEL TRUTH.—IV.

By S. E. Steele.

Marks and Characteristics.

JUST as the morning sun dispels the mists and clouds of night, so prophecy clears away all doubt and ambiguity with regard to the promises, and gives definite marks and characteristics by which Israel would be recognized.

They would be cast off among the heathen, scattered among the countries, afterwards gathered together and assembled in the land of Israel (Ezek. xi, 16, 17). They would be sifted among all nations, yet not the least grain fall upon the earth, or be lost (Amos ix, 9); gathered into a place of safety (Jer. xxxi, 10; Zech. x, 6; 2 Sam. vii, 10); islands (Jer. xxxi, 10; Isa. xli, 1; xxiv, 15; and lix, 18, 19) situate North (Jer. iii, 12 and 18, and xxiii, 8) and West (Isa. xliii, 5, 6; xlix, 12; and Hos. xi, 10) from Palestine, where they would renew their strength (Isa. xli, 1). Israel would become chief of the nations (Jer. xxxi, 7); God's battle-axe and weapons of war to be used in His service (Jer. li, 20); no weapon that is formed shall prevail against them (Isa. liv, 17); they would be a Christian missionary kingdom (Isa. xlii, 10–12 and xxvi, 2), and keep the Sabbath (Ex. xxxi, 16). Find a nation composed of a people whose ancestors migrated from the East, and whose characteristics correspond minutely with the foregoing promises and prophecies, and you have undoubtedly found Ephraim—Israel.

The only islands North and West from Palestine which bear any resemblance to those specified as the future home of Israel are the British Islands. Britain certainly at the present time is acknowledged as the chief of the nations. Since Britain has been a nation she has fought about 500 battles with foreign powers, and not in a single case has the enemy prevailed against us. Every attempt made to invade our shores has been frustrated; not because of our superiority or strength, not because of our righteousness, but because God said that no weapon should prevail against Israel. The eternal God has been our refuge, and thrust out the enemy from before us. We have, through His mercy, dwelt in safety alone. Britain is without doubt the premier missionary centre in the world. There are approximately 24,000 missionaries throughout the world. Of these, about 22,000 are of the Anglo-Saxon race. The amount of money subscribed for this cause by the same race is over ten times that of all other nations together.

Israel was to keep the Sabbath, for a perpetual covenant; a sign between God and Israel for ever (Ex. xxxi, 16, 17). Britain is the only nation on earth having a statute ordering the keeping of that day. Truly we bear the marks of Israel.

The Land of the Promise.

Quite 75 per cent. of the prophecies in the Bible refer exclusively to the House of Israel, as distinct from the Jews. A small percentage refer to other nations, as in Isaiah's "burdens of the nations," and the remainder refer to the Jews alone, or to Judah and Israel, but, with a few exceptions, as distinct and separate. Amongst the latter may be included Zechariah (x, 6): "I will strengthen the house of Judah, and I will save the house of Joseph"; Hosea (i, 11), "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head"; and Ezekiel (xxxvii, 16, 17, 22), "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the *children of Israel* his companions (all Jews were children of Israel, but not of the Kingdom of Israel): then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for *all the house of Israel* his companions: and join them one to another into one stick: and they shall become one in thine hand. . . . And 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." It is very evident that these prophecies, though probably in course of fulfilment, have not yet been completed.

It appears a little perplexing that the reunion of all Israel will take place in the Holy Land, but it should not be forgotten that it will be a representative gathering: "I will take you one of a city, and two of a family, and I will bring you to Zion." These were words spoken to "backsliding Israel," not to "treacherous Judah" (Jer. iii, 12, 14). Moreover, the same blessings were promised in two different places: (1) "In the land which the Lord thy God giveth thee" (Deut. xxviii, 8), the place of safety previously referred to, the home to which God in His mercy and favour led our forefathers, islands (Great Britain), North-West from Palestine; and (2) "In the land which the Lord sware unto thy fathers to give thee" (Deut. xxviii, 11), the land of Canaan, Palestine restored. The blessings promised (in 1) have been showered upon Britain: those promised (in 2) will just as certainly come to pass in God's own time. It appears as though the restoration has recently commenced.

Considering the above prophecies collectively, the conclusion is justified that Israel will be blessed in the land God gave them, and will welcome members of Judah as brethren; and that Judah and Israel, representatively, will be blest together in Palestine.

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OBITUARY.

THE LATE MRS. MABEL VIRGINIA ANNA BENT.

IT is with very great regret indeed that we have to announce the death of our dear friend, Mabel Virginia Anna Bent, widow of the late J. Theodore Bent, F.S.A., F.R.G.S., and daughter of the late R. W. Hall-Dare, D.L., of Newtonbarry House, Co. Wexford, in her eighty-fourth year. Mrs. Theodore Bent's house in early days and until she was incapacitated through failure of health was always open to all who were interested in British-Israel Truth. She was one of the earliest of the British-Israel Association, and always with open purse and open house to all Evangelical endeavours for the advancement of the Kingdom of God, she will be greatly missed by all who knew her. But especially will our Federation miss her ever-willing and generous gifts on behalf of the work, and her presence always at all our Council meetings until her seizure, about two years ago. She always loved to make her house a home for the former Secretary of the British-Israel Association, and ever since 1907, whenever he was brought to London in connection with the work or otherwise. We but express the sentiment of all our friends in thanking God for having given us such an example of a cheerful giver and a patient sufferer to His Will. Personally, I have lost a dear loving friend, ever ready with a welcome to make her house one's home. We tender our hearty sympathy to all she has left to mourn her loss. She is but "gone before."

L. G. A. ROBERTS.

QUESTIONS AND ANSWERS.

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

QUESTION.—Since we are clearly living in the latter days of the times of the Gentiles, how is it that this nation, who you claim are Israelites, has played so important a part in world affairs?—A. R. W.

ANSWER.—Yes, it is quite true to say that we are living in "the latter days," and for that reason, if for no other, we must expect to see the wonderful development and expansion of Israel. The promises which Jacob gave to his sons (Gen. xlix) were to come into fulfilment and operation in the "last" (R.V. "latter") days. This means to say that the Covenant promises could not begin to be fulfilled until after Christ had "visited and redeemed His people." We must then expect to see Israel's gradual development take place in the Christian dispensation. But the latter is a long period, and so Biblical prophecy tells us that not until "the time of the end" could the main bulk of the promises be fulfilled, although they began to operate slowly after mediæval days with the dawn of the Reformation.

To Israel has therefore been given the trust of world evangelization, and through the expansion of Israel, and the glory of Israel's wonderful Empire, peace, protection and prosperity are to be planted amongst the nations of mankind. A study of the prophecies concerning the future of Israel, which prophecies are distributed very largely in the books of the Major and Minor Prophets, as well as in earlier portions of the Bible, will show that God has destined Israel to be a great power and spiritual force in the world, a nation (company of nations) of great potential influence for good, and a nation standing for Divine righteousness (Isa. liv, 17), with the consequent result that "all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."

So the question quite naturally arises, How can such a Divinely-appointed nation, with its time-honoured and God-given birthright, function in the world without playing an important part in world affairs? God did not intend Israel to be a hermit living secluded in a cave, nor did He will that Israel should be an isolated people, shut off from communication with other nations. Obviously, Israel had and has to be a living force, "the head and not the tail," the backbone of Christian civilization, the triumph of Divine order amongst men, existing to put down illegal oppression, to shatter unlawful world powers, and to promote spiritual advancement.

That is why under God's guidance we suppressed the aggrandizement of Spain in the 16th century, prevented the French Revolution from crossing the Channel, crushed the slave trade, imprisoned Napoleon, won the Crimean War, set free Egypt and the Soudan, liberated South Africa, and only too recently overthrew the Central Powers of Europe, to the glory of Palestine's freedom. "The times of the Gentiles" have nearly but not quite expired, and so we must expect Israel to do still more now and in the near future in playing a great part in world affairs to benefit the lot of humanity, and to hasten the time when Zion's King shall reign gloriously.

NEW ARTICLES BY MR. DAVIDSON.

THE STRUCTURAL ASPECTS OF THE GREAT PYRAMID.

A PAPER READ BEFORE THE YORKSHIRE BRANCH OF THE INSTITUTION OF STRUCTURAL ENGINEERS, AT LEEDS, ON FEBRUARY 7TH, 1929. BY D. DAVIDSON, M.C., F.R.A.S. (MEMBER).

We wish to draw the special attention of our readers to this important paper by Mr. Davidson, the first portion of which appears in the Society's Journal, "The Structural Engineer," for July. The second part will appear in the August number of that journal. Both may be obtained from the Covenant Publishing Company, Ltd., 6, Buckingham Gate, S.W.1, price one shilling each number, or by post 1s. 2d.

Although written for an audience of technical experts, Mr. Davidson has succeeded in condensing a vast amount of information into a form suitable also for the general reader, and in co-relating the researches of other authorities with his own investigations and conclusions.

Mr. Davidson is to be congratulated on this masterly resume of the evidence from all sources and upon its presentation in an attractive and readable form. The paper is profusely illustrated by pictures, maps and diagrams. It is a *multum in parvo* of Pyramid study, and has the further advantage of including a Bibliography of ancient and modern authors.

"The king shall joy in Thy strength, O Lord; and in Thy salvation how greatly shall he rejoice!"—Ps. xxi, 1.

"His glory is great in Thy salvation: honour and majesty hast Thou laid upon him."—Ps. xxi, 5.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. AND MRS. GARRISON arrived in Vancouver, British Columbia, on July 1st, and a cable received at Headquarters on the 6th from Mr. Goard shows that our Secretary-General is losing no time or opportunity. The cable reads :—

"Garrison given fine addresses here, important gatherings leading citizens, great receptions, keenest appreciation, other meetings arranged here and Victoria. Greetings.—Goard."

* * *

Mr. Wm. Whitton has had a busy time in Hull spreading the glorious Message. On Sunday, June 23rd, he preached morning and evening in the Gospel Mission, Wincolmlee, before full congregations, who heard the Gospel of the Kingdom and the Gospel of Salvation preached together for the first time. On Monday evening the same hall was again crowded, when the lecture "Why Britain holds the Keys of the World" was given. Tuesday afternoon a Drawing-room meeting at the home of Captain and Mrs. Leeson at Beverley, where eight new members were enrolled; and in the evening the address was to the Hull Branch of the Federation before the best audience seen there; the subject was "The British Throne." Our Movement is growing in Hull. Another full week-end of meetings is already arranged for October.

* * *

The Herne Bay Branch, under the chairmanship of their President, Mr. E. W. Angell, held a meeting on June 24th, at which the Fourth Annual Report was presented. This Report showed that 21 lectures, 29 Prayer and Bible Study classes, 33 work meetings, and one reception were held. Parcels of garments, toys, etc., have been despatched to India, Kenya Colony, to the Southern Irish Loyalists and ex-Service men, the National Children's Home and Orphanage, and the London City Mission. The total number of articles sent during the time under report amount to 2,153. A very satisfactory financial statement showed a balance in hand on the year's work. Members of the Branch and residents in the town have the Lending Library open for their use. The Committee extended thanks to all who have so nobly given their help and support, also to the *Herne Bay Press* and *The Guardian* for the full reports given of the lectures. All united in thanking God for His great blessings on the work of the Branch.

* * *

Prayers have been requested on behalf of a member suffering from nervous breakdown, baffling all human efforts. The case is in South Africa.

* * *

A very successful Drawing-room meeting was held at Dover on June 26th, when Mrs. Dent Gardner invited over thirty guests to hear Miss Hamilton Hunter lecture on "The Stone Symbolism in the Kingdom of Israel." The chair was taken by Mrs. E. M. Carter, Hon. Sec. of the Folkestone Branch. Great interest was manifested, and all were delighted with the lucid answers given to questions.

* * *

Opportunity for relaxation, with the bracing effects of sea air, can be enjoyed with hosts who are sharers in the delights of a knowledge of British-Israel Truth at the delightfully comfortable Guest House, 42, Grosvenor Road, Westcliff, under the very capable direction of Miss Edith Muskett. Other helpful features are a lack of many stairs, and being but two minutes from the sea and five minutes' walk from the station.

* * *

A Book Room has been opened by Mrs. S. P. Barry, at 2, Church Street, Old Bank House, Bradford-on-Avon, where Mrs. Barry may be found in charge. The Rev. W. T. Medhurst has started a Bookstall in the Market Place, Cardiff. We hope these will be extensively used, and thus help to make our literature more widely known.

* * *

A visitor to our Hostel at Glastonbury writes :—"Having just returned from a holiday at 'Abbots Leigh,' I would like to say how exceedingly comfortable I was, and what great kindness was shown me by Miss Jennings . . ."

* * *

Here is the itinerary of a three weeks' return trip made by our Commissioner in South Africa, Rev. Maxwell Carnson, lecturing once or more in each place. Leaving East London May 27th—Kingwilliamstown, Fort Beaufort, Grahamstown; June 1st—Mankagama, Pearston, Wellfound, Jansenville, Graaf Reinet, Aberdeen, Willowmore, Knysna, Mossel Bay, Swellendam, Caledon, Somerset West, Stellenbosch, Paarl; June 19th—Cape Town. This mileage of 828 on dirt roads, corrugated and bumpy, is arduous work, with the lecturing in between, and preaching on Sundays. An instance of the progress being made is Mankagama, a valley thirty miles long and about the same distance from the railway, where are fifteen farmers and their families. We had not one member there. To-day there are three subscribers to the work and ten subscribers to the journal. The total distance travelled on this one trip was 2,968 miles, during which our Commissioner only visited *two* of the established centres. This journey was practically touching the coastal fringe only of the Cape Province. The number of townships visited on the tour was 26, in only three of which has there been the opportunity previously of preaching the Gospel of the Kingdom; yet the greatest encouragement has been given to our work and enthusiasm shown for the Message. In some cases the minds of anti-British folk amongst the Dutch have been turned in the right direction by our teaching of Scripture Truth. The problems before the work here are extremely difficult and heavy, but there is no doubt of the ultimate success, helped by the prayers and sympathetic understanding of those at home.

* * *

We have to record, with sorrow, the passing of three stalwarts of the British-Israel Movement—Mr. Matthew Graham Coltart, of Dumbartonshire, Mr. John H. Tench, of Darlington, and Mrs. Theodore Bent, of London. An obituary notice of Mrs. Bent appears in our columns this week, and some notes of the long service for the Kingdom of Mr. Coltart and Mr. Tench will be given in future issues.

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Anxious to hear the Gospel of the Kingdom. A B.-I. lecturer in South Africa writes: " . . . on the outward journey, so far as we knew, we had two members in . . . a town of about 4,000 whites and in a Dutch district. With trepidation the bills were put up for the Town Hall, and . . . surprised to find it packed to the doors."

* * *

It would be appreciated by the speakers, the Rev. Joseph Gay and Mr. McKelvey, if everyone in the district who can will support the open-air gatherings at Wealdstone on the 18th, 19th and 20th, at 8 p.m.

* * *

A correspondent in the U.S.A. writes: " . . . you people certainly know history. Surely God must be revealing these things to His people at this time."

From West Australia: " I should not like a week to go by without receiving my precious paper."

* * *

From Mississippi: "Yesterday we surely were made happy by the arrival of the books and pamphlets which you sent. . . . The wonder of it all continues to grow on us, and on the community as well. Several requests have come for a reading circle or study class, and we will probably begin next week with at least twenty, maybe more. . . . Nearly finished reading " The Kingdom of God." . . . Cannot thank you enough for all that has come from your office."

* * *

During the past week we have had the pleasure of greeting visitors to Headquarters from many parts of the world, including Australia, New Zealand, South Africa, California, several Provinces of Canada, Roumania, Genoa, and many places in the British Isles.

* * *

The Port Elizabeth (South Africa) Branch is holding regular monthly meetings, many clear lines of thought being expressed by the various speakers: the opinion voiced by those attending is that the addresses and discussions are most helpful and inspiring.

SOME ENGAGEMENTS FOR NEXT WEEK.

BELFAST, Kingham Hall, Botanic Avenue, Monday, 15th, at 8.

CHICHESTER, St. Martin's Hall, St. Martin's Lane, Tuesday, 16th, at 3 and 7.30. Mr. J. J. Morey.

HORNSEY AND CROUCH END, Haig Memorial Hall, Elder Avenue, Tuesday, 16th, at 8. Mrs. H. Aiers.

HULL, Church Institute, Albion Street, Tuesday, 16th, at 7.30. Mr. W. H. Jackson.

KINGSTON, Monday and Tuesday, 15th and 16th. Miss Hamilton Hunter.

KNIGHTSBRIDGE, 8, Wellington Court, Monday and Tuesday, 15th and 16th. Miss Hamilton Hunter.

LEICESTER, S.S. Memorial Hall, New Walk, Monday, 15th, at 7.45. Mr. E. C. Turner.

PUTNEY, 12, Ravenna Road, Monday, 15th, at 8. Study Circle, Rev. Kenneth Dodds. Election of Officers, etc.

SOUTHAMPTON, Wednesday, 17th. Mr. J. J. Morey.

WATFORD AND DISTRICT, 20, St. Alban's Road, Friday, 12th, at 7.45. Questions.

WEALDSTONE, Open-air Meetings at Headstone Drive, on Thursday, Friday and Saturday, 18th, 19th and 20th, at 8.

NOTICE.

All Members and Associates of the British-Israel-World Federation, and all Members of Affiliated Associations or Branches of the Federation, are requested to take notice that a Special General Meeting of the Federation will be held at the Headquarters of the Federation, 6, Buckingham Gate, London, S.W.1, on Friday, the 20th day of September, 1929, at 5.30 o'clock in the afternoon, for the purpose of passing a Resolution, if considered advisable, sanctioning proposed new and amended Rules for the Federation, which have been prepared and approved of by the General Council.

The proposed new Rules may be inspected at Headquarters by any such Member or Associate who may so desire.

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EDITORIAL.

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

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

THE SECOND COMING OF OUR LORD.—II.

BY THE REV. W. PASCOE GOARD.

WE have looked at this matter in the preceding article from the standpoint of time. We shall now proceed to ask the question:

"Is the Second Coming of our Lord an event or a process?"

Most of us have been in the habit of looking upon this great fact of future history *as an event*. The word of the Apostle Paul has been in our minds, "In a moment, in the twinkling of an eye," and we have assumed that everything connected with the Coming of our Lord will be compacted within that infinitesimal period of time. But is this assumption right? Have we the event of a moment or of a day, or have we a process which shall stretch over many days and perhaps many years?

We shall not endeavour to make any estimate of time. All that we shall do is to enquire as to whether we are dealing with a sudden happening, or with a sequence of transactions which will cover a period of time more or less long.

Lest we fall into a misunderstanding here, and seem to be questioning that which we do not question for a moment, but which we hold, and on which at times we delight to comfort ourselves as we are exhorted to do by the Apostle Paul, we will say clearly and specifically that we believe the sequence of events spoken of in the first and second Epistles to the Thessalonians is sudden, and covered by the expression "In a moment, in the twinkling of an eye." In that moment "THE LORD HIMSELF SHALL DESCEND FROM HEAVEN WITH A SHOUT, WITH THE VOICE OF THE ARCHANGEL, AND WITH THE TRUMP OF GOD:

AND THE DEAD IN CHRIST SHALL RISE FIRST:

THEN WE WHICH ARE ALIVE AND REMAIN SHALL BE CAUGHT UP TOGETHER WITH THEM IN THE CLOUDS, TO MEET THE LORD IN THE AIR:

AND SO SHALL WE EVER BE WITH THE LORD."

This is a very clear statement of a sequence of facts which shall transpire so almost simultaneously that the Apostle Paul wrote to the Corinthians regarding this matter as follows:

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.

In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. xv, 51, 52.)

The sequence of events takes in:

(1) The Lord's Coming.
(2) The Archangel coming with Him.
(3) The sounding of the trump of God, which has been silent since the stirring pealing of the trumpet in the camp of Israel announcing the Coming of Jehovah to establish Himself as King in Israel for ever.
(4) The resurrection of the dead in Christ.
(5) The translation of the living in Christ.
(6) And the ascent of the whole body into the clouds to meet the Lord in the air, and
(7) So shall we ever be with the Lord.

What a wonderful passage. What a wonderful sequence of

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events, and what a singularly short time in which the whole takes place.

With all our Advent Testimony brethren we glory in this sudden and imminent consummation of the hopes of the Church of God. It is as sure as the sunrise to-morrow. It is as certain in its place in prophecy as it will be when recorded as an event in history. For the word of Divine prophecy is quite as dependable as the word of written history, even when that history has been written under the guidance of the Holy Ghost and with full knowledge of the accomplished event.

Therefore together we comfort ourselves with these words.

We are one then in this. But is this all that the sacred Scriptures reveal to us regarding the Coming of the Lord? We believe that it is not. We believe that there are phases of the Coming which are not covered by the foregoing quoted statements of the Bible; phases which do not occur at the same time. Let us see what these are, so that if there be more light regarding the Coming of our Lord we may not miss it nor be unenlightened.

While we dwell upon *the event* we have been discussing, let us guard ourselves against the error of thinking that the whole of the ascending hosts will be limited to even the real membership roll of the Christian Church even as the Lord knows it. The resurrected hosts will include the "dead in Christ" who lived before the Christian dispensation began.

The Apostle Paul was born in the Mosaic dispensation. He received his training there, and the foundations of his life were laid there. He voices his earnest thought for the Israel of the Fathers in his impassioned words in Romans ix–xi. In speaking of the resurrection and translation he had in view the hosts of the redeemed who lived before Christ, and who believed in Him as we believe in Him as coming again, namely, *believed in Him before the event of His birth.* So we see the resurrection of the righteous dead among whom are the prophets; David the king of Israel; Moses the man of God, who was called the friend of God; Abraham, Isaac and Jacob, the founders of the people of God; and the antediluvian patriarchs as well. The great day is larger than that organization which we know by the name of the Christian Church.

All the redeemed of Israel will be there.

Let us now turn to other phases of this great theme.

We have dealt with the foregoing first because we would avoid the danger of misunderstanding. Just where this event will come in in the sequence indicated by the Bible, and especially by our Lord Himself, is a question we may return to later. Now we will turn to chapter xvi of Revelation.

In this chapter we have the pouring out of the vials. It will be necessary for us to say a word as to the chronological scope of this chapter. What is the scope of the period covered by the pouring out of the vials? Briefly we should say that the scope of the period is short. It is covered within a few decades.

We are aware that some of what is called "the historic school" will put a question mark here. That is all right. Every statement should be questioned and verified; this statement among them.

We are not of the so-called historic school. We are not of the so-called futurist school. We are simply open-minded readers of the sacred Word. The historic school are right in part. The futurist school are right in part. Perhaps we shall be right in part. It is not given as yet to any man to know all, and so to be wholly right. Let the things we know, and the things we tell, be things which lie clearly and obviously on the surface of the Word of God.

The Seals, we believe, cover the whole of the prophetic period of seven times.

The Trumpets, we believe, cover the whole of the period of the last half of the seven times, namely, time, times, and half a time.

The Vials, we believe to be a rapid sevenfold fulfilment within the period covered by the last trumpet, within the scope of which the seven vials are poured out.

We believe this last rapid sevenfold fulfilment began to take place in August, 1914.

We believe that we are now in the sixth vial and getting on towards the end of the period covered by it, and of the things indicated in it.

What are those things?

1. The drying-up of the Euphrates—or the passing of the Turkish Empire. Dr. Grattan Guinness pointed this out over forty years ago. As to this we believe there is general agreement. Then if that be the case, the passing of the Turkish Empire indicates the time of the sixth vial to be NOW.

2. The going forth of "the three evil spirits like frogs"! Who can doubt but that this is being directly fulfilled by the intense and universal propaganda which is abroad in the world to-day emanating from the Communist, led by Russia; the Papal political activity which has never been so active and powerful as it is to-day; and the Mohammedan activities throughout Asia and Africa?

The object of these is the obtaining of world rule. *The effect* of all this is to gather the kings of the earth and of all the world to the battle of the great day of God Almighty.

Who can read this and fail of the conviction that we are reading of national and international affairs?

To meet this situation we have the declaration of our Lord: "BEHOLD I COME AS A THIEF . . ."

We have His pronouncement of blessing upon those who watch and keep their garments. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

We have His assembly of His forces stated thus: "And gathered them together into a place called in the Hebrew tongue Armageddon."

Thus the three evil spirits like frogs gather the forces of the earth and the world to the battle of the great day of God Almighty; and the Lord gathers His forces into the plain of Megiddo, otherwise called Armageddon.

It will be seen that this is a matter of preliminary strategy. Both forces are gathering to the field of conflict. But our Lord gathers His forces "INTO." This is important. Forces which go "into" a place enter into a place of strength and of defence. Armageddon is not a battle. It is a geographical place which is known and has been well known for ages. It is and has been the key to Palestine from the North for ages.

The Coming of our Lord in this instance is in connection with national and international affairs. This is important. It has no direct connection with the raising of the dead and the

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translation of the living. The Coming of our Lord in this instance is "as a thief," that is to say, as one who keeps his presence hidden.

Our people will be there at the appointed place. Many will by faith realize that they are being led and defended by the Lord. Many will believe no such thing, and will wonder and will fear as what is to be the outcome of all this matter. The presence of the Lord will not be suspected by the enemy and will not be visualized by His own people. But He will be present, guiding and defending the forces which defend the Kingdom of the Lord.

This seems to be the first contact as to the Coming of the Lord.

Let us watch the defensive works at Haifa, and any further works which may be carried through at Megiddo. They have a wonderful significance for the present day and generation.

Let us now turn to the prophet Zechariah, chapter xiv.

We cannot avoid breaking into the midst of this prophetic book. To consider the whole would take a volume, and to do so in such an article as this is not possible. Let the reader consider the whole book at his leisure. He will find in it much food for thought. The passage referred to reads as follows:

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

For I will gather all nations against Jerusalem to battle; . . .

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, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the LORD my God shall come and all the saints with thee . . ."

Here we have another episode in the Coming of the LORD. Manifestly it is connected with the national and international situation. The war called in Revelation "the battle of the great day of God Almighty" has progressed to the final consummation in the capture of the city of Jerusalem.

The last, the very last act in this particular struggle, and the last act in the great drama of war throughout all the ages is now come. With the feet of the Lord standing upon the Mount of Olives and the cleaving of the mountain in twain, thus separating the forces of the nations from the forces of Israel, war is caused to cease in the earth for ever.

Reading the great statement carefully, it does not appear as though the presence of the Lord upon the Mount of Olives is seen or recognized by the contending forces. All that our people are aware of, apparently, is the earthquake. They flee to the valley of the mountains from the earthquake.

The further statement of the Coming of the LORD with all His saints is in the future tense. "The Lord my God shall come. . . . ."

The gathering of the forces of the Lord to the place called in the Hebrew tongue Armageddon is prior to the outbreak of hostilities. It is the preliminary strategical movement of the forces of Israel.

The standing of the Lord upon the Mount of Olives is the last act in the conflict. The gathering-place to which the Lord comes as a thief is at Megiddo, thirty miles or so north of Jerusalem. The feet of the Lord in the latter act stand upon the Mount of Olives at Jerusalem.

Here is manifestly a statement of sequent events. They show the measures by which the Lord will personally deliver His nation from being overpowered by the enemy forces. The people of the Lord will be at their wits' end and at the end of their resources when He finally intervenes. But let those who imagine that the Lord will give Israel over to the enemy when He has withdrawn His Church, read the statements again. The throne of David, which is the throne of the LORD, will never be subjugated again by the forces of the enemy. Neither will Israel ever again be brought under subjection by any alien power.

GLASTONBURY.—I.

By LUKE PEARCE.

As there is an increasing interest, especially among British-Israelites, in this historically interesting town, we may be excused for recounting some of its deeply-interesting associations. Its popularity has waxed and waned from time to time, sometimes its visitors have far exceeded the accommodation.

The town is beautifully situated as a centre from which to visit other historical scenes, such as Wells and its beautiful Cathedral; the two valleys of King's Sedgmoor and Sedgmoor, of the Duke of Monmouth fame; Athelney and its environs, immortalized by King Alfred's retreat and from whence, at the proper moment, he sallied out to meet and defeat the Danes, etc., etc. The neighbourhood is pretty as well as historical.

The peninsula on which the town stands, for such it is, being almost entirely surrounded by the waters of the River Brue, was called by the ancient Britons Yniswytrin, signifying a "glassy island," from what circumstance is uncertain; the Saxons called it Glastn-Ey or Glastingabrig, the former also signifying the "glassy island"; and it was called by the Romans "Insula Avalonia" or the Isle of Avalon, either from the British word "avalla," which signifies apples, and in allusion to its orchards, or from a British chief of the name of Avallac.

We are further told that at one time the town was on the shore, the sea from Bridgwater coming up close. Indeed, up to the present, the whole valley of Sedgmoor is assessed under a "dam and dyke" rate, for the purpose of keeping back the sea at Bridgwater, thus freeing 18 or 19 miles of good land for cultivation. Peat has for many years been dug there and sold for fuel.

The town is flanked on one side by Weary-all Hill, so named from Joseph of Arimathæa and his companions, who, tradition has it, were turned adrift in an open boat, and having landed here found their way to the summit where they rested, and on which Joseph stuck his walking-stick in the ground, which afterward

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grew and budded regularly for 1,500 years on Christmas Day, till it was cut down in the time of Charles I by the Puritans. The Holy Thorn, as it was known, was not a native of this country, but of Palestine; a flat stone with an inscription marks the spot where Joseph rested and the thorn stood.

On the opposite side the town is flanked by Glastonbury Tor, a large round mound, very much like an ancient British earthwork, over 500 feet high, and which commands a fine prospect of the surrounding country. It is crowned by a beautiful tower which belonged to the ruined Church of St. Michael. The monks of Glastonbury Abbey are credited with having carried the stones from the quarries up those 500 feet. The tower has at least two "object-lessons," or "pictures without words," over its doorway in bas-relief; one represents a woman milking a cow, suggestive of the "pure milk of the Word"; the other represents St. Michael with a pair of scales weighing the Bible against the Devil, whose legs are seen aloft while the Bible is down as low as it can go, suggesting the worth and ultimate triumph of the sacred Scriptures.

The church was totally destroyed by earthquake in 1276, but soon rebuilt in splendid fashion.

The town grew up from and around an old monastery, alleged by monkish historians to have been founded in Apostolic times, but which does not appear on any good evidence to date before the year 708. It had a most chequered history. The Danes demolished it in 873; was rebuilt in 942 by Edmund; destroyed by fire in 1184; restoration by Henry III; destruction by earthquake in 1276; another restoration; and continued till the Reformation as a grand seat of monastic rule. The remarkable whirlwind, from west to east, which passed over the buildings in 1856, dealt rather gently with it, only tearing off the roofs of some of its houses.

Yeatman, in the preface to his "English Church History," says: "They [the facts of history chronicled by him] are launched upon the stream of time with hesitation, from a conviction that in so much darkness it is very dangerous to attempt to find the way."

And again, further on, he says: "We owe a great debt of gratitude to the monks of old, for whatever is authentic in our history from the departure of the Romans until the restitution of order by the Danes is given to us by them. . . . To take the works of the Venerable Bede, the greatest of all our monkish writers, how easy it is to separate whatever is fabulous from reality, and how clear it is that the writer, even when he was most wandering from the truth, was intending very humbly and faithfully to do his duty."

"We shall find that down to the year 449, if not later, the facts [in the Saxon Chronicle] borrowed entirely from Bede, are, indeed, not Saxon annals but a Saxon translation of scraps from his works from monkish registers and Latin authors. . . . Nothing but the preface is original; the whole is a work of book making, of collecting and translating, which any monk at any of the great monasteries could readily concoct for himself. We must bear in mind that there is no documentary evidence prior to 635, and from that period the mixture of the unreliable traditional with the earliest traces of documentary evidence renders the whole untrustworthy, and deprives it of historic value. . . . Bede gathered his knowledge from the priests around him, and how they obtained it we do not know."

We are thankful for the author's candour and admissions, which may help us in what we have to say of the Abbey and the first Christian Church at Glastonbury.

THE CRISIS IN THE CHURCH AND THE WAY OUT.

BY THE REV. T. SPARSHOTT JOHNSON, M.A.
(for 26 years a Missionary of the C.M.S. to Ceylon).

PART I.

WHEN I speak of the Church I do not refer exclusively to the Church of England. The crisis through which we are passing affects the Free Churches in very much the same way, though perhaps not to the same extent. And also when I speak of a crisis I do not refer to the immediate crisis which is stirring the Church of England to-day. This is rather the culmination of one phase of the crisis, which is of many years' duration.

There are two movements which have exercised for years and are exercising profound influence on all the Churches and, indeed, the progress or otherwise of the Christian religion. These two movements began in the nineteenth century and have reached their culmination possibly though not certainly at the present time. One is a movement backwards towards the darkness of mediævalism, which probably began with what is known as the Oxford Movement and is represented to-day chiefly by Anglo-Catholicism. The aim of the movement, as most of its adherents will admit, and some publicly avow, is union with the Roman Catholic Church. The only difficulty in the minds of some is the doctrine of the Papal infallibility. Some aver that they differ on the doctrine of Transubstantiation (or the change of the elements of bread and wine in the Communion Office into the Body and Blood of Christ), but one Anglo-Catholic writer, a Doctor of Divinity, recently asserted that the only difference between the Church of England and the Roman Catholic Church in this matter was that, whereas both Churches believe it, the Roman Catholic Church insists upon it as a doctrine "necessary to salvation." The other movement is a movement forward (so its adherents aver) towards what the writer calls the "Mirage of Modernism." The term Modernism is often very loosely applied, but many are affected by it in varying degrees. In America the term is used as a doctrinal battle-cry as against the Fundamentalist, the two terms thus dividing the Christian forces into two sharply-defined camps. The Modernist, broadly speaking, may be said to develop his doctrinal beliefs along the lines of science and in particular the scientific theory of evolution, by which such doctrines as the Atonement, the Incarnation and the Inspiration of the Scriptures (and their interpretation) are modified to meet the needs of modern knowledge.

The student of to-day is generally faced with a choice between these two extremes, Mediævalism and Modernism, and few are able to discern any other alternative.

The purpose of the writer is to show that there is an alternative which is satisfying the minds and hearts of an ever-increasing number of people. That alternative is the British-Israel Movement, which has enabled very many to keep to the

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"Old Paths" and the "Old Book" while welcoming the proved conclusions of modern science, none of which can be said to conflict with the statements of the Scriptures rightly understood. In endeavouring to show wherein the teaching of the followers of the British-Israel Movement counteracts the erroneous teaching of the two movements mentioned above, the writer does not intend to deal at any great length with the Mediævalist teaching, but will go moredeeplyinto the Modernist danger. One great fallacy only of the Mediævalist will be dealt with here, viz. :—The fallacy of confusing the Scripture teaching concerning "the Kingdom" and applying it to the Church. There are certain clearly-marked distinctions to be observed in interpreting the Scriptures, such as that between the Kingdom of Israel and the Kingdom of Judah, the teaching concerning the nation and the individual, and so on. One of these distinctions is that between the Kingdom and the Church. The Mediævalist, led by the Church of Rome, takes all the promises and prophecies concerning the Kingdom and applies them to the Church, which according to the claims of the Church of Rome is God's Kingdom on earth. Nothing is more certain than the teaching of the Scripture that God intended to set up a Kingdom on earth which should last for ever, and that the Kingdom of Israel in the Old Testament constituted that Kingdom. In the New Testament it is recorded that our Lord said to the Jews "the Kingdom shall be taken from you and given to a nation bringing forth the fruits thereof." (St. Matt. xxi, 43.) There is nothing in Scripture to suggest that when our Lord said a nation He meant a Church, while there is a great deal to show that the Church has other and very different functions.

The honest student of Scripture and History cannot fail to realize, as large numbers have realized to their intense delight, that the British Commonwealth of Nations to-day exactly conforms to the conditions which Scripture foretold should mark the Kingdom of Israel "in the latter days"; while there is an ever-accumulating mass of evidence (historical, ethnological, numismatical, etc.) to prove the lineal descent of the British Commonwealth of Nations from the Kingdom of Israel, and that its Ruling House is also descended in direct line from the Royal House of David, of the Tribe of Judah. This will be dealt with at greater length later.

To turn to the menace of Modernism, as it is truly designated, there are two great pillars of the Temple of Truth which modern intellectual Samsons have for a considerable time endeavoured to pull down, not realizing that in so doing they are bringing down the whole Temple of Truth with them. They are the Word of God written, or the inspiration of the Old Testament Scriptures, and the WORD OF GOD Incarnate, or the Deity of our Lord Jesus Christ. Not all of the modernistically inclined attack or undermine both these fundamentals, but many do, and indeed the two are intimately connected and may be said to stand or fall together. There is a remarkable passage in the second Epistle of Peter in which these two truths are shown to have an intimate connection, and I propose to make that passage the basis of what follows. The passage, which I quote at length is :—

"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 eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased.

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 :

Knowing this first, that no prophecy of the Scripture is of any private interpretation.

For the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost."—2 Peter i, 16-21, A.V.

There are three lines of evidence in this passage which go to prove both the Deity of our Lord and the inspiration of the Old Testament Scriptures; they are these: prophecy, history and experience, and I propose to treat of the three in some detail.

First, the witness of prophecy, with which the testimony of history will to some extent coincide. Prophecy is a subject which is generally rejected by the more modern school, notwithstanding the fact that a considerable portion of both the Old and New Testament Scriptures are taken up with that subject. When the writer was living in Oxford in 1912 he attended a meeting of the Diocesan Clerical Union, at which a paper was read on the interpretation of the Old Testament Scriptures. In the paper the following statement was made, or words to this effect: "Of course, the idea of the fulfilment of prophecy in the Old Testament, even with regard to our Lord Himself, is rejected nowadays by all competent scholars." There was no word of protest from those present, though there were some present who, like the writer, most certainly dissented from that view. But it is a view which is very largely held nowadays, and consequently one of the most convincing evidences of the inspiration of the Scriptures is thrown away.

To treat of the whole range of Prophecy would occupy a large volume, and many books are available on the subject. I propose to treat of one or two lines of prophecy which closely affect the subject with which I am dealing, and will group my remarks round the word Jerusalem and the year 1917, as that city and that date (as I shall hope to show) are of supreme importance at the present time. Dr. Guinness, perhaps the most famous among students of prophecy of the last century (he died in 1910), singled out the year 1917 as one of the most significant in the history of Jerusalem. He showed, for instance, that the year was the end of the "seven times" of Jerusalem's degradation. "Seven times," according to most students, represented a period of 2,520 years, and "time, times, and an half" represent the half of this and is spoken of in Scripture under the form also of 1,260 days (the generally accepted scale of prophecy being a day for a year). There is another prophecy of Daniel which has its termination in the year 1917, the prophecy concerning the "Abomination of Desolation," applied by Dr. Guinness and most prophetic students to the Moslem Power which took Jerusalem in the year 637 A.D. When Daniel asked the Angel how long it should be to the end of these wonders, he is told that it shall be for "a time, times, and an half," and again "from the time that the abomination that maketh desolate is set up shall be a thousand two

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hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." The setting up of the Moslem Power was the year 622 A.D., and that Power reckoned in lunar years. The 1260th year of the Moslem Era was the year 1844 of the Christian Era, when the first Christian Church was established on Mount Zion. The 1290th year of the Moslem Era was the year 1878 A.D., when the Ottoman Government was compelled to sign the Treaty of Berlin.

The year 1335 of the Moslem Era was the year 1917 A.D. Consequently Dr. Guinness said many years ago that this year (1917) would be of the utmost importance in the history of Jerusalem. Dr. Aldersmith, another student of prophecy, wrote more than forty years before, from the same standpoint, that in his opinion Jerusalem would pass out of the hands of the Turks in 1917. All students of prophecy therefore had their attention turned towards Jerusalem as soon as 1917 dawned. And I think all students of prophecy were startled when, early in the year, the Ottoman Government, anxious to move with the times and to come into line with the other nations of Europe, decided to change their method of reckoning time, and thereby the 1335th year of the Moslem Era was changed to the year 1917 A.D. The writer has a coin in his possession which was one of the first Turkish coins to be stamped with a Christian date (1917). The importance of this event can scarcely be exaggerated when one reflects that the Moslem Power started out with the idea of exterminating the Christians, and in the course of its career did actually slay millions of people because they were Christians. That this Power should decide to date its official documents and reckon its time with that of the Christians in the year which is so unmistakably a terminal year of prophecy according to the Scriptures, should, it seems to me, stamp the prophecy as undoubtedly Divinely inspired. The Angora Government ratified that resolution and has taken other steps of far-reaching importance. For instance, the Khalifate has been abolished, the Moslem Religion has ceased to be the State Religion, and the Flag has been changed. This last is of extraordinary interest. According to an illustration given in the *Daily Express* the Crescent has been made into a capital C, in which is placed the letter " T " and the little star is retained. The curious thing is that these two letters are the first and last letters of the word Christ.

However, this was not the most important event of the year 1917. On December 11th Lord Allenby entered the Holy City (on foot, realizing the solemnity of the event), and Jerusalem was delivered from the Gentiles at the close of the Times of the Gentiles, as prophetic students said it should be delivered forty years before, and as the Bible which was written centuries before indicated that it would. This date was 11 months before the signing of the Armistice, which took place on the 11th day of the 11th month (in the 11th hour) of the following year. Last year the 11th anniversary of this epoch-marking event took place, and on that day His Majesty King George V was lying on a bed of sickness and H.R.H. the Prince of Wales was rushing to his father's side as fast as the fastest trains could carry him, while many were wondering if he would arrive in time. A large gathering of members of the B.-I.-W.F. and others was held in the evening in commemoration of the deliverance of the City of Jerusalem, and special prayer was made in common with millions of fellow-subjects throughout the world. The Prince arrived during the 11th hour of that memorable day and the doctors reported the next morning that " just before the Prince's arrival a miraculous rally occurred in His Majesty's condition." (The word " miraculous " was used in at least one daily paper two days after.) And from that time His Majesty's condition has slowly but surely progressed towards complete recovery.

The continual recurrence of these events at the 11th hour can have only one explanation, and that is that we are in the prophetic period known as the 11th hour. That does not mean that we are nearing the " end of the world " as some would have it, but the hour of midnight, in which the cry is heard "Behold the Bridegroom cometh, go ye out to meet Him."

This is mentioned here to emphasize the importance of the fact that we are in the 11th hour of fulfilled prophecy, and that therefore the evidence of prophecy to the Divine inspiration of the Scriptures is almost complete. To revert to the date of the deliverance of Jerusalem, I wish here to call attention to the fact that that event signalized the end of the Times of the Gentiles as far as Jerusalem is concerned. Now the point which has to be noted here is that if Jerusalem passed out of the hands of one Gentile nation into those of another the whole prophecy loses its importance, but this is not the case. It has been definitely proved and evidence is accumulating steadily that the Nation which thus delivered Jerusalem at the time foretold in Scripture is of the seed of Abraham according to the promise, and that the event was therefore an instance of the faithfulness of God when He promised " to remember His holy Covenant; to perform the oath which He sware to our forefather Abraham," as we alone of all the nations sing every Sunday in the services of our National Church. This is of supreme importance, and we will now deal with the promises to Abraham as a part of that witness of prophecy to the inspiration of the Scriptures. We go back significantly enough to 1917 B.C., and are faced with a wonderful span of nearly 4,000 years of promise and prophecy testifying to the faithfulness of Almighty God and the truth of His Word in the Old Testament Scriptures, thus :—

1917 B.C. Abraham + Allenby, 1917 A.D.

Abraham signifying " father of nations," and Allenby, according to the Arabs' rendering (Allah Nebby), " prophet of God." It should be noted that in the centre of this long span of history stands the Cross, and this is the position in which the Cross stands with reference to the history not only of this planet but of all the great planets, a fact which is forcefully demonstrated by the late Dr. Grattan Guinness in his monumental work, " Creation Centred in Christ." It is significant to notice that the promises to Abraham were confirmed eleven times, seven times to Abraham himself, twice to Isaac and twice to Jacob. These promises included among others four specific blessings. The first was the possession of the land. " Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." This Covenant was confirmed in a very special manner, a burning light signifying the presence of God passing between the pieces of the divided animals. The whole of this land has come into possession of the race

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which delivered Jerusalem. This race, therefore, must be of the seed of Abraham, or God has transferred His Covenant, which be it noted was unconditional, to another and a Gentile race, which is unthinkable.

THE MYSTERY OF THE GREAT PYRAMID.—II.

By BASIL STEWART.

THE GREAT PYRAMID AND THE EGYPTIAN "BOOK OF THE DEAD." *

THE "Book of the Dead" (so-called) is a collection of texts and prayers, the origin of which is lost in the mists of antiquity, and which was continually being changed or added to in the course of time, and the form in which it has finally come down to us is closely akin to the ritual of a secret society. Even a superficial study of this remarkable book will reveal the extraordinary resemblance between its ritual and that of Freemasonry. It is full of passwords and signs which the soul had to give on its journey of purification, while many of the illustrations in it depict what might well be the origin of certain Masonic insignia.

While Freemasons, we believe, generally refer the origin of their cult to Solomon's Temple, it seems they should go much further back to the Great Pyramid as the "House (or Temple) of Osiris," and to the still more ancient Egyptian Book of the Dead with its Ritual of Initiation. †

While the Great Pyramid could hardly have been actually used as a Masonic Temple, since its upper passages and chambers were impossible of direct access, being blocked by the granite plug, the correspondence which can be traced between its passage-system and the different stages traversed by the soul of the holy departed on its journey of purification as depicted in the Book of the Dead, is so singular and so close that the existence of these chambers and their arrangement must have been known to the priests, who regarded it as a *symbolic* Temple of Initiation, a symbol of the national religion.

This is not to say, however, that the architect raised the Great Pyramid as a Temple of Mystery, actual or allegorical. The *conception* of the Pyramid, and the *origin* of the cult of Osiris and of the Book of the Dead—which might much better be called the "Book of Osiris"—are to be found in a *common source*, which may be expressed in the one word, Messianism. The architect of the Great Pyramid revealed these Messianic prophecies, which existed long before they were committed to the Hebrew Scriptures, in their true aspect; amongst the ancient Egyptians they became paganized and applied to their god Osiris in whom it was claimed this promised Messiah *had* come, and at the epoch of the Great Pyramid became associated with its symbolism. Hence the parallelism between its true intention and the ancient Osirian Mysteries. This will make clear why the idea that it was a Temple of Initiation or Mystery need not conflict with its real purpose as intended by the architect. In other words, the allegory contained in the "Book of the Dead" is merely a corrupt survival of the true allegory enshrined in the Great Pyramid.

"This Book is the greatest of Mysteries; thou shalt never allow those who dwell in the swamps of the Delta (ignorant folk) or any person whatsoever to see it." Such is the emphatic declaration contained in the final words of all to the whole Book, and all its contents are in harmony with it. For throughout there is hardly a paragraph the expression of which is not studiously obscure and difficult of interpretation. This difficulty arises not only from the great variety of the imagery employed, but much more from the complexity of its application.

Amongst the various imageries employed, however, there is one kind which occurs with greater frequency than any other, namely those which relate to some form of building, and that building the Great Pyramid. To this class belong the festivals of the "Northern Passage" (Passage pointing to the Pole star); of the "Southern Passage" (First Ascending Passage); of the "Hidden Lintel" (the Granite Plug, originally hidden from view); and that of "Osiris who dwells in the *Roofed* House," the Great Pyramid being thus described because it has a *flat* top like a roof—as all native houses in the East have—and does not rise to a pointed apex like all other pyramids in Egypt.

The whole progress of the departed, in fact, is described as taking place in some kind of a house or building. The Ritual in the Book of the Dead is full of references to his going in and coming out, to passing gates and gateways, doors and staircases. And though the secret places therein mentioned have doubtless a mystical significance as well, and refer to those secret places of the universe wherein, according to Egyptian belief, man, when set free from the flesh, was initiated into the mysteries of creation, yet, as that doctrine had to be learnt while still on earth, so was it necessary that there should be a house on earth wherein those places could be illustrated. And where shall we find such a building if not in that great house wherein, according to Egyptian tradition, that secret knowledge was enshrined—the House of Osiris, the Great Pyramid?

[NOTE.—Additional features of identification between the Great Pyramid and the Book of the Dead were pointed out in the address of which the foregoing is a part summary, and will be found in the article referred to above in THE NATIONAL MESSAGE of 29.12.28. A new volume on the Great Pyramid by the writer, entitled *The Mystery of the Great Pyramid*, forming a companion work to his *Witness of the Great Pyramid*, and explaining at length the connection between the Great Pyramid and the "Book of the Dead" and kindred matters, is now in course of preparation. It is hoped it will be ready for sale by the date of the next Congress on September 30th. (The sense in which the word "mystery" is used in this new essay is that applied to it by St. Paul in 1 Cor. iv, 1, and xv, 51.)]

* See also article in NATIONAL MESSAGE AND BANNER, Dec. 29th, 1928.

† Refer to our previous article on "Traditions" respecting the erroneous identification of the *allegorical* pyramid of the Book of the Dead with the real Great Pyramid. This article points out the great resemblance between them.

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WHAT GOOD IS IT?

MAY MEETING ADDRESS BY THE REV. LUMLEY DAVIES, L.D.

It might be helpful if I just gave a homely little talk about certain difficulties which I have myself experienced; I can only judge you by myself, and I can only judge your difficulties by the difficulties I have experienced. I daresay most of those who are here to-night have overcome those difficulties, but it may be that there are some here who are still experiencing some difficulty in giving an answer to the question, which is so often asked, "What is the good of it all?" I well know one who has been to the gatherings here, and she has often been asked since attending, "Well, what is the good of it all? Suppose it is true, what is the good of it?" Well, it may be that just a little homely talk may help somewhat. I should first of all say that the reply to such a question is to be found in many of our British-Israel books. There is a book by Mrs. Gayer which is on sale here, a book very well written, and very helpful. But I should like to illustrate some of those replies by telling you something which I have experienced in my own life, and, after all, there is nothing like personal experience. Books may be very good, but experience is the best teacher of all.

I have found that these great Truths which we have at heart have been the means of giving a very effective answer to infidelity. The British-Israel Truth verifies God's Word. We are all familiar with the statement of Professor Driver, who says that the prophecies have never been fulfilled, and so far as he could tell they never would be fulfilled; a very serious accusation from such a source against the holy Word of God. Even if I believed it, I would have hesitated before making such a remark as that. It casts such a reflection upon God Himself—that He is making, or has made, promises which have never been fulfilled. There are many taking the same line to-day as Professor Driver. Some years ago I had occasion to go to a hospital to visit a young man who lived in my parish, and I talked with him over and over again about God, and the Bible, and Biblical truths in general. He was a confirmed agnostic, and I can recall that young man's face now, a drawn face by reason of his pain. I did not remember where he lived, though he lived in my parish; I did not remember his name; at this moment I can see his face, and I can remember what he said when I was trying to show him the great works of God. He would turn to me and say, "Well, I cannot say that you are wrong, but I am not myself convinced about those things. There may be a God, and there may not be a God." Well, time after time we discussed this great question, and I am afraid that that young man, as far as I knew, died still a confirmed agnostic. Now what I want to say is this, that I did not know British-Israel Truth at that time, and I firmly believe that had I known it, I could have taken that young man along British-Israel lines, and shown him how God was fulfilling His promises and carrying out His purposes. But I did not know the British-Israel Truth at that time, and I fear that young man passed away without my having done him any good at all, except just to show him some friendly interest. Oh, that I had known then the great Truth which has been coming home to me since—that God is carrying out all His promises and fulfilling all His purposes, and the British-Israel Truth illustrates the fulfilment of those promises as nothing else can do, and thus it strengthens our faith, and offers an effective reply to infidelity.

Having gone so far, that we believe God is keeping His word, it is easy for us to love Him. It is not easy to love one who does not keep his word; we have not even a profound respect for such an one. But the moment we believe that God is keeping His word, we want to draw closer to Him, to get into closer touch with Him that our lives may be transformed. Have you heard of the lady who tried to read a book, but she could not get through it because it was so dry? She tried again, but she had to lay it aside. Later on she met the author of that book at a particular social function, and he was introduced to her; after the usual preliminaries they found out that they had a great deal in common; their thoughts seemed to harmonize in a wonderful way; and now that she knew the author, she commenced reading the book again, and it became quite a new book to her; she found new thoughts on almost every page. What had happened? Why the author had become a friend, and love was the interpreter. There is nothing that can give interpretation like love. And the moral, surely, is this, that if the Bible is a dull Book to some people, if it is to them the work of a promise-breaker, it is just because they do not know and love the Author. When we realize that God keeps His promises, we love Him, and we know that every promise is Yea and Amen. New truth seems to be shooting out from the pages of this holy Book, transfiguring it into a volume of glory. Once the Book is transfigured, then the life is transformed, and a great miracle, as we may call it, is wrought. The growth of the influence of this great Empire is well known to all here, that nation we read of in Genesis and that company of nations, the growth of that immense multitude as the stars of the heaven and as the sand of the sea. "And in thee and in thy seed shall all the nations of the earth be blessed," said God to Abraham. It is a people who are carrying freedom and liberty and who are carrying the Gospel news into the far ends of the earth; it is a miracle that has been wrought by God Himself.

The growth of this great Empire is very suggestive. I am told that in Queen Elizabeth's time the population of England was roughly six million people. I do not know whether that figure included Wales or not. You good people have a very happy way of taking in poor Wales and including it with your own land. The population of Scotland was something like a million, and the population of Ireland rather less. History tells us that in 1880 the population had risen to twenty-five millions. To-day the population of the British

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Isles seems to be something like forty-five millions. Now the question is, why this increase since the time of Queen Elizabeth? Why should God's promise regarding Israel's fruitfulness have been fulfilled in such a striking manner after her time? I think that our good friend, Mr. Pascoe Goard, has pointed this out to us more than once. Perhaps it was that because in her time, that blessed time which we call the Reformation period, became an accomplished fact. Britain renounced Romish formalism and became a people of the Bible. Hitherto the Word of God had been a dead Book, written in a foreign language. Now that glorious Book was available in the language of the people. What happened after that? Why, Britain thrived as no other people had ever done before. Colonies began to be acquired, and the national wealth increased. Britain became the mistress of the sea. And just about that time the population increased with remarkable rapidity. We have had our ups and downs, and it seems to me perfectly clear that Britain's prosperity depends upon her allegiance to the true faith, to the Word of God. The proof of that is found here. Think of the time of Charles II and James II; they were not noted for their Protestantism; they were more noted, I think, for their allegiance to the tenets of the Romish Church. And what about Britain? Its prosperity fell; its credits dwindled and its influence dwindled. But later on again there was an improvement as Protestantism was allowed to assert itself. During the Victorian era we had a glorious time, had we not? And what about the year 1929? There is a gentleman whom I know as "Mr. 1929," and there is also a lady whom I call "Miss 1929," and they always run down the Victorian era. Well, what about 1929? I am afraid we are being driven once again from those glorious principles of the Reformation. We are being driven away from the Bible again. My friends, we cannot depart from God Almighty and stand on our own feet. We cannot depart from God with impunity. God is guiding His chosen people, and if we will allow Him to guide us, He will guide us and lead us into the highest altitudes of goodness and truth. I should like to have enlarged upon this a little, but I must have some respect for those who are to follow me.

I should like to close with a thought reminding us of God's goodness. This is a great day in the history of our Empire—Empire Day we call it. We are grateful, and we cannot be too grateful, that God has restored our gracious King again. Well, there is another King of Whom we read in the Acts of the Apostles, called Jesus, and we should like a little talk about Him. I remember reading that when some of the soldiers came back from the Crimean War, the Queen, we are told, distributed among some of those soldiers some beautiful medals, and one who received a medal had lost both his feet in the War, and he came forward limping on his crutches. Then the dear Queen spoke some very kind words to the soldiers in the name of the Government, and she distributed the medals inscribed with the names of the four great battlefields—Alma, Balaclava, Inkerman and Sebastopol. As the Queen distributed the medals the band struck up the National Anthem, "God save our gracious Queen." It was a memorable day in the history of those who had fought the battles of their country. My friends, I can see a greater day still, a brighter day, a better day in the future, for the soldiers of the Cross will return to this Zion of God, and all those who have toiled in the Master's service will be there, all those who have fought the Lord's battles against sin and evil in every shape and form will be there. And in the presence of that vast assembly the King of Heaven will say to them, "Well done, good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord." And I can imagine Him distributing the medals of eternal victory, inscribed with the names of these four battlefields—Bethlehem, Nazareth, Gethsemane and Calvary. Oh, glorious day! Happy day! Shall we all be there? May God grant it. "Let us all be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

OBITUARY.

THE LATE MR. MATTHEW GRAHAM COLTART.

THE Northern British-Israel Council of Scotland and the Federation have suffered an irreparable loss in the passing, on May 31st, of one of its most stalwart leaders, and champion of the Cause generally, in the person of Mr. Matthew Graham Coltart, of Oaklea, Kilcreggan, Dumbartonshire, in the 76th year of his age.

For nearly fifty years he had been a most ardent believer, and in the days when Mr. R. A. Whytlaw, the then veteran British-Israel advocate of the North, held the fort in Glasgow, Mr. Coltart was his faithful lieutenant and henchman. In 1911, when that venerable chief died, Mr. Coltart stepped into the breach and, until an accident in 1925, filled the position. For something like forty years an unbroken series of lectures on Israel Truth, with Mr. Coltart as the sole executive, though working with a committee, has been continued in the Burgh Hall of Hillhead, in the West End of Glasgow, during the winter months, although for the last four years of that period the leadership has been taken by others. The Edinburgh Association was for long also run by him, entailing enormous detail involved in such propaganda work. Indeed, between Glasgow and Edinburgh, and other places, his work and enterprise and zeal called forth almost Herculean care and energy.

From 1910 to 1917 he published, edited and found the necessary funds for running a journal known as *The Northern British-Israel Review*, one of the most interesting and instructive magazines on the subject, which contained articles in its quarterly issues of uncommon import by expert writers on their particular topics, and which will live for many days if for nothing else than its most admirably written "*Forewords*" from the pen of the Editor. It may be of interest to the readers of this memorial notice to know that these volumes are to be found on the shelves of the Library at 6, Buckingham Gate to-day. Mr. Coltart's loss to the work in Scotland is beyond measure. He filled a sphere of work which others will not venture to occupy. Other leaders there are, and worthy too, but Mr. Coltart had a line of his own and an influence peculiar to himself that penetrated far and wide. He had no enemies. All loved him for his sincerity and transparency of motive and purpose. All regarded him as one of the best—kindly, friendly, gentle, a true gentleman, a man of the "Gens."

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He accomplished great things in his day, and passes from his comrades and co-workers to the higher service leaving a noble example behind him, with the admiration and esteem of all who feel honoured in cherishing his memory as "a brother beloved."

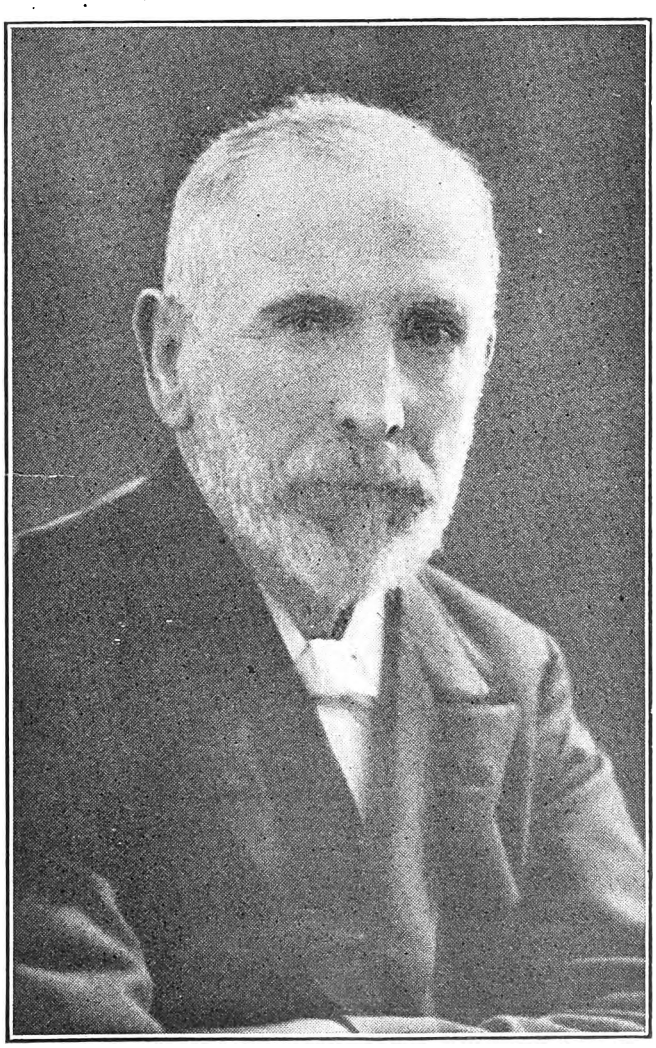
J. ANDERSON WATT,
(Senior Minister, U.F. Church of Scotland.)

A kind, genial Christian with whom one felt always at home, Mr. Graham Coltart will be truly missed in his home. We extend to his widow and family our heart-felt sympathy. A very early member of our Israel Scripture and Prayer Union, a constant renewer year by year, and a regular correspondent for more than thirty years.

L. G. A. ROBERTS.

THE LATE MR. JOHN H. TENCH.

IN our issue of July 13th we noted, and here again record with deep regret, the death on June 25th, at the age of 79, of Mr. John H. Tench, President of our Darlington



Branch. He was at work almost to the last. A resume of his activities for many years past appeared in THE NATIONAL MESSAGE of February 9th. The loss to evangelical work is very heavy, and several societies in which he was interested will feel his absence severely. Mr. Tench was the first President of the Darlington Branch of the Federation, and three days before his death was dictating a letter to finish arrangements for next winter's meetings of the Darlington and Durham Branches. Until shortly before he was also busily engaged in work for the Bible Society, N.S.P.C.C., and others in which he took great interest. During his later years propaganda in connection with British-Israel Truth undoubtedly took first place with him.

In one respect he had a record which may be unique, in that for 65 years it is said he never missed his weekly attendance at Communion Service. For many years he attended Holy Trinity Church, and latterly St. Matthew's, where he showed great zeal as a lay preacher and in Sunday School and missionary work. The sympathy of those at Headquarters who counted him as friend, or were acquainted with him, is extended to all of his family.

A PROBLEM OF INDIAN HISTORY.

DURING the preparations of some sermons on the Tabernacle, I have been impressed by the remarkable parallels between the plan of Hindu temples and the plan of the Tabernacle in the Wilderness. Though I do not remember seeing them referred to in any history of India, or any work on Hinduism, I think that the reader will agree that they are both real and striking. They are the more impressive when we note the extreme dissimilarity between the wonderful structure of Exodus and a Mohammedan mosque, or a Buddhist temple.

(1) The first parallel I notice is that both have a court. That of the Tabernacle was 100 cubits by 50 and entirely surrounded the inner shrine. All orthodox Hindu temples have the same, at all events in these parts. Those that have gradually developed from a wayside shrine are in another category, but those temples where the builders had the room to construct a protecting court and which lay any claim to either antiquity or to orthodoxy have a court very similar to that of the Tabernacle.

(2) Another noteworthy feature is that in both cases there is only one means of ingress and egress. Although I have examined the structure of some scores of temples I cannot call to mind one erected to a Hindu god where there is an officially recognized back door or side exit—not even to the court, much less to the temple proper. The huge temple of Srirangam is more a town than a temple, but even there, when one examines the shrine proper, there is one entrance only.

(3) Indian temples accord with the Tabernacle in having no window. I remember seeing only one window in a temple, and that is in the shrine of Karuppam at Mohanur. But here the window is of recent construction, and Karuppam is not a god of the Hindu pantheon, but only a local demon.

(4) Having entered the DOOR of the Tabernacle court, the worshipper first met the Brazen Altar, which was in a straight line from the entrance of the court TO the Door of the Holy Place. Long centuries ago Buddhism cast out sacrifices from many of the temples of India, but in those shrines where sacrifices were still offered the usual place accords with the position of the Brazen Altar.

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(5) After the Altar came the Laver, beyond which no one on pain of death might pass who was not ceremonially clean. The temples here have no laver, but in the position corresponding to that of the laver they always have an erection beyond which no one ceremonially unclean may proceed.

(6) The Priest having washed at and passed the laver, immediately approached the Tabernacle proper; the same order exists here.

(7) The Tabernacle proper consisted of two parts (coming from the court entrance), the Holy Place, and then the Most Holy. I have never seen a temple which laid any claim to antiquity, orthodoxy, or reverence, that did not contain the same parts and in the same order. The names given in our Bible for these two apartments are the same as those used for the parallel parts of Hindu temples.

(8) Here, again, no side doors, no back entrance, no windows.

(9) In the wilderness it was in the second of the two apartments that the glory of Jehovah was manifested. There was the Ark—the Mercy Seat—and the Shekinah Glory. In the Hindu temple the object of worship is in the second compartment, in the DARKNESS of the inner shrine, unillumined by any brightness but that of crude oil.

(10) The covering of the Tabernacle was flat; unlike the surrounding tents, it had no pitch roof. Though in this part of India almost all other buildings have pitch roofs, I have never seen one to an inner temple. The covering to the Holy Place is invariably FLAT, though the Most Holy Place is usually ornamented by a stone dome.

(11) The parallel of the proportion in the various parts is remarkable. In the Tabernacle the width of the court was half its length, and the gate was in the end. So it is here. The Holy Place was 20 cubits by 10. The proportions in an Hindu temple are about the same. Could any reader suggest a solution to this problem? Is it not possible that migrations from Assyrian and Babylonian Empires brought to India the rudiments of Hebrew worship? Many parallels might be given also in Levitical law, sacrifices and Hebrew customs.

A MISSIONARY OF SOUTH INDIA.

THE BIBLE BASIS OF BRITISH-ISRAEL TRUTH.—V.

BY S. E. STEELE.

PROMISES STILL THE POSSESSION OF ISRAEL.

According to prophecy it has been clearly demonstrated that Israel, after being scattered, lost, and gathered together again in a certain specified place, would evolve into a nation, a company of nations, chief of the nations, so strong that no other nation could prevail against them, and a Christian and Sabbath-keeping nation. It is doubtful if a vision of Great Britain could be presented more clearly defined than that portrayed by the prophets of Israel after their (Israel's) redemption.

It now remains to be shown how the transformation of a lost and scattered people to the chief of the nations has been achieved. Let it be distinctly understood that we ascribe our marvellous destiny, not to our own powers, or to the agency of man, but to the Divine favour and guidance of God, Who has led His chosen people from captivity, given them victory over their enemies, and planted them in the home, a stone cut out without hands, prepared for them from the beginning: not because of their righteousness or according to their deserts, but because He was always mindful of His covenant with Abraham, Isaac and Jacob. In spite of their apostasy, their ingratitude towards God, their frequent backslidings and their ultimate rejection of Him Who had watched over and protected them since they had become a people, which resulted in their captivity in Assyria, the promises of God were never annulled; but were, and still are, the peculiar possession of Israel throughout all time. Three hundred and eighty years after they were made, we read, "And God remembered His covenant with Abraham, with Isaac and with Jacob" (Ex. ii, 24); and sixty-seven years later, "because He would keep the oath which He had sworn unto your fathers" (Deut. vii, 8). Five hundred and eighty years later, over one thousand years after they were made, we read, "But Hazael, King of Syria, oppressed Israel all the days of Jehoahaz. And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of His covenant with Abraham, Isaac and Jacob, and would not destroy them" (2 Kings xiii, 22, 23). The promises, therefore, still belonged to the lineal descendants in the time of Elisha.

Approximately 970 years later, about 2,000 years after they were made, we find St. Paul publicly declaring that the promises made by God to the Patriarchs were still the peculiar possession of the tribes of Israel (Acts xxvi, 6, 7, and Rom. ix, 4, 5).

About thirty years before St. Paul uttered this testimony, our Saviour told the Jews, the chief priests and elders, that the kingdom should be taken from them and given to a *nation* bringing forth the fruits thereof (Matt. xxi, 43). The nation to whom it was given must of necessity be of the seed of Abraham, or the promises of God have failed. It has been demonstrated that Britain is the only *nation* which has brought forth the "Fruits of the Spirit," and is in possession of the promises to Israel. Moreover, Britain accepted the faith of Christ within seven years of this declaration of our Redeemer.

SACRED AND SECULAR EVIDENCE.

During the reign of Pekah, King of Israel, who was the sixth of the last seven kings to reign over Israel, all of whom in succession "did that which was evil in the sight of the Lord," Tiglath-Pileser attacked Samaria (computed about 735 B.C.), conquered several portions of the Northern Kingdom, and took the inhabitants captive into Assyria. This commenced the movement, continued in 721 B.C., when the bulk of the people of Israel were taken captive by Shalmaneser, and completed by Esarhaddon about 680 B.C., until "there was none left but the tribe of Judah only" (2 Kings xvii, 18). Tobit, an Israelitish writer during the Assyrian captivity, who died at the age of 127 in Media, records the revolt of all the tribes taken captive from the worship of God, and substitution of sacrifice unto the heifer Baal. He only of his father's house remained true to God (Apocrypha: Tobit i, 5 and 6). In giving instruction to his son Tobias he bids him remember that his forefathers, Abraham, Isaac and Jacob, were blessed in their children, and that their seed shall inherit the land (Tobit 4-12). His prayer of rejoicing, written during the captivity of Israel

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in Media, is a beautiful example of faith and trust in God. "Blessed be God that liveth for ever, and blessed be His kingdom. For He doth scourge, and hath mercy: . . . Confess Him before the Gentiles, ye children of Israel, for He hath scattered us among them. . . . And He will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom He hath scattered us" (Tobit xiii, 1–5). We have no historical reference to the nation of Israel in the Old Testament after the time of their removal to Assyria, but prophetical references are numerous. We have, however, the key to the mystery in the Apocrypha: "Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmaneser, the king of Assyria, led away captive, and he carried them over the waters, and so they came to another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they had never 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 Arsareth" (2 Esdras xiii, 40–45). Here we have something definite: not only that Israel escaped out of Assyria, but the very place in which they settled is indicated. The date of this writing was probably early in the fifth century B.C. About twenty-five years previously, approximately 612 B.C., the decline of the Assyrians was in progress. Enemies increased on every hand, and their attention was diverted from home affairs to combat the increasing dangers from outside. No better opportunity could captive Israel wish for to obtain their freedom, and it is evident from Esdras that full advantage of this opportunity was taken. Arsareth was a large tract of land north-west of the Crimea, also known under the name of Scythia, and the inhabitants were known as Scythians. Two colonies attached to the Scythians have been identified as Israelites of the Assyrian captivity who migrated from Asia into Europe with the Scythians and were, for a time, known by that name. That the people called Scythians were not all of one race is evident from a reference to them by Prof. Rawlinson, who states that the European Scythians were not of the same race as the Asiatic Scythians. The two colonies referred to, out of Assyria and Media, were also known by the divisional names of Getae and Massa-Getae. They became separated, the one from the other; one portion, that of the Getae, settled near the Danube. They are said to have consisted of the tribes of Ephraim, Manasseh and a portion of the tribe of Dan who had not migrated with their brethren during the previous few centuries. These people described themselves to Herodotus as "former colonists of the Medes." His book was written towards the latter end of the fifth century B.C., so that the date of the description of the Getae as former colonists of the Medes would be about 150 years after Israel issued from Media. According to the same author, the Getae alone, among all the peoples then known, believed in one God, in the resurrection of the body, and in the immortality of the soul. That they were of Israel is proved by the fact that numerous monuments or tombstones have been found in the Crimea bearing Hebrew names, and recording the deaths "in the year of our captivity." But few stones have been found bearing dates later than 100 B.C., so that it must be concluded that the main body, prior to that date, migrated to another place or country.

Equally certain it is that they did not at that time rejoin their brethren of the Massa-Getae; the evidence being a monument found in South Russia of King Darius, who pursued the Massa-Getae after the death of Cyrus, on which is inscribed words to the effect that the fugitives were driven further inland from the Crimea, and were prevented reuniting with the Getae. They migrated into Dacia. It is not within the scope of this treatise to trace in detail the movements of our ancestors during the following centuries. Anyone desirous of studying this phase of our identity can procure many excellent works on the subject at the Headquarters of the B.-I.-W. Federation. Suffice it to affirm that, according to historical items culled from modern and ancient historians, including Sharon Turner, Freeman, Thierry, Ptolemy, Pliny, Diodorus, Herodotus, and many others, the people of the Assyrian and Median captivity were called by several names, according to the nationality of the historian, or the district in which they dwelt, among which may be mentioned Dacians (so-called by the Romans); Guttons-Teutones; Guta-Cimbri Asar, afterwards called Angles; Picts and Scots, Albani, formerly called Goths (Jordanis); Saka-Sacae-Sakai-Gimmeri-Khumri; Saxons, Jutes, Danes and Normans. According to Jordanis, the Getae and Goths were the same people It is noteworthy that the attack of the Goths on the Roman Empire was the direct cause of the evacuation of Britain by Maximus. The Goths—whom we affirm to be Ephraim-Manasseh of the Ten Tribes—resembled to a remarkable degree Israel of old under Joshua, and Israel of to-day, the British, in their stubborn persistence, their doggedness, their bravery, their uprightness, their justice, and, to our shame be it said, their intemperance. Strenuous attempts to subdue them were made in succession by Philip of Macedonia, Alexander the Great, Lysimachus, Domitian, and Trojan, all unsuccessful. Drunkenness was the national vice of Ephraim (Isa. xxviii, 1), also of the Getae or Goths, and is still the national vice of their descendants, the people of Britain.

While it must be admitted that absolute correctness cannot be claimed, the journeyings, localities, and dates of occupation may be summarized as follows:

Captivity in Assyria-Media	721—612 B.C.
Ephraim-Manasseh (Getae) Dacia ...	612—106 B.C.
,, ,, Scythia	106 B.C.—A.D. 269
Period of partial rest in Moesia	A.D. 269—488

It was during this period (A.D.375) they became Christians.

Italy	A.D 488—553
Germany—South of Denmark	A.D. 553—912
North France	A.D. 912—1066

Thence as Normans, etc., to England. A small part of the Getae, consisting of a portion of the Tribe of Dan, left the main body soon after 106 B.C., arrived in the South of France

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100 B.C., thence to Ireland. The remaining tribes, the Massa-Getae—

East of the Caspian Sea ... ... B.C. 612—528
Russia, North of Crimea ... ... B.C. 520—106
Gothland (Denmark) and Scandza (South Sweden) ... ... B.C. 110—A.D. 600

Thence as Angles, Saxons, etc., to England.

WHAT KING ALFRED DID.

"To his code of laws he prefixed a translation of the Decalogue and the letter of the Council of Jerusalem, together with a summary of the Mosaic law; and these are still extant." This statement is on the authority of the Introduction to the "Guide to the Manuscripts and Printed Books Exhibited in Celebration of the Tercentenary of the Authorized Version, British Museum Bible Exhibition, 1911"; the year also famous in history for the Coronation of His Most Gracious and Beloved Majesty King George V, whom may God long preserve. J. R. Green, in his "Short History of the English People," chronicles the same fact thus: "The strong moral bent of Alfred's mind was seen in some of the novelties of his legislation. The Ten Commandments and a portion of the Law of Moses were prefixed to his code, and thus became part of the law of the land. Labour on Sundays and holidays was made criminal."

What a King he was, this Alfred! Great indeed! Born in A.D. 849, the son of Æthelwulf, King of the West Saxons; and if you would make pilgrimage to the place of his birth, you will find it in Berkshire, where our King lives. For Wantage and Windsor are in the same county, and it was at Wantage that King Alfred was born. Shall we not have a "King Alfred's Day" at Wantage, and tell the story of British-Israel in the place where he first saw the light and breathed the breath of England?

CORRESPONDENCE.

To the Editor.

"Ye are my witnesses" (Isaiah xliii, 10, 12). Do British-Israelites realize the deep significance of these words? Many of us, I fear, do not. From reluctance to discuss religion, how many opportunities are lost. Even the clergy who hold this great Truth, do not all preach it. I was told of a clergyman who enjoys discussing it with "sympathetic" parishioners, "But he never preaches about it," said my informant. Among the things we shall have to answer for to Our King is that we have lacked courage to proclaim His Kingdom, which, we are being reminded by the marvellous fulfilment of Prophecy in these latter days, must be very near. Let British-Israelites see to it that they are "witnessing," and let the clergy boldly preach about it. The churches would no longer be empty if God's people were taught the Truth.

F. M. R. M.

To the Editor of the NATIONAL MESSAGE AND BANNER.

DEAR SIR,—In the NATIONAL MESSAGE AND BANNER of June 29, a question is asked respecting the eating of swine's flesh, and an answer given by the Rev. G. H. Lancaster, M.A., whom we respect; but I must say I was very surprised at the answer given. To me it was like giving the Bible (the Word of God) a "smack in the face." Does not Jesus say: "He that hath My commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." St. John xiv, 21. I know Jesus' Commandment for man is, Love God and love one another. Also He tells us it is "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." But remember that we have a body, and that which goeth into the mouth defileth the body, which is the temple of the Holy Spirit. Therefore we should not eat that which is harmful to the body. *See* Deuteronomy xiv, 2, 3 and 8. "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people . . . that are upon the earth." THE COMMAND is "Thou shalt *not eat* any abominable thing . . . and the swine because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall *not eat of their flesh* nor touch their dead carcase." The answer to the question states that there is nothing to prevent us from eating swine's flesh. Is the Bible wrong? Has God changed? Malachi iii, 6, says: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Therefore, as God does not change, when He makes a law, it is for all time; not a law for one generation, to be altered for the next; so let us stick to the law as we find it in the Word of God.

Moses says: "Thou shalt not eat any abominable thing." Isaiah:—"A people that provoked me to anger continually to my face; . . . which eat swine's flesh, and broth of abominable things is in their vessels" (Isaiah lxv, 3 and 4). Isaiah again says, chapter lxvi, 17: "They that sanctify themselves and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Jesus said: "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." (St. Luke xvi, 31.) The devils appear to have tested Jesus with respect to the swine; they besought Him that He would suffer them to enter into the swine, and Jesus suffered them; we do not read Jesus commanded them to keep out. Fellow members in the B.I. Federation, swine are scavengers, their flesh is full of impurity; if you wish to be free from cancer and other deadly diseases leave their flesh entirely alone and keep to the commandments of Jesus, the Word of God from the beginning, St. John i, 1, 2, 3 and 14, and you will then thank God for the command given to His redeemed people not to touch the abominable, unclean flesh of the swine.

Yours truly.
J. C. ALLSOPP.

A PRAYER.

Almighty God, our Heavenly Father, without Whose help labour is useless, without Whose light search is vain, invigorate our studies, and direct our enquiries, that we may, by due diligence and right discernment, establish ourselves and others in Thy faith. Take not, O Lord, Thy Holy Spirit from us; let not evil thoughts have dominion in our minds. Let us not linger in ignorance, but enlighten and support us, for the sake of Jesus Christ our Lord.—*Amen.*

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE have received the following cable from our Secretary-General from Victoria, British Columbia :

"Lectured to four fine audiences here ; been to-day (July 13th) special guests at Garden Party given by the Governor at Government House. Garrison."

* * *

Tickets are now available for Mr. Garrison's lantern lecture, "Canada and the United States," at Central Hall, Westminster, on October 2nd. Reserved seats are 3s. and 2s. ; unreserved 1s. Please enclose postage with applications for these.

* * *

The following is an extract from a letter from His Honour Judge Corbet Locke, Morden, Manitoba :—"I had the great pleasure of lunching with Mr. and Mrs. Garrison at the Hudson's Bay Company in Winnipeg on the 19th (June). They were in splendid form. Mr. Garrison gave us twenty minutes on the British Empire—it was grand and greatly appreciated."

* * *

A hearty reception was accorded to our Commissioner-General, Mr. John Leech, when he visited the Welsh area. On June 25th the members of the Cardiff and district branches listened to an inspiring address given by him at the Cardiff Y.M.C.A., the title of which was "Some Objections Answered." The Rev. W. T. Medhurst presided.

* * *

Open-air meetings will (D.V.) be held in Hyde Park on Sunday next, the 21st, at 7, and on the 28th. Evenings only on these dates.

* * *

A customer requires a copy of "The Evolution of Israel." Will any reader having a spare copy please communicate with The Secretary, Covenant Publishing Co., Ltd., stating price wanted and condition of book.

* * *

Mr. J. J. Morey gave two lectures at Salisbury on July 1st, when Mr. F. W. Lewis presided over large attendances. Mr. Lewis welcomed Mr. Morey, who, he explained, had been to Palestine since his last visit to Salisbury. In the afternoon address, "The Changing East," it was pointed out that all the great changes in the East had been connected with Israel. The first spoken of was that which came to Egypt when Israel left. "By a mighty hand God took Israel out of Egypt and a dark cloud settled upon Egypt for centuries, until Israel began to return, and in the 'eighties Egypt was delivered. Since then she had been one of the most prosperous countries in the world." The next example was when the Canaanites were pushed out of Palestine and Israel went in. Then the land was blessed and there was a happy and prosperous era. When Israel went out later a dark cloud settled and Palestine was neglected for centuries, until Israel came home again, and since they (the British) had taken possession the cloud had lifted and a great era dawned. *The great changes had been with the going out and the coming back of Israel.* Mr. Morey, at the evening meeting, ably dealt with the subject "British-Israel, a Full Gospel."

* * *

The annual business meeting of the Canterbury Branch was held recently, when the Rev. Canon T. B. Watkins presided over an enthusiastic gathering of members. The Hon. Secretary, Mr. Morton W. Pierce, showed that in spite of prejudice and apathy on the part of some, this great Movement is fast gaining ground in Canterbury. Officers were re-elected, and a very hearty vote of thanks was accorded the Hon. Secretary for the great amount of work he had done for the British-Israel cause. After the business had been concluded the gramophone record of Mr. Goard's "British-Israel Evangel" was listened to with delight ; and a solo sung by Master E. Lough, "Hear Ye Israel," brought a very successful meeting to a close.

* * *

The Dover Branch had a most successful picnic on July 4, driving through beautiful country to "Fredville Park," Nonington, where Miss Hardy received the party. After tea the President, Colonel Smythe, gave a talk about "The Coronation Stone and its History" to the elder girls of the school. Later, the gardens, stables and kennels were visited, and then the beautiful old mansion, mentioned in Domesday Book, now turned into a most delightful school for the children of officers and others whose parents are abroad. Miss Hardy and Mrs. Angel have over 80 in their care. Dover members were very pleased to have Canon Watkins of Canterbury as their guest. * * *

A meeting of the Wandsworth Branch will be held (D.V.) on the first Wednesday in each month at 120, Earlsfield Road, at 8 p.m. The meetings having grown beyond the original accommodation ; Mrs. Brigden has very kindly promised to lend her large double room each month for an evening meeting. This is a real help, and the committee and members are deeply grateful to Mrs. and Miss Brigden for all the assistance they are giving in many ways. There will be a special meeting at 120, Earlsfield Road, on July 23rd at 8 p.m., at which the Rev. Joseph Gay will speak. Will all those in the vicinity please make an effort to attend. Light refreshments are being supplied by the committee at all meetings.

* * *

Mr. Daniel Farmer gave an enlightening and interesting review of World History from the Creation to the present time, finishing up with some helpful suggestions with regard to the future, to a well-attended meeting of the Branch at Leicester on July 2nd. Mr. Z. A. Smith presided.

* * *

Erratum.—N. M. & B., July 13th, p. 439, second column, line 11 : 53rd should be 33rd.—L. G. A. ROBERTS.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, East Street, Friday 26th, at 8. Mr. J. J. Morey.
BELFAST, Kingham Hall, Botanic Avenue, Monday 22nd, at 8.
HARROGATE, Imperial Cafe, Parliament Street, Monday 22nd, at 8. Rev. G. Waddington, M.A.
HIGHGATE, 223, Archway Road, Wednesday 24th, at 8.
HULL, Church Institute, Albion Street, Tuesday 23rd, at 7.30. Miss Gray.
HYDE PARK, open-air, Sunday 21st, at 7, and Sunday 28th, at 7.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday 23rd, at 7.45. Bible Study. Mr. Hough.
PLUMSTEAD, St. James' Church Vestry, Burrage Road, Wednesday 24th, at 8. Mr. J. J. Morey.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday 24th, at 7.30.
WANDSWORTH, 120, Earlsfield Road, Tuesday 23rd, at 8. Rev. Joseph Gay.
WIMBLEDON, St. Andrew's Brotherhood, South Wimbledon Wesleyan Church, Merton Road, Sunday 28th, at 3. Rev. Joseph Gay.

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J. J. HALL, 222

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MESSAGE & BANNER

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

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EDITORIAL.

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

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

THE SECOND COMING OF OUR LORD.—III.

By the Rev. W. Pascoe Goard.

There is an element in regard to the Coming of our Lord which grows in interest and importance as we "see the day approaching." It is the part to be played by the Archangel.

At the time of our Lord's passion, when the forces of darkness, satanic and human, drew their net about Him, He said, with most sublime significance, "Thinkest thou that I cannot NOW pray to my Father, and he shall PRESENTLY give me more than twelve legions of angels?"

The angel hosts were at His command, or ready to speed in answer to His prayer. There was then, however, a barrier in the way of Him uttering that prayer, and He expressed it thus:—

"But how then shall the scriptures be fulfilled, that thus it must be?"

Angels had no part in the great Redemption conflict and victory. *At the second Coming angel hosts have their part to play*, and "Michael, the great prince that standeth for thy people," shall in due time "stand up," and that before the second Coming of our Lord; and in that second coming he and the angel hosts will bear a part.

In the B.C. days of Cyrus and Darius, "Michael, one of the chief princes, came to the aid of the Lord, as we read in the tenth chapter of Daniel.

"And at the time of the end" "Michael the great Prince . . . shall stand up" and take his part in the great and final struggle. Now *Michael is the commander of the Angel hosts*. Thus we read, "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Therefore at this time of the end we may know that the whole of the Angel forces, commanded by Michael, are at hand to strengthen and deliver the people of the Lord.

What a comfort to know that this is the case. But when may we know that Michael the great prince shall stand up for the people of the Lord? The answer is given in the eleventh chapter of Daniel. When the last of the "Kings of the North" shall set the tabernacle of his palace in the glorious holy mountain; and having done so shall perish without hand and none shall help him, then shall Michael the great prince stand up. Has such a thing been accomplished. In the articles on "the documents of Daniel" we pointed out that the last of the Kaisers, William of Germany, built his palace in that very spot on the mount of Olives. Having done so with the hope that he would live to occupy it as the King of Jerusalem and of the world, he fell, and is now swiftly passing to his approaching end at Doorn. No hand is raised against him. Simply the passage of time is hastening him to the grave. Also there is no hand raised to help him. Surely this is so obvious a fulfilment of the great indication as to cause us to look with earnest scrutiny at it as a sign-post of the age attained. If the indentification is sure then the time of the "standing up" of Michael is at hand.

We note that Daniel uses the phrase "stand up" of kings who have begun, continued, and successfully prosecuted their reign; dying in harness. Kings who fail and are deposed

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do not seem to have been accounted to have "stood up" in the meaning of Daniel.

Michael shall "stand up" and successfully accomplish the delivery of the people of the Lord.

Thus under the Banner of Christ the men of Israel still living and the forces of Israel who have "passed over" are gathered. To them is conjoined the Angel forces under the leadership of the victorious Michael the archangel.

Now, when finally our Lord shall descend from heaven with the voice of the Archangel and the trump of God, the enemies of our Lord will be finally routed, and for ever.

Britain and her Allies fought the last great war. Terribly they fought and suffered. But the next is the battle of the great day of God Almighty. Britain will be in it. The redeemed under Christ will be in it. Michael and his angels will be in it, and the victory is assured.

Again we call attention to the tenth and eleventh chapters of Daniel, and to the fact that these things are national and international. The Lord and the angel hosts are intensely committed to the national and international position, and we shall do ill if we turn our attention alone to the ecclesiastical side of this great question.

OUR LORD'S PERSONAL ATTITUDE TOWARDS THE "COMING."

We call attention to the attitude of the Lord Himself in connection with His second coming. We read in the Epistle to the Hebrews that "He is seated on the right hand of the Majesty on high HENCEFORTH EXPECTING TILL His enemies be made His footstool." Again we point out that this is national and international. It is in connection with the kingdom that He is so eagerly "henceforth expecting," reckoning from nearly two thousand years ago: expecting—expecting—expecting—till His enemies be made His footstool.

Shall we ignore that which is of such intense and continued interest to Him. We shall take these things into consideration. We shall pray and watch along these lines—but not to the exclusion of the watching for the time when we ourselves shall be caught up to meet Him in the air and so be ever with the Lord.

So far we have dealt with the resurrection and translation of the saints, and with what we may term the international situation.

We call every Advent Testimony student and every loyal Bible student to look more closely to this matter of the Lord's interest in the national situation. It may be that this phase has not interested such student greatly, and that he may even now feel that it is a matter from which he may turn at will as of little interest. But can he loyally do so when the Lord has taken such pains to show that this phase of the matter is of supreme interest to Himself, and that He has bound our interest, and our interests, with His, in regard to this great world-wide matter. It is a similar position for many to that in which the Apostle Paul found himself when by self revelation our Lord confounded his theology and revolutionized his whole scheme of values; in amazement he first cried "Who art thou, Lord?" and heard with overwhelming amazement the declaration "I am Jesus whom thou persecutest." As soon as this tremendous fact took form in his mind his next query was "Lord, what wilt thou have me to do?"

When the national phase of the Gospel opens to the minds of students of the Word such an upheaval often comes to their minds. It is a state of confusion which comes through the bursting in of light from heaven; but the confusion soon gives place to the orderly march into the knowledge of what to so many seems to be a new phase of truth, although the truth itself is as old as the Bible which incorporates it, and as the race which is living it out in individual and national life.

Having taken a rapid glance at the national and international phase of the activities connected with the second coming of our Lord, we shall now pass to the consideration of the more intimate and domestic things connected with His coming. So we turn again to the twenty-fourth and twenty-fifth chapter of St. Matthew.

"THAT FAITHFUL AND WISE SERVANT."

Here is a most significant passage:

> Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
>
> Blessed *is* that servant, whom his lord when he cometh shall find so doing.
>
> Verily I say unto you, That he shall make him ruler over all his goods.
>
> But and if that evil servant shall say in his heart, My lord delayeth his coming;
>
> And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;
>
> The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,
>
> And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Who then is that servant? Let the Word itself give the primary answer. Ez. xxxvii, 24-28: "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."

Primarily, we say the faithful and wise servant is the House of David.

This will doubtless come to some as a shock, so far is it from their preconceptions. To meet this we must call attention to the wealth of specific passages of Scripture which are dedicated to, and spoken concerning, the House of David. We cannot pretend to quote at large all these passages, and so we shall indicate the important chapters as they occur to us,

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leaving to readers the pleasure of filling out the very wonderful list of such passages, and the pleasure of turning them up in the Bible for themselves.

First we come to the seventh chapter of II Samuel: the founding of the House of David. This chapter has been preceded by those passages which show the selection and anointing of David in the house of his father Jesse at Bethlehem, by the Prophet and Judge, Samuel.

II Samuel vii.	Jeremiah xxxiii.
I Kings ii.	Ezekiel xvii, and Ezekiel
I Chron. xvi-xvii.	xxxvii.
Isaiah vii-xii.	St. Luke i, 26-38.

These and many more passages are devoted to the great theme of the House of David and its appointed task as the Shepherd and King of Israel.

We say, then, that primarily the servant appointed of the Lord to rule over His household is the House of David.

The secondary application of this great statement involves all those who substitute for the House of David in the administration of the affairs of the nation in Church and State.

We see the ministers of the Crown called to answer in this investigation of service to Israel. We see the judges, active in the administration of justice in the name of the King, involved in the enquiry. We see administrative officers of the various departments of State; the heads and personnel of the services, and all who are engaged in carrying out the administration of the King, called to an accounting before the Head of the House of David, Jesus Christ our Lord.

We see also the Clergy and Ministers of the Church, who certainly are appointed to give the servants of the Lord their portion of meat in due season.

Now when this great accounting comes, the thing which stands out most prominently is the recognition by all these services, Royal, Clerical, and Lay, of the fact that *they are administering the household of the Lord in the interim between His going away and His coming again.*

The fatal lapse of the personnel of the services is to say "My Lord delayeth His coming," and in the meantime "to smite his fellow-servants and to eat and drink with the drunken . . . . ." The reckoning in this case is severe and terrible. The Lord is pitiful and of tender mercy *to the sinner.* But the Lord *is stern and terrible to those who mislead and cause others to sin.* Especially is this the case with those who bear authority in His Name.

What a striking passage is this. How solemn the warning which fell from the lips of our Lord Himself. But we may not follow this phase of the "Coming" activity further at this time.

MIDNIGHT.

We now come to the very beautiful description of the midnight Coming for the wedding supper of the Lamb.

Strangely enough there is little said about the wedding. The Bride is not referred to at all. The wedding procession is the thing emphasized here.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the Bridegroom."

Let us get our feet on the ground. The Bible wastes no time in meaningless literature. There is nothing written for form's sake, for beauty's sake, for poetry's sake. Every line of the Bible has a specific meaning and a practical one.

The parable here set forth has its feet resting upon solid fact to be experienced and enacted in history.

There are the equivalent of ten virgins; and they are responsible for furnishing the illumination for the return of the Bridegroom.

Who then are represented under this figure? Surely the virgins of the ten tribes of Israel. These are chosen for their fairness and fitness to welcome the coming Bridegroom.

They are furnished with their lamps. Needless to say the lamp is the Gospel of the Lord Jesus Christ. "Thy Word is a lamp unto my feet and a light unto my path."

They were furnished with the oil, which the New Testament makes clear is the Holy Spirit shed forth at Pentecost, and present ever since in the Church of Christ. "But the manifestation of the spirit is given to every man to profit withal."

The ten retained the lamps; but some allowed the oil to fail. Their Christian faith had dwindled to mere formalism.

When at midnight the cry went forth "Behold the Bridegroom cometh," all those virgins arose and trimmed their lamps.

Five only out of the ten were able to light their lamps and so contribute to the illumination of the procession. Five went to seek new oil for their lamps.

Five of the virgins of Israel failed in their trust, and five of the tribes of Israel were therefore not represented when the Bridegroom came.

Thereafter, when the Bridegroom came and entered into the house with those which were ready, AND THE DOOR WAS SHUT, came the other five knocking at the door and crying Lord, Lord, open to us. But He answered, "Verily I say unto you, I know you not."

The wedding feast came, and the representatives of five tribes of Israel failed in their duty of welcoming the returning Lord and so were excluded.

There is a solemn warning here which it behoves the people of the Lord to study and master. Most certainly a great multitude of the Israel people, misled by modern would-be revisers of the Lord's unchangeable Gospel, are not looking nor waiting for the return of the Lord to reign, neither do they visualize that which is set forth under the figure of the marriage of the Lamb.

To whom is the Lamb to be married? To His Bride.

But who is His Bride? Isaiah answers, Israel. For to Israel the Lord declared "I have espoused thee unto me as a bride of youth." The Revelator also declares the Bride, the Lamb's wife, to be Jerusalem, the capital city, the centre and heart of Israel.

The marriage ceremony is the reuniting of the Church, *which is the body of Christ,* with the Nation, *which is the Bride of the Lord,* in the bonds of Holiness to the Lord. So the legend "Holiness to the Lord" shall be equally inscribed on the bells of the horses on the streets, on the pots of the houses of Israel, and on the sacrificial vessels of the temple.

The time is coming, and now is, when the nation shall awake to holiness and service, even as the Church is awake to

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the theory of the same, and both shall practise it in the united bonds of the " Beulah " experience.

Let us get the illumination ready in all the tribes of Israel.

What seems to be the explicit teaching of this parable?

We suggest that it is this. In Israel, both as to Church and State, there are two grades of people who, according to that grade, will attain or will miss a higher phase of life which differs from other phases, as indicated by the Apostle Paul when he applies the principles of biology to illustrate this same truth.

" But some *man* will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die:

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

But God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

So also *is* the resurrection of the dead."

Those who have the oil of the Holy Spirt, obtained according to our Lord's teaching to Nicodemus in the third chapter of St. John, will pass in to the marriage. Those who fail to obtain the oil of the Holy Spirit through the New Birth from above will be excluded from that feast and marriage, and will have to plod on in a lower order of life, and that seems to be a permanent classification.

There is deadly danger in formalism. The lamp, beautifully ornamented and polished, can not function without the Oil of the Holy Spirit.

There is deadly danger in material nationalism and material individualism. The natural man cannot so attain the things of God.

When the midnight cry comes fifty per cent. according to the parable will pass with the Lord into the higher state of felicity, honour and life. Fifty per cent. will have to be content with the dark streets and the feeble illumination of the darkened home.

Israel triumphant will enter in! Israel non-attaining will continue on the lower level of life.

Such seems to be the teaching of this parable. The Virgins who were excluded from the marriage feast were still in the streets of the city, and were at liberty and under the necessity of returning to their own homes, which in contrast with the banqueting hall of the Lord would seem very drab and dark.

The Lord went to the trouble to make this solemn statement in the midst of other most solemn statements such as even the Bible does not group together elsewhere. He evidently intended that we should scrutinize His words and act according to His warning.

Let the lamps be burning and the vessels filled with oil.

How shall we obtain the oil? He warns us that we cannot obtain it from our fellows—from neither priest nor layman—but by direct and personal application to God.

" But thou, when thou prayest, enter into thy closet, *and when thou hast shut thy door*, pray to thy Father *which is in secret*; and thy Father *which seeth in secret* shall reward thee openly. St. Matt. vi, 6.

" If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" St. Luke xi, 13.

APPLICATION *v.* INTERPRETATION.

By BISHOP J. H. ALLEN.

THE word " Interpretation " occurs in the Bible seventy-three times, the word *application* not once. And yet making an application of the Scriptures so as to make them " *fit* " into the various problems of life, especially the ethical ones, is supposed to be the most worthy and profound use possible for the holy oracles; whereas, between the custom of making an application of the Scriptures and that of giving an interpretation of them, there is as great a difference as that of good and evil, right and wrong, truth and error, holiness and sin.

Interpretation opens up, unfolds, illuminates, explains, and rightly divides the text; application blinds, confuses, obscures and hides its *true* meaning. Interpretation expounds the contents of the text itself; application compels the text to resemble something wholly outside of, and entirely apart from, that which is found therein. Diametrically opposite to this, interpretation forces the text to give forth, to reveal its own individual composite matter, its own internal character and inner contents.

Application, as a system of Biblical treatment, is fanciful, visionary, and wholly a product of the imagination, which takes the text out of its context and away from all related truth, to toss it hither and thither, trying to find something foreign to its genuine import, which it can be made to " fit " or be likened unto, while it cares nothing whatever concerning the original meaning of the text as given and for the purpose given. On the other hand, interpretation studies the internal character of the text, its related or general contextual setting, its individual value, import and relation to its immediate context, together with every other phase of the subject found anywhere and everywhere in the entire Word of God.

Interpretation searches the Scriptures, application juggles with them. Application conceals the revealed. Interpretation reveals the concealed. " Interpretations belong to God," but application is a human innovation, which, at best, offers only an impress, an outward copy, a photographic reproduction of the external appearance of the things proclaimed, but never the things themselves.

Interpretation is a loving, loyal, honest and earnest faithfulness to the word of Truth, the illumination and inspiration of which must ever come from that self-same Holy Spirit Who revealed the Divine Word to holy men. Therefore it *knows*, is *certain* and *sure*. While application, which professes to be

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wise and makes a show of wisdom, is but a substitute for knowledge, and, consequently, a pretender to the "High calling of a minister of the Gospel of the grace of God."

Interpretation is a good soldier of Jesus Christ, and makes a winning fight. Application is a slacker, which is ever shy, sly, slick and slippery, as it strives unlawfully to win a victorious fight with the temper all taken out of the Sword of the Spirit. It never does, and never can, magnify the Word of God, because its chief object is to magnify the thing that looks like something else, other than that with which the Word of Truth is concerning itself.

The Bible is the holiest thing on earth to-day; its recorded truths the most vital things of earth, because they are either a savour of life unto life or of death unto death. All human interests centre about life and death. Application trifles with these vital things, because of its inherent dishonesty and indifference to the facts involved. Thus application robs the truth of its Divinely-intended meaning, deceiving the confiding hearer into the belief that he has been given the absolute facts as God would have him know them; whereas he has been given only the speculative opinions of the imagination.

Speculation in its last analysis is imagination run wild, a state of affairs encouraged by application; the use of which correspondingly discourages all honest and helpful, spiritual and truthful, interpretation. The latter ever seeks thoroughly and correctly to explain the true meaning of God's Word that none may be left in doubt concerning that which has been expounded.

Application as a homiletical stunt, or a pulpiteering trick, may serve an oratorical purpose, or be used as the basic promoter of taking and high-sounding platitudes. But it can never beget in men an eager desire to hear, nor such an intense *love of the truth*, that they would be saved from the coming "*strong delusions*" of Antichrist, that would keep them from believing "the lie," with all its fatal results—*eternal death*, while true, faithful, loving persistence along the line of interpretation of "*the word of faith*"—the faith-producing word—might have resulted in its direct antithesis—*eternal* LIFE.

Finally, while it is true that the word application is not once used in the Scriptures, its root, its basic word, is therein used four times, this use being diametrically opposite to the methods of the applicator.

"*Apply* thine heart (power to love) unto instruction, and thine ears to the words of knowledge"—Prov. xxiii, 12. "Bow down thine ear, and hear the words of the wise, and *apply* thine heart (love it) unto my knowledge."—Prov. xxii, 17. "My son, if thou wilt receive *my* words, and hide *my* commandments with thee; So that thou incline thine ear unto wisdom, and *apply* thine heart to understanding; . . . . . and find the knowledge of God."—Prov. ii. "So teach us to number our days, that we may *apply* our hearts (the hidden man of the heart) unto wisdom."—Psa. xc, 12.

The burden of which is that we may so apply our ears to *hear* and our hearts to *love* the words of God that we may receive the instructions, understanding, wisdom and knowledge of God. That we, understanding the thoughts expressed by the written Word, may know the mind of God.

Therefore the only application of the Scriptures lawful among men and acceptable to Our Lord is that all of us who desire to teach the truth of God to others, consecrate our mental powers, our personal abilities, our natural or acquired efficiency to God, all of which have previously been put under the cleansing power of the Blood of the Atonement, placed on the sanctifying altar, and so filled with the Holy Spirit, that without personal choice, preference, prejudice or mental reservation, God may have an opportunity to use these to the utmost of their possibility in and of and through Him.

The greatest blessing that those who believe in the truth of Saxon and Anglo-Saxon identity with the ten-tribed House of Israel are giving to the world is that they are interpreting the Scriptures and not making a meaningless application of them.

THE CRISIS IN THE CHURCH AND THE WAY OUT.

BY THE REV. T. SPARSHOTT JOHNSON, M.A.
(for 26 years a Missionary of the C.M.S. to Ceylon).

PART II.

THE second blessing promised to Abraham was multiplicity of seed. "I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." Again, "Look now toward heaven and tell the stars if thou be able to number them; and He said unto him, so shall thy seed be." And again, "Thou shalt be a father of many nations," a promise which was also confirmed to Sarah.

It is customary to assign all these promises to the Jews. Those who do, must admit the conclusion of Professor Driver when he says, "We must candidly admit that these promises have never been fulfilled, and there is now no prospect of them ever being fulfilled." The Jews number to-day some 15 millions of people, a large proportion of whom are not pure Jews, and they are the descendants of a portion only of one of the twelve tribes of Israel. The other eleven tribes, together with the larger portion of Judah, must, if they have increased in the same proportion as this small portion of a tribe, number many millions, and if the promise to Abraham is to be fulfilled must consist of many nations. The Jews in no way answer to this description, and there is only one race in the world to-day which does. That is the race which on December 11, 1917, delivered the Holy City out of the hands of the Gentiles.

A third promise made to Abraham was that his seed should be a blessing to all nations. "In thee and in thy seed shall all nations of the earth be blessed," and "all the nations of the earth shall be blessed in him."

This is true of the British race to-day in two important particulars; it is true materially, as I have personally had opportunity of witnessing. It fell to my lot to spend some years in the heart of the forest district of Ceylon. My district included 7,000 square miles of forest or jungle. This area also included several thousand tanks or lakes which 2,000 years ago were connected in a complete system of irrigation when the country was one of the most fertile and prosperous in the world of that time. With the passing of the years, and

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the various wars which from time to time have swept over the island, all these had fallen into disuse, and the country had become covered with jungle, the haunt of wild beasts and reptiles, amid which the Singhalese people snatched a precarious livelihood. Since the British took possession in 1815 this state of things has steadily been changed. On one of my journeys into the interior, for instance, I came across a piece of modern machinery such as I had only seen previously on a film depicting the construction of the Panama Canal. The great steam navvy was biting out literally tons of earth in the process of constructing a lake which has since been completed, and contains some four or five thousand acres of pure water by which thousands of acres of land are being irrigated for the benefit of the people. This is only one instance of many in one small island. It is well known that in the neighbouring continent of India millions of acres of land have thus been reclaimed and millions of people saved from famine, while millions of acres are in process of reclamation as I write. Similar schemes have been and are being carried out in Egypt and in other parts of the world, so that another prophecy concerning Israel—that of Isaiah—can be said to be literally fulfilled by the British race to-day. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." "In the wilderness shall waters break out and streams in the desert." This is true also of the British race in a spiritual sense. Those who persist in the illusion that the Jew only is the seed of Abraham according to the promise assert, as a rule, that when Christ returns the Jews will suddenly be converted by the very fact of His return (a theory that is at variance with all God's revealed methods of working), and that they will then go into all lands and preach the gospel to every creature. If that theory were correct the Jew would have to hurry or he would find the work done, as the gospel has been preached, or is being preached to all nations to-day, and of an army of some 30,000 missionaries rather more than 28,000 are of the Anglo-Saxon race. The Bible has been translated into some 600 languages by the *British* and Foreign Bible Society, and it seems that of many other languages into which the Bible has been translated only one translation has been carried out by a member of another race.

So that this third great promise to Abraham is abundantly fulfilled in the Anglo-Saxon race to-day, which must therefore be of the seed of Abraham, or by some inscrutable action of Providence another race has accomplished the task set by the Almighty to Israel.

There is a fourth which in these days has been before the eyes of the world in a truly marvellous manner. As I have already pointed out a promise was made to Abraham and Sarah that they should be the progenitors of nations. The promise was to include Kings, *i.e.*, the promise of the sceptre.

I have already mentioned the fact of the illness of His Majesty the King. This event has not only affected the English-speaking races, but the whole of the civilized world, and the Press of the nations has been at pains to point out that the British Monarchy is something which differs in kind from all other ruling powers. A talk on the wireless one evening dealt with this subject. The speaker was referring to the effect of His Majesty's illness on the world's Press, and dealt especially with America. Pointing out that American Press methods differed considerably from the British, he said that for one thing almost the whole of the American Press utilizes the front page for the news of the day, and that consequently the whole of the American Press for weeks utilized its front page for news of "The King." Lately, a speech was reported in the *Times* on the subject of "Dominions' Status" in which the unique position of the Crown was discussed, and the phrase was used, "The Crown may be said to be everywhere present in His Majesty's Dominions." If you add to this the fact that His Majesty was crowned on the Stone in Westminster Abbey, which is popularly known as the "Stone of Destiny" and "Jacob's Pillar," you will probably realize that the "Crown" is hedged about by Divine protection. This is forcibly illustrated in the case of the "Stone of Destiny." Some have claimed that this stone is of similar composition to stone found in Scotland and Ireland, and many pieces of stone have been sent from these places for comparison without any being identified as of similar composition. A distinguished scientist recently made a tour of all likely places in which to find similar stone and found it at one place only, and that the place in which neighbourhood Jacob is supposed to have set up the Pillar. The gentleman referred to asked if a small piece of the Stone, no larger than a pea, might be broken off and sent out for purposes of comparison. He was told that in order to do this it would be necessary to pass two Acts of Parliament, to secure the King's signature, and then to obtain the permission of the Ecclesiastical Dignitary in charge, who assured him that certainly as far as he was concerned the permission would not be granted. The scientist said that if all these processes were gone through and the desired permission given he would not like to be the one to touch the Stone. Most people will agree, that the fact that in the Providence of God this Stone is thus hedged about is sufficient proof to satisfy the ordinary mind that the popular belief is the true one. His Majesty's descent from King David of Israel is well established, showing that the promises to that monarch are also being fulfilled to-day. I have said sufficient, however, to establish the fact that the promise to Abraham that he should be the father of kings is abundantly fulfilled in the British Royal House.

So that these four great promises to Abraham have to-day practically come to complete fulfilment, and constitute one of the most striking testimonies to the Divine inspiration of the Scriptures one can have.

Prophecy is also one of the great witnesses to the Deity of our Lord Jesus Christ. In the 9th chapter of the Book of Daniel there is a prophecy which may be regarded as a key to the interpretation of Old Testament prophecies because it was the first to be fulfilled on the day year scale. There is a good deal of uncertainty as to the translation of verse 24 and the date from which to reckon, but in more than one method of translation and dating the prophecy will be found to run out in the time of our Lord.

This is one translation by the Rev. W. B. Galloway:—

"From the going forth of the Commandment to cause to return and to rebuild Jerusalem unto Messiah the Prince weeks seven and seventy."

This would be, on the scale of a day for a year, 539 years.

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Taking the date of Cyrus, as some do, to be 536 B.C., this would end the 539 years in A.D. 3.

Others take the date to be 457 or 454 B.C. and reckon 67 weeks. They arrive at similar conclusions, viz., that the prophecy was fulfilled by our Lord at the time indicated. But that is only one detail of prophecy which was fulfilled by Him. There are more than 300 details of prophecy recorded in the Old Testament Scriptures with reference to our Lord. Those Scriptures were closed for 400 years, and then the Messiah came and in His Person fulfilled every one. So that the voice of prophecy which so loudly proclaims the inspiration of the Old Testament Scriptures is equally potent in testifying to the Deity of Jesus Christ. And what shall we say of history in this latter respect? We go back nearly (or perhaps exactly) 1,900 years and in imagination look out over Jerusalem, and what do we see? Darkness is over the face of the land, and one can dimly see three crosses silhouetted against the sky. On the centre one hangs Jesus Christ. His enemies laugh Him to scorn, mock Him and rejoice to believe that His day is done.

And then history begins to speak. A few short years, and the Roman Emperor who has spent most of his reign trying to stamp out the Christian religion exclaims on his death-bed, "O, Christ, Thou has conquered." A few more years and one of his successors, Constantine the Great, the son of a British Princess, born at York, makes Christianity the religion of his empire. Years speed on and great Emperors and Rulers stride over the face of Europe acknowledging, however grudgingly, Jesus Christ as King. Years pass and there rules in England our greatest King of ancient times, Alfred the Great. He not only acknowledges Jesus Christ as King, but makes the laws of Israel the basis of his laws, which they continue to be to-day. In the preamble to those laws he says to his people, "Vex not the stranger that is among you, for your fathers were strangers in the land of Egypt."

King Alfred died in 901. Just one thousand years later died England's greatest Queen. It is related of Her Majesty that on one occasion she attended at the Royal Albert Hall a performance of Handel's "Messiah." Her Majesty's advisers counselled her to sit during the singing of the Hallelujah Chorus when the rest of the people stood, as in better keeping with the dignity of the Queen-Empress. For a time Her Majesty sat, but when the words rang out "And He shall reign for ever and ever," she rose, and with the Crown of Empire on her brow, and the Sceptre of Empire across her breast, stood and bowed, acknowledging the King of kings. An incident is related of His Majesty King George V's visit to India, on the occasion of the Delhi Durbar, by an American lady in a book entitled "An American girl at the Durbar." The author tells of a great Church Parade at which His Majesty was the central figure, and a vast concourse of people looked on. A leading Hindu, who was standing near the lady, said to her with a note of awe in his voice, "Did you see the King-Emperor kneel? I would rather have seen that than all the pageant of the Durbar."

It will be familiar to most of my readers that when our Sovereigns are crowned their attention is drawn to the little cross at the end of the sceptre, and they are addressed by the Archbishop thus, "Know thou that the whole world is subject to Christ the King."

About the time that Jerusalem was delivered a great service was held in St. Paul's Cathedral, at which His Majesty and other members of the Royal Family were present; leaders in Church and State at home and from all the Dominions, and citizens from all parts had also assembled, and the vast congregation rose and sang these words from the battle hymn of the American Republic written by Julia Ward Howe:—

"Mine eye hath seen the coming of the glory of the Lord,
He is treading out the winepress where the grapes of wrath are stored,
He hath loosed the fateful lightning of His terrible swift sword,
His truth is marching on."

When it is realized that immediately after the words—

"Jerusalem shall be trodden under foot of the gentiles until the times of the gentiles shall be fulfilled," our Lord said:—

"And then shall they see the Son of Man coming in the clouds with power and great glory," it will also be apparent that the words of another verse of Julia Ward Howe's hymn are also true:

"He is coming like the glory of the dawn upon the wave,
He is wisdom to the mighty, He is succour to the brave,
And the world shall be His footstool and the soul of time His slave,
Our God is marching on."

So history is accumulating evidence to the Deity of our Lord Jesus Christ.

There is one other line of evidence which must not be omitted, as without it as far as the individual is concerned the other two will be of little value, and in the verses upon which these pages are founded this evidence (that of experience) is shown to link together the two pillars of the temple of truth in a wonderful manner. St. Peter is speaking of a personal experience which he shared with the other two privileged disciples, St. James and St. John. It was in the "holy mount" when the three saw our Lord, not as they had been accustomed to see Him, and as the other disciples and the people of the land had seen Him, in His earthly guise, but with that stripped from Him, He stood before them in all the splendour of His Divine Majesty, and the Voice which has spoken only seven times in history with equal clearness uttered the words, "This is My beloved Son in Whom I am well pleased." That experience had a lasting effect on the lives of the three participators, so that one (St. James) was the first to seal his testimony with his blood; St. John bases his gospel and his epistles on it. "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," and St. Peter says that the word of prophecy is made more sure to him thereby. Then as if to anticipate an objection on the part of his hearers, as though some should say, "Yes, but you had that experience to convince you," he continues that the word of prophecy "is a light shining in a dark place (it is the Old Testament Scriptures of which he is speaking, be it noted) unto which you do well that you take heed until the day dawn and

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the DAYSTAR arise in your hearts." Then the Old Testament Scriptures are given for a definite purpose, viz., that they should be so studied as to lead to a personal experience no less than the indwelling of the Son of God in the heart of the reader. Here attention is called to the fact that the message to the Church of the Laodicean age, which many are agreed is the age in which we live, is "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."

Now if this experience is reached it will be found that the evidence is complete and the two pillars of Truth established upon unshakable foundations, for the reader who has entered upon this experience will have no shadow of doubt but that the Scriptures which have led to that desirable end were inspired of God, and that the Person who has thus deigned to take up His abode in the heart is no other than the Divine Son of God.

I close with some lines which I hope will be found to sum up the whole matter:

Deep darkness covers all the earth,
And deeper dark the people's minds;
The nations arm them to the teeth
While weary strife their commerce binds.

Amid the darkness all around,
The stormy sea, the cloudy sky,
A Light within some soul is found;
It is the DAYSTAR from on high.

The darkness flees, the clouds depart,
The Star speeds onwards in the skies,
Where dwells the Daystar in the heart
The hopes of men begin to rise.

For, lo, the Day of God is come,
Foreseen by sages from afar;
And we speed onwards to our home,
Our Guide the Bright and Morning Star.

USING OUR OPPORTUNITIES.

ADDRESS AT MAY MEETINGS.

BY MR. WM. WHITTON.

FOR over thirty years I have been trying to do something for British-Israel in Sheffield. As I go up and down the country I get into the habit of speaking for hours instead of minutes. It is our job to bring people back to God. Perhaps it would be best if I talked about some of the people I have met; and we are all meeting different sorts of people. But who is the greatest personage I have met? I am going to tell you—I have met the Lord, and I have tasted, and I have seen that the Lord is good, and not only good, but very good, and I can say as David said in the 103rd Psalm, and feel like singing it every day of my life, "Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities." He has forgiven me, and blotted out my sins, and I know it. But it does not stop there: We have experienced and we preach a full Gospel. For the Psalm goes on to say, "Who healeth all thy diseases," and He has healed mine. You would not think to see me that I had been bedridden for six months in a sanatorium, would you? But I have. That is the great Gospel message. The Lord said to His people through Moses, "If ye will keep My commandments and do them, then I will give thee prosperity and peace and security, and I will remove all sickness and all disease from among you." The Lord said it, and He meant it. And when I was laid on that sick bed, with my body racked with pain, not knowing what it was to be without, I saw this great message of healing, and in a flash believed it, and simply laid myself on the altar; and what happened? The pain left me, and it has never returned; health and strength came back to me. Now I know that I am not my own, but belong to my Lord. "Ye are not your own, for ye have been bought with a price." And now our business is to go about and proclaim the glorious Gospel, not *only* of salvation, but also the glorious Gospel of the Kingdom of God. We meet with all sorts of difficulties and problems; the man in the street is wanting the truth, and we have it, and there is no one in the world has it as the British-Israel people have. What is the solution for our industrial problems? What is the solution for our problem of unemployment? What is the solution for all our bread and butter problems? Jesus Christ. He gave us the solution when He said, "Take no thought for to-morrow what ye shall eat, or what ye shall drink, or what ye shall put on. For the Father knoweth that ye have need of all these things." "Don't worry about to-morrow," He said. One can just fancy hearing the people say, "Yes, but what are we to do? We need food and we need clothing and we need housing." Yes, says Jesus, but your Heavenly Father knows all about that, and He has provided food for the birds, and clothing for the flowers, and He knows all about you. But what are you to do? "Seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you." All these things shall be added unto you if you will only walk in the ways of God, and will keep the laws and the commandments and the statutes and the judgments of Jehovah. That is our great Message, and we are going about proclaiming it. We believe this Message because we have experienced it. Going about the country I am looking for people to whom I can tell this Message, and am coming into contact with plenty of them.

Not long ago in Manchester, I stayed at one of the hotels there, and coming down early in the morning for breakfast I went into the dining-room, and began to look round for a victim! Then I noticed a gentleman seated at a table by himself reading the *Morning Post*. It was just about the time when the Prayer Book Measure was being presented to Parliament; I sat at his table, soon getting into conversation with him, first about the Prayer Book, and then about religious matters in general, and just when we had become good friends, I turned to my subject and said, "By the way, do you ever meet any of these British-Israel people?" He looked me through and through, and replied, "Do I ever meet these British-Israel people? Yes, I do, to my sorrow." "Are they a bad lot of folks?" I asked. "Oh, no, you must not think that," he said. "Do not go away with that idea;

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they are the best Christian people I have ever met. My own sister is one of them. But it is a delusion of the Devil. You know he has all sorts of ways and means of winning Christian people, and he has tried this 'ism' and that 'ism' and all the different 'isms,' and now he has brought forward this British-Israel teaching, and whoever takes it on, they are 'goners,' and you have British-Israel all day—in the morning, at dinner-time, at bedtime; you cannot get in a word about anything else but British-Israel. My vicar is one of them, too, and he preaches British-Israel every Sunday," and he told me his vicar's name. "I have been one of his churchwardens, and I cannot stick it any longer," he said. "What can you do with a man who is continually preaching British-Israel? I have written a letter to our Bishop." I said, "I think you have done a very wise thing. Your Bishop will have to take it up." "You can take it from me that he will hear more about it," he continued. "If they would only go in for soul-saving." "Yes, that is what we want," I said. "I agree with you wholeheartedly. But do you ever see many cases of individual conversion nowadays?" He scratched his head, and said, "I must admit it is a long time since I saw any," and turning to me, he said, "Do you ever see any?" "Yes," I said, "this last twelve months I have seen well over thirty cases of real, sound conversion in the little community where I belong." "And where might that be?" he asked. "I should like to know where these conversions are taking place." I told him that I was in charge of the British-Israel Movement in Sheffield. And in less than two minutes that man had run away from the table! *He did not want it.* That is what we are doing. We are giving the people the Bible, and we are proving to them that the Bible is God's own written Word, and that it is His faithful Word. We are showing them that they are God's own special people, upon whom He is relying to do His work. And these people are coming back to God; they are coming to the Cross, and their lives are being changed. Conversions are taking place day by day, and they are real, sound cases of conversion. That is what we are out to do.

Let me mention another case. We come up against all sorts of problems in our meetings, and all sorts of people come to us. About a year ago two ladies came to our meeting, became very much interested, and came again. After one of the meetings one of them came to me and confessed that they were Mormons, and then she took the word back, and said, "We do not really call ourselves Mormons, we are the Latter Day saints." I always try to find some common ground with everybody, and by doing that can often win people over. So I turned to this young lady and said, "You are a Latter Day saint. Well, so am I. I am one of the Latter Day saints too. Let us see who the Latter Day saints are. Are we not living in the Latter Days? And what about the saints? Who are the saints?" I turned this young lady to the 148th Psalm, and showed her that the saints are the separated ones, those whom God has separated specially for His service. And I said, "You know God has been thousands of years at this work of separating a people for Himself." I spoke of the first few chapters of Genesis, and showed her how patiently God separated one man in each generation until He came to Abraham, and then how He separated a whole race, and I read to her the last verse of the 148th Psalm. "He also exalteth the horn of His people, the praise of all His saints; even of the children of Israel, a people near unto Him." They are the saints of the Most High, the Children of Israel—the British race. If our people did but know just what our glorious birthright is, don't you think they would seek to be worthier saints? For we are saints, everyone of us. We are Latter Day saints, and have every right to call ourselves by that name; we are living saints, everyone of us. The result of that conversation was that in a very few weeks' time those two ladies became members of our organization.

Every speaker has had a word or two to say about our enemies. I am meeting quite a lot of enemies. A while ago I met an atheist who was also a communist. I met him in one of the Sheffield streets. He was a good, honest man. Do not run away with the idea that every communist and every atheist is bad. I soon got into conversation with him, and when the conversation turned on the Scriptures he told me that if I would come to his home one evening he would prove to me in a quarter of an hour that the Bible was full of unfulfilled prophecies. As a servant of the Lord I went to that house, taking my Bible with me. I laid my Bible on the table, and said, "I stand on that Book as God's Word. Where is your Bible?" I really thought he had not got one. But he went to the sideboard, and there was a pile of books, and at the bottom there was a good family Bible, and he brought it out and said, "This is my Bible. Have you ever seen one like it?" I took it from him and opened it, finding it to be a splendid specimen of an old English Bible. "How old is this Book?" I asked. "It is over two hundred years old," he said. It was his father's, and it had been in the family for over two hundred years. "How much will you take for this Book?" Do you know the man took it away from me, and said, "money would not buy that Book." That man was an atheist, but he had a wonderful reverence for that Book. How was it that that man who professed to be an atheist should have such an inbred reverence for God's Word? It is because we are God's people, and it is bred in us. It has been bred in us right away down from Abraham, and we cannot help it. Anyhow we had a good talk on the Scriptures. He did not prove in a quarter of an hour that the Bible was full of unfulfilled promises. On the contrary, after three hours searching the Scriptures I got up to go home, and he asked me to sit down again. "Don't go yet," he said. "I have never seen the Bible like that before." I took him to the promises, and showed him their fulfilment, and showed him that he was one of the saints of the Most High. He would not allow me to leave until I had promised to go again. We can do a great work dealing with these people as we go about. We must take hold of all the opportunities that God is putting in our way.

Travelling one night by train in Manchester, I was locked up in a compartment with an Indian, and found he was a Mohammedan. We soon got into conversation about religion, and that man taught me a good lesson. He talked to me about the Koran, and he said to me, "You know that my Bible is much better than your Bible." I had read bits of the Koran, and said, "What makes you say that your Bible is better than our Bible?" He said, "I can prove that quite

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easily. My Bible says I must not do this and I must not do that. For instance, it says I must not drink whisky and rum, and I do not do it. But your Bible tells you not to do things, and you please yourselves." That was the lesson he taught me. These people come over here from foreign countries, and they do not listen to much of what we have to say; they do not read our books, but they read our lives. We are God's servants; we are God's witnesses. He performed a miracle when He created the son of Abraham, Isaac; and we are indeed God's very own people. Isaac consecrated his life to God's service when he placed himself on that altar, and everyone of us is laid on that altar of sacrifice. We are God's witnesses, and as we go about we must take good care that others may see the Lord in our lives and in our actions. Let us each one do what St. Paul told us to do when he said, in writing to the Romans, "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

THE BIBLE BASIS OF BRITISH-ISRAEL TRUTH.—VI.

By S. E. STEELE.

FURTHER SCRIPTURAL EVIDENCE.

WE have still one tribe to account for, the light-bearing tribe of Benjamin (Deut. xxxiii, 12, and 1 Kings xi, 32 and 36), who joined with Judah after the revolt under King Rehoboam (1 Kings xii, 21), with whom they remained until the destruction of Jerusalem by Titus in A.D. 70. Taking advantage of a temporary withdrawal of the Romans from the siege, they made good their escape. Very little is known of this people during subsequent centuries. They are said to have eventually settled in the Scandinavian peninsula, and were known as the Northern Normans (Northmen—men of no name coming from the North). One certain fact is that in characteristics they bore a close resemblance to Benjamin-Israel, and their symbolic standard is said to have been a wolf, but of this we have no authentic proof. "Benjamin shall ravin as a wolf" (Gen. xlix, 27). They appeared in Britain during the sixth century. The settlement of the Southern Normans in this country under William, in 1066, completed the fusion of the scattered tribes of Israel in the place of safety prepared for them by God, from whence they have moved no more, and where they have been blessed with every blessing promised to Israel by Moses and the prophets.

A few references from the New Testament have been given, and they by no means exhaust the evidence therein contained that the scattered and divorced "lost tribes" were known, as was also their whereabouts, during the time of Jesus Christ, and of the Apostles. Our Saviour refers to them on more than one occasion by name, referred to in a later chapter. Many of the parables of our Lord appear to have a direct reference to lost Israel, notably the Prodigal Son, the Lost Coin, the Distribution of the Talents, etc.; while Paul, Peter, and James referred to them so definitely that their writings appear to justify our conclusion that large numbers of the Ten Tribes were well known to the Apostles, and to those to whom they addressed their Epistles. The Rev. Pascoe Goard, of Vancouver, B.C., in his excellent work, *The Fifth Gospel*, which comprises the second part of his comprehensive, lucid, and valuable contribution to British-Israel literature, *New Light on Old Paths*, shows how marvellously Israel is figured in the "Revelation." We see, therefore, the hand of God, from Genesis to Revelation, guiding, guarding, controlling, and shaping the destiny of His chosen family and nation, in spite of their sins, in spite of their weaknesses and backsliding, according to His will—not because of their goodness or merits, but because of His oath to our forefathers, and in answer to the prayers of a faithful remnant who have never forsaken Him. Ours is, indeed, a gigantic heritage, calling forth tremendous responsibilities. Oh! that Israel could be brought to realize what this means to us.

THE DAVIDIC THRONE.

Perhaps one of the most definite promises in the Word of God is that to David of the establishment of his throne over Israel for ever. There is no equivocation in the language used, the promise is definite and positive that a lineal descendant of King David should sit upon the throne of Israel to all generations (2 Sam. vii, 16; 1 Chron. xxii, 10; Jer. xxxiii, 17, 25 and 26; Ps. lxxxix, 3, 4, 35 and 37) until the Coming of Him Whose right it is, to Whom His earthly representative will hand the crown as King of kings, and He will reign throughout eternity.

That a literal kingdom before the Second Coming of the Messiah was intended to be understood is evident from the answering prayer of David: "Therefore now let it please Thee to bless the house of Thy servant, that it may *continue* for ever before Thee" (2 Sam. vii, 25–29), and from Jeremiah—"So long as day and night continues, the seed of David will be rulers over the seed of Israel" (Jer. xxxiii, 25 and 26). If, as we contend, Britain is Israel, then our ruling monarch is descended from David of old.

The last king and male heirs of David's line, Zedekiah and his sons, were slain by King Nebuchadnezzar (Jer. xxxix, 6 and 7). The daughters of the king were spared, and placed under the guardianship of the prophet Jeremiah. Their vicissitudes are fully chronicled by this prophet, until they were taken to Tahpanhes, in Egypt, near to the Great Sea, and to the ports at which the trading "ships of Tarshish" frequently called. At this point, all reference to the "king's daughters" abruptly ceases.

Profane history is not very definite on this subject, but untiring research has been effectual in providing us with historical facts which justify the conclusion that the prophet Jeremiah, accompanied by one, if not both, of the princesses, and Baruch, escaped out of Egypt, and took ship, either direct or through Palestine, to Iberia (Spain), where colonies of the Children of Israel had settled before the time of Moses. Within twelve months of landing we have a record of them at Baalbooz (Bilboa), awaiting a vessel (presumably to carry them to Ireland).

Although we have no definite historical proof of the journey of the prophet and princess to Ireland, the deductions arrived at agree with the prophetical riddle of Ezekiel (ch. xvii), in which the king of Judah is represented as the highest branch

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of the cedar of Lebanon, well planted in a fruitful field, which grew and brought forth branches ; but was removed to Babylon and destroyed, because he broke God's covenant, and despised His oath. Yet, " Thus saith the Lord God : I will also take of the highest branch (Zedekiah) of the high cedar (Judah), and will set it. I will crop off from the top of his young twigs a tender one (Tea Tephi, his daughter) and will plant it . . . and it shall bring forth boughs, and bear fruit, and be a goodly cedar " (Ezek. xvii, 22, 23). Nor does it appear how the special mission entrusted to Jeremiah by the Almighty " to build and to plant " (Jer. i, 10) was ever consummated unless it was by the " planting " of the daughter of Zedekiah in the place prepared by God. This is the only feasible explanation yet adduced, and it so closely agrees with all prophecy that we cannot but acknowledge its great probability. However this may be, it is certain that a king of David's line must be reigning over Israel to-day. Equally certain it is that the descent of our Prince David of Wales can be traced in three distinct lines from David, King of Israel.

CORRESPONDENCE.

DEAR MR. EDITOR,

The following letter is the result of certain correspondence with a very scholarly and upright-minded man, well known throughout Canada.

His letter, to which the following is an answer, showed clearly that he had read very extensively concerning British-Israel teaching, and that in the end he concluded he could not accept the main conclusions arrived at by British-Israel writers and speakers.

His real difficulty seems to be his lack of discrimination between the two kingdoms of Israel and Judah. Another difficulty comes from his making Judah and Levi the kingdom of Judah, instead of Judah and Benjamin with a goodly sprinkling of Levi and a small portion of the tribes of Israel.

Another difficulty, a universal difficulty in the human mind, is the belief that God would not choose one person or people to do a special work, instead of choosing all to do that work.

Lastly, like many other readers of history, he has a very false notion of the exact relationships existing among the varied terms, such as Aryans, Teutons, Nordics, Germans, Indo-Europeans, and Indo-Japhetics, all of which terms have been injected into the pages of history in comparatively modern times.

E. ODLUM.

* * *

VANCOUVER, B.C.
May 23rd, 1929.

MY DEAR ——, I was delighted to see your signature which I used to see over thirty years ago, when you lived out here where civilized men congregate. I had lost track of your doings, and am glad to have at least one act of correspondence before we go hence.

You will wonder what all this means. I will tell you. On May 12th, 1929, you wrote an interesting letter to the Secretary of the British-Israel Federation. This letter was sent on to me, and is before me as I write.

I am glad you, in past years, gave so much attention to a great and living subject, during which time you were deeply interested. It would appear from your letter that your interest has practically ceased, since you came to a conclusion based on such reasons as would seem to be final.

However, knowing you so well and favourably in former days, and believing in your native honesty of purpose and desire, I shall venture a few statements that might interest you, if nothing more. Hence the following :—

Of course there seems to be a deep and wide chasm between us fundamentally, and that chasm can be seen through your statement : " I have long ceased to believe in the supposed inspired truths of Scripture as verbally expressed."

Before making close reference to this your statement, I feel like making a query concerning the words " *as verbally expressed.*" If inspired truth counts in the thought of any sane man, this truth must be verbally expressed. It matters not whether the expression be in words *spoken, written* or *thought.* The *verbum* or *word* is there all the while. For all working purposes, we have no other expression of thought or truth than the *verbal.*

Let this pass ! In plain fact, you refuse to accept the Bible as Divinely inspired, and refuse to recognize it as definite *authority.*

Here, then, is the chasm between you and me, and of course it is basic. I do believe the Bible is God's Word, and that He, by His Spirit, inspired men to write according to His will.

To the Bible you say NO, and to the Bible I say YES. Hence you travel north and I south, so that with this in view, we cannot travel together. When two equal winds meet going in opposite directions, there is a whirlwind or cyclone. In what I say, I hope to avoid all sorts of cyclones, as it will suit our minds and spirits much better.

Let us compare our belief in this matter somewhat, and see how we stand. I am safe in saying that the vast majority of the people of Europe, North and South America, the Austral Isles, and of the whites of Asia and Africa, accept the Bible as Divinely inspired. This is true of 95 per cent. of the Protestants of the world, and 99 per cent. of the Roman Catholics. Of course, there are a few in these Churches so conditioned with materialistic evolutional teaching that they have ceased to accept permanent authority in any direction.

If this be your present and final mental attitude, then I need go no further, as there can be no common ground on which to study British-Israel Truth, since it depends *primarily* altogether on Scripture and the belief in the Divine inspiration and authority of Scripture.

However, as an old-time friend, and as one holding this friend in high esteem, I may venture a few words on other parts of your letter, making very short comments indeed :—

1. You say, " *If the Ten Tribes were lost at all.*"

Do you know where they are ? If not, then they are lost to you. Does Britain, as a nation, know where they are ? If not, then they are lost to Britain. Does your college know where they are ? If not, then they are lost to your college.

2. You use the words *Levi* and *Judah.*

You must mean *Benjamin* and *Judah,* for Benjamin and Judah formed the kingdom of Judah, under Rehoboam, 975

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B.C. and forward. *Levi* was scattered through the two kingdoms of Israel and Judah. In Israel there were forty cities of Levi, and in Judah, the kingdom, there were eight cities of Levi.

3. As to primal differences between the Jews and Anglo-Saxons, bear in mind that the Scriptures clearly indicated a *countenance* variation long before Christ.

Further, there are two great and well-known divisions of Judah, viz., the Sephardim and the Ashkenazim. If you visit Europe extensively and slowly, as I have done, you will discover large numbers of Jews are quite similar in appearance to the Anglo-Saxon, and *another large class differs much.*

4. You say, "The Jews . . . have not changed . . . any more than the Arabs, etc."

Of course you and I do not know how much the Arabs, the Egyptians, or the Jews have changed in 3,000 years. This is guessing somewhat, so we pass.

5. You add, "Ethnologically the Anglo-Saxons are of Teutonic origin, etc."

My comment is: There is no Teutonic race, and never was, hence the Anglo-Saxons could not be of such a non-existent race. Be in no hurry here! Cut out the *modern historic rubbish* about the Nordics, the Aryans, the Indo-Europeans, the Indo-Japhetics, etc., and go to the true, reliable historians, and you cannot find any one of these races, for the good reason they did not exist.

I have made this challenge hundreds of times on platforms and through the Press, and have had no reply based on actual history yet. Most modern history has been written hurriedly, superficially, credulously, and chiefly for money. Carefully look into my *Teutonic* denial. If I speak basic truth as above, you will need to recast your conclusions and reasons leading thereto.

6. Again you say, "The Teutonic people are all very much alike."

And here you mean that the *Germans and English*, for instance, are alike. Go to Germany and *buy a straw hat. You will have a whale of a time.* The German is roundheaded, the Englishman is longheaded—and yet you say they *are alike.* They are not. In no important characteristics are they alike. Examine at close quarters, and you will never repeat the statement, I think.

7. You refer to Anglo-Saxons as differing from the Scandinavians. Herein you differ from myself and the British-Israel teaching. We hold and can prove that the Scands, the Danes, and many others of Europe are of the same race as those of the British Isles, and that they, therefore, have descended from Abraham, Isaac, Jacob and the Twelve Patriarchs. All the descendants of Isaac are Isaacsons or Saxons. Doubtless you know that the man we call Isaac is named Tsak or Tsack, the pure Hebrew, and not Isaac.

The Norse people are Saxons, and therefore Israelites, of the tribe of Benjamin. The Danes are of the tribe of Dan, and therefore they are Israelites and Saxons. Expand this subject, and you will go far afield—further perhaps than you now suspect.

8. You imagine God has no chosen people. The Bible contradicts you. This you know, if you have read the Book understandingly. *You and I think of God as a Person, or we do not think of Him at all.* We see that nations make choice of men. They select men to rule them, to be mayors, etc. *Then why not God select such as He would have serve Him?*

Yours with deep respect,

E. ODLUM.

* * *

WHENCE COMETH THE RAIN?

To the Editor of THE NATIONAL MESSAGE AND BANNER.

SIR,—In THE NATIONAL MESSAGE AND BANNER of March 9th, 1929, an article by Mr. Basil Stewart appears on page 156, dealing with Natural Phenomena; and in the course of this article he says:—

"The common idea that rain is caused by the evaporation of the oceans by the sun's rays lacks scientific proof."

Here in South Africa the connection between a long-continued south-east wind blowing from the surface of the Indian Ocean, and copious rains inland, is a matter of general knowledge; and the heaviest rains occur soon after midsummer, when the sun exercises its greatest heat in drawing up the moisture from the ocean.

But why need we, who believe the Bible to be Divinely inspired, argue about theories concerning the rain? The Book tells us where the rain comes from and Who sends it.

Mr. Chas. Lavender, on page 153 of the same issue of THE NATIONAL MESSAGE AND BANNER, quotes several Bible texts on this subject, but he does not mention two which, to my mind, are convincingly up-to-date in their expression of the wonderful way in which God sends the rain. They are both found in the Book of Amos.

Chapter v, verse 8, speaks of Him "that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is His name"; and this is repeated in chapter ix, verse 6.

Yours faithfully,

P. TOWNSHEND.

Maritzburg,
South Africa,
June 4th, 1929.

QUESTIONS AND ANSWERS.

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

QUESTION.—As you base your all on the Bible for teaching others, I want you to give me the facts about the history of the Bible, as I am anxious to get to the rock-bottom truth about the Book. How and when did the Bible first come into existence? Who wrote it up and when, and who are the authors? How was it put into book form, when and by whom? Is the present-day Bible in its original wording, or has it been altered to suit the times, as in the case of the Book of Common Prayer to-day in many churches? Can you prove the Bible to be an inspired book?—A. W.

ANSWER.—Your questions are very valuable ones, but obviously there is not space in my columns in which to answer

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them fully. Your best plan is to read certain books, such as: *How We Got Our Bible*, by J. Paterson Smyth; *Our English Bible*, H. W. Hoare; *Our Bible and the Ancient Manuscripts*, F. G. Kenyon; *Old Bibles*, J. R. Dore; *History of the English Bible*, J. F. Westcott; *The Bible Hand-Book*, J. F. Angus; *Encyclopædia Britannica*, Article "English Bible"; *The Speaker's Commentary; Old Testament Studies* and *New Testament Studies*, G. H. Lancaster; etc., etc.

The Bible is absolutely and wholly inspired from Genesis to Revelation, and makes its own claim to inspiration, for "holy men of God spake as they were moved by the Holy Ghost" (2 Peter i, 21).

The framing and the recognition of the inspired books of the Bible became known as the "Canon" of the Old Testament, and the "Canon" of the New Testament. Hence the Holy Spirit gradually guided the Hebrews to accept as inspired certain books—to the elimination of others—and these accepted books became known as the Canon of the Old Testament. Similarly, certain books became gradually recognized as the inspired Word of God in earlier Christian times, and these became known as the Canon of the New Testament. Once the full Canon of the two Testaments became accepted, through the guidance of the Holy Spirit, no power on earth could add to or take away from the accepted Canon, and thus we have the two Testaments full, complete, uniform and inspired, with "Christ in all the Scriptures."

No one man wrote either Testament, since the Holy Spirit inspired numerous authors, as we gather in so many cases from the names of the books of the Bible. If we do not know who may have been the individual author of any one or another book, it does not matter in the least, since the Great Author of all the Scriptures is the Holy Spirit Himself. We do not possess any original writing or book, but our Bible has been translated from accepted manuscripts, versions, etc., chiefly of the Hebrew and the Greek languages. Assuming that Moses lived in the fourteenth century B.C., and that the Canon of the New Testament was not complete much before A.D. 400, we find that our Bible took nearly 2,000 years to attain to its completed and accepted form, with its 39 books of the Old Testament and 27 books of the New Testament.

Since we possess none of the original MSS. or sacred writings, we are dependent upon the above-mentioned MSS. and Versions, which are themselves of much later date than the original writings, and are copies made from copies. Hence there are times when we do not know what was the original word or the original sentence, and we are dependent either upon the witness of the best MSS. or upon the majority of such as are in agreement. This accounts for what is called "various readings," as is seen in the margins of the Authorised and the Revised Versions. But every care has been taken to see that our translation is as near to the original as possible, and as accurate as can be. There has been no wish to alter any part or parts of the Bible "to suit the times," since it has been the desire of all English translators from the days of Wycliffe to those of the Revised Version (A.D. 1881-1885) to present the Bible as the revealed Word of God, as accurate, and as near to the original writings as possible.

RACIAL ORIGINS IN THE UNITED STATES.

NEW ACT IN OPERATION.

BY kind permission of the Editor of *The Times*, we are enabled to print the following important information. It is good to be assured on official authority that MORE THAN 70 PER CENT. OF THE PEOPLE OF THE UNITED STATES TO-DAY HAVE BRITISH BLOOD IN THEIR VEINS, and that the raising of the British quota will preserve this majority.

WASHINGTON, *June 30th*.

"To-morrow the 'national origins' clause of the United States Immigration Act will go into effect after several years of postponement by legislative consent. It will reduce the total immigration permitted in a single year from 164,667 to 153,741, but it is not the unimportant numerical difference which has inspired the opposition which this method of computing the quotas has met. The question is racial rather than arithmetical.

"Hitherto the national quotas have been determined by taking the percentage of the inhabitants of the United States of any given origin as they were enumerated in the census of 1890; from now on, or until the law be again changed, they will be calculated upon an estimate of the racial derivation of the population at the time when the United States became a nation. As is natural this has greatly increased the number of permitted entrants from England, Scotland, and Wales. It raises the British quota from 34,007 to 65,721. The German quota, however, will be cut from 51,227 to 25,957, the Swedish from 9,561 to 3,314, the Norwegian from 6,453 to 2,377, the Danish from 2,789 to 1,181, the Irish from 28,567 to 17,853, and the representatives of these stocks, in Congress and through numerous associations and organizations, have been loud in their complaints of the new system. They are to renew their activities when the regular Session of Congress opens in December, but without much likelihood of success, unless the temper of the Legislature should change in the meantime.

"Those who drafted and have so unwaveringly supported the 'National Origins' clause are men and women of purely British stock whose fears were aroused, and whose sensibilities were quickened, by the evidence in time of war that certain races were only with difficulty being assimilated by a nation prevailingly Anglo-Saxon in its institutions and habits of thought. This objection would not, of course, apply to those of Scandinavian and German origin, whose splendid contribution to the national life is fully recognized, but even at some cost to them it was felt that the principle of 'racial purity' must be to the fullest extent upheld. IT IS CALCULATED THAT MORE THAN 70 PER CENT. OF THE PEOPLE OF THE UNITED STATES TO-DAY HAVE BRITISH BLOOD IN THEIR VEINS, and it is a fact that in some districts, notably the hill regions of Kentucky and Tennessee, English blood as pure as England herself can boast can be found.

"It should be noted that the administration of the new law is not in the hands of the Immigration Bureau of the Department of Labour, but in those of the Consular Service of the State Department, the members of which are entirely responsible and have authority to refuse passport visas."—*Times*, July 1st, 1929.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE appeal to our readers for liberal donations for the expenses of the Tenth Annual Congress opening on September 30th, that the utmost publicity may be given in the effort to bring strangers to the meetings that they may hear the "Good News of the Kingdom."

* * *

May we again remind our readers, members and other friends, of the Hostel at Glastonbury, where a delightful and interesting holiday may be enjoyed? The terms are moderate. Enquiries for accommodation should be made at Headquarters. Also please make your reservations for the Bible Convention at Llandrindod Wells for the last week in August.

* * *

Visitors to London are invited to make use of the rest and reading room at Headquarters; a large, airy room with a beautiful outlook, open on week-days from 11 a.m. to 6 p.m. (Saturdays till 1 p.m.).

* * *

A largely attended garden meeting in connection with the Worthing Branch was held recently in Holy Trinity Vicarage grounds, which had been placed at the disposal of the Branch by Canon and Mrs. Hollis. After tea, Mr. J. J. Morey gave an address, the Rev. Canon Hollis presiding over the meeting.

* * *

An average of between 40 and 50 people attended meetings each afternoon and evening of the week ending July 6th at Sutton House, Bingley, the residence of Mr. and Mrs. J. Foster Beaver, under the auspices of the Bingley Branch. The speakers were: Rev. R. G. F. Waddington, Mr. W. Whitton, and Mr. and Mrs. Foster Beaver.

* * *

The Cardiff, Barry, Rhymney and Merthyr Branches visited Llandaff Cathedral on July 4th, and send Headquarters this report:—"Llandaff, surely second only to Glastonbury in its associations with early British Christianity and with early Anglo-Israel, provided great interest to the members and other friends in the party who met at Llandaff Cross, which commemorates the start of the early Crusaders from the spot, and from where a splendid descriptive talk was given by Mr. Mabberly, of the Order of St. John. He spoke of Llandaff as the first Nationally established Church in Britain, founded about A.D. 156 by King Lucius, and gave a short summary of its history. Attention was called to other local features, the palaces, and the ruined campanile from which a large bell was taken and now hangs in Exeter Cathedral. An incidental reference was made to an alternative design to the War Memorial now erected on the Green, comprising two panels, on one of which was a replica of the old Cross of the Crusaders and the other descriptive of Allenby's entry into Jerusalem, showing that where the first failed, Allenby succeeded.

An excellent tea was provided by one of the members, Mr. Cox, in his sixteenth-century residence close to the Cathedral. Mr. Alldridge, the verger, then conducted the party, giving talks dealing mainly with the history of the Cathedral since the fifth century. One of the most interesting features is the row of 21 heads in stone of Britain's monarchs, on the cornice of the south wall. This number includes Oliver Cromwell, uncrowned; and space has been arranged for *one more only*. At once the question—for whom? Will the next be the last?

Mr. Cox then directed attention to the tomb of Dean Conybeare (of the famous Conybeare and Howson's Commentaries), a descendant of whom is a member of the Cardiff Branch. From there to the grave of Mrs. Wilson Neville, whose life was devoted to the help of deaf and dumb, and from whom Mr. Cox learned much of B.-I. Truth. Here the party listened to a paper read by Mr. Mayell on 'Llandaff and its associations with early British Christianity,' emphasizing the Protestant character of the early British Church, and appealing for a return to the Faith of this early Church—not to Rome.

The Rev. W. T. Medhurst followed with a reference to Oliver Cromwell's depredations in the locality, but acknowledged gratefulness for the liberties achieved by him; the speaker then emphasized the Protestant position of our Movement.

A most pleasurable afternoon's outing concluded by the singing of the Doxology."

* * *

Sir Flinders Petrie recently stated that the work in Egypt has this year yielded up more secrets of the past than in the whole of the previous 20 years. The latest discovery, made by the chance searching of trenches dug by General Allenby's troops, is the unearthing of the largest known stronghold of the Shepherd Kings at Tell Fara, upon which four different civilizations built their cities. The oldest reference to Tell Fara, now identified as Beth-Pelet, may be found in the 15th chapter of the Book of Joshua, and 700 years later in Nehemiah.

* * *

The announcement was made last week that the Canadian Government would introduce legislation to change the name "Provincial Highways" to "King's Highway." It was said that this would be evidence of Canada's fealty and respect for the King and the monarchal system. "Those who may come to us from other lands will thus be told at every mile they travel that there is a King at the head of the country, and that we are determined to maintain the Empire's position to the world."

* * *

The Rev. Joseph Gay preached morning and evening in Trinity Road Baptist Church, Halifax, on Sundays, July 7th and 14th. Large congregations assembled, which bears ample testimony to his splendid spade-work there two years ago. Those privileged to hear Mr. Gay were unanimous in praise of his masterly exposition of Biblical Truth, and say "May we have more of these visits."

* * *

The Watford and District Branch Report for the 1928-9 session shows progression and blessing. The public meetings have been excellent, and the Study Circle meetings well worth while. Reports of the public meetings which have appeared in the "West Herts Post" have reached a large "unseen" audience. The Committee desire earnestly to make known—

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for the Glory of God—the true origin and destiny of the British people.

* * *

Steady progression is reported from the Sydney (New South Wales) Branch, which is under the presidency of the Rev. W. Rutledge Newton, L.Th. The room in the Bible House, Pitt Street, is now open all day every day, where Mrs. Bailey, a returned missionary from China, is in attendance. Two leading newspapers, the "Herald" and "Sun," are inserting news of the Branch in their columns. The Press are opening to us in many places now.

* * *

The final meetings for the session of the Cheltenham Branch were held in the Empire Hall on June 26th, when the lectures both afternoon and evening were given by the Rev. T. H. Whitehouse. The afternoon meeting was presided over by Dr. Eric F. Waddington, who gave an interesting address. Mr. Whitehouse reported that both numerically and financially the Branch is making excellent progress, and he appeals most earnestly to everyone interested in our teaching resident in Cheltenham and district, and not already enrolled, to send name and address to him at 132, Gravelly Hill North, Birmingham, that they may be notified of future meetings. The former Hon. Secretary, the Rev. Hubert A. Corke, having left Cheltenham, the Branch members presented him with a wireless set in gratitude for his services, and as a memento of heir affectionate esteem.

* * *

Groups of B.-I. people from Rugby, Dunchurch, Coventry, Leicester and Birmingham assembled for a garden party at the residence of Dr. and Mrs. Powell, Dunchurch, on July 6th. Although the weather was unsettled and rather cold, a very delightful afternoon was spent, tea being enjoyed at tables dotted about the lovely garden. Many quaint things in the old-world village were inspected, including the old village stocks on the green, in which, sad to say, various quite respectable members of the party were in turn incarcerated, to the huge merriment of the others. Later, a meeting was held in the large dining-room of the house, conducted by our Commissioner, the Rev. T. H. Whitehouse, when several short addresses were given, and the gramophone record of Mr. Goard's address was twice heard with eager attention. Thanks were heartily accorded Dr. and Mrs. Powell for their splendid hospitality, to Mr. E. Turner for his organizing work, and others. Before returning home, all assembled for a short service of prayer and praise in the ancient Parish Church, kindly lent by the Vicar, conducted by the Revs. T. H. Whitehouse and T. H. Going. This is the second garden party at Dunchurch, and already Mrs. Powell has generously offered an invitation for next year, to which all are looking forward.

SOME ENGAGEMENTS FOR NEXT WEEK.

BELFAST, Kingham Hall, Botanic Avenue, Monday, 29th, at 8.
CAMBRIDGE, St. Philip's Vicarage Garden, Mill Road, Social Tea and Address, Thursday, 25th. 3.30 and 7.
HORNSEY and CROUCH END, Earl Haig Hall, Elder Avenue, Tuesday, 30th, at 8. Mrs. H. Aiers.
HULL, Church Institute, Albion Road, Tuesday, 30th, at 7.30. Mrs. Foxhall.
HYDE PARK, open-air, Sunday, 28th, at 7.
SHEFFIELD, Victoria Hall Lecture Hall, Wednesday, 31st, at 7.30. Mr. John Leech, M.A., K.C. and Rev. G. W. Plasting.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, 29th, at 8. Mr. C. S. McKelvey.

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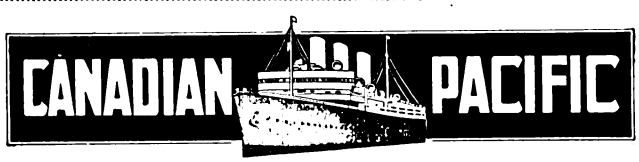
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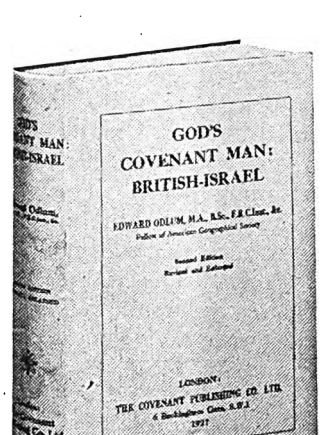
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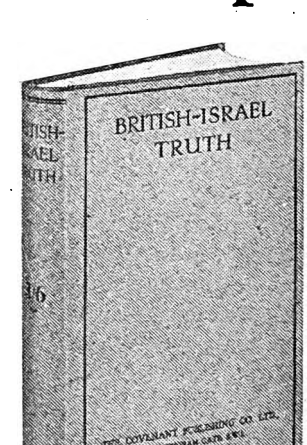
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EDITORIAL.

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

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

THE SECOND COMING OF OUR LORD.—IV.

BY THE REV. W. PASCOE GOARD.

ANOTHER phase of the "Coming" activity is set forth with wonderful clearness by our Lord.

He tells this story as we have seen in St. Luke from the standpoint of His going away, and to correct an erroneous assumption among His hearers, and perhaps among Jews and Israelites generally, that the Kingdom of Heaven should IMMEDIATELY appear.

Note that it was to correct this error that this parable was spoken at the time and place, and under the circumstances indicated by St. Luke. With this fact in view one wonders greatly at the professional patter of the self-styled "modern scholar" who declaims oracularly that the Lord expected the immediate setting up of His Kingdom, and who goes on to say that "in this our Lord was mistaken." Especially is this the case when we note that in the later use of the same parable spoken to His disciples, recorded in St. Matt. xxv, our Lord declares "AFTER A LONG TIME the lord of those servants cometh."

One wonders whether this "patter" is ignorance of the real teaching to the contrary, or looseness in veracity. There are two horns to the dilemma and on one of these such "scholars" must of necessity be impaled.

Let us look at the text of the statement.

"And as they heard these things, He added and spake a parable, BECAUSE HE WAS NIGH TO JERUSALEM, AND BECAUSE THEY THOUGHT THAT THE KINGDOM OF GOD SHOULD IMMEDIATELY APPEAR." HE SAID "THEREFORE A CERTAIN NOBLEMAN WENT INTO A FAR COUNTRY TO RECEIVE FOR HIMSELF A KINGDOM, AND TO RETURN . . ."

He and they were acquainted with the practice of noblemen going to Rome to receive for themselves a kingdom, as had done the Herods, for example. Using this as a practical illustration, He set forth the fact that He was to go into a far country "to receive for Himself a kingdom, and to return."

In the twenty-fifth of St. Matthew He repeats the same parable from the standpoint of His return. In it He says "*After a long time the Lord of those servants cometh and reckoneth with them.*"

The Lord was therefore under no illusion as to the length of time which must elapse before His return to take up the personal administration of His Kingdom. So-called "scholars" who assert that He was under such illusion must stand convicted of ignorance of the theme of which they have assumed to be the supreme exponents. They set themselves aside by their own statements as unqualified for the position they have rashly assumed.

It is a pity that constructive work should have to be marred with attention to such false positions as this. But the advocates of the fallacy quoted above are so aggressive as to leave no choice in the matter.

The Lord taught definitely that He was "going into a far country to receive for Himself a kingdom, and to return." He also taught that His return would be "after a long time." Whosoever says to the contrary says that which is contrary to obvious fact. In the business world this would mean that whosoever should make such a statement would lose his standing as "a man of his word." It is a pity that in certain

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sections of the ecclesiastical world, exactness of expression seems not to be required.

In St. Luke our Lord asserted that He was not then about to establish His personal administration, but that He was going "into a far country."

In St. Matthew our Lord sets forth that "after a long time the Lord of those servants returneth and reckoneth with them . . ."

Now let us see as to the details of the great history foretold herein.

In going away "He called his ten servants . . ."

These do not constitute the Church, for its symbolical number is seven.

These are not the disciples. Their number is twelve.

This is evidently the House of Israel of the ten tribes; concerning whom Isaiah declared again and again, "Thou art my servant, O Israel . . ."

"And delivered them ten pounds." *Ten servants—ten pounds!* Thus the number of the ten is emphasized positively.

It is still more clearly emphasized by contrast with

HIS CITIZENS.

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us."

This is a statement with profound meaning, and the meaning indicates the most presumptuous action ever taken by mankind. It is nothing less than an ultimatum to the Almighty God, and it is sent to Him in Heaven. It is a unanimous vote of the democracy of the nation. It is "self-determination" gone mad.

The Lord leaves the action there for a time, as being effective during the time of His absence.

He now returns to the ten:—

"And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading."

Again this is interesting in the highest degree. It is our Lord Who is speaking. He is dealing with the things inaugurated and perpetuated by Himself; the things regarding which He will make enquiry upon His return. It indicates that the function of those left to "occupy till I come" is to carry on the activity of the kingdom IN THE REALMS OF TRADE AND COMMERCE.

Think of this, brother theologian. Think of the Old Testament name for Israel; "*The merchants of Tarshish, and all the young lions thereof.*"

Think then of the reckoning of our Lord with His ten servants to see how much every man *has gained by trading.*

Think also that it is the trading, not of independent owners, but of our Lord's trustees.

Then think of the history of Israel-Britain throughout the ages since our Lord departed.

Now comes the honours list of the kingdom.

"Then came the first, saying, Lord, thy pound hath gained ten pounds." Mark that there is not a capital I in this statemen of account. THY POUND hath gained ten pounds.

"And he said unto him, Well, thou good servant: because thou hast been faithful in a very little

HAVE THOU AUTHORITY OVER TEN CITIES."

In other words, be thou the captain over ten cities.

And so the honours list goes. It is not a case simply of profit, but of faithfulness in service which is thus rewarded.

So we look forward to the time when the honours of the kingdom will be distributed. We look forward with interest, assured that in the matter of rewards, the honours and the authority will go to the faithful stewards of the Lord's money and goods.

Now He returns to those "citizens" who would not have Him to rule over them. They are still distinguished from the ten servants of Israel.

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

This must pass without comment. It is the voice of the Lord which gave this solemn warning. It carries its message and has its meaning. What the message and meaning is seems clear to all, and we make no comment thereon.

Thus St. Luke tells the story from the standpoint of the Lord's going away. History soon made good the first part of the statement in outline and in detail. He did go. His citizens did refuse to have Him to reign over them. His ten-tribed House of Israel did with gladness receive the Message of the Gospel, and have been occupying the kingdom and shall do so till He come. The first part of the prophetic parable is fulfilled before our eyes.

The second stage of the parable is drawing very near. It is a matter of *domestic policy* within the kingdom, and we who are of Israel will have the experience thereof before many generations have passed and perhaps within the lifetime of the present generation.

Let us now turn to the statement of the same stage of kingdom administration as set forth in the twenty-fifth chapter of St. Matthew. Here the story of the Lord's dealings with "his ten servants," "his own servants," is set forth from the standpoint of the second stage of the proceedings, namely, from the standpoint of His return.

"For the Kingdom of Heaven is as a man travelling into a far country, who called his own servants, AND DELIVERED UNTO THEM HIS GOODS."

Let us take an inventory of His goods:—

1. As the whole of the Bible shows, there is the priceless treasure of *the Revelation of God, and the knowledge of Him.*

2. The treasure of *the Lamb slain from before the foundation of the world* for the redemption of Israel, and the salvation of the world.

3. Again we have *the "created," "formed," "Redeemed," nominated race of which the Lord declared "thou art mine."* This is the race *called* in Abraham, *miraculously born* in Isaac, *regenerated* in Jacob-Israel, *developed* in the patriarchs and tribes of Israel, *continued* to the present day, and to be continued for ever.

4. These were organized under Moses into God's "Kingdom of Priests," into "an holy nation" which shall never pass away.

5. To these were given *the Law of the Lord,* and *the worship of the Lord.*

6. Therein was established *the House and throne of David.*

7. To these were granted *lands and possessions.*

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8. To these were issued *Divine charters and covenants.*

9. In due time *the incarnate Son of God came, sent to "the lost sheep of the House of Israel."*

10. Upon these were laid *the responsibility of the Kingdom,* in regard to the Gospel of the Kingdom and of Grace.

To them our Lord said "occupy till I come."

These form the outstanding items of the inventory of the goods which the Lord committed to the people of the ten tribes.

The commitment of "goods" is indicated by the equivalent of "goods," namely, currency of the realm, or "talents" which indicates money in the largest denominations.

"And unto one he gave five talents, to another two, and to another one; *to every man* according to his several ability; and straightway took his journey."

There was no hesitancy on the part of the Lord in regard to the trust imposed in His servants. There was no looking back. They had His goods in charge. They were commissioned to "occupy till I come." He trusted them fully.

"Then he that had received the five talents WENT AND TRADED WITH THE SAME, and made them other five talents.

And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money."

"AFTER A LONG TIME"—note this "modern scholars," who glibly declare that our Lord expected the immediate setting up of His personal administration—

"AFTER A LONG TIME the lord of those servants cometh and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

His lord said unto him: WELL DONE, THOU GOOD AND FAITHFUL SERVANT: THOU HAST BEEN FAITHFUL OVER A FEW THINGS, I WILL MAKE THEE RULER OVER MANY THINGS: ENTER THOU INTO THE JOY OF THY LORD.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

His lord said unto him: WELL DONE, GOOD AND FAITHFUL SERVANT: THOU HAST BEEN FAITHFUL OVER A FEW THINGS, I WILL MAKE THEE RULER OVER MANY THINGS: ENTER THOU INTO THE JOY OF THY LORD."

The question is frequently asked, Why are three of the servants mentioned only? Look carefully and it will become apparent that all the servants are mentioned. Thus:—

"Unto one he gave five talents; to another two; and to another one; to every man according to his several ability."

How many were included in the "every man"? St. Luke tells us there were ten. Why then should three be specially mentioned, and not the others?

We suggest that our Lord followed the usual form of statement in the Bible, which *when matters are intended to be absolutely fixed and sure* are guaranteed by repeating the statement, sometimes by trebling the statement. So that by a double witness the matter may be absolutely assured.

Thus *the response of our Lord to the successful traders is repeated word for word, and so by a double witness is absolutely assured.*

So much for the matter of rewards. "I WILL MAKE THEE RULER," says the voice in St. Matthew. "HAVE THOU AUTHORITY OVER TEN CITIES," "BE THOU ALSO OVER FIVE CITIES," says the voice in St. Luke. By *double statement* in the parable, and *by two evangelist voices* the honours list of the kingdom is doubly assured.

The punishment of the slothful servant is once stated. There is chance for mercy here. For so seems to be the indication of the Bible. The Lord's dealing with the UNFAITHFUL SERVANT who saved, but declined to use, his lord's money in trading speaks for itself. We shall simply quote the text:—

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

Take therefore the talent from him, and give *it* unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

"Outer darkness." "Outer darkness." What is the significance of this?

We were visiting an observatory. The astronomer in charge very kindly showed to us, among many wonderful things, photographs of an eclipse of the sun, and showed how they illustrated the fact that light travels not entirely in straight lines as had been previously supposed. Looking at these photographs and conversing about the new field of knowledge and of speculation opened up, he said in effect: It is probable that the universe itself is a mighty sphere, and that the ultimate light rays are forming a globe of light set in infinity, surrounded by darkness. Yes, he said, we never quite knew what our Lord meant by that strange phrase of His "the outer darkness." Now, perhaps, we know.

The whole of this wonderful parable stands out very clearly in the light of *the domestic history of Israel-Britain,* that "nation of shopkeepers," who have done more for the establishment of equitable trading in the earth than all other races and nations put together.

The Lord's domestic administration carried on by His trustees, "His own servants," "His ten servants," has been and is an administration of trade and commerce, and by the success of that we judge very largely as to the nation's prosperity; and by the failure of that we judge of the nation's adversity.

Fair trading first. Free trading within the kingdom second. Equitable trading with all the world.

But when we go back to the monetary equivalent of the "goods" committed to the servants and "take stock" of

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our position, what will be the actual values handled and reported to our Lord.

One will say, "Lord, my talent lay in the preaching of the Gospel of Salvation, and of righteousness in the kingdom. I have gained by the extension of the knowledge of the great facts of the Gospel."

Another will say, "Lord, mine has been a task of law administration. I have gained by extending respect for the principles of righteousness through the practice of the courts of the kingdom."

Another will say, "My talent lies in developing the industry of the kingdom. I have improved conditions of labour. I have simplified the processes of production and distribution. I have enriched Thy kingdom and improved the conditions of Thy people in this regard."

Another will say, "My talent has been in the services which have kept the peace, and established order at home and abroad, on land and sea. I have helped to make the seas secure for all to travel. I have helped to check lawlessness and to establish order in the earth."

Another will say, "I have contributed to the literature of Thy kingdom, and have instructed the mind, and raised the standard of morals among Thy people."

Another will say, "I have been engaged in educational work, and have inculcated the principles of righteousness and truth into the minds of the youth of the kingdom," and so on, covering every grade and every service.

It will go ill with those who have been out for personal gain; for those who have debased the life of the people in knowledge, in morals, in righteousness of dealing, or in any other way.

The reckoning is at hand.

"Lord," says one, "I started with nothing; I made a million pounds." "Is that all, thou selfish one. No service rendered? No real gain of wealth to the kingdom contributed? Hast thou only laboured to gain wealth for thyself? Verily I say unto thee thou hast thy reward."

"But Lord, it is all gone. I had to leave it all behind." "Verily I say unto thee thou hast thy reward."

Poor man! A millionaire on earth, to enter eternity a pauper.

Let us examine the records of our "trading" and see whether indeed we shall be privileged to enter into the joy of our Lord.

SOME LINKS IN THE CHAIN.

By G. Paget.

It is my purpose to try and throw some light upon the Zarah-Judah line of British-Israel history. These points, though small in themselves, have a value as links in the chain of evidence, which, owing to persistent research in recent years, has lengthened greatly.

The links are mainly traditional, but, as has been well said, tradition is the reflection of fact, and it is unwise to ignore it, especially when it clings in several forms to one locality. It has been the custom, and still is, to decry the writings of Geoffrey of Monmouth, whose Chronicles of the Kings of Britain, largely drawn and translated from earlier documents, have given us a list of their names and an account of their doings; but in the light of latter-day research it appears that Geoffrey did not draw upon his imagination to such an extent as has been supposed. He had access in his day to the library of Glastonbury, and there is not much doubt that this Abbey possessed manuscripts which were the source of his writings. It has been ascertained that the Zarah-Judah people migrated to Asia Minor, where they built Troy.

In later generations, one of their princes, Brutae, having accidentally killed his father, was obliged to flee the country—and taking with him his wife, the daughter of a Greek prince, his cousin Corinnius and his band of followers, sought a new land wherein to settle. After much wandering, his ships brought them to the coast of Devonshire, at Totnes, and here Brutae landed. The traditional stone upon which he first set foot is still shown, and is called the Brutus Stone, and the late Rev. Baring Gould gives the local "rhyme" attributed to the first King of Britain—

"Here I sit, and here I rest,
And this land shall be called Totnes."

The wanderings of Brutus and his band are described at length in Drayton's "Polyalbion," in which there is much classical allusion to the goddess Diana who directed him thither!

A Cornish legend tells that Corinnius, the cousin of Brutae, having penetrated into Cornwall, was opposed by the giants who dwelt there; but such was his prowess that in single combat he overcame them, and the rock from which one monster was flung is called The Giant's Leap to this day. Surely here is the foundation for the nursery story of Jack-the-Giant-Killer? Jack, or John Bull! and Cormoran *was* a Cornish giant!

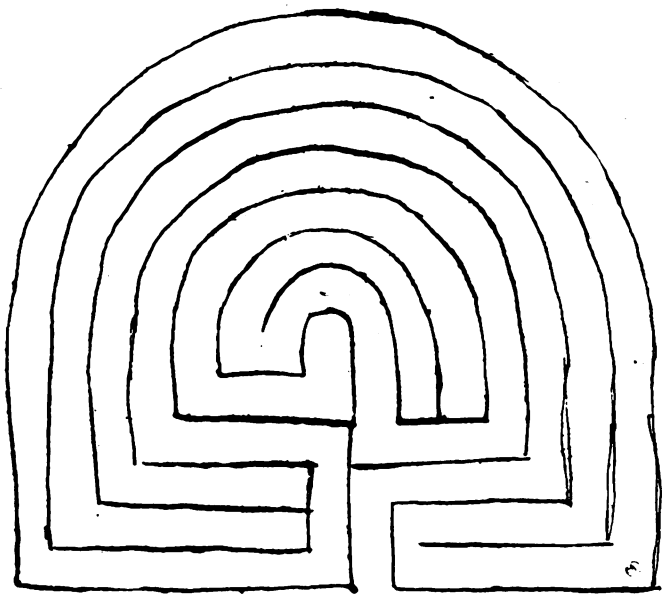
Amongst some curious survivals in Cornwall is that of the very ancient "Furry Dance" of Helston, which is a purely pagan one in honour of Flora. It is danced there to this day, much of the old ritual being still observed. On May 8th the young people go at break of day to the woods, and there they gather flowers which they bring back. Then, at noon, the couples assemble in the Town Hall and start off to dance in and out of the houses all through the town, the doors being left open for this purpose. The dance through the open doors signifies the entry of spring after the dark of winter. Curiously enough the ancient name of Helston was *Hellas*, from a Greek colony settled there, who, perhaps, were attracted to the place from the fact that the wife of Brutae was the daughter of a Greek prince.

Brutae and his band wandered on until they came to the banks of the Thames, and there, probably near to what is Ludgate Hill, he founded the first city of London, calling it, as was perfectly natural he should do—after his native city of Troy—Troia Newydd, or Troynovant. In later years it was rechristened after a descendant of his—King Lud, and called Caer Lud, or Lud's City, and an old gate bore the sculptured figures of that King and his sons. Another city gate was called after a King Beli, or Bili, and still lives in the name of Billingsgate.

A further link with Britain's classical past is in that curious figure of seven concentric lines, which was called "City Troy," and the writer of a book on Welsh antiquities in 1820 gave a diagram of it, adding that the Welsh shepherds still

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amused their hours of waiting by cutting it in the turf. The figure is shown here, and it was supposed to represent the seven walls which guarded the Trojan citadel.



The ancient name of Scotland—Albin—was derived from the name of a son of Brutae—Albanactus—and in the Historia Britonum, translated by Nennius, is the following passage :—

"O, all ye learned of Alba,
Ye well-skilled host of yellow hair,
What was the first invasion ; is it known to you,
Which took the land of Alba ?
Albanus possessed it, numerous his hosts.
He was the illustrious son of Isacon." *

Note the name Isacon !

It would be interesting to know if the name of Isacon was an alternative one for Brutae. It is surely another link in the chain !

GLASTONBURY.—II.

By Luke Pearce.

Seeing that the historical facts, as they have come down to us, both of St. Joseph's Chapel and of the Abbey, are interwoven in the chronicles, we prefer to quote from various sources as the authors wrote, leaving the dissecting to the reader.

Worth's Guide to Somersetshire, referring to Glastonbury and the Tor, says :—

"Far and wide over those weary marsh lands the site of Glastonbury is marked out by its conical Tor, one of the most distinctive heights in the county ; as distinctive now, in spite of all the changes of two thousand years, as it could have been when it piloted Joseph of Arimathea and his followers to their resting-place far up the long lagoon ; or when in later times it overhung the Avalon of Arthur. Pacing the quiet streets of the quaint and sleepy little town we stand face to face with two of the oldest legends of our land. Here we are told by the old Chroniclers, not in subtle myth, but as sober fact, Joseph of Arimathea landed, raised his wattled Church, and planted the Christian faith in this island of the West. Here, they say, was the island of Avalon—the isle whither Arthur was taken by the three queens in their barge 'for to heal him of his grievous wound,' and where (1191) his remains . . . were discovered."

William of Malmesbury says :—

"It was in the year 63 that Joseph of Arimathea with eleven companions settled at Glastonbury and built a wattled Chapel in honour of the Virgin. When they died they left behind them but this humble fane, which just 100 years after its erection (166) was re-edified by two legates sent hither by Eleutherius, and so legend passes on gradually into history. St. Patrick converted the little religious settlement into a religious fraternity, and died the first Abbot in 472. The last of its Abbots, Whiting, shared a melancholy fate. He was a very aged man and much beloved for his piety and learning and his goodness to the sick and poor. Under his rule the Abbey and School at Glastonbury bore a very high character in all the West Country. He was charged with endeavouring to conceal from the King's messengers some of the ancient manuscripts and treasures of the Abbey, and in punishment for this offence he was put to death with the greatest barbarity."

Another writer says :—

"The Abbots were as magnificent as the Abbey. They wore the mitre, and, until they had to give place to St. Alban's, ranked first in the kingdom. None of the Abbots maintained so much state as Whiting, the last of the line, in whose days the Abbey was a great centre of learning. None had so dire a fall, for on the 15th November, 1539, he was hung as a traitor on the Tor, with his treasurer and sub-treasurer. The wealth of the Abbey was a sufficient offence, for its revenues were upwards of £3,300.

"About a century ago the remains were still considerable, but enormous quantities of the material were then removed to make a good road over the marshes. Other parts had been applied in the building of a town-hall, and still others in erecting a 'meeting-house.' In fact, the Abbey was for ages the common quarry for the neighbourhood. It is now admirably cared for."

Professor Freeman says :—

"Legend carried up the first birth of that great house (Glastonbury Abbey) to the earliest days of Apostolic Christianity . . . In either case it is certain that Glastonbury was the one church of the first rank in England, which stood as a memorial of British days, the only one which had lived unscathed through the storm of English conquest, and which received equal reverence from the conquerors as from the conquered. . . . At Canterbury and York and London there is no historic tie between the vanished church of the Briton and the Church of the Englishman, which still abides. A blank night of heathendom parts off the one from the other by an impassable gulf. At Glastonbury it was not so. There the old British sanctuary lived on under English rule, and fell only at the hands of the destroyers of baser mould in days which seem by comparison as yesterday. . . . ."

Osbern and others, referring to St. Dunstan's connection with the Abbey, says :—

"Dunstan, perhaps, is the best remembered of all the Abbots of Glastonbury. According to the monkish writers, before his birth, after his birth, and after his death, the wonderfulness of his character and work was attested by miracle. Some writers say he was born at Glastonbury, others that he was born near Glastonbury, and as he grew up became one of its pupils. As soon as he attained the requisite age he entered into minor orders, in conformity to the desire of his parents, and took the office of clerical Abbot in the Monastery wherein he had been educated."

* From a Paper—"Race and Language of the Picts"—by William Skene—Archæologia Cambrensis (April, 1865.)

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After being dismissed from the court of the King, Osbern says for magic which he practised there, it is related :—

"He now returned to Glastonbury and there built for himself a miserable cell against the walls of the Monastery, more like a grave than the habitation of a living man. It was five feet long, two and a half wide, and not above four in height above the ground; but the ground was excavated so that he could stand upright in it, though it was impossible to lie there at full length. The door filled up one side, and the window was in the door. This was his forge and workshop and dwelling-place; and this was the scene of the most notorious miracle in the monastic history of England—the severe punishment of Satan for tempting him, known to most of our readers."

Osbern, in his memoirs of Dunstan, gives the exact words the Devil used in Latin, which being translated into English is—"What has this bald wretch done?" repeated. "There is evidently some diversities as to facts and even to the sex of the supernatural stranger, in the monkish narratives, but the good monks all agree in the assertion that Lucifer's nose was roughly and warmly handled, and that he roared lustily under the operation."

The tongs with which Satan was punished are, among other sacred relics, on view now at the "Palace," Mayfield, in Sussex. It may be remembered that Dunstan purchased this palace, which was one of many palaces belonging to the See of Canterbury, and that the tongs would be most carefully conveyed thither from Glastonbury for safe keeping, and also to quicken the faith of the faithful. Even they have been most severely criticized. Southey says :—

"Glastonbury was a spot on which real history might even then have been sanctified to every feeling and imaginative mind; but churches and monasteries had begun to vie with each other in promoting a gainful superstition to all the arts of falsehood. The probable and undisputed belief that the first Church which had been consecrated in Britain was upon this site was not sufficient; already it was established as a traditionary truth that the edifice had not been built by human hands (Osbern), but that Joseph of Arimathea found it miraculously placed there to receive him; and after a lapse of nine centuries the church itself, though composed of no firmer material than basket-work, was shown as still existing."

"Glastonbury, in Anglo-Saxon times, was mostly filled with monks from Ireland. St. Patrick had chosen it as a place of retirement, and for his sake the brethren from Ireland favoured it; and as they had no large endowments, they contributed to their own support by educating the children of the nobles, said at one time to be as many as 300. Dunstan (928–88) was one of their pupils. In such a school local associations would produce and foster ardent enthusiasm or audacious craft, according to the disposition of the individual. A feeble body and a commanding intellect predisposed him for both in turn."

Dr. Gibbons appeals to us all in his poem, on the "Noble Army of Confessors," thus :—

"But should we (for who knows what storms may rise,
What sudden thunders shake the earth and skies!)
Be tried like those confessors (the martyrs), let us dare
The fiercest wrath and heaviest doom to bear;
For *Christ*, for *conscience*, wealth and ease resign,
No frowns, no terrors in their cause decline.
Nor for the momentary sweets of sin
Exchange the self-approving praise within.
Our few short sufferings soon shall be repaid
With crown of glory that shall never fade;
And, while beneath the vengeance of the skies
Heaped on his head the proud oppressor dies,
The saint shall in his Father's Kingdom shine
Enthron'd in bliss unbounded and divine."

"There is too much praising of great people; bring the great peoples together. Whatever the individual traveller may say at times, these two great peoples are linked together because of community of instinct and community of blood and friendship.

"I am proceeding on that basis, and nobody need explain to me how to get along with the English. I resent advice how to get along with the English.

"During the war I got to know the English better than a lifetime could have taught me. OUR WHOLE SITUATION WAS SAVED BY THE SELF-SACRIFICING GENEROSITY OF THE ENGLISH GOVERNMENT AND THE ENGLISH ARMY.

"I do not know what the repercussions of this speech will be, and as a business man I am going to take a chance of the repercussions. I want to get these great peoples in touch, not to help them to be friendly, but to prove that they are friendly. The voice of America is the voice of the American people, not of the appointed critics or censors or eulogists."—General Dawes, American Ambassador to England. (*Daily Mail*, 17.7.29.)

ENOCH'S CLAIM AS THE GREAT PYRAMID BUILDER.

IN the tenth chapter of Revelation we read of the seventh angel who declares that time should be no longer and that the mystery of God should be finished. He also commands: "Seal up those things which the seven thunders uttered and write them not."

What did John hear and why was he not allowed to write it? Evidently the time for it had not yet come.

Devout students of prophecy infer from this that God may yet reveal the things which were to be hidden from the Church age. Their inferences are correct. God has revealed them, but in a different manner than they expected. He has done so through His Measured Revelation at the close of this age, His Witness and Altar in the land of Egypt.

This seventh angel is clothed with a cloud and with a rainbow upon his head. These are his symbols. He is referred to as the rainbow angel; his function is to measure time, and his person is identical to the saint—the revealer of secrets—standing on the banks of Ulai, who made Da iel understand the vision. (Daniel viii, 13-19.)

Mr. Davidson relates that the Egyptian goddess, Hathor, the Isis or Aphrodite of the Greeks, and Ishtar of the Babylonians, was the rainbow goddess, and her symbol was a seven-petalled flower. The ancients associated her with the chronological repetition of "sevens" and the guardianship of the cycles of time.

The name "Hathor" we find to be a later female perversion of "Osiris" or "Horus," the original "Heru-Ur"—the

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revealed "Jehovah"—the Messiah Himself. The Egyptian texts speak of Osiris as the founder of the building (the Pyramid), calling it the "House of the Master," or his "Light" or "Glory"—"Khuti." They also speak of the passion of Osiris; the latter himself exclaims "I am the Dawn, the Light of the Second Birth, the Mystery of the Soul," thus exercising, in their belief, the same function as the True Light of the World.

As the Egyptians considered Osiris the founder of the Pyramid and the central figure around which its symbolism was built, and since we can identify Osiris with Heru-Ur, the revealed Jehovah, we seem to have ascertained the Great Pyramid's origin and mission: to proclaim Jehovah—Christ—the Redeemer of all who truly believe in Him, and to indicate His return as the Great King; and further, to synchronize in the length of its passages and chambers the epochs of time during which God shall accomplish His purposes regarding mankind.

Through this chain of evidences we have therefore established, also, the identity between Hathor and the Rainbow Angel (their functions being the same). We have also confirmed the belief of many that this seventh angel—the Revealer of Secrets to Daniel—is none other than our Lord Jesus Christ Himself.

This rainbow goddess, Hathor, was said to have been responsible for the destruction of mankind through the Deluge; and she was also instrumental in the founding of a new race, in the ancient belief; therefore she was also called the foundation goddess, and her aid was always implored in the laying of the foundation of a building, her function being the stretching of the cord.

The aligning of the foundation, the sinking of the sockets, and the laying of the corner-stones was always a sacred affair with the Egyptians, and with all the people of antiquity. The language in the fourth, fifth and sixth verses of the thirty-eighth chapter of Job evidently attaches considerable significance to this function. All through history and until the present day the laying of the corner-stone is accompanied by ceremony, and generally documents relative to the building and the dating are enclosed; sometimes the date is inscribed on the corner-stone. In the corner sockets of some of the Pyramids clay tablets have been found giving information as to when and by whom the structure was built.

As we are now aware, the Great Pyramid's code is written in terms of measurements; it is therefore not unlikely that its northern corner-stones may give us the dating of this construction. This supposition is corroborated by the fact that the first of the prophetic cycles of 1,260 years, from 0 A.K., intersects the outside corner of the casing masonry at the ground level line, pointing prophetically to the laying of the corner-stone. A vertical extended from this point to the scalar axis defines on the latter the date of 777 A.K. This threefold repetition of seven is very significant, if we bear in mind that the foundation goddess, the guardian of time, is connected with the repetition of "sevens," but such a threefold repetition of seven establishes, undoubtedly, a connection with the measurer of Daniel and of Revelation—the seventh angel—who has measured out the time and times to mankind in the Great Pyramid.

This measurer of time, however, must have had a representative in human form to supervise the work.

If we extend another vertical from the displacement line to the scalar axis we define the dating of 827 A.K., giving us an interval of fifty years between the two dates, which period probably indicates the length of time required for its construction. Fifty years, let us note, was the length of one jubilee. It is also noteworthy that the King's Chamber level, on which will be effected the restitution of all things, is located on the fiftieth course of masonry.

The two dates, 777 A.K. and 827 A.K., are within the lifetime of the one man whom the Bible tells us "walked with God"—Enoch, and who was also the seventh in line from Adam; again a "seven."

The Bible further tells us that the length of Enoch's life was 365 years. This, excepting the fraction, is the value of the solar circle, and it is not unlikely that Enoch lived a fraction of a year over the exact 365 years. This value is expressed again by the geometrical dimensions of the Antechamber, the length of which is the diameter of the solar circle. The centre of the chamber is exactly 15 Phœnix (Enoch) cycles from the translation of Enoch at the end of three Phœnix cycles in 987 A.K.

In the *Encyclopedia Britannica*, we find under the title "Enoch" a valuable synopsis of the Book of Enoch (Abyssinian) and the Book of the Secrets of Enoch (Slavonic). In both books we read that God instructed Enoch in the fundamental laws of the universe, in the wisdom of astronomy, and in the measurements of the earth. God also informed Enoch of His plans regarding mankind and the time of their existence here upon earth for a period of 7,000 years. He also indicated to Enoch the various events which shall bring about His predestined plan of redemption for His people, and the time those events should occur.

God told Enoch of the coming Deluge, of His intention to call out a people peculiar and holy unto Himself; that He would send them a Saviour at the end of four thousand years to redeem them from their sins; and that at the end of 6,000 years that Saviour was going to return, to rule over His people for 1,000 years.

The Book of Enoch is considered the most valuable of the so-called non-canonical books; several of the Church Fathers considered it part of the sacred Scriptures, for it is referred to by Jude in the fourteenth verse.

In the Book of Jubilees we read in the fourth chapter regarding Enoch: "He was the first one from among the children of men that are born on the earth to learn writing and knowledge and wisdom. And he wrote the signs of heaven according to the order of their months in a book, that the sons of men might know the time of year according to their separate months. He was the first to write a testimony, and he testified to the children of men concerning the generations of the earth, and explained the weeks of the jubilees, and made known to them the days of the years, and arranged the months and explained the sabbaths of the years as we made them known to him. And what was and what will be he saw in a vision of the night in a dream, and as it will happen to the children of men in their generations until the day of judgment; he saw and learned everything and wrote it as a testimony and

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laid that testimony on the earth over all the children of men and for their generations. . . . And then he was with the angels of God six years of this jubilee, and they showed him all things on earth and in heaven, the rule of the sun, and he wrote down all things." We are further told that he wrote down all that he saw in his visions in 366 books (again the value of the solar circle).

From what we read in the three mentioned books regarding Enoch leaves little room for doubt that Enoch was the builder of the Great Pyramid; in fact, the passage in the Book of Jubilees, "and laid the testimony on the earth over all the children of men," seems to indicate it quite clearly.

Such a testimony of mathematical facts could only be laid down in the form of a Pyramid, as has been mentioned elsewhere.

The Great Pyramid could not have been built by mortal man, except through Divine revelation, and the preponderance of evidence points to Enoch. Besides that, there exist several traditions, the Coptic and the Hermes, that tell us that Enoch was the builder of the Great Pyramid. One Coptic MS. states that it was built before the Flood as the result of a vision wherein the coming of the Flood was prophesied. The Arabic MS. of Masoudi, at Oxford, tells us that "Surid," one of the antediluvian kings of Egypt, built the two Pyramids of Gizeh (the Great Pyramid and the Second), and that these two Pyramids contain all the wisdom of the ancients; the Great Pyramid the science of the heavenly spheres, geometry, and historical and prophetical records; and the Second one the knowledge of medicine. We know that what this MS. tells us about the Great Pyramid is correct, but no one has yet found the key to unlock the medical knowledge said to be hidden within the Second Pyramid, as neither of them show any hieroglyphic inscriptions of any kind.

All scholars agree that the Great Pyramid was built by "Khufu," and that he was a king of the Fourth Dynasty. Now, Herodotus tells us that "Khufu" was the man that compelled the Egyptians to stop all idolatry while the Pyramid was being built. The splendid statue of Khufu is still in existence. As one looks upon the noble features, and notes the powerful, yet peaceful, expression, one becomes conscious of a strong character, and one gets also the impression that he was a man of God. Considering all that we know about Enoch and about Khufu, comparing also the time that Enoch lived, the time of the dating of the corner-stone, and the time that Egyptologists assign to the reign of Khufu, it would not be surprising, yes, in fact, is very probable, that Enoch and Khufu are one and the same person.

Egyptologists placed the reign of Khufu, of the Fourth Dynasty, at about 4700 B.C., but the best of them admit, to-day, that that estimate has been about 1,500 years too early, and have found that the Fourth Dynasty existed about 32 centuries B.C. This falls exactly within the time defined by the position of the northern corner-stones of the Pyramid, 3223 B.C. to 3173 B.C.

That the Great Pyramid was built by Shem after the Deluge in the 22nd century B.C. is to-day disputed by all Egyptologists, and even Mr. Davidson considers it most improbable, for that time falls within the Ninth or Tenth Dynasty. We must also bear in mind that this would have been only two hundred years after the Deluge; if the latter extended to Egypt it seems impossible that the country could have furnished sufficient men (200,000 as told by Herodotus) to carry on the work.

Coptic accounts of Egyptian history have proved to be very reliable, and they give Enoch the credit for being the builder of the Pyramid, so, also, does the Hermes tradition. The Grecian god, Hermes, is identical to the Egyptian moon-god, Thoth, the god of wisdom, of measurements and of prophecy, who was considered as holding the office of Scribe to the gods; also called the Lord of Divine Words. He is said to be the author of the so-called Hermetic Books, 42 in number (which equals 6 times 7), which deal mostly with the subjects of cosmography, astronomy, astrology and the horoscope. We can trace the origin of this mystical god, Thoth, back to Sesostris, or Sothis, of the Third or Fourth Dynasty, after whom the Sothic cycle was named. In the summary of cycles is explained that one Sothic cycle of 1,461 years ended in 2083 A.K. (1917 B.C.), the dating of the Call of Abraham, which period had its beginning in 622 A.K. (3378 B.C.), the dating of the birth of Enoch.

As the year of Enoch's birth (622 A.K.) coincides with the year of Sothis, after whom the cycle was named, and as Enoch was said to be the first man to whom were revealed the secrets of the universe, occupying the same function as Hermes—Thoth—Sesostris—or Sothis, it appears that Enoch and Sothis are identical. As we have also established the probable identity between Enoch and Khufu, it also appears that the three names all belong to one and the same person. If, further, we compare the words Khuti and Khufu, the one meaning "Light," and the other meaning "Light-giver," it seems that the identification is almost complete, that Sothis, the Measurer, was Enoch, the Light-giver—Khufu.

It is indeed possible to carry the identification still farther, and, by doing so, we obtain quite unexpected results. The names of the so-called Pyramid kings of Gizeh are quite a conundrum; many of the names being merely appellations of one or two persons, which were applied to them at the time or in the succeeding centuries.

We have already identified Enoch of the sacred Scriptures as with Sothis or Sesostris of the Egyptian texts. The Babylonian priest, Berosus, states that Xisithrus, or Sisithrus, an antediluvian king, had a vision that the earth would be destroyed by a flood, and was told to commit to writing what he saw, and what knowledge he possessed of the heavenly spheres, and to seal it up so that it would be preserved for future generations. This legend, we see, is almost identical to the story of Enoch or Sothis. It is also identical to what the Coptic manuscript of Masoudi relates, that Surid, an antediluvian king, was commanded in a vision to preserve the ancient knowledge of astronomy in two Pyramids in the land of Siriad—the Sirius land—Egypt. Josephus also tells the same story, but claims that it was Seth that had the vision, and was commanded to build two pillars in the land of Siriad. Whiston, the Egyptologist, as quoted by Davidson, believes that Josephus confused the name of Seth with that of Sesostris, as is quite obvious.

But we are finding still more confusion. Shaaru, a king of the Third Dynasty, contemporary with Sneferu, is said to be

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the king who started building the Great Pyramid, and as Shaaru is again associated with Soris, or Surid, of the Coptic texts, he is therefore identical with Sothis, or Sesostris. It appears that we cannot get away from the latter.

Zoser, another king name of the Third Dynasty, is said to have built the first Pyramid in Egypt at Sakkarha, about seventy-five years before the Great Pyramid was built, but as Manetho connects Zoser's name again with Sesorthos, who is Sesostris, we are back again with Sothis, with whom we started.

The only name that cannot be coupled with any of the appellations given to Sothis, or Enoch, is Sneferu of the Third Dynasty, during whose reign the Second and the Great Pyramid was built, and it would not be surprising to find, therefore, that he was the Egyptian king who was compelled by Khufu (according to Herodotus) to furnish the men to build the Great Pyramid.

As Josephus tells us that Seth, or Sesostris, was commanded by God in a vision to build two pillars, one of brick, and another of stone, we know from analogy with the other accounts that that pillar is the Great Pyramid—the traditional pillar of Enoch.

Still another name is connected with the Pyramid's builder, the name of "Iemhotep." A Mr. Arthur Weigall is quoted by Mr. Davidson as stating that he was king Zoser's architect, and that his architectural designs were said to have "descended from heaven," the same as Enoch's did. Iemhotep was called by the Egyptians "the Son of God" who came to build the Great Pyramid. Sir Ernest Budge states that his name means "he who cometh in peace"; later on he is spoken of as the "scribe to the gods," which attribute was given to Thoth —Sesostris—Sothis—Enoch. It becomes obvious, therefore, that all of these names are merely different appellations of Enoch, with the exception of Sneferu, and possibly Zoser.

At this point it is interesting to note that in later Egyptian texts, Thoth is referred to as the "vicar" or vice-regent of Horus or Osiris—the Lord of the Pyramid. This plainly intimates, then, that Sothis or Enoch was considered the vicar of the coming Messiah. Mr. Davidson discovered that the beginning of the epoch of Horus falls in the year 802 A.K., which year is the exact centre of the fifty-year period from 777 to 827 A.K., defined by the author from the location of the casing corner-stones. Mr. Davidson and the author have, therefore, reached almost the same conclusion regarding the Pyramid's founding, although the former has not yet noticed the corner-stone datings.

The names of Noah, Shem and Melchisedek, are also mentioned as the builders of the Great Pyramid in some traditions. Noah's name is used because, in the Babylonian tradition, he is identical with Xisithrus; but the name of Iemhotep furnishes us with a way of escape from this labyrinth. Note that his name means "he who cometh in peace." It was stated before that the Sothis or Sirius cycle began in 622 A.K., the date of Enoch's birth, and ended in 2083 A.K., the date of the Call of Abraham (see Summary of Cycles). The Egyptians well knew that Enoch was translated, and as they also knew the significance of the Sothic cycle, they were looking for his return at the expiration of that cycle. The year 2083 A.K. fell in the reign of Senusert III, when the Sirius festival was celebrated. Centuries after the Egyptians claimed that Sothis had come in the form of Senusert. Although this seems absurd at first, it has some foundation, as we shall presently see. The same year Abraham came to Egypt to buy grain, after he had been blessed by Melchisedek. Scripture is silent on the identity of Melchisedek; he was a priest of the Most High, sent from God in some mysterious way, and disappeared again the same way. Who was he? Paul says of him: "To whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that also King of Salem, which is, King of Peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." (Hebrews vii, 2-3.) Note, a "King of Peace," and "like unto the Son of God," and compare it with the name of the Pyramid's builder, Iemhotep (he who cometh in peace), and believed by the Egyptians to have been the "Son of God." As the Egyptians believed that Sothis, the Measurer, returned after 1,461 years in the form of Senusert, so also exists the paradox that Enoch appeared again 1,461 years after his birth as Melchisedek, King of Salem, that is, King of Peace, and as a priest for ever, and vanished again.

But there exists still another tradition that Shem was the Pyramid's builder, and that tradition associates him with Melchisedek as being the same person. The data regarding Shem as the builder is very slim, as has been discussed elsewhere, and the probable reason that Shem was connected with the building is through an erroneous identity with Melchisedek, the latter being, as it appears, Enoch returned. Therefore, all three traditions claiming Seth, Enoch or Shem being the Pyramid's builder centre in the final analogy in Enoch.

The context of the three books above mentioned also seems to establish Enoch as the originator of the signs of the Zodiac, and the grouping of the other constellations, the Hebrew names of whose stars give us another revelation of God's plan of salvation. Upon no other basis than Divine inspiration can the difficult, imaginary figures surrounding the constellations be explained. All authorities agree that the naming and the grouping of the constellations is of antediluvian origin, and is absolutely supernatural, not human; the grouping of the twelve signs of the Zodiac into precisely 30 degrees each required a knowledge of exact mathematics. (See E. W. Bulinger, "The Witness of the Stars," or Joseph A. Seiss, "The Gospel of the Stars.")

Here is a question for the evolutionist to answer: If man has been evolved from a primate to his present state, how is it that man, 5,000 years ago, could divide the sidereal circle into twelve sections of 30 degrees each, when, according to our text-books on physics, the circular motion of the heavenly bodies was not perceived until the time of the Greek philosophers, and that knowledge was again lost for two thousand years, until the beginning of modern astronomy in the fifteenth century.

In the sacred conception of the symbolism of the constellations, Virgo is the first group, depicting a woman with an infant in her arms. This child is the seed of the woman, the promised Messiah. The following constellations reveal, in the Hebrew names of their stars, God's plan of re emption concerning mankind. The last sign is Leo, depicting a lion springing with his feet upon the head of the serpent, crushing it,

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symbolizing the Lion of the Tribe of Judah vanquishing the great enemy.

Mr. Bulinger believes that we have here also the answer to the riddle of the Sphinx. The latter has a woman's head, and the body of a lion. What does she represent? What is she thinking about? The woman looking out over the Nile, and over the centuries, waiting for the Lion of the Tribe of Judah, the Great King, to come and end Satan's dominion.

Did Enoch have anything to do with the Sphinx? Perhaps more than we imagine.

"I believe in the British Empire. I believe it is the greatest force for peace and progress that the world has ever seen. I believe that it holds boundless possibilities for the happiness, contentment and prosperity of all people living under the British flag. It is a belief which should never be absent from the foreground of every Briton's thoughts, because it is at once proof of our greatness and the justification of our existence."—Sir John Ferguson (*Evening Standard*, 17.7.29).

THE FOUNDATION STONE.

ADDRESS AT MAY MEETINGS.

By Mr. Daniel Farmer.

We have all listened with deep attention and profit to that thoughtful address given us on the question, "What is the good of the British-Israel teaching?" You will generally find that that question is asked by those who have a very limited outlook upon the teaching of Holy Scripture. The Bible tells us that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Now if this British-Israel teaching is part of Holy Scripture, every Christian person ought to be interested in it; but there are certain people who, having got individual salvation—which, of course, is the first essential thing—seem profoundly satisfied with that, and not to require anything more. What would you think of a wife, who, having secured from her husband all that she needed in the shape of clothing and food and amusements, said, "Well, really, I am not interested in what concerns my husband. He has given me all I need, and I do not wish to trouble about what interests him"? I should not like a wife of that sort, and it does not show a very fine state of mind, when, having secured personal salvation, we turn and say in regard to God's great scheme, "What is the good of it?" I hope none of us are in that frame of mind. The British-Israel Movement is out to establish historic facts and to prove them. An old lady said that a little sight so helped her faith. And we are out for that very purpose—we are out to prove, or rather to show an intensive faith by outside facts. Take the Bible in the historical sense. We believe that we have proved satisfactorily that this great Anglo-Saxon race is the race whom God is using in this dispensation for the carrying on of His great purpose; and I maintain that this is a great help to faith if I can show anyone talking to me that during these two thousand years the promises of God have been kept, and that, unknown to ourselves, a great people have been working out the Divine plan and scheme; I think that is a very great proof of the existence of God, and the carrying out of His Divine purpose. And that is what we are out for, to endeavour to show in these last days that the Divine plans are being carried out. I believe God has raised up this Movement to meet the Modernism and Sacerdotalism of to-day. It has been well said that the English mind is not easily moved by rhetoric, but powerfully influenced by the accumulation of facts, and no one can read our magazine without seeing the accumulation of facts, and I believe this accumulation of facts is gradually telling on the minds of our people. A gentleman said to me, "The mass of evidence is increasing and increasing, and presently it will become a great mountain and will swamp the whole opposition." That is what we are hoping for, and everyone who adds to this accumulation is doing good service to the Church.

We have heard about the British Empire from Mr. Garrison. What a marvellous Empire it is. "No man could have put it together," said Lord Rosebery. The British Empire was not built up by saints as such; plenty of our people are a long way from being saints, and our Empire has still to go through a considerable chastening and correction before we shall be fit for the reign of The King. But I believe that God is moving among our people, and that He is preparing us for this stage which is rapidly coming on. We have had read in our hearing the 2nd Psalm, and the 2nd Psalm had a partial fulfilment at Pentecost; but if I understand Scripture rightly, this 2nd Psalm is just an outline of what will take place at the close of this dispensation. We are witnessing it to-day; the forces of evil gathering up against the true Church of Christ and the Holy Word, and there is the casting off of restraint, so that we shall witness during the close of this age, whatever form it may take, a very severe struggle, and just as the Cross separates individuals, so it also separates nations. It seems to me that the close of this age will see the gathering of the nations of those who are for the Cross and for Christianity, and of those who are against it. Where will our own nation stand in that struggle? We hope to stand on the side of God in this matter. Who is to stand for the great truths of the Bible if our influence is lost? One of our high officials was talking to a foreign priest, and in the course of conversation the priest said to this high official, "When the war was on we wondered who was going to win, and we said to ourselves, 'If Germany goes down, then science will go; if France goes down, then art will be lost; and if Britain goes down, then justice will be lost.'" Now could a higher compliment be paid to our people than such a statement as that? After all, what we stand for in the world is for peace and justice and freedom. An Austrian gentleman said, "If I had to be born again I would be born under the British flag even if I was born a black man." That is another testimony. I do not like people who are running down the British nation. With all its faults and failures, after all, it is the best; and if we go, who is to take our place?

Now with regard to this British-Israel-World Federation; we are sometimes told that the letters stand for "British-Israel Without Foundation," but that is not correct. Surely it should be "British-Israel Well Founded." When they lay a foundation-stone they declare that it is well and truly laid; and here to-night, after a long experience, I tell you plainly

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that I would have nothing to do with this Movement if I did not believe it was well and truly laid. The more I read Scripture and study history, the more I am convinced that we are on right lines, and if we hold on we shall find this, that men will have to come round and acknowledge the truth. We must to-day proclaim this great Truth; we believe it is along the lines of Scripture. Who are those who oppose this Movement? Well, our Lord was crucified between two thieves, so it is not the first time that Truth has been opposed; and we have Sacerdotalism on the one hand, and Modernism on the other; and if they are not two thieves in spiritual things, I do not know what they are; and here we stand between them. We stand for what we believe to be the integrity of Holy Scripture. After many years of study and reading I believe this Book is true. We often make mistakes in the interpretation of it, but I believe the Bible is true, and in the original documents I believe we have what God intended we should have, that which is true and reliable. I think I have told you before how, on a certain occasion, the late C. H. Spurgeon told of a gentleman who ordered a quantity of coals for his own private use; he ordered the best quality, and he paid the highest price; and in those days that price was nothing like what we pay for the cheapest quality in these days. When he came to use the coals he found them faulty, and he wrote a note to the coal people, and said, "If you are going to send me any more coals of that sort, will you have the coals put in one sack, and the slates in another, then I shall know which is which." I am sure we believe that if the Bible had been partly true and partly false God would have given it to us in two volumes, and I think He would have put a label on, like the doctors put "Poison" at times on their medicine bottles. We are more inclined to the false than to the truth. This Federation is composed of a body of people who stand for the integrity of Holy Scripture. We live in a time when the very foundations of our faith are being attacked, but we are not afraid. The Christian Church owes a lot to the infidels. If it had not been for infidelity we should not have known half as much of the Bible as we do. Instead of listening to their opposition, we search the Book, and we set our experts to work, and the result is we come out more convinced than ever that this Book is true, whatever attacks are made upon it.

I spoke just now of the type of person who attacks this Movement. There is a type of piety, very sincere, no doubt; it lives in a well, and can see the stars, but cannot see the lay of the land. Now I do not know whether I am talking to anyone like that; if so, I should like to get you out of the well. We believe in living on the surface as well as down in the well. We not only want to see the stars, but the lay of the land too. I am convinced myself that this question has thrown more light on the Bible than any other I ever took up. I see the Bible, not simply as a collection of texts, from which the preacher selects one and makes the best he can of it—that is not expounding the Scripture—I see the Bible as a magnificent whole. There is a plan, a scheme, a Divine purpose in it. What would you think of a man who looked at a poster the size of this wall and took a microscope to examine it? What would you think of him? It is quite true that he would see a little, but he would not view the entire poster. The Christian Church is suffering from those people, parsons as well as lay, who have such a limited outlook on the Bible, and the work of the Federation is to try and correct that. One day in Swanage we had a gentleman from the Prophecy Investigation Society visiting us. They are excellent people, but they all belong to one school of thought, and they cannot see anything but the Jew, and they lose sight of Israel altogether. They have got a long Jewish look, and a terribly short Israelitish look; and we as a Federation are out to correct that sort of thing as far as we can. There is talk about the Jews going back to Jerusalem. Yes, they are going back, but not as the leading nation. They are going back under the ægis of Britain. Jeremiah speaking of these things says that the House of Judah shall walk with the House of Israel, and together they shall come to the land. Is not that exactly what we are witnessing?

Travelling from London, I saw a little printed matter on the opposite seat, and I thought I would see what it was all about, so I took it up, and found it was really an advertisement of a book defending the Bible. Before you came to that part there was a question, "Why do so many of the clergy want the Bible altered?" And the answer was given, "Because it does not agree with their teaching." But here is an Association that does not want the Bible altered; we are willing to be taught by the Bible, and we believe we have the correct interpretation of it. Reference has been made to the fact that this Movement is growing. "When the enemy shall come in like a flood, then shall the Lord lift up an ensign against him." Just as it was in the year 1799, at the close of the eighteenth century, when unbelief, as we see it to-day, lifted up its head in the name of so-called scholarship. They may have graduated. They may have a "M.A." or a "B.A." after their name, but those letters may stand for other things as well! Just about that time, when the religious belief of the day was denying the Scripture and saying that those things never existed, in the year 1799 a young French officer accidentally, but we should say providentially, came upon what is called the Rosetta Stone, and for a long time that stone could not be deciphered, and when it was made out it simply proved that the places which these so-called modern men said never existed actually were shown and their situation given. That is always the case whenever unbelief raises its head. God has always some answer. It is like the man we are told of in the Book of Judges. He went to take a town, and a woman dropped a brick on his head and settled him! God works somewhat like that. He raises up this Movement, dropping a brick on the head of these unbelievers and settling them. I like this Movement. I think it is very cheerful and helpful; it has an optimistic outlook. We have a hopeful outlook, and we go on in spite of discouragement around. Do you remember the story of the nervous passenger on a boat during a stormy night? They could not make port, and she said, "Do you think we shall get in all right?" And the officer said, "I do not know. This is a very leaky old boat, and we may go down; and our boilers are all wrong, and we may go up any minute. Nevertheless, we are going on." British-Israelites, we shall not go down in despair; we shall not go up in disaster: but we shall go on in this teaching till The King comes.

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During the meeting Mr. GARRISON said: Only this afternoon a gentlemen from Glasgow came to me, and he said, "I have never had the pleasure of coming to Headquarters to attend these meetings before. I was an agnostic and in despair, and it was through the British-Israel teaching that I got my faith. The Bible brought me to the Cross." There are many others connected with our Movement who admit that they have been won from agnosticism entirely by the British-Israel teaching. They have said that nothing else could have brought them back to Christianity. It is a proof that God is indeed a Covenant-keeping God.

Yesterday was the 110th birthday of our beloved Queen Victoria the Good. In that connection let us please remember and cling to the glorious truth, the established evidence being in existence in two different buildings, one in London, and one not far out of London, that King George V sits on the throne of David. And let us thank God for our Royal House to-day, the finest Royal House and Court in all the world, the purest and the best and the most devoted to the well-being of their subjects. There is nothing like it in the history of the world.

Mr. J. LEECH said: I was holding some meetings in Southampton, and after one of them a gentleman came up to me, and said, "I was an atheist, and I was converted from my atheism by reading Mr. Davidson's book on the Pyramid." There are many others like that, and when this Truth is only opened up to them it simply sweeps the ground from under their feet, and they cannot stand on their old foundations; they get a new vision of a holy and faithful God, and a Bible upon which they can rely. We are engaged in a marvellous work that will be made a mighty blessing to many people.

I heard of one man after one of my lectures who had given up all religion; he went to no place of worship, and did not even possess a Bible. Somehow he attended the meeting, no one knows why, and afterwards bought himself a Bible, took to reading it, and began regularly to attend the services at a place of worship, went to British-Israel meetings, and he was totally transformed. Now that only shows the power of the Word of God. We have got a mighty Sword that can do marvellous things. And we must expect wonderful things from this work. Let us go forward with greater zeal and determination to carry on.

REPRINTS WORTH READING.

ADDRESS BY THE LATE REV. A. B. GRIMALDI, M.A.

IN the carrying out of any great work it is well, occasionally, to pause for a moment, so as to look back over the past endeavours, and, by comparing the former and the present state of the subject, obtain some idea and understanding of the amount of advance that has been made, of the progress achieved, and the amount of ground we have covered and possessed; and thus to draw the balance between the past and the present, and so ascertain whether we have cause for satisfaction as to progress, and encouragement as to the future.

I first heard of this subject in 1871, and in 1874 became convinced of the truth of our Israelitish Origin, and that it was founded both upon Scripture and upon History.

Since then I have pursued the subject in every available way, by the perusal of all Mr. Wilson's books, and many others, up to the present time, by study, reflection and consideration, and am more than ever convinced that the re-discovery of Israel has taken place, and that the inhabitants of the British Isles are literally descended from the lost House of Israel.

The present time and the present meeting seem both suitable for some retrospective glance and reflective consideration.

In connection with such a great and successful meeting as this present one, it is natural to think of former meetings and constitute a comparison.

I remember, for instance, one such many years ago. It may have been in 1874. I received a letter from Mr. Green, who was endeavouring to form an Anglo-Israel Association in London. He invited me to a meeting to be held in North London, where an address would be given by Edward Hine upon the English being the Lost Tribes of Israel. Not then knowing that part of London, with some difficulty I found the Holloway Road, and a small street leading out of the north side of the road. In it was a small local schoolroom, which had been lent for the evening. Edward Hine was the chief speaker, the others making what remarks they cared to. In all we did not number more than a dozen.

I understood that was Edward Hine's first London Israelite meeting. The local vicar did not, of course, patronize us. Perhaps he did not even know of the meeting. The curate could not spare five minutes to welcome us. And no lady graced with her fair presence, or brightened with her favouring smile of approval, our small and dingy meeting.

As the meeting progressed I perfectly remember the conclusion I came to, viz.: This meeting is small in numbers, and insignificant in every way except one; that is, its Scriptural subject. Yet most assuredly, before very long when Israel meetings are held, we shall have to employ one of the large London halls.

That forecast in the little Holloway schoolroom has been more than amply fulfilled, as this present meeting proves. As with meetings, so with other endeavours. Mr. Wilson's excellent magazine, *The Watchman of Ephraim*, had died with his death. Edward Hine's magazine of *Life from the Dead* had commenced, but there was no other.

In contrast to that, there have been since then some 20 Israel periodicals in England and America, culminating with our excellent official Federation journal, THE NATIONAL MESSAGE.

As to numbers, the change and advance is equally great and striking.

A *Cyclopaedia*, in an article some years ago, estimated the numbers of what it called "Anglo-Israelites" at some two millions. What must the numbers be now?

At that time there were the excellent writings of John Wilson, but they were little known, though valued by those who possessed them. It is not an exaggeration to say that there is now a Library of Israelite Literature in books, booklets, pamphlets, leaflets, and writings of all kinds.

At that time the only Israel Association was the Anglo-Ephraim one, and that soon after expired. The Israel Associations now one can hardly count.

Then, among the clergy were such honoured names as

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Waddilove, Newton, Alexander, Gobat, Tipper, Wright, Polwhele, Titcomb, and a few others. Long lists would now have to be prepared to contain all the clerical names that might be collected of those who accept this Truth.

As before mentioned, not a single lady graced that early meeting. And now, when at the Inaugural Meeting in the large Caxton Hall, I noticed two large galleries apparently filled with ladies in addition to those in the body of the hall, while their enthusiastic help, unfailing energy and graceful accomplishments are the stay and support of numbers of the Associations throughout the country.

Equally striking is the financial support accorded to the whole work, and probably where there were then pounds, there are now hundreds. The classes of acceptors of Israel Truth are also now increased. We have only to look over the valuable and reliable lists of Israel believers, carefully prepared by the indefatigable zeal of the Secretary-General, to see that all classes, all professions, all occupations, are now worthily represented upon the "Roll of Israel," mounting upwards, through all grades, all titles, till the very steps of the Throne itself are reached! And as this result has been reached without the factitious aid of being either a Church, a Sect, a Society, or Secret Association, surely we may, without exaggeration, exclaim "Magna est *Veritas* et Prevalebit"; and humbly add from the Christian point of view: "What hath God wrought?"

THE BIBLE BASIS OF BRITISH-ISRAEL TRUTH.—VII.

By S. E. STEELE.

"BY THEIR FRUITS YE SHALL KNOW THEM."

MAY I paraphrase the well-known axiom: "Things which are equal to the same thing are equal to one another"? Duties and responsibilities delegated to Israel in the prophetical writings have been, and are being performed by the Anglo-Saxon race; therefore the Anglo-Saxon race and Israel are one and the same. Prophecies regarding Assyria, Babylonia, Egypt, Greece, and the punishment of Judah, as also the captivity of Israel, were all fulfilled at the times appointed. By what authority do we dare to doubt the fulfilment of those referring to the gathering together again of Israel, the blessings to be bestowed on Israel, and the reunion of Israel and Judah under the new Covenant? Leviticus xxvi, 3, reads: "If ye walk in my statutes, and keep my commandments, and do them"; then follow ten verses containing blessings, subject to Israel's obedience. Verse 14: "But if ye will not hearken unto me" . . . Verses 16 and 17 recount the punishments for disobedience, one of the first being consumption—(see also Deut. xxviii, 16 to 22)—one of the most deadly of our national diseases at the present time. For 580 years afterwards sin and idolatry increased, until in the days of Elijah there were only 7,000 in all Israel who had not bowed their knees to Baal (1 Kings xix, 18). God had been forsaken to such an extent that Elijah thought he was the only one left keeping God's commandments, and he prayed that God would take his life. Israel was given a further period of 180 years to repent, but went from bad to worse, and, in consequence, were suffering the penalties foretold in Leviticus. They did not repent. "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins" (Lev. xxvi, 18). After the division of the tribes of Israel, the ten tribes, under Jeroboam, fell completely away. The six following kings of Israel each "did that which was evil in the sight of the Lord, and departed not from the sins of Jeroboam, who made Israel to sin." Israel was the first to receive the "seven times" punishment, which began when they were taken captive into Assyria, 721 B.C. A prophetical "time" is 360 days, one day for a year. Seven times punishment, therefore, would be for 2,520 years. 2,520 years from 721 B.C. brings us to the year A.D. 1799 (721 + 1799=2520), the date of the release of the punishment of Israel. The years 1799–1800 were the turning-point in the destiny of our country. As the result of the Reformation, and the distribution of the Bible written in the mother tongue, Christianity for 260 years had rapidly increased. During this period (1799–1800) the Church Missionary Society, the British and Foreign Bible Society, the Religious Tract Society and others were formed; Ireland was formally joined to England under one Parliament, and the "Union Jack" became the national flag of the United Kingdom of Great Britain and Ireland. In 1805 the supremacy of England on the sea was established. From that time our affairs began to prosper, and we have never yet turned back in the progress of our race.

The "seven times" punishment referred to the whole of the Twelve Tribes. We have shown the fulfilment as regards Israel, the Ten Tribes only. Judah remained partially true to God for over 100 years after Israel was removed, but the time came when the seven times punishment, because of increasing sin and idolatry, was meted out to them. The beginning of their captivity dates from 606 B.C., and was completed on the fall of Jerusalem in 588 B.C. The approximate date of the bulk of Judah being taken to Babylon was 603 B.C., when their seven times punishment can be said to commence. Add to that date 2,520 years, and it gives A.D. 1917 as the date of their liberation.

Our Saviour, according to St. Luke (xxi, 24), said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The Turks, following the Babylonians and the Romans (all Gentiles), had possession of Jerusalem for 402 years. "And I will lay My vengeance upon Edom (Turkey) by the hand of My *people Israel*" (Ezek. xxv, 14). On completion of the times of the Gentiles, and the end of the seven times punishment of Judah, they (the Turks) were conquered and driven out of the Holy Land by the *British* in 1917.

A PRAYER.

Our Father, we entreat Thy mercy with our whole heart, that, as Thou defendest us against things adverse to the body, so Thou wilt set us free from the enemies of the soul; and, as Thou grantest us to rejoice in outward tranquillity, so vouchsafe to us Thine inward peace; through Jesus Christ our Lord.—*Amen.*

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

OUR SECRETARY-GENERAL is now on his homeward journey, having left Vancouver on July 24th, and proceeding by way of Jasper and Edmonton, Alberta. After returning from Victoria, he attended and addressed a B.-I. picnic in Stanley Park, and a great B.-I. meeting in one of the largest halls in Vancouver. The day prior to leaving he addressed a meeting at which the Lieutenant-Governor of British Columbia, His Honour R. R. Bruce, Esq., presided.

* * *

Mrs. Zoe Bell will hold the monthly Bible Study Class for women at 3 o'clock on Saturday, August 3rd, at Headquarters.

* * *

On Saturday, July 13th, contingents of members from Derby, Nottingham, Burton, Swannington and other centres, formed a goodly company at a Rally at Melbourne, Derbyshire. As the various parties arrived they met at the Institute, and, after introductions, were led by Mr. Stanley Jacques on a tour of inspection of the features of interest abounding in this delightful old town. The magnificently-preserved Norman Parish Church, dating from soon after the Conquest, held chief attention, being fascinatingly described by Mr. Jacques. The resources of the Institute were taxed to capacity to provide tea for the large party, but all were happily satisfied; after this a short meeting being held and addresses given by Commissioner the Rev. T. H. Whitehouse, the Rev. G. Davies, Mr. H. D. Houghton and Mr. Jacques, and votes of thanks accorded. Later, an hour was spent in rambling around some of the many delightful spots of Melbourne; then all met again in the glorious old Church, kindly lent by the Vicar, for a closing service of prayer and praise conducted by the Rev. T. H. Whitehouse, assisted by the Rev. G. Davies and Mr. Jacques, Mr. Houghton being at the organ.

It is hoped that this Rally will become an annual event. All returned home happy, feeling that much had been done to strengthen the bond of union between various centres of our work.

* * *

Miss Hamilton Hunter paid her third visit of the session to the Stratford Branch on the 15th July. Her two previous addresses had been so much appreciated that the members brought many of their friends with them, the result being the largest meeting during the session. The points in the lecture, "The Redemption of Israel," were clearly made and proved.

* * *

Large audiences attended at the Saffrons Rooms, Eastbourne, to hear Mr. J. J. Morey recently. In the afternoon he dealt with "Five Great Eras in Human History." At the evening meeting he pressed that "The Bible must be read with the simple faith of a child" and without prejudice. Mr. C. J. C. Wanton, M.A., was in the chair.

* * *

The following extracts are from a letter from Corinth, Mississippi, U.S.A.:—"I have finished reading the books sent—they are all wonderful. Nearly all the special numbers of the 'N.M. and B.' have been distributed, and not a day passes but that there is a call for more . . . . a class of sixteen men meet weekly for study and discussion of the wonderful British-Israel Truth. I am trying to teach, but tell them I am only a learner with them. There is something amazing about the way in which this Truth grips people. They listen spellbound . . . . The great need is for ministers to awake and realize that just now the Gospel of the Kingdom is the greatest theme upon which they can dwell . . . We cannot thank you enough for all you have sent us . . . and deem it the greatest privilege to be instrumental, even in a small way, in helping to spread the glorious news of the Kingdom."

* * *

The Rev. Joseph Gay will not hold any open-air meetings during August. He hopes to resume these on Sunday, September 8th.

* * *

We have the following interesting report of the seventh session of the Kingston Branch:—"Two delightful members' gatherings in the home of our President at Knightsbridge have drawn yet another session of the Kingston, Surbiton and District Branch to a close. On these occasions we had the enthusiastic ministry of Miss Hamilton Hunter to send us on rejoicing more than ever in the work of the Kingdom through the knowledge of British-Israel Truth. Similar afternoons at intervals have proved to be the most fruitful of the Branch's activities, the *first* alone resulting in an accession of ten new members. It was a strange fact, openly noted on that memorable day, that of the several testimonies given by members on 'How I came to accept B.-I. teaching,' none overlapped or duplicated another, but one by one furnished a finally complete sequence of remarkable evidence that B.-I. Truth can and does meet every Biblical difficulty, attract every type of intellect, and satisfy every seeker in search of the treasures of Truth. The Prayer Circle meetings—what bursts of sunshine they have often been amidst dark and stormy skies! Here, month by month, a real work of Grace has been witnessed as, fed on the Word of God, and led by the Holy Spirit, not a few hitherto sealed lips have found the joy of utterance, under the pressure of abounding difficulties and the urgent needs of our local district, which nothing but prevailing prayer could meet. To God be the glory for these and all other evidences of His acceptance of, and co-operation with, our efforts. Again, what can a Branch do but say 'Thank God' for those splendid shepherds of Israel—our lecturers—to whom the Branches owe such a deep debt of gratitude? They have truly 'fed the sheep.' The dark shadow of death has once again passed over us, taking one who could ill be spared, Miss K. Currie Smith, our Book Secretary, reference to whom was made some weeks ago in THE NATIONAL MESSAGE. Perhaps never have we had such difficult conditions for our meetings, but all is a stimulus to the healthy and compact growth of a Branch."

SOME ENGAGEMENTS FOR NEXT WEEK.

BELFAST, Kingham Hall, Botanic Avenue, Monday, 5th, at 8.
CARDIFF, Central Y.M.C.A., Tuesday, 6th, at 7.
HIGHGATE, 223, Archway Road. Wednesday, 7th, at 8.
HULL, Church Institute, Albion Road, Tuesday, 6th, at 7.30. Bible Study.
SHEFFIELD, Committee Room, Victoria Hall, Wednesday, 7th, at 7.30.
WANDSWORTH, 120, Earlsfield Road, Wednesday, 7th, at 8.

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A FASCINATING UP-TO-THE-MINUTE

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by

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EDITORIAL.

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

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

THE SECOND COMING OF OUR LORD.—V.

By the Rev. W. Pascoe Goard.

We have now looked at several phases of the "Coming" activities as set forth by our Lord.

I.—As to *the resurrection of the dead in Christ and the translation of the living in Christ*, set forth in the Epistles to the Thessalonians, there seems to be no time indication at all in either of these Epistles. There is, however, the statement that the resurrection and translation phase of the Coming must take its place in a sequence of events which should become historic in due time. See the second chapter of Ephesians.

The era of this Coming may be known. But the day and the hour is not to be known.

II.—The phases of the "Coming" activities which relate to *the defence of Israel, and the end of war.*

This is an international series of phases, commencing with the gathering of the Lord's hosts to "a place called in the Hebrew tongue Armageddon," and ending when "His feet shall stand in that day upon the mount of Olives." The convulsion of the earth, in response to His tread, marks the end not only of that particular war, but of all war in the earth.

III.—Phases which are confined to *the domestic policy of the Lord.* The reckoning with "that faithful and wise servant whom the Lord has made the ruler of His household." This we suggest is the House of David, appointed King over Israel; and all the services which are carried on in his name, in State and Church.

IV.—The ten virgins selected to welcome, and to furnish the illumination, at the return of the Bridegroom. Beyond question, the ten virgins are representative of the ten tribes of Israel.

V.—The reckoning with "His own," "His ten servants."

This also is purely domestic, relating as we have seen to the ten-tribed House of Israel.

Now the statement of the Lord takes on a wider scope, and we have presented to us the Lord sitting in plenary session, calling all nations before Him in judgment. It is *the final scene of the present dispensation*, after which all the redeemed, and those nations blessed of the Father who have sustained the ordeal of the Judgment-seat of Christ, shall go immediately into the Kingdom prepared for them from the foundation of the world. Prepared for them there; but forfeited and lost through sin, and now restored through the Redemption wrought out by our Lord and the Atonement offered by Him for the sins of the people of Israel and of the world.

Let us now turn to this most august statement by our Lord.

It will be noted that the intimate intercourse shown in the domestic phases between our Lord and His people gives place to a more formal and majestic style of utterance, and to a more formal mode of intercourse.

"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 . . ."

There are certain clear marks here which we shall do well to consider.

The "Coming" is qualified by certain indications which cannot be mistaken. Had there been just the one event connected with the Second Coming of our Lord, the composition of the passage would have halted after the word "come." "When the Son of man shall come." But the qualifying

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statement is made, "When the Son of man shall come IN HIS GLORY." It is further qualified with the indication "and all the holy angels with Him." It is qualified still further by the time indication "THEN." "Then shall He sit upon the throne of His glory."

Still further it is qualified or identified by the procedure of our Lord. "Then shall He SIT UPON THE THRONE OF HIS GLORY."

When He comes to gather His forces to meet the assembly of the kings of the earth and of all the world for the battle of the great day of God Almighty, He comes *as a thief*; that is to say, with His presence hidden.

When He comes to reckon "with that good and faithful servant," He comes domestically, *as the head of His house.*

When He comes to the marriage supper attended by the virgins, He comes *as the bridegroom.*

When He comes to reckon with "His own," "His ten servants," He comes as "the lord of those servants."

When He comes in His glory, with all the holy angels with Him, He comes as THE KING, and in this passage before us He first uses that title in reference to Himself.

We are given to see Him attended with His brethren; "these My brethren" is a form of expression which indicates their presence. It is the presence of the saints. He is also attended with all the holy angels. He is seated upon the throne of His glory, in plenary session, to enter into judgment with the "all nations," the same "all nations" which He found assembled against Jerusalem to battle.

Inasmuch as the Scriptures clearly teach that the general resurrection is not yet, nor will be till the thousand years have been accomplished, that is to say, the thousand years of the reign of our Lord upon the throne of His father David, *we are witnessing the gathering together of the then living generation of the "all nations."*

They are not to be judged as Israel is judged, for they have not been under Israel law, and have not shared Israel responsibility. But they are to be judged by the quality of their life principles. Upon the life principle they are separated into two groups, one group called "sheep," one group called "goats." These seem to be those "sheep of another fold" which also the Lord should bring according to His statement.

Those who have been energized by the principle of construction and service, who have fed the hungry, clothed the naked, ministered to the sick, and visited those in prison, constitute the sheep and are blessed of God.

Those nations, or those of the nations, who were predatory, enriching themselves at the expense of others, carelessly going their way regardless of human suffering and making no attempt to relieve it, are the goats. The latter are evil-smelling cumberers of the earth, who have failed to relieve pain and suffering; who have failed to set the prisoners free, and who are called "accursed."

To these the mandate goes forth, "DEPART FROM ME, ye cursed, into everlasting fire, prepared for the devil and his angels."

But to those who are "sheep," who have fed the hungry, clothed the naked, and bid the prisoners go free, or who have ministered to them in their need, the word is spoken, "Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world."

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

This is the final scene of the present dispensation. It is the last act of the great six millennial days of labour. Now the Lord leads on into the Sabbath rest of the seventh millennial glory, and the "Coming" is from this time a finished and an established fact.

Having regard to all that has gone before it seems:—

1. That the resurrection and translation of the dead and living IN CHRIST is an instantaneous event. Where it comes into the sequence of things does not certainly appear, as far as we can see. It may be at the beginning of these events. It may be midway among these events. It may be at the last moment of these events. It should be a time to anticipate with lively hope and expectation.

Regarding the national and international sequence of which we have written, it seems that time will be occupied, especially as some of the things which are stated to mark the progress are earthly and human and cannot be unduly speeded up. We shall mark the progress of the international situation with interest, as we have been doing for many years past. But marking the progress of the international situation, we are assured that we have reached the point indicated by our Lord when He said, "When ye shall see all these things, know that it is near, even at the door."

The "dispensation of the fulness of times" is upon us now, and He is drawing all things together into the one great channel of prophecy which is being rapidly translated into history as the days go swiftly by.

We are in the great movement of the end. Of that we may be assured.

But we must remember that the actual millennial day still stretches some way before us. There are differences of opinion as to the exact year in which A.D. 1929 finds us. If the number of the year is the real date of the year, then there would remain seventy-one years more before the present millennial day—1,000 years—will end, or *the millennium* begin. However that may be, there is still time for a generation to be born and to play its part before the seventh millennium of Adamic history begins. Mark, we do not say *human history*. We leave that question untouched. It may be that the national and international sequence of which we have spoken will *fill out the remainder of this century*, the last century of the sixth millennium, through which we are now passing.

It is not our purpose to dogmatize here. It is our intention to make suggestions, and, with these in mind, to recommend our readers to take the Bible in hand and to read with these in view the things "which are noted in the Scriptures of truth."

What a wonderful thing it is to know the fact that the Lord is coming again, to reign on this earth.

What a wonderful thing that we can take the fourteen points indicated by St. John in his first Epistle and by them assure ourselves that we have a name and a place in the Book of Life, and therefore in the first resurrection.

What a wonderful thing to recognize that before entering into the eternal glories of Heaven, we shall have a thousand years of temporal glory on the regenerated earth, under the personal

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le of Jesus Christ our Lord, and under the direct tuition the Patriarchs, Prophets and Apostles.

It takes a lifetime here for us to qualify through Divine ace for a place in the millennial glory. It will take a ousand years of that glory to prepare us for entrance into at eternal state in which it will be our privilege to look upon e unveiled face of God.

There are good times for us, and for the world, just ahead, d the daydawn already begins to appear.

Let us hear the reiterated affirmation of our Lord :—

"AND, BEHOLD, I come quickly ; and My reward is with e, to give every man according as his work shall be."

"He which testifieth these things saith, Surely I come ickly. Amen.

"Even so, come, Lord Jesus."

"The grace of our Lord Jesus Christ be with you all. nen."—Rev. xxii, 12 and 20, 21.

EVIDENCES OF OUR ANCESTRY.

By J. C. TYLER.

HEN we desire additional evidence of the great trek of e Lost Tribes from the neighbourhood of the Euxine to e Baltic regions, we usually appeal to the works of students d writers who are interested in this subject. But to many will seem even more convincing to look for the proofs among e writings of those who have studied the connection between e Scandinavians and the earlier dwellers by the Black Sea, d who yet have no suspicion of the purposes of the Almighty which this great trek across the continent of Europe has its ice.

Paul Du Chaillu in his work (1889), entitled "The Viking e," had evidently no thought in his mind, nor any knowledge, our Israelitish origin, nor of the future portrayed by the pired prophets. He echoed the philosophy of the un-tiated : "As ages roll on, England, the mother of nations, nnot escape the fate that awaits all ; for, on the scroll of ne, this everlasting truth is written—birth, growth, maturity, cay ; . . . . Where is or where has been the nation that can could exclaim, 'This saying does not apply to me !'"

Du Chaillu was a celebrated traveller and writer, who urished between the years 1835 and 1903. He describes s method of putting together the pages of these volumes : By reading carefully every Saga—and there are hundreds them—in the original documents, a work of years, sisted by many friends."

This is his conclusion : "A careful perusal of the Eddas and agas will enable us, with the help of Greek and Latin writers, make out a fairly continuous history which throws consider-ble light on the progenitors of the English-speaking people, eir migrations northward from their old home on the shores the Black Sea, and the settlement of Scandinavia, of England d other countries."

In another place he says : "From the frequency with which migration northwards is mentioned (in the Norse literature) is legitimate to infer that the predecessors of the Norsemen ne from the south or south-east of Europe, probably, to judge from literature and archæology combined, from the shores of the Black Sea."

Among the selected quotations from his work are the following : "The men of the North, whose might the power of Rome could not destroy, were not savages or barbarians. They possessed a degree of civilization difficult to realize but for the antiquities and the Eddas and Sagas.

A study of the ancient literature and abundant archæology of the North gives a true picture of the character and life of the Norse ancestors of the English-speaking peoples.

We learn about their dress, ornaments, implements and weapons ; their dwellings and convivial halls, with their primitive, or magnificent, furniture and their personal appearance. The child in his education, the young man in his practice of arms, the maiden in her domestic duties and embroidery, the adult in his warlike expeditions, their athletic games preparatory to the stern realities of life, where honour or renown were won on the battlefield. The revel and drunken bout.

That the Norsemen had carriages or chariots as well as horses is proved by the numerous skeletons in graves or bogs. Their dress and the splendour of the riding equipment for war, the richness of the ornamentation of their weapons, are often carefully described.

We are the more astonished as we peruse the Eddas and Sagas, which give the history of the North, and examine the antiquities found in the country, for we hear hardly anything about the customs of the people from the Roman writers, and our ideas regarding them have been thoroughly vitiated by the earlier monkish writings, or by the historians who have taken these records as a trustworthy authority.

The museums in the Scandinavian kingdoms show a most wonderful collection of antiquities, of weapons, of costly objects, superb ring coats-of-mail, damascened swords, and other weapons, articles of clothing with graceful patterns interwoven with threads of gold and silver. Vessels of silver and gold testify to the taste and luxury of those times. The knowledge of the art of writing and of gilding is clearly demonstrated.

The knowledge of rune writing found with these Northern relics, being of great antiquity, shows the possibility of the theory that it was brought to the North by people who had migrated from the colonies on the shores of the Black Sea."

Elsewhere we read : "It is in the basin of the Baltic and in the Norselands that we see incontestable proof as to who were the sea-faring people, whom the Romans called Suenes and then Saxons, as shown by the tens of thousands of graves of that period still existing of the same type as those of a similar period in England. In these graves were found many Roman coins and Greek objects, showing that these sea-faring people had intercourse with Rome, Greece and the Mediterranean."

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THE CHURCH AND ITS RELATION TO CHRIST.

By J. G.

"Ye are Christ's." (1 Cor. iii, 23.)

IN this chapter the Apostle deals with the faction hinted at in the first. There he tells them that it had come to his knowledge through the household of Chloe that there were serious divisions in the Church. It was perhaps natural that the individual disciple should be specially attached to the servant of God under whose ministry he was led into the light and knowledge of Jesus Christ. But when such attachment, as it often does, leads to an obscuring of Jesus Christ, and a separating into various little factions those who ought to acknowledge only one Master, then such attachment becomes a positive snare. I do not suppose that this naming of Paul, and Apollos, and Cephas, and even Christ, as the instruments in the hands of God's Spirit to their individual conversion meant anything more at the first than this special attachment at once so natural and so commendable. But it became the innocent cause afterwards of much difference, and the Church became, in consequence, divided. This was indeed a serious menace to its life and usefulness. Such distinctions and rivalries were never sanctioned by those whose names were thus used. Such divisions should not exist. Christ is not divided, nor could any of those named be compared with Him. Truly Paul may plant. To him might be given the glorious privilege of laying the foundation. Apollos may water, he may nurture and cultivate. It may be his joy to build upon the foundation Paul has laid down. But the work is one and its virtue rests in Him who blesseth it. Men are but God's instruments for the accomplishment of His work. He selects this man for this bit of the work, and another man for another bit. To this man He saith, "Put in the foundations, do the work which is out of sight." To another comes His message, "Build the walls, raise the structure, do the work that is seen." But it is all one work, and men God's instruments. "Ye," the Church, "are God's workmanship, ye are God's building." "God giveth the increase." "Ye are Christ's." Not Paul's, nor yet belonging to anyone else, but Christ's. "And Christ is God's."

"YE ARE CHRIST'S."

The supremacy of Christ alike over the Church as over the individual is a thoroughly Pauline doctrine. It is the universal doctrine of Christendom. However widely we may differ in other respects, in other doctrines I mean, there is no difference here. Jesus Christ is the head of the Holy Catholic Church. "Ye are the body of Christ," so writes Paul in the twelfth chapter, "and members in particular."

The relationship of the Corinthian Church to Christ is the same as the body to the head. It is Christ's property, and it is property over which He has sole control. It matters not who may have been the founder of it, or who the officers set over it to guard its privileges and enforce its laws. If it is a Church founded in the Name of Christ, if the privileges it enjoys be the privileges of His kingdom, and the laws it enforces the laws of His kingdom, then the Church must be His, and in Him all things must belong to the Church.

This is clearly the reasoning of the Apostle in this chapter, and thus we notice :—

1. The Divine origin of the Church ;
2. The Divine authority of the Church ; and
3. As arising out of both, the future glory of the Church.

1. THE DIVINE ORIGIN OF THE CHURCH.

"Ye are Christ's," because ye are begotten of Christ; or to be more correct, begotten of God through Christ. As St. Peter hath it, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." Christ is our origin, He is the explanation of our existence. The Church lives because Christ lives. He called it into being. That word of His spoken to His disciples goes back unto the beginning of things, indicates source, spring, origin. "I am the true vine, and My Father is the husbandman, every branch in Me . . ." Go back upon Pentecost and see there how the first Church came into being. But was that the first Church? Can anyone say when the first Church was created? Christ speaks of His Church prior to this. For our present purpose, however, that great epoch in the life of the world, Pentecost, will furnish us with all we need. That Spirit-fire came down upon the disciples as they prayed, and filled them all as it rested upon each, and they went forth to preach the Gospel. But remember that that great spiritual descent was in the fulfilment of Christ's promise to them. He charged them, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." "Behold I send the promise of My Father upon you." By the power of that Spirit whom Jesus sent, these disciples went forth to preach Jesus. Three thousand souls believed the Jesus that Peter and the rest of the disciples preached. There was the Church founded, not upon any formulated belief, or creed, or ritual, but upon a common faith in one Saviour, Christ. If the Church existed at any given time without these things, then, though they may be useful, they are not essential, but Christ is essential. Just as clear and just as simple was the origin of every one of the Churches of the apostolic age. Paul is especially careful, in founding the Churches of his great ministry, to make the origin perfectly clear.

The early Church Fathers, as I know them, without a single exception, trace the origin of the Churches of their day back to Jesus Christ, though some do so through a human and visible authority which stands to the Church in the place which Christ would have occupied had He remained in the world, as His Vicar, a doctrine which we believe to subvert the purity and simplicity of the Church. Jerome, one of the most learned expositors of the Latin Church, in commenting on the sixteenth of Matthew, says, "As Christ gave light to the apostles so that they were called after Him the light of the world, and as they received other designations from the Lord, so Simon, because he believed on the rock, Christ received the name Peter, and in accordance with the figure of the rock, it is justly said of him, 'I will build My Church upon thee.'" Jerome at the most can only be cited as a witness for the primacy of honour and not for the supremacy of juris-

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ction of the Roman Bishopric. We can find nothing stronger his writings than this. "Away with the ambition of the oman head; I speak with the successor of the fisherman d disciple of the Cross. Following no other head than Christ, am joined in the communion of faith with thy holiness, that with the chair of Peter. On that rock I know the Church be built." The great St. Augustine, than whom the Latin nurch had no greater theological authority, in his later ars interprets the passage, "on this rock," to refer to Jesus rist. He says, "Christ was the rock upon which also Peter mself was built; for other foundation can no man lay than at is laid, which is Jesus Christ." Thus we have the authority apostles and fathers, bishops and deacons. All are agreed at the Church has its direct as well as its Divine origin from sus Christ.

If this be true, then Christ is removed above all human mparisons. This is the real thought at the back of Paul's ind here. The fatal mistake which these Corinthian Chris- ns had been making was to class Paul, and Apollos, and phas with Christ. It is like classifying the stars with the n; or placing the moon, with its borrowed light and glory, an equality with that king of light from which its own light derived. There can be no classification of the head with e other members of the body. There can be, and is, a lationship very clearly defined, but no classification. There always an element of danger, even though we know that it used in a restricted meaning, in talking about the Christian sciple as a saviour like His Master. In certain quarters we e exhorted to be like Christ, saviours of our people. Surely is only in a very limited sense that we can become like Christ, viours. So limited is it, to my mind, that the comparison terly fails. Christ works through us, but Christ is not us. Christ is a Saviour in a way we never can be. Then, is it ot popular to-day, in our desire to show Christ completely ie with us, to speak of Him in such terms as to make Him one of the prophets? The old opinion is being re-stated, ith none of that pardon of ignorance which belonged unto ose who first expressed it, ". . . or one of the prophets." All things are yours." But Christ is not included in the l things. In this sense, Christ is not yours. Paul is; pollos is; Cephas is. They are yours in the sense in which ie world is yours, and life yours, and even death yours. But ot Christ. The possession is on His side. "*Ye*," with ie all things ye possess, "are Christ's," for He called you ito being, gave you birth, and apart from Him ye are not nor an ye ever be.

2. THE DIVINE AUTHORITY OF THE CHURCH.

The Divine authority of Christ is the Divine authority of he Church, and that authority is not one whit enhanced by visible head standing to the Church in the stead of Christ, or, to be more correct, as Christ's Vicar, or representative upon earth. Look at the Church at Corinth. There was no visible head in whom was vested infallibility. Paul was no more than a spiritual adviser, though he was, under God, he founder of the Church. The Church exercised its pri- ileges and enforced its laws even apart from Paul or any other apostle. And this authority the Church possesses to-day. he carries it with her into every department of Christian work and service. The authority of Christ is the authority of the Church. Think of that. There was a power went forth from the Saviour of men. "Never man spoke like this man," said they. "This man speaketh with authority and not as the scribes." That authority was at least the authority of a holy life and a sinless character. The purity of Jesus Christ was the power of Jesus Christ. "The pure in heart," said He, "shall see God." How well He knew the truth of that! The man who sees God is, he must be, a man of authority. And what is true of Jesus Christ in this respect is true of His Church. Her purity is her authority. It is the Church's inward life which tells. It is her conformity to the image of Christ which is her power and strength. It is a pure walk and a holy conversation in the Church which will be her authority over the hearts and souls of men. Learn this truth from the witness of the world to the Church of the Apostles. "They took knowledge of them that they had been with Jesus and had learnt of Him." The thing they saw, it was their authority, was the likeness of Jesus. "Christians," the world called them in Antioch. "Christ-men." And though it was given first, it may be, in derision, yet it was Christ the people saw in His Church.

For the unity of Christendom we pray, but we care nothing for uniformity. We contend for a closer union of the Church with Christ, not with the Pope. He is to us anti-Christ. We pray not for the kingdom of Rome but for the kingdom of God, and we know that that is a true Church whose life is hid with Christ in God.

The Church that ever walketh
Close by the Saviour's side,
That evermore rejoiceth
In Jesus crucified;
That Church shall bless the people,
Her power shall never wane,
But on shall go from age to age,
Eternally the same.

It is clear then that the more Christlike a Church becomes the greater will be its influence, and the deeper will be its authority.

This then is our exhortation to the Church. Study to be like Christ. Exhibit towards one another the sympathy, long-suffering charity and love of Christ. Remember His law and "bear ye one another's burdens."

We shall then know and possess His power, He who drew men and women to His feet. Shall we not show by the little acts of life that we are Christ's? "All things are yours; ye are Christ's, and Christ is God's."

Nothing is more disastrous to a Church than a carnal spirit. One member in this particular maketh the whole body sick. "Ye are Christ's, seek therefore the things which are above, where Christ sitteth at the right hand of God." This only is the Church's authority and power.

3. THE FUTURE GLORY OF THE CHURCH.

And here again, as in the origin and power of the Church, so the glory of the Church centres in Jesus Christ. The future glory of that Church of which Christ is the living head is beyond our mortal tongue to describe. "Eye hath not

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seen," says Paul in the second chapter, "nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that fear Him."

Here she has many privileges, and is not without beauty and glory, but she has also many dishonours. Like her Master she has her tribulation and her sorrow, the greatest that she is rejected by those whom she would help and bless. But the day will come when His glory shall be her glory, full and complete. Her purity shall then shine, as the sun in the firmament, for ever. Then shall be gathered unto that Church triumphant all those, from every nation, who have washed their robes and made them white in the blood of the Lamb. Their mark shall be the mark of no sect of the Church militant, but the mark of the Lamb. That mark shall speak of a life of love and of self-sacrifice. It shall speak of loyalty to Jesus Christ, and to the truth of His salvation. And we shall find many there who were never named amongst the Church down here, though they often gave the cup of cold water in His Name. Yes, and many heretics and schismatics, according to the standards and judgments of some in the Church down here, will be numbered with the great Catholic Church up yonder, for they did acts of kindness and deeds of charity in the Name of the Lord Jesus Christ while passing through this vale of tears. The Church will never receive her full glory in this world. Here she receives her cross, yonder she will possess her crown. And I would remind her, as every individual Christian, "No Cross, no Crown." Here she shall have travail and pain, yonder deliverance and joy. What joy when she shall behold the King, the Bridegroom, in His beauty. "All things are yours; ye are Christ's, and Christ is God's."

ARCHÆOLOGY OF ANCIENT BRITAIN.

IN an interesting article in the "Morning Post" of June 26th, Dr. R. E. M. Wheeler (Keeper of the London Museum) calls attention to the exploration work of Mr. and Mrs. Alexander Keiller, on a site near Avebury, "where the earliest known agriculturists in these islands dwelt some 4,000 years ago," and to other archæological research in various parts of Great Britain, which, it is hoped, will "throw new light on many periods of British history and prehistory."

"For the most part," says Dr. Wheeler, "British field-archæologists are at present devoting too little attention to our pre-Roman antiquities, though there are honourable exceptions. The Somersetshire Archæological Society will continue its explorations of the late prehistoric lake village at Meare, near Glastonbury." . . . . . "The Roman remains of the country will as usual receive more than their fair share of attention, but several of these sites which are being, or will shortly be subjected to excavation, are of outstanding interest."

Allusion is made to exploration being carried out—thanks to the enlightened action of the municipal authorities of Newcastle and of Wallsend—of the Roman fort at Wallsend, which formed the eastern limit of Hadrian's Wall and to the "ambitious excavation at present in progress of the Roman town of Caistor-by-Norwich . . . . which was the Romanized capital of the tribe which Boadicea led to victory and disaster in A.D. 61. This work is in the hands of Mr. Donald Atkinson." . . . . "It is to be regretted that this programme of impending work cannot include the continuation of the excavations at Colchester, where so much that would add to our knowledge of the early history of our country awaits discovery."

THE DESTINY AND DUTY OF THE BRITISH EMPIRE.

(Reprint of an Address by the Rev. G. B. Berry, B.A.)

THE destiny and duty of the British Empire is naturally a subject of supreme interest to us, and especially at this crisis of her history. It would indeed have been remarkable if the Bible, which gives us the origin and history of the Nations, Kingdoms, Cities and Empires which have played a conspicuous part in the story of the human race, should have omitted the greatest of them all. I hope to show you that the story of Great Britain and her influence upon the Nations of the earth fills a very large space indeed in the "sure Word of Prophecy." Her Royal House descends from King David (2 Samuel vii. 12 to 16, 29, and Jer. xxxiii, 20, 21). The Coronation of her monarchs follows closely, therefore, the ritual used in the anointing of the Kings of Judah, as described (see 2 Kings xi. 11-17; 2 Chron. xxiii, 2-16) in the case of the Boy King Joash, with the same historic shout of "God Save the King," which still greets our own anointed Rulers in the National Abbey of Westminster. The Coronation Stone, on which the anointed monarch sits, is the very "pillar" by which the young King Joash stood at his Coronation. Dean Stanley, in his *Memorials of Westminster Abbey*, gives ample details of the wanderings of this "Stone of Destiny," brought by the prophet Jeremiah, with the daughters of Zedekiah, the last King of Judah, down to Egypt, whither he was forcibly taken (Jeremiah xliii, 6-7). From thence they went to Spain and to Ireland, where "Ollam Fodhla" the Prophet, married Tea Tephi, the daughter of Zedekiah, to the Danite Heremon or Overlord of Ireland, and so "builded" once more (Jeremiah i, 10) the House of David, and "planted" again the Commonwealth of Israel (the "Everlasting Nation"). He promulgated the Law of Moses, and set up the Schools of the Prophets upon the sacred hill of Tara (a pure Hebrew word used for the Law of God in the Pentateuch). Dan, the pioneer of Israel's wanderings in Europe, Western Asia and North Africa, was already settled in Ulster, South Wales, and the South-west peninsula of England (each known to the Romans as "Danmonia")—trading by the "ships of Tarshish" in the markets of Tyre (Ezek. xxviii, 12, 19) with the "silver, iron, tin and lead" which they dug out of the mines of Somerset, Devon, Cornwall and South Wales. During all the centuries since Jeremiah's Divine mission, the Twelve Tribes of Israel have been migrating to the British Isles (the "appointed place" of 2 Samuel vii, 10), under the varied names of Britons, Angles, Saxons, Danes, Normans, Flemings, Burgundians, and others. The Dutch, Huguenot, and other Protestant refugees from Papal persecution, all belong to the House of Israel, so that to-day these Isles contain an epitome of both the Houses of Israel and Judah, long divided, but now once more united in Great Britain and her Empire, according to the Vision of Ezekiel in his well-known 37th chapter (see specially vv. 16 to 21).

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Israel is an "everlasting nation" (Jer. xxxi, 36), and the "Kingdom of God" is still entrusted to their tribes, for the kingdom which had belonged to Ephraim in the days of Joshua and the Judges, and then passed to Benjamin (under Saul), and later to Judah (under David), reverted next to Ephraim, that "fruitful" tribe, as their very name implies—a "nation bringing forth the fruits" of the Kingdom of God (Matt. xxi, 43). Where was the nation of whom our Lord was thinking, and in whose history His gracious words have been fulfilled? Here in these islands in Britain—the land of "Britham" (Isa. xlii, 6; xlix, 8)—the "Covenant People," dwelling in their "appointed place" (2 Sam. vii, 10). What a marvellous story is the narrative of their migrations, to be traced by ancient record, map and coin, and by the early chronicles of our Welsh, Irish and English ancestors. Herodotus, the father of history, Sharon Turner in his "History of the Anglo-Saxons," Kingsley in his "The Roman and the Teuton," and many other sober and reliable historians, leave no shadow of doubt of our illustrious lineage as the seed of Abraham, Isaac and Jacob, and more particularly as the living representatives of the great House of Ephraim, God's "First-born." As God led our fathers through the wilderness of Sinai for forty years, so He led their children through the barren steppes of Southern Russia, and the forests of Central Europe and Scandinavia, to these sacred and inviolate shores. Their van (The Briton) had already arrived, and their rearguard (Dane, Norman, Fleming, etc.) was soon to follow. The Gospel of Jesus Christ reached Britain within a generation after the rejection by Judah of their Messiah. By these channels we can trace the coming of the Gospel in the first century of the Christian era to Britain. First, Caractacus, king of the Silures in South Wales, and Overlord of the British tribes, after courageous conflict with the Roman legions, is (in A.D. 43) brought with his children (Linus and Claudia) and the 'blessed Bran" to the Emperor Claudius at Imperial Rome, who, struck by their noble bearing, dismisses them soon to their woodland homes. But at Rome they have come into contact with Christians—with Pudens (2 Tim. iv, 21), a Roman officer, and with the "household of Aristobulus" (Rom. xvi, 10), and they carry back the Gospel to Britain. BEFORE THIS, Joseph of Arimathea, the Holy Family, and a company of "Saints" from Jerusalem and Judea, brought the message of the Cross to Glastonbury, in Somerset, and built of mud and wattles, in that marshy land, the earliest Christian Church in these islands. Aristobulus (*i.e.*, Eubulus) does a similar work in Dorset, in and about the Roman camp at Dorchester. And so the sacred fire in these islands was kindled, to be the beacon light of the World, never to go out again; whilst to Britain belongs the high honour of being the first nation to declare for Christ and His Cross and Gospel—a claim avouched by our own Venerable Bede, supported by the Roman writer Baronius, and confirmed by General Councils of undivided Christendom in the thirteenth and fourteenth centuries, at Pisa, Constance, Siena and Basle. To make the whole story more significant of the workings and ways of Almighty God, at the very moment when the light of Judah goes out in obscure darkness, Jerusalem and her Temple being burned with fire by the Roman soldiery in A.D. 70, the prepared nation in its "appointed place" is ready, illuminated by the Gospel of Christ, to take up the witness and receive the "Kingdom of God," then taken from the Jewish "nation" (see John xi, 50–52) and given to us—the great Stone Kingdom to which our Lord refers, as breaking all who fall upon it with hostile intent, and grinding to powder those enemies who meet the tremendous shock of her irresistible onset (Matt. xxi, 42–44). How often has this land and people been the corner-stone of the edifice of the political alliances by which European liberties have been maintained! In the result, Great Britain will stand forth "chief of the nations" and the corner-stone of the Millennial Kingdom of Jesus Christ—the "Righteous Nation which keepeth the truth" (Isa. xxvi, 2), famous in all ages and in all lands for their conspicuous candour and love of honesty and truth—God's "*battle-axe*" (Jer. li, 20). Finally, let me briefly trace those main features of our National life and character which justify our Saviour's description of us, as a "nation bringing forth the fruits" of His Kingdom. The "First-fruits" of the Kingdom is surely seen in our proclamation of the "Gospel of the Kingdom" with a devoted enthusiasm. All to whom the blessed light of the Gospel comes; who receive the vision of God, reconciled in Christ, into their inmost souls; who have tasted the sweetness of Pardon and Peace through the Blood of the Lamb, and so have "passed from darkness to light, and from death into life," who burn to tell out the glad tidings to others. Even so Britain, first in the reception of the Gospel, has ever been foremost in its propagation. Time fails to enumerate the evangelical labours of the swarms of missionaries from Iona and other hives of the pure religion of Jesus Christ. And so on to the recent "Century of Missions," Britons have led the van of a World-wide evangel, and are leading it to-day in Africa, India, Japan, Persia, South America, and the innumerable islands of the oceans, which "Britannia rules" "by the grace of God" for the welfare of all the Nations.

Then as to the other fruits of the Kingdom, freedom, charity, Sabbath observance, love of the Bible as the pure Word of God, and entire devotion to the Name of Jesus, which sanctifies evangelical zeal and the preaching of the pure Gospel, and makes its appeal to the hearts of men so persuasive and telling—that is the record of the "land we love." Ordered Freedom is one of the surest signs that the true Gospel of Christ has found entrance into the heart, and controls the whole life. Freedom was one of the earliest results of the Gospel preached to Israel in Egypt. Freedom came to birth when a nation of liberated slaves breathed first the free air of the Wilderness. Freedom has always been part of the heritage of Israel's tribes—freedom from the cruel yoke of false religions, and of the horrid tyrannies which are buttressed by them. Free men sought these shores and made our land the home of true Liberty. The liberties we enjoy to-day have "slowly broadened down from precedent to precedent," since our free-born forefathers elected in free assembly their war lords and chiefs, to lead their hosts in battle and govern them in time of peace. The whole world has learned the meaning of true freedom (liberty *not* licence) from our free-born race, and nations have borrowed their Constitutions from the Mother of Parliaments at Westminster.

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"The nations not so blest as thee
Shall, in their turn, to tyrants fall,
Whilst thou dost flourish, great and free,
The pride and envy of them all."

Charity, again, is one of the choicest fruits of the Kingdom of God, Who is Love. The law of Love was first proclaimed at Sinai, and its principles inspire the details of the Mosaic legislation, whilst the Sermon on the Mount applies it to the individual heart and conscience. Charity has ever flourished in this realm, both in Arthur's day and under good King Alfred, whilst the wise Elizabeth created the great Poor Law system. This noble charity is enshrined in the Universities, Colleges, Schools, Hospitals, Homes, and other great Endowments which distinguish our civilization from that of Rome and Babylon. How quick and generous is the response which the heart of England ever makes to the constant appeals for the sufferers, both at home and abroad, from any sudden or great calamity. Witness the many Mansion House Funds, and the long columns of our leading newspapers filled with Red Cross lists. What nation upon earth has such a record for overflowing and unstinted charity? What country under Heaven is there but has experienced the kindly and ready help, in their time of need, of English hearts and English hands? Consider those three great links which bind the House of Israel into a living unity. First, the observance of the sacred DAY OF REST—guarded both by Custom and by Law—that English Sunday, the bugbear of the infidel; that holy Sabbath, fragrant with blessed memories, and fraught with precious foretaste of the Saint's Everlasting Rest, which is the very sign of the Covenant between God and His people (Ezek. xx, 12). Second, the BIBLE, containing those "lively oracles" entrusted to the custody of Israel, the "righteous nation which keepeth the truth," and which, from the days of Bede and Wyclif to the rise of the British and Foreign Bible Society, Great Britain has loved and reverenced, and translated and circulated through all lands in all languages, as the "secret of her own greatness." Thirdly, the NAME OF JESUS, "exalted over every other name," solitary and supreme, as at Pentecost by the Apostles of Israel, so through the eighteen centuries of British Christianity, which was first brought by Apostolic messengers from the land given to our fathers for their eternal inheritance. These three great links, so simple and so strong, hold all British Christians of every name and sect together, as the "Church of the First-born," and form the living bonds of our wide-spread Empire. Our children have taken with them, as their Palladium, that reverence and love for the Day, the Book and the Man, which they first learned in the happy homes of their great Motherland. Thus do we find the most ample proof that the race to which we are so proud to belong is indeed that "Nation bringing forth the fruits of the Kingdom of God," to which our Lord points in His royal edict. Our DUTY follows hard upon our Destiny. Let us see to it, to the utmost extent of the personal influence of each one of us, that these blessed fruits continue to be brought forth by the Nation to which we belong. Let us beware of any innovation in our Constitutional safeguards which would imperil the Protestant Succession of the Crown, and the National recognition of the supreme sovereignty of the triune Jehovah over this "so great people," which is embodied both in Church and State, and invoked in the sessions of Parliament and the procedure of the Courts of Justice. As we fiercely spring to repel a hostile invader of our shores, so let us not suffer a finger to be lifted, or a single tongue to wag, against the sacred Sabbath, the Holy Word of God, and the Name of Jesus Christ, without our immediate and stern protest. Let us not put our trust in Dreadnoughts, but in the Lord of Hosts, the God of Israel. Let not any overweening pride betray us into a false and careless repose. Dark days may be before us. The supreme crisis of our Race and of our Religion may be at hand; the dark portents increase ever in number and solemnity. "The Judge standeth before the Door" (Jas. v, 9; Rev. iii, 20). The day of "Jacob's trouble" is near. Let us then ever humbly pray:

"God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath Whose awful hand we hold
Dominion over palm and pine,
Lord God of Hosts be with us yet,
Lest we forget—lest we forget."

NOTES ON IRELAND.—IV.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

WE read of the famous Cuchullin and Conall Cearnach, *Knights of the Red Branches*, and wonder if there is any connection with the *Red-Hand* of *Zarah*, the elder of the twin sons of Judah. Red Branch! Red Gauntlet! Red Hand! Suggestive!

The Irish, in their good times, kept a standing army, and also a "considerable naval force whereby, from time to time, they poured troops into Britain and Gaul, which countries they long kept under contribution."

While the Danes were so powerful during the 9th, 10th and 11th centuries, as to invade various countries at the same time, the Irish, by means of their armies and navies, were able successfully to wage war for 200 years with those Danish sea pirates. Another case of brother against brother, for Denmark was a country akin to Ireland. Their main populations were of the Israel race.

O'Halloran makes this statement concerning the early relations existing between Ireland, Egypt and Greece:—"The evidences that our ancestors had a considerable naval force are full and clear. Our ancient annals assure us that even in Egypt they were so powerful and so expert in maritime affairs as to be able to seize on the fleet of Pharaoh."

"From Egypt they invaded Greece; and from thence they sailed to Spain, and finally to Ireland in large ships."

"We have shown and proved, beyond a reasonable doubt, the close intercourse the Asiatics had with the Irish, which surely must have been kept up with ships."

In my judgment the Irish, in early days, were as closely associated with the Mediterranean countries and sea ports as was the case last century between Britain and South America.

Were it not for our modern printing press, we would find ourselves with very limited knowledge of Great Britain's activities in South America last century.

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An item of importance showing the early connection of the Hebrews with Ireland is the following:—" In the life of St. Patrick, in three parts, we are told that his first landing in Ireland was at a castle called Rath Inbir, near the sea, which seems to be, by its situation, the very one raised by *Amergin himself on the first landing of the Milesians.*"

This reaches far. When Ith was wounded on the shore of Ireland and died, his people of the west of Spain, from Tarshish, set out in thirty ships to conquer Ireland. In these ships were the above-named Amergin and several others, two of whom were Heber the Brown and Heber the Fair. These two Israelites were the Fair Hebrew and the Brown, or dark-skinned Hebrew. This is an important sidelight on the Israel origin of the people of Tarshish, as well as of the Milesians of the Ionian Federation, chief city Miletus.

It is said that St. Patrick built, or caused to be built, over 60 churches in Ireland. To build these great churches it was necessary to use very important and costly equipment. We read that in 1137, the Archbishop of Ardmach rebuilt the destroyed church of Mayo, which had been *covered with lead.* To do so, he constructed a *kiln* of such enormous proportions as to extend 60 feet in diameter.

In my travels I have seen hundreds of kilns for burning brick and pottery, but am sure I never saw one with a diameter of 60 feet. Perhaps there are some to be found in use in these modern days.

This is stressed to draw the reader's attention to the Masonic operations on a great scale during centuries long since gone.

When we cast our mental eye over Babylon, Nineveh, Susa, Jerusalem, Thebes, Memphis, Luxor, Athens, Rome, Ireland, and other lands, we wonder at the marvellous constructive ability of the ancient Masonic builders as seen in their great productions.

THE FESTIVALS OF GOD IN THE AGES TO COME.

By G. A. Robison.

Most Christians see clearly from the Word of God that at least *one* age lies just ahead of this (the Christian Dispensation), namely, the Millennium. Others see dimly that the Scriptures hint at further periods before the eternal state is brought in, since they see that the Millennium closes with a great rebellion, and that it is stated in 1 Cor. xv, 24, 25, that "He must reign till He has put all enemies under His feet; and the last enemy that shall be destroyed is death." "Death is swallowed up in *Victory*"! (v. 54), which is not the case at the close of the Millennial reign. Other students notice that the Revised Version has put in the margin an alternative reading which definitely teaches that there are ages yet to come, by rendering such expressions of the A.V. as "world," "worlds," "for ever and ever," etc., by "the age," 1 Cor. ii, 6; "the ages," 1 Cor. ii, 7; "the age of the age," Heb. i, 8; "the age of the ages," Eph. iii, 21; and "the ages of the ages," Gal. i, 5.

While students of Scripture notice these alternative readings, they do not often understand what they are meant to convey; so that, what the Holy Spirit would teach us through His choice of these expressions, is lost to the reader. The Greek word "aion" = age, which means a terminable section of time which has both a beginning and an end, cannot be made to mean eternity.

Unfortunately for those who do not read Greek, its meaning is hidden under *eight* different words employed in the A.V. translation. It occurs 124 times in the New Testament, and is translated "world" 35 times, "eternal" 2, "course" 1, "end" 1, "ever" 30 (with negative), "never" 7, "evermore" 3, "ever and ever" 21, "age" 4. Yet it is the same Greek word, "aion," all through! In Eph. ii, 7, and Col. i, 26, it has been used correctly to denote future ages to come, and past ages that have gone. The revisers have in most cases put the correct word in the margin and sometimes into the text, and thereby entirely changed the import of the message. Take Eph. iii, 9, as a sample: "which from the beginning of the world," A.V., reads now in the text of the R.V., "which from all ages"; also note Eph. iii, 11, where the A.V., "according to His eternal purpose," reads "the purpose of the ages" in the margin of the R.V. "By whom He made the world" Heb. i, 2, becomes "By whom He made the ages"—changing the meaning from material globes to periods of time.

What, then, do these ages to come mean to us? Why does the Holy Spirit employ such expressions as—"the age of the age," "the age of the ages," and "the ages of the ages"?

In His recorded utterances our Lord spoke only of the age to come—the Millennium—His personal reign on earth which is limited to one thousand years, according to Rev. xx, where the time is expressly so stated six separate times.

But His Apostles, John, Peter, Jude and Paul, are all inspired to write of these further periods beyond that age, in these mysterious phrases.

Have we any key that will reveal the character and possible duration of these "ages to come"?

The Hebrew Calendar supplies us with a list of Festivals that were to be observed, and there are also several units of measure in the Scriptures which God employs to measure time. With these two revelations we may approach the subject and see what we may learn.

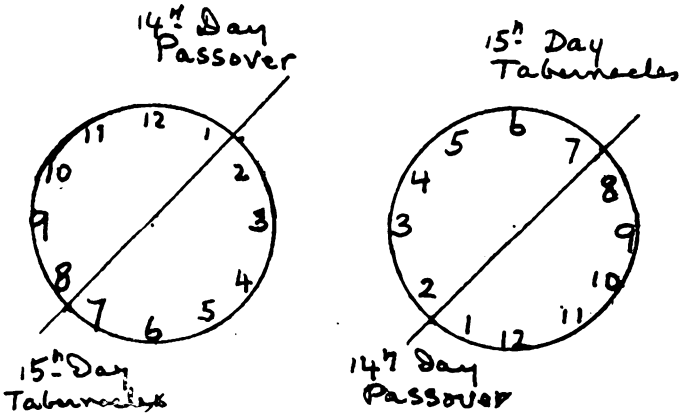
On the fourth Creation day God set the sun and the moon "for signs, and for seasons, and for days, and years." (Gen. i, 14.) This was evidently their major work, for it is added after this, "and let them be for lights in the firmament of heaven to give light upon the earth" as their secondary work. The words "days and years" being plural, days and years of differing lengths are revealed. We are so accustomed to the day of twenty-four hours that we overlook the fact that "a day with the Lord is as a thousand years, and a thousand years as one day." (2 Pet. iii, 8.) Thus we have in this statement a second time length of what a "day" may mean. We also remember that besides the ordinary year of 365 twenty-four hour days, God appointed a year of *years.* "Each day for a year" as a measure of the duration of the punishment of His people. Here, then, are two scales of time, other than the natural, definitely given to us. With these in mind let us examine the God-given Calendar of Festivals.

At Creation the year began at the Autumnal Equinox, thus the natural New Year's Day falls in the autumn. But at the Exodus God commanded His people to observe the

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Spring Equinox as the first month of their Festival year. Thus a civil calendar and a religious calendar were then in operation. To this day the Jew keeps the Civil New Year's Day at the Feast of Trumpets in the autumn, although for his spiritual Festivals he observes Passover in the spring as the first month of the Festival Calendar. God's two Calendars therefore exactly divide the year into two portions. The first month in one Calendar being the seventh (sacred number) month in the other, this being best shown by the following diagrams of the twelve months, drawn like a clock face (as we are most familiar with that arrangement), but number 1 being at opposite sides, thus :—

Civil Calendar. *Festival Calendar.*



Thus the Feast of Trumpets was the first day of the first month of the *Civil* calendar, and the first day of the *seventh* month of the *Festival* calendar, by this arrangement. In a single year a procession of seven holy Festivals were kept, beginning with *Passover* (14th day, 1st month), followed by *Unleavened Bread* (15th to 22nd), *Firstfruits* (17th), and *Pentecost*, or Feast of Weeks, on the fiftieth day after the Firstfruits. Thus this group occupied less than eight weeks and came close together. The time between these and the second group was occupied by harvests beginning with barley and going through the crops till the vintage. Then the three remaining Holy Festivals took place in the seventh month as a national Harvest Festival. On the first day of the seventh month was *Trumpets*, followed by the *Day of Atonement* on 10th day, and on 15th began the *Feast of Tabernacles*, which lasted eight days to 23rd. Thus three weeks covered the time occupied by the last three Festivals.

The first four were antitypically fulfilled by our Lord in events which have had world-wide effects. "Christ our *Passover* is sacrificed for us."

The Feast of *Unleavened Bread*, which began with the Passover and lasted a week, signified the abstinence from worldly leaven by His followers for a long period of time, *Firstfruits* fulfilled by the Resurrection "the firstfruits of them that sleep," and *Pentecost* by the Personal Coming of the Holy Spirit to abide. Therefore, antitypically, the three remaining Calendar Festivals are yet to be fulfilled.

The *Feast of Trumpets*, being both the Civil New Year's Day (and therefore the actual anniversary of Creation), and also the first day of the seventh month of the Sacred Calendar, surely will be fulfilled by the opening of the Millennial age, the seventh day (of 1,000 years) from Creation, and the Sabbath of this great week. Possibly the day also when the Archangel's trumpet will sound to wake the Christian dead, and call them, and the living saints, to meet their Lord in the air, since this event is stated four times in the New Testament to be with the "great sound of a trumpet." Should this be so, the miracle of the open graves and glorified living saints will compel the world to recognize the truth of the Scriptures, and a great mourning will take place among the literal descendants of Jacob on the *Tenth Day*, on which *Day of Atonement* Our Lord will be able to reveal His great Atonement for His whole redeemed people, and five days later, *on Fifteenth Day*, the glorious Feast of Tabernacles begins which lasts eight days and typifies a long duration of happiness, of *feasting* (instead of *fasting* as in the days of Unleavened Bread), during the whole 1,000 years of His tabernacling amongst us as King.

Thus the Calendar for one year's Festivals is completed. But God made provision for other Festivals than these! After six years had passed the seventh was to be kept as a *whole year of Festival*, the *Sabbatic Year*. Again, when six Sabbatic years had been completed the seventh Sabbatic year was to be crowned by the *Jubilee Year*, when all property sold returned to its owner, and all debts were cancelled, all slaves freed. It is written "The law is a shadow of *good things to come*"; therefore, as there has not yet been an antitypical fulfilment of the remaining Festivals of the first year, namely, Trumpets, Atonement and Tabernacles, these great period Feasts must still be in the distant future, and it is to these that the Holy Spirit points when He speaks of—

The Age	The Millennium.
The Age of the Age	The Sabbatic Year.
The Age of the Ages	The Jubilee.
The Ages of the Ages	Successive Jubilees.

This prophetic age, the Jubilee, is that "time of the restitution of all things" prefiguring the glorious consummation of the Cross spoken of in Col. i, 16–20. "His dear Son . . . for by Him were *all things* created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; *all things* were created by Him, and for Him; and He is before *all things*, and by Him *all things* consist (hold together—R.V.), and He is the Head of the body, the Church: who is the beginning, the firstborn from the dead; that in *all things* He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell; And, having made peace through the blood of His Cross, by Him to reconcile *all things* unto Himself; by Him I say, whether they be *things* in earth, or *things* in heaven."

"Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down *all* rule and *all* authority and power. For He must reign, till He hath put *all* enemies under His feet. . . . But when He saith *all things* are put under Him, it is manifest that He is excepted, which did put *all things* under Him. And when *all things* shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put *all things* under Him, that God may be ALL in *all*." (1 Cor. xv, 24–28.)

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CHRIST, THE IMAGE AND GLORY OF GOD.

By HENRY PROCTOR, F.R.S.L.

CHRIST is the Image of the Invisible God, the first-born 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, 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 (huparchon) in the form of God (Phil. ii, 6). Thus duality of nature explains how He could be at the same time, "The only begotten Son of God," and as Son of Man the first-born 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 "pleroma" or fullness 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 pleroma 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). 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" (1 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 hath 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 (Ex. 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, 26). He has always been the Saviour, and we who are the Members of His Body were chosen in Him, before the founding of the world, that we should be holy and without blame before Him in Love (Eph. i, 4).

THE BIBLE BASIS OF BRITISH-ISRAEL TRUTH.—VIII.

By S. E. STEELE.

Jehovah Triumphant, written in 1880, commenting on Obadiah, ver. 18, contains the following prediction: "Now this declaration of Obadiah says that the house of Israel shall be a fire—that is the whole Twelve Tribes of Israel. There is added 'and the House of Joseph shall be a flame.' Outside of Jacob (Ephraim-Israel), Joseph can only refer to Manasseh of Israel, and therefore it is inferred that America will add her forces to the help of Ephraim in the overthrow of those powers by which Europe is thrown into convulsion over the settlement of the Eastern Question."

It is significant that at the time when these words were penned, the British flag, the Union Jack, was not allowed to be floated on any Government buildings in the U.S. Yet the prediction quoted came true to the letter, and now the Union Jack is first in popularity after the Stars and Stripes in the land of our brethren of Manasseh.

The same author, in summing up the consideration of Ezekiel xiv, 22, 23, says: "This is the process which British-Israel has just begun with Turkey. The protectorate in Asia Minor, and the insistence of reform in the administration of Turkish affairs, are the beginnings of this event that will at length sweep Turkish 'abominations'—'the abomination that maketh desolate'—out of the land that belongs to God's chosen people." This was completed in 1917, the date of the completion of Judah's seven times punishment.

OTHER SIGNS.

Turn where we will, to our religious life, to our national life, or to our economical life, we find very evident traces of our early connection with the Hebrews, some of which have been

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handed down since before the introduction of Christianity. Israel was commanded by Moses to build an altar of stones (Deut. xxvii, 6–8), and write thereon the Commandments very plainly, so as to be seen and easily read by all the congregation. In our National Church we have now the Ten Commandments, written plainly on tablets, and placed so that all the congregation can see them. The Hebrews' belief in God is ours of the present day; to that, of course, is now added the belief and acceptance of the Son of God, our Saviour; Judah rejected Him, Israel received Him.

George Smith, the historian, writing of the Druids, says: "The resemblance of their religion to that of the Hebrew Patriarchs is very evident." The ancient Welsh, with the Druids, were probably the earliest inhabitants of these islands. It has been stated as an historical fact that a people called the Cimbri came to Britain from the vicinity of the river Elbe 755 B.C. The captive Israelites were called by the Assyrians "Beth-Khumri," or House of Khumri. This evidence may be seen in the British Museum, on a very ancient Assyrian monument, the inscription on which designates Israel as "Beth-Khumri." The Welsh are still known as the Cymri, a Hebrew name. That the ancient Druids were a highly intellectual and civilized people, and not the semi-barbarians we have been taught to believe, is evident from many historians. Cæsar and Mela, according to Ammanius Marcellus, a Greek historian, both intimate that they (the Druids) were conversant with the most sublime speculations of geometry. Charles Hulbert, in *Religions of Britain*, states: "So near is the resemblance between the Druidical religion of Britain and the Patriarchal religion of the Hebrews, that we hesitate not to pronounce their origin the same."

Our National Laws are, to a great extent, based on the Laws of God, as expounded to Israel in the Book of Deuteronomy; even to the punishment for thefts, adultery, and other sins; laws of divorce, unjust weights and measures; offerings and tithes; all have their foundation in the Laws of Israel under Moses.

We compute our time after the Hebrew method, differing from the Greek or Roman method. Our measures of length and capacity are very similar to those of Israel, so much so that Conder maintained they must have had a common source with the Hebrew measures.

Our English colours date from the time of King Solomon, with but slight modifications (Professor Legrande).

The Seal of Great Britain, and our Royal Standard, both bear the emblem of Judah—a lion; the emblem of Joseph—lion and unicorn (wild ox); and the Harp of David. Ptolemy says these islands, which he called "Iourna," were peopled by the descendants of the Hebrews. That will account for so much of our national organization and our constitutional laws being traceable to the Israelites; and also proves, if true, that they were brought to our shores by our forefathers, who were Israelites.

MANASSEH.

To Ephraim was given the birthright by his grandfather Jacob; he was made the head of the tribes. At the same time, of Manasseh, it was said: "He also shall become a people, and he also shall be great" (Gen. xlviii, 19). Joseph's two sons were to be called after the name of their brethren—Israel (Gen. xlvi, 6). If Ephraim has developed into a company of nations, then Manasseh must now be a great people. He will be in possession of similar blessings to those of Ephraim, and will bear similar markings and characteristics. The only people on earth filling exactly the rôle assigned to Manasseh are those of the United States of America. More than half of those people of the present day, numbering 55,000,000, have sprung from the original settlers of the Anglo-Saxon race. The last census showed the number of people to be 105,500,000. In 1620, a number of our brethren boarded the *Mayflower*, left our shores and settled in America. They were the first colonists of that land, and have grown into a separate and great people, a democracy; but not, like Ephraim, into a company of nations. According to Bancroft, the American historian, between A.D. 1620 and A.D. 1680 four thousand families crossed the sea, and from them have descended this 55,000,000.

It will be remembered that Ephraim and Manasseh were given an equal share with the other tribes, thereby creating thirteen parts of the twelve tribes, Manasseh being the thirteenth. In the flag of the United States are thirteen stripes. On the Great Seal we find the banner of Dan, a spread eagle; on its breast a shield having thirteen bars, in its beak a motto containing thirteen letters (*E Pluribus Unum*—Out of many, one), in its right claw an olive branch with thirteen leaves, in its left claw thirteen arrows—Joseph, Ephraim and Manasseh were known as the bowmen of Israel. Above all is a circular cloud, representing the cloud that led the Israelites through the wilderness, and within the cloud is represented the thirteen planets that bowed down to Joseph in his dream.

On the reverse side of the Seal is depicted the Great Pyramid of Egypt, showing thirteen steps. The mother of Manasseh was a princess in Egypt.

Three paragraphs by the pen of "The Roadbuilder," from *The Destiny of America*, written primarily to his brethren of the United States (he is a Canadian), are well worthy of repetition here:

> "Manasseh (U.S.A.) means *forgetfulness*, and it would seem as if America had forgotten the inheritance promised them which was to be a law to them and their Brother John for ever, though they have provided the melting pot for all nations, languages, and religions, in their little red schoolhouse where one language for all is taught, and that is the language of the Covenant people."

"The Roadbuilder" had considerable experience as a Colonel in the Allied forces during the war with Germany, and had ample opportunities of studying the German character. He writes:

> "Germany well understands that if she can separate Brother John and Brother Jonathan, she may still have a chance to dominate the world, and the world has never seen such efforts to drive us apart as are now on foot through their spy system again working overtime all over America and Canada; 'but the wise shall understand.'"
>
> "America has in full measure the very things promised to Ephraim and Manasseh—brothers in 1713 B.C., as they are to-day—Brother John and Brother Jonathan."

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QUESTIONS AND ANSWERS.

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

QUESTION.—Will you kindly explain to me the meaning of the words in St. John xi, 50, 51, in which the High Priest prophesied that Jesus should not die for that nation only, but for the children of God that were scattered abroad? Who are or were the children of God referred to?—ANON.

ANSWER.—It is clear that Caiaphas prophesied that Jesus should die for the Jewish nation (verse 51), but it is equally clear that Caiaphas was led by the Spirit of God to utter a much greater and more far-reaching prophecy, since Christ was thus predicted to "gather together in one the children of God that were scattered abroad." There are some who would take this latter expression (the children of God) to refer to the whole world, since Christ died for all the world (John iii, 16). But against this it must be pointed out that the whole world is not "scattered abroad," neither are the nations outside Israel ever termed "the children of God." Hence:—

(1) The term "scattered abroad" must refer to those people who are or were literally "scattered abroad," *i.e.*, who were removed from their land to be found distributed in countries outside of the Promised Land. This expression can therefore only apply to the northern House of Israel, which was removed into exile in the year 721 B.C., and from which date further migrations took place gradually and surely from "the cities of the Medes" in Assyria (2 Kings xvii, 6, 23), thus causing a "scattering." The scattering cannot apply to any nation other than Israel, since the prophecies all deal with the redemption and restoration of Israel. For example, it could not apply to the Hittites or Philistines, since they were not scattered. If we were to ask what became of these two nations, the answer would be that they were diffused and absorbed, thus in the process of time losing for ever their national identity. Thus they were not "scattered." Obviously it could not apply to the Babylonians or Egyptians, nor to the Canaanites or the Ammonites, etc. Hence (*a*) by elimination, and (*b*) by prophecy, it must refer to the House of Israel, which was literally exiled but not de-covenanted, redeemed but not destroyed, restored but not absorbed, and therefore in the true sense of the term "scattered abroad."

(2) The term "children of God" can only apply to the House of Israel. It is clear that it does not refer to the Jews, since Caiaphas already speaks of them in the expression "that nation only." There are various expressions used in the Bible to refer to Israel, which cannot be applied to any other people, such as "sheep," "my people," "his people," "the ransomed of the Lord," "the redeemed of the Lord," "my called," "my servant," "mine elect," "my messenger," "my witnesses," "my Church," "the olive tree," "the bride," "the remnant according to the election of grace," etc., etc., all of which are parallel to and coincident with the words "the children of God."

Thus Caiaphas endorses the beautiful words of the Benedictus, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people," and shows that the death of Christ wrought redemption for Israel, and the gathering together (*i.e.*, the restoration) of the House of Israel, in order that being re-covenanted, they might be reinstated, thus coming into the fullness of all the Covenant promises, including their inheritance of the Promised Land, and a world-wide Empire, under the sovereignty of its Davidic Throne.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

THE 1290 DAYS AND THE 1335 DAYS. (Dan. xii, 11-12).

DEAR SIR,—It seems a remarkable fact that, if the "1290 days" and "1335 days" of Daniel xii, 11-12, be interpreted as calendar or prophetic years of 360 days, and if A.D. 638, the date when the Mosque of Omar was built on the site of the Temple, be that intended as "the setting up of the Abomination," then the corresponding terminal dates are A.D. 1909 1-2 and A.D. 1953 3-4, the former being just prior to the Great Pyramid dating for the Great Step, and the latter just after that for the South end of the King's Chamber, respectively.

Thus:—	A.D.	638
1290 years of 360 days =		1271.5*
	A.D.	1909.5
Also	A.D.	638
1335 years of 360 days =		1315.8*
	A.D.	1953.8

* Solar years.

From the context it would then appear that the period A.D. 1909.5 to A.D. 1953.8 is "The Time of the End."

Yours faithfully,

BOLIVIA. J. CALLANDER.

A PRAYER.

Grant us, O Lord, to pass this day in gladness and peace, without stumbling and without stain; that, reaching the eventide victorious over all temptation, we may praise Thee, the eternal God, Who art blessed, and dost govern all things, world without end.—*Amen.*

From a reader: "I am sending £4 to help in your great work of proclaiming the Gospel of the Kingdom of God. It is a tithe . . . I am now an old-age pensioner and have not much to live on, but thanks be to my Heavenly Father I am content and He never lets me want."

What an example of simple faith and trust!

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are looking forward to the near return of Mr. and Mrs. Garrison from their work in Canada, they being due to sail from Quebec on August 20th by the *Empress of Scotland*, timed to arrive at Southampton August 27th. Mr. Garrison writes that Mr. Goard is now quite well and fit, and he will (D.V.) be with us here in good time for Congress. At the mass meeting addressed by Mr. Garrison in Vancouver, at which the Lieutenant-Governor presided, supporters on the platform were Premier Bracken of Manitoba, Premier Bavin of New South Wales, Australia, General Odlum, and others.

* * *

"The Plantation," Linden Road, Bedford, with its picturesque surroundings, was the rendezvous of a very pleasant and successful garden party, held recently under the auspices of the Bedford Branch, the members of which are much indebted to Mrs. Mercer for kindly lending the beautiful lawn. The arrangements were in the capable hands of Mrs. A. A. James. After tea the President, Capt. F. V. James, welcomed the guests on behalf of the Committee,and said that the primary object of the party was to get to know one another, and to prove that the Branch was a live thing. It was started by three of them seven years ago. Mr. John Leech addressed the large attendance. He said the title of their Federation looked very big and ambitious, and yet it was a fact that this Federation had spread into nearly every country in the world, and was growing into a great organization.

* * *

"In 1872, Henry Ward Beecher once said in a sermon: 'Sing, man; sing, woman; or if you cannot sing, make a joyful noise unto the Lord. Sing in your house. Sing by the wayside. Sing upon the sea. Sing in the wilderness. Sing always and everywhere. Pray by singing. Recite truths by chanting songs. All of you sing. Sing from city to city, from State to State, and from nation to nation. Let your songs be like the deep answering to deep."

"Henry Ward Beecher's adjuration must assuredly have been taken up by the National Federation of Music Clubs of America, which, since its foundation in 1898, has witnessed a growth of 5,000 music clubs with a membership of over 700,000. The Federation is thus one of the most powerful cultural forces known anywhere, and not only are all these members singing themselves, but they are drawing the people of their communities toward a common love for good music, which they can use as an expression in their daily life."

* * *

H. J. H. writes: "I notice in your issue of June 1st (page 347) the burning of the bones of the King of Edom to lime is mentioned. Perhaps this quotation from 'The Moabite Stone' (W. Pakenham Walsh) will be of interest: 'We can well imagine that the fury with which the siege of Horanaim would be prosecuted by Mesha would be intensified by the remembrance that in that terrible day when he offered his son upon the wall, the King of Edom had been among the beleaguering forces. ... Now this would throw light upon a curious passage in Amos' (ii, 1, 'because he burned the bones of the King of Edom into lime.') 'Dr. Salmon is of the opinion that the King of Edom was offered as a burnt sacrifice to Chemosh (in a later war).'"

"An ambitious scheme, surely the first of its kind in Central Europe, will be realized in Prague in September. A spacious new building near the Stefánik Bridge will be opened as an English Boarding School, where an English atmosphere will be created and where no language save English will be spoken, so that, it is claimed, ten months' intensive study will enable the student to master the intricacies of the English tongue.... The pupils will be under the supervision of teachers drawn from the best English teaching circles, and in addition the whole staff will be English speaking, so that the pupils will hear nothing but English the whole time. In short, no endeavour will be spared to make the new school as English as a similar institution in England.... In many other respects, Prague is excellently equipped for the teaching of English. It is announced that in the coming school year two hours per week will be devoted to English in the 6th to the 8th forms at the modern schools. In addition, the Prague English Grammar School employs English as the language of instruction, so that there is a wide choice of establishments for the Prague student desiring to acquire English."—*The Central European Observer* (per Mrs. Jerrim).

SOME ENGAGEMENTS FOR NEXT WEEK.

BELFAST, Kingham Hall, Botanic Avenue, Monday, 12th, at 8.
HULL, Church Institute, Albion Road, Tuesday, 13th, at 7.30.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 13th, at 7.45. Bible Study.
SHEFFIELD, Victoria Hall, Wednesday, 14th, at 7.30.
BARKING, Municipal Restaurant, Friday, 9th, at 8. Mr. L. W. Nock.

NOTICE.

All Members and Associates of the British-Israel-World Federation, and all Members of Affiliated Associations or Branches of the Federation, are requested to take notice that a Special General Meeting of the Federation will be held at the Headquarters of the Federation, 6, Buckingham Gate, London, S.W.1, on Friday, the 20th day of September, 1929, at 5.30 o'clock in the afternoon, for the purpose of passing a Resolution, if considered advisable, sanctioning proposed new and amended Rules for the Federation, which have been prepared and approved of by the General Council.

The proposed new Rules may be inspected at Headquarters by any such Member or Associate who may so desire.

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THE NATIONAL

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EDITORIAL.

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

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

THE EMPIRE IN SOLUTION.—I.

By the Rev. W. Pascoe Goard.

What a background of history there is for the British people and the British Empire.

We use the term "British" not so much as a *proper name* as an *ethnological term* with a specific meaning. The word thus considered is based upon two root Hebrew words. They are "Brith"—or as now spelt, Berith—and "Ish"; the first word means "Covenant" and the second word means "Man" *in his sociological relationship*. That is to say, a man of a family, a man of a community, a man of a nation, a man who is a party to a covenant. Thus the word British means Covenant, nad man-of-the-Covenant or people-of-the-Covenant.

It will be remembered that in the day when this word was set in the Bible literature *there were no vowels in the Hebrew alphabet*. The spelling would therefore be the equivalent of "brth," so that anyone who should raise the question as to the later spelling, namely, Berith, would show that he was overlooking the matter of the absence of the vowels, or would be taking advantage of the general ignorance of the man on the street regarding the history of Hebrew etymology, to advance an argument which the history of the Hebrew alphabet would condemn as false.

Now the word "British" finds its origin in *the original man of the chosen race:* namely, *Abraham*. He was essentially the man of the Covenant, and from him, his descendants, through ISAAC and Jacob, have *inherited the name and the Covenants*. They are the British people.

It will be seen therefore that the word is wider in significance than when it is used to denominate the kingdom of Great Britain and Ireland, together with the overseas Dominions and Dependencies.

Every man who by descent through Abraham, Isaac and Jacob, and every other man who has become adopted into the seed of Abraham through confession of faith in Jesus Christ and the Father Whom He reveals, no matter where he may be found, is British, or a man of the Covenant.

Probably among Christian people no man and no people will be found who, understanding this, would desire to disavow such a relationship.

We are aware that, looking at the word in its narrower meaning, many in various parts of the world, outside of the British Empire, would repudiate the term. But in its wider sense very few would be inclined to do so. Because the word is a Bible word and stands for so much in the story of the Bible, we use it, and shall continue to do so. We ask the reader to remember that we are using it in the widest sense, and especially our brethren of the United States. We look upon the Anglo-Saxons there as being as much British, that is to say, as being as much men-of-the-Covenant, as we are who are in the Empire: "British" all—in this sense of the word.

Now the Empire, we hasten to say, is the first Empire which has appeared in the world which is *ruled by a king* and not by an Emperor. An Emperor is *a King of kings*. That is the meaning of the word as its use in history shows.

The *Empire* of Britain is under the rule of King George V.

Why is this?

The answer is plain. He is the King set on the "holy hill of Zion." Start not at this, my friend. He does not supplant the Lord Jesus Christ in this matter. He is where the Lord has appointed him to be. He is sitting, as his predecessor

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Solomon sat, "on the throne of Jehovah as King, instead of David his father, and all Israel obeyed him." (1 Chronicles xxix, 23.)

In due time our Lord Himself will come and take the throne of His father David, and rule over the House of Jacob for ever. But in the meantime the House of David, now represented in the person of King George V, is occupying "till He come."

In the meantime *the King of kings is the LORD—Jehovah.* Of Him David sang, "The Lord hath prepared his throne in the heavens and his kingdom ruleth over all." He is the Emperor over the Brithish—the Covenant people, for, as we have said, the word Emperor means King of kings, and that Jehovah is to Israel.

Even when our Lord shall come to reign, the superior throne of Jehovah, the King of kings, will be over His Kingdom still.

But as King over all the earth and over all the kings of the earth Jesus Christ will bear upon His vesture and His thigh the name "King of kings and Lord of lords." In the meantime the Empire is under the rule of the King of David's line.

Having said this we return to the historic background of the British Empire. The word itself takes us back to the man of the Covenant, Abraham, and to the great charter of the race which God gave to him.

This is the foundation of the British institution in the earth. Let us at this point mark *the man* and *his descent*; and *the Covenant*, which is the charter of *the family, nation, company of nations, multitude of nations*, into which his constantly increasing seed should be organized from age to age.

The Covenant granted to Abraham was limitless in scope, free from all conditions, and *was everlasting*. Let the theologian take note that the Covenant granted to Abraham is free from conditions, and is everlasting.

Taking up this point with the writer a short time ago, a highly-placed dignitary of the Church said: "The Covenants with Abraham were conditional. And the conditions not having been fulfilled, the Covenants were done away." To this we replied: "No, there were no conditions in the Abrahamic Covenant, and the Covenant has not been done away." Rather peevishly he said: "That is a matter of opinion. You can let a man have his own opinion, cannot you?"

We thought it not wise to carry forward an argument under the circumstances, which were those of accidental meeting in the course of travel, and so changed the subject. But *this is not a matter of opinion, but of obvious fact*. Read the Covenants and it must be clear to all that the Abrahamic Covenants were free from conditions. *The race was called and chosen of God* as the instruments of His purpose. Man had nothing to do in the origination of the purpose, nor in the selection of the generation who should be charged with carrying that purpose forward in the earth throughout the ages. The Covenants made with Abraham, Isaac and Jacob stand—for ever.

It took four hundred years—*circa*—to *develop the family into a nation.*

Then we have *the organization of the nation* at Sinai.

Search the records of all other races of the earth, and of all the nations and Empires into which they have been organized. It will be seen that no other nation has emerged from the tribal state into nationhood under such dramatic circumstances, nor with such wonderful ceremonial, nor with such wonderful attendance upon the occasion.

There were present the Children of Israel;

There were Moses and Aaron, their leaders;

Above all there was, in manifested Presence, Jehovah the God, and from henceforth the King of Israel.

The nation of Israel was born among the nations of the world in a day. It was born at the call, and under the charter granted by Jehovah, the God of Israel.

There is recorded *the first great day of British national history.* It is a great and glorious day, such as no other nation or people on the earth can look back upon. The first great books in the library of British history are the five books of Moses, which set forth in order:—

The manifestation of Jehovah;
The nation;
The law;
The worship;
The national services;
The constitution.

Let the reader turn to the nineteenth and twentieth chapters of Exodus, and read there the most vivid description of the great function which constituted the birth of the nation Israel; and in it of the Kingdom of God in the earth as a national entity. Let the reader note this carefully as the first chapter of British *national* history.

The modern historians who undertake to write the history of England or the history of Britain fail to make this connection. Therefore the beginnings of all their histories are shrouded in fog and misconception.

The first step in this great function was to make proclamation to the Children of Israel of *their special nationhood.* "Ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel."

Thus the nation was organized as the basic element of the Kingdom of God in the earth as a national entity.

The next step was the conjunction of Jehovah with His nation Israel and His establishment of Himself therein as King for ever. *Thus was the intimate spiritual relationship of the nation with its God established.* Mark that this conjunction was not made through the medium of the Church. The Church was not as yet established. The relationship was established for ever between Jehovah and His Kingdom-nation as a nation.

It will help greatly if we can see the national basis of the relationship of our nation with Jehovah our God and King. As we sing from Sabbath to Sabbath, and as Israel has been singing for three thousand years, "For he is our God, and we are the people of his pasture and the sheep of his hands."

Next in order, before the organization of the Church in the nation, comes the promulgation of the Law. This we have in the twentieth chapter of Exodus, in the form of the majestic sentences of the Decalogue.

The Law thus spoken in principle is, and ever has been since that day, the basis of the Common Law of Israel-Britain.

Next came *the organization of "the Church in the wilderness."* The Divine object for the Church, or "Congregation," was, and ever has been, to safeguard, and to give expression to, *the intimate communion between Jehovah, the God and King of*

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Israel, with His people. To this end the Priests ministered. To this end the worship of the nation was organized. To this end the sons of Aaron were consecrated. They gave expression to the intercourse between Jehovah and His worshipping nation.

Every Israelite then and since, not being outlawed for crime or idolatry, was, and is, by birthright a member of the congregation. That was his birthright then: it is his birthright still. Every British-born man and woman has his right in the Church established from the beginning in Israel-Britain. Under the preceding dispensation he must be circumcised in order to enjoy this birthright. In the present Christian dispensation he must be baptized into the Name of the Lord Jesus. But being then circumcised, and being now baptized, he may claim that right, and any authority who would say him nay will do an unlawful thing from the standpoint of Holy Writ.

The worship so organized, modified by the Advent of our Lord and the necessary results of that Advent, is with us to this day. Israel is rejoicing more or less generally in the worship of God so organized. There is nothing like it outside the Israel group of nations and of the Israel race.

Following the organization of the worship came *the organization of the national services.* To the former "the Priests the sons of Aaron" were ordained. To the latter, that is to say, to the national services, "the Priests the sons of Levi" were dedicated. The former were done away with at the Coming of the Christ. The latter are functioning still in Israel-Britain, in the four learned professions and in the military and naval services of the State.

Following this came *the digest of constitutional law* as given by Moses in that wonderfully beautiful Book of Deuteronomy.

What an organization! What a system of worship, giving expression to a wonderfully intimate relationship to Jehovah, the God and King of Israel.

Like the mountain range of Sinai, which physically formed the background of the great national function of organization, this great day of national birth forms the background of British history. All succeeding chapters of Israel-British history are dominated and inspired by it.

THE DIVINE NOMENCLATURE.—I.

By JAMES CUTHBERT.

THE study of the Divine Names and titles by which God is made known to us in the Hebrew text of the Old Testament is of absorbing interest.

It demands much patience, arduous labour, careful and prolonged research, to obtain anything like an adequate idea of the character and many-sided nature of the Divine Being as revealed in the manifold forms employed when He speaks, or when allusion is made to Him. At the outset a difficulty is encountered in finding a definite meaning for all these forms, and again in discovering a satisfactory explanation for their employment, as well as for the frequent change from one form to another in the same chapter, and not infrequently in the same verse. Quite certainly it is not due to the intrusion of a later hand, or one of those unknown editors that the higher critics arbitrarily summon to extricate themselves from a difficulty of their own contriving.

Readers may gather some idea of what the Hebrew text reveals on this subject when mention is made of the fact that in Genesis there are no less than twelve or thirteen different forms of the Divine Name and titles; and in the Psalms, where their effulgence and glory reach the maximum, there are no less than sixteen to eighteen distinct forms! Each one of these has a specific use and purpose, and their use is dependent on the direction and character of the message or command given to the human agent to record.

Before entering further into this subject it will serve a useful purpose to mention that in the Old Testament specific terms are encountered to designate what are called the Three Persons of the Trinity. It would be strange, indeed, were it otherwise. The fact that it is not otherwise would seem to prove that the Hebrews were not, as is generally thought, wholly unfamiliar with the Triune nature of the Godhead. The terms referred to are:—

1. Alôhe, the Father, or God in His supreme unity.
2. Yehovah, the Christ, Who was to become incarnate.
3. Jah, the Holy Spirit, He Who is now working to promote the Kingdom of God.

Of these, it has to be said that Alôhe is not the singular form of Alehim—the Elohim of the Massorite vowel pointing. It is a totally different word, both in meaning and spelling. Alehim or Elohim means the Triune God, and in the very nature of the case never had, and could not have, a singular. Alohe is the dominant form of the Book of Job, of which Shem was the author, and appears therein not less than forty times. It is badly and baldly translated "God" throughout. As the narrative makes evident, the Book of Job is a parable, cast in dramatic form, of a father chastening a son to purify him through suffering; consequently the dominant form of Alôhe, the father, is highly appropriate and explains its presence. This view makes the prayer of Elihu to harmonize with the design of placing on Job the acute trials and sufferings he underwent:—"My Father, let Job be tried to glistening whiteness because of his answers for wicked men."

With regard to Yehovah there is no difference of opinion. His position in the Divine Triad, and His mission as the future Saviour of the world, was well understood from the earliest times. Hence the overwhelming force of the words of Jesus in John v, 46:—"For had ye believed Moses, ye would have believed Me, for he wrote of Me."

Commentators and theologians, almost without exception, have been strangely irreverent in writing and speaking of Jah, the Third Person of the Holy Trinity. They have, greatly daring, presumed to regard the word as a "contraction"; or, as we would say, a "nickname" for the most revered Name throughout the Scriptures—namely, Yehovah. Now, such was the respect and awe entertained by the Hebrews for this ineffable Name that it became a superstition; and the Jews, and the remnant of the tribe of Benjamin after their return from Babylon, ceased to repeat it. Is it remotely within the region of probability that a people moved by a feeling so profound would be so grossly disrespectful as to use a contraction when alluding to the great Name of God?

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To expose the impossible nature of the suggestion it is only necessary to quote the first use of the Name of Jah in the Old Testament. This occurs in the Song of Moses over the deliverance of Israel, when the hosts of Pharaoh perished in the Red Sea. The opening words are a dedication to Yehovah, as the Redeemer of Israel from Egyptian bondage, " for He hath triumphed gloriously." Then comes a sudden change of formula in verse 2—" My strength and song is Jah, and He is become my salvation " ; because salvation is primarily wrought by and through the working of the Holy Spirit in the hearts of men. This was true in the days of Moses as in the days of John the Baptizer, who startled his hearers by telling them that the Messias, Whose coming was nigh, would " baptize them with the Holy Ghost, and fire." Then in the third verse the form reverts once more to Yehovah. Why? Because Yehovah is the Captain of the hosts of Israel, and only as such could Moses declare—" Yehovah is a man of war." It would be contrary to common sense to suppose that Moses in this grand outburst of praise would, in one solitary instance, deform or vulgarize the great Name of Yehovah by the use of a contraction. In this song the only other form calling for explanation is that of Al. " He," *i.e.*, Jah, " is my Al," which stands for God in general. . . . . " My father's Alehim, and I will exalt Him." The last phrase proclaims the Triunity of the Godhead, as Yehovah, Jah and Al are brought within its ambit, seeing that the Alehim is a form which expresses the mystery of the Triunity of the Godhead. Unfortunately, in the Version no distinction is observed in translating the several Hebrew proper Names—Yehovah and Jah being rendered alike by LORD, and Al by GOD ; the latter in the sense in which this term is ordinarily mentioned and used by Christians. No need to follow the example of the higher critics and bring in unknown editors to explain the changes in the Divine formula that occur in the first three verses of Exodus xv. The succeeding article will deal with the Divine nomenclature as it appears in the Hebrew text of the account of Creation, and of the promises to Noah, Abraham, Isaac and Jacob.

GOD'S PURPOSE IN SEPARATING A PEOPLE.

BY JOSEPH T. WHEELER.

IT may seem to some that we are presumptuous in seeking to know God's purpose in separating a people. Such individuals say, " Who hath known the purposes of His heart; who can know God? " But if this search be presumption then we might fear that it is presumptuous to seek to know God's purpose in the way of salvation. Now, God forbid that we should have this fear ; He freely gave us the gift of eternal life, and He wants us freely to accept it. Since it is not presumption to seek for the gifts of God (Matt. vii, 7), why should it be presumption to seek to know the purpose of His love towards His people, which He has purposed since the foundation of the world? It is logical to suppose that we should seek in both instances.

We believe that the greatest thing which a Christian can do is to seek to know God, and to live to make Him known. In Ezekiel e read that in the last days " Then the heathen that are left round about you (Israel) 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." Here we have somewhat of the purpose of God; He says: " I will do it," and in the next verse : " Thus saith the Lord God : I will yet for this be enquired of by the house of Israel " (Ezek. xxxvi, 36, 37). This should silence objection : if we be the heathen we will know, and if we be Israel we will yet enquire.

Having satisfied ourselves that we should enquire into this question, we would now look down the whole course of Israel's career as historically outlined in the Bible. This is the period when they were in the school (Gal. iii, 24). The law was the schoolmaster. But it is not of the master that we are writing ; we desire to confine our thoughts to the school : " God's purpose in separating " is our subject. Someone has pointed out that the greater the end to be accomplished, the longer of necessity is the period of preparation. Moses was forty years in school at the court of Pharaoh, and forty years more under self-discipline in the desert, before he received his commission to act as leader of the hosts of Israel. Even our Saviour had His thirty years of preparation. Now let us turn to the historical setting of Israel's training.

"The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee" (Acts vii, 2, 3). The testimony of the monuments and the relics from these ancient days tell us that the religion of the Chaldeans was polytheistic. Could the God of Glory allow one of His children to dwell in such a community without appearing unto him? What fellowship hath light with darkness in our age? The Christian flees from it, therefore we are not surprised to find that Abraham left Ur of the Chaldees.

In harmony with this same thought, God led Israel down into Egypt, out from the land of the Canaanites, which was a seething cauldron of wickedness, the people of which had turned from their Creator and were worshipping the powers of nature ; the land was steeped in polytheism. Could He allow His people to be raised in such company where they would naturally learn to worship the thing created, the creature, the powers? " What was the purpose of that long Egyptian sojourn? " asks Ira M. Price, author of " The Monuments and the Old Testament." " What could Providence have had in store for His chosen people that they were permitted to suffer such hardships at the hands of cruel lords and taskmasters? The more we penetrate the mists of antiquity in the decipherment of its records, the more we perceive the remarkable character of the oldest civilizations located on the Nile, and on the Euphrates and Tigris Rivers."

" The Patriarchs in Palestine were living among peoples of low moral character, of a low type of civilization—if civilization it might be called. God had in store great things for their descendants. To occupy the position which He had planned for them, it was necessary that they become acquainted with the nations of their day. Their settlement and sojourn in Egypt was the introduction of Israel to the foremost, or one of the two foremost, nations of those times ; yet they were so compactly settled that they lost neither their identity nor their life-customs, nor their God. Their long, peaceful sojourn gave them

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an opportunity to observe and to learn what Egypt's life, its government, its customs, its religion, were. Then, daily mingling with the motley crowd of foreign merchantmen, seeing the rushing to and fro of Egyptian armies, and sharing in the benefits of the kingdom of this great land, broadened their vision of the meaning of national life and of its claims upon its subjects and supporters."

"Then their seizure and enslavement had just as distinct a lesson for them. Though acquainted with many of the arts practised about them, their actual training in these was forced upon them by taskmasters, 'and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field : all their service, wherein they made them serve, was with rigour' (Exod. i, 14). These words seem to teach that the Hebrews were compelled to learn all the trades and occupations of their masters, and to work hard at them. This was an industrial training-school in the foremost civilization of that day. It was the severest, the sharpest, and the most complete training a people could receive to make them masters of the leading arts and occupations of Egypt. Their easy contact with the Egyptians also had its lessons, and its tests for future responsibilities. Moses in the court of the Pharaoh received the intellectual training, the spiritual testing, and the all-round preparation for his supreme task. The Hebrews, as bondsmen, were lashed into their places as apprentices and tradesmen, to prepare for independent service when the day of freedom should arrive. Thus a people is planted in the garden of Egypt, is trained and pruned with great care by an experienced gardener to produce fruit in the distant days of the unknown future" (Chap. ix, pp. 121, 122).

Before following the nation out from this training-school we would emphasize their isolation. They were in Egypt, but not of Egypt. Goshen was located between the delta and the Asiatic frontier. The Egyptians were farmers, and as such they stuck close to the Nile Valley. The Israelites were shepherds, and the territory on which their flocks grazed was, as we have just said, close to the borderline. The Hyksos Pharaohs placed them here for reasons of State, but we see God's purpose through it all.

We should emphasize Israel's isolation in the land, but at the same time such communication as they had with the Egyptians was certainly calculated to instil a much purer religion than contact with the polytheistic peoples of Canaan.

According to Budge (see "Egyptian Ideas of the Future Life," Chap. 1) the Egyptian held that there was an all-powerful God Who could manifest His might in the persons of the various gods of the different departments of nature. They believed that He was also the ultimate cause of the entire universe, hence He was the Creator and Director of both gods and men.

When the Israelites returned to Canaan they were again subjected to the polytheistic doctrines of their neighbours, for they failed to make a full end of these peoples, as they were commanded to do. Sin was ever at their door ; and though from time to time they were temporarily delivered, yet it was evident that they had not yet learned their great lesson. Solomon established a regular pantheon, setting up shrines for all the deities worshipped by his wives ; division of the kingdom followed, and what was this but separation? Nevertheless, God's purpose was in it, for He said : "This thing is from Me" (1 Kings xii, 24). Still the two kingdoms continued on their downward path. Ezekiel describes them in chapter xxiii of his book under the figures of two women who have gone after their lovers. Aholah is Samaria and Aholibah is Jerusalem. Let us follow the doings of Aholah. The Scriptures say, "She doted on her lovers, on the Assyrians her neighbours." Again, "With all their idols she defiled herself." Wherefore for this only she was delivered into the hands of her lovers. Shalmaneser, king of Assyria, removed her. So Israel was deported into a far country ; but all things work together for good to them who are the called according to His purpose (Rom. viii, 28) ; and, wonder of wonders, God could not give them up (Jer. iii, 11-14 ; ix, 7 ; Hos. xi, 8) ; but put it into the heart of their conquerors to place them, not in their own polytheistic territories, but in the monotheistic lands of the Medes ; we find that they were placed "in the cities of the Medes" (2 Kings xvii, 3–6 ; xviii, 9-11).

George Rawlinson describes the religion of this Median reformatory-school into which Israel was introduced : "The Persian system is a revolt from this sensuous and superficial nature-worship. It begins with a distinct recognition of spiritual intelligences—real persons—with whom alone, and not with powers, religion is concerned. It divides these intelligences into good and bad, pure and impure, benignant and malevolent. To the former it applies the term *Asuras* (Ahuras), 'living' or 'spiritual beings,' in a good sense ; to the latter, the term *Devas* in a bad one. It regards the 'powers' hitherto worshipped as chiefly Devas ; but it excepts from this unfavourable view a certain number, and, recognizing them as Asuras, places them above the Izeds, or 'angels.' Thus far it has made two advances, each of great importance, the substitution of real 'persons' for 'powers' as objects of the religious faculty, and the separation of the persons into good and bad, pure and impure, righteous and wicked. But it does not stop here. It proceeds to assert, in a certain sense, monotheism against polytheism. It boldly declares that, at the head of the good intelligence, is a single great Intelligence, Ahuro-Mazdâo, the highest object of adoration, the true Creator, Preserver, and Governor of the universe. This is its great glory. It sets before the soul a single Being as the source of all good and the proper object of the highest worship. Ahuro-Mazdâo is 'the Creator of life, the earthly and the spiritual' ; He has made 'the celestial bodies,' 'earth, water and trees,' 'all good creatures,' and 'all good, true things.' He is 'good,' 'holy,' 'pure,' 'true,' 'the Holy God,' 'the Holiest,' 'the essence of truth,' 'the Father of all truth,' 'the best Being of all,' 'the Master of purity.' He is supremely 'happy,' possessing every blessing, 'health, wealth, virtue, wisdom, immortality.' From Him comes all good to man ; on the pious and the righteous He bestows not only earthly advantages, but precious spiritual gifts, truth, devotion, 'the good mind,' and everlasting happiness ; and as He rewards the good, so He punishes the bad, though this is an aspect in which He is but seldom represented."

"It has been said that this conception of Ahuro-Mazdâo as the Supreme Being is 'perfectly identical with the notion of Elohim, or Jehovah, which we find in the books of the Old Testament.' This is, no doubt, an over-statement. Ahuro-Mazdâo is less spiritual and less awful than Jehovah. He is less

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remote from the nature of man. The very ascription to Him of Health (Haurvat) is an indication that He is conceived of as possessing a sort of physical nature. Lucidity and brilliancy are assigned to Him, not (as it would seem) in a mere metaphorical sense. Again, He is so predominantly the Author of good things, the Source of blessings and prosperity, that He could scarcely inspire His votaries with any feeling of fear. Still, considering the general failure of unassisted reason to mount up to the true notion of a spiritual God, this doctrine of the early Adrians is very remarkable" ("The Third Monarchy," Ch. iv).

It seems to us this was the very instruction which our race needed in order to prepare it to accept the humanity of Jesus, and its approximation to the truth sufficiently explains the favourable light in which its adherents were held by the Israelitish Prophets.

Now we are prepared to draw our conclusions from the facts discoursed, and, firstly, we find that, through the whole Biblical outline of Israel's history, she was in school; that is what the training of separation meant; and we naturally ask ourselves the question—Why was this period of preparation so prolonged? In answer, we can only expect a mighty purpose; for the greater the end to be accomplished, the longer of necessity is the period of preparation. Secondly, as we have found that the very first act of separation was in order to preserve monotheistic teachings, and as the last recorded act was for the same object, we cannot logically admit that God is through with Israel, and that they have become absorbed by the peoples. No, we see purpose in all these dealings, and that purpose seems to be that Israel might be a witness unto Him. When the Lord of Hosts hath purposed, who shall disannul it? England and America stand to-day a witness of monotheism—Trinitarian monotheism.

Let those who are opposed to British-Israel teaching answer to themselves this question. Inasmuch as the very last act historically recorded in the Bible of Israel is still in the line of preparation—in fact, that they were sent to a reformatory-school, as it were—is it reasonable, yea, is it logical to expect no result? And then let them read Rom. ix, 11; Eph. iii, 9–11; 2 Tim. i, 9; Col. iii, 1; and we hope and pray that the so-called tangle of predestination may become to them a pathway of light.

"THE OLD CONTEMPTIBLES."

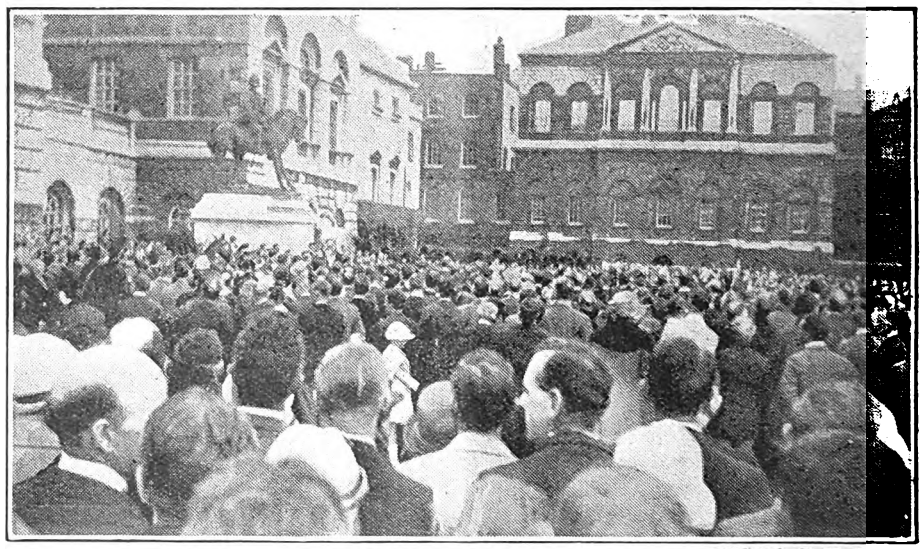
Before leaving for Canada, Mr. Garrison was at Cambridge and, visiting one of our members, Mrs. J. E. Hendley, asked her to write an account of the formation of, and her connection with, The Old Contemptibles Association, for publication in THE MESSAGE. This very interesting account we now have pleasure in giving to our readers.

My association with the "Old Contemptibles" arose from a happy coincidence, the result of which has brought me into a warm friendship with a body of men of whom England and the Empire may well be proud, and whose gentle and kindly natures will warmly reciprocate any sympathy and appreciation that may be accorded them.

By what might seem to be a pure accident the eye of the writer chanced to light on a small paragraph in the daily paper saying that the members or committee of the Old Contemptibles had been anxiously consulting how they might obtain a banner of smaller proportions and more easily carried for long distances than the one they already possessed—the gift of the Lady Amhurst of Hackney.

Banners being rather in my line, I thought it might be possible for me to go to their aid.

Having been put into communication with their Secretary, Capt. Danny, and obtaining from him all the particulars of their desires, I had, before long, the pleasure of embroidering and presenting them with the desired article. This was worked on blue satin, the badge a circlet in gold, with the name supported by crossed daggers; their motto: "God, King, Country," above; and each side proclaimed to all beholders the principles and faith which is the inspiration of their comradeship. On the reverse side I embroidered a very noble figure—riding on a white horse—with drawn sword. This to represent the archangel Michael, who, history informs us, "Stood up" in times past to fight for and lead "The Lord's hosts." That this little Army, perhaps the most highly trained and equipped England and her people ever sent forth, still represents the hosts of the Lord, being that of His people Israel in this land, none of us B.I.'s can doubt. Our very enemies complained they could not get at our Army *because* of the man on the white horse, who continually intervened between them. There were many also of our own soldiers who themselves bore or could bear witness of such intervention.



[*Photo by P. W. Barnes.*

An "Old Contemptibles" Service on the Horse Guards' Parade.

To the writer this wonderful episode in our nation's story vividly recalls that memorable encounter on the plains of Palestine, when the armour-clad champion of Israel's enemies flung in derisive defiance at the young shepherd lad the

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question—"Comest thou against ME with a sling and a sword?"

The question of both the ancient and recent of Israel's foes is the same! For both alike ignored and defied Israel's *Strength* and *Redeemer*.

A large body of our *chums* took part in the great meeting of the B.-I.-W.F. at the Albert Hall, and on more than one occasion listened to and enjoyed Mr. Garrison's Lantern Lectures at Westminster.

Following is an account by Mr. Morrish of the formation of the Association :—

I have gathered together what information I could concerning our Association, its formation and objects. Although among the first 50, I cannot claim to have had any hand in forming it. We still have at this Branch some of the little band who, with the late Capt. Danny, did form this glorious Association of "Old Contemptibles," and it is from them that I have had most of the information.

THE NAME "OLD CONTEMPTIBLE."

This, as you know, was the name given by the Kaiser when his great army was not only held, but actually driven back, by the small British Army. When told what had happened, he referred to us as "That Contemptible little army."

The idea of forming an Association of Old Contemptibles was the outcome of a meeting of 12 men who had served in the Army referred to by the Kaiser.

They met under the chairmanship of the late Capt. Danny at the British Legion Club, 69, Powerscroft Road, Clapton, and here they decided to form this Association, Capt. Danny being elected Chairman and Treasurer, and G. Saunders as Secretary.

Capt. Danny soon got to work. Lady Amhurst of Hackney presented us with a banner and the Rev. Owen Spencer Watkins was elected as our Chaplain. From this onwards our numbers soon grew. We had a Cenotaph Parade in 1926, with 200 *chums* attending. To this we owe our big advance in numbers. General (now Field-Marshal) Sir George Milne was asked to be our President, and accepted.

By now our numbers had grown to such an extent that a mass meeting was called to form a governing body; this was in June, 1927.

It was there decided to form other Branches. Woolwich was the first outside Hackney to be formed. As our membership still continued to increase others were formed, and at the present time we have a membership of approximately 9,000, with 48 Branches, all over the British Empire, and at Ypres.

We have included in our membership both H.R.H. The Prince of Wales, and ranks varying from Field-Marshals to privates.

Our badge design was taken from the 1914 Star issued to us for service during that year.

The condition of membership is that each applicant must be entitled to the 1914 clasp. The clasp was issued to all ranks who were actually under the enemy's fire between Aug. 5th and Nov. 22nd, 1914.

Our objects are to foster the 1914 spirit amongst Old Contemptibles and to help each other.

The present membership is approximately 9,000, and 48 Branches.

RULES.

(1) Members must address each other as *chums*.

(2). Must attend a church parade on the nearest Sunday to the outbreak of war, to offer thanks for their own preservation and in remembrance of fallen *chums*.

(3). Once a year pay a visit to the Cenotaph and place a wreath in remembrance of our *chums*.

(4). Must accept the motto of "God, King and Country."

(5). No thought is given to caste, creed or politics.

(6). Subscriptions are purely voluntary.

Referring to Rule 6, we have found that our *chums* have always been willing to assist a less fortunate one when the occasion arises. Such cases as widows of *chums; chums* in distress; Christmas dinners; all have been made possible by the good will of our *chums* and friends.

ISRAEL'S CAPTIVITY, THE LAND OF CAPTIVITY, AND THE ESCAPE FROM CAPTIVITY.

BY THE LATE MAJOR B. DE W. WELDON, *Author of "The Evolution of Israel" and "The Origin of the English."*

THE fundamental cause of the ruin of the two Hebrew States, Israel and Judah, was their own inveterate hostility towards each other, a hostility that had its roots in the revolution of 975 B.C., when Jeroboam, the man who made Israel to sin, cast out the House of David and two of the tribes, together with the priestly caste of Levi, outside of the nation of Israel. From 975 B.C. onwards the two Kingdoms of Israel and Judah were either openly at war, or else indulging in intrigues against each other with neighbouring States.

It was thus that the Jews, as the inhabitants of the Southern Kingdom now came to be called, brought in the Assyrians to their assistance against Israel, and ensured the downfall of their sister State.

These Assyrian attacks on Israel culminated in 721 B.C. with the capture of Samaria, the disappearance of the dynasty, and the removal of the bulk of the people into captivity in a distant land. In that year, according to the grim words of the chronicler, Israel was "blotted out." Three points, however, must be made clear. The removal into captivity was gradual. It began about 741 B.C., but was only completed in 676 B.C., when the last remnants of the tribe of Ephraim were removed from Hamath, and a prophecy of Isaiah was fulfilled, that within three score and five years Ephraim "would be broken and not a people."

The removal of Israel was complete. The action of the King of Assyria is compared in Isaiah to that of a man who robs a nest of its eggs.

Israel never returned to Palestine. Its territory was settled by new colonists, the ancestors of the Samaritans.

The next question of interest to us is, where was the land of captivity of Israel? It was a country remote from those we usually call "Biblical" countries. The exiles of 721 B.C., the mass of the population, were removed to "Halah and Habor,

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by the River Gozan, and to the cities of the Medes." The River Gozan is usually identified with the Uzen, which rises in the mountains of Azerbijan, and flows into the Caspian near Resht. Here, South of the Caspian, and S.E. of the Caucasus, we may place a large colony, perhaps the largest, of the exiles. The "cities of the Medes" would include a larger area than this region. In 721 B.C. Samaria fell; in 712 the Assyrians, before Jerusalem, suddenly lost an army of 185,000 men in a single night. The repercussion of such a disaster was felt throughout the limits of the Assyrian Empire. The vassal State of Media began to take steps towards independence; and in 709 B.C. the Medes built and fortified their capital City of Ecbatana, which is the present Hamidan on the Turco-Persian borderland. The first requisite for building a "garden city" is a good supply of cheap labour. This, in the form of Israelite captives, was to hand for the Medes—and it is not surprising, therefore, to find a considerable colony of exiles settled at Ecbatana. We further know that another large colony was settled at Nineveh, the Assyrian capital (near the present Mosul). If one looks up in a map the position of Mosul and Hamidan and join up these two points respectively with Resht and the S.E. corner of the Caspian, we cover the area of what once was the ancient land of Guta. This land of Guta has an interesting history. Long before the Assyrians existed as a State, a people who called themselves the "People of Guta" inhabited this region. To the ancient Hebrews they were known as the Goyyim. When Lot was taken prisoner at Sodom, Abraham armed his followers and fought a battle against five kings to rescue his nephew. One of these kings was "Tidal, King of the Goyyim." Tidal was king over this land of Guta, between Mesopotamia and the Caspian. When Jacob in Egypt blessed his grandson Ephraim he foretold of him that his seed would become "a multitude of Goyyim," *i.e.*, a multitude from this very Land of Guta!

We are apt to accept somewhat unquestioningly statements made by a patriarch, where those statements concern geography. But this claim of Jacob's undoubtedly seems to be a strange one, one which could be compared to an aged Russian Jewish refugee in London promising his grandson that one day he would own vast estates in—Peru. Peru, London, and Russia are not more remote in these days than were Guta, Egypt, and Palestine in the days of Jacob. It must be emphasized that the Goyyim, in the days of Jacob, were an actual people, inhabiting an actual country of Guta, between the Tigris and the Caspian. For some reason or other these Goyyims were especially detested by the Hebrews. In later ages the name "Goyyim" came to have a more general application, covering *all* Gentile nations outside of Israel. Hence the interpretation of "Goyyim" by "nations" in our A.V.

But it was subsequent to the time of Jacob that the name of the "People of Guta" disappeared from history. In the sixteenth century B.C. Assyria, originally the one city of Asshur, rose into power, and gradually spread over the region once called the Land of Guta. In 721 B.C., when Israel's exiles arrived, the name of the land and of the people of Guta had become obsolete for nearly 1,000 years. Yet it would be still remembered, much as the name "Erin" is still remembered for "Ireland."

In "Guta," as in "Erin," there existed a people deeply dissatisfied with the existing government—a people anxious to identify themselves with the ancient land, but deeply hostile to another race that held the mastery there. The name of Guta disappeared from history in the sixteenth century B.C. It is revived for a moment in 508 B.C., when the "People of Guta" marched on Babylon and captured the city. It then disappears again from history for nearly 700 years more. About the year 220 A.D., however, a new and terrible people, dwelling along the Dnieper and the Pripet, begin to appear in history. This people we called "the Goths," but they styled themselves in their own language the "Gutathiuda," *i.e.*, the People of Guta—"Thiuda" being a Gothic word meaning "a people." These Goths the present writer connects with the conquerors of Babylon and with that People of Israel who disappeared into captivity in the land of Guta in the period between 741 B.C. and 676 B.C. If the Goths really were Israel, it is obvious that Israel must have escaped from captivity. It will be asked when did Israel escape? Why? and how? These questions may be very shortly answered:

When did Israel escape?—In the year 608 B.C., that is, 113 years after the fall of Samaria.

Why?—Because of the very natural desire of an oppressed people to exercise "self-determination." An opportunity presented itself, and they seized it.

How?—The opportunity was provided by the military situation in Asia Minor at this period.

In order to consider the escape in greater detail it is necessary to consider military and political events between the years 614 B.C. and 608 B.C. In the year 614 B.C. the prophet Jeremiah, an acute observer of contemporary events, foretells the impending destruction of Judah, and that "backsliding" Israel may now be given an opportunity for repentance and restoration. In 614 B.C., Scythian armies, which, twenty years previously, had poured into Asia Minor by a route along the Caspian Coast which must have led them perilously close to those settlements of Israel on the River Gozan, are threatening Northern Palestine. Media and Babylonia had risen against Assyria, and their united armies were even then besieging Nineveh. Pharaoh Necho, of Egypt, head of the strongest military state in the world, had organized an army, with which he proposed to march through Judæa against Carchemish on the Upper Euphrates. His mission, so the Pharaoh declared to the King of Judah, was from God, and demanded haste. Strangely enough, we find the prophet Jeremiah confirming this strange assertion of a heathen king. (1 Esdras i.) What would this mission be which the Lord God of Israel had entrusted to an Egyptian? Obviously, to secure the release of Israel, as a reward for their co-operation with the Egyptian attack. The mission demanded haste, since only a fleeting opportunity presented itself. At any time Nineveh might fall and the armies "contained" by its siege released.

The King of Judah refused the safe conduct through his land demanded by the Egyptians—as the Belgian King refused a similar demand by the Germans so recently (the whole situation is full of modern parallels); and, at the battle of Megiddo, fought on the plain of Armageddon in 612 B.C., the military power of Jewry was for ever crushed. It is not uninteresting to compare the Megiddo campaign of Pharaoh Necho with

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Allenby's advance in Palestine in the concluding stage of a war which the world also calls "Armageddon."

Both generals based their armies on Egypt, and marched these armies across Sinai, probably by the same routes, and through a militarily weak Palestine. Both had the same strategic object, to obtain the mastery of Asia Minor, and the strategic objectives, in the one case Carchemish, in the other Aleppo, were similar.

Here, however, the comparison ceases. Once his cavalry had swept over the plain of Megiddo, behind the positions at Samaria, Allenby had broken the Turkish resistance—and completed the cycle of history that had begun in 612 B.C.

Pharaoh met with more stubborn resistance in the actual battle, and he had fresh enemies yet before him. The army of the Egyptians had to be reconstituted and reinforced; there were long and hostile lines of communications to be safeguarded through a hostile and not completely subdued enemy's country.

A four years' delay was thus unavoidably incurred before the Egyptians could approach Carchemish. This breathing space could obviously be utilized by Nebuchadnezzar, in command of the Medo-Babylonian allies, to bring up every available man from Mesopotamia and the regions round about to the danger point. In the 46th chapter of Jeremiah the ensuing battle of Carchemish, and the utter overthrow of the Egyptians, is graphically described.

Pharaoh had "passed the time appointed." After describing the battle this same chapter goes on to deliver a message to Israel, to the effect that they are free, that every nation that oppresses them will be punished, but they themselves will not be left unpunished.

Without such a hint as this context supplies, it is obvious that a psychological moment has arrived for Israel temporarily to be masters of their fate. The garrisons holding them in check, in settlements remote from the scene of operations, must have been temporarily weakened.

Did Israel avail themselves of the golden opportunity?

It may first of all be pointed out that, from about this date, all record of the Ten Tribes ceases in the known history of the world. There is a statement in 2 Esdras xiii that the Ten Tribes escaped (at some date not there specified) across the Upper Euphrates, seeking a land where no man had yet dwelt, where they might keep the law that they had never kept in their own land. Now, such a wilderness as this could only exist north of the Euphrates, in the country of the Scythians.

If a contingent of Israel, summoned to Carchemish, either before or immediately after the battle of Carchemish, had suddenly mutinied, flight would only be possible for it northwards through the Caucasus.

Return to Palestine was out of the question; the armies barred the western route, which ran through Carchemish itself—Palestine was in the hands of Egyptian garrisons, being devastated by the yet formidable Scythians, and about to become a battlefield. From Esdras it may be gathered that the tribes were pursued and that the pursuing army turned back at the Euphrates. Nebuchadnezzar had yet to deal with the Scythians (whom he utterly defeated the next year at Askelon, on the sea coast of Palestine) and had no troops available for "subsidiary operations" in the mountain passes of the Caucasus.

Thus the warriors of Israel escaped; to be speedily joined by their wives and families from those settlements on the River Gozan and from distant Ecbatana.

Nineveh, doomed long since by the prophets, had been evacuated already by Israel. The ordinary instincts of self-preservation would prompt every Israelite family to flee northwards, to escape the coming vengeance of the Babylonian victor. The route, from Resht to Baku, along the Caspian coast, would present no especial difficulties. It was the one already taken by the Scythian invaders of "Asia."

Herodotus relates a story that the defeated Scythian remnants, returning homewards after Askelon, encountered on the borders of their own land an army of escaped slaves.

Dates and probabilities point to these "escaped slaves" being the same Ten Tribes that passed the Upper Euphrates, in the story of 2 Esdras xiii.

Thus, in a wilderness that would not be Sinai, but would be "the wilderness" of the prophet Hosea and later prophets, a new nation of the race of Israel was reconstituted.

Esdras states that the march of the Ten Tribes into Ar-Sareth ("the countries") took a year and a half.

If this march began in 608 B.C., the year of its completion would be 606 B.C. Bearing this date, 606 B.C., in mind, fresh circumstantial evidence can be adduced as to the correctness of our theory. First of all, there is a very definite statement in Isaiah that the Assyrian captivity would be a short one; when the "high looks" of the king of Assyria were being punished, and vengeance was being exacted on Zion, then "those that are escaped of Jacob" would be free.

Nineveh was captured and the Assyrian power destroyed 605 B.C.

Judah overthrown by the Egyptians 612 B.C.

Jerusalem captured 588 B.C.

In the year 676 B.C., as we have seen, Ephraim ceased to be a people.

But in Amos a hope was held out that "God might yet be gracious to Joseph."

In Jeremiah xxxi, with marginal date 606 B.C., we find the *forgiveness* of Ephraim being proclaimed, and "way marks" are set up for her future wanderings. In the same chapter it is declared that Israel henceforward is to be a nation for ever!

Again, about the same date, 606 B.C., we have (Daniel ii) the interpretation by a Hebrew of the vision seen by the conqueror of Carchemish.

Daniel informs Nebuchadnezzar, *and the Babylonian King never questions the accuracy of the interpretation*, that, "in the days of these Kings," beginning with Nebuchadnezzar, the Head of Gold, himself, God had set up a kingdom of Stone which never would be destroyed, but which would eventually successively destroy all the great empires of the world.

Of what new kingdom were these two rulers thinking, in that year 606 B.C., two years after Carchemish?

Not of any spiritual kingdom of Christianity, for what would Nebuchadnezzar, the practical heathen soldier and statesman, know or care about such a vague possibility?—but of the new kingdom of a once formidable people, that had so recently escaped out of the power of the Babylonian general. Here was

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a danger, threatening the future of Babylon, a danger obvious to the far-seeing monarch and even to his court.

Now it was a "People of Guta," according to the cylinder of Cyrus in the British Museum, that captured Babylon in 538 B.C., and destroyed the Head of Gold. But Jeremiah (chapters iv and li) deal with this capture of Babylon, where Israel and Judah were to meet, and whither Israel came as "the battle-axe of the Lord" that was to break in pieces many nations. Is it a mere coincidence that Israel should have been captive for at least 113 years in that same Land of Guta, and should have disappeared thence beyond the ken of history? The Goths of the third century A.D. not only styled themselves the "People of Guta," but the earliest Gothic traditions were of some sojourn in Media and of a famous battle with the Egyptians.

Now Egypt ceased to be a nation after 608 B.C., and no Egyptian army subsequently ever penetrated into any country of Asia where they were likely to meet Goths.

Media existed as a State only from 709 B.C. until 538 B.C., after which latter date it became practically merged with the Persians.

The Goths, therefore, if there be any foundation for their traditions, must have been in Media, or close to Media, in the same period as Israel's captivity in that land.

One other strange coincidence must be noticed before I conclude.

In A.D. 551 Jordanis, the only Gothic historian, sums up his history by saying that in A.D. 540, at the downfall of the Ostrogoths, an ancient kingdom and famous people came to its end in "almost the 2030th year of its existence."

The Goths, therefore, became a people in one year, 1490 B.C.

Israel, at the Exodus from Egypt, also became a nation, "born in a single night," at the same date!

It is on coincidences such as these here cursorily examined that the story of my book, "The Origin of the English," is based.

They seem at least to be worthy of some close examination by anyone seeking the clues to "Lost Israel."

AN IMPORTANT DISTINCTION.

ONE of the most important facts in connection with Scripture prophecy that has been brought to the notice of readers of THE NATIONAL MESSAGE AND BANNER is that which the Rev. Pascoe Goard presents in the course of his study under the head of "The Second Coming of Our Lord—III." It is that the king of the North, or rather, the *last* king of the North, is distinct from the Man of Sin. The former is identified in the article referred to with "the last of the Kaisers, William of Germany, who set up a palace on the Mount of Olives." There is not the slightest doubt that sovereignty in Palestine was a prominent feature of his mad dream. It was his stated intention to have France overrun and reduced to subjection by October, 1914, and to be in Buckingham Palace by Christmas of that year. This last king of the North was to be "broken without hand." The Kaiser, as was predicted from the outset of the Great War, has gathered the Dead Sea fruit of an inordinate ambition, and looks to fulfil the further statement that he will die in exile of heart failure. How often do we see that "the best laid plans of mice and men gang aft agley," as they must ever do when opposed to the expressed will of God as defined in His Word by the mouths of His holy prophets which have been since the world began.

But in contrast to this *sea-born power* of Germany, which was formerly included in the "Holy Roman Empire," the Revelation of Jesus Christ defines another power coming up *out of the earth*, having all the power of "the first Beast whose deadly wound was healed"—a power that has "two horns like a lamb" and that "speaks like a dragon." That this is identifiable with the twofold ecclesiastical and political rulership of Italy seems all too apparent, for by a score of marks Rome is identified with the number 666, and it is well known that the avowed purpose of the Duce is to revive the glories of the Roman Empire, and the Fascist programme can only find completion when the Emperor is virtual master of the world. The same revelation tells us by what means this ascendancy will be achieved. In distinction from the "first Beast" who is "broken without hand," this "second Beast" is he whom the Lord will "consume with the spirit of His mouth and destroy with the brightness of His coming," after the confederation has turned against him and destroyed the modern Babylon by fire, for "she shall be utterly burned with fire . . . and shall be no more found at all." (Rev. xvii and xviii.) This rise and brief rule of the Man of Sin, whose revealing is *the certain sign* of the end of the age of Esau and the dawn of the New Dispensation, appears to be identical with the "time of trouble such as never was since there was a nation to that same time," as stated by Daniel and confirmed by the Lord Jesus. Daniel has a vision of the mighty Archangel Michael, the Captain of the hosts of the Lord, coming to the relief of the children of Israel, and is told that at that time "thy people shall be delivered, every one that shall be found written in the Book." Our Lord gives the reason for this intervention. It is that "for the Elect's sake those days shall be shortened," and the tribulation of those days is fully conveyed to us by the context, "for except those days be shortened there were left no flesh living upon the earth." The sequence of the prophetic scheme, equally with the course of history since the Great War, clearly reveals the fact that the latter was only "the beginning of sorrows." It becomes a matter of eternal moment to every reader of the inspired revelations that he should be found "written in the Book." It is *not enough* that he should be of the elect or chosen people Israel, for salvation is not of Israel, but is to Israel by the grace of our Lord Jesus Christ, "by whom alone cometh salvation to all men." Let us therefore watch and pray lest we be led into that temptation that is coming upon all the world to test it. We must keep the patience of God's Word, knowing that "many shall be purified and made white unto the appointed time," but also that "blessed are they which die in the Lord from henceforth. . . . But if any man worship the Beast and his image and receive his mark in his forehead, the same shall drink of the winepress of the wrath of God." The drying-up of the river Euphrates has been accomplished, and the miracle-working powers are abroad to gather the kings of the earth together to the battle of the great day of God Almighty. Then follows the blessed prophecy: "Behold, I come as a thief in *the night*," which may be con-

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cted with that other prophetic exhortation: "Work while e day is with you, for *the night* cometh when no man shall ork." All which is of signal importance to those who may ll, or have already fallen, under the great delusion. To ese the Lord cries aloud: "Come out of her, my people, at ye be not partakers of her woes." In these days, when the orld is suffering a great blindness, both spiritual and political, e have immediate need to regard the word of the Lord to ie Laodiceans: "I counsel thee to buy of me gold tried the fire, that thou mayest be rich; and white raiment, iat thou mayest be clothed; and anoint thine eyes with ilve, that thou mayest see. As many as I love I rebuke and iasten. Be zealous, therefore, and repent. Behold, I stand the door! If any man hear my voice and open the door, will come in and will sup with him and he with me." lay we open the gates of our hearts and unlock the chambers f our minds and set ready the house within, that the King f Glory may come in. W. G.

THE BIBLE BASIS OF BRITISH-ISRAEL TRUTH.—IX.

By S. E. Steele.

Israel in the New Testament.

REFERENCE has been made to the taking of the Kingdom rom the Jews by Our Saviour, and giving it to a nation ringing forth the fruits thereof. Though few in number, here can be no mistake made with regard to other references o Israel by their Redeemer.

Throughout the Old Testament God's chosen people Israel vere referred to as "sheep": "That the congregation of the ord be not as sheep which have no shepherd" (Num. xxvii, 7). "I saw all Israel scattered upon the hills, as sheep that iave not a shepherd" (1 Kings xxii, 17; 2 Chron. xviii, 16). 'Son of man, prophesy against the shepherds of Israel . . . hould not the shepherds feed the flocks?" "My sheep wandered through all the mountains." "I will both search my sheep, and seek them out." "I will seek that which was ost" (Ezek. xxxiv, 2, 6, 11, 16). Our Saviour said, "For the Son of Man is come to save that which was lost. How think ye?—if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine . . . and seeketh that which is gone astray?" (Matt. xviii, 11, 12). His command to the Disciples was to "go rather to the lost sheep of the house of Israel" (Matt. x, 6). And, again, He said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv, 24). It appears as though Christ had in His mind on each of these occasions the Lost Tribes of Israel. His reply to the Jews who questioned Him seems to bear out this conclusion: "But ye believe not, because ye are not of my sheep" (John x, 24–26). For 1,500 years Israel had been called by God "His sheep." It is hardly conceivable that Christ, who quoted so frequently from the Bible, should confer the same appellation on anyone but the same people. He told the Jews they were not of His sheep, therefore must have alluded to the remaining tribes of Israel, one tribe of whom were present with Him, the men of Galilee, of the tribe of Benjamin, out of whom eleven of the twelve Disciples are said to have been chosen. His last recorded command to Peter was, "Feed my sheep" (John xxi, 17).

St. John (i, 11) said: "He came unto His own and His own received Him not." I am told the words in the Greek translated "own" in this passage are different. (I am not a Greek scholar.) The first "own" is neuter in the Greek, and the second "own" is masculine. The sentence, therefore, if what I am told is correct, literally means "He came unto His own (things, kingdom, or inheritance), and His own (people, the Jews, His own tribe—Judah) received Him not." Though the Jews rejected Him, members of Israel, tribe of Benjamin, Galileans, received Him gladly. This throws a little light on the taking of the kingdom from Judah, and giving it to a nation bringing forth the fruits thereof. It was taken from the Jews, and given to Israel, first of all in the persons of the Disciples and Apostles, afterwards to the nation comprising the Ten Tribes.

It is suggested our Lord referred to this "nation" as the vineyard in His parable of the "hiring of labourers into his vineyard" (Matt. xx, 1). Isaiah (v. 7) says: "For the vineyard of the Lord of hosts is the house of Israel."

Paul and Israel.

It is evident that most of the people to whom Paul, the Apostle, wrote his Epistles were scattered portions of the lost tribes. Of the Corinthians, for instance, he says: "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat (see Exodus xvi, 15) and did all drink the same spiritual drink (see Exodus xvii, 6): for they drank of that spiritual Rock that went with them" (margin) (1 Cor. x, 1–4). The people to whom he wrote were not of Judah. "For the Jews require a sign, and the Greeks seek after wisdom; but *we* preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness" (1 Cor. i, 22, 23).

Moreover, he tells them: "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led" (1 Cor. xii, 2). The question may be asked: "How could they be of Israel if they were Gentiles?" The word Gentile is generally misunderstood. To the Romans all outside the Roman Empire were Gentiles; to the Jews all heathen—that is, all outside the worshippers of God, or keepers of the Mosaic law, were Gentiles. Literally, it means "uncovenanted peoples"—*i.e.*, nations outside of the covenant made with Abraham, Isaac, and Jacob. Members of Israel who had forsaken God and joined themselves to heathen worship were, therefore, Gentiles, insomuch as they had uncovenanted themselves by forsaking the God of the covenant. The Corinthians before conversion were of the latter class. In the same category Paul places the Ephesians, for he tells them they had been "*aliens from the commonwealth of Israel*, and strangers from the covenants of the promise" (Eph. ii, 12). The same may be said of the Galatians. Paul wrote them that "Christ hath redeemed *us* from the curse of the law" (Gal. iii, 13), and "before faith came, we were kept under the law" (iii, 23); therefore they must have been Israelites, redeemed by Christ. Those called "Gentiles" by the Jews had never been under the law, therefore could not be redeemed. Only

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those who had in the past been God's people—as Israel had—could be redeemed (brought back) from the curse of the law. Christ came as "Saviour of the World," and "Redeemer of Israel." "But when the fulness of time was come, God sent forth His Son, made of a woman, *made under the law*, to *redeem them that were under the law*, that WE might receive the adoption of sons" (Gal. iv, 4, 5).

It appears also as though the Philippians were of the same people, for Paul said to them, "If any other man (or any man of them) thinketh that he hath whereof he might trust in the flesh, I more: circumcised (only kept by Hebrews) the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews" (Phil. iii, 4, 5).

Before leaving the great Apostle Paul, a reference to his Second Epistle to Timothy will not be out of place. He was in prison in Rome, awaiting martyrdom, when he wrote this Epistle. He specified Pudens, Linus, and Claudia amongst the brethren who send greetings to Timothy (2 Tim. iv, 21). The historian Martial, a native of Spain, who resided in Rome from A.D. 49 to 86, says that Pudens was a son of the Roman Senator, and that Claudia, who was a British lady, was his wife. Linus was a brother of Claudia, and both were children of Caractacus, the first royal convert to Christianity. This disposes of the contention that Rome introduced Christianity into England, and confirms the statement that Rome was Christianized from Britain, under the direction of Paul and other Apostles.

PERFECTION.

By Henry Proctor, F.R.S.L.

APART from absolute perfection to which we shall attain hereafter, there are three kinds of perfection promised in the Word of God. That in Matt. v, 48, is, according to the context,

The Perfection of Love.

"God's love is poured out like a flood into our hearts." Its perfection is such that it can enable us to do what no human or finite love could do: "To love our enemies, to bless them that curse us, and do good to them that hate us." We may be made perfect in love through the possession of HIS Perfect Love: "Herein is our love made perfect"; "If we love one another, God abideth in us, and His love is perfected in us." It is not after all our love, but His love—the very same love as that between Christ and the Father: "That the love wherewith Thou hast loved me may be in them" (John xvii, 26). This love may be perfected in us, so that we are made perfect in love. We need not cherish in our hearts anything that is contrary to love. We are to accept it, to take it from God, as the superlative necessity—the girdle which makes all complete. "The bond of perfectness." Perfect love is essential to

Perfect Health.

Moses, who is set forth as an example of perfect health, was also an example of perfect love, for he was willing to be blotted out of the Book of Life, and so to forfeit his soul's salvation, for the sake of a people who sought to stone him (Ex. xvii, 4) and to turn back into Egypt. It is perfect love that can bring perfect health. Moses had not that perfect health in Midian, for he it was who wrote: "Our life is seventy years at most, or eighty at the best." "Our days droop under Thy displeasure. Our life is over like a sigh. It is a span of toil and trouble, soon over, and we flit away." (Psa. xc, 9, 10—Moff., see heading.)

It was only after the call of God, when He spoke to him in the bush, and caused him to bring Israel out of Egypt, that his youth was renewed like the eagle. For he laid down his own life for the sake of the nation and so became the possessor of

A New Life in Christ,

Whose reproach he esteemed as greater riches than all the treasures of Egypt. He, as well as Caleb, had that perfect healing and perfect health which was promised to all the children of Israel: "I will take away all sickness from the midst of you" (Deut. vii, 15), so that when they came out of Egypt "There was not one feeble person among their tribes."

Another perfection that is promised us is

Perfect Peace.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee" (Isa. xxvi, 3). And these three, this trinity of perfection, agree in one. For perfect peace is only possible to perfect love, which casteth out all fear. "I would have you to be free from anxiety," saith the God of Peace. "Be anxious for nothing, for the God of Love shall supply all your need." Ye shall therefore be healthy because I am Holy (Lev. xi, 44—Ferrar Fenton). Perfect health conduces to perfect peace, and perfect peace to health of spirit, soul and body. Perfect soundness (holokleria) of spirit, soul and body, is given by the God of Peace (1 Thes. v, 23) as the result of entire sanctification, or Christian perfection, to which some had attained in Paul's day, for they were styled "teleioi," or perfect ones, who were prepared for instruction in the Wisdom of God. These are they who were made perfect in love (1 Cor. ii, 6). It is perfect love which brings perfect peace, and, apart from these two, the perfect soundness promised in 1 Thes. v, 23, 24 is impossible. They are not maintained without a struggle. For we have to struggle not with blood and flesh, but with the angelic rulers, the angelic authorities, the potentates of the dark present, the spiritual forces of evil in the heavenly sphere (Ephes. vi, 12—Moffat). But in all these things we are

More than Conquerors

because we have the Overcomer within, and He daily leadeth us in the train of His triumphs. Neither are we exempted from the sufferings caused by persecutions, and the buffetings of the enemy, but it is thus that we become partakers of the sufferings of Christ, through which He as a man was made perfect. And it is His desire to present every one of us to Himself "Perfect in Christ Jesus" (Coll. i, 28). So that we are growing up in all things like unto Him, until we reach the ideal Man, the full standard of the perfection of the Christ (Ephes. iv, 13—20 Cent.).

Erratum.—NATIONAL MESSAGE, August 3rd, page 484, *et seq.* Article, "Some Links in the Chain." For "Brutae" read "Brut or Brutus."

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print of an Address by

REV. DINSDALE T. YOUNG, D.D.

Y no means an expert, I am warmly sympathetic with the reat ideals which this Federation represents, and consider iat any Society that calls attention to the Bible, that ɔcuses men's minds on the Bible, that says to British nd American people, or, for that matter, to any people, the reatest interpretation of history is in the Bible, such society as a right to the warm sympathy of all Christian ministers, nd of all Christian people. I rejoice greatly to think that the ɔve of the Bible is so fostered by means of this Society, and now from experience that many have borne witness, and have been delighted to hear it—that the Bible has ecome a new Book to them, that prophecy has acquired a ew illumination and a new fascination, and that they have een more and more clearly what is, indeed, a great fact, that he newspapers are a very vivid annotator of Scripture. There s nothing that is more needed in England to-day, and I will enture to speak dogmatically; most people are a trifle afraid f being dogmatic; I think it is a very good thing to be dogmatic; and say this—that the greatest need of England to-day, nd emphatically the greatest need of the Church, is to redisover the wonderfulness of the Bible. A good many ɔreachers have been telling us for years that the Bible is ıot what we want. What is it? This Federation attempts—will put it in a modest way—attempts to make a great ontribution to the answering of that question. You are to ɔe congratulated on the voices that sound out from your nidst on this subject, and on the literature that is put into your hands. It is one of the ill fashions of a modern theology o cry down prophecy. This Society exalts prophecy; and you may depend upon it that the whole argument that prophecy is an evidence of the inspiration of Scripture s an argument that never can be controverted. Then we ıear a great deal about the philosophy of history. No man is an up-to-date public speaker if he does not use some such term as, for instance, "environment"; he would be considered greatly behind the times if he did not drop the word "heredity," and be set down as an old fogey. That term "philosophy of history" is a wonderful phrase on many very wonderful lips. Now I venture to say that this Federation—and it is a very moderate thing to say—wins our regard in that it puts before us a philosphy of British history, to go no further. That is, at any rate, a philosophy that sets the thoughtful man thinking, and that goes a long way to answer one of the most difficult problems of British history.

No, I am no expert on this subject. I call myself a student of it. I will use an extremely modest term—I am a learner, and a learner more and more inclined to the conviction that along the line that this Society takes we may travel with great intellectual help. One other thing. It has been my joy to know a considerable number of friends to whom the Anglo-Israel creed was very dear. In my youth one of my nearest and dearest relatives, a clergyman of the Church of England, a very noble scholar, both in the Hebrew and in the Greek, a man who lived in his Bible, was one of the most fervent believers in this Truth. He indoctrinated it to me in my early years; as a matter of fact, he was one of the earliest writers in "The Banner of Israel." I allude to the late Rev. James Macintosh. So that I was brought up, I may say, in this atmosphere.

I have always gladly observed this, and have seen it without exception in those I have met who have held this creed—that it has greatly enhanced their evangelical passion; it has given them a new motivity for carrying the Gospel to all possible recipients of that Gospel. Anything that will kindle new fires of the evangelical in the human breast is something that we ought to welcome with intense cordiality.

If another word might be ventured it would be to encourage any timid students of this faith. You may be called cranks. That is the description that those ill-furnished with arguments resort to—they describe their opponents as cranks. What a comfort it is that hard words break no bones! What a comfort it is that a sneer is not invincible logic! I care less and less about being called a crank, especially as I study the personalities of the people who apply that term. Whether you be called cranks, or not, I would venture to say to all who love this Cause—keep on searching the Bible, keep hold of the lamp that can alone fling adequate light upon the dark place we call earth, keep on following the line of prophecy, keep on, as John Wesley said, reading your newspapers to see how God is governing the world, and you may depend upon it that though you may be treated with obloquy and reviled, in good time you will be recognized as those who have made a solid contribution to the religious enhancement of the world.

A PRAYER.

O LORD GOD of our Fathers, Who hast led us Thy people through times of danger and necessity by ways which we knew not, look upon us once again we pray Thee in this hour of need. Grant to us the spirit of humility and penitence. O LORD, we have sinned in that we have forgotten THEE, we have neglected THY DAY, THY HOUSE and THY WORD, these great gifts which we have inherited from our Fathers, and have wandered far from Thy Law. But THOU art the great and merciful GOD WHO hast kept the COVENANT with our Fathers Abraham, Isaac and Jacob, and in these latter days hast magnified Thy mercy above all Thy NAME. O LORD, we praise THEE for Thy great goodness, and pray Thee that Thou wilt pour upon us Thy Holy Spirit, that we may both perceive and know what things we ought to do and also may have grace faithfully to fulfil the same, through Jesus Christ our Lord.—Amen.

SOME ENGAGEMENTS FOR NEXT WEEK.

Some engagements for next week:—

BARKING, Municipal Restaurant, Friday, 23rd, at 8. Mr. McKelvey.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 19th, at 8.
CARDIFF, Central Y.M.C.A., Tuesday, 20th, at 7.
HALIFAX, Victoria Hall, Wednesday, 21st, at 7.30.
HIGHGATE, 223, Archway Road, Wednesday, 21st, at 8.
HULL, Church Institute, Albion Road, Tuesday, 20th, at 7.30. Mr. F. W. Lythe.
LEICESTER, S.S. Memorial Hall, New Walk, Monday, 19th, at 7.45. Mr. I. E. Wesley.
NOTTINGHAM, Friar Lane Schools, Thursday, 22nd, at 7.30. Miss S. A. Robinson.
PUTNEY, 12, Ravenna Road, Monday, 19th, at 8.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. AND MRS. GARRISON reached Montreal at the end of July on their return from the Pacific coast, stopping *en route* for a meeting at Jasper Park. At Montreal Mr. Garrison addressed a distinguished audience of Americans, a Cabinet Minister presiding.

A cable just received announces important interviews, and visits to Harvard and Yale Universities. The cable states that our Message is urgently needed.

* * *

Railway vouchers for fares at reduced rates are now ready in whatever numbers are required by those intending to come to London for the Tenth Annual Congress at Central Hall, Westminster, and for the special Lantern Lecture entitled "Canada," to be given by Mr. Garrison on Wednesday evening, October 2nd. Please write for these vouchers to the Secretary, B.-I.-W.F., 6, Buckingham Gate, London, S.W.1. They are available for use on or after September 28th, the return journey to be made not later than October 14th.

* * *

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. May no effort be spared to make sure that large numbers who know nothing of our great Teaching shall hear it then.

* * *

Tickets for Mr. Garrison's lecture, "CANADA," may be obtained from Headquarters until the opening of the Box-office at Central Hall. The prices are: Reserved seats, 3s. and 2s.; unreserved, 1s. We are looking forward to a magnificent lecture, fresh, and full of delightful experiences, illustrated by excellent lantern pictures. In this we shall have Mr. Garrison at his best.

* * *

There are still a few last-minute applications for railway vouchers for reduced fares to our Convention at Llandrindod Wells, which commences on the 26th.

* * *

The Rev. T. Sparshott Johnson has had a very gratifying tour recently in the Eastern part of his district. Cambridge was his first objective, where Mr. and Mrs. Johnson were very kindly entertained by the Rev. and Mrs. L. Iggulden at Elsworth Rectory. Mr. Iggulden is the Rural Dean of his neighbourhood, and a keen supporter of the British-Israel Movement. In Cambridge a meeting was held in the garden of St. Philip's Vicarage, by kind permission of the Vicar, who was present. From Cambridge the Commissioner and Mrs. Johnson journeyed to Terrington St. Clement, near King's Lynn, and were the guests of Colonel and Mrs. Hume at Terrington Court over the week-end. On the Saturday afternoon Mr. Johnson addressed a number of friends who had been invited to meet in the grounds of Terrington Court. The gathering included three clergymen, one of whom was a friend of the Commissioner's in Ceylon, and all expressed great interest in the subject of British-Israel, which was new to most of those present. It is hoped that a series of meetings will be held in King's Lynn in the autumn and winter. From Terrington Mr. and Mrs. Johnson drove to Lowestoft, where an enthusiastic audience, gathered at the kind invitation of Mr. and Mrs. Bentley, expressed warm approval of the address delivered, which was followed by a few well-chosen remarks by two of our supporters in the district. A short stay was made in Ipswich on the way home, but no meeting was possible here as people were otherwise engaged. Mr. Johnson hopes to visit Ipswich again next month, as well as Norwich and Yarmouth, and to arrange for future meetings. Our supporters in all these districts are urged to get in touch with the Commissioner at once, at Headquarters, with a view to arranging for meetings and otherwise extending the work.

* * *

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"Ye are My Witnesses" Isaiah 43·10

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J J HALL 1921

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EDITORIAL.

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

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

THE EMPIRE IN SOLUTION.—II.

By the Rev. W. Pascoe Goard.

The spectacular birth of the nation we have noted. Had space permitted we would have preceded this with notice of the centuries of racial training in Egypt. First under Joseph, with Joseph's sons, Ephraim and Manasseh, as the official heads of the race, who presided at the Councils of the tribes, and who officially represented Israel before the Prime Minister in Egypt, who was Joseph, the father of the boys. By birth and training they were Egyptian courtiers. By birth and heredity they were the official heads of Israel. Thus, with Joseph the Patriarch Prime Minister of Egypt, endowed with autocratic power, and his sons the official hereditary representatives of Israel in Egypt, it was well with the tribes of Israel.

"But there arose a king who knew not Joseph." All this advantage was lost, and the race of Israel was reduced to slavery in Egypt.

The bulk of the people remained to the time of Moses. But *there was a large migration from Egypt during that period.* Of that migration was a branch of Judahites, who followed the banner of Zarah, the son of Judah, he of the scarlet cord which marked his birthright as the head of the tribe of Judah. These followed their leader to the banks of the Dardanelles, and there they founded the kingdom of Priam, the capital of which was the city of Troy.

The bulk of the people of Israel remained, as we have said, and gathered impressions, and suffered experiences, which gave to the race for ever a hatred of serfdom and of slavery which was never to die, and which burns strongly in the breasts of British people wherever they are found to the present day.

But time will not allow that we should dwell on this training period of the race, which period PRECEDED the birth of the national organization.

The national organization came as we have seen.

We must now call attention to the wonderful first forty years of the life of the nation. There is nothing like it elsewhere in the world's history. The facts explain many things connected with the sudden appearance of this nation among the nations of the world, which without this explanation would fail of being understood.

For instance, the sudden arrival of the fully organized nation upon the stage of world history: its perfection in monotheism and the worship of the true God: its perfection of law and its administration: its perfection of every department of national life. Other nations have taken ages for the development of their systems, none of which have ever attained the perfection of this. But this nation was born among the nations perfect in every department.

In order to bring about this result we see a nation *forty years in intensive training* in the wilderness. They were literally shut up with God. They had no international intercourse. They were shut off from Egypt; they were rebuffed by the nations of Palestine; they could not pass to the Euphratean nations unless the road through Palestine were open to them, and even the road TO Palestine was closed to them, as the history of the period so clearly shows, and later diplomatic correspondence, centuries after the event, confirms.

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They had neither manufactories for trading purposes nor commerce. They built no cities, nor even houses. Their clothes and shoes were miraculously preserved. They had no agriculture, but were miraculously fed with manna from Heaven. What a weary time for a whole nation, one would be apt to exclaim.

Not so! *It was a national school*, intensely mastering the problems of every department of life. They were mastering the fact of God, and the Presence of Jehovah in their midst. They were mastering the doctrines and the worship. They were mastering the law and applying it from day to day to every department of life—individual, social and national. They were mastering the practice of all these things in actual life. They were a nation at school, and were attending to only this one thing.

Out from that school came the greatest political economists the world has ever known. Out from that school came the most tremendous system and masters of theology ever known. Out from that school came a race prepared and trained to rule.

The training thus begun has never ended. The practice thus inaugurated has never ceased.

THE COMMONWEALTH OF TRIBES UNDER THE HEGEMONY OF EPHRAIM.

This is the next phase of the history of our people.

The modern history of the United States, in principle, reproduces the period usually called the period of the Judges.

As a matter of fact it was the period of Tribal Federation under the general leadership of the Prince of the tribe of Ephraim. For the birthright which carried with it supreme authority, not to say autocratic authority, belonged to the Chief of the tribe of Ephraim, as the heir of Joseph. There were at this time no Presidential elections among the tribes. The hereditary Prince of Ephraim was always the President of the United Tribes.

Such an one was not always the most fitted to lead in the nation's defence. Therefore Judges arose, and were accepted as the military leaders and the administrators of the constitution. But this did not displace the President of the nation, any more than the rise of a Premier in France would displace the President of France.

It was a most interesting period which it will pay the student well to study. Our theologians have not as yet seen the simple and yet vital facts which underlie the history of this period. It is generally supposed that during this time the tribe of Judah was the leading tribe in Israel. The history of Israel does not give any ground for this assumption, in fact it states the opposite. Judah did not assume prominence until it elected David to be its king, and set up the kingdom of Judah, consisting of that one tribe only, over which David ruled for seven and a half years.

During this period the nation was passing through stages of development corresponding to the early history of the thirteen colonies, and finally the Federation of the United States of America. This we have already pointed out.

But the similitude does not end there. In entering into the land, and for three and a half centuries thereafter, Israel was in conflict with the rival nations dwelling in Palestine, even as early Americans were in conflict with the numerous, powerful and warlike tribes of Indians.

Still further is the similitude found when we consider the nation Israel in conflict with other and more civilized nations such as Ammon, Edom, Syria, Assyria and Egypt, as early America saw the struggle with Spain, France and England.

Joshua began *the great eviction* of the nations from Palestine, for, contrary to the impression of certain modern critics of the Joshua period, the people were "driven out" of the land, and not universally slaughtered as some seem to believe. The utter destruction ordered and carried out was restricted to the centres of heathen worship, which were centres of spiritual and physical disease, so utterly foul as to be capable of corrupting all the nations which came in contact therewith. To have driven out the venereal wretches who denizened these places would have been to spread contagion wherever they went. Let us remember that *one day's contact with such a centre caused the death of twenty-four thousand men in one day in Israel*, and the plague was still raging when *the application of Divine healing power* "stayed the plague." It is in line with the ignorance of facts of modern destructive critics that they should have charged the death of these to the act of God, instead of to physical contact with Baal Peor. The staying of the destruction, self sought, from sweeping further through the camp was an act of Divine healing mercy. The only ones who died that day at the command of God were the leaders who led the people astray. That was the only Biblical case of which we know where men were commanded to be hanged because of transgression in which they had caused the people to sin. God is ever merciful to the individual sinner—but ever terrible to that one, or that class, or that nation who causes others to sin.

Joshua, then, began the great eviction of the intruding peoples from the heritage given of God to the descendants of Abraham, Isaac and Jacob centuries before, for ever.

The struggle continued with unabated vigour until the days of King Saul. In the final battle of his career he and his son Jonathan were slain, and Israel was scattered before the contending armies of Canaan.

This closed the period to which we have last referred.

Now the tribal federation gives place to the unified nation under David.

The reign of David was taken up with the effort to put an end to the struggle with the internal foes of Israel. These were finally subjugated, and from the time of David forward they are heard of as national units no more.

Again we have the parallel of the United States, as they progressed out of the period of Indian wars to the time when, from the Atlantic to the Pacific, the nation entered upon a period of peace and unity.

THE DIVINE NOMENCLATURE.—II.

BY JAMES CUTHBERT.

AN arresting fact meets the student of this subject at the very outset of his inquiries. In the opening sentence of the opening chapter of the opening book of God's revelation to man a word appears which denotes the Triune character of the God-

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nead. "In the beginning created Alehim the heavens and he earth," so runs the introductory sentence. What is ntended to be conveyed by the general account of Creation which follows is that this earth and the vast universe were brought into being in accordance with the plan agreed upon by the Triune God in council.

In the second chapter of Genesis Yehovah is conjoined with the Alehim in the work of Creation. From the fourth verse onwards the form is "Yehovah-Alehim," and this is rendered "Lord God." This second narrative is alike suggestive and instructive. The momentous fact is unmistakably set forth that Yehovah, the Lamb slain from the foundation of the world, appears in the history of our earth at the earliest possible moment in relation to Creation in general, and of man in particular. While chapter i reveals the Triune God working in complete harmony, chapter ii discloses the important fact of the Son of God carrying out the decrees of the Alehim. To Yehovah, the Messias to be, was entrusted the work of moulding this world of ours, and of all things living therein. Here we see the future Saviour engaged in the great work of fashioning man. Small wonder that He would have an enduring love and an abiding interest in this the crowning work of His Almighty Power and Creative genius.

This love and pity for the being made in His own image became manifest immediately after the Fall. Man failed to win that gift of immortality which would have rewarded his adherence to his Creator's injunctions and warnings. Having forfeited the inestimable prize by his own folly, by "jumping" the curve of righteousness upon which he had been placed, the rebel Adam, now estranged from God, was heading straight for death—everlasting death both of body and soul. It was from this dire plight that he was rescued by Yehovah-Alehim, his Creator and Saviour. Man was placed upon a new curve of righteousness, a fact testified by the sacrifices offered by Cain and Abel to Yehovah, the ordained Messias from all Eternity. Through faith and obedience the way was once more open to man and his descendants, after enduring much sorrow and suffering, and tasting of death, to reach the goal of everlasting life. This is the golden lesson enshrined in the second narrative of Creation.

The first intimation that the Alehim, or Triune God, is a covenant-making God appears in the sixth chapter of Genesis, where it is written—"But with thee (Noah) will I establish My covenant." Noah having completed the Ark and made all arrangements according to the directions of the Alehim, Yehovah now appears on the scene as taking charge of all life enclosed in the Ark, and in directing the manner in which the earth was to be overwhelmed by the long-predicted flood of waters. Then in chapter ix, when Noah and his family, and the living things with him, had gone forth of the Ark, it is the covenant-making Alehim that once more blesses and speaks to Noah, and cheers him by announcing to him that with him and with his seed He will establish His covenant, the nature of the covenant being that never more should there be a flood to destroy the earth. We know that this covenant has been and is being kept by the Alehim.

The historical narrative of God's dealings with Abraham are not only wonderfully arresting, but are gravely important as affording material for testing God's power and ability to carry out to completion His covenant-promises. The first of the promises to Abraham was made by Yehovah, as recorded in chapter xii, where the patriarch is informed for the first time that God would make of him a great nation, and that in him all the families of the earth would be blessed. A little later the same Divine Personage promises Abraham all the land of Canaan, and a multitudinous seed. Coming now to the time when Abraham was 99, there is a further renewal and amplification of the promises, and the occasion is made all the more solemn by Abraham being spoken to by Yehovah, and also by the Alehim or Triune God. What the Son promises, God, in His threefold aspect, confirms and amplifies. A hostile critic has indeed audaciously asserted that on this occasion it was Al-Shadai and not Yehovah who spoke to Abraham. This is not so ; the critic errs. It is Yehovah Who is speaking, and He alludes to Himself appellatively as Al-Shadai, God Almighty, and He does so to assure Abraham that what he is about to hear he can accept in faith, and with full assurance that it will be brought to pass by God. Then the Alehim talked with Abraham, confirming and enlarging the promises made by Yehovah, giving him and his seed Canaan for an everlasing possession, and establishing circumcision as a sign of the covenant.

The modern Turks, we now know, are the descendants of Esau, and they have held rule over the Holy Land for many generations. But Turkey, being Edom, was bound to be dispossessed of sovereignty over the Land of Promise. Surely it is no great stretch of faith to believe that the people who brought Edom's rule over the plains of Palestine to an end can be none other than the seed of Isaac. This is less difficult to believe when we recall the prophecy by Ezekiel—"And I will lay my vengeance upon Edom by the hand of my people Israel." This prophecy was delivered when both the Houses of Israel were lifted out of their own land. The kingdom of Judah had been brought to an end by Nebuchadnezzar, and the Jews were captives in Babylon and neighbourhood in the south-east; the northern kingdom, Ten-Tribed Israel, had been utterly broken for over a century previously, and were at this time contemplating throwing off the Assyrian yoke and escaping from their captivity beyond the Kurdistan range of mountains in the far north-east. If Ezekiel's prophecy regarding God's vengeance upon Edom did not receive fulfilment when Turkish rule over Palestine was brought to an end during the Great War, by British arms, it still remains to be fulfilled. This would mean the re-establishment of Turkish rule over the Holy Land—a proposition, humanly speaking, utterly unthinkable. The prophecy may be capable of a further or enlarged meaning, namely, the driving of Edom out of Constantinople—"the strong city" of the Psalmist :—"Who will bring me into the strong city ; who will lead me into Edom? Wilt not thou, O God, which hadst cast us off?" The probability is that the driving of Edom out of Constantinople and Europe will be accomplished by his brother Jacob. That it will be done is certain ; but it will be brought about in God's own way—not man's way, or that of the politician.

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EXPOSITIONS IN THE ACTS OF THE APOSTLES.

By the Rev. Joseph Gay, A.T.S.

I.—The Purpose and Intention of the Acts.

It will be well at the very outset of these expositions to have in mind the purpose and intention of the writer of this book, known as "The Acts of the Apostles." That, of course, is not the title which the writer himself gave to his book, but one which was given much later; by whom is of no consequence. St. Luke, who is no doubt the writer, throws his writing into the form of a private letter addressed to some distinguished person called Theophilus, the same person to whom he addresses his account of the life of Christ, known to us as St. Luke's Gospel. In that form it was not necessary that he should give any title at all to his work. It may therefore be quite in order to suggest another title which may be more in harmony, as I judge, with the purpose and intention of St. Luke. I have always regarded this book as the continued life of Christ among men. It is the sequel to the Gospel as St. Luke tells it. He begins by reminding Theophilus of the former treatise, which he had penned to him, and in which he undertook to rehearse those things which "Jesus began to do and to teach." He suggests that the first words and works of Christ were but a beginning. He would have Theophilus understand that, though Christ's bodily presence had been removed, the work He had begun was by no means ended. He says in effect: "I intend now to write my second volume of the life of Christ." This then was St. Luke's purpose and intention. Let us see how he fulfilled his self-imposed task. In the first place he links up this treatise with the former one by going back a little on the Gospel account of the Resurrection of Christ. There is no abrupt finish of the Gospel narrative, a modern suggestion, "to be continued in our next." It is so rounded off that, if you care, you may stop there and read no more. In fact, he rounds off his narrative as if that were indeed the last word to be said upon the subject. "And they worshipped Him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." And still it is a finish which leaves a very great deal more to be said when time and opportunity offered.

He leaves the disciples in Jerusalem and in a religious mood. That is important. It is to the religious man, intent upon the praise and worship of God, that the further revelation comes, and the vaster activities of the religious soul are presented. There would have been no "Acts of the Apostles," there could have been no Pentecost in the Christian sense, if those first disciples had not returned to Jerusalem, and to the Temple, praising and blessing God. This sequel is the natural outcome of that religious mood and temper in which Christ left His disciples. He left them not dormant but active, not quiescent but energized, not as those who have run the course, but as those who are straining at the leash ready to start when the signal shall be given. That is St. Luke's view of the position, and he goes back a little way to link up this situation of his former treatise with that which he is now about to write. The first twenty verses of the first chapter are taken up with this link in the truly marvellous story he has to tell Theophilus.

There are one or two things in these twenty verses which are worthy of more than a passing reference. The immediate introduction of the Holy Ghost is significant, as it paves the way for what he has to say about the advent of the Spirit in the second chapter. Christ commands them to tarry in Jerusalem by the Holy Ghost. "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen." The Saviour tells them of their coming baptism in the same Spirit, and the power which should follow as a result. In these opening verses we have the introduction of the Holy Ghost into the world by Christ Himself. After this we have the final scene in our Lord's earthly life wrought out in graphic detail.

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey." (Acts i, 9–12.)

Here then we have in these verses St. Luke's purpose and intention in writing this second treatise to Theophilus. By the ministry of the Holy Ghost, in the lives of His disciples, Christ is to continue His life and work among men. We are prepared to see then that the Acts of the Apostles has no beginning, resting as it does upon what has gone before; and it has no ending, since there can be no ending to what God does. There are no conclusions in truth; there may be resting-places, a peculiar and practical punctuation of statement, so that we may take time to turn into beneficent action that which has been stated in revealing terms—but the Book is never closed, God's hand never wrote finis: though the Bible be, in point of paper and print, a measurable quantity, it opens a revelation that recedes from us as the horizon recedes from the hands that would grasp it. It may be that this truth has been somewhat obscured to us by the closing of what we call the canon of Holy Scripture, the finishing of the written page and the printed word, though St. John indicates the eternal continuity of the Christ. "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books which should be written." Do we realize to-day that we are, in our individual lives, and in the national life, writing either for or against the Christ? In so far as we are led by His Spirit we are writing the life-story of Christ, not in ink with the hand, but in life-blood and with the heart. There is a sense in which these Scriptures are never finished, the Book is never completed, the life of Christ is never ended. We must, therefore, be prepared to receive in this treatise of St. Luke but a fragment of the whole, but sufficient to indicate the travail of the Spirit of God among the sons of men. St. Luke knew that he could only hope very briefly to show what God is prepared to do now that His Son is glorified. What he does show to us, read in the light of the vaster whole,

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is very glorious. First of all he deals with the first disciples who had returned from the mount of Ascension, and the birth of the Spirit of God in their midst. Then he passes with these Spirit-filled disciples to the outer world and relates some of the mighty effects of that spiritual baptism when applied to man's deepest needs. As he proceeds his steps move, through the first persecution, north into Antioch, then west into Asia Minor, and Europe. He follows the course of events not eastward with St. Peter, but westward with St. Paul, and from the thirteenth chapter onwards deals exclusively with the journeys of St. Paul, with whom he was privileged, in great measure, to be associated, until he reaches Rome, which was the Evangelist's earthly objective. And for what purpose? In order to show that Christ had captured the western world, and laid it in worshipful homage at His feet. Two tremendous things were done by St. Paul according to the Acts. Christianity was so implanted by him in the Greek mind that henceforth that same Greek mind was eternally wedded to Christianity. So also was captured, in its measure, the legal, imperial, not to say imperious, Roman mind. What, it has been asked, was the great event of history? Was it when the tribes broke away, and, leaving their primitive homes, began the great trek which brought them to the shores of Britain? Was it the moment when, around the yellow Tiber, the Romans began to build their houses of mud and clay? Great though these and similar events in the world's history may be, there is one, methinks, greater than them all.

The great event of history, always excepting the life and death of our Lord, was when St. Paul received his vision at Troas, and saw the man of Macedonia standing before him and crying, "Come over into Macedonia and help us." That was the vision which called him into Europe, and turned his face permanently toward the west. I would like you to read again that stirring account in the light of this thought. See how careful St. Paul is, how jealous of Divine guidance. His natural eastern instinct turned him to look toward the east. St. Luke tells that, thinking they had an open door into Bythynia, they essayed to go, but something, which he does not state, prevented them. It was something evidently which so effectually barred the way as to prove what he says, "The Spirit suffered us not."

The Spirit, that is to say, Christ, was operative, leading and guiding these men to do His will, and that same Christ had decided to go permanently to the west, committing His Gospel for the future to the rising peoples of the west, His own people in the islands afar off. When St. Paul reaches Rome after his shipwreck, then the purpose for which St. Luke first took his pen in hand to write is accomplished, for Christ has carried His life into the then centre of civilization, into the place from which it could spread until the whole earth should be filled with its glory. Though St. Luke does not mention it, and for the very good reason that it does not come within the scope of his treatise, there is very little doubt that St. Paul, ever moving westward, obedient to his Troas vision, came into Spain, and across the sea to these islands, there to discover at least one very valid reason why the vision westward was granted to him, for he then made conjunction with the Church of Jesus Christ which rightly claimed Joseph of Arimathea as its founder, which determined henceforth the centre of Christianity within the Israel kingdom.

Now the same principle which is discovered in this book of the Acts is operative to-day. By the same eternal Spirit of God, in the lives of His faithful ones, Christ is exercising the same governing energy, and is developing the same eternal passion of righteousness. All the testimonies of our martyrs, our Puritan fathers, our missionaries at home and abroad, swell the volume of the Acts. When you read Church history from Ignatius of Antioch, and Polycarp of Smyrna, to the very last act of God's people to-day, you are reading the great volume of the Acts of the Apostles, or "the continued life of Christ among men." The words with which St. Luke concludes his treatise bids us behold the vision splendid, past now but future then, bidding us also lift up our eyes upon our future even as they did upon theirs, confidently expecting the day when Jesus shall come again and fulfil all things; "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts xxviii, 31.)

"THUS SAITH THE LORD GOD; WHEN THE WHOLE EARTH REJOICETH, I WILL MAKE THEE DESOLATE."

(Ezekiel xxxv, 14.)

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

These words occur at a very critical period of our history, and to find out when they apply we must do a little political investigation. There is a wordly aspect which is presented in Ezekiel xxxv-xxxvi, which is the policy of what we call to-day "The League of Nations." The object of this League from a human standpoint is good, and if it were only true as to its moral, Peace, fault could not be found with it. *But there is no peace to the wicked, says Jehovah.* Unfortunately, the League of Nations is an anti-Christian League, judging it from the Saviour's view. "He that is not with Me is against Me." They do not publicly acknowledge God in their counsels, and it is composed of delegates of all nations; the numbers sitting, when fully represented, are about four to one against the policy of the British Empire. From our standpoint, trusting in the Lord our God, we had no business in joining a body which seeks to bring peace only by human means. The spiritual aspect of the words occurring in Ezekiel xxxv is given us in Rev. xi, 10. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." There is a great similarity in these words to those above. But what is more evident to the student of prophecy is the position in which these words stand relatively to the prophetical sequence of events.

That they both have to do with the Holy City is seen by comparing Ezekiel xxxv, 10; Rev. xi, 2. Let us look at the sequence in Ezekiel. First, we have the reproofs of the shepherds of Israel for misleading the House of Israel and not seeking their restoration (xxxiv). Next, the judgment upon Edom (Turkey), which has held possession of the lands of the nations of Israel and Judah. A controversy (xxxvi, 2-5) takes

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place as to this possession, taken up in *the lips of talkers*, "the League of Nations," and God's decision thereupon.

In Rev. xi the aspect of the same controversy is apparently upon another standpoint. The Holy City is trodden under foot for 42 months; here note this is exactly the time prophetically, that Mohammedanism has trodden down Jerusalem and God's land. The treading down is by an apostasy, which in Revelation must give place to the Temple of God. The whole of this chapter describes the spiritual opposition to this apostasy under the figure of "My two witnesses," who witness incessantly for 1,260 years, after which for a short space of 3½ years their Protestant character is so called in question that their testimony is of no effect upon the earth, where the dead carcase lies "in the street of the city which spiritually is called Sodom and Egypt, where also our Lord was crucified."

This silencing of the Truth results in Rev. xi, 10, "They that dwell upon *the earth* shall rejoice over them, and make merry, and shall send gifts one to another."

In fact, as in Ezekiel xxxv, 14, the *whole earth* rejoices at what they consider is the downfall of Britain; but this triumph on the part of the apostasy is exceedingly short, for it is stopped by the action of God Himself. Mic. vii: "After three days and an half the Spirit of life from God entered into them (the witnesses) and they stood upon their feet; and great fear fell upon them which saw them." In Rev. xi, 2, etc., the time limit is 1,260 + 3½ after A.D. 664, when the British Church (Israel) protested against Roman interference. We arrived in 1928 to the very date when it is said the Spirit of life from God enters into the two witnesses. Let us follow this Prayer Book controversy, and we shall find it has been growing for the last 3½ years in intensity to make us give up our contention for the faith once for all delivered to the Saints (Israel). The success is all but assured, when the Lord Himself interferes as He did at the Reformation (Rev. x, 1). This is the ecclesiastical standpoint. "Rise, and measure the Temple of God." (Rev. xi.)

The other standpoint is the Holy Land, which has lately passed into the hands of Israel. But from Ezekiel xxxv, 10, after Israel had delivered Jerusalem and by that act God, "The Lord, was there." Turkey is about to dispute the Mandate, and from Ezekiel xxxvi, 2, the controversy takes place, and becomes the subject upon "the lips of talkers," *the League of Nations*. In this connection read Isa. lxiii, 1, 4, 8, with xxxiv, 5-8; also xxvii, 13; and Zech. ix, 14. THE trumpet is blown. (Rev. xi, 15.) Obadiah and other passages should be carefully read.

One must realize the position of both these prophecies which concern Israel, the Temple of God; the Jerusalem which is above and is free; and the land of Israel, which has the Jerusalem until now trodden down, in bondage with her children. Then that the full time of Judah's punishment has come, 1928–1935; and that we are in the era when the second woe (the Turkish) is passed. That neither of the passages in Isaiah or Zech. concerning the last trumpet has yet received fulfilment; but we are told that "when the whole earth rejoiceth, I will make thee (Edom, Turkey) desolate" (Ezek. xxxv, 14), and *this rejoicing of the whole of the earth* has to do with the Prayer Book controversy, causing Rome to laugh us to scorn. Something very humiliating is upon Israel, JACOB'S TROUBLE, but by prayer and supplication God will yet turn the tables. "Lord, in *trouble* have they visited Thee—they poured out a prayer when Thy chastening was upon them." (Isaiah xxvi, 16-21.)

We do not anticipate an easy time. 1 Peter iv, 12: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: . . ." 17: "For the time is come that judgment must begin at the house of God."

BE KIND TO THE LESSER FOLK.

KIT —— was a young bachelor farmer, or rather "homesteader," as a new settler on the Prairies is called. He was busily engaged in turning half a mile square of prairie land into a farm.

First there was a house, of sorts, to build for himself. This was a one-roomed affair, constructed of the trunks of trees skilfully fitted together at the corners, and laid horizontally one above the other to form the walls. Poles were laid as the basis of a roof. Boards were nailed longitudinally on these, and shingles laid on the boards, to form a watertight roof. It was a good job of its kind.

In one corner was the bed. In another corner the cooking stove. In a third corner the table, and a cupboard or so. In the fourth was the churn and other utensils requisite for the dairy activities.

Kit's mother had set him up with a very unusual comfort for a bachelor homesteader—a right good old-fashioned feather bed.

Kit's mother had also taught him the mysteries of housekeeping, of breadmaking, and general cooking. Kit was one of the best bread makers in the neighbourhood, but he only prided himself on the finished product; not on the process of breadmaking, which he carried on behind closed doors as far as possible. Of course he only made bread for his own table.

He was a skilful dairyman. He milked his cows, separated his cream, churned his butter, and kept every utensil as bright and clean as a new pin.

He had his beloved team of horses and a team of oxen, two or three milch cows and a few calves, and a flock of fine prize Plymouth Rock fowls—concerning which there is another story.

Being a lover of animals, when Kit found a baby bear in the bush whose mother had apparently lost sight of him, having perhaps been hunted out of the neighbourhood, he promptly adopted the cub as a household pet.

The cub was a funny little codger. The dog, a fine collie, who was Kit's constant companion, at first resented the intrusion, but was soon reconciled. The horses abominated the smell of the cub, and broke many a halter in trying to get away from the smell of the bear. But, finally, all accepted his presence, and he made himself very, very, very much at home.

Now a bear, large or small, old or young, is an animal with a great deal of initiative. It is impossible at any time to tell just what it will do next. This was the case with the cub. He was as funny as an amusing child, almost as active, and as

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mischievous as a billy-goat. He was as full of pranks as a monkey.

Kit was never lonely after he adopted the bear cub. He hadn't time to be.

One winter day Kit decided to go to town, which was some eighteen miles away. It was a time of heavy snow and very bad roads, in which horses would flounder badly, and be in danger of cutting themselves with the sharp turned-down points of their shoes, so Kit decided to take the oxen. They were slow, but they made easier going in the deep drifts. Have you ever driven oxen? It is not as fast as a Rolls-Royce car can make it. They take just one step at a time, and then appear to rest a moment to make up their minds to take another. So it is like this. Plod—plod—plod—plod. All of two miles an hour. Eighteen miles to get there and eighteen miles to return: eighteen hours' travel. Early morning and the air as sharp as in Greenland. Nine—ten—eleven—plod—plod—plod—twelve—plod—twelve—twelve—plod—plod—plod—one—plod—plod—town at last.

Three o'clock—homeward now—plod—plod—night—plod—and—evening—star—plod—midnight—plod—one—plod—two—plod—three—plod—at—last—home.

Now the day before, Kit, the scrupulously clean, had taken the trouble to turn out the feathers from his feather bed and from the old-fashioned bolster, and from the pillows, and had given them a nice washing in melted snow water and Castile soap. It was quite a job. I should not quite know how to go about it. But the work was done and well done.

In a nice pile the fluffy feathers were heaped upon the container of the bed, to dry in Kit's absence. Can you see them—a fluffy heap, which a breath of wind would blow away?

Kit had also provided for his week's churning, and the churn stood half-filled with cream.

Now what to do with the cub?

Here was a combination as dangerous as T N T as far as cleanly housekeeping was concerned. A heap of feathers, a churn half-filled with cream, and a mischievous cub of a bear!

Of course the cub must be carefully put outside of the house.

Door and window were carefully fastened. Feathers and cream inside; the cub outside! All's well.

The cub tried the door in every way he knew. But it remained fast. He tried the window. But it was small and strong. He clambered to the roof. But there was no entrance there. At last he espied a place in the gable where an aperture had been cut for an attic window, which had been boarded over, sufficiently strong to keep out the wind, but not sufficiently secure to keep out a persevering bear. His claws were soon under the end of the board and his strength wrenched the board away. Carefully, bear-like, he climbed above the hole thus made, and backed down inside, clinging to the boards as he did so.

Then he was in, out of the cold!

But what was it smelling so nice? After a patient search he located the smell as coming from the churn. A moment and the top was off. His tongue failed to reach the cream. So he thrust in his paw. He could touch the cream, and eagerly he licked his paw. This was too slow, however. He would get inside that churn. So, as is the manner with bears, he climbed up on to the churn, turned about and backed down into it. The cream came up to his neck as he stood in the churn and he was able to lap his fill. No small amount either.

Then he climbed out again. But oh; my!

Padding about on his big feet, he covered everything he trod on, and touched, with cream.

Setting himself to clean up his coat he licked until his tongue was tired, and yet he had made little impression. He rolled, he rubbed against everything he could reach, and still was far from clean. At last his eye fell upon the fluffy feathers. Just the thing. With a leap he was on the bed and rolling in the fluffy down. Horrors, how they stuck. Mercy, how he swelled out. Body covered! Neck covered! Legs and paws covered! Head covered! Eyes covered! Now he was frantic with fear. He twisted, writhed, bit and clawed at the clinging feathers, and ever he gathered more and more.

At last utterly wearied he lay down; and at last he slept.

Plod—get up, Bright—plod—plod—Haw buck—get a move on now—we are nearly home—plod—plod—creak—scrunch—as the sleigh went over the hard frozen snow. Wo, boys—here we are.

Patiently they stood as he unharnessed them, and then followed to the stable, where warm bed and plenty of fodder was their reward for labour well, if slowly, done.

Now for home, and fire, and supper; then bed.

Light the lantern first. "Gracious, what is this?" cried Kit, as a monstrous something rushed out of the darkness at him. "Hello, what? Get out, you brute, whatever you are. But what in creation is it? A monster; speckled and awful. Get out—keep off—mercy, what is it? Oh, ——"

We draw the curtain over the scene. It was live acting, and no tableaux.

Poot Kit! Supper was a poor affair, but it must be eaten. Bed; there was no place in that shack upon which he could rest. Clean hay in the stable till the morning; then——

A solemn procession, chief of whom was Kit. Next the cub following at the end of a short rope, to a high bank which overhung deep water. A heavy piece of scrap iron was fastened to the short rope, which in turn was securely fastened to the neck of the cub; a short flight through the air, a surprised grunt cut short by the water. A splash, a few bubbles rising from the pool. All was over—and Kit turned, saddened, to the work of cleaning up his shack again, never more to enjoy the comfort of his feather bed.

The moral of all this is, be kind to the lesser folk; but be careful how they are introduced into the human walk in life. Their ideas are fixed in other lines by ages upon ages of hereditary experience, and back of all that the instinctive plan of life graven upon their minds by their Creator's hand. Let them live their own life, and do not hold them responsible under the rules which govern the life of the human family.

By original creation and long training the dog has made a place for himself *in our home circle.*

By long training the horse has become *our outdoor associate,* but he must live his horse life in the horse stable, not in the library or the drawing-room.

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By long training the cow has become the mother of the family, but must live in her own byre.

The other lesser folk have not been so trained, and are not to be trained to be indoor guests of the human family circle.

Help beast and bird to live their own lives in their own way, and as outside guests take pleasure therein.

The cub would have been at home and would have lived his life first in his mother's den, and then in his own. But he could not live up to Kit's standard in Kit's home, and therefore he died, prematurely.

A GOOD SLOGAN.

NEWS comes to us this morning (May 31st, 1929) from Dallas, Texas, that the International Rotarian Convention being held there has voted to retain as their slogan, "HE PROFITS MOST WHO SERVES BEST." This is a good motto. In connection I wish to direct attention to what Rev. Arthur Pritchard has said on page 19 of "A Master-Key of the Bible" concerning Israel: "They are saved to serve. And serve they must. It is their new-nature to. And serve they will. It is their highest glory." True enough. It is good to serve in a righteous cause. To be the servant of a good Master and to render faithful service is a glorious task. To be a worker together with God for the redemption of the race should appeal to every true Israelite and should be an incentive for every one to do his part being sure that "every man shall receive his own reward according to his own labour." (1 Cor. iii, 8.)

Every Israelite should be willing to serve knowing that "he profits most who serves best."

A consciousness of having been called to serve and to be a worker together with God is glory enough, and add to this the assurance that it is profitable to do so should incite to all diligence in right doing. God has not changed His purpose, and it is still required of His servants that they should do justly, love mercy, and walk humbly with God. (Micah vi, 8.)

They who have received must give freely, and every man should seek to give a good account of his stewardship.

Christ took upon Himself the form of a servant that He might be like unto His brethren. To be a worker together with God and His Christ is glory enough for any man. If we can so serve finally to hear the welcome plaudit, "Well done," it will be sufficient to crown our life with success and we shall be permitted to enter into the "joy of our Lord."

CHARLES H. PORTER,
Geneva, Nebraska, U.S.A.

Reprint of an Address by

THE REV. ARTHUR C. CHAMBERS.

IT is a very great encouragement to look into the faces of so large a number of those who are believing the very same truths and seeking to promulgate the same doctrines as we represent in what is now a very great Movement. All great movements have to pass through four stages; you realize it as you read both ancient and modern history. First of all, neglect; then ridicule; then opposition; and then steadily-growing acceptance. It seems difficult to believe that so many years have elapsed since Edward Hine published his identification list. It has been absolutely neglected. There are scores and hundreds of people to-day who do not even know of its existence, and when it is brought before their notice they seem to think it is a modern discovery; but when people do begin to see some of the implications of this Truth, and recognize the long-lost tribes of Israel as being associated with the history of the Anglo-Saxon race, *then they begin to talk about the Jews*, and about cranks and faddists, and all sorts of things. They have always done that. But I have a sort of love for cranks and faddists, because I generally find that when you want to move anything in the world you have got to get a crank to do it. It is the machinery that is always run along old-fashioned ways which prevents many people from starting out on fresh lines; they do not like to be regarded as cranks. When it was proposed in the British Parliament to do away with the smoky lamps and to provide the streets and main houses and places of business with carburetted hydrogen gas, the papers of the day, with their pawky canniness, were full of the ridicule of the possibility of making places light by means of smoke, as they called it. Everyone knows now what powers of illumination gas has produced.

There are so many people who are in a stage now, not of neglect—because we are getting too big for them to neglect us, they have got to reckon with us now—but of ridicule. I am not always sure whether some people who appear to write seriously are not sometimes doing so with their tongue in their cheek. There is a writer, one of Germany's literary men, who has been staying in England, and in writing his impressions about the British race, he says, "An intelligent people, only exceptional in one point—they regard themselves as the Chosen People. They think something like this. We Englishmen have bred the best horses and the best dogs. Why should we not ourselves be the Chosen race? All people come to us. They imitate us. The new world sprang from us. We are the model. These are some of the attributes of the Chosen People." If the writer meant it as a cynical joke, he is mistaken, for it is a wonderful truth. For these things which a representative of our late enemy has seen after his residence in the British Isles are, after all, the things that were prophesied concerning the ancient people of Israel.

We have now reached the other stage when ridicule is passing away. Those people who make jokes about our Jewish relations are getting into the realm of steady acceptance. I rejoice in the fact that interest is being taken in the subject, as evidenced by the increase of the sale of THE NATIONAL MESSAGE. That is but a confirmation of that truth.

For a minute or two I will say one or two things why, as a recent proclaimer of this faith in British-Israel Truth, I see the value of it. First of all, I would point out that *the British-Israel statement of truth confirms the inspiration of God's Holy Word.* Prophecy as it was written has been said to be an intelligent anticipation of history yet to come, that you and I are living in a day when we may accept the statements of the Old and New Testament writers. We have the word of prophecy made more sure. For all the centuries past that Word has been unfolding step by step. We have seen that prophecy was an intelligent anticipation of

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history because God was in the statement and in the history, inspiring both. In an adult school of mine there are those who gather for the purpose of study. Close by where they are, a "listening-in" apparatus has been installed. One man, after listening to a message which came from across the Channel, said to another, "Was that man so far wrong who wrote in the Book, 'I heard a voice from Heaven saying'?" Some of the latest discoveries of modern science which are knocking the bottom out of our materialism raise the question whether the objections to the evidence of the Word of God, on the score of its being mythical, were not wrong. British-Israel Truth takes us exactly along that line. It points to the history of peoples and nationalities, or archæological development, and gives you milestones all along the way where God's Word has been literally fulfilled. It was a puzzle to me to find that so many of my seniors, when talking about the "Jew," meant Israel. Whenever there was a woe or a calamity they gave it to the Jew; whenever there was a victory or blessing they gave it to the Church. Whatever warrant they had for doing so I could not see, until, coming into contact with some literature of the British-Israel Movement, I began to see where the land lay concerning those who by faith in the Lord Jesus Christ become the spiritual seed of Abraham. There is a great distinction between the natural seed of Abraham and the spiritual seed of Abraham. There are a great many people who pose as very learned folk, but I can never quite follow their ideas. When they come to a passage of Scripture that is difficult to understand they always say, "Oh, that is allegorical; that is spiritual." When I come across these people they rather remind me of the folks who, when I announce a meeting, say, "Well, I cannot be there, but I shall hope to be with you in spirit." I never feel I can preach through wooden benches to those spirits, and I have a lot of sympathy with the boy who, when he was asked what a parable was, said, "An heavenly story with no earthly meaning." If you really take to spiritual interpretation of Scripture that is exactly what it means. It is a heavenly story; we cannot see the connection at all. But let us remember that all Scripture is given by inspiration of God; it is vision in perspective; and you sometimes cannot see the wood for the trees, and you cannot see the town for the houses; but as you come up in the unfolding of God's programme of history you come to a new revelation; it was all included in the old vision. Hence, the wonderful unfolding of Ezekiel has come to pass bit by bit as we progress in the history of the world races, the unfolding of God's wonderful truth. We are standing just where we are beginning to see when He that is to come shall come, and shall not tarry, and the Lord Himself shall be revealed from Heaven.

I am reminded that when the ancient Ark of the Covenant was captured by the Philistines they put it in their religious temple; and they put it over against Dagon. In the morning Dagon had fallen down; they set it up and went on with their worship, but Dagon fell down again; and we read that only the fishy part of him was left. These people are always trying to leave us a very fishy story. You can bring chapter and verse, the very things prophesied in these ancient Scriptures of God identifying the Anglo-Saxon race with the progress of the Israel of God in the latter days, as giving us something actual, which leads us to believe in the spirit which lies behind this British-Israel Truth.

It provides a common platform where all sections of the Christian Church can find a sphere and co-operation in service. That is a great thing in these days. Some time ago there was a great Boat Race, and the newspapers invented for us a new word. They said the reason why the winning crew succeeded was because of its "togetherness." And when you see a photograph of the race you discover that was true; every oar, and every man, exactly in line with every other oar and every other man of the crew; all skimming the surface of the water, with one burning desire to reach one particular goal. No man for himself, but all for winning the race. I am quite certain that if I gathered with some of the representatives of the various sections of the Christian Church on the platform here, and we had some *theological* discussion, we should soon be at loggerheads. They would not agree with me, and I am quite certain that I should not agree with them. But here we are on a common platform, absolutely one. We recognize that in this wonderful Movement, which recognizes the providence and leading of God, we are one. We want to seek to establish the fact that the Lord Jesus Christ, the Lord of lords, is to find in His chosen race the means and the medium by which His knowledge and His truth shall be known from the river unto the ends of the earth.

The other day I attended a packed meeting of the League of Nations in our district. It was a very interesting meeting. Beautiful speeches were delivered. Clergymen were on the platform, and clergymen and ministers were in the audience; but what I felt keenly was this, that there was no recognition of God in the meeting from beginning to end. But we came here, with all our varied political ideals, representatives of the different phases of the Christian Church, and we began by reverently following that beautiful prayer read by a clergyman of the Church of England. We had God's Word read to us with reverential emphasis, and we all sang to the praise and glory of Jesus Christ, the King of Israel. That is God's League of Nations, surely. If the nation that is to be the nation to help to bring freedom and salvation and deliverance from oppression, and the proclaiming of the liberty of the captives; if that nation is to be also a company of nations, is not that God's League of Nations? And, thank God, we are in it.

The last thing I will say is this. For a very long time I have been a student of the doctrine of the pre-millennial Advent of our Lord Jesus Christ, and I recognize in this Movement a confirmation of it all. Did not our Lord Jesus Christ say, "When ye see these things begin to come to pass then lift up your heads and rejoice, for your redemption draweth nigh"?

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GLASTONBURY.—III.

By Luke Pearce.

From the two previous articles the question naturally arises: "Why the Downfall of the Monasteries?" Especially as Glastonbury, at Whiting's death, was so useful and held in such high repute. In this article we propose to place the arguments for and against Dissolution, in as few words as we can, before our readers. With the verdict we are not now particularly interested; the reader must decide for himself on the issues.

As regards Glastonbury, the death of its last Abbot, Whiting, with two other officials, on the Tor seems barbarous to us at the present time. Yet there were two sides: Froude says it was discovered that he and the Abbot of Reading were guilty of high treason, in that they supplied the northern insurgents with money; at the same time he says—"We will not regret their Cause; there is no Cause for which any man can more nobly suffer than to witness that it is better for him to die than to speak words which he does not mean."

A note in *Hallam's History*, quoting Burnet, says:—"We should be on our guard against the Romanizing high-church men, such as Collier, and the whole class of antiquaries, Wood, Hearne, Drake, Browne, Willis, etc., etc., who are, with hardly an exception, partial to the monastic orders. . . . No one fact can be better supported by current opinion, and that general testimony which carries conviction, than the relaxed and vicious state of these foundations for many ages before their fall."

The *Students' English Church History* may here be quoted. Under the head of "The Suppression of the Monasteries," we find the following:—"He [Henry VIII] was greatly in want of money. Ever in dread of some dangerous attack from a powerful emperor, Henry was aware that the ports were unfortified, the navy deficient, his preparations to resist external aggression very small. Every source of revenue, then, was welcome to him; and if at the same time he could increase his revenues and inflict a serious wound on his great internal foe—the Papal influence in England—so much the better. The temptation, therefore, to grasp at the riches of the monasteries was very great.

"Yet the King evidently dreaded to make a move. These great ecclesiastical castles dotted the whole land, and exerted an influence in every place. It is true that their religious character had long since almost died out, and that all enthusiasm for them had long since ceased, yet they were deeply rooted in the social framework of the land. There was scarce a man of weight in the kingdom who was not in some way connected with them. Either they had been founded by his ancestors, or he himself was a patron, or he held leases under some of them, or some of his family were buried beneath their churches. . . . These establishments, upwards of six hundred in number, exercised hospitality and doles to the poor. So that all classes might be expected to defend them. How then should the King act?"

We now come to Rev. J. A. Wylie's "History of Protestantism in England." There we read how the thing was done. The Abbey at Waltham, Essex, being crowded with members of the royal court, three men, accidentally—and yet in the eternal plan accident has no place—met, being entertained in the house of a citizen of Waltham named Cressy. At the supper table they unexpectedly met a former acquaintance, a Fellow of Jesus' College, Cambridge, named Cranmer, who had come hither with two pupils, sons of the host. "How perfectly accidental, and how entirely without significance seemed it, that these three men should that night sit at the same supper table! And yet this meeting forms one of the great turning-points in the destiny of England."

Their names were Thomas Cranmer, Gardiner, the King's Secretary, and Fox, his Almoner.

Cranmer set himself while at Cambridge to study the Lutheran controversy, and decided that the Sacred Scriptures must be the final court of appeal. His two friends, knowing this, directed the conversation so as to draw from him his opinions. He spoke his sentiments frankly, not imagining that his words would be heard beyond the chamber in which they were uttered. "Why go to Rome, why take so long a road when by a shorter you may arrive at a most certain conclusion?" asked Cranmer. "What is the shorter road?" queried Gardiner and Fox. "The Scriptures," replied Cranmer. "If God has made this marriage sinful, the Pope cannot make it lawful."

Two days afterwards these words were reported to the King, who caught them up, thinking he saw in them a way out of his difficulty.

Thomas Cromwell [or Crumwell] now appears on the scene, as, having been a solicitor to Cardinal Wolsey, he had seen that Wolsey's overthrow was largely owing to his subserviency to the Pope; he would make trial of the contrary road, and lift up England and England's King above the power of the Pope. Full of this idea he sought and obtained an interview with King Henry VIII. He laid the whole case before the King, with the result that Henry decided to act.

"Cranmer had enunciated the religious principle that the Bible is above the Pope, and now Thomas Cromwell brings forward the political one that England is wholly an independent State, and owes no subjection to the Papacy. The opposites of these—that the Church is above the Scriptures, and the Popedom above England—were therefore doomed. To this end several Acts of Parliament were passed as the result of decisions of Convocation.

"Having thus effectually thrown off the Papal supremacy and asserted its independent position, the Church proceeded to regulate its own affairs. First, the mendicant orders were suppressed in 1535, and five years later the monastic institution altogether was abolished, and the King seized the bulk of their possessions for his own use, and distributed them in grants to his nobles and courtiers. The chantries were suppressed and their property confiscated in 1547."—*Turning Points in General Church History.*

In the report of the Commissioners appointed to investigate the condition of monasteries, we are glad to note the following: "Even their unfriendly eyes could detect nothing but good at Bruton and Glastonbury, which hath long been full honourable."

"Some historians assert the monks to have been turned adrift with a small sum of money. But it rather appears that they generally received pensions not inadequate, and which are

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said to have been faithfully paid. These, however, were voluntary gifts by the Crown. For the Parliament which dissolved the monastic foundations, while it took abundant care to preserve any rights of property which private persons might enjoy over the estates thus escheated to the Crown, vouchsafed not a word towards securing the slightest compensation to the dispossessed owners."—*Hallam's History.*

As we bid farewell to Glastonbury, we have learnt how that the town possessed a Church founded in Apostolic times, with its pure and simple faith, without the excrescences which it had afterwards to throw off at the Reformation, and conclude with Mrs. Rhys David that "Man is not fixed and unchanging in nature; that he is a growing plant; that he grows in proportion as he wills to grow; and that as a community we grow in proportion as the more of the community wish to grow, and not the less."

THE BIBLE BASIS OF BRITISH-ISRAEL TRUTH.*—X.

By S. E. Steele.

Israel in the Book of Common Prayer.

In the Venite we sing, "*We* are the people of His pasture, and the sheep of His hand." Ezekiel (xxxiv, 6) refers to Israel as "My sheep" and God several times acknowledges Israel as His people (Ex. vi, 7; Deut. iv, 20; Jer. xiii, 11).

In the Te Deum, "O Lord, save Thy people, and bless Thine heritage"; Isa. liv, 17 (to Israel), "No weapon that is formed against thee shall prosper. . . . This is the *heritage* of the servants of the Lord."

Benedicite, "O let *Israel* bless the Lord."

Benedictus, "Blessed be the Lord God of Israel: for He hath visited and *redeemed* His people; and hath raised up a mighty salvation for *us*. . . ."

"O Israel . . . return unto Me; for I have *redeemed* thee" (Isa. xliv, 22). "O Israel, fear not: for I have *redeemed* thee . . . thou art Mine" (Isa. xliii, 1)—see reference to Galatians, last chapter.

"To perform the mercy promised to *our* forefathers."

"To perform the oath which He sware to *our* forefather Abraham: that He would give *us*."

Jubilate Deo, "*We* are His people, and the sheep of His pasture" (see Venite).

Magnificat, "He remembering His mercy, hath holpen His servant Israel: as He promised to *our* forefathers, Abraham, and his seed, for ever."

Nunc Dimittis, "To be a light to lighten the Gentiles: and to be the glory of *Thy people Israel.*" Israel had been "lost," when these words were written, for over 720 years. If we are not Israel "found," then there is no meaning in our repetition of them.

In the responses, we pray, "Make Thy chosen people joyful. O Lord, save Thy people: and bless Thine inheritance." Israel were the only people ever called God's chosen people.

In one of the collects for Good Friday, we pray that all *Jews*, Turks, Infidels, and Heretics may be saved among the remnant of the true Israelites.

The Psalms, portions of which we sing or say every service, Sunday or week-day, are teeming with references to Israel, notably xiv, 7; xxv, 22; and cvii, 2–7. In at least thirteen other Psalms we find references to Israel, and acknowledge, sometimes indirectly, some of them as referring to us.

In the service of prayer with thanksgiving to be used on the day of accession of our Sovereign, one of the prayers includes these words: "And that these blessings may be continued to after-ages, let there never be one wanting in his (or her) house to succeed him (or her) in the government of this United Kingdom, that our posterity may see his children's children, and peace *upon Israel*. So *we* that are *Thy people*, and *sheep of Thy pasture*, shall give Thee thanks for ever . . ."

Conclusion.

Many of our national laws and customs, our flag, our heraldry, our ecclesiastical customs, our names and many of our root-words, are Israelitish in origin and character. British-Israel Truth is an interpreter of Holy Scripture, proving its authenticity and Divine inspiration, and refuting the so-called "higher criticism" which would undermine that foundation of truth, and clearly shows that the promises of God to the fathers are "Yea and Amen" in Christ Jesus. Let it be our glad, earnest endeavour to spread the knowledge of this key to the sacred Scriptures and to the world-happenings of the present as of the past, and so open the sealed book and reveal to Israel that she is Israel, that the British and the Anglo-Saxons are the Lord's chosen people—the fact which alone can satisfactorily account for British greatness and should be a constant reminder of our obligations and responsibility, inspiring us to the noblest action and endeavour in all directions.

It is claimed as undeniable that the study of Scripture on the lines advocated herein proves the truth of the Bible, and the unchangeableness of God; that the Bible is a Divine Revelation; that the writer of the Pentateuch was inspired by God, and that the promises therein to Israel are now in the possession of the Anglo-Saxon race. With apology to the author, I cannot do better than quote a few extracts from an excellent leaflet entitled *Cui Bono*, now, unfortunately, out of print:

> "The 'good' of British-Israel Truth and testimony is to prove the Bible to be true, God to be unchangeable love, the British people to be heirs of the vast estates, given on oath by God to Abraham's seed for ever. It is proved true by our occupying the position geographically, commercially, socially, politically, colonially, and spiritually, which was to be the unique position of Israel under her new name and new covenant in the latter days.
>
> "British-Israel Truth puts the glory of God first. It proves that God is working to-day as the prophets have all foretold He would, through and by His covenant people. It makes the Bible a Book to be loved and understood. It shows our national responsibility to God for all the wealth He has enabled us to get, and all the world-power and influence that He has given us, to use for His glory. It creates an

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interest in everything relating to our persecuted brethren of Judah. It ensures the certain restoration of our brethren, the Jews, at our hands, in accordance with the unmistakable words of prophecy. It proves that Jesus Christ did what He came to do—confirm the promises made to the fathers. By it we realize how marvellously accurate has been the fulfilment of the promises. When more nationally realized and accepted it will give us such a revival of spiritual life in all our Christian communities, such a cleansing of all present evils from our social, municipal, national, and religious life, that things which now divide us, and cause splits, sects, divisions, heart-burnings, bickerings, whisperings, and jealousies, will all die, and we shall stand before the world as the seed which the Lord has blessed—His messengers, His servants, His heralds, His witnesses, and as the Bride of His dear Son, Jesus Christ, Whose name we even now bear; when greed, hate, drunkenness, oppression, Sabbath-breaking, and all that causes reproach shall be swept away.

"What an incentive we have to better service; what an encouragement still to press on, and not be weary in well-doing."

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

SIR,—In an article on the "Mystery of the Great Pyramid," commencing in THE NATIONAL MESSAGE of July 13th, Mr. Basil Stewart makes the following statement:—"That possibly Melchisedec was the builder of the Pyramid and that it is quite a reasonable suggestion that Job and Melchisedec were one and the same person, but, he says, '*not* the Melchisedec of Gen. xiv, but an earlier member of the order.'"

Now this seems to me to be an absolute contradiction of the Bible, as we are particularly told in Hebrews vii, 3, that Melchisedec "was without father, without mother, without descent or beginning of days, but *made like* unto the Son of GOD—*abideth* a priest *continually*." Now GOD has often sent His messengers (Michael, Gabriel, and other angels) to minister to and direct His people. He also sent His priest to administer bread and wine to our forefather Abraham, and only a holy and heavenly being could perform this great act of foreknowledge. We read in Revelation of the Temple of GOD in Heaven and of worship—the Temple of GOD on earth being made after the pattern of things in Heaven—may not Abraham have had a visitation of the heavenly Priest? for we are expressly told he "abideth a priest continually." If the whole of the seventh chapter of Hebrews is read it will be easily undersood that of no *earthly* order was Melchisedec.

Mr. Stewart is, in my opinion, reading into the Bible that which is not there. Again, yet another statement must be challenged.

In article No. 2 on the same subject (NATIONAL MESSAGE, July 20th), Mr. Stewart says he believes Freemasons "refer the origin of their *cult* (!) to Solomon's Temple." If official Masonic records are to be accepted, Mr. Stewart's assumption is erroneous, inasmuch as in our Masonic Hall, St. Leonards, where all our British-Israel lectures are given, an important charter (116 years old) is on view, and which is attested in the following words:—

> "Given under our hands and under the Seal of our Grand Lodge in London this 5th day of April in the year of our Lord 1813 and in the 5813th year of Masonry."

In other words, Masonry was initiated in the year 4,000 B.C., or 3,000 years before the building of Solomon's Temple. May I add that the Rev. Joseph Wild, D.D., in his book of sermons preached in 1886, said that Abraham and all the Kings of Israel were Freemasons. Read 1 Kings xx, 31-33.

Mr. Stewart in his footnote says, in reference to the word "mystery," that he uses it in the same sense as St. Paul does in his Epistle to the Corinthians. (1 Cor. xv, 51.) This seems to me to require some explanation, seeing that St. Paul was inspired by the Holy Ghost and was enunciating *sacred* mysteries.

Yours truly,
AMY J. HOLBROOK,
St. Leonards-on-Sea.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

There are two forces in the world to-day in strenuous conflict:—

(1) The enemies, accurately foretold in Scripture, in the Church, inside our very gates, seeking to undermine the impregnable rock of Holy Scripture. They can never even shake that rock, but they are busy forging and putting into the hands of sceptics the very weapons they ask for for driving us off that rock, denying us one inch on which to rest our foot, amid the surging tides and shifting sands around us. Thousands are being pushed off.

(2) Scientists, historians and archæologists, who, in the hands of God, are unconsciously restoring credit to the Bible as fast as the opposing force are discrediting it. These are helping the defenders of the Faith (especially the Federation of British-Israel) to show and declare God's complete Revelation given in the entire Scriptures, which has all along been lying there hidden under the dust of the limitations and imperfections of language. British-Israel Truth teaches nothing new, but is simply brushing away this dust to our astonished gaze, showing us God's perfect and unalterable plan for the salvation of mankind.

A. A. LANGSHAW,
South Africa.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

MY DEAR MR. EDITOR,—. . . This Fall I expect to see a consolidation of Europe as a NEW Holy Roman Empire well under way, with possibly the Pope as Spiritual leader or Pontifex Maximus (as long ago under Augustus, for instance), with Mussolini as presiding or taking a leading part, and Rome the capital. That will be seven years from the end, September, 1936. And it will spell *finis* to the "widow" who now glories as sitting as a Queen.

H. PERCY BLANCHARD,
Nova Scotia.

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THE VALUE OF THE BIBLE.

Through the kindness of one of our members we have been enabled to publish the following rom the "Hastings and St. Leonards Observer" of July 20th.

SIR,—The recent report in the *Observer*, of the remarks on the value of the Bible by the Archdeacon of Hastings (Ven. A. F. Alston) at St. Clement's Church, is quite refreshing, and reminded me of a letter sent to an American newspaper, which gives some most remarkable detail, and confirms the Archdeacon's opinion that no book can compare with the Bible. A few extracts from the letter, enclosed herewith, might interest some of your readers. If you will excuse my saying so, I firmly believe from personal experience of reading the Scriptures and comparing it with everyday events, as they unfold themselves, in relation to individuals and nations, that when "we know even as we are known," we shall find the Bible ten thousand times more wonderful than even Mr. Ivan Panin has discovered it to be. J. N.

THE INSPIRATION OF THE SCRIPTURES "SCIENTIFICALLY" DEMONSTRATED.

BY IVAN PANIN.

1. The first 17 verses of the New Testament contain the genealogy of Jesus Christ. The genealogy consists of two parts. Verses 1-11 contain the genealogy from Abraham to the captivity. Verses 12-17 contain the genealogy from the captivity to the Christ. Let us examine the first part of this genealogy.

Its vocabulary has 49 words, or seven sevens, of which 42, or six sevens, are nouns; and seven are not.

The 49 words of the vocabulary are distributed alphabetically thus: Words under the first five letters of the Greek alphabet are 21 in number, or three sevens; under the second five letters, 14, or two sevens; under the next eleven letters, also 14, or two sevens.

Again: These words have 266 letters, or 38 sevens; and these also are distributed alphabetically, not at random, but by sevens; thus words under the first three letters have 84 letters, 12 sevens; under the fourth letter, seven; under the fifth and sixth, 21, or three sevens; under the eighth, 70, or 10 sevens; under the tenth, eleventh and twelfth, 21, or three sevens; under the thirteenth, seven; under the fifteenth to the twenty-first, 49, or seven sevens; under the twenty-second, seven. It is thus clear that this part of the genealogy is constructed on an elaborate design of sevens.

Let us now turn to the genealogy as a whole. The Greeks had no figures, but used instead the letters of their alphabet. Their first letter stood for 1; their second for 2, etc. Every Greek word is thus an arithmetical sum obtained by adding the values of its letters. The vocabulary of the entire genealogy contains 72 words. If we write its numeric value against each of these 72 words, and add them, we obtain for their sum 42,364, or 6,052 sevens; and these 6,052 sevens are distributed alphabetically, not at random, but by sevens.

It is thus clear that not only are the first eleven verses of this genealogy constructed on an elaborate design of sevens, but the entire genealogy is also thus constructed. One other feature: The 72 vocabulary words of this genealogy occur in 90 forms. If we add the numeric values of these forms we get 54,075, or 7,725 sevens; with corresponding distribution into seven alphabetical groups of sevens.

2. The passage which follows this genealogy, verses 18-25, tells of the birth of Jesus Christ. It contains 161 words, 23 sevens. Its vocabulary has 77 words, or 11 sevens, etc.

The second chapter of Matthew tells the story of the childhood of Jesus. It has a vocabulary of 161 words, 23 sevens, etc.

There is not a single paragraph out of the hundreds in Matthew that is not constructed on exactly the same plan.

3. It so happens that the Gospel of Mark shows exactly the same numeric phenomena. Of the 175 words in the last twelve verses of Mark, the Lord uses 56, or eight sevens, with the usual alphabetic distribution into groups of sevens in each case.

4. It is an additional fact that Luke's Gospel contains exactly the same phenomena as those of Matthew and Mark; and so do John, James, Peter, Jude and Paul. Hence we have not only two great unheard-of mathematical literati, but eight of them.

But once assume that "One Mind" supervised the whole, and the problem is solved as simply as an algebraic equation. And this means "literal verbal inspiration" of "every jot and tittle of the New Testament." There remains only to be added that by precisely the same kind of evidence the Hebrew Old Testament is proved to be equally inspired.

QUESTIONS AND ANSWERS.

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

QUESTION.—In comparing the Revised Version of Amos vii, 16, "Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac" with Ferrar Fenton's version, "You say, preach not to Israel, and do not drivel against the house of Jacob," I have wondered at the difference in the names, from Isaac in the R.V. to Jacob in the F.F. Would you be so kind as to tell me why this is, and whether the original says Isaac or Jacob? Are the names interchangeable? Which is correct?—R. J. F.

ANSWER.—It is not easy to know why Ferrar Fenton has substituted the name Jacob for that of Isaac, since the Hebrew has Isaac, as is clearly evidenced by both the Authorized and the Revised Versions. It can hardly be said that the names are interchangeable, since Isaac was Isaac and Jacob was Jacob, the former being the father of the latter. In a prophetic sense the promises were made to Abraham, Isaac and Jacob, and prophetically speaking it might not matter very much, since all three names are used in the Bible, sometimes one, sometimes another.

But in this case the prophecy definitely says "Isaac," and there can be no apparent reason for substituting the name of Jacob. Isaac was the child of promise (Gen. xxi, 1–5; Gal. iv, 23), and as such this particular prophecy in Amos deals with the House of Israel as springing by promise from one who was born out of due time, thus showing the marvellous works of God.

The imagery employed by the use of the word "drop" is found in the Song of Moses (Deut. xxxii, 2). The same Hebrew word is to be found in Job (xxii, 29), expressive of gentle, persuasive and acceptable speech. It is also in the Hebrew of Micah (ii, 6, 11) and Ezekiel (xxi, 2), but not in the English version of the former.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. and MRS. GARRISON are now on the high seas, having left Montreal on the 20th inst. on the "Empress of Scotland," and will arrive home (D.V.) on the 27th inst. Before leaving they had a wonderful time in Newhaven, Philadelphia, New York and Washington. Mr. Garrison cables that he is bringing some magnificent pictures with him. Our Message has received the utmost cordiality.

* * *

We hope that our members and all other friends in the neighbourhood of Llandrindod Wells will remember the Convention commencing on Sunday next and continuing for the week, and support us in great numbers by each bringing along someone not acquainted with our teaching, thus spreading the good news of the Kingdom as well as of the Gospel of Grace.

* * *

We are glad to be able to announce that the Federation's staff of lecturers has recently been increased by the appointment of the Rev. Walter T. Medhurst and of Capt. E. Palmer Bott, both of whom have been for a long time active workers in the British-Israel Cause. Mr. Medhurst will take charge of the work in South Wales, while Captain Bott's activities will be principally in the West of England Area.

* * *

During the six months ending June last effective propaganda has been carried out by the speakers of the Belfast Centre in rural districts of County Antrim and County Down. A series of lectures was given at St. James, Hillsborough, a series at Edentrillick, Co. Down, and one at The Maze, at which the Rev. Mr. Ruddock, M.A., the local rector, presided, and expressed in eulogistic terms his pleasure at having the Bible and prophecy expounded so faithfully. Requests for further lectures are on hand for the autumn. At these meetings copies of the Special Number are being distributed with an injunction to buy the weekly issue.

* * *

The closing words of the speech of General Dawes, the U.S.A. Ambassador, at the Pilgrims' Dinner (June 18th) are remarkable. Speaking of the peace of the world as dependent upon good understanding and agreement between the British and American people, he said: "Their attitude upon this question (Naval agreement) is based under the Providence of God upon fundamental human instinct and a commingling of the blood. In these circumstances let us be hopeful for the cause of world peace, and the progress of civilization; for in the joint hands of these same English-speaking peoples rests not only their secure guarantee, but as well the ark of the covenant of human freedom."

* * *

On Sunday, August 4th, the Rev. Joseph Gay preached at the Baptist Church, Tenby, South Wales. His subject for the morning service was "The Deity of Jesus Christ"; and for the evening service, "Jesus and British-Israel Teaching." On both occasions the congregation manifested the keenest appreciation. At 3 p.m. in the afternoon of the same day he addressed an open-air meeting on Castle Hill to an interested audience, his subject being "The Bible: Is it True? An Answer to Modernism." A quantity of literature was distributed.

Mr. Gay visited Pembroke Dock on the following Sunday, preaching at Bethany Baptist Church morning and evening.

* * *

Extract from a letter from Johannesburg:—"I should also like to take this opportunity of thanking you for sending along my MESSAGE each week. I have been a subscriber . . . and have had the joy of leading many into accepting the truth of British-Israel teaching. I never miss an opportunity when it comes my way in Sunday School or Church life to put in a word for the Truth that was the means of leading me to God, and making the Bible a new Book to me."

* * *

Another from India:—"When I read those splendid lectures published in THE MESSAGE it makes me wish we could have the privilege of listening to a few of the same sort in Bangalore."

* * *

"A movement which should be watched with great interest in this country will shortly come to a head in Estonia, the little Baltic State which has Leningrad as its next-door neighbour. The Estonian Parliament has down for early discussion a Bill to make English instead of German the first foreign language in secondary schools, and to introduce English into elementary schools for the first time. At present the choice of a foreign language is optional; under the proposed law English would be compulsory for all children. I asked a prominent Estonian the other day to give me the reasons for the change. 'The practical reason,' he said, 'is that English is becoming the world language. The sentimental reason is that your country helped us greatly during our recent struggles, and we should be glad to show our gratitude in this way.' The strength of the movement may be judged from the fact that in the University of Tartu (founded, by the way, in 1627) 150 students are being trained to teach English in the secondary schools, 100 to teach German, and 50 to teach French. The immediate reality is perhaps small, but its implications, both as regards British influence and British trade, are big."

[*John o' London's Weekly*—July 27th.]

* * *

The Rev. W. T. Medhurst is in attendance at the bookstall in Cardiff Central Market, 251, on Thursdays, Fridays and Saturdays.

* * *

SOME ENGAGEMENTS FOR NEXT WEEK.

BELFAST, Kingham Hall, Botanic Avenue, Monday, 26th, at 8.

BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, 29th, at 8. Rev. Gregory Bestall.

HULL, Church Institute, Albion Road, Tuesday, 27th, at 7.30. Rev. R. G. F. Waddington, M.A.

LLANDRINDOD WELLS, Convention, Albert Hall, 25th to 30th, 11 and 8.

MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 27th, at 7.45. Mr. Ford.

MERTHYR, Y.M.C.A. Library, Thursday, 29th, at 7. Rev. W. T. Medhurst.

RHYMNEY, British-Israel Hall, Tuesday, 27th, at 7. Rev. W. T. Medhurst.

WATFORD, 20, St. Albans Road, Monday, 26th, at 7.45. Mr. Gregory Smith.

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A REMINDER!

Do not forget our Inaugural Meeting, to be held at Headquarters (D.V.) on Saturday, September 14th, from 3 o'clock onwards.

COME! Whether you have enrolled or not! We want your help and suggestions. PLEASE send all the young people you can!

Crusaders' badges and membership cards are now ready, and will be sent to any who cannot attend the opening meeting, on receipt of application accompanied by 2s. 6d., being the annual subscription, including the monthly journal, *The B.-I. Crusader*.

ORGANIZATION.

Where there is no Group, members may enrol as LONE CRUSADERS.

A GROUP consists of not less than SEVEN Crusaders, but may contain any number beyond, one of whom is elected as GROUP LEADER.

Congratulations to BRADFORD-ON-AVON, who have the honour to have formed GROUP No. 1.

THREE GROUPS FORM A SECTION, who appoint their own SECTION LEADER.

A GROUP LEADER receives all badges, membership cards, and the monthly journal, for distribution to the Group; collects subscriptions (thereby enabling Crusaders, who so desire, to pay the annual subscription in monthly instalments), and is responsible for arranging *at least one* Group Meeting a month—Bible Study, Debate, Travel Talk, Excursion, Choir, or Raid on another Group, etc.

All Crusader meetings to be conducted, and addressed, as far as possible by Crusaders themselves.

ACTIVITIES.

N.B.—Branches in need of help in organizing meetings should send an S.O.S. to the Secretary, who will send, if possible, a band of Crusaders to assist in any way possible.

Senior Crusaders will conduct open-air and village meetings; children's meetings; start new branches; visit Groups; run lending libraries; conduct Crusader excursions to places of interest, etc.

Junior Crusaders will distribute handbills, and other organizing duties; act as guides, programme-sellers, stewards, etc., and assist in their Group meetings.

Crusaders at the **Congress** will find full scope for their energies! If you are there, and are eligible, ask for a seat in the Crusader section of the Hall!

At least one **Historical Pilgrimage** to London's famous spots is being planned for Congress week. This will be great!

Choir. As soon as possible a B.-I. Choir will be formed. Who will compose a B.-I. Crusader Chorus? We want a collection of our own!

"The B.-I. Crusader." Our own paper! Each month it will contain special articles by Crusaders, seniors and juniors, and many other splendid items. Look out for the first number at the Congress.

A WORD TO YOU.

Many other God-inspired organizations are, we know, also called Crusaders. But the GREAT CRUSADE FOR GOD AND TRUTH is one!

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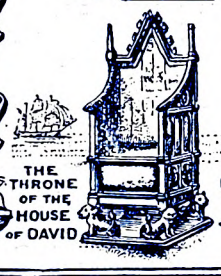
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And God said unto Jacob "A Nation and a Company of Nations shall be of thee." Gen. 35-11.

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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 EMPIRE IN SOLUTION.—III.

By THE REV. W. PASCOE GOARD.

WE have seen the national phases, which succeed each other like dissolving views, preceding the period of the establishment of the Davidic kingdom in Israel. In these and succeeding national phases we see the early chapters of our own British history.

The phases are:—*The call and chartering of the race*, in Abraham, Isaac and Jacob.

The training of the race, in Egypt.

The organization of the Kingdom of God, at Sinai.

The forty years of intensive training of the nation, in the wilderness.

The period of the Judges.

Now we come to the time of *the erection of the Davidic kingdom*, and of the passing away of the tribal state. Note that the Davidic kingdom *does not succeed* the Kingdom of Jehovah, but is set up as an inferior or subordinate kingdom under *the Jehovah rule.*

The hegemony of Ephraim gives place for the time being to the rule of the House of David, which House sprang from and was selected out of the tribe of Judah. This transference of authority was political, and did not affect Ephraim's birthright.

It will be well that the student of Bible history should realize that *the Federation of the tribes* had given place at this point of history to *the single united entity of the nation.*

Henceforth it is mistaken theology to try to follow the separate tribes. True it is that the succeeding division of the people into two nations followed the lines of tribal cleavage; ten tribes in Israel, and two tribes in Judah. But this did not restore the Federation of twelve separate tribes, but brought about *two national entities.* Later, two and a half tribes were the first carried into captivity. But this cleavage was not tribal, but geographical. The tribal statement was an easy and accurate method of indicating the extent of the disaster to Israel.

From the time of David forward we have *the national* stage as the sequel to *the Federation of tribes.* Present-day history illustrates the one stage in the Federation of States in America; and the other phase in the united nation in Britain.

The period under David and Solomon was a glorious period.

The nation was unified and extended. The services of the nation were widely extended. The worship of the nation was reorganized, the Temple built, and the liturgy enriched.

This period of Israel history finds its similitude in modern British history from A.D. 1780 to the end of the reign of King Edward VII.

Again the national formation was cast into solution by the division of Israel into two nations.

This was a departure vital to the home interests of the people. It had also a great repercussion abroad.

United, the forces of Israel predominated in the civilization of the day. The strength of the united nation was more than equal to any attack from the south that Egypt could organize. It was also greater than any attack that Assyria could organize. It held in absolute subjection all other and nearer neighbours.

But divided, Israel was not able to stand against the united power of Assyria. Therefore the external power and influence of Israel waned. The home defence was broken down, and

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two and a half tribes were carried away from their domicile east of the Jordan. Later Israel was attacked and invaded west of the Jordan. Samaria was besieged and captured, and the whole of the people carried captive.

This in turn left Judah exposed to the rising power of Babylon—the power succeeding Assyria—and Judah was also carried away. Thus the land was left desolate.

Modern history similarly shows the division of the Anglo-Saxon race into two nations: Britain and America. It is certain that the home life of both these peoples was prejudicially affected, no matter how historians may gloss it over; and that their place in the world of nations is not as secure today as it would have been had the race remained united.

But the similitude will end there. For there is from year to year a growing spirit of unity between Britain and America, and the end foretold in the Scriptures is for a speedy and complete unification of the Anglo-Saxon race.

At the period of the ending of the kingdoms of Israel and of Judah in Palestine we take a survey of the race and its dwelling-places.

As we have seen in a former article, Judahites under Zarah had migrated to the north and had established the kingdom of Priam, the capital of which was the City of Troy, on the banks of the Dardanelles.

This city had been destroyed before the time of David by the kindred power of the Danaois from Greece. They fought over a moral issue, as had the eleven tribes of Israel with the tribe of Benjamin.

From the death-blow of the destruction of Troy the kingdom of Priam seems not to have recovered, and the royal line of Trojan kings migrated to Britain and established their reign therein and founded the City of London under the name of Troynovant—or New Troy. This establishment was made by Bruté about the time that King David was establishing his seat in the newly-captured City of Jerusalem.

During the Joshua administration, and the period of the Judges, the tribe of Dan had fought their way northward up the Jordan valley, until they came to the City of Laish. This they captured, and, as their manner was, "they called it after the father of their tribe, the City of Dan." From thence they marched to Greece, and there conjoined with the Pelasgians to develop the kingdom of Greece. From thence they colonized the coasts of Asia Minor. Thence they took their way to Denmark, and finally came into Britain as the Danes.

From the land of Palestine ten-tribed Israel went to Assyria.

There they struck out for independence, and were the means of the fall, first of Assyria, then of Babylon, and later were the cause of the death of Cyrus. From thence they moved into southern Europe and north-western Asia. After wandering in these regions for centuries, driven here and there by the ethnological struggles and movements of the age, they took their slow but steady way northward and westward into Europe, and finally came into Britain wave after wave, each wave being called by a different name or set of names.

ISRAEL GATHERED INTO THE BRITISH ISLES.

The next dissolving view we have of the people is that period in which, according to the Word of the Lord by the voice of many prophets, they were gathered out of the countries into the British Isles.

The settling of the Israel colony in Britain was a long process. It began with pioneer settlers of the race from the land of Goshen, what time Israel dwelt in that border land of Egypt. It continued through the period of the Judges, and of the Kingdoms, and was accelerated by hosts of refugees fleeing from the advance of the armies of Assyria and later of Babylon against Israel and Judah.

The colony received an impetus when the followers of our Lord were scattered and "went everywhere preaching the Gospel." Thus was the ancient British colony established in Britain before and during the first centuries of the Christian era. It was a cultured and self-contained colony.

Among the refugees who came to Britain, fleeing from the aggression of Babylon, was the House of David, which became established in Ireland. There the King and Court dwelt during all the time the Romans maintained their military establishment in England. By Divine Providence the King of the line of David was never brought into conflict with the Roman invaders. On the island of Ireland the armed foot of Roman soldier never trod.

Let those who will have it that Britain formed one of the ten kingdoms of Rome remember this. The ancient British colony was never subdued by the Roman invaders, who had withdrawn bag and baggage before the first of the Anglo-Saxons, Anglo-Danes, or Anglo-Normans came to these shores. Bad history only can fall into the above error.

During the period of the gathering out of the nations into the British Isles of the ten-tribed Israel captivity we see the coming of the various waves of Israel migration. We have said that there were present in the Isles:—

The original colony.
The House of David.
The ancient British in all their divisions.
The Anglo-Saxons.
The Anglo-Danes.
The Anglo-Normans.
All the other sub-divisions of the people.

They came from the ancient Commonwealth of Israel in Egypt and Palestine.

They came from the ancient kingdom of Priam.

They came from ancient Greece.

They came from the many lands of the wanderings of Israel of the captivity.

They came from Judea, when the Benjamites separated from the Jews at the siege of Jerusalem by Titus.

From all the lands of their dispersion they came under many leaders, and called by many names, to "the Isles of the blessed," "the Isles of the sea" which lie to the north and the west from Jerusalem.

In looking at the development of Israel in Britain we must consider:—

1. The colony period from probably as early as 1700 B.C. to the time of the arrival of the House of David about 600 B.C.

The history of these centuries of development of Israel in Britain is not very full or complete. But what history is full

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or complete during that period? The history of Assyria and of Babylonia during that period, although the centre of the then world civilization, became and remained a closed book for ages, a book which has been partly restored by the activities of archæologists during the last and present generation. There are writings and archæological remains to be found in Britain which, when fully recovered, tabulated and translated, will throw much light upon this period of ancient British history.

It will tell of the occupation of the British Isles, and the story will, on a smaller scale, be found to correspond to the similar story of the occupation of America, Australia and New Zealand by the same race in modern days.

The fiction that the inhabitants of these Islands, even in those early days, were "skin-clad savages" has already been shown to be ridiculous and contrary to all known facts. Yet scholarly University men are repeating the fiction still, in ignorance of the fact that there is no truth in it.

Strabo tells of the ancient Briton the following facts:—"He came, NOT clad in skins like a Scythian, but with a bow in his hand, a quiver hanging on his shoulders, a plaid wrapped about his body, a gilded belt encircling his loins, and trousers reaching from the waist down to the soles of his feet. He was easy in his address; agreeable in his conversation; active in his despatch, and secret in his management of great affairs; quick in judging of present accuracies, and ready to take his part in any sudden emergency; provident withal in guarding against futurity; diligent in the quest of wisdom; fond of friendship; trusting very little to fortune, yet having the entire confidence of others, and trusted with everything for his prudence. He spoke Greek with a fluency, that you would have thought he had been bred up in the Lyceum, and conversed all his life with the Academy of Athens." ("Prehistoric London," p. 148.)

THE HOUSE OF DAVID ARRIVES.

We next come to the interesting time of the arrival of the House of David in the British Isles; the intermarriage of the Crown Princess of Judah, the heir apparent of the House of David, to Eochaid Heremon, of the House of Zarah; thus reuniting into one the two branches of the sceptred tribe of Judah, and bringing about the establishment in the British Isles of the Royal line of David.

By many a genealogical test we may know that the present reigning House, and many another family of Ireland, Scotland, England and Wales is descended from that stock.

A history of this period will tell of the central throne being first in Ireland, thence transferred to Scotland, and thence to England. Further, the history of these facts will make clear to every reader that the Roman power NEVER CAME INTO DIRECT CONTACT WITH THE THRONE OF DAVID SO ESTABLISHED IN BRITAIN; AND NEVER INTERFERED WITH THE CONTINUANCE OF ITS FREE ADMINISTRATION OF THE KINGDOM FOR EVEN A DAY.

Let those who are anxious to give to Rome everything preceding the time of its withdrawal from England call to mind this fact, if the fact is known to them. If it has not been hitherto known to them, let them add this fact to their knowledge, and realize that it finally settles in the negative the question as to whether the kingdom of David in Britain, which, of course, was and is official Britain, ever was subjugated by Rome.

Rome maintained a military establishment in Great Britain for a period. But Rome never conquered the kingdom in Britain.

Rome added nothing to the civilization of Britain. This is true in the matter of *military organization*; for Britain tested the strength of the whole of the Roman Empire before the military establishment in Britain became an established fact. Britain was the equal of Rome in metallurgy; in agriculture; in the science of government; and was superior in education and religion.

The central government of Britain was with the House of David. Local government of "tribes" was in the hands of feudatory chiefs or, as they were then called, "kings."

THE ANCIENT BRITISH PERIOD.

We now consider the ancient British period. This generally means *that period which brought the ancient Britons under the eyes of the European historians, through its contact with Rome.*

It cannot be said that this marked the beginning of a new period of British development. Rather it was a period of terrific struggle and trouble in Britain. But *it did mark the time when Britain found a place in history as written in Europe, and by the enemies of Britain.*

Many scholars have taken the entrance of Britain *into the European histories* as a new period for Britain. It is a period *in the production of written history. It is not a new period of development in Britain.* A consideration of that which is here indicated will cause many readers of British history to revise their viewpoint. *Written history*, as found in the writings of European historians, *does not answer to British facts.* Let us get behind them, to the facts of the case.

We find the ancient British, so called, at the time of the Roman invasion fighting for their lives, and robbed of their possessions.

We find the Scottish people of the period free from the yoke of Rome.

We find Ireland untrodden by Roman soldiery.

We find Wales maintaining her separate independence.

We find the rugged Cornish proceeding undisturbed in their mines, dwelling on their still more rugged peninsula.

Then we find the Roman withdrawing under the pressure of the Israel-Gothic armies on the Continent.

This marks the close of an important era in British history.

THE BRITISH-ISRAEL VISION.

BY THE LATE HENRY G. LOCKE.

"*Where there is no vision*, the people perish: but he that keepeth the law, happy is he." (Proverbs xxix, 18.)

The earliest reference to *visions* in the "Inspired Word of God" is to be found in Genesis xv, 1, as follows: "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? . . . And, behold, the word of the Lord came unto him, saying, This shall not be

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thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in the LORD; and He counted it to him for righteousness." *First* we have the *God of Abraham*, Abraham representing the *individual*. *Second* we have the *God of Isaac*, meaning more than one, or a double degree; and *Third* there is the *God of Jacob*, implying a vast offspring or a *great number*. God said to Abraham, "Look now towards heaven, and tell the stars, if thou be able to number them: so shall thy seed be." Isaac called Jacob and gave him his blessing and said, "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people." (Genesis xxviii, 3.) The following points are interesting and instructive:

I.—Abraham *believed* God.

II.—Abraham *forsook all* for God.

III.—Abraham *gave up* what he possessed for that which was *promised*.

IV.—Abraham relinquished the *present* for the *future*.

V.—He went where God *directed*.

VI.—Abraham considered himself a *stranger* and looked for a more fixed and abiding habitation.

VII.—Abraham when he was *called* to go out into a place which he should after receive for an inheritance *obeyed*; and he went out, not knowing whither he went.

Abraham by faith sojourned in the Land of Promise as in a strange country, dwelling in tabernacles with Isaac and Jacob—the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is *God* (Hebrews xi, 9–10.) What is most essential to every believer in British-Israel Truth is a *strong living faith* in the God of Abraham, the God of Isaac, the God of Jacob, the *God of Israel*.

Our great forefather Abraham was put to a stupendous test, a severe and unequalled trial of faith! God tempted and instructed him to "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Did Abraham obey God, seeing that from this lad "A Great and a Mighty Nation" was to come, and which was destined to exist throughout the ages as an *everlasting people*?

"And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together . . . And Abraham built an altar there . . . And Abraham stretched forth his hand, and took the knife to slay his son." But the angel of the Lord intervened; Abraham's great and magnificent faith had satisfied Jehovah, and, because of his unswerving belief in God, Abraham's seed should, in consequence, be greatly *blessed* and become a blessing. Abraham's offspring should also multiply as the stars of heaven, and as the sand which is upon the sea shore; and they should possess the gate of their enemies. Abraham was no doubt cognizant of the great vision of Israel's glorious destiny to be literally fulfilled in the latter days. Abraham was the friend of God, and as such he knew that the oath which the God of Israel swore to him would assuredly be kept in each succeeding generation. He also believed, no doubt, that in the last days the manifestation of the sons of God would be made known and the vision of *his* (Abraham's) seed as a *Great and Mighty Nation* should influence the world, for its entire and ultimate good.

When our blind and often *wilfully* blind people realize that *righteousness exalteth a nation*, also that sin is a reproach to any people, then the grandeur of our British-Israel Truth will undoubtedly open the blind eyes of our blind race. "Blindness in part" is still a sad trait of our nation's characteristic failings, but the acceptance of our Truth means a *Divine* and glorious *vision*! It also means a revelation from God Himself that this British Race has been specially formed for His praise and glory. God has prospered and blessed us more than any other nation in the world's history! Why? In order that the British Race, the *Chosen People*, should be an *ensign* to the world, a lighthouse to illuminate the darkness of the nations. When the *vision* of God's great love to His people Israel is realized and accepted, then "Ye that fear the LORD, praise him; all ye seed of Jacob, glorify him; and fear him, all ye the seed of Israel." (Ps. xxii, 23.) Then the earth shall be full of the knowledge of the Lord as the waters cover the sea, and all nations shall call Him blessed. But the *vision* must first be understood by the "*Outcasts of Israel*," who in these latter days have become conspicuous for the "God of our Fathers." The British Race alone have been God's witnesses, His Messengers of the Covenant, performing His witnessing Gospel and philanthropic work throughout the world.

This, however, is what our British Nation is in *urgent* need of in these last and momentous days:—

1. The *vision* that the people of Israel are to be an holy people unto the Lord their 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." (Deut. vii, 6.)

2. The *vision* that "the Eternal God is thy refuge, and underneath are the everlasting arms." (Deut. xxxiii, 27.)

3. The *vision* that Israel shall dwell in safety alone: "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 . . ." (Deut. xxxiii; 28, 29.)

4. The *vision* that "Thy people shall be willing in the day of thy power." (Ps. cx, 3.)

5. The *vision* that "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." (Isa. lx, 21.) Surely this is a glorious and entrancing vision!

6. The *vision* that "this people have I formed for Myself, they shall show forth My praise" (Isa. xliii.) This is clearly proved by the fact that the Holy Scriptures have now been translated in every known language and tongue and disseminated throughout the world by the *British Race*, which includes, of course, our brethren of the U.S.A.

7. The *vision* that "Judah was His sanctuary, and Israel (*i.e.*, the 'British' Race) His dominion." (Ps. cxiv, 1.)

8. The *vision* that "The LORD hath been mindful of us: He will bless us; He will bless the house of Israel; He will bless the house of Aaron." (Ps. cxv, 12.)

9. The *vision* that Israel's seed "shall be known among the Gentiles, and their offspring among the people: all that see

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them shall acknowledge them that they are the seed which the Lord hath blessed." (Isa. lxi, 9.)

10. The *vision* "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Eph. ii, 12, 13.)

11. The *vision* that "the earnest expectation of the creature waiteth for the manifestation of the sons of God" (*i.e.*, the *Chosen Race*). (Rom. viii, 19.)

12. The *vision* that "they shall call thee, The city of the LORD, The Zion of the Holy One of Israel . . . and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob." (Isa. lx, 14–16.)

13. The *vision* that "the LORD shall be unto thee an everlasting light, and thy God thy glory . . . for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. 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." (Isa. lx, 19, 20, 21.)

Where there is no vision, the people perish: but the British-Israel vision means "*Life from the dead*," a new inspiration, a glorious hope, a sanctified community or race.

When the blindness in part which has happened unto Israel, and which is still in existence—when this blindness departs through the instrumentality of the preaching of British-Israel Truth, then the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.

All nations shall call Him—the King and Redeemer of Israel—blessed. "Then shalt thou (*Israel*—or the "*British*" Race) 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." (Isa. lviii, 14.)

"Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." —**Malachi iv, 4.**

THE STRATEGY OF THE DIVINE PLAN OF CAMPAIGN.

BY THE REV. W. T. MEDHURST.

THE display and the exercise of Divinity's forethought in the great conflict with that mighty adversary, Satan, is a fascinating study.

"In the beginning God created the heaven and the earth."

"And the earth was without form and void: and darkness was upon the face of the deep." (Gen. i, 1–3.)

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light." (Jer. iv, 23.)

"For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." (Isaiah xlv, 18.)

"An enemy hath done this." (Matt. xiii, 28.)

"For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things." (Col. i, 16, 17.)

"He hath made a decree which shall not pass." (Psalm cxlviii, 6.)

"My covenant will I not break, nor alter the thing that is gone out of My lips." (Psalm lxxxix, 34.) "For the Lord of Hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?" (Isaiah xiv, 27.)

Certainly not that enemy; and so the re-creation, and the renewal of the earth during those periods of Genesis i. But then the enemy apparently scored against the Divine protestant, in that the Lord had to determine the Flood. "But Noah found grace in the eyes of the Lord." Now, Peter in his second Epistle (iii, 3) says, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation. For this they willingly are ignorant of, that by the Word of God 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." Critics, who sneer at that of which they have had no experience, only reveal the shallowness of their mind. They are willing to remain in ignorance. They do not desire knowledge. "He answereth a matter before he heareth it, and it is a folly and shame unto him." We learn, then, that the earth was not in its present divided condition when the Flood occurred. It was, indeed, just as the Bible describes it in Genesis i, 9 and 10, the water and the earth were separated, "and God called the dry land earth, and the gathering together of the waters he called seas." The earth, that is the dry land, was submerged in the waters in the year 2348 B.C., after which it was once again raised to its former condition. "The earth standing in and out of the waters." Now we shall see how God strategically worked. We read that, one hundred years after this, Peleg was born, who was so called because in his days was the earth divided (Gen. x, 25), "in his days the continent was split up." Let us here note the remark made by Ferrar Fenton upon this passage:—

Peleg means "split" in Hebrew. Joktan means "lessened," probably referring to the lessening of the original Continent by the splitting away of the American Continents.

Thus were the Isles of the Seas formed, and the original Continent afterwards became known as "*the ends of the earth*," and so described in many places in the Scriptures of Truth.

"The ends of the earth" are mentioned in the following passages:—

Job xxviii, 24, "For He looketh to *the ends of the earth*."

Isaiah xl, 28, "Hast thou not known? Hast thou not heard? the Everlasting God, Jehovah, Creator of *the ends of the earth*,

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fainteth not, neither is weary. There is no searching of His understanding." (Heb. tebunah, in Job xxxii, 11, rendered "reasons.") There are certain reasons n the strategy of the Creator for *the ends of the earth* which may not at first be known.

Isaiah xli, 5, "*The ends of the earth* were afraid (filled with dread), drew near, and came."

Isaiah xli, 8-9, "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from *the ends of the earth*. . . . . "

"Thou art my servant" is addressed as being in the Isles of the Seas, in contrast to "the ends of the earth."

See also Isaiah xliii, 6; xlii, 10; xlv, 22; xlviii, 20; xlix, 6; lii, 10; Jer. x, 13; xvi, 19; xxv, 31; li, 16, "The ends of the earth" significantly alluded to seventeen times; Micah v, 4; Zech. ix, 10; in every one of which it is to be understood that reference is to the Continents of Asia, Africa and Europe, from which the Isles were formed in the days of Peleg.

Hence the Biblical division of the whole earth into these two geographical partitions:—"The Isles of the Seas, and the Ends of the Earth."

Now the Prophecy of Isaiah is Triological in its construction, thus:—

I to XXXV.	XXXVI to XXXIX.	XL to LXVI.
The House of Judah and The Ends of the Earth.	The House of David and Jerusalem.	The House of Israel and The Isles of the Seas.

Isaiah identifies the Ends of the Earth as being the centre of idolatrous practices, which has been so maintained up to the present moment in that "lessened," or shrunken, threefold Continent of Europe, Asia and Africa. *Then the Isles of the Seas* are identified as being the centre of influence, known, in these last days, as Christendom. Just all those wrenched-away Isles from that one-time complete Earth-Continent. See America and the British Empire in proof of this. These Isles are populated by the descendants of Shem, and the Ends of the Earth are peopled by the descendants of Ham and Japheth. These latter Nations are in the main arrayed against the descendants of Abraham, the Island Shemites. In the Pacific, the Atlantic, Arctic and Indian Oceans, as well as in the North, Baltic, Black and other Seas, are to be seen the Hamites and the Japhethites, all and each plotting against the SEED OF ABRAHAM, *taken from the Ends of the Earth.** Read just here Isaiah xli, 8 to 16. Let us remember how that our God used these very oceans and seas in our defence in the days of the Spanish Armada, and right on into these days of recent incidents. Let us in praise of this evident STRATEGY of the DIVINE GOD of gods, even of "JEHOVAH, your REDEEMER, the HOLY ONE OF ISRAEL," sing with Francis Quarles—

"I love the sea; she is my fellow-creature,
My careful purveyor—she provides me store;
She walls me round, she makes my diet greater,
She wafts me treasures from a foreign shore."

Rightly did Balaam say by the mouth of the Lord, "He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He SHALL POUR THE WATER OUT OF HIS BUCKETS, AND HIS SEED SHALL BE IN MANY WATERS."

So we can clearly perceive how that the Lord, the Creator of Israel, hath prepared the ISLES OF THE SEAS as an impregnable and an invincible Sanctuary for His people's sure accomplishment of His Eternal Purpose in Christ Jesus our Lord.

* "Thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed." Such was the promise made to Abraham nearly 4,000 years ago. The gate to all the enemy countries of the ends of the earth—the sea—has been in the possession of British-Ephraim and her Daughter Nations for more than a century. "The five keys of the world—the Straits of Dover, the Straits of Gibraltar, the Suez Canal, the Cape of Good Hope, and the Straits of Malacca—are held by the British. See how Providence has been kind to us. Are we not the lost tribes of Israel?" (Admiral Lord Fisher's challenge o his day and generation.)

THE QUESTION OF THE CENTURIES.

"WHAT THINK YE OF CHRIST?"

WHAT thinkest thou of Christ, O Napoleon, mighty son of Mars, striding through the world like a Colossus, darkening the brightness of noonday with the smoke, and lighting the darkness at midnight with the fires of battle? Hear this man of gigantic intellect, whatever may be said of his moral motives: "I think I understand somewhat of human nature, and I tell you all these (the heroes of antiquity) were men, and I am a man, but not one is like Him; Jesus Christ was more than man. Alexander, Cæsar, Charlemagne and myself founded great empires; but upon what did the creation of our genius depend? Upon force; Jesus alone founded His Empire upon love, and to this very day multitudes would die for Him."—MACARTHUR.

THE DIVINE NOMENCLATURE.—III.

By JAMES CUTHBERT.

WHEN one pauses to seek for an explanation of the twofold covenant-making with Abraham by Yehovah and the Alehim, one is faced with what seems an insurmountable problem. One thing makes itself clearly manifest, namely, the perfect unity of the Godhead. Whatever be the thoughts and intentions of the Trinity, these are also those of Yehovah, the second Person of the Trinity, Who is the recognized medium for carrying out the decrees of the Triune God.

Further, one good and all-sufficient reason may, with all reverence, be submitted why Yehovah should bless and make a covenant with Abraham. This is that for the first time in man's history the proclamation is made of Yehovah's intention to choose a people for Himself by whom He would work out His purposes for the world's ultimate welfare. Much chastening and training would be necessary ere this wayward people would become in the distant ages a blessing to all the nations of the earth, and so fulfil the prediction made to the Father of the Faithful by Yehovah when commanding him to leave his kindred and his father's house. (Gen. xii, 1-3.)

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As a preliminary for the effectual accomplishment of God's great world scheme, it was necessary, first of all, to exercise an act of Almighty power, whereby the aged and withered human tree should be endued with renewed life and so make possible the heir of the promises, even Isaac. Small wonder that a people having such a wondrous, unique and awe-inspiring origin should be described by Isaiah as " a people terrible from their beginning." All this was the work of Yehovah, and helps us to view His covenant with Abraham in its true perspective.

Passing then from the miraculous genesis of the Hebrew nation, their history, all through the æons, is eloquent of the fact that never once did their Maker lose sight of or forget those He had elected for His service. While in their own land He was continually pleading with them ; and when in captivity, desolated and forlorn—Israel in the far north-east, Judah in the south-east—He remembered His covenant and sent out to them, by the prophets, messages of hope and good cheer. Notwithstanding that He hath sworn by His most holy Name that His promises to Abraham and to Jacob are as sure of fulfilment as are the ordinances of the day and of the night, it is truly shocking to know that there are, and have been, Christians who refuse to believe in the literal realization of the promises to Abraham regarding the future of Israel. They do so on the ground that such belief is not reconcilable with Reason !

This is sheer trifling, for in matters concerning the things of God, whenever reason is exalted above faith, the tragedy of unbelief enters, and the rejection of God and His Word follows. It requires to be said that he who harbours in his mind the antecedent condition that before he can believe whole-heartedly what God Himself has promised, his reason must be satisfied, sets up another god before God. It should surely be evident to reasonable reflection and common sense that He Who made us, made our Reason and the Kosmos, must, in the nature of the case, have given His messages in perfect accord with the Kosmos and our Reason ; but also that, in the nature of the case, it is not possible that our reason can apprehend that perfect accord until—as condition precedent—we have got our reason ranged in line with His, by submitting ours to His, and believing Him.

There is one other Name met with in the Hebrew text of Genesis, and which reappears in many books of the Old Testament, that calls for explanation. This is Adonai (translated Lord) the New Testament equivalent of which is Jesus. By way of proof, let the reader turn to Isaiah vi, 1, where the vision is vouchsafed to the prophet of Adonai sitting upon a throne, high and lifted up. . . . And one of the seraphims cried " Holy, holy, holy, is Yehovah of hosts, the whole earth is full of His glory." This vision is referred to by John (xii, 41), and applied to Jesus. Commenting on the unbelief of the people in the Saviour, the Apostle observes : " These things said Esaias, when he saw His glory and spake of Him."

The first martyr, Stephen, witnessed a similar manifestation of the glory of the Lord, when looking up steadfastly into Heaven he saw Jesus standing on the right hand of God. It will be remembered that in the vision of the prophet, Adonai was seen sitting upon a throne. Has it ever occurred to a reader to ask why in the case of Stephen Jesus was seen standing ? Surely it could only be so that His first martyr should have a full and uninterrupted view of his Lord and of the transcendent glory of God.

Again, John, in Rev. i, 12-16, records the remarkable and glorious heavenly spectacle when he saw in the midst of the golden candlesticks one like unto the Son of Man, of Whose awe-inspiring presence he gives a sublime description. This was none other than Jesus, the ascended Lord, Who says of Himself that He is the First and the Last. It so happens that Yehovah applies these self-same words to Himself in Isaiah xli, xliv and xlviii. As the same ascription cannot hold good of two distinct personages, the inevitable conclusion follows that Yehovah (the Messias, the Christ) and Jesus are one and the same.

David was privileged (in vision) to see the ascended Adonai (Jesus) amid thousands of angels—Psalm lxviii. The Psalmist is so moved by the grandeur of the spectacle that he bursts out in enraptured strains : " Thou hast ascended on high, Thou hast led captivity (*i.e.*, Death) captive ; Thou hast received gifts for men ; (namely, the gift of the Holy Spirit which He promised His disciples before His Ascension). . . . that Jah-Alehim (Holy Spirit of the Triune God) might dwell among them." It will be seen that David was privileged with a glimpse of the risen Christ and of the epoch during which the work of bringing about the Kingdom of God upon earth would be assigned to the Holy Spirit.

THE WITNESS OF ARCHÆOLOGY TO THE BIBLE.—I.

By A. M. Hodgkin.

(*By kind permission of the Council of the Victoria Institute.*)

The little land of Palestine has for centuries been an isolated country. Now a network of railways is fast linking it up with East and West, and it is once more becoming the centre of the world. Before long it will be easier for all mankind to visit Jerusalem than any other place on this earth. Its importance from a military and from a commercial point of view is realized by politicians, but the Bible student sees in all this a fulfilment of prophecy. A great future awaits this land.

In ancient times Palestine was likewise the centre of the world. Dr. Masterman writes : " It is in no out-of-the-way corner of the earth that the race, through which revelation came, was located by the Divine purpose, but in the very turmoil of the strife of nations, buffeted between the smaller nations in the immediate neighbourhood—the Philistines, the Ammonites, the Moabites, the Edomites, the Syrians, and the restless children of the Desert, and ground betwixt the interchange of blow upon blow between Assyria and Babylonia, or the Græco-Syrian Empire of the Seleucidæ and Egypt. How small and how weak a race they were in almost all their history we realize as they appear as two small states, among many others, in the monuments. And yet God prepared this race, as He moulds the choicest individual characters of His saints—in the furnace of affliction. . . . All light thrown on Oriental ancient history has made it increasingly evident how

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ND MRS. GARRISON AT STANLEY PARK, VANCOUVER, B.C., ON JULY 20, 1929.

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important was Palestine as a meeting-place of all the great civilizations and races of the ancient world."[1]

"This is Jerusalem. I have set it in the midst of the nations and countries that are round about her." (Ezek. v, 5.)

Geographically, Palestine occupies a central position between the three continents, Europe, Asia and Africa. Draw a straight line from Jerusalem to Rome; then describe a circle with Jerusalem as the centre and this line as the radius. You will find that circle includes all the great nations of the ancient world; the four world-empires of Nebuchadnezzar's dream—Babylon, Medo-Persia, Greece and Rome; the great nation of Egypt, and all the lesser kingdoms of "the world as known to the ancients."[2]

"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." (Deut. xxxii, 8.) The little nation of Israel was "set in the midst." It touched the life of these nations at every point, and was continually coming in contact with them. Its history, as contained in the Bible, is full of allusions to each of these other nations. Such allusions are a challenge to the truthfulness of the Scripture record. If we find them proved true by the contemporary records of those nations the evidence goes a long way to establish the integrity of Scripture; for the work of an impostor is not likely to be accurate in its details.

The lands inhabited by the ancient nations of the world contain priceless archæological treasures bearing upon history as recorded in the Bible. But till quite lately these treasures were inaccessible, from the fact that the inscriptions were written in languages which no one living could read. They might be compared to precious archives hidden in a locked casket of which the key was lost.

In most remarkable ways one after another of the keys has been found, and found at the moment when the archives were most needed as witnesses to the accuracy of the Scripture record; found, moreover, in such a manner that we cannot but regard the discoveries as providential, rather than accidental.

Foremost among these keys stands the Rosetta Stone, now in the British Museum, discovered in 1798, by a French engineer named Broussard, near the Rosetta mouth of the Nile, and acquired by the British after the wars with Napoleon, more valuable than any military trophy, as it has unlocked to the modern world the language of the hieroglyphics of the Egyptian monuments.

Second in date, and probably equal in importance, stands Sir Henry Rawlinson's discovery and deciphering of the Behistun Inscription on the great rock in Kurdistan, where he was stationed in 1835, as a young officer of the East India Company. The account of the discovery, as given in his Biography, is full of thrilling interest, describing how he climbed the bare precipitous rock three or four times a day for many days together.[3] The inscription was a proclamation of Darius the Great in three languages, ancient Persian, Assyrian and Babylonian, all in the wedge-shaped cuneiform script. One portion was said to be unapproachable, even by the practised native cragsmen. But at length a wild Kurdish boy from a distance, "hanging on with his toes and fingers to the slight inequalities on the bare face of the precipice," succeeded in fixing for himself a swinging seat, from which perilous position he took a paper cast of the inscription. This Behistun inscription has been called "The Rosetta Stone of Cuneiform Discovery," and is the key which was to unlock the treasures of the Royal Library of Nineveh, discovered ten years later by Sir Henry Layard, and countless other specimens of the peculiar wedge-formed writing in common use centuries before Abraham, from Elam on the east to the Mediterranean on the west, and from the Caspian Sea on the north to Arabia on the south.

This is the language of the famous Tel-el-Amarna tablets discovered fifty years later by a seeming accident. A peasant woman, passing near some mounds in the south of Egypt, chanced to turn up a tile with her foot. The brick had writing on it, and thus "at last, in 1887, came a discovery which revolutionized our conceptions of ancient Oriental history, and made the assumption of ancient Oriental illiteracy henceforth an impossibility."[4]

Meanwhile, in 1869, another key was discovered, this time by a Missionary of the Church Missionary Society, Dr. Klein. This was the Moabite Stone, inscribed in letters of the Phœnician alphabet, giving us the precise mode of writing employed by the earlier prophets of the Old Testament. Further illustration of this style of writing was obtained by the discovery of the Siloam Inscription in 1880. A native boy, wading with others in the pool of Siloam, accidentally slipped and fell into deeper water. He saw some strange letters on the side of the rocky channel, and reported it to his teacher, Herr Schick. The inscription describes the meeting of the workmen in the tunnel (1,700 feet long) which they were excavating, and how they heard each other's picks at work, and cut through the intervening rock. We have in 2 Chron. xxxii, an account of the making by Hezekiah of what is generally believed to be the same conduit, in order to prevent the water supply of the city falling into the hands of the invaders.

The Greek Papyri, discovered in Egypt, have provided a key to the better understanding of New Testament Greek. Searching for archæological treasures the explorers came across a number of mummified crocodiles. The apparent worthlessness of the find, and the great number of these crocodiles, so exasperated the men, that they broke one of them to pieces, and disclosed the surprising fact that the creature was wrapped in sheets of papyrus. The result was a systematic search through the crocodile cemetery, and the discovery of many valuable papyri of the second century B.C.

The keys having been found, we can now call upon the nations one by one to give their witness to the truth of the Bible record. But before doing so, let us see what the land of Palestine itself has to give in the way of evidence.

Dr. Masterman tells us that, "the light thrown directly on the Bible by investigations in the Holy Land has been out of all proportion to the extent of the excavations, and with-

[1] "Land of Palestine," by Dr. E. W. Masterman, Journal of Victoria Institute, Vol. XLIX, p. 218.

[2] See an article by Rev. Andrew Craig Robinson, in *Friends' Witness*, Vol. X. p. 5.

[3] "Memoir of Sir Henry C. Rawlinson," pp. 59, 155.

[4] "Monument Facts and Higher Critical Fancies," p. 36. Prof. Sayce.

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out doubt more important discoveries yet lie hidden under the heaped up dust of many 'tells.'"

The Rev. James Neil, who was chaplain to Bishop Gobat, the first bishop of Jerusalem, was in that city in the early days of the Palestine Exploration Society, when a band of young men under Lieutenant Conder began operations. Charles Terry Drake, a descendant of Admiral Drake, was acting as dragoman. He was at that time sceptical in his views of Christianity, but would exclaim to Mr. Neil, "It is wonderful: here we are testing the Bible as it has never been tested before. Often we think we find it wrong; but as sure as we stop about three weeks in a place, in every case we find the Bible minutely accurate." This went on for about three years, and then Drake died at his post, leaving a clear testimony to his faith in the Lord Jesus Christ.

"The land and the Book," continues Mr. Neil, "answer to one another like the two parts of an indenture. The ancient unchanged life of the Holy Land, its manners and customs, natural features and colloquial speech—truly a divinely preserved commentary—everywhere throws light upon the letter of Holy Scripture, confirming its verbal accuracy and elucidating its meaning." As an instance of this he tells us that there are eight different words for *valley* in Hebrew, each having a distinct technical meaning. The Exploration Society invariably found that the valleys they identified corresponded to the form indicated by the special Scripture word in each case."[5]

Professor Macalister's excavation of the city of Gezer, 1902-1905, is another good illustration, in the remarkable number of confirmations of the Bible found in this "Mound of Surprises." The same may be said of Jericho. The objection has been raised that it would be impossible for an army to march round a great city seven times in one day. But this objection, like so many others, vanishes on the spot, for the ruins of Jericho show it to be a collection of tiny dwellings compactly crowded together on such a scale that you can easily walk round the foundations in half an hour or less.

This Bible is the best Guide Book to Palestine. The fact that it was in such request among our British soldiers is a proof of this.

"Correctness concerning the place of an event is the first and most important mark of a true narrative of real happenings. And there is nothing in ancient history so completely confirmed and so universally accepted as the trustworthiness of the geographical and topographical indications of Scripture."[6]

[5] "The Witness of the Land," Rev. J. Neil, M.A., in *Friends' Witness*, Vol. I, p. 8. 1908.

[6] "The Deciding Voice of the Monuments in Biblical Criticism," by M. G. Kyle, LL.D., pp. 49, 51.

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"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

***For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."*—Matthew v, 17-18.**

"THIS IS THE WAY, WALK YE IN IT."

(Isa. xxx, 21.)

BY AN OLD CAMPAIGNER.

"*This is the way, walk ye in it.*" More than sixty years ago the writer heard this command and perforce had to obey, and looking back over the WAY He, the Commander, led, can with thankful gratitude and joy say it saved him from a thousand snares, and, what is of far greater importance, led him to look forward with confidence to those unspeakable joys the Lord has prepared for those who humbly strive to walk in His ways and obey His commands.

This is the WAY; furthermore, it is the WAY our Lord came down to earth to teach, that we who are of the earth may feel and realize the love He bore towards us, giving up His heavenly home that He might not only by word of mouth teach us of the way, but walk Himself in that way; to prove His love by treading the path He desires us to tread, leading, as a true Shepherd, His flock, and now gone on before to prepare a place in His Father's House to which He may lead us; but how little we seem to care, how seldom we take the trouble to look. What folly!

Darkness indeed covers the earth and gross darkness the people. Yet He pointed out the light and trod the way, which should be plain for us to walk in. Then why this deplorable darkness—why this groping after the way which apparently seems lost? The people need it, and not only need it but are hungering and thirsting after the WAY. Then where is it to be found? Alas for the teaching of many of our "shepherds" who *should* be leaders and guides. Alas, their "guidance" leads to confusion. Why? *Because the commands of the Master are disobeyed.* Our Lord and Saviour said: "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." (Matt. vii, 24.) *Therein is the right* WAY—*hearing and doing the sayings of the Lord.* Then why, oh why, do not our earthly shepherds teach us of, and lead us in, that way? Our Lord, the Chief Shepherd, told us in His "Sermon on the Mount" that His mission to earth was primarily to fulfil the Scriptures. Be it noted that the Old Testament Scriptures only were in existence at the time, so let us make no mistake here. *He came to teach and to fulfil the Old Testament Scriptures, and whoever heareth and doeth His sayings,* He tells us is wisely building on a rock (and that Rock is Christ).

In St. John v He commands that those Scriptures be searched, and tells the dire consequence of disobedience; then assures us in the parable of Lazarus and the rich man, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (St. Luke xvi, 31.) Also after He (the One) had risen from the dead

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even two of His disciples He calls fools and slow of heart to believe those things of which the prophets had spoken; later the same day He opened the understanding of His assembled disciples that they might understand the Scriptures. Therein lies the chief cause of the failure of most of our earthly shepherds—that they do not teach the Scriptures, as commanded by our Lord and Master Jesus Christ.

Oh, the pity of it that we, Israel, chosen by God especially as His servants to show forth His praise, should so sadly fail in doing His commands and walking in His ways. Can we wonder at the failures attending the ministry when such disobedience is manifested? God said: "Whatsoever a man soweth that shall be also reap." What have many of the ministry—the shepherds—sown? What is the harvest being reaped? In Church and State, at home and abroad, what?

Beginning at Moses and the Prophets Jesus opened up to them the Scriptures and said, "Go ye into all the world teaching and preaching whatsoever I command you, for (in obeying these commands) I am with you even unto the end." Is it not because those Scriptures *have not been taught* that the Prophet Ezekiel was commanded (chap. 34) to write to the shepherds who were neglecting to feed the flock on the food He had provided, the food described by Isaiah in chapter lv, which could be bought without money and without price?

If these things are so, wherein lies the remedy? Is there no balm in Gilead? Yes, a thousand times yes; God hath not left Himself without witnesses. He has said: "This people have I formed for Myself; they shall show forth My praise." Therefore though the shepherds may fail, through traditions and teachings of men, He has yet "seven thousand" in Israel who have not bowed the knee to Baal. Yes; and not only seven thousand, but seventy times seven thousand.

"ARISE, SHINE; FOR THY LIGHT IS COME, for, behold, the darkness shall cover the earth, and gross darkness the people." What a true picture of the present time; what a contrast! Light and darkness. Oh, for a thousand tongues to sing of that Light. Soon shall this world realize in spirit that beautiful 60th chapter of Isaiah, and the time, soon to come, when our Light shall no more go down. HE is the Light Who is also the WAY, for He said: "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the Light of life." Therefore let us walk in the way and keep His commands. Arise. Yes, verily those who have not bowed the knee to Baal have arisen.

SHINE.—Truly they have shone, for the glory of the Lord is risen upon them, their sound is gone out and is still going out into all lands, for they walk in His way and teach His commandments; therefore He is with them even unto the end. Daily are many added to the Lord, and many of the ministry are obedient to the faith. Sing, oh heavens, and be joyful, oh earth, for the Lord hath done it. In the appointed place according to His covenant to our forefathers, to David and his seed, and to His people Israel for ever. (2 Samuel vii, 10, 29.) So in the "appointed" place they "Arise and shine," and they have a name that doth witness for them.

ISRAEL.—Could any earthly body of people adopt a more glorious name? Nay, let us go further and say that no other people could truly take such a name, for only of one people can it possibly be true. The people that God formed for Himself and said *they shall show forth My praise.* One way of doing this is by going into all the world to teach and preach whatsoever He commanded, beginning at the beginning, forming the Old Covenant and the New into one complete Book, which being taught ensures His presence and blessing unto the end.

This is Israel's mission, wheresoever they are scattered; knowing that in keeping and teaching God's commands, He is with them always, so that no power of darkness can prevail. *Shine on, for the glory of the Lord is with thee.*

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

THE GREAT PYRAMID AND COMING EVENTS.

DEAR SIR,—It should be an accepted fact that a geometrical and mathematical education is essential for the expounder of the great truths enshrined in this "greatest wonder of the ages."

Much harm has been done by lecturers, not so equipped, giving all sorts of fantastic dates (sidereal, solar, lunar and astrological) for the prominent features of the chambers leading off from the Great Step to the King's Chamber, whereas, only one date can be assigned to each of the salient points under consideration, and those dates are determined by the geometry of the Builder's intention, which proves that the inch MUST have the value, in time, of a month of 30 days.

This latter is clearly established by Basil Stewart in his "Witness of the Great Pyramid," pp. 181-3, and also in several parts of David Davidson's monumental work, "The Great Pyramid" (than these two gentlemen, there are few exponents of equal standing).

Other lecturers, including myself, have gone wrong (although we had been warned by both the above-mentioned authors) by not clearly grasping the significance of the Granite features in these passages, the hard unyielding substance of Granite denoting spiritual, as opposed to mundane, matters (although the two are undoubtedly inextricably mixed).

We should have gone to our Bibles and would there have found that, having passed the period in world history known as the "Drying up of the Euphrates," we had, between May and August, 1928, come to the underground and stealthy propaganda period of the "three unclean spirits like frogs" being let loose on the world in general but on Great Britain in particular, as is so clearly shown in THE NATIONAL MESSAGE articles of our excellent Mr. Goard.

Penetrating further into the second Low Passage in the Pyramid, we come to the point where we stand under the largest mass of Granite (forming the north wall of the King's Chamber), the commencement of which Basil Stewart has calculated, from his knowledge of stress and strain in building construction, to be 2.15 P.M. September 15th, 1931. This, to my mind, will be one of the most momentous dates in Israel's history, for we find that Ezekiel had a vision (Ezek. viii, 1) "on the fifth day of the sixth month in the sixth year of our captivity" (i.e., in September 590 B.C.), wherein he describes the various steps (Ezek. ix, 3; x, 14-18; and xi, 22-3) taken by the "Glory of

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the Lord " when what is known as the " Shekinah " departed from the Temple of Solomon.

Mr. Stewart's date—September 15th, 1931—happens to be exactly " 7 times," or 2,520 years, after the departure of the Shekinah as dated from Ezekiel's vision. I put forward two suppositions as to what may happen on this date :—(*a*) The great God of Israel will, due to our refusal to bow our " stiff necks " in humility before HIM, repeat HIS action of 2,520 years ago and wholly withdraw HIS beneficent protection from Israel, leaving us to shoulder our burden alone and so forcing us, nationally, to learn our lesson by bitter travail ; or (*b*) we will, nationally, go down on our knees admitting our own sins AND those of our Fathers before us and humbly beg HIM to get us out of the mess, nationally and internationally, we will then be in, and so the " Glory of the Lord " will return to Israel " 7 times " after HE left.

Which of these two suppositions is the more likely ? Our Bible tells us that Israel is to be blind " until the fulness of the Gentiles be come in."

As the " Times of the Gentiles " are not completed until September, 1936 (Entry to the King's Chamber and 2,520 years after the final Jewish Captivity, 585 B.C.), it appears to me that Israel is to retain its proverbial " stiff neck " until then, and that September 15th, 1931, will usher in the final Tribulation which is to teach her who, and what, she is.

The " Times of the Gentiles " *began* to run out December, 1917, with the capture of Jerusalem, and shortly afterwards, viz., Spring, 1919, the British-Israel-World Federation was formed ; now, after a whole decade has passed, this Federation has almost miraculously removed blindness from hundreds of thousands, but there are only two short years remaining for blindness to be removed *entirely* if supposition (*b*) is to be correct. Can it be done ?

FRED WALKER.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

SIR,—The Archbishop of Canterbury's reference to Disestablishment, although guarded, is a grave matter. Other bishops have touched upon it. But the allusion by the Primate of all England is a much graver event.

The Church of England is not the *Peculium* of its bishops, nor indeed of its bishops and their clergy, to deal with as seems best to them. It is the heritage of the English nation. Its ultimate roots can be traced for *two centuries* before the mission of Saint Augustine. The early *British* Church, although driven to the mountains of Wales and the confines of Cornwall by the Saxon invaders, was never exterminated, and we find that British bishops attended the synods of early Christendom. Legend, supported at any rate partially by known facts, assigns to it the position of the earliest Christian Church, outside the confines of Jerusalem.

Its daughter Church, vivified by the preaching of Saint Augustine in 596, converted their pagan oppressors, and the Church spread East and West, North and South. It has grown, and waxed strong, as the nation grew and waxed in power, and has never been so dominated by Papal authority as other Christian Churches on the Continent were.

It may be likened to a fruitful vine, a veritable " Tree of Life," having spread its branches into every corner of the land, and which has afforded the life-giving fruit of Gospel teaching to many generations of English men and women.

Such is the spiritual organization ; and here in brief words is the life story of that great religious body which we, of to-day, know as the Established Church of England.

It may come crashing down in Disestablishment ; but woe to him who first lays axe to its roots !

But has His Grace envisaged the utterly disastrous consequences which Disestablishment would entail ?

The vast increase in the power of the Roman Catholic Church, to which power, as a dominating influence, the English people are instinctively averse. The strife in many places amongst varying sects for the use of the parish church. For if the Church of England seeks Disestablishment it could not expect, and it assuredly would not get, the same terms as in previous Disestablishments. Worse, far worse than this, in thousands of parishes there would no longer be a minister to lead, to teach and to guide his parishioners in the way of godly living. To visit the sick, to comfort the dying, to lay the departed to rest among the dust of their forbears in the hallowed churchyard, whilst reading over them those incomparable words of comfort and of hope from our Burial Service.

Such would be some, not all, of the dire effects of Disestablishment. Surely His Grace must see this, and will I trust lead the thoughts of the Episcopal Bench towards using the latent powers of Ecclesiastical Courts—powers of which we have of late seen two striking examples—to bring clergymen, who are recalcitrant as to ritual, to a sense of that discipline which they have promised in their ordination vows to render to their bishop.

Were those powers brought into readiness, and available as a last resort, a grave admonition from the Primate of the Province would, in almost all cases, probably suffice.

There might, as in the controversy of sixty years ago, be secessions to Rome. That would be a lesser evil than the disruption of our historic Church. We Protestants do not think that *earnest, conscientious* Roman Catholics are doomed to eternal perdition.

Are there not other Churches to bring into inter-communion? The sister Established Church of Scotland ? The great Protestant Nonconformist Churches in England and in the Dominions ? All these offer a field of promise far more in accordance with the feelings of the bulk of the English people than the Malines Conference.

Has there not, of late years, been too much " policy " and " management " in the councils of the Established Church ?

Policy and management have their uses in diplomacy and in political affairs ; but the conferences of the Church should surely be guided by Higher counsels—counsels sought from on High.

C. W. F. C.

* * *

The Imperial Alliance for the Defence of Sunday received notification from the Artists' Section of the Stage Guild, that at the Annual General Meeting the following resolution was passed by a large majority :—

" That this meeting is entirely opposed to the Sunday opening of theatres in any shape or form whatever."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

By the time this issue is in the hands of our readers we hope that Mr. and Mrs. Garrison will have safely arrived HOME, and at Headquarters, being due at Southampton on the 27th. They have had a wonderful time, though, of necessity, somewhat strenuous.

* * *

MEETINGS AT HEADQUARTERS are to be resumed next week, and Mr. John Leech will open the session with an address on Wednesday afternoon, September 4th, at 3 o'clock. Please rally to this opening meeting, and give a good rousing send-off to the work ahead. The next address is on Thursday evening, at 7.30. Teas are being served, and will be ready after the meeting on Wednesday.

* * *

On the following Wednesday afternoon, September 11th, Mr. Garrison will give a talk on some of his recent experiences in Canada; this will in no way be identified with the Lantern Lecture at Central Hall in October, but will touch on other phases, and be entirely different. Come and give a warm welcome to Mr. and Mrs. Garrison.

* * *

Will all our readers who are able to place Congress and Lecture posters and window bills please let us know how many they will require of each, that we may send them on? We always find such great help from the display given over a wide area by this means, and appreciate the kindness of friends in this way.

* * *

With the end of the holiday season approaching, thoughts will be turned more towards Congress and other meetings, and we look for a busy time with the demand for tickets. Will country visitors to the Congress please be sure to obtain the railway vouchers for reduced fares, bearing Mr. Garrison's signature, from Headquarters?

* * *

British-Israel believers in the Barrow-in-Furness district are invited to meet at "Gardiner's Cafe," Paxton Terrace, opposite the Barrow Town Hall, at 7 p.m., on Saturday, August 31st. This invitation may be in time for some to see, although the date is the date of this issue.

* * *

Mr. Wm. Whitton is to conduct the services on Sunday, September 1st, at 3 and 6.30 p.m., in the Old Barrow Christian Association, Brig Street, Old Barrow, and to lecture in the same place on Monday, the 2nd, at 7.30 p.m., the subject of the lecture to be "The British Throne." Mr. A. E. Timmins will preside. Our prayers are asked for the outpouring of the Holy Spirit during this visit.

* * *

The Branch at Wandsworth is growing, and the numbers attending the meetings at 120, Earlsfield Road are very satisfactory. The next evening meeting is on September 4th, at 8 o'clock, when the Rev. Joseph Gay speaks on "The Destiny of the Empire." Refreshments are provided free at the meetings.

* * *

Mr. John Foster Beaver gave an interesting yet concise outline of the Bible, illustrating the fundamental truths of the Book, in his address "Israel," which he gave at a meeting of the Harrogate Branch on August 12th. At the outset he explained that he came as an ordinary business man who had been interested by the Bible; *not* as a theologian. The more he read his Bible, the more of an inspiration it became. This was the case with most of the thinking people of to-day. These people were finding some dissatisfaction with organized religion, which seemed to fail in something; yet they did want to know something more about the fundamental facts, and the search in the Bible was a healthy sign. They found, as they read the Book, the word Israel, and later discovered that the Bible was written round that word.

* * *

In the *Daily News and Westminster Gazette* of August 21st appeared the following letter. The truth we are helping to spread is receiving confirmation and attention from many directions:—

SIR,—Mr. G. M. Thompson, in his recent article, "We Bury a Viking King," touched on an interesting point when he said that "the old Norsemen were not only daring warriors, but also magnificent craftsmen."

This remark strikes a point which is not only interesting but important. The old idea of the wild and savage ancient Briton has long been exploded, and it is now an established fact that the ancient Briton was a civilized being, an agriculturist and a farmer; his priests used golden knives and wore clothes of white linen.

The discoveries of archæologists have brought to light many facts which should cause the advocates of the cave-man and prehistoric man theories to doubt their theories.

Has the cave-man ever existed? See the discoveries of past civilization of Egypt, Assyria, Babylon, Greece, etc. Man has always been an intelligent creature. Practically as cultured and intelligent as he is at the present day.

Pontycymmer. E. A. LYONS.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, September 6th, at 8. Rev. Joseph Gay, A.T.S.
BATTERSEA, 195, Lavender Hill, Tuesday, September 3rd, at 8. Miss Hamilton Hunter.
BELFAST, Kingham Hall, Botanic Avenue, Monday, September 2nd, at 8.
CARDIFF, Central Y.M.C.A., Tuesday, September 3rd, at 7. Rev. W.T. Medhurst.
HIGHGATE, 223, Archway Road, Wednesday, September 4th, at 8. Questions.
HULL, Church Institute, Albion Road, Tuesday, September 3rd, at 7.30. Bible Study.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, September 3rd, at 3 and 7.30. Tea at 5. Mrs. Bloxam.
OLD BARROW, Christian Association, Brig Street, Sunday, September 1st, at 3 and 6.30. Monday, 2nd, at 7.30. Mr. Wm. Whitton.
PORTSMOUTH, Marie-La-Bonne Hall, Swan Street, Southsea, Monday, September 2nd, at 3 and 7.45. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, September 3rd, at 7.
SHEFFIELD, Victoria Hall, Wednesday, September 4th, at 7.30.
SOUTHAMPTON, Atherley Hall, Howard Road, Wednesday, September 4th. Mr. J. J. Morey.
SYDENHAM, 4, College Mansions, Sydenham Park Road, Wednesday, September 4th, at 3.15. Miss Hamilton Hunter.
WANDSWORTH, 120, Earlsfield Road, Wednesday, September 4th, at 8. Rev. Joseph Gay, A.T.S.
WEALDSTONE, Baptist Church Hall, High Street, Thursday, September 5th, at 7.45. Rev. T. Sparshott Johnson, M.A.

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THE NATIONAL

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

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EDITORIAL.

'he following should be read in the light of Israel Truth, namely, that the Anglo-Saxon nations are the continuation of the Israel nation; he 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 EMPIRE IN SOLUTION.—IV.

By the Rev. W. Pascoe Goard.

The Roman Invasion.

The simple story of the Roman invasion has not been told in such form as to give a well-balanced presentation of the facts of history.

In such an article as this the story cannot be told in full. Only the merest outline can be presented. It is to be hoped that some British historian will tell the story from the British standpoint, doing justice to the British side and also doing justice to the Roman side of the question.

The Romans were spurred to the invasion of Britain partly by the lust of conquest, and partly by the fact that British armies appeared upon the Continent fighting as allies of those Israel peoples who were there contending for life and liberty against Rome.

On one occasion eighty thousand of the British appeared and tested the strength of the legions of Rome in the struggle of that power against the Continental branches of the Israel power.

The fleets of Scandinavia and of Britain again and again swept the fleets of Rome aside and even chased them triumphantly to their home ports in Italy, moving triumphantly on to the Dardanelles, entering the rivers of south-west Russia, and proceeding by the river routes over the height of land to the Baltic and so home again. How like the "Canadian Voyageurs" all this seems to be.

In civilization it is manifest that Britain was the equal of Rome, and in many vital regards the superior of Rome.

In the practice of the *Common Law* Britain was superior to the Romans, who practised the Civil Law.

In Patriarchal organization Britain was superior to the Roman world, the society of which was organized into classes from the patrician order to the most abject class of slavery.

Freedom was to be purchased at the price of a "great sum." The right of domicile was obtained as a great favour, with none of the rights of citizenship.

Domestic slavery was the lot of perhaps the majority of the people.

Abject slavery, which exposed the slave to the vicissitudes of the slave market; and the life of the slave to the will of his owner was universal in the Empire.

That benevolent form of family servitude, which laid equal responsibility upon master and servant; villanage which gave a man or a family a place on the land, a right to maintenance from the products thereof, and laid upon him the responsibility of a set form of service, viz., servitude to a master as the right of the servant and as his responsibility, so that to be a "masterless man" was a calamity, was the order of the day in Britain.

Service as a responsibility, with its rewards as a right, was the keynote of all the fabric of British society. That society was and is formed upon the basis of the "Common Law," which, traced to its source, is found to be the Israel Law.

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Britain was far ahead of Rome in social organization.

In the matter of religion *Britain worshipped the Trinity in Unity*, while *Rome was frankly pagan*, worshipping a multitude of gods.

In arts and industry Britain was equal to the Romans; for instance, in metallurgy and manufacture of articles for practical use. True they had not developed the sculptures of Greece. And for a very good reason. They took the command to make no graven image so seriously that there will be found no statue or object of worship in the archæology of Britain.

In military organization, in weapons of offence, in castrametation, or the art of fortification, the Briton was the equal of the Roman. Before the Roman could subdue that portion of the British people against whom Rome marched, *they had to bring their whole staff of outstanding Generals, under whom were gathered all the forces of the Roman Empire from the Baltic Sea to India.*

In agriculture, in learning, in religion, in law, the Briton was the equal of the Roman; and man for man was the better man.

There is nothing in the way of civilization, law or religion, for which Britain is indebted to the Roman world.

What then was the object of the Romans in putting up such a stiff fight to maintain themselves in the British Isles, or rather in England, during all that period?

There is the Roman viewpoint; and also there is the viewpoint which is presented to us by implication, by the general tenor of the story of Israel in the Isles as presented to us in the Sacred Scriptures.

First we shall turn to the Roman standpoint.

Britain was, by the testimony of Cæsar, rich in cattle and general agriculture.

Britain was also rich in minerals; *e.g.*, copper, iron and tin.

Britain was populated with a people the manhood of which had looked the crack regiments of Rome, and the best Generals she had ever produced, fairly in the face, and had maintained the conflict on equal terms. That the Romans had met with success was due to the limitless resources of the Empire, and to treachery within the British Isles. Cartismunda, Queen of the Brigantes, betrayed Britain's hero king, Caradoc, after the ninth great general engagement, which last fight he had sustained at Malvern, where the earthworks of his camp is still maintained. See the address of Caradoc before the Senate at Rome.

Now *Rome wanted the agricultural products of Britain* to feed the luxurious and indigent population of Rome. "Bread and games" was the demand of the people there, a demand which no Emperor dare fail to meet. It was cheaper to maintain an armed force to take without payment the products of British labour and soil than to purchase the same in the open market.

Rome wanted British minerals. It was cheaper to take them by the strong hand of military power than to buy them in the world's markets.

Rome wanted the warlike manhood of Britain to reinforce her armies and to stiffen her ranks against the Jews and their Allies in the East, and against Israel under the name of Goths in the West. She could get them under compulsion, but her experience had taught her that left to themselves they would be found fighting under the banner of Israel leaders, against Rome.

Therefore Rome put forth her full strength to attain these desires, and for a couple of centuries was successful to that degree.

The conquest of the Islands was never accomplished.

THE ISRAEL STANDPOINT.

But from the Israel standpoint why should these things have been permitted by Almighty God?

The colony of Britain had lost touch with the motherland of Palestine. Especially had that colony lost touch with the people of the "Captivity" of Israel. The various sections of the Israel peoples dwelling and acting under different ethnic organizations, and called by different names, did not recognize their mutual relationship. The Saxon was as much an enemy to the Briton, in the British estimation, as was the Teuton or the Roman.

But under the Divine plan the Saxon element of Israel was now to be brought into the land of Britain.

Had the Saxon come into Britain when the British were at full strength, what a tremendous conflict between brethren in the sight of God would have necessarily ensued.

So the Romans were allowed to come, and to partly dispossess the British from English lands, which they were too few to develop fully. They did so and held these lands as owners during several generations, until the sense of ownership had passed from the minds of the British. *Then the Romans withdrew bag and baggage, and left the place vacant and ready for the advent of the Saxon migration of Israel into Britain.*

Thus the Roman power was used to prepare a place for the Saxon stream of immigration, under which name the bulk of the ten-tribed captivity came into Britain.

Now THE ROMANS WITHDREW. They were compelled to this because of lack of strength to make good their military occupation.

No other migration which ever came into Britain during historic time withdrew. The British in all their many branches came—and remained.

The Saxons came, and remained.

The Danes came, and remained.

The Normans came, and remained.

We can find the descendants of each of these branches in Britain to this day.

But the Romans came and withdrew, and we cannot find an ethnological sign of them remaining. Why was this?

Because the Romans were not of Israel stock, and had no inheritance in Israel, whereas all the other branches were of the one kindred people.

So we see, as an inset into Israel history, that the Romans came, maintained their footing as a predatory robber nation for a period all too long, and then were compelled to withdraw. In the meantime they had accomplished the thing the LORD intended they should do, in making a place for the Saxon branch of the Israel people.

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BRITAIN APART, AND ABOVE.

By HARRISON HILL.

THE *Manchester Guardian*, in its first leading article of Tuesday, August 20th, makes a discovery. No new discovery to us who believe Britain to be Israel, but an important pronouncement for a great and influential daily journal. The discovery, namely, THAT BRITAIN IS APART FROM ALL OTHER NATIONS. Apart, and above them; which is precisely what Britain must be, if she is Israel.

The editorial in question deals with Mr. Snowden's 'No," and, in unison with British opinion throughout the world, commends and endorses it.

With much of the article it is possible that our readers would not be in agreement; but the latter part of it comes very near to the truth. Very near, but not so near as public opinion will come, and before long. Here is the first glimmering of it.

"For the first time, the British Government has not been pro anything, but simply British and European. England cannot have any commitments, save one—Locarno. Locarno is necessary, because without it there can be no transition from the armed peace of our own day to the true peace that will perhaps come some day."

Delete that "perhaps." Peace WILL come, one day, but the Prince of Peace will bring it in. Statesmen cannot.

The *Manchester Guardian* continues:

"Locarno is bilateral; its logical conclusion is that England is of Europe and not in it, that she has no alliances, that she stands between the possible combatants and yet above them, that she has no special contact with any European capital save Geneva." Remarkable words these surely.

The Nation and Company of Nations, the great Commonwealth known as the British Empire, is the only League that will survive to be, under God, the sure foundation of a lasting world-peace. The isolation of Britain is one of the surest indications that she is Israel. The *Manchester Guardian* has come much nearer to the truth than the writer of the article realizes.

The article concludes:

"Not until now has England been free to draw this logical conclusion and to translate it into practical politics. She is free now—that is the consequence of Mr. Snowden's 'No,' and that is why there can be no going back upon this 'No.'"

* * *

We fear that neither from Locarno nor Geneva will come enduring peace. In the nature of things it cannot. Peace can only be the result of mutual trust and confidence, founded upon acknowledgment of and obedience to those principles of righteousness and justice once and for ever established in the Law of God, confirmed and summarized by our Lord and Saviour Jesus Christ:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke x, 27.)

* * *

The fact that both Judah and Israel were commanded to abstain from alliances with other nations and to rely upon the help of God alone is recorded in many passages of Holy Scripture. For brevity, and convenience of reference, here are just a few of them.

Exodus xiv, 13-15; and xv, 16-18; 2 Chron. xxxii, 7-8; Psalm lxxvii, 15; lxxviii, 21-22 (indeed the whole of this Psalm); Psalm xliv, 1-8.

Numbers xxiii, 9: "Lo, the people (Israel) shall dwell alone, and shall not be reckoned among the nations."

Isaiah xxx, 1-17: "One thousand shall flee at the rebuke of one."

Isaiah xxxi, 1: "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" Passages like these might be multiplied almost indefinitely.

This was the Divinely commanded policy of Israel. A study of the history of England and of Great Britain shows that this always should have been, and must be, the policy of this Empire which we believe to be Israel.

This is why, in the words of the *Manchester Guardian*: "For the first time, the British Government has not been pro anything, but simply British. . . ."

This is why "she has no alliances"; "she stands between the possible combatants and yet above them."

EXPOSITIONS IN THE ACTS OF THE APOSTLES.

By the Rev. JOSEPH GAY, A.T.S.

II.—THE ASCENSION OF OUR LORD,

According to the Acts.

NOTHING could be less ostentatious, less accompanied with pomp and circumstance, than the entrance of Jesus into this life unless it be His departure from it. Born of humble parentage; laid in a manger, so unobserved that no one, not even the devout who had waited long for the consolation of Israel knew of it; so quietly that it was necessary for Angels to come down and announce His presence to the shepherds of Bethlehem, and by a brilliant star to the wise men of the East. His departure was even as His coming; when He took His last walk on earth with His faithful disciples, Jerusalem which knew not of His coming, knew not of His departure. Jerusalem was asleep, always asleep. There is nothing more tragic in the world's history than this city and this people which knew not the day of their visitation. Israel was verily ignorant of Him. Judah knew Him not, though He came unto them as unto His own. Israel, the lost sheep, knew Him not, though doubtless He went unto them even as subsequently He sent His disciples unto them. There is no record that they ever received Him. The Son of God came to earth very quietly and, when His redemptive work was done, He went as quietly as He came. We speak of the majestic storm, but methinks the calm is often much more majestic. The sea rolling calmly and leisurely at your feet on a quiet summer evening, the waves almost too lazy to turn themselves over on the beach, is more indicative of power than the crested wave feathered by raging foam. God's power and greatness is not

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seen in what He does so much as in what He might do but does not. It requires a stronger force to keep a body at rest than to set it in motion. Christ might have come in all the pomp and show of kings. He might have gone with equal splendour, and added victory, glorying over the defeat of His ancient foe. That He went as He came bespeaks His Diviner power. St. Luke tells us in his Gospel that He led them out, "over against Bethany," and was there parted from them. Then in the Acts he says that the disciples returned to Jerusalem from "the mount called Olivet." Olivet was over against Bethany.

CHRIST WAS VERY HUMAN.

When Dr. Fawcett accepted the call to London from his comparatively small country church in the West Riding of Yorkshire, and all his earthly goods, such as they were, had been put upon the cart, he went back into the empty house, into the old study which had for him many hallowed associations, for it was the room in which many of his flock had been born again; that room had witnessed many special and extraordinary seasons of prayer. He went to take a last lingering look at that old room. How very sentimental you say. Yes, but sentiment is the world's good salt. It is the savour of a sweet smell, as flowers in a well-ordered garden, or as birds winged upon the breath of the early morning. "I cannot go," he said. "Take back the furniture." With right willing hands, and many tears of joy, the simple country folk bundled the old sticks of furniture back again. The man they loved so greatly was going to remain with them. It was then that he sat down and wrote the hymn you and I are so fond of singing—

"Blest be the tie that binds
Our hearts in Christian love."

The Scottish laddie, off to London to fight his way in the world from his poor highland home, takes one long, lingering look at the bend of the road, brushing away a manly tear from his eye, at the old homestead, the smoke of the early morning fire, for they are early risers in the highlands, curling its way heavenward; then the next step he takes blots it out of sight but never out of mind. It is all very human, is it not? Well, I like to think that my Saviour was as human as that. Bethany, Martha, Mary, Lazarus, what loving memories clustered around those names for Him! He took them out as far as to Bethany for one last look at the home which had in it so much love for Him. Christ was very human. He had stayed at Bethany during the feast, going and coming between it and Jerusalem each morning and each evening until the fatal hour in the Garden which made Him a prisoner. We have fallen into the error of supposing that His last journey upon this earth was from Bethany to Jerusalem. I believe I have said so myself more than once. I shall say it no more. His last journey was from Jerusalem to Bethany. And that is a true direction. Mark the importance of that. Bethany to Jerusalem is from the simple to the complex; from love to hate; from trust to distrust. From Bethany to Jerusalem may be the road to success, it is not the road to holiness. The reverse is always the final journey of the religious soul. He goes from the complex to the simple, from hate to love, from distrust to trust. He moves from storm to calm; from turmoil and strike, from the strenuous, to the house of Mercy (Bethany), where winged messengers of Heaven speak comfortably to His heart, reviving hope within Him more radiant than the western sky when sinks the sun to rest. "He took them out as far as to Bethany."

Note the familiarity of the last walk. The disciples talked with Him as in the old Galilean days, and He with them. They became so familiar with Him that they did not seem to hesitate, though His resurrected life had set a gulf between them, to ask Him about the restoration of the theocratic kingdom of Israel. "Lord, dost Thou at this time restore the kingdom to Israel?" That that question should find a place in the Ascension circumstances is very important. It is a question germane to the occasion. Here again we have erred because we have suggested that the disciples should never have asked any such question. Our Lord's reply we have taken to mean that it was not our Lord's intention to restore the earthly kingdom at all. The question is not out of place; neither are our Lord's words to be taken to mean any such denial of the establishment of the kingdom of Israel on the earth, nor yet the throne of David in the midst of the kingdom, as our interpreters have suggested. Our Lord never destroyed any word of Holy Scripture. Let us then see if we can get at our Lord's true meaning when He said, "It is not for you to know times and seasons, which the Father hath set within His own authority." (R.V.) The disciples' question gave occasion for a correction of the emphasis. The disciples would stress the restoring of the kingdom to Israel. The important thing to them was the fulfilment of all prophecy. Their emphasis was on consummation. Now observe our Lord's correction of that emphasis. "Ye shall be My witnesses."

He silences their curiosity and proclaims their function. The emphasis is not on consummation but on vocation. They were at the beginnings of all things and not at the end of all things. Jesus does not deny the theocratic kingdom of Israel. All He says is that it did not concern them. "It is not for you to know the times and the seasons which the Father hath put in His own power." Is this an eternal word? Did Christ speak here for all time? Is He speaking through these men to you and to me? For we have a similar question to ask Him. Is this the time of Thy Second Coming? Are we on the threshold of the millennium? I believe that Christ would give to us the selfsame answer. "It is not for you to know the times and the seasons which the Father hath put in His own power." That is not a denial either of His Second Coming, or of His millennial reign upon the earth. Nor is it a discouragement to those who would know what prophecy has to say concerning these things. Our Lord's words here must be taken in conjunction with His words elsewhere. He exhorts us to watch and to pray. He has given to us His messages through His servant John in the Book of the Revelation that we may have that guidance which He deems necessary in the latter days. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." It is not a denial of interest, right and legitimate, in His establishment of that kingdom in the earth which He will set up when He shall take over the throne of His father David which has been given to Him from of old. It is only that He would have us understand that "of that

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day and hour knoweth no man, no, not the angels of heaven, but the Father only." We must continue to function the kingdom of God upon the earth by a perpetual witness to all the truth for which Christ stands. The emphasis then is still where Christ put it. "And ye are witnesses of these things." "And so is also the Holy Ghost."

THE HUMAN AND DIVINE WITNESS.

This witnessing, on the human side, according to Christ here, is to embrace not only the whole duty of the Christian, but to cover the whole field of operation both human and Divine. Jerusalem, the home; Samaria, the neighbour; the uttermost parts of the earth, mankind everywhere. "Ye are witnesses of these things." The things before His passion and the things after it. The things before His death and the things after His death. And all this witnessing by the power of the indwelling Spirit. Christ dwelt with His disciples forty days after His resurrection. All His appearances, I take it, have not been recorded. (*vide* St. John xxi, 25.)

The things He said to them are not all set down. Those forty days were occupied with teachings of the first importance: Teachings out of which arise all the doctrinal statements of the Apostolic Church. They were a busy forty days. Canon Westcott reminds us of the significance of the forty days here. He writes:—"The space of forty days is always in Scripture a period of solemn waiting, followed by issues of momentous interest. When the hope of the world was sheltered by the Ark, there was rain upon the earth for forty days and forty nights. When the people had been reseued from Egypt, Moses was forty days in the mount before he received the law. For forty days the spies examined the land of Canaan, the image of our heavenly country. For forty days Elijah tarried in Horeb before he obtained the revelation of God. For so long repentance was offered to the Ninevites; for so long Ezekiel announced the typical punishment of God's people. Only once again the same period is mentioned in the Bible, where it is written that the Lord fasted for forty days before He began to proclaim the glad tidings to the world. So it was that Christ's ministry ended as it had begun. The same mysterious measured pace in each case separated and united the old and the new."

The momentous issues involved in this final forty days of Holy Scripture are laid before our wondering eyes in history. And now everything is in order. The last word has been spoken, the last instruction given, the last wish made known. He Who had been so familiar with them now stands apart, not so much their comrade as their King. A change has taken place, not in Him but in them. For one brief moment He stands revealed as never before, not even on the Transfiguration Mount. Now He is to them no longer God manifest in the flesh, but man, glorified man, manifest in God. His humanity is eternally overclothed by His Deity so that St. Paul's statement is for ever true: "We know Him no longer after the flesh but after the Spirit."

As they gaze upon Him He rises from the ground. The earth can no longer hold Him, for the heavens are clamorous to receive Him. Up He goes, and their eyes follow Him until the cloud, which had come down to receive Him, hides Him for ever from their mortal gaze. Let me pause here to notice that cloud, for it is a familiar cloud. It came down on Sinai when God gave the law to Israel. Moses was gathered up into that cloud. It appeared all through Israel's wilderness wanderings to guide by day and by night. It came down and stood before the door of the tent of the Tabernacle which had been removed out of the midst of Israel through the transgression of the people over the incident of the worship of the golden calf. Again it fills Solomon's Temple at the time of its dedication. This same cloud overshadowed them on the Mount of Transfiguration. And now it appears to receive Him out of their sight. It is the cloud which always veils the face of Jehovah. It is indicative of the Father's presence.

Christ said: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (St. John xvi, 28.)

The Father, God, came down to meet His Son on His homeward journey. Christ went up into God. That is the meaning of the cloud which received Him out of their sight. Out of that same eternal Presence He will come again according to the statement of the two men who recalled the upturned wondering gaze of the disciples to the activities of the life which now is, and He will come "*in like manner.*" I have already referred to Christ's quiet departure as in completest harmony with His quiet coming to earth. "*In like manner*" He will come again. Those are the very words, "*in like manner.*" In another place our Lord refers to His coming as a thief in the night. He may come so gently that a wicked world may be asleep again. What if we ourselves should be asleep? "Watch and pray," said Christ, "for in an hour when ye think not the Son of man cometh."

After they had received this word from the heavenly messengers who stood by them, they returned to Jerusalem and were daily in the Temple blessing and praising God. Do you wonder at that? Why were they not sad, for Christ was gone away from them, and His loving form they would see no more? Why were they not sad? It was no longer the night of weeping, but the day of joy and praise. But why? Because He had risen again from the dead? Well, yes! But not alone that. Because He had gone away from them? Scarcely that, because they would have kept Him if they only could. It was because the men said, "*In like manner*" He would come to them again. The well-springs of the believers' joy are resident in His Second Coming. They thought that He would come again in their lifetime, and some acted foolishly in consequence. Better that, my brethren, than the way in which we have fallen from grace in these latter days, for how many of us are full of praise this day, full of jubilation, full of song because our Lord is coming again? "My Lord delayeth His coming," therefore I do not believe He is coming at all. That is the attitude, generally speaking, of the modern Christian Church. *But He is coming again.* May our steadfast upward look, even as we journey through the Jerusalem of this world, witnessing both to small and great, saying no other things than He Himself has taught to say, behold Him even here and now by the eye of faith coming in the clouds of Heaven. "Lord Jesus, come quickly."

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THE DIVINE NOMENCLATURE.—IV.

By James Cuthbert.

Hebrew Lexicons and Dictionaries of the Bible inform us that Yehovah is the incommunicable Name of the Divine essence and then trail off into a laboured metaphysical disquisition by way of making perfectly clear this very difficult, recondite subject. But so far from attaining this end, the result of their learned labours is to leave the question enveloped in impenetrable mental fog. What is necessary for readers to remember is that Yehovah is the Divine manifestation of the Godhead to the Kosmos; that without such manifestation God would have remained unknown, and man's ignorance of his Maker could never have been dispelled. Every consideration of the creation of man, and of his intellectual and moral endowments, leads up to the conclusion that it was an absolute necessity of the case that God should reveal Himself somehow to man, otherwise the great work of Creation would have been marred and rendered imperfect.

Those who have read the preceding articles could not fail to notice how the various Names and Titles of the Godhead merge into one another from time to time. Thus we have Yehovah presented to us as the appointed agent for the carrying out of the decree of the Triune God, and the two are so closely in union that Yehovah is constantly referred to as the Alehim of Israel. On the other hand, Jah (the Holy Spirit), in several passages, is joined to Yehovah, indicating their indissoluble union. For instance, in Isaiah xii, 2: "Behold Al (God in the abstract) is my salvation, I will trust and not be afraid, for Jah-Yehovah is my strength and song; He also is become my salvation." Clearly Al, Jah and Yehovah are one, yet reflecting different aspects of the Godhead. In Psalm cxxxv it is said that "Jah hath chosen Jacob for Himself and Israel for an everlasting possession." But precisely the very same thing is said of Yehovah in numerous passages of Scripture. Lastly, of Alohe (the Father) the question is put by Yehovah: "Who is Alohe save Yehovah?"—Psalm xviii, 31. In our Authorized Version this reads: "Who is God save the Lord."

These are but a few of the many instances that could be quoted to show the unity of the Divine Essence, the manifold aspects of which are in this way mirrored throughout God's revealed Word.

It is necessary to point out that the great Name of Yehovah is restricted to the Elect Generations, and to their descendants through Abraham, Isaac and Jacob. It is "Blessed be Yehovah-Alehim of Shem"; but simply "Alehim shall enlarge Japheth"; while in no form is the Divine Name associated with Ham.

It may be a surprise to many to learn that a like alternation of formula is a conspicuous feature of the New Testament writings. Take the first chapter of the Ephesians, and it will be seen that this change of formula is constant from the opening verse onwards and throughout the Epistle. There will be found such forms as Jesus Christ, God, Christ Jesus, God our Father, Lord Jesus Christ, Christ, Lord Jesus, Father of Glory, Lord, Spirit, Son of God, Jesus. All this without the intervention of unknown editors or writers, so dear to the heart of the higher critics. It is written in Philippians ii, 10: "That at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord." But this universal homage is also claimed for Yehovah in Isaiah xlv, 23: "I have sworn by myself . . . that unto me every knee shall bow, every tongue shall swear."

Despite the limitations of our language two illustrations of its power to express in succinct phrase the threefoldness of the Godhead can be cited. There is, firstly, that wondrously eloquent and inspiring prophecy: "Unto us a Son is given, and His name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." We know Who claimed to be the Mighty God, even Yehovah, when He said to Abraham: "I am God Almighty"; and again when He said: "Who is Alohe (the Father) save Yehovah?"—words which recall those of our Lord: "He who hath seen Me hath seen the Father." Finally the manner in which the Trinity is treated in the Athanasian Creed is unsurpassed for clearness of vision, intellectual grasp of the subtleties of the subject, and lucidity of expression. Take a few examples by way of illustration. (1) But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. (2) Such as the Father is, such is the Son, and such is the Holy Ghost. (3) So the Father is God, the Son is God, and the Holy Ghost is God. (4) And in this Trinity none is afore or after other; none is greater or less than another. (5) But the whole three Persons are co-eternal together and co-equal.

Appended are the various forms of the Divine Nomenclature as they appear in the Hebrew Text of Genesis, with the number of times each is respectively mentioned:—

Alehim or Elohim, the Triune God	180
Yehovah, the Messias or Christ	125
Yehovah-Alehim, One in Three	28
Yehovah-Al, Yehovah is God	2
Adonai, Jesus	6
Adonai-Yehovah, Jesus Christ	2
Al-Elyon, Most High God	4
Al, God in general	4
Aleh (the Chaldee, or Babylonian form of Al)	1
Al-Shadai, God Almighty	5
Shadai, the Almighty	1
Al-Alehim, God in Three Persons	2

(*Concluded.*)

GREAT BRITAIN AND THE UNITED STATES IN POSSESSION OF THE HERALDRY OF ANCIENT ISRAEL.

An Address by Bishop J. H. Allen.

Our subject begins in history, runs through prophecy into the present and on into the future. It begins on the 1st day of the 2nd month, the 2nd year after Israel came out of Egypt, or in other words one year, one month and one day after Israel came out of Egypt, and that is when by the direct command of the Lord they mobilized their first army, the result of which was 603,500 men of war from 20 years old and upwards, besides the old men. Our race—Israel—has never allowed their old men to go to war. The text proper is

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ound in Numb. ii, 1, 2, "And the Lord spake unto Moses ınd unto Aaron, saying, Every man of the children of Israel ;hall pitch by his own standard, with the ensign of their father's ıouse: far off about the tabernacle of the congregation shall hey pitch."

National Standards.

Every tribe had a tribal standard. I am only going to speak of the four national standards. You will find that the standard of Judah was placed on the east of the hollow square about the tabernacle, and the congregation either in marching or in pitching their camp at night had on the east side of the line of march and on the east side of the hollow square the standard of the camp of Judah; next to Judah, on the right and on the left, we find Issachar and Zebulun. On the south side, the standard of the camp of Reuben. With Reuben, one at the right and the other at the left when they encamped and when they marched, was Simeon and Gad. On the west side of the camp was Ephraim in the centre with Benjamin and Manasseh at his right and left; and on the north was the standard of the camp of Dan, with whom was Asher and Naphtali. In the third chapter of Numbers you will find expressions like these: God had said that the tribe of Levi should encamp around about the tabernacle. "And the families of the Gershonites shall pitch behind the tabernacle westward. . . ." "And the families of the sons of Kohath shall pitch on the side of the tabernacle southward. . ." "And the family of Zuriel . . . shall pitch on the side of the tabernacle northward." While those pitching on the east of the tabernacle were to be Moses and Aaron, with their respective banners.

The Marching Order.

Now you see we have the hollow square formed for marching, and the statement is made that each phalanx of the army should march straight forward. "They went straight forward." The tribe of Judah being on the east was to go first, the camp standard of Judah with the two tribes with him was to go first. Then Reuben with his two tribes at his side was the tribe behind forming the second phalanx and marching straight forward. Then came the tabernacle and the sons of Levi; Ephraim and Manasseh and Benjamin were to fall in behind the tabernacle, and Dan was to be the hindmost in the line of march.

To find something about these camp standards, we have to go to the first chapter of Ezekiel, which took place in the 13th year of the times of the Gentiles, the 5th year of the captivity of King Jehoiachin and the 4th month, and so on. Ezekiel saw in his vision that each had the appearance of a man or men, the word "ish" being, in Hebrew, either "men" or "man."

Historical Confirmation.

This being the case, some translators have translated it human beings, and they have faces, they have hands and arms of human beings, and feet. You will find there are four ensigns described, one the face of a man, one an eagle, one a wild ox or unicorn as it is translated elsewhere, and the other a lion. The statement is made "they went everyone straight forward," and that the wings given to these living creatures in the vision touched each other. The lexicographers tell us that the word therein translated "wings" in the Hebrew means either the wings of a bird or the wings of an army, and you cannot form a hollow square with three tribes on the East, and three on the South, and three on the North, unless the wings of the army touch each other. Hence the wings of the army touched; then on the inside, of course, there were the wings of the Levites touching as they surrounded the tabernacle, which was always in a hollow square on the line of march. Now, the compilers of our Bibles that have marginal readings, in the description of these four beasts or living creatures, or whatever they are variously translated, have referred us to the second chapter of Numbers and the reference from the lion is given (Numb. ii, iii), the reference from the man (Numb. ii and x), the reference from the ox (Numb. ii and xviii), and from the eagle (Numb. ii and xxv). Therefore they must have understood history, because it is an historical fact, well authenticated, that Israel carried through the wilderness and into her God-given possession the ensigns of an ox or a unicorn, a lion, a man, and an eagle, and these are the national ensigns of Israel, as it is known to be by everyone who studies the Word of God.

These are spoken of again in Revelation, but that is for the future, so I will let that phase of the subject pass.

The Lion of Judah.

I must take the references to these different standards, and by referring to the Scriptures will find some of these ensigns. The reference to Judah from Ezekiel gives us the standard of the House of Judah. Now, we have in this Word of God an account of Jacob calling his sons together, and saying, "Come, gather yourselves together that I may tell you that which shall be in the last days." In speaking of Judah, he said, "Judah is a lion's whelp; from the prey, my son, thou art gone up. . . . He couched as a lion, and as an old lion; who shall rouse him up?" Thus we find that the ensign of the House of Judah was a lion, and corroborative evidence comes when we are told that when Jesus Christ our Lord comes back to earth again, He is not coming as the Babe of Bethlehem, but as the "Lion of the tribe of Judah," to be King of kings and Lord of lords.

In reference to the unicorn, let us first read Deut. xxxiii, 16, 17: "Let the blessing come upon the head of Joseph, and upon the top of the head of him that shall separate 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. . . ." The pushing time has not come: but somehow when those two horns get together there is going to be some pushing. This word that is translated unicorn is translated also "wild ox." The unicorn is a species of the genus cattle, and there are many species of the genus, and of all these the matured male is called a bull, the mothers are cows, the younger males are bullocks and the younger females are heifers, while the babies are calves. Now what is true in the buffalo family is true in other families, consequently God put it in here, first the unicorn, which is translated wild ox, then we have bull and bullocks, and cows and heifers and calves, and they refer always and in-

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evitably to Ephraim, and you cannot get Ephraim away from them.

Thus we have two of the ensigns settled; now for the third. This, of course, is easy to settle and a great many people have seen this. When Leah gave birth to her firstborn son, she exclaimed "Reuben"! Reuben is variously defined as a son, a male child and a man. Well, a son and a male child pre-supposes a man always, so Reuben's ensign became that of a man. Now we have located three of these ensigns, and since we know what the fourth is, it is easy to locate it as an eagle.

The American Eagle.

There has been a little controversy about the eagle. I have written a work on the heraldry of the United States and have, of course, accounted for our eagle in our heraldry, and I find that there is not a national ensign or emblem or symbol in the heraldry of the United States that does not belong to Israel. It is a marvellous fact that the United States has what we sometimes call and what the Bible calls in Revelation a "flying eagle." Someone said, "The American eagle is not a flying eagle, but a spread-out eagle." Well, it is a spread-out eagle, but you have to spread your wings before you can fly, and I find that in the definition as given by the lexicographers that a flying eagle means a spread-out eagle.

We have the spread-out eagle and you have the lion and the unicorn—you cannot get out of it. That accounts for three of the ensigns of Israel in a people that in every way answers to the prophecies concerning what the Ten Tribes shall be in the last days. Here comes the question of a man. Both the United States and Great Britain or the Israel living in the isles of the sea giving birth to a nation, both nations or peoples are called in the Bible a man. One says, "Who is this righteous man from the East?" And the prophet says that this righteous man from the East living in the isles of the sea shall give birth to a man-child. There you have it. Now, some have thought because of two nationally representative emblematic men, supposedly characteristic men, that appear in illustrations and daily papers the world over, represent the man. They are semi-humorous, and neither your nation nor my nation, while they are used to illustrate political crises and political situations, have felt that they were dignified enough to put in our heraldry. We talk about Uncle Sam, but we do not put him in our heraldry; you talk about John Bull, but you do not put him in your heraldry—they are not dignified enough for the coat of arms. We have got to hunt for that man in our heraldry.

St. Andrew's Cross.

Imagine this wall a white screen; the first thing we will throw on that screen will be a field of blue, and as you look at the field of blue you will see a white cross beginning to appear. It is not an upright cross; it will be the oblique or the lying-down cross. A white cross will come across that field of blue. It is in your Union Jack and they call it St. Andrew's Cross and it represents Scotland. If I was on the baseball field, and felt good and wanted to holloa I would cry, "Bully for Scotland!" For months I studied this question and I prayed, "Lord, show me the man," and the Spirit said to me, "Hunt up the definition of Andrew." I turned up Andrew in the Century Encyclopædia and the first thing I saw was "Andrew, from the Greek giving the English equivalent—Aner, a man. Andros—a mighty man—Andronicus, a man of victory," and the definition was Andrew—a man. In St. Andrew's Cross you carry the standard of the man. Why do you have that symbol? Because that is the sign of the cross that Jacob made when he transferred the birthright of Reuben over to the House of Joseph.

We will leave the screen there and you will see a red cross coming across the white one, and I ask, What is that? "Oh, that is St. Patrick; he represents Ireland." There is another man. Here is your blue, your field of blue and your white cross, and there is the red cross, but we have still another. You call it St. George's Cross and say that is for England. Three crosses representing three men, England, Scotland and Ireland, the islands in the sea north-west from Palestine. St. George's Cross stands upright, but let that disappear, and see a Man stretched out on a cross with the blood oozing out of His side and from His hands and from His feet and making that cross red. Let the Man hang there and then bring back the field of blue and the white and the red cross in the background behind this upright one, and then watch; the Man would disappear, but the red cross of St. George would remain. Now I will quote you a text. "In that day there shall be a root of Jesse that shall stand for an *ensign* to the people," and then I would point to *that* ensign, which stands for *a man*, and say, "Behold the ensign of a man, *i.e.*, the ensign of the root of Jesse."

The Union Jack.

You have in the Union Jack these crosses: the Cross of Jacob, the Cross of Andrew, the Cross of St. Patrick, and the Cross of Jesus Christ, Son of God—and St. George—a double ensign and the double portion of the House of Joseph. Some day the watchman upon Mount Ephraim must say, "Arise, and let us go up to Zion," and you can go and we will follow. We would come from the west side of that square and we would follow, and you could take the lion on the east and the man on the south with your Union Jack flying, which says, "Behold the man!" Then your unicorn on the west and the American eagle on the north, and we could march out of this land under the same banners that Israel marched through the wilderness and into Palestine. I challenge any man who is a subject of the British Empire to take that lion and unicorn off your national coat of arms, and I defy you to try to take our flying eagle out of ours.

Now the question is, If we be not they and they be not we, where are they and who are we that we should have all the national ensigns of Israel? If we with our flying eagle be not a portion of the birthright house, what are we doing with one of the ensigns of the birthright family? And if you be not representative Israel and Ephraim, why is it that you and we unitedly are the only nations on earth that have these emblems?

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SOLOMON'S REIGN.

(Psalm lxxii.)

By DANIEL FARMER.

ONE of our most beautiful hymns asks the question, "What will it be when the King comes?" Psalm lxxii answers. British-Israelites have been spoken of as "a body of people who believe that God keeps His promises." What a high compliment! Belief in Holy Scripture has been a distinguishing mark of the British people, and is to-day, in spite of all that has been written to disparage it. Let a vote be taken and the vast mass of our people would express their confidence in the Bible. But British-Israelites possess in their historical study of the Word of God, and especially of that part in relation to the history of Israel, an immense advantage over any other school of thought—they believe that God will keep His promises to His Son, not only in a spiritual sense, but equally so in a material and earthly form. British-Israelites not only proclaim the Gospel of Grace, a personal salvation by faith in Christ (John i, 12), but, with it, the Gospel of Race, viz., God's purpose by and through a chosen people to rule and govern the world, and to bring in the Kingdom, or earthly rule, of His Son (Amos iii, 2). Dan. ii, 44. For our Lord shall not only "See of the travail of His soul and be satisfied" with an elect Church, but by the agency of an elect Nation, "the kingdoms of this world are become the Kingdoms of our Lord and of His Christ" (Rev. xi, 15). "He must reign," for God has said to His Son, "Sit Thou at My right hand, until I make Thine enemies Thy footstool" (Ps. cx, 1). In Psalm ii we get the fierce struggle which precedes this personal reign.

The Psalm is headed "A Psalm for—or of—Solomon." Solomon was a type of Christ—the name meaning peace—and Christ is the Prince of Peace. Solomon's other name—Jedediah, or beloved of the Lord—reminds us that God said "This is My beloved Son." Solomon's wisdom was surpassed by the One Who said, "A greater than Solomon is here" (Luke xi, 31). The wealth and power of the Kingdom of Israel reached its height in Solomon's reign; but the Divine Solomon is "the Heir of all things" (Heb. i, 2). Also, Solomon was the builder of the Temple, in all its magnificence; so Christ is the builder of a temple (Zech. vi, 12) so glorious and universal that it is spoken of as a State, in which the Lord God Almighty and the Lamb are the temple (Rev. xxi, 22).

Turning to Psalm lxxii we note seven aspects of our Lord's coming reign and rule; it will be:

I.—UNIVERSAL.

"All kings shall fall down before Him" (v. 11).

Many monarchs have sought universal dominion, but to only ONE shall every knee bow (Phil. ii). Only ONE shall be "King of kings and Lord of lords" (Rev. xvi). In the Cathedral of Vienna the Emperor Frederick III is represented as standing with one hand uplifted, and on the tips of the extended fingers are the five vowels, A, E, I, O, U: "Austria Est Imperare Orbi Universo." Austria is the conqueror of the world. How vain a boast that proved was shown by the Great War. But if we substitute for the name Austria the Name JESUS, then it shall be made good. On Mount Calvary on the Sunday following Lord Allenby's entry into Jerusalem, the Lancashire Fusiliers sang, "Jesus shall reign where'er the sun." And, still further, the agency our Lord will use to this end is, and will be, "Yisraelæ," whom we believe to be, in its major part, Christian-Israel, the Stone Kingdom of Dan. ii, destined to become a great mountain and to fill the whole earth. "The title deeds of the world are deposited with the British."

II.—ABSOLUTE.

"His enemies shall lick the dust" (v. 9).

No mortal man is fit to be trusted with absolute power. Nebuchadnezzar almost had it (Dan. v, 19), and used it to destroy the beast (Dan. iii). A comic claim was made by the German Emperor, in his egregious speech to his army in 1914, to this authority. A religio-political system like the Church of Rome, in her nearest attainment to absolute authority, is described in Rev. xvii as: "Drunk with the blood of the saints and martyrs of Jesus"; and, according to her proud boast of changelessness, would do the same to-day had she but the power.

III.—RIGHTEOUS.

"In His days shall the righteous flourish" (v. 7).

How uneasy the British people would feel if universality of dominion and absoluteness of power were placed in the hands of even one of our own race; but in the statement which heads this aspect of our Lord's reign there is a note of profound assurance that all will be well. "The sceptre of Thy Kingdom is a right sceptre"—or a sceptre of rightness—says Psalm xlv. Only those who desire to do wrong need fear the authority of this King. Every honest man and woman will cheer the Sovereign who will be "just, ruling over men in the fear of God," whose reign will be "as the light of the morning when the sun ariseth, even a morning without clouds" (2 Sam. xxiii.) Then the "wild beast" Powers of Dan. vii, and every form of corrupt and cruel rule, will "lay them down in their dens" (Ps. civ) when this "Sun of Righteousness arises with healing in His wings" (Malachi iv). It has been well said that "Wicked men will be so alarmed that they will keep quiet for 1,000 years."

IV.—BENEVOLENT.

"He shall spare the poor and needy" (v. 13).

Not only will our Lord be a strictly just King, but He will be a compassionate one. The word "benevolent" comes from the two Latin words, "bene," well; "volens," wishing. How this quality of mind has endeared King George and Queen Mary, not only to the Anglo-Saxon peoples, but to those of other lands also. Napoleon said: "I compare Jesus Christ with the heroes of antiquity, but not one is like Him. Alexander, Cæsar, Charlemagne and myself have founded great empires on force. He upon love, and to this day millions would die for Him."

At His First Coming He emphasized this aspect of His mission (see Isa. lxi, 1-3), and so delightful will be His coming reign that it is compared to the fragrance of "rain upon the mown grass" (Psalm lxxii, 6). The late Bishop Handley Moule wrote: "At some time, probably at no distant date, is to dawn and beam

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upon us this personal arrival of the 'Altogether Lovely,' turning midnight into morning, winter into heavenly summer, age into immortal youth—indeed, a life of happy holiness, and holy happiness for ever."

V.—PEACEFUL.

" In His days . . . . . abundance of peace " (v. 7).

When our Lord first came the gates of Janus—the war god temple—were closed, the whole Roman Empire was at peace. When He returns to reign they will be closed, never to reopen. " Neither shall they learn war any more " (Isa. ii). At the close of a military tournament held in London some years ago the soldiers laid down their arms, and joining hands sang :

" Now dawns a new and better day,
The clash of combat dies away,
The order spreads from shore to shore,
The nations shall learn war no more.

No more shall man with man contend,
All shall one Brotherhood defend,
And all uphold till time shall cease
The reign of universal peace."

It has been estimated that from 1496 B.C. to A.D. 1862, a period of 3,358 years, there have been thirteen years of war to one of peace. A great preacher—now passed away—remarked that " Apart from the personal return of Christ, the world was more likely to sink into pandemonium than to rise into a millennium."

VI.—PROSPEROUS.

"They of the city shall flourish like grass of the earth" (v. 16).

In Joel iii we see the civilian and labourer called up, and put into the uniform of war. Let that long continue and famine and pestilence follow. In our Lord's reign the whole thing shall be reversed, and to this the removal of the original curse upon the ground (Gen. iii, 17), so that its fertility be restored, and an abundant supply of happy, healthy labour to till it. So productive will it become that corn will grow even up to the top of the mountains, and grow in abundance. Such being the literal translation of verse 16. Psalm lxvii summarized this happy state of the world. What a contrast indeed, " when the KING comes," to the sad conditions of much of our city life to-day. Imagine the subjects of this righteous and benevolent rule going about their daily duties with a song of happiness upon their lips, for " daily shall He be praised " says verse 15. Then the National Anthem will be sung with a whole-heartedness such as no Empire has ever before attained.

VII.—PERPETUAL.

" His Name shall endure for ever " (v. 17).

We are told in Hebrews vii, 23, that the priests of the Aaronic order " could not continue by reason of death." That is equally true of the kings of the earth, but now the throne is occupied by One Who " became dead and is alive for evermore " (Rev. i, 18). " Death hath no more dominion over Him " (Rom. vi, 9). The " sceptre of rightness " shall not drop from His hand in the hour of mortal weakness. There will be no change of dynasty or succession of monarchs when once this King has ascended the throne promised Him. " 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).

ADDRESS BY THE REV. J. VAVASOUR HAMMOND.

" *And now I have told you before it come to pass, that, when it is come to pass, ye might believe.*" (ST. JOHN XIV, 29.)

OUR Lord never laid too great a strain upon His disciples. He never expected from them extraordinary insight or foresight. Evidently He sought, first, to draw out their confidence *in Himself*, to establish in them the conviction that His words were true ; but He would also have them alert to " the signs of the times," as He pointed them to the Scriptures in confirmation of His teaching. He was then content to leave them to find out by experience, *as time went on*, that His promises and His warnings were sure.

After His Resurrection, when on the road to Emmaus, He joined two disciples whose hearts were heavy concerning the recent fate of The One Whom they had trusted " should have redeemed Israel." What does He say to them ? " *Ought not* Christ to have suffered these things ? " He refers them to the Scriptures, " beginning at Moses and all the Prophets." How dull is our belief when the prophetic Scriptures have clearly indicated to you the things that should come to pass while they are yet in the future. But *when events came true to His words*, then He expects us to see the fulfilment of Prophecy in all that had transpired.

It is clear from the Gospels that the Master, by foretelling to His disciples just those things which they needed to know, prepared them for future experiences of trial and persecution through which they would pass in their witness to Him, whilst promising them the gift of the Holy Spirit to guide them into all truth, and to comfort and support them through all. And further, at the same time, He also uttered forecasts which far outspanned the earthly lives of His immediate followers, obviously in order to give to *all*, who in their turn should follow Him in sincerity and truth right down to the end of the Christian Dispensation, similar aid and light that they might not fail, amid trials and perplexities, to discern the signs of the times as they looked onwards and upwards for His glorious Appearing. " These things have I told you, that when the time shall come, ye may remember that I told you of them " (John xvi, 4). I have given you Prophecy, foreshadowing history to be unfolded in due time so that when you see these historical events happening you won't say, " Alas ! how different it all is from what we expected " ; in other words, precisely to prevent that very condition of mystified and gloomy pessimism in which the two disciples were found on their way to Emmaus, and in which, unfortunately, so many Christians find themselves in these days of crisis on crisis, confusion and perplexity, because they largely leave out of account the wonderful prophetic forecasts given in God's

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Word for *the express purpose of confirming and establishing their faith.*

That the whole plan of the Bible, from Genesis to Revelation, discloses this same method, which Christ pursued on earth in the training of His disciples, is surely an indication that here we have a fundamental principle of Divine working. In the twentieth century before Christ, Abraham faithfully obeys God's call and receives promises, including a defined and vast tract of land, of which the potential Birthright is carefully entailed through a definite line of the patriarch's descendants. In the twentieth century after Christ momentous events occur, and this promise can be seen at last in fulfilment, together with interesting national ramifications, all prefigured in the Bible.

God finds Daniel faithful, and through him communicates a wonderful foreview of twenty-five centuries of Hebrew and Gentile history, even fixing the chronology of various episodes of the then unknown future. Daniel is bewildered, and he is told that certain of these prophecies will not reach a final and complete fulfilment until "the time of the end." We to-day can review these prophecies in the light of history and see the literal fulfilment of the major portion of them and the tremendous significance of events now transpiring around us. Likewise in the Book of Revelation much of the past and present history of Christendom can be read, throwing enlightenment, among other blessings, upon the meaning and upshot of the chaotic and puzzled state of the ecclesiastical world to-day. As all these prophecies, whether in the Old or New Testaments, are seen by Bible students to agree and synchronize in their forecasts, what is the natural inference but that they have been vouchsafed in order that, *as these things come to pass*, men may believe—believe in God, believe in His Word, and believe in the Gospel of Jesus Christ, and, to-day, particularly in the imminence of His Return as King, to rule the world in righteousness. In this respect prophecy has a very practical value, and especially so to-day; for we know quite well that the purpose of prophecy is not to satisfy mere curiosity. It is not like seeking to familiar spirits and wizards, prying into the future. God has forbidden that, but it is another matter altogether if the use of prophecy is to foreshadow great events that are to happen, that when they happen His servants may be strengthened in their faith and in their witness to His Truth.

It is, of course, only of late years that the great sweep of prophecy has entered into such scopeful human purview; but we do not hold that these wonderful prophecies have been preserved solely for the sake of those upon whom the end of the age is come. In every generation the God-fearing must have found heavenly wisdom, light and comfort in their reverent perusal, and witnessed, to their edification, the fulfilment of prophecy on a relatively smaller scale. St. Mark, for example, records as the first utterance of our Lord in His ministry: "The time is fulfilled and the Kingdom of God is at hand; repent ye and believe the Gospel." What time was fulfilled? To what did our Lord refer? Clearly He referred to Dan. ix, the famous prophecy of the "Seventy weeks," and who can doubt but that this prophecy had prepared many a pious Hebrew, looking for redemption in Israel, to believe in Christ when He came. At all events, our Lord's words, "the time is fulfilled," show that He recognized these prophecies as having a literal and time-destined fulfilment, with a practical bearing upon the providential course of human history. Consequently, for the edification of His followers in these last days, He announced certain signs which would attend the close of this Dispensation and herald His Return.

Now, if Matt. xxiv and Luke xxi be read, as embodying together a prophetic perspective of the entire Christian Dispensation, men can hardly fail to realize that we to-day are living in the time of the end of the age. The liberation of Jerusalem from the Turk, the downfall of Gentile Powers as their time is fulfilled, the "budding" of the Jews under their prophetic symbol of the fig-tree, the distress of nations all over the earth, are significant signs surely (if this line of interpretation be correct) to "this generation, which shall not pass till all things be accomplished."

We rejoice to know that there are numerous Christians who, through their study of the Bible, can see eye to eye with us in their interpretation of the "Signs" above mentioned. We rejoice that they can "lift up their heads" in these dark days in anticipation of that "redemption" to which our Lord alludes in Luke xxi, 28, but we ask them first to lay aside traditional prejudice and bias, and to look once again, and rather more minutely and steadily, into the Prophecies of the Bible. *To whose redemption*, e.g., *did our Lord here refer? That alone can be redeemed which aforetime has been lost.* Have Christians as Christians, or has the Christian Church as a collective community ever been lost? Added to which, the Church at the time our Lord spoke these words to His disciples had not, in its popular sense as an organic institution, ever been founded or come into being. Have the Jews ever been lost? On the contrary, they have been very much in evidence during the past two millennia. Besides that, in the context our Lord had surely dealt otherwise with the Jews' present-day position under the figure of the budding fig-tree. What we humbly submit is that our Lord was here referring to the *House of Israel*, the one people to whom the Bible *does* apply the adjective "lost"; the one people with whom the Bible *does* connect the verb "redeem." Said the Saviour: "I am not sent but unto the lost sheep of the House of Israel." These words are quite explicit, and obviously refer to a definite and literal people, even the ten-tribed Kingdom or House of Israel of the Old Testament days. Centuries before the Saviour's birth, and more than a century before the House of Judah was deported to Babylon, this House of Israel had been suffered to go into captivity to Assyria for their persistent and immoral apostasy until, lost as to their antecedents and pure knowledge of Jehovah, they had become as heathen Gentiles. The descendants of this House of Israel did verily require redemption, and later the Master commissioned His disciples, as their first duty, to make known to them the glad tidings that He had redeemed them by His Blood. That they were actually in existence at that time is shown by Paul's speech before Agrippa (Acts xxvi, 7), and by the opening words of the Epistle of James, whilst the whereabouts of some of them is disclosed in Pet. i, 1.

The small band of disciples to whom our Lord was speaking could hardly imagine that so wonderful a prediction of redemption was confined exclusively to them, but if they

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were, as seems almost certain, with one exception, Galilean Benjamites, then they belonged to the *House of Israel* and would represent the earliest of those Israelites whose universal redemption in process of time would be completely accomplished and consummated.

But is this too great an assumption? or does the Bible really uphold it?

When the tribes were divided into the two Houses or Kingdoms of Judah and Israel we are told (1 Kings xi, 32) that one tribe of Israel was lent to the House of Judah as *Light-bearers*. We are shown in the very next chapter that Benjamin was that tribe, and that such division and arrangement was *in the Divine Counsels* (1 Kings xii, 21-24). We are shown next that Benjamin went into captivity to Babylon with Judah, and when the decree went forth for restoration we find from Ezra and Nehemiah that the returning captives comprised, if not solely, at any rate mainly, members of the tribes of Judah, Benjamin and Levi. When our Lord came unto His own (Judah), His own received Him not, but we are told that the Galileans received Him (John iv, 45). Centuries before this Moses had foretold that "the Beloved of the Lord" would dwell in safety by Benjamin, and repeatedly in the New Testament Christ's disciples are called Galileans. The Gospel shows that Christ *did* dwell safely in Galilee, but that Jewry was ever hostile to Him, so much so that when He was purposing to visit Judæa, His disciples remonstrated with Him, and referred to the "*Jews*" as His enemies (John xi, 8). Would they have spoken thus had they themselves been Jews? The New Testament marks, as the disciples convict, the Jews and Chief Priests (Levi) as procuring the Saviour's death at the hands of the Gentiles. The tribe of Benjamin then evidently acted as Light-bearers to Judah from the division of the tribes, until "*the Brotherhood between Judah and Israel*" was broken when Judas, the Jew, sold his Master for "thirty pieces of silver" (Zech. xi, 12-14; St. Matt. xxvi, 15). Thereafter they still witnessed for Christ to Judah and Levi in Judæa and with some undoubted success (Acts vi, 7), yet their Light-bearing duties were now to be transferred to the long-lost House of Israel. The Master had warned His followers to flee when they saw the Roman Army approaching Jerusalem, and we believe that the whole tribe of Benjamin escaped.

Had not our Lord told this "little flock" of Galilean Benjamites that it was the Father's good pleasure to give them the custody of the Kingdom? Had He not told the Jews that the Kingdom would be transferred from them to another nation? Had He not connected this nation with a stone, at once suggesting the Stone Kingdom of Daniel, destined in the latter days to replace the rule of the great Gentile Powers and to become paramount on earth.

And we contend, in order to be consistent with other passages of Scripture, that the nation to which our Lord referred was the nation of Israel, whose destiny and final supremacy is a constant theme of the Prophets, and whose lineal descendants we hold, on Scriptural and historical grounds, to be represented, at all events chiefly, on the earth to-day by the *Anglo-Saxon-Celtic race as found in the British Empire and America.*

Certainly it is clear that, according to the Prophetic Scriptures, the two Houses of Israel and Judah, after centuries of separation, are to be reunited and come into possession of the Promised Land at the end of this Age, which is to mark not only the emergence of the Jews from their long period of dispersion and persecution, but also the full and complete redemption of scattered and hidden Israel.

If, as British Israelites, we hold, on the strict reading of Scripture, that Christ's great Redemptive work is confined to Israel, yet we never lose sight of the larger truth that He is also revealed as the Saviour of the world, and salvation is personal and individual. Whether Israelite or non-Israelite, each and all require salvation through Christ. And if the main theme of the Bible is the redemption of Israel as a racial people, it must be because *that redemption is so vital and mighty a factor in God's Plan for setting forward the salvation of all men.*

If on such grounds alone we request consideration for our British-Israel expositions, in so far as we give "heed to the more sure word of Prophecy," are we not in these perilous and testing times, when seducing spirits abound all around, doing something at least to *confirm men's faith* as we point to Prophecy fulfilled in history (and not least in our own national history) under their very eyes?

Are we not, after all, acting on a principle sanctioned and employed by the Master Himself, Who constantly referred to the Prophetic Scriptures in support of the Truth and for the confirmation of Faith?

"I WILL YET FOR THIS BE ENQUIRED OF BY THE HOUSE OF ISRAEL, TO DO IT FOR THEM."

(Ezekiel xxxvi, 37.)

By H. E. Turner.

The text and context of the momentous "*this*" which constitutes the matter to be enquired of demonstrates that it relates to the conditional return of the House of Israel to their own land.

The return of Israel to Palestine and the ensuing Divine cleansing, refreshing, sanctifying and happy settlement on the land after Israel's old estates and better than at their beginnings, in the fear and knowledge of the Lord, depends on the House of Israel enquiring of the Lord God to do it for them; God's motive for making the all-important enquiry to be the condition of Israel's return is stated in verses 22 and 32: "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."

The limit of time, after which the return of Israel, and the redemption spoken of in Luke xxi, 28, would be obstructed and retarded by any delay in carrying out the Divine will of making the necessary enquiry, it is of vital importance to determine; according to verse 8, it must be not later than when "they are ready at hand to come." Israel are at hand in the British Isles even now, the land of the North from whence they will journey back to Palestine.

The question as to whether they are the whole of the House of Israel whom God will convey to Canaan is made clear in these Scriptures: "I will take you one of a city, and two of a family, and I will bring you to Zion." (Jer. iii, 14.) "More-

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ver I will appoint a place for My people Israel, and will plant iem, that they may dwell in a place of their own, and move o more." (2 Sam. vii, 10.) Doubtless representative sections ill be returned to Zion, and portions of Israel in the Isles and the British Dominions will remain: it appears equally obvious iat it is not the entire House of Israel who are required to make ie enquiry; those who are not aware of their identity with srael cannot be expected to enquire of the Lord God "to o it for them." That an early and ready obedience to the ill of the Most High is requisite, and the wisdom of this, equires no demonstration; the reckless dangers of procrastination will thereby be avoided. "I will yet": this emphatic lause indicates that the discharge of our obligation may be ttended by delay and difficulty from some cause or other.

A marvellous proof of the intention of the Lord God to onfer worldly felicity on His people Israel is contained in the inal clause "to do it for them"; the Most High will Himself ccomplish the superhuman achievement of identifying and electing members of the House of Israel out of all countries nd bringing them to their own land: it is beyond human comprehension that it can be possible for one simple act of aith and obedience to effect such a pre-eminent reward, letermining the realization of the covenant with Abraham nd the promises to the Fathers, in which "shall all the families f the earth be blessed."

The "I will" of the Almighty has an irresistibility that no ther power in heaven and earth can withstand; our lamentable propensities are such that, under a new heart and a new spirit which God will put within us, we shall loathe ourselves and be ashamed and be confounded (verse 31); let not any attempted resistance to this Divine will be numbered among our iniquities; we British-Israelites have now an alternative choice: either by a faithful obedience we voluntarily carry out God's will, or we are forced to do that will under the rod of His awful displeasure.

Israel-Britain has this simple definite duty to perform, on the execution of which depends the future welfare of our race, bringing in its train Divine benefits to mankind at large. To prevent the accomplishment of this duty, doubtless Satan will exert his utmost power; the most insidious designs that evil can imagine will be brought to bear on our wills and mental frailties, to raise every conceivable impediment and delay; let us be ever mindful that whatever reason or inclination we may experience to defer the requisite enquiry is certain to be influenced by Satanic malice.

There is also a danger of applying this peculiar requirement to other ordinances or commands of a general nature and thereby losing sight of this absolute peculiarity and the disunity between this and any other obligation; the will of God in this instance has no relation to any other duty and admits of no deviation from the decree: "I will yet for this be enquired of by the house of Israel, to do it for them."

Mr. Herbert Garrison's "Empire Day Address" contains this potent inspiration: "'Speak unto the Children of Israel that they go forward.' There are those to-day who when they are asked to go forward shrink from the task. 'It is too big a thing,' they say. 'It will cost too much money.' Away with your doubts! Take your faith and courage in both hands and go forward. Has the God of Israel ever let you down? Has He ever let this Federation down? No, He has honoured our faith."

Then we of the House of Israel, Britons all, let us arouse and unite in forwarding the great and glorious Movement Zionwards.

A UNIVERSAL LANGUAGE.

By the Rev. George McGinnis (Illinois).

A UNIVERSAL language whereby we can understand one another will tend to reduce friction and create a better understanding among nations.

To-day men are realizing the importance of a world-wide tongue from an economic and diplomatic standpoint; hence they are scheming and twisting their brains into knots to give a universal human speech to mankind.

A few years ago some enthusiasts launched Volapuk. Every effort was made to secure its adoption as a universal tongue, but to-day it is as dead as the dodo. Now in the United States they are ringing the changes on Esperanto. Clubs are formed that meet in hotels and restaurants where they practise upon one another; but destiny has spoken, and without any organization back of it and without propaganda pushing it, English is fast becoming the world-wide tongue.

Since the world war the desire to learn English is well nigh universal among young people. Many nations are now teaching English in their schools and among them are Germany, Czecho-Slovakia, Esthonia, Japan, Mexico *et al.* It means that the rising generations in these nations will speak and understand English. French was the language of diplomacy for centuries, and now English is on a par with French. It is one of the official languages of the League of Nations, and is an official tongue in Palestine. Thousands of Anglo-Saxon tourists in the last few years without the knowledge of any language but their own have penetrated every nook and corner of this planet and thus compelled the use of English if the natives wanted to do business with them.

More than three-quarters of the business done in the world is through the English tongue.

The great broadcasting stations in England and America are sending English forward by leaps and bounds in every nation. It would be impossible to translate these programmes into the language of all the nations through which they are flashed, hence the people are learning English to understand them. It appears that in the providence of God English is to become the one great language of earth.

Mr. Fred Walker writes:—"Thank you for publishing my letter on 'The Great Pyramid and Coming Events.' I am extremely sorry that my notes thereon were in error as to the date, 'September 15th, 1931.' This should, of course, be OCTOBER 13th, 1931. The mistake is mine entirely, and I humbly apologize. The FINAL date for the '7 times' is September 15th, 1936."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE SECRETARY-GENERAL and MRS. GARRISON arrived at Southampton on August 27th at 6.30 p.m., and reached Waterloo Station soon after 9 p.m., where they were warmly welcomed by a deputation from Headquarters. They travelled by train from Montreal at 9.30 a.m. on August 20th to Quebec, whence they sailed on the *Empress of Scotland* at 4.45 p.m. on that day. They arrived at Cherbourg at noon on August 27th, after a very pleasant voyage, and there parted with a number of friends who were going to various points on the Continent, among them being the Leader of the Canadian Government, and an Officer in the United States Army, with both of whom Mr. Garrison had important conversation during the voyage; the former was on his way to the Geneva Conference as Canada's official representative; the latter had served in the Great War. Both had things to say which were valuable and illuminating.

We wish here to express our deep gratitude to Almighty God for His protecting care and rich blessing all through remarkable journeys covering some 20,000 miles by ship, rail and motor, without accident or illness. Forty lectures and speeches were delivered, and hundreds of interviews were held with outstanding men and women of Canada and U.S.A., including Governors, Premiers, Cabinet Ministers, Senators, Judges, Mayors, Clergymen, Bankers, Doctors, Editors, Lawyers, Professors, Naval and Army Officers, Presidents of various Clubs and Patriotic Associations, and Leaders of great commercial concerns, in addition to the officers and members of the B.-I. Branches from the Atlantic to the Pacific, from all of whom we received the utmost courtesy and kindness, and gained much valuable information.

We attended a number of Conferences, Drawing Room Meetings and Garden Parties held in our honour, and we had the pleasure of sharing in the inauguration of a B.-I. Movement in New York, which may have far-reaching results in the United States, and which some have been kind enough to say may well prove—apart from all else—to have been worth the time, the expense and the long journeys involved by the whole trip.

We take this opportunity of thanking most warmly all those who ministered to our comfort and happiness, who gave us such splendid hospitality, who motored us so many hundreds of miles, who devoted days or weeks to our sight-seeing, and who expressed such unqualified appreciation of our efforts at numerous meetings which they promoted. We thank also those who so kindly sent us delightful letters and telegrams on board our ship at Quebec to cheer us on our homeward voyage. We would assure the hundreds of friends we made and the thousands we met that we shall never forget this remarkable tour, nor all the kindness we received. We send our most cordial good wishes to all friends and correspondents across the whole North American Continent; they shall receive personal letters from us as soon as circumstances and the pressure of Congress organization will permit.

Our readers will understand at least to some extent our tense excitement when our train pulled into the station at Vancouver, and beheld the Rev. Pascoe and Mrs. Goard and Professor Odlum right opposite our carriage window the moment the train came to rest. This was not a coincidence; they had been informed by wire by the railway officials the number of our carriage, and our exact position in the long and heavy train. God bless them; how much we enjoyed the happy reunion, and thereafter their wonderful hospitality, and the delightful association and converse with them.

We have not room at present to mention the names even of the other kind friends who did so much for us across the Continent; this shall be done as far as possible in later issues.

* * *

The Secretary-General will tell the first part of his story of the North American tour from the B.-I. point of view on Wednesday afternoon next, September 11th, at Headquarters, commencing at 2.45, when our President, Major J. Knowles, O.B.E., will preside. All who can attend will be heartily welcomed. This talk will be quite distinct from the public lecture announced for October 2nd in Central Hall. Tea will be served after the meeting.

* * *

Mr. Morey will be the speaker at Headquarters on September 12th, at 7.30.

* * *

The opening day of our Tenth Congress is fast approaching—September 30th—and all at Headquarters are busy with the preparations therefor. Posters and new leaflets are now ready and can be supplied in any quantities to all who can use them. Vouchers are also ready for cheap railway fares; tickets are available from September 28th to October 14th. Reserved seat tickets are selling fast. The Rev. Pascoe Goard is soon sailing for England; he is in excellent health, we rejoice to say, and he will speak each day of the Congress.

* * *

We are glad to announce that the Rev. Maxwell Carnson, our Commissioner in South Africa, is coming home for the Congress. He will have a wonderful story to tell us, and he will receive a very cordial welcome we know.

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Branch Secretaries are invited to send us names of their delegates to the Congress, and to say how many vouchers are required for cheap fares.

* * *

A Clerical and Ministerial Conference will be held at Headquarters during Congress week on a date to be announced later. We shall be glad to hear from clergy and ministers who wish to attend.

* * *

The demand for tickets for Mr. Garrison's illustrated lecture on "Canada and the United States," on Wednesday evening, October 2nd, in the Central Hall, is greater up to date than in any previous year. The lecturer has brought with him a magnificent collection of most beautiful pictures, and they will certainly call forth wonder and admiration.

* * *

Putney reports a great evening on August 19th, when Mr. W. Sleeman gave a splendid lecture, opportunely speaking on British-Israel fundamentals, this being much appreciated by

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newcomers. Many questions were afterwards asked. The meeting was under the chairmanship of Mr. S. Chasemore.

* * *

The Toronto East Branch of the Federation are happy to report a most encouraging and fruitful summer's work both at their regular weekly meetings and outdoor gatherings. A series of study-lectures on the Book of Daniel, led by the President, Mr. Gladstone Brown, in spite of excessive temperature occasionally, has drawn large and enthusiastic audiences every week, and many new members and adherents are continually being added to their numbers. On July 7th a special thanksgiving service was held in the open-air at Scarborough Bluffs, which, together with other open-air meetings conducted by Mr. Gladstone Brown, Mr. Ransom and Dr. Gray, has been the means of many hearing of the Gospel of the Kingdom who otherwise would not yet have heard it.

* * *

Lt.-Col. G. F. A. Smythe, of Dover, is speaking at Headquarters on Wednesday afternoon, September 18th, at 3 o'clock. The subject to be dealt with is "The Struggle of Esau to Regain His Lost Kingdom."

* * *

A special meeting is to be held in Islington on September 16th, opening up new ground, and the local workers appeal to members for support by prayer and in person. Will some of our readers help by assisting with stewarding? Names will be gladly received at Headquarters.

* * *

We gratefully acknowledge the following donations:—Mrs. P., 10s.; C. P., £1; Curly, £2; Anon, 2s. 6d.; C.H.W., £4 10s.; T.W.C., £3 8s.; L.O., £2; M.P., £1; B.-I., Guernsey, 10s.; W. J. L., Two Dollars; E. C. H. H., £1 1s.; V. F., £2; E. F., £2; J. D. H., £8; F. B., 5s.; Misses L., £10; R. G. R., £2 5s. 8d.; M. O. B., £5; Mr. and Mrs. P. W. B., £3; E. and C., £10; Friend, 2s.; L. H. F., 10s.; W. C. B., £5; L. A. I., £1 10s.; E. C., £1; J. H. de H. S., £30; A. A. C., £50; A. B., £5; E. M. A., £30; James, 10s.; R. M. D., 10s.; J. S., £5 5s.; C. E. A., 10s.; J.T., £5; J.N.D., 4s. 5d.; H.M.W., £5; Israelite, 2s. 6d.; G. C. H., £1; T. L. C., 11s.; A. C., £1; S. H. H., £10; E.F.H., £2; M. C. B., £1; A. L. G., £1 18s.; F. de P. S., £15 12s. 6d.; M. W., 15s. 5d.; E. B. F., £4 16s. 2d.; Mrs. De C. H., £1; F. M. M., £5; E. D. S., £1; E. C. H. H., £1 1s.; Man of Kent, 16s.; F., £1; Well Wisher, £5; E. J. G., 6s. 3d.; C. W. D., £2 3s. 6d.; A. J., £3; Israelite, 2s. 6d.; E. B. P., £20; W. C., 18s.; N. C., Five Dollars; C. L. W., £1 0s. 1d.; E. P., £5; E. B. F., £10; A. H. H., Olalla, B.C., £1; H. M. D., £2 10s.; N. B., £1; A. B., 10s.; E. A. S., 5s.; H. F. D., 10s.; F., £1; F. G., Vancouver, Ten Dollars.

* * *

Our young people are very enthusiastic over the B.-I. Crusader Movement in connection with the Federation. The Inaugural Meeting is to be held at Headquarters, 6, Buckingham Gate, S.W., on Saturday afternoon, September 14th, when the proposed activities are to be explained. Tea will be available. All who propose to attend are invited to send a post-card to the Crusader Secretary in order to facilitate the catering arrangements. Names of those wishing to join are coming in from many parts of the country, and even from Overseas.

LETTERS OF APPRECIATION.

M. E. B. writes from Kansas, U.S.A.: " . . . . Your journal and the many British-Israel books and pamphlets I have read have been of great value to me in understanding the Bible, and fulfilment of prophecy, as it may be seen day by day . . . . ."

* * *

A. B. P. writes from Nebraska, U.S.A.: " I have enjoyed THE NATIONAL MESSAGE AND BANNER very much. May the God of Israel bless you and prosper the work in spreading the Truth concerning Anglo-Saxon-Israel. This has been a very interesting subject to me since 1890."

* * *

H. T. J. writes: " I value THE NATIONAL MESSAGE more than any other literature I receive. Mr. Goard's 'Esther' and elucidation of 'Daniel' have put the coping-stone on 50 years' B.-I. interest."

BIBLE AS ENCYCLOPÆDIA.

" The story of the origin and development of our own civilization is written on almost every page of the Old Testament. Ezekiel is an original and most trustworthy authority on the industrial and commercial conditions of his day; the writer of the Book of Esther is an authority on politics and the administration of government in his day; the Book of Exodus is an encyclopædia of the arts and crafts of the ancient world." —A Lecturer at the City of London Vacation Course. —(*Evening Standard.*)

SOME ENGAGEMENTS FOR NEXT WEEK.

BARRY ISLAND, SOUTH WALES, Baptist Church, Tuesday, 10th, at 7.30. Rev. W. T. Medhurst.
BELFAST, Clarence Place Hall, Monday, 9th, at 8.
CROYDON, Y.M.C.A. (Horniman Hall), North End, West Croydon, Friday, 13th, at 8. Rev. Joseph Gay, A.T.S.
DORKING, Wesley Hall, Tuesday, 10th. Rev. Joseph Gay, A.T.S.
HARROW, Gayton Rooms, Station Road, Friday, 13th, at 8. Bible Study Circle.
HERNE BAY, Wesleyan School Room, High Street, at 3; Parochial Institute, Underdown Road, at 8, Monday, 9th. Rev. Joseph Gay, A.T.S.
HORNSEY and CROUCH END, Earl Haig Memorial Hall, Elder Avenue, Tuesday, 10th, at 7.45. Miss Dickenson.
HORSHAM, Town Hall, Wednesday, 11th, at 3 and 7.15. Rev. Joseph Gay, A.T.S.
HULL, Church Institute, Albion Road, Tuesday, 10th, at 7.30. Bible Study.
ISLINGTON, 340, Essex Road, Wednesday, 11th, at 8. Study Circle. Mr. Stears.
KINGSTON. Wednesday, 11th. Mr. J. J. Morey.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 12th, at 7.45. Mr. J. Wintersgill.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 10th, at 7.45. Mr. J. Wintersgill, Junr.
NOTTINGHAM, Friar Lane Schools, Thursday, 12th, at 7.30. Mr. G. Disney.
PLUMSTEAD, St. John's Church Vestry, Burrage Road, Thursday, 12th, at 8. Rev. Joseph Gay, A.T.S.
ST. LEONARDS-ON-SEA, Masonic Hall, Tuesday, 10th, at 3 and 7.30. Mr. J. J. Morey.
SHEFFIELD, Victoria Hall, Wednesday, 11th, at 7.30.
STRATFORD, St. Mark's Church, close to Maryland Point Station, Monday, 9th, at 8. Miss Hamilton Hunter.
SYDENHAM, 4, College Mansions, Sydenham Park Road, Monday, 9th, at 3. Miss Hamilton Hunter.

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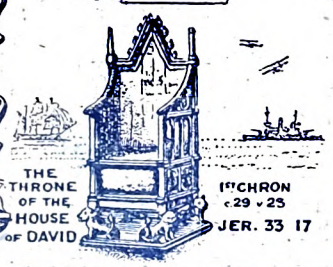


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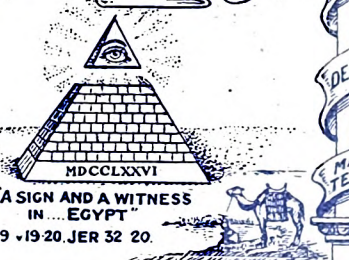
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FRONTISPIECE. Historic photograph of H.M. King George V. with the Premiers of the British Empire, taken November, 1926.
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THE NATIONAL

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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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 EMPIRE IN SOLUTION.—V.

By the Rev. W. Pascoe Goard.

The Coming of the Saxons.

Under Hengist and Horsa the vanguard of the Saxon hosts now came to Britain. Let those who hold that the Anglo-Saxon nation was once a part of the Roman Empire remember that the last of the Romans had withdrawn before the first of the Anglo-Saxons came to Britain. Much more the Danes and the Normans. To say that these ever formed a part of the Roman Empire is to talk against the obvious facts of history. Moreover, as we have seen, the kingdom, the seat of which was in Ireland, the Scottish peoples, and the Welsh, remained free from the Roman yoke. As to Ireland, it was never attacked by the Romans. As to Scotland, the Romans were glad to build a wall to defend themselves from Scottish attack.

Israel of the "captivity" marched into Britain as Saxons.

Israelites of the people of Dan marched in as Danes.

Israelites of the people of Benjamin marched in under the name of Normans. We are now to speak of the coming of the Saxons.

They came as men come who are in search of a home in which to dwell. There does not seem to have been in their minds any lust for conquest. As far as military glory was concerned the ancient British might have remained for ever undisturbed in their Island home.

The Saxons had no great Imperialistic ideal. They were not trying to emulate Rome in establishing a world Empire. They were simply looking for a safe and productive place in which to dwell. Their attitude towards Britain was the same as the attitude of the Anglo-Saxons later towards America and Australia. They migrated to a country which offered them a home.

They brought with them one notable contribution. *They brought their version of the Common Law.* The jurists who study the history of the Common Law of England find two streams as sources, namely, that of the ancient British Law, and that of the Saxon Law, both Mosaic.

Another thing the Saxons brought was *an inextinguishable love of freedom.*

This love of freedom made it impossible for Israel to dwell in bondage to Assyria. It caused them to break the Assyrian yoke.

The same thing applies to the Babylonian regime.

The same thing brought about the death of Cyrus, the Persian. From two sources this love of freedom caused Israel powers to move against Persia. Tomyris defeated and slew Cyrus; and Alexander finally invaded Persia as a reprisal for previous Persian invasion of Greece.

The same thing brought about the downfall of the Roman Empire at the hands of Gothic Israel.

But while the love of freedom in Anglo-Saxon blood has brought about such a constant fight against oppression of all kinds, against individual oppression and against Imperial subjugation; *that same love for freedom has once and again brought the Anglo-Saxon peoples into trouble.* Take, for

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instance, the time of the Norman invasion. The Anglo-Saxon refused to submit to such complete organization and rigid discipline as would utilize their full strength against their enemies. The Normans, better organized and disciplined, and because of this, gained an easy victory.

The Saxons came in, occupied the territory vacated by the Romans, and, in spite of the opposition of the ancient Britons, made good their homestead in Britain.

Now it is a sad fact that the Saxons did not bring with them a religion equal to that of the British. The British were Christianized. Christianity had found a richly-prepared field in the ancient Druid faith. That faith, although it lacked the clearness of statement of the Bible, yet in spirit was more Christlike than was the spirit which animated the Jewish nation centred around Jerusalem.

Because the Saxons looked upon the ancient British as a conquered people, they did not readily take from the British the inestimable treasure of the Christian faith. It was to these Saxons that the Roman mission came, and through these that they unfortunately established themselves in the British Islands ecclesiastically.

Because the Saxons despised the British, they failed also to take from them the treasures of learning which was the heritage of the British people. Therefore the British history and literature has remained to the Anglo-Saxon a sealed book to the present day.

THE COMING OF THE DANES.

The Danes came into Britain, first as ravagers of the coasts. Gradually they established a footing in Britain and struggled for supremacy with the Saxons. Hardicanute, a Dane, attained the throne in England. Finally these two warlike peoples composed their differences, arranged territories in which each should dwell, and the Danes became a stable element in the population of Britain.

These Danes were of the tribe of Dan—men of Israel stock, with a glorious history behind them. Like the Saxons, they came seeking a home in which to dwell.

THE COMING OF THE NORMANS.

We now have the final invasion of England. Unlike other migrations into Britain, *the Normans came in as a military expedition bent on conquest*. They did not simply seek a home. They aspired from the first to become the overlords of all the dwellers in Britain.

Man for man they were not superior to the Anglo-Saxon and the Dane. But they had this vital advantage : they were of a temperament which enabled them to submit to discipline, and were willing to be commanded, not only in general military matters by their leaders, but to submit in all things to their superiors.

This genius for organization, and mental ability to submit to rigorous discipline, gave to them a striking force which the Saxons had not achieved, and which their love of individual liberty prevented their achieving. So, on the day of the Battle of Hastings, the Anglo-Saxon forces were divided under two commanders, and the two armies lay apart by half a day's march. The second army, so divided from Harold, would have been amply sufficient to have turned the tide of battle. But they were not there. A breathless messenger arrived to tell of the battle joined, and of the critical moment in the history of England. But even this failed to arouse the separated army from its leisurely preparation to march.

At last they were on the way. At last sounds of conflict began to reach them. At last their zeal took fire, and they rushed towards the field. But as they topped the ridge, it was but to look upon the embers of the fight. The Anglo-Saxon forces had been cut to pieces. The battle was lost, and with it was lost Anglo-Saxon rule in England.

Now let us look at that which was lost on that day of conquest.

When the civilization of Asia went down before the youthful vigour of Europe, the latter led in its onset by Alexander the Great, the material organization of that civilization crashed.

More important than that was the fact that the crash buried for ages the records of that civilization. The language died. The libraries were buried in debris, and in a philological grave. Greek and Latin, the youthful European languages and literatures, became the classics of the new age. The grave held its secrets tenaciously, until in our day archæologists have commenced digging in the debris of the ancient civilization. They have reconstructed the languages, have uncovered the libraries, and are gradually re-establishing the knowledge of that ancient civilization.

So when the Anglo-Saxon rule in Britain fell, there fell and was buried with it all true knowledge of British history. This was a burial such as can be found covering many a centre of the ancient Assyrian, Babylonian and Persian civilization. It was the piling of one ruin upon another until the original things lay buried under a succession of ruins.

So the British, who were the custodians of the ancient British history, fell, and with them fell and was buried out of sight the wealth of knowledge of ancient British things. The Saxons cared for none of these things. The Danes cared less. The Normans less still, if it were possible. So British history, the real facts of the case, were buried under the ruins of one rule after another ; the Romans having confused the whole with worse confusion. Therefore we have no real history of England nor of Britain before the Roman period. Even that which purports to be the history of the Roman period is gleaned from the writings of the Roman invader, who despised the British people, and things British, or affected to do so, as barbarian things of no value in the Roman world.

That University students and Dons should not have long ago untangled and restored the true facts of the case is remarkable. But the Universities are still accepting the absurdities of the Roman fiction of the British being "skin-clad savages wandering in the forests of Britain" in an uncivilized and barbarous state.

It is time that all this should be remedied and that the real facts of the Israel citizenship of Britain, from ages before the foundation of Rome was laid, and from before the Danois reached Greece, should be recovered. The story should be followed down through the centuries of the B.C. era to the coming of the Royal line of David, approximately 600 B.C., and through the period of Malmutian law, approximately 500 B.C., and so on to the time of the coming of Joseph of Arimathea, bearing the glad message of the Gospel of the crucified and

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sen Christ, approximately A.D. 40, and still on, giving us the eal background of British history through the time of the Roman invasion. This should show the transactions of the ree kingdom in Britain, and of the many subsidiary divisions nder the viceregal " kings." It should show the tremendous pposition put up against Rome. It should show the transctions of the British auxiliaries in the armies of Rome at home nd abroad. It should show that but for British troops with heir staff officers, brought as a last resource by Rome from Britain, the Jews would have reconquered their city of Jerualem and land of Palestine. All these things should be made nanifest to the scholar who should study the true history of Britain.

When all these things have been presented, then, *as the utstanding book of British history*, the Bible should be read s giving the history of the major portion of our race during he ages of Asiatic civilization.

Thus it will be made manifest that our race and nation has narched out of the ages of the past under the banner of the ord of Hosts and presents such a history as no other race r nation on the earth can show.

The Normans brought and contributed to the British ommonwealth a genius for organization in all departments.

In agriculture.—See " Domesday Book."

In military organization and activity.

In ecclesiastical machinery and administration of the Roman Catholic variety.

The Norman administration immediately addressed themelves to the tabulation of land holdings, and of the status of griculture. This is shown by the basic document of the eign of William called " Domesday Book."

They further addressed themselves to the matter of military stablishment, making every nobleman, appointed as Lords of Counties and Lords of Manors, etc., dependant as feifs upon the Crown, the Crown holding them responsible for epayment in military organization.

They came to the country strongly indoctrinated with the Roman theology, and incorporated the Church organization into their scheme of administration. Thus the Norman nobility received appointment to the secular offices and honours, and to the ecclesiastical dignities and emoluments, as kindred fields of aristocratic service and power.

Princes of the State were balanced by Princes of the Church. Lords temporal were balanced by Lords spiritual. In both realms of the State the Briton and the Saxon might look for preferment in vain : were they not a conquered people whose destiny it was to serve in minor offices and to be content with minor dignities in Church and State ?

Out of all this, however, some good was reaped for the body politic. Better organization, and better discipline, became habitual among the various peoples of the realm.

The British spoke the various dialects of the Gaelic language. The Saxons spoke the language which they had last used on the Continent.

The Normans spoke what is now termed Norman French. All these were intermixed, and out of them came the modern English language. No wonder that it is the most comprehensive of the languages of the earth to-day.

THE LOSING AND FINDING OF ISRAEL.

By HENRY D. HOUGHTON.

How strange it is that the one-time beloved people of God, Old Israel, should become lost among the nations of the earth.

And stranger still that there has been no extended and persistent effort to find out what has become of them.

That we have been content to let this God-loved people disappear from view utterly and altogether seems to be a reproach to us all as Christian people and lovers of the Bible.

The Book is full of professions of God's care, His abounding forgiveness, His promised restoration; and yet with all these distinctly stated in the Book, *we have done very little or nothing to find them.*

Great confusion exists in the understanding of Scripture, because people do not take into account the different sections into which the Old Hebrew race was, and is still, separated.

In the year 975 B.C. God Himself split the Old Israel nation into two parts : *a Northern House, Israel ; a Southern House, called Judah* ; for He said most clearly concerning this division —" *This thing is from Me.*" (1 Kings xii, 24.)

Two hundred and fifty-four years later, *i.e.*, about 721 B.C., God was angry with Israel, the Northern House, and sent it into captivity.

2 Kings xvii, 22, 23, reads : " For the children of Israel walked in all the sins of Jeroboam which he did . . . until *the Lord removed Israel* out of His sight . . . So was Israel carried away out of their own land *to Assyria unto this day* " ; *i.e.*, the day the record was written.

Now what about Judah ?

A portion of them went very quickly into captivity as recorded in 2 Kings xviii, 13. " Now in the fourteenth year of king Hezekiah " (713 B.C.) " did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them."

Notice, Israel went *to Assyria* ; and this first captivity of Judah also went *to Assyria.*

This latter is confirmed by the monuments of Sennacherib, which say he took 200,150 captives.

Now it is quite possible, even probable, that these two captivities, the one of Israel, 721 B.C., and the other of the fenced cities of Judah, 713 B.C., amalgamated.

But Jerusalem remained untaken though besieged.

And God, in answer to Hezekiah's prayer, slew of the Assyrians 185,000 in one night.

That completes the captivity of all who were taken to Assyria, and consisted of Israel and those out of the fenced cities of Judah.

From that moment all those, both of Israel and that portion of Judah, *disappear entirely from Scripture history.* But both of them appear very largely in prophecy.

But what became of that portion of Judah left in Jerusalem whom the king of Assyria failed to capture ?

For a little over a hundred years they held their own ; then falling into grosser sin even than Israel, Nebuchadnezzar, king of Babylon, in successive invasions took them all captive, slew the sons of Zedekiah the king, burnt the Temple, the king's house, and brake down the walls of Jerusalem ; and all these captives were taken *to Babylon.*

A portion of them returned after seventy years, and these

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are the people, *then called Jews*, who were in Palestine in the time of our Lord, *and who were responsible for the tragedy of the Cross.*

But where is that much larger portion, the Ten Tribes, that great multitude taken to Assyria; and whose history Scripture does not carry on; but which, nevertheless, are blessed with untold blessings in the Word of God, and who are promised help, healing and restoration? They cannot have died out. They were to increase and multiply exceedingly.

Two hundred and thirty-four years after they were carried away captive God sent them this thrilling message through Zechariah: "I will hiss for them, and gather them: *for I have redeemed them: and they shall increase as they have increased.* And I will sow them among the people; and they shall remember Me in far countries: *and they shall live with their children, and turn again.*" (Zech. x, 8, 9.)

Where are they then to-day?

It is most important when God speaks in the Book to the various sections of the Old House of Israel *to know which section He is speaking to.*

He calls them by different names: *one Israel; one Judah.* He shows a different future to each. *Different prophecies concern each.* And the Book cannot be understood unless this distinction is clearly perceived.

Confusion? Yes! The Book has been made into a mass of confusion *by confounding Israel with the Jews! They are utterly and altogether distinct.*

And the man who wishes to understand Scripture prophecy must make that the very first lesson to be learnt. Having learnt that, the Book takes on new life, new meaning, a new outlook, a new simplicity and ease of interpretation.

Let us look a little more closely at this passage in Zechariah x, 8, 9: "*They shall increase as they have increased.*"

That evidently declares that their captivity and banishment had not decreased their fertility. It shows the nation, though in captivity, increasing abundantly. It shows also that the productiveness was to increase indefinitely.

"*They shall increase as they have increased.*" There is to be no diminution of their rate of increase.

That provides us with a very distinctive clue in looking for this people to-day.

It is no use looking for this increasing nation in the unknown places of the earth.

Such a nation as this, "Increasing as they have increased" from that day down to this, cannot be hidden or secreted.

It is no use looking for them among the dying-out nations of the earth. The Red Indians of America, the Bushmen of South Africa, or the Aborigines of Australia.

Nor is it any use looking for such a people and nation in the wilds of Asia Minor or the fastnesses of Central Asia as some interpreters have suggested.

Millions upon millions cannot be secreted! You may hide a few, but not a fruitful, ever-increasing people like this.

You cannot put the ocean into a pint pot!

Now, is it possible to find out roughly how many there were to start with when the captivity commenced? Let us see.

1 Kings iv, 20, says: "*Judah and Israel were many, as the sand which is by the sea in multitude.*"

When David unwisely numbered the people, the numbers are given: Israel 1,100,000 men who drew the sword; Judah (without Benjamin) 470,000 men who drew the sword. (1 Chron. xxi, 5.) Note, Israel numbering about double Judah's number.

Again, 2 Chronicles xiii, 3, describes a battle between Judah and Israel, and the number of men of war on each side is given. Judah, 400,000; Israel, 800,000; again just double.

Now if we reckon, as is usual, five non-combatants to every soldier, that would give Israel's population as four millions. But Israel lost half a million in that battle, reducing them to three and a half millions. But let us begin with a much smaller number.

Suppose we reckon that Israel at the captivity (2,648 years ago) numbered only 400,000; and, allowing for great losses in travels and in wars so that instead of doubling every 50 years, as is usual now, they doubled in numbers every 300 years, even then their numbers to-day would be simply appalling, viz., 200,000,000!

Perhaps the reckoning may be given.

400,000 at the end of 300 years would be ..	800,000
At the end of 600 years would be	1,600,000
At the end of 900 years would be	3,200,000
At the end of 1,200 years would be	6,400,000
At the end of 1,500 years would be	12,800,000
At the end of 1,800 years would be	25,600,000
At the end of 2,100 years would be	51,200,000
At the end of 2,400 years would be	102,400,000
At the end of 2,648 years would be, say, roughly close on	200,000,000

But let us reckon their numbers from another starting-point.

Taking the 200,150 of those carried away by Sennacherib from the fenced cities of Judah as providing a basis for the reckoning of Israel's numbers, for, as has been already shown, they were double those of Judah, then 400,000 doubled by natural increase every 300 years would again come to the same number, 200,000,000!

Even this does not reckon those left in Jerusalem belonging to Judah, say, another 200,000, to balance which we should have to reckon another 400,000 to Israel to start with, and a further 200,000,000 to finish with!

And remember *these people were to increase as they had increased.* THERE WAS TO BE NO CEASING OF THEIR PRODUCTIVENESS.

The numbers of this ever-increasing people must by now be beyond computation.

Where are they? Certainly not in any secret hole and corner of the earth.

Indeed, as has often been shown, they must by now have developed into the nation and company of nations of which God spoke to Jacob, as recorded in Genesis xxxv,11; and which Jacob himself as he lay a-dying passed on to Ephraim, calling it "*A multitude of nations,*" and which is recorded in Genesis xlviii, 19.

Their numbers must be too vast, their influence and power too great, in these latter days for them to be buried or secreted in some unknown region of the earth!

But WHO is this wonderful increase spoken of? The previous verse tells us, and even gives the name:—"*And*

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hey of Ephraim shall be like a mighty man." (Zech. x, 7.) Ephraim was the leader of Israel, and his name is often used n Scripture as an alternative name for the Ten-Tribed House.

The Church, however, says that old *Ephraim* is lost, disraced, cast off, repudiated. But God says, "*Ephraim shall e like a mighty man. . . .* Yea, their children shall see it, nd be glad; *their heart shall rejoice in the Lord.*"

And the previous verse says:—"I will save the House of oseph, and I will bring them again to place them; for I have nercy upon them: *and they shall be as though I had not cast hem off.*"

In this last remarkable sentence they are restored absolutely nd entirely to their previous position of favour with God exactly is in olden time.

That word "*Ephraim*" cannot mean the Jews; they are of udah, and have no connection with Ephraim. Where, then, s this Ephraim, restored, made as though they had not been ast off, increasing and ever increasing as they had done in time ast?

Then there comes that singular passage, "I will hiss for hem, and gather them, for I have redeemed them." (v. 8.)

To-day that word "*hiss*" is a term of disdain, repudiation, oathing.

I suggest that there is evidently, on the face of it, something rrong here with the translation. The words "hiss" and "for" are in opposition to each other! You cannot *hiss for* man. You can hiss *at* him, or hiss him; but such a thing s *hissing for him* is impossible. The two words are the ontrary the one to the other!

"Hissing" denotes *opposition, disagreement,* even *violent ntipathy*!

But to "hiss" means making a noise with the mouth which s not speaking. And here it is to gather Ephraim; evidently t is a call of some kind preparatory to the gathering.

Ferrar Fenton has got a very delightful interpretation of his word. He says:—"*I will whistle for and collect them.*"

Just as a man calls his cattle, his sheep, his dogs, by a long-ustained, piercing whistle, carrying many times farther than is voice, so God says of these far-scattered people, "*I will whistle for and collect them.*"

It is not a term of opposition, of reproach, of scorn or disdain; it is a call, a home call, a gathering call, sent out o the uttermost corners of the earth, "*For I have redeemed hem, and they shall increase as they have increased.*"

Most of us at times will have seen something like this. A man watching his dog right away up on the hillside a long way off, so far off it is no use calling, his voice would not carry. So he puts his two fingers to his mouth and sends forth a piercing whistle; and in a moment the dog stands still and listens; then, recognizing the call, it immediately comes towards its master.

That is the meaning of this passage.

A call, loud and piercing, *that will reach Ephraim wherever he is*: and one which declares to him God's redemption; and "Their heart," it says, "shall rejoice in the Lord." (v. 7.)

But look at that word "*Collect.*" It speaks of a careful discriminating collecting of all those who make up Ephraim; a gathered House. It also tells us why, "*For I have redeemed them.*"

But why should they need redeeming? Because they had sinned and been temporarily cast away; and this redeeming not only brings them back, but it shows that the sin and wickedness does not finally cast them off.

"*I will sow them among the people*" is very true of Ephraim to-day if we are that Ephraim. "*And they shall remember Me in far countries*" is true of us as of no other people in the world. For we are teaching all the world to worship God!

"*And they shall live with their children*"; but the theologians say they shall diminish, are now cast off, abandoned, broken, deserted and disowned!

But God says, "They shall live with their children, and turn again." (v. 9.)

There is their final and complete restoration; and this promise is not made to a righteous people, but to those who had so sinned that they needed redeeming, and more, ARE REDEEMED!

THERE IS NO BOOK IN THE WORLD READ WITH SUCH BLINDED EYES AND SUCH STOPPED EARS AS THE BIBLE IS. The Bible is read through coloured glasses, coloured by theologies and prejudices. And only those things can be seen which those glasses allow.

Oh the blind eyes when we come to the Book! And the deaf ears! For the plainest statements cannot or won't be seen, and the plainest words cannot or won't be heard!

"Their ears they have stopped" was the charge of old, but it is very largely true to-day, even of ardent church-goers.

The Book says, "The entrance of Thy Word giveth light," and it is most wonderfully and gloriously true. But if the Word is excluded, doubted, altered, tampered with, how can there be any light? How can Truth be known?

If when the Book says, "*I have mercy on them,*" "*I will hear them,*" "*I will gather them,*" "*I have redeemed them,*" it means "CAST THEM OFF," then the Book is a fraud, a delusion and a snare; and man can have no certain guide from this world to the next!

But, on the contrary, let us be assured that it is not so: but boldly and unflinchingly assert, and without any qualification whatever, that where it says, "*I have mercy on them,*" it means "*have mercy*"; where it says, "*I will gather them,*" it means "*I will gather them*"; where it says, "*I have redeemed them,*" *it means just that very thing, and nothing less.*

Even our failing to perceive what that redemption is will never thwart it, or destroy the good purposes of our God, disclosed to us in that wondrous word "REDEEMED."

And all this is spoken of "*Ephraim,*" the leader, the head of the Ten Tribes.

These are the people that are to be whistled for, gathered, collected, forgiven, Redeemed!

Sometimes the shepherd, when his dog comes back, punishes it severely for some real or fancied offence.

But Ephraim's punishment is over, his offence expiated, hence the call! So the nature of the call is a call to blessing; a calling to a provided forgiveness; a call to a nation REDEEMED! *The whole purpose of the call is stated*—MERCY! Is there any being in earth or hell that can stop or hinder God's mercy? Certainly not!

But says one, deprecatingly, "That is out of the minor prophets."

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Indeed it is! And there are some priceless gems and some of the greatest treasures of our inheritance in the minor prophets; and there they lie unheeded, undiscovered.

Many people despise the minor prophets. They think them dry and uninteresting reading. And indeed they are till you have got the key, the division of the old nation into "*Israel*" and "*Judah.*"

The writer can remember taking up the Book many years ago, and at one sitting reading several consecutive chapters of the minor prophets; and though filled with a most sincere desire to understand the Word, enlightened by a lifetime of study and acquaintance with it, yet such was the confusion created in his mind that in disgust he threw the Book down, saying aloud, "*No living man can understand such rubbish.*"

And that feeling is general.

Not long ago a clergyman and his wife were taking tea at the house of a good British-Israelite.

After tea my friend brought up his favourite subject, which was received patiently at first.

In the course of his arguments my B.-I. friend suddenly burst out with this remark: "*Some people never read the minor prophets.*"

It was an arrow shot at a venture, and it found its billet; for immediately afterwards, the clergyman discovering he had an engagement, excused himself; but his wife remaining behind, after he had gone, said to my friend, "*You have hit my husband very hard.*"

"Why, how?" answered my friend; "I am very sorry; I did not mean to do so."

"Perhaps not," the clergyman's wife replied, "*but you have, for my husband never reads the minor prophets! You have hit him very hard.*"

Alas, alas, we have since then degenerated still more. It is not only all the minor prophets which are discarded, but nearly the whole of the Old Testament!

But it will all come true: it is even now coming true! And before men and angels, bad men and devils, God will honour His own word to Ephraim, even those old words in the minor prophets, "*I will hiss for them; and gather them; for I have redeemed them; and they shall increase as they have increased.*"

"MY WORD . . . NOT VOID."

By CHAS. H. CORRIN.

THE text of Isaiah lv, 11, is generally applied to the Evangelistic message. But whether the "word" here denotes this message exclusively, or comprehends it, will be determined by its interpretation in relationship to the context.

I.—The context of the whole Book of Isaiah.

From the 40th chapter to the end, the message is God's Word concerning the House of Israel—the ten tribes—in the Isles. Identified as Britain.

If any reader will not admit this identification, let him at least recognize God's great purposes for the House of Israel, declared in these chapters. Perhaps such a reader will object that the 53rd chapter reveals the Messiah. It is true that the section from chapter lii, 13, to end of chapter liii speaks of a suffering servant; but chapter lii, 1 to 12, speaks of a servant NATION, and these chapters cannot be separated. Herein is a key to the understanding of Scripture. Wherever the Messiah is foretold, the Nation Israel is associated with Him.

II.—The context of the whole 55th chapter.

Here is clearly set forth the "word" concerning the Person and the nation.

Verse 4: "A Witness. A Leader and Commander." Identified by John xviii, 37; Rev. i, 5, and elsewhere. "To the people." Which people?

Evidently the people of verse 3. "I will make an everlasting covenant with you, even the sure mercies of David." ISRAEL! the only people of whom this was predicated; shown in verse 5. As a nation unrecognized.

III.—The context of the immediate verses.

"My word" of verse 11 is linked up with "My thoughts" and "My ways" of verses 8, 9. God's purpose concerning this people. And the prosperity of the "word" in verse 11 is detailed in verses 12 and 13. "For ye shall . . . and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

So that the subject of the 11th verse is the Word of God concerning His people Israel under the lead and command of His Witness.

This interpretation of the text, with the recognition of its fulfilment, will not limit the expectation of the prosperity of all of God's Word in Creation, Providence and Grace.

The Lord graciously teaches us here by an object lesson. Verse 10: "*As* the rain and snow." Verse 11: "*So* shall My Word be." If we wish to understand the operation of God's Word, let us observe how the rain and snow are here shown to operate.

(i) "*As* the rain and snow." They operate according to law. The whole tone of these two verses is of ordered processes. There have always been men who were weather-wise. The men of the wide spaces who have observed phenomena and traced cause and effect.

Meteorology has advanced as a science and its experts give us very exact forecasts—except for the unforeseen. A leading newspaper, speaking of the storm on the South Coast on July 19th last, said:—"That no doubt Science had failed to understand the laws which governed the weather, but it was to be hoped that people would not be too superstitious about this strange happening."

Did the writer mean, superstitious in ascribing this event to the Act of God? The truth is that God has revealed to men some of the laws by which He rules Nature, but there are further and higher laws which He has reserved within His own knowledge. We need not hesitate to pray for rain or for fair weather at need.

"*So* My Word." We know something from the revealed Book how the Word of God operates. Yet there are great experiences of Individual, National and World-wide movements in the Moral and Spiritual spheres which seem to come entirely by the will of man. But the assurance throughout the Book is that His Will and His Word control all these things.

But the Word of God concerning Israel is not merely a declaration of law. There is a Personal pleading with them, even here in this chapter as elsewhere.

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Verse 1: "Ho, every one that thirsteth, Come ye . . . come ye . . . yea, come."

Verse 3: "Incline your ear, and come unto Me."

Verse 6: "Seek ye the Lord, while He may be found; call ye upon Him while He is near."

Verse 7: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord."

And there is a provision for the individual soul who accepts the invitation.

Verse 2: "Eat ye that which is good, and let your soul delight itself in fatness."

Verse 3: "Hear, and your soul shall live."

Verse 7: "The Lord . . . will have mercy upon him." "Our God, He will abundantly pardon."

And the result of the national response to that gracious pleading will be: that they will be used for the fulfilment of God's Word to all people.

Verse 5: "Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee."

(ii) "*As* the rain and snow." Sometimes instruments of God's wrath; but here, 10th verse, instruments of blessing.

"*So* shall My Word be." Shown in this chapter as:

Blessings for the individual soul.
Blessings for the nation Israel.
Blessings for all nations.

(iii) "*As* the rain and snow."

Sometimes appearing to us as superfluous. Sometimes we consider them to have failed in their purpose, because we cannot trace the immediate Providence of God. But notwithstanding all our limited vision and lack of perception, the perennial fact remains that "the watering of the earth, making it bring forth and bud, that it may give seed to the sower and bread to the eater," has prevailed through all generations for the maintenance of all creatures.

"*So shall* My Word be."

Verse 11:

"*It shall not* return unto Me void."
"It *shall* accomplish that which I please."
"It *shall* prosper in the thing whereto I sent it."

In Nature and in Grace; height and breadth and depth unfathomable lie before us. "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (verse 9). The man who knows what "the everlasting covenant" of verse 3 is, "even the sure mercies of David," and sees how that Word has been fulfilled: he is the man who, amidst the apparent lack of result commensurate with the abundant proclamation of the Gospel message of Salvation, can look in earnest expectation that this Word will prosper in the thing whereto the Holy Spirit sends it, whether to the conversion of the individual soul or to bring in a wide revival.

"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.)

He is the man who has the assurance that no word of God shall return void, for he sees it all fulfilled in Him Who said: "Heaven and earth shall pass away, but My words shall not pass away." (Matt. xxiv, 35.)

EXPOSITIONS IN THE ACTS OF THE APOSTLES.

By the Rev. Joseph Gay, A.T.S.

III.—THE COMING OF THE HOLY GHOST,

According to the Acts.

(*Acts ii*, 1-4.)

Four verses and the story is told, the coming of the Holy Ghost is historically chronicled. What a field is here for speculative enquiry, for the art of the fictionist! What embellishment, what enlargement of detail might be indulged in! Here is an unparalleled opportunity for the dreamer to read the heavens through the fairy lens of his imaginative genius. In four verses St. Luke tells us of the coming of God, the Holy Ghost, into the world. The simpler narrative is the Diviner story. Where God veils it is not for man to unveil. God needs no human amplification; He needs no embellishment of man. He Who paints the rainbow needs not that we should teach Him the use of colours. He Who marshals the stars in their order needs not that we should instruct Him as to the facts. Only four verses, yes, but what verses they are! Only a plain ungarnished story told with that simplicity which a child might understand, yet what a height of glory, what a depth of significance! There is an inexhaustible mine of wealth in these four verses. We are struck with the harmony of the Bible in this regard. Words are not multiplied to no effect. There is no elaboration of detail, no unnecessary padding, no such embellishment as would satisfy the curious but add nothing to the facts. In two small chapters the story of the Creation is told, and nothing that man has ever said since has subtracted from or added to that marvellously condensed account. The law of Israel is stated in Ten Commandments; and the whole constitution of Israel condensed into one book. And so it is throughout the whole historical and prophetical books of Holy Scripture. It is the stamp of its Divine origin, for man is given to verbosity. He thinks that he will he heard for his much speaking. When under the guidance and direction of the Holy Ghost, as these men of Holy Writ surely wrote, man wastes no words, but with aphorismic exactitude, which stamps his utterance Divine, he both speaks and writes.

It will be well to note first of all the preparation for Pentecost.

1.—The Preparation for Pentecost.

"And when the day of Pentecost was fully come." Think for a moment of the old Jewish feast of Pentecost. Broadly speaking, it was the old Jewish feast of thanksgiving for the harvest. It was therefore a feast which celebrated an effect rather than a cause. It came as the result of a process. It came after the toil of seed sowing and harvest reaping. It

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stood in a close relationship then to the things that were past. This is interesting. The Holy Ghost chose to enter into human life at the harvest thanksgiving feast. He is then an effect of whom Christ is the cause. He is linked on thus with the things that are past. Christ, and all that Christ stands for, precedes the coming of the Holy Ghost and prepares the way for His coming. St. Paul, in Romans viii, 23, speaks of "the first fruits of the Spirit." But though He is an effect from Christ He is also a cause from which arises all the effects of all subsequent Christian history down to and including our own day and generation.

But note further how this feast of Pentecost, in the atmosphere of thanksgiving which it engendered, prepared the disciples, and not the disciples only but all those who afterwards believed, for the coming of the Divine Paraclete. It brought them together into the Temple. It fostered the spirit of worship and praise. It gave them the true atmosphere and the correct attitude. "They continued with one accord in one place." What place? The Temple of God I take it. That, I think, is a fair inference from what St. Luke tells us about the multitude which came together, both hearing and seeing the great events. (Acts ii, 6 and 33.)

The Temple was the chief resort of the disciples during the period of tarrying which their Master had enjoined; but they continued also to frequent the Upper Room, now hallowed to them by its memories of the Lord. (Acts i, 13.)

It was now on the eve of the second return of the Resurrection day since the Lord had ascended, and the city was crowded and astir with the pilgrim bands which had come up to Jerusalem for the great feast of thanksgiving. No doubt they had counted the days and they may well have divined that on Pentecost, the fiftieth day since their Lord had suffered as the Passover Lamb, their expectations would be fulfilled. I myself had thought that the great event had taken place in the Upper Room, made sacred to them by their Lord. There is great appropriateness in that. But St. Peter in his sermon speaks to the multitude of the event which they had seen and heard. The multitude could scarcely have been in the Upper Room. As a matter of fact the many rooms, or cloisters of the Temple, were used by the disciples or followers of every cult arising out of the religion and worship of the God of the Temple. Here in one of these cloisters doubtless the whole band of the disciples, including not only the Twelve, but many more, among them the women, would come together for trayer and praise, expectantly waiting for the fulfilment of the Master's promise. When the Spirit came, and filled these disciples with power, resting with cloven tongues as of fire upon all because upon each, such was the effect that the multitude, which thronged the other rooms of the House of God, came rushing together to see this remarkable thing which had happened. (Acts ii, 6.)

Hallowed as the Upper Room had become by the institution of the Last Supper and the fellowship which the disciples had there enjoyed with their risen Lord, there was a significance beyond even that in the Temple, which had been so long the earthly dwelling-place of Jehovah, the God of Israel, now being the place of the inauguration of the dispensation in which the believing soul is to be the temple and dwelling-place of the Spirit.

"And when the day of Pentecost was fully come, they were all together in one place." (R.V.) ". . . all with one accord in one place." (A.V.) There was the fullest possible agreement, the fullest possible readiness for the event. These first disciples had put their entire house in order and now they waited with simple trust and confidence in the Saviour's promise. That nothing should be left incompleted they had filled in the vacancy occasioned by the action of Judas. That they did it by the very doubtful means of casting lots; that they did it, as we can now see being wise after the event, prematurely, does not vitiate their motive. They wanted to be perfectly prepared for the coming of the Holy Ghost upon them. They were most anxious that nothing should prevent, nothing in them should hinder. Acts i, 14, we read:— "These all continued with one accord in prayer and supplication."

Their unity was the unity of genuine prayer. The souls who genuinely pray are always one in heart and life. It cannot be otherwise, for the God to Whom they pray is one in them. But I have said "genuinely." Experience binds me to say that, for I have known, in one prayer meeting, brethren to pray who have been in bitter opposition, not to say enmity, to one another. It is not an unknown thing, I have heard it done, for one brother to pray at another. I can conceive of nothing baser than that, but it has been done. The Pharisee prayed at the publican, did he not? His children, alas! have survived him. It has been sometimes the minister who has prayed at his people; sometimes the deacon who has prayed at his minister; sometimes the Church member who has prayed at both; but it is always base. We owe, humanly, the Christian Pentecost, with all the blessings it carried in its train, to the fidelity of these first simple-minded, true-hearted followers of Jesus to each other. When the Church becomes one and the Nation, Israel, becomes one at the Throne of the Heavenly Grace, then the Holy Ghost will come as of old with power, all-conquering power, to the establishment of the Kingdom of God in the world, to the ushering in of the glorious reign of our Lord Jesus upon the earth.

Prayer is essential to the success of any religious movement. This assembling together according to the Saviour's word for praise and prayer should not be a matter of choice, but of holy compulsion born of a passion of love for Jesus Christ. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." (Heb. x, 25.)

What type of Christian is he who has no taste for the prayer meeting? The Apostolic "ALL" is not to be found in modern Christianity. We cannot emphasize it too strongly to-day; spiritual power can only be for that Church and that Nation which is united in prayer and praise, in short is prepared, as well as it knows how to be, for the coming of the Holy Ghost into its life. The Baptism of the Holy Ghost came to the prepared. For ten consecutive days they remained in prayer. They were of one accord in one place. A common object drew them together, a common expectation focused their faith, and focused faith always prevails. The fact that they continued for ten days proves both their earnestness and their faith. They waited earnestly for God, pleaded the

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promise of Christ, and had faith in His Word. They believed God. Worthy sons of Abraham surely. We do not wonder that the Holy Ghost came upon them with power. God could not resist the pleadings of these people. A rector said to me the other day, "There is not enough prayer." I agree, though I had to remind him, as I would you, that we have a large Prayer Union whose members are to be found in all parts of the world. Still there is not enough all-prevailing prayer. Our task is a difficult one. We are face to face with opposition. We are seeking to open the eyes of people to that Truth which will establish within their hearts the integrity and the authority of God's Word in such a manner as to make doubt and unbelief eternally impossible. Do you think that this gigantic task which God has placed upon our shoulders can be carried through to its glorious consummation without both prayer and fasting? Not so! Not so!

"Rejoice alway; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil. And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you, who will also do it." (1 Thess. v, 16-24—R.V.)

2.—THE SYMBOLS OF PENTECOST.

WIND. FIRE.—These are the symbols of Pentecost. "And suddenly there came a sound from heaven, as of a rushing mighty wind." It was not a wind, but it was a sound which reminded one forcibly of a mighty rushing wind. This was the symbol by which St. Luke seeks to give to Theophilus some idea of what it was like. And a very telling symbol it is. I have heard the wind sometimes, and doubtless you have, gathering in the distance and coming rushing along like a mighty troop of horse. How strong the wind is! In the fullness of its might it can root up trees of many years' standing and fling them headlong down the swollen river to the mighty sea. It is indicative of strength, and St. Luke would have us understand that what came upon the disciples was a great strength. Almightiness descended and took possession of them. One writer has reminded us that the wind is gentle, fanning the cheek of the passer-by. Yes! the Spirit of God is gentle as the breeze, but He is strong as the storm, and the emphasis of Pentecost is on His strength. His coming was masterful. As if He meant business, and He certainly did mean business as events most gloriously show. There is another thought suggested by this symbol. "A rushing mighty wind." Health-giving surely. The winds of March blow with strength, sometimes with fury, upon the fog-bound wintry earth, and life and health come. "Come from the four winds, O breath, and breathe upon these slain that they may live." (Ezekiel xxxvii, 9.) It comes as a health-giver, and life-bringer. Its very buffetings are health. That is what God's Spirit is to the soul of man. He is life, and health, and peace.

But the wind itself is a mystery, is it not? As the Saviour reminded Nicodemus: "It bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth, so is every one that is born of the Spirit." I spoke just now of the kiss of the wind upon the cheek. An old Jewish saying used to be this: "Moses died from the kiss of God." Ah! many have lived by the kiss of the Spirit of God. He came as a mighty rushing wind.

And as FIRE.—What a symbol this! Fire stands for three things. Light, heat, purifying. When the Spirit of God brooded over the abyss at the first He said, "Let there be light." Light was God's first creative word. From that light, following swiftly in its train, came order and all the beauty of order. When Christ began His great work, for which all that He had done in Israel through all the intervening ages was a preparation, He sent His Spirit upon His followers and the first thing was light. Their eyes were opened and their minds were enlightened. Then came heat. The Holy Ghost not only teaches us about God and Christ, but He makes our hearts flame up in love to Him. Then came purifying. The fire cleanses and purifies. "He shall be as a refiner's fire."

With feet of burning brass,
When times are dark as night,
Thou through the world dost pass,
Consuming in our sight
Dry trees and withering grass
With dreadful happy light.

O Thou consuming fire,
Why should I fear Thy flame,
Who purpose and desire
To burn what Thou shalt blame,
Ill weeds and every brier
Of folly and of shame?

With shining beams that smite
The chains of darkness through,
Thou smilest in the height,
And all things smile anew;
Thy heat, in subtle might,
Works with the gentle dew.

O Thou creating fire,
I feel Thy warmth benign;
My hopes a flowering spire
Arise, unfold and shine;
And fruits that I desire
Shall soon be mine and Thine.

3.—THE FULLNESS OF PENTECOST.

"They were all filled with the Holy Ghost." They were all, because they were each, filled. What is it to be filled with the Holy Ghost? Is it to receive the Holy Ghost for the first time? Not necessarily. Can a man be a Christian without receiving the Holy Ghost? According to Romans viii, 9, he cannot. "If any man have not the Spirit of Christ, he is none of His." When a man is filled with the Holy Ghost it does

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not mean that he receives the Holy Ghost for the first time. The disciples, at least the Eleven, had received the Holy Ghost before Pentecost, according to St. John xx, 22. "He breathed on them, and saith unto them, Receive ye the Holy Ghost." Mark please this further thing. This filling of the Holy Ghost is an experience which may happen to the same person again and again. The experience of Pentecost is repeated over again, and the same persons who had been filled with the Holy Ghost at Pentecost were filled with the Holy Ghost as they prayed, rejoicing at their deliverance from the hand of their enemies. You will perhaps remind me of St. Paul's experience at Ephesus when he found a few disciples there who had not so much as heard that there was any such Person as the Holy Ghost. St. Paul was surprised at that until he learned into whose baptism they had been baptized; then he knew that there had been no real apprehension of Christ; in short, that they were not Christians in the true sense of that word. They were only at the half-way house, so to speak. He baptized them into the Name of Christ, after which, by faith in Christ, they received the Holy Ghost. What then is this filling of the Holy Ghost? It is taking the man who is full of prayer, and consequently full of faith, expectant, with every avenue of his nature open and receptive, and charging him, as it were, with spiritual energy so that he is able to do exploits. Surely we can see that to have the Spirit is one thing, and to be filled with the Spirit is quite another thing. The one is normal, the other is abnormal. The one is the believer's life day by day; the other is the believer's ecstasy, his lifting up, as St. John would say, into the seventh heaven. It is when a man is filled with the Holy Ghost that the world calls him mad. St. Paul was filled with the Holy Ghost as he spake for himself before Festus, and was charged with madness. St. Stephen was filled with the Holy Ghost and exclaimed: "I see the heavens opened and the Son of man sitting at the right hand of God," and they deemed him insane, so stoned him to death. St. Paul thought himself very sober, but as a matter of fact Festus was right in the letter though not in the spirit. St. Paul was indeed beside himself. This filling comes as the reward of earnest prayer and diligent search. Christ tells us that: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

4.—The Transformation of Pentecost.

"They began to speak with tongues as the Spirit gave them utterance." There was a mighty transformation, a transformation which was felt by all those who came together to witness the great event. And what was the nature of this transformation? Wind is symbol of power; fiery tongues is symbol of inspired speech. "They spake as the Spirit gave them utterance." I believe that this involved for these first disciples the speaking in other languages. I cannot see how the narrative is to be understood but in this sense. But that is not the important point for us. The important point really is that the man who is filled with the Holy Ghost speaks with an inspired tongue. That tongue may be many languages, or it may be only one language. It is nevertheless an inspired tongue, understood of the common people; therefore it will strike home with power and conviction as no other speech can. Believe me; the man who is filled with the Holy Ghost is as much inspired to-day as in the days long ago. He is a transformed soul. We shall see in our next exposition what that transformed soul can accomplish.

THE ISRAEL OF GOD.

By Henry Proctor, F.R.S.L.

What does the Apostle mean by the above expression?

The context shows that he means the whole of the new creation; every one that is begotten of God in Christ Jesus (Gal. vi, 15-16). And it is a remarkable fact that both the Old Covenant and the New are made with Israel and Judah (Heb. viii, 8-10), and no one has ever yet been saved except by means of incorporation into

Israel's Olive Tree.

Rahab, the harlot, although by her first birth a Canaanite, became, by her second birth, as much an Israelite as David, of whom she became an ancestress, as did also Ruth the Moabitess, who became her daughter-in-law (Matt. i, 5). To Rahab was granted the high honour of being listed among the heroes of faith (Heb. xi, 31) as well as being an ancestress of the Messiah. By faith, men of every nation may still be grafted into Israel's Olive Tree, and thus become members of the Israel of God (Rom. xi, 17-24). Thus all who are being saved in this dispensation are being incorporated into the House of Israel. Thus we may see why it is that the twelve gates of the Holy City, the New Jerusalem, have upon them the names of

The Twelve Tribes

of Israel, because it was prepared and builded for them, but the names of

The Twelve Apostles

on the foundations of the wall of the City show that the Church of this dispensation, which is the Body of Christ, is included in it.

It is, however, the Temple, while the City is called the Bride, the body of which

Christ is the Head

is the Bridegroom (Rev. xxi, 9) with (Cor. xii, 12), so that

The Temple

is seen in the City, not separately, but as included in God and the Lamb (Rev. xxi, 22). This is because of the answered prayer of our Lord in John xvii, 22: "That they may be one, even as we are one." So that they cannot be separated from the Father, any more than He can be "I in them and Thou in Me, that they may be made perfect in one," or

Perfected in their Union

with God and the Lamb (John xvii, 23), R.V., and 20th Cent.—"The Church which is His Body." The Church of this dispensation will be the Priesthood of Israel after

The Order of Melchizedek;

a Spiritual House; a Holy Priesthood (1 Pet. ii, 5).

In the age to come Israel is to be supreme both in Heaven and on earth. (1) She is the Bride for whom the Holy City is

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prepared: "God is not ashamed to be called their God, for He hath prepared for them a City," for "They were longing for a better; a heavenly land" (Heb. xi, 16), R.V. and 20th Cent.—(2) On earth they will also be the chief of the nations, and Jerusalem the metropolis of the world to which

ALL THE NATIONS

of the earth will be compelled to go up, for "Then the survivors of all the nations that marched against Jerusalem shall march up year after year to worship the King—YAHVEH-TSEVAOTH, to hold the festival of booths (Feast of Tabernacles) (Zech xiv, 16-19—Moffatt and Hebrew).

And so all Israel shall be saved as

A HEAVENLY CALLING (Heb. iii, 1).

But all the Covenants belong to Israel, both heavenly and earthly, even in the New Heavens and the New Earth—"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed (race) and your name remain" (Isa. lxvi, 22). During the Millennium the

EARTHLY JERUSALEM

shall be called the camp of the Saints, and the BELOVED CITY (Rev. xx, 9). From this standpoint Abraham is

THE HEIR OF THE WORLD,

for Israel shall blossom and bud, and fill the face of the world with fruit.

But some hold this view to the exclusion of the heavenly calling, which is quite distinct from it. For all the Covenants, New as well as OLD, HEAVENLY as well as earthly, belong to Israel, for "Theirs is the Sonship, the GLORY."

THE COVENANTS,

the Divine legislation, the Worship and the Promises, the Patriarchs are theirs, and theirs, too, as far as natural descent goes, is the CHRIST. Rom. v, 45—Moffatt, or as 20th Cent. N.T. has it—theirs are

(1) The adoption as Sons.
(2) The visible Presence.
(3) The Covenants.
(4) The revealed law.
(5) The Temple Worship.
(6) The Promises.
(7) The Patriarchs.
(8) CHRIST in His human nature.

Never let us imagine, however, that a Gentile Church (as has been falsely taught for centuries) has taken the place of Israel—"God hath not cast away His people." The callousness which has come over earthly Israel is only partial and temporary. God has not repudiated His people—His predestined people (Rom. xi, 2—Moffatt) "All Israel shall be saved," as Scripture says, "From Zion will come the Deliverer." Rom. xi, 26—(20th Cent.)—"And they shall see the fulfilment of My Covenant when I have taken away their sins."

N.B.—The name "Jacob" is never used of the Heavenly Israel, but of the earthly. It is all inclusive of the twelve tribes.

THREE ESSENTIALS OF BRITISH-ISRAELITES.

BY R. A. BRADBURY.

WE will devote this brief article to a few thoughts on what we British-Israelites stand for and believe in, and propose to do this under three sub-titles, as follows:—THE BIBLE; KING AND COUNTRY; JESUS CHRIST—SAVIOUR AND KING.

The Bible is the greatest Book of all time. It can claim priority over all other books ever published. It has been translated into more languages and dialects than any other publication. It has had a greater sale, and a greater distribution of free copies, than any other volume.

Its universal distribution and acceptance is unprecedented.

Truly such a Book must have had a Divine origin, and its inspiration been derived from One greater than man.

We British-Israelites stand by the Book. It would be incorrect to say that we stand or fall by the Scriptures, for they will never fall nor fail.

"My Word shall not return unto Me void," says Jehovah,
"but shall accomplish that which I please."
"I, the Lord, change not; therefore, ye sons of Jacob are not consumed."

We are bidden to search the Scriptures and despise not prophecies; and we stand by the Old Book, we uphold it, and we love it; and we have good reason to stand by it; we are able to maintain its Truth, and we love it because its Truth makes us free.

It is, indeed, "A lamp unto our feet and a light unto our path."

If only the Church, in all her denominations, could say the same with united breath, what a front they could offer to the world!

At the moment they cannot. Why? Because they do not approach the Bible with the faith of little children, believing what it teaches.

None have the right to declare the Bible untrue and inaccurate simply because they fail to understand certain chapters.

The falsity of the modernist position is evident in many things.

To name two as examples: Because they could not prove the historicity of Abram and Ur of the Chaldees, they declared that this great character and his birthplace never existed, until along came the excavator to corroborate and maintain the Biblical record.

They also questioned the Genesis account of the Flood, upsetting and disturbing the simple faith of many a lover of God's Word; until silenced by the thrilling discoveries by the group of archæological surveyors led by Mr. C. Leonard Woolley, who, in a report to the *Times* published on March 16th, 1929, made the claim that material evidence of the Flood is at last forthcoming. To quote his own words:—

"He would be an optimist indeed who had hoped to produce material evidence for such an event as the Flood of Sumerian legend, which is also the Flood of the Book of Genesis; but in no other way can I interpret the facts which our excavations here give us."

It appears to me that the modernist is rather in the position

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of the schoolboy set a problem by his master. He thinks of all he knows on the subject but fails to arrive at the solution. Along comes the schoolmaster, knowing the matter from A to Z, so to speak, explains to the student, and shows him the answer.

God, Who created the heavens and the earth, and Whose Kingdom ruleth over all, knows His world from beginning to end, and consequently is able to, and did, inspire His servants to write a precise and accurate account of His own Creation.

The scientist and theologian, with all their knowledge, only know in part. "They see in a mirror darkly." May they one day, guided by God's Spirit, see "face to face."

We must hammer away in our defence of God's Word. We must stick to our guns. And surely, if slowly, we'll win through, and bring our people back to the faith of their fathers.

But I must pass on to my next point. We stand for King and Country. We are loyal to the Throne, and to the great Commonwealth of Nations that comprise our Empire. Why?

Because to the Throne of David, as now represented by His Majesty King George, and to the British People, there has been given a Divine Mission that we dare not shirk.

We have caught the vision of God's purpose concerning us, and the prophet Isaiah sums up the destiny of Israel-Britain in the following stirring words:—

> "To unloose the heavy burdens, and to let the oppressed go free, and that ye break every yoke."

We have millions of precious souls under our guidance and care and must see to it that they are given just rule and righteous laws. No matter what Government is in office they must realize that this great Empire is a Divine trust and the British Commonwealth of Nations has a high destiny. British-Israelites the world over must leaven the Empire with this idea and impress upon the people this great fact.

Above all, the task with which this Nation has been commissioned is to tell the Gentiles of the Light that has been sent to lighten them and of Him Who is the Glory of His People Israel.

We must carry the knowledge of His salvation to all the families of the earth.

We, of this Movement, must persevere in the duty of bringing to our People the knowledge of their great commission. We must bring them back to the Book. We must show them *why* they should love their country and be loyal to their King. Many earnest Christian people have the idea that patriotism is wrong. They declare that Christ was an internationalist. The Master is not opposed to true patriotism. The words of the poet come to my mind:—

> "Breathes there the man with soul so dead—
> Who never to himself has said,
> 'This is mine own, my native land?'"

Surely a man can love his country without hating other nations?

Yes, one can so love his native land that he would do nothing to bring shame and dishonour upon her name. His love of country can be such that he desires her to go out and help the other peoples of the earth. To uplift them and bring to them the freedom and liberty that he himself enjoys. That, I think I may say, is the desire of every true B.-I. And that is the ideal of Empire that we have to place before our Race.

But now to my last point. Jesus Christ—Saviour and King. We stand firm for Jesus, Saviour of the world and Redeemer of His People Israel.

We believe that He is the Great Lover of the souls of men, and King of Israel. And we love Him, for was He not "wounded for our transgressions, and bruised for our iniquities"? Yes, He died to make us free, and now He ever liveth to make intercession on our behalf. If only people would give Him a chance. He is ready and willing to be the friend of all. He is ready and waiting to save His people from their sins. He is waiting for them "To enquire of Him, and He will verily do it for them." "He will take away ungodliness from Jacob." He will heal us and bring us to Himself.

Then, we have the glorious hope of His appearing. "He shall come whose right it is, and unto Him shall be the gathering of the people."

"God shall give unto Him the Throne—and He shall reign . . ."

But "This Gospel of the Kingdom must *first* be preached and then shall the end come."

"He that keepeth Israel neither slumbers nor sleeps."

He is calling to us to cry aloud and spare not. Cannot we hear His Word ringing down through the ages, "Whom shall I send and who will go for us?" Are we ready with the answer?

"Here am I, Lord, send me!"

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

SIR,—As a British-Israelite I have always understood that one of our fixed principles is the taking of Bible statements in their plain literal sense whenever possible to do so.

A good many prophecies in the Bible are described in symbolic or poetic language, but not so, for instance, with "Armageddon." This is referred to in the plainest, most simple and direct manner possible, and it is difficult to see how it can possibly, by any stretch of the imagination, be interpreted otherwise. (See Zech. xiv and Ezekiel xxxviii and xxxix.)

The circumstances of the sparing of Nineveh is not comparable, as the destruction of that city had no connection with either the First or Second Coming of Our Lord, and was merely an incident in the history of nations, written for our learning, that we might understand the loving-kindness of God; but, although delayed, we know that the prophecy was eventually fulfilled.

When the king and all his people humbled themselves before God, He withheld the judgment to show that He was both just and merciful; but we can quite believe, knowing what human nature is, that as soon as the forty days were over and no disaster occurred, the majority of the people would return to their evil ways, and call the king a fool for having starved them for three days unnecessarily.

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Heaven and earth may pass away, but God's Word cannot fail, and we may rest assured that His Church and people must fulfil in the minutest detail every Commandment that He has laid upon them, and complete their destined mission to the last point.

It is quite true that from the most Christian countries we hear and see that congregations are falling off. Theological training colleges are failing, many churches are without ministers, and there is a general neglect of, and indifference to, Christ's teaching by men and women of all classes.

Pleasure is the god most worshipped just now; the dear old Sabbath that God especially ordained as a sign between Himself and His Chosen people for all generations is ignored, and Sunday games, dances and other amusements taking its place.

Is not this exactly what our Lord told His disciples would happen in the latter days? Men would be lovers of pleasure more than lovers of God; false religions would arise, some of them so much like the real thing that even the Elect might be deceived, and He infers that Faith may have died out altogether by asking the question: "Nevertheless when the Son of man cometh, shall He find Faith in the earth?"

There is not a word in our Lord's teaching leading us to suppose for one moment that His disciples or ministers were intended to convert the world, or establish peace on the earth. No power in Heaven or earth can do that but the King of kings and Lord of lords; therefore it can only be accomplished at His Second Coming, when He shall put down all principalities and powers and reign supreme over all.

Christ's Church was to be a recruiting agency to enlist soldiers for His army from among all nations, and the fact that the work is slackening off may be a sign that the number of His Elect is nearly accomplished, and the time of His Coming near at hand, which should be a cause of rejoicing among His faithful followers; for after enumerating the awful events which would take place immediately before His Coming—wars, earthquakes, famines, pestilences, fearful sights, upon the earth distress of nations, with perplexity, men's hearts failing them for fear—He does not say humble yourselves and pray that these calamities may be averted.

No, just the contrary. "Lift up your heads, for your redemption draweth nigh."

Far from bringing peace on the earth, our Lord emphatically stated, "I am not come to bring peace on the earth, but a sword; and let him who hath no sword sell his garment and buy one." And it is remarkable that the word Peace does not occur in our Lord's Prayer. We pray, "Thy kingdom come," and He Who taught us that prayer knew that the Prince of this world would never allow his kingdoms to be taken over without summoning all his forces to the fight. Therefore, if there is to be no more war, we must be satisfied to remain for ever under exciting conditions, for the Devil is not going to give our Lord peaceable possession of his kingdoms.

Not for one moment is it to be thought that war is desirable, for it is an awful calamity; but so are pestilence, famine, earthquake, sin; yet we know that all these will continue under the present dispensation.

We learn from history that those nations which ceased to fight soon degenerated and passed away, and in David and Solomon we have remarkable illustrations of this fact.

The former started to fight bears and lions from his boyhood; he was only a stripling when he killed Goliath, and he remained an active warrior all his life, from whose house the sword never departed. Yet he organized the kingdom, amalgamated the scattered tribes of Judah and Israel, subdued all their enemies, collected abundant material for building the Temple, and handed over the kingdom to Solomon in a flourishing condition. And through it all he found time to compose those beautiful Psalms which have been the stay and comfort of countless generations since; then made memorable his old age with songs of praise and thanksgiving to God for His mercies to him. And it is a significant fact that he committed the most disgraceful act of his life while remaining idle at home when he should have been at the head of his army in the field.

Solomon began his reign with everything in his favour, being especially endowed with wisdom and learning, and it is sad to think that the man who offered that magnificent prayer at the dedication of the Temple should have so degenerated after forty years of peace and luxury that, according to his own showing, life was "nought but vanity and vexation of spirit."

He left the kingdom to his son, an arrogant young fool, who undid all his grandfather's good work, and sent the kingdom to ruin in the first year of his reign.

The peace our Lord promised His followers was the peace which passeth all understanding—the peace of the individual soul—the peace which thousands of soldiers enjoyed during the late war, while in the trenches with rifles loaded and bayonets fixed, waiting for the order to go over the top. The mistake the Church made was in believing that, by preaching, it could convert the world and bring all men to the knowledge of the Truth; and it was a good mistake, for it inspired thousands of noble men and women to forsake all that made life easy and pleasant, and travel into the dark corners of the earth to enlist recruits for the Lord's army; but their Master had told them plainly they were to be only a little flock under His special guidance and protection. In the world, but not of it. Strangers and pilgrims seeking a better country.

This belief originated by spiritualizing and appropriating for the Church the material promises of wealth, power and dominion which God had promised to the descendants of His friend Abraham, which blessings are now being enjoyed by the Anglo-Saxon nations.

STAINTON CLARKE.

Jamaica.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MEMBERS and Associates are reminded of the Special General Meeting (as announced for three months past) to be held on Friday next, September 20th, at 5.30, at Headquarters, 6, Buckingham Gate, S.W.1, for the purpose of considering amended rules for the B.-I.-W. Federation.

Members and Associates are hereby notified that the adjourned Annual Meeting for the Election of Council will be held on Friday, October 4th, at Headquarters, at 5.45 p.m.

* * *

The Speakers for next week at Headquarters are: Lt.-Col. Smythe, President of our Dover Branch, on Wednesday afternoon; and the Rev. Joseph Gay on Thursday evening.

Last week addresses were given by Mr. John Leech, K.C., and Mr. Daniel Farmer.

* * *

In view of what is happening in our country, of events in Palestine, and of the state of things in the world generally, the B.-I. Congress this year will have special importance. We appeal for donations to help with the publicity. It is of utmost urgency that people should hear the B.-I. message, as *the* message of hope and light and leading for the time.

We have the messengers (see overleaf), and it is our part to provide them with hearers. This can be done by prayer, faith, work and generous giving; gifts being needed to enable us to arrest public attention through the Press and by our printed matter in vast quantities. Will our readers please help? The time is short, and we want to fill the great hall at each meeting from September 30th to October 5th, twice daily.

* * *

A Life Member of the Federation has generously promised £500 for B.-I. publicity on condition that we raise another £500. We therefore most earnestly ask our friends to come quickly to our aid in order that we may be in a position to fill the condition of this handsome offer.

* * *

All our branches and all our readers are invited to pray earnestly for the Divine blessing on the whole proceedings of the Congress.

* * *

Several of our Branches have already commenced their meetings for the Autumn Session. Battersea made a splendid beginning with an address by Miss Hamilton Hunter on September 3rd, on the "Stone Symbol," and Harrow and District had a good attendance on September 5th, when Rev. T. Sparshott Johnson, M.A., spoke on "The National Day of Thanksgiving and its significance."

* * *

The Rev. Pascoe Goard has broadcasted several B.-I. addresses from Vancouver. He is now on his way to England, and is speaking for some of our Associations in Canada *en route*.

The members of the Regina (Canada) Association had a pleasurable and profitable time at a Garden Meeting held by invitation of the Secretaries, Mr. and Mrs. E. W. Painter, at their summer residence last month. At the suggestion of Mr. A. Gee (the President), Mrs. Painter, who is visiting England, was appointed a delegate to our Congress. Mr. John Kerr was the chief speaker, and he stressed the importance of B.-I. teaching to the Empire. Mr. and Mrs. A. Brestol also placed their residence at the disposal of the guests and heartily co-operated in all the preparations.

* * *

Those in the London area who can offer accommodation for visitors to the Congress are invited to communicate with the Secretary-General.

* * *

S. D. writes:—"The Rev. Gregory Bestall generously gave his services to the Blackheath Branch on August 29th.

"During his inspiring Message on 'Why I am a British-Israelite' he made a successful plea that newcomers in the audience would be stirred to come in and join the British-Israel-World Federation.

"We wish to thank Mr. Bestall for sparing us the time. We also thank the friends from the Sydenham and Woolwich Branches who so kindly helped to fill the Hall."

* * *

Mrs. Bloxam held a well-attended Meeting in deep interest at the Memorial Hall, Leicester, while she showed the Flags and Heraldry of Great Britain and the U.S.A. to be identical with those of Israel. At the afternoon meeting the subject was "How Palestine is Fulfilling Prophecy To-day." A very successful meeting was held in the evening and the Lord Mayor spoke of his interest in the address. "If we are Israel," he said, "there must be a great change in the National conduct before we shall be worthy of the high calling."

* * *

A "Forward Movement" is being inaugurated by the Committee and Members of the Walsall Branch. Mr. Wm. Whitton, of Sheffield, has arranged to pay a week's visit to the town, from Sept. 14th to 20th. Afternoon meetings are to be held at the residences of Members, and there is to be an Open Air Meeting each evening. Prayer is requested for the guidance of the Holy Spirit in all the arrangements and for blessing on the Meetings and those who attend them, particularly on Sunday 15th, when Mr. Whitton is to address a Men's Bible Class in the afternoon and conduct the Service at the Town Mission Hall in the evening.

* * *

Barrow-in-Furness reports: "The week-end, August 31st-September 2nd, began what may prove to be a great forward movement in the North. We had Mr. W. Whitton, of Sheffield,

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among us, and on Saturday evening he addressed a small gathering of enthusiasts, giving an outline of the B.-I. position. On Sunday Mr. Whitton conducted two Services at 3.0 and 6.30 in the Old Barrow Christian Association Mission Hall to very interested companies, and on Monday evening gave a lecture on 'The British Throne.' For inaugural work it was a splendid effort and we anticipate a Branch will now be formed at Barrow to co-ordinate our efforts in developing our work in the district."

* * *

R. M. writes: On August 27th, Rev. W. T. Medhurst addressed a meeting in the B.-I. Hall, Rhymney, on the subject "The Isles of the Sea. What? When? Why?"

A good company assembled on August 29th in the Merthyr Y.M.C.A., when Mr. Medhurst gave an excellent outline of Isaiah's great Prophecy. He pointed out the triological construction of the Book as addressed to three Houses of Israel and followed the same idea in dealing with the last 27 chapters of which the Cross was the centre, and which section was particularly addressed to the House of Israel. Mr. Medhurst was asked for a further lecture, which is being arranged for September 26th. The believers at Merthyr are very much encouraged at the brighter prospect for the winter session.

* * *

As in previous years there are several not well off, but very intelligent people who wish to hear Mr. Garrison's lecture and see his pictures. Perhaps again some of our friends will most kindly send us donations in order that we may present them with tickets. The whole of the proceeds of the lecture are for B.I. funds.

* * *

Anglo-Israel meetings, as they are called, are being held in many parts of the United States. We have before us newspaper clippings which show a number in the State of California, with a very attractive and appropriate list of subjects.

* * *

R. F. writes from New Zealand:—"I consider that one article alone in your journal is sometimes worth the whole year's subscription."

* * *

LLANDRINDOD WELLS B.-I. BIBLE CONVENTION.

THE Bible Convention at Llandrindod Wells last month was a great success. It opened on Sunday evening, August 25th, with a Divine Service at which the Rev. Joseph Gay preached. On Monday evening the delegates assembled in the Albert Hall for a welcome meeting over which Mr. John Leech, K.C., our Commissioner-General, presided. Addresses were delivered by Mr. Leech from the chair, the Rev. Sparshott Johnson, M.A., and the Rev. Joseph Gay.

Each morning from the Tuesday to the Friday Mr. Leech conducted Bible readings, and seasons of prayer were afforded which were characterized by deep and abiding spirituality. They were indeed times of refreshing from the presence of the Lord. Mr. Johnson on the Tuesday evening, making the experiences of Elijah at Horeb and Carmel the basis of his address, called attention to the importance of the Mountains of the Lord in the last day. Mr. Gay followed with his popular theme, "The British Empire, its origin, development and destiny." Interest was awakened in many to whom our teaching was quite new. On the Wednesday evening Mr. J. J. Morey traced in a clear and concise way the Northern Kingdom of Israel from their home in the East to their home in the West, even in these Islands of the Seas, by the foreknowledge and ordination of the Almighty, Israel's God. There were many young people present at this meeting, and they followed Mr. Morey with appreciative interest. Next, Mr. Gay showed how Israel-Britain was the nation to whom had been given the Kingdom of God since they, conspicuous among the nations of the world, were indeed functioning the Kingdom of God in the earth.

On Thursday evening Mr. Morey delivered, for the first time, his lecture on "Palestine and the Near East," illustrated by a set of splendid moving pictures taken by Mr. Dearden, Mayor of Rochdale, who was present and took charge of their exhibition. It was a most timely and important address. The audience, which comfortably filled the hall, listened with rapt attention as Mr. Morey, who, aided by his moving pictures, unfolded the wonderful story of that land made so sacred to Israel by Him, Israel's King, Who trod its valleys and taught upon its hills, and Who suffered in its city.

The closing meeting on the Friday evening maintained the earnest zeal which characterized all the meetings from the beginning.

Mr. Gay and Mr. Morey spoke, and placed our position before the people with such clarity that it must have brought conviction home to all who were present.

Mr. Leech, in well-chosen words, voiced the thanks which were due to all who had contributed to the success of the gatherings. Thus we parted to meet again at our great Congress meetings to be held in October next.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, 20th, at 8. Rev. T. Sparshott Johnson, M.A.

BATTERSEA, 197, Lavender Hill, Tuesday, 17th, at 8. Mr. Bradbury.

BELFAST, Kingham Hall, Botanic Avenue, Monday, 16th, at 8.

BEXHILL, Hotel Metropole, Wednesday, 18th, at 3 and 7.30. Miss Hamilton Hunter.

CANTERBURY, County Hall, Monday, 16th, at 8. Mr. J. J. Morey.

CARDIFF, Y.M.C.A., Tuesday, 17th, at 7.30. Rev. W. T. Medhurst.

EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 16th, at 8.15. Miss Hamilton Hunter.

EASTBOURNE, Saffrons Rooms, Tuesday, 17th, at 3 and 8. Mr. J. J. Morey.

HAMMERSMITH, Albion Congregational Church Brotherhood, Dalling Road, Sunday, 15th, at 3.30. Mr. A. J. Wakeford.

HORNSEY & CROUCH END, Earl Haig Memorial Hall, Elder Avenue, Wednesday, 18th, at 8. Mr. W. Gray.

HULL, Church Institute, Albion Road, Tuesday, 17th, at 7.30. Mr. H. Dale.

ISLINGTON, Holy Trinity Hall, Richmond Road, Liverpool Road. Monday, 16th, at 8. Rev. T. Sparshott Johnson, M.A.

LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 17th, at 7.45. Questions.

PAIGNTON, Public Hall, Wednesday, 18th, at 3. Mr. J. J. Morey.

PRESTON, Cafe Orient, 5, Friargate, Thursday, 19th, at 7.30. Mr. S. E. Steele.

PUTNEY, 12, Ravenna Road, Monday, 16th, at 8. Study Circle. Rev. Kenneth Dodds.

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

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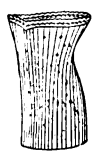
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MESSAGE & BANNER

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EDITORIAL.

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

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

THE EMPIRE IN SOLUTION.—VI.

By the Rev. W. Pascoe Goard.

The Time of Fusion.

The coming of the Normans brings us to the eleventh century A.D. The various branches of the Israel people were now arrived in Britain. Their coming had stretched over a period of approximately twenty-five to twenty-eight hundred years. Thus it will be seen to have been a gradual process. Except in the case of the Normans there had been no marching of great military forces. Such had been the case with the Roman invasion of course. But that had been simply an invasion. The Romans had withdrawn again bag and baggage from the British coasts. These peoples of whom we speak had come to dwell. The peoples had come in bands, under independent leaders, and had been called by many names. But the Normans came with military pomp and power and conquered a place for themselves at once.

With the exception of the latter we are to think of the people making their way into Britain much as the modern migrants made their way into Canada and America.

We mention only the outstanding divisions of the people. They are as follows:—

The ancient inhabitants of the British Isles, the forefathers of whom came from their original dwelling-places in the East.

The dwelling-place from which they came was primarily Egypt; wherein Israel dwelt from the time of Joseph, and of Jacob his father, to the time of Moses.

Next their dwelling-place was in Palestine. From thence there appears to have been a migration into Britain from about the time of Moses, when an important part of the tribe of Simeon—the Simonii of Cæsar—separated from Israel, to the time of the separation of the Normans (Benjamin) from the nation of the Jews at the time of the siege of Jerusalem by Titus. After a thousand years of wandering they finally came to rest in Britain. Another dwelling-place was Troy and the Kingdom of Priam on the banks of the Dardanelles, from whence the migration led by King Brute came to England about the eleventh century B.C.

Still another dwelling-place of Israel peoples which made its important contribution to the British colony was Greece and the Grecian colony on the shores of Asia Minor. There dwelt the people of the tribe of Dan. These came into Britain in ancient times as the Tuatha de Danaan, and in later times as the Danes.

The Normans, whose fathers separated from the nation of the Jews A.D. 70, came from Normandy under the leadership of William the Conqueror.

So the peoples came. They came bearing many names. They came speaking many languages. They came during many centuries. But they were all of kindred blood, blindly following the paths marked for them by the Lord God of Israel.

Now they were in the land of Britain. Still they spoke many tongues. There were those who spoke Erse; those who spoke Gaelic; those who spoke Welsh; those who spoke

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Cornish; all these speaking varieties of the one family of languages.

There were those who spoke the Saxon tongue, and those who spoke the Norman French.

They did not recognize each other as kindred peoples, they looked upon each other as mortal foes; conquerors, and conquered.

The Island of Britain was filled with antagonistic interests and peoples. But, thank God, they were of kindred stock, of uniform racial mentality, and therefore were capable of an absolute amalgamation.

Now came the centuries of the fusion of the peoples. There were many outstanding matters which tended to bring the people into one fused ethnological entity.

First among these must be mentioned *the Christian faith.* Second among these must be mentioned *the Common Law,* which was held by each of the groups which came into England.

Probably the next active agent was *the strong centralized rule and administration* introduced by the Normans.

Then came the Crusades. These tragedies of enthusiasm and valour failed utterly of the intended objective. But they united in a very frenzy of zeal, and religious enthusiasm, all classes of Britain, and extended to every country of Europe. They had a marked effect in fusing the various classes of Britain into one great aim and effort. All the losses suffered, and all the sufferings endured by the British in connection with the Crusades, were repaid by the progress made in bringing the people into unity of endeavour and desire.

Then came the French wars. These expeditions enlisted the various classes and ranks of the English; and the Saxons were glad to serve under Norman leaders to carry their arms back to the country from whence had come their Norman conquerors. There seemed to be relief from the sense of defeat when the ranks of English soldiery marched to invade and conquer the lands from whence had come the hosts which had been brought to defeat them.

In these conflicts there were the outstanding victories won by *the Anglo-Saxon archers.* The triumph was an united triumph, and all ranks at the front and at home rejoiced together. Such was the sense of victory won by *the ranks of Anglo-Saxon soldiery* that the rejoicing has not died out to the present day. Now there was not anything in the victories gained in these wars to cause such a spirit of jubilation to come down through the centuries. It was not the joy of conflict brought to a point of victory over the foemen. It was rather *the spirit of fusion and comradeship* engendered by the fierce conflict which caused a joy which has never died.

The development of the administration of the realm made for the further fusing of the peoples. The Norman element developed the strong central government. This was their especial contribution to the common weal. The Anglo-Saxon element developed the guilds of the craftsmen, and later these developed into the civic guilds, which has developed ultimately into civic and municipal government as we have it to-day.

Thus there were *two phases of government growing up together,* each out of the genius of one branch or other of the people.

Soon the Normans were in trouble by the fact that *the Kings were aiming at autocratic control.* This the Lords contested, and they were very glad to enlist the strength of the civic guilds to wrest from the King his assumed autocratic power. The Barons would never have obtained the great charter but for the support of the civic democracy.

Out of the needs of the King on the one hand, and of the Lords at other times, *the guilds were able to obtain new charters or enlarged charters* in return for their support, now of the King, and now of the Lords.

These struggles and alliances all tended to sweep away the difference between Briton, Saxon and Norman, and to weld the people into one.

In the meantime the polyglot languages of the people tended more and more to assimilate into one language. This process has gone forward to the present day, when the Anglo-Saxon language bids fair to become world-wide.

Passing from the stage of *English* fusion there developed the wider one of union of *all the national divisions in the British Isles.*

There came the time when one government administered all the Islands.

There was, however, in the case of South and West Ireland an extension of national government before the completion of the fusion of the peoples. The result has been trouble. This is the last part of the process of fusion yet to be carried to a conclusion. But many influences are at work which will accomplish this in the not distant future.

So now we see the Anglo-Saxon people, among whom there remains no distinction between Briton, Saxon, Dane nor Norman, united as British all.

COLONIAL EXPANSION.

The time of fusion gives place to the time of Colonial expansion.

What a wonderful chapter in the history of the British people is this. It is more romantic than any romance ever produced as a literary composition. It is more strange and dramatic than any fiction ever attempted. The period of British Colonial expansion stands out a veritable wonderland of history. The march of Israel out of Egypt was a small thing in comparison with this. The conquests made by Assyria, Babylon, Medo-Persia, Greece and Rome were not to be compared either as to magnitude of movement or the spirit which energized it. The glory of the Colonial period stands thus far as the crowning period of history no matter where one may turn to find it as to age or as to people.

The fusion of the people was complete at the triumph of Trafalgar and of Waterloo. English, Scotch, Irish were all in it equally. From that period the great world movement of British colonization began.

Treaty-making councils gathered at the end of the Napoleonic wars and either confirmed or ceded to Britain, Newfoundland, Canada, Gibraltar, Cape of Good Hope, Bombay, etc., and at that period our own ships reached and took possession of Australia and New Zealand.

Thus at one stroke the hand of the great cartographer outlined the map of the British Empire and assigned the countries wherein the enterprise of the British people should be expended during the period then fully entered upon.

The actual work of colonization began at the time of Henry

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the Eighth and was prosecuted with vigour during the reign of Elizabeth.

The chief stream of migration ran to the United States, but at the end of the Napoleonic period the United States separated from the Empire and started out upon her own assigned task.

The epic of the migration out of the British Isles into these great Overseas heritages is the greatest ever written, the drama of the activities of the colonists is the greatest ever enacted.

The work assigned to the two branches of the Anglo-Saxon peoples at that time, and pursued by them to the present day, differed materially. In each case the principle at the back of the movement was the same. It was not the predatory principle such as that which energized the Roman world. It was a people constantly saying in the ears of the Mother-nation, "The place is too strait for me. Give place that I MAY DWELL." They sought a dwelling-place wherein, with all others, they might labour to develop resources, and, having done so, that they might enter into the world's markets with the product of their labour. Giving of their service, and taking of the proceeds, they did not seek to enslave the peoples, nor to take without payment the wealth of the natives, nor the results of the toil of their hands. On the other hand, the Roman world enslaved the native peoples and took with a strong hand their wealth and the products of their toil.

Wherever the Anglo-Saxon went he sought to develop and to enrich. Wherever the Roman went he sought to enslave and to seize the results of others' labour.

Now the United States, Federated, became a great reservoir prepared to receive the flood of immigration which should come from the Motherland and from all the lands and peoples of Europe.

They came pouring through the gates of entry into the United States, and it became the recognized task of the United States to " make Americans " of all who came. They taught to them the faith of their fathers and the Common Law of England. They taught them to speak the English tongue and to engage in trade and commerce according to Anglo-Saxon ideals.

It was a great task, and thus far has been handled with comparative success and wonderful skill.

Britain was not formed to be such a reservoir. Her territories from Land's End to John o' Groats would be far too small for such a purpose. Britain was *sent out to all the nations, over all the seas, commissioned to establish the law of righteousness in the earth.*

For her the primary duty was to colonize the waste places and to lay the foundation therein of the British type of civilization and administration. Her ports of entry were left open for all the world to come and trade on equal terms. But she said to all the traders, " This one thing we will require of you, that you shall do your trading according to the equitable principles of the Common Law, or the Law of the Lord."

Life, Property, Character and Reputation shall be safeguarded. Give, as well as take, shall be the rule of the market. There shall be no seizing with the strong hand. There shall be no enforced labour nor enforced handing over of the products of labour, these things being guarded by a British administration; all the rest of the world shall be free to buy and sell in the markets of the Empire.

The second duty after colonization was Crown colonization. Colonization was the entering upon and homesteading the waste heritages. Crown colonization was the entering upon and administrating those lands which were already occupied by a native population, and which therefore offered no opportunity for the Anglo-Saxon to pre-empt the land as a dwelling-place. Of course the great example of Crown colonization was and still is India.

In colonizing and Crown colonizing Great Britain has done such a work as no nation ever attempted, much less accomplished, in historic time.

The end of this period is manifestly in sight. The Colonies have become self-ruling nations under the House of David. The Crown Colonies are being trained and are more or less slowly moving towards the same goal.

Thus the nation has become a " Nation and a company of nations " according to the promise made by God to our fathers.

The United States has come to the end of the period. The reservoir is nearly full and the gates are being closed against the inpouring flood. The present period of colonization has manifestly attained its completion, and again we must envisage the opening of a new period in the progress of the Kingdom of God in the earth.

So far we have dealt with *the background of history* against which the present phase of the Empire stands manifested.

We now come to the consideration of the important fact, that *the present day finds the Empire again in solution.*

The various component parts are being thrown into what in the old form of legal phraseology is described as " hotchpot." The Motherland, the Overseas Dominions, the Crown Colonies and Dependencies, the Mandated Territories, are all being thrown into the one common stock. The various Governments which are acting under the Crown are becoming more and more aware of this, as the calling together of conferences of Premiers shows, as well as many other signs.

THE GREAT ISSUE OF THE DAY is the recrystallizing of the Empire, and its consolidation into an interacting unity.

The consciousness of this, growing from day to day, is shown by the rising demand for free movement of Anglo-Saxons within the Empire. Also the rising demand for preferential trade, and even for free trade, within the Empire. It is a movement which is not artificial but which is part of the normal development of that living entity which is the Empire. The consideration of all this must remain for another issue.

EXPOSITIONS IN THE ACTS OF THE APOSTLES.

BY THE REV. JOSEPH GAY, A.T.S.

IV.—THE FIRST SERMON,

ACCORDING TO THE ACTS.

TWO things demand our attention at the very outset. Firstly, the occasion which gave rise to this utterance; and, secondly, St. Peter himself.

THE OCCASION.

Such was the effect of the outpouring of the Holy Ghost, such the circumstance of His coming, that the people, when they came together, and heard these Spirit-filled disciples speaking in their native languages the wonderful things of

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God, they were filled with amazement, and the inevitable question sprang spontaneously to their lips, "What meaneth this?"

Wherever there is the question there is always the cynic at hand to answer it. "These men are filled with new wine."

The cynic will always furnish you with an opportunity if he cannot offer you a true and correct solution. And this was the occasion which St. Peter took by the hand and said: "Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel."

St. Peter Himself.

The preacher himself must have first consideration at the hands of his audience. Who is he? What right has he to speak? What are his credentials? Well, the preacher of this first sermon has every right to speak, his credentials are good, his wisdom beyond dispute. No one knew better than St. Peter how to take an occasion by the hand. It was a gift native to his mentality. This speaker therefore demands a little attention at our hands. He was the man who, a little while ago, quailed before a maid-servant's saucy tongue. He was the man who had vehemently denied all knowledge of this same Jesus whom he now spoke of in the highest terms. Were there any in that audience that day who knew what this man had been and the attitude he had assumed? Have you ever listened to a preacher whom you had previously known as a blasphemer, a persecutor, and injurious? What an experience that is! There is a thrill in it. You are bound to listen to such a preacher; you cannot help yourself. And as you listen you are searching all the time for the reason of so great a change in him. He is himself a miracle and you have got to account for him.

This man, Peter, has now become the champion of the very Jesus he disowned. Openly, before the entire world so wonderfully represented in that promiscuous multitude, he speaks of Jesus. He has become the undaunted arraigner of a nation's crime. He has no fear, no misgiving, no doubt. He was always ardent and enthusiastic, but his ardour and enthusiasm had been humanly directed, hence always open to misdirection. Now, and this constituted the change, all the qualities of heart and mind of this ardent and impulsive soul come under the sway and dominion of the Holy Ghost Who had taken possession of him, which possession was made possible by the resurrection of Jesus Christ. This change in St. Peter, so clearly and manifestly set forth, may furnish us with the foundation for our estimate of the value of spiritual inspiration.

We shall do well at all times to give heed to the message of the inspired man, for, speaking as he does by the dictation of the Holy Ghost, his message must be the very truth of God Himself.

We turn then with the utmost confidence to this first sermon delivered by St. Peter on the day of Pentecost.

Prophecy.

And the first arresting thing is this:—The fact of the resurrection of our Lord rests upon the foundation of the prophets. "Ye are . . . built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." (Eph. ii, 20-22.)

St. Peter explains the extraordinary situation and answers the cynic by a reference to the prophet Joel. The amazing circumstance which all those who were gathered together beheld with their own eyes strikes its roots deep into prophecy. Here is furnished another link to bind the Old Testament to the New. If, as some assert, the Old Testament is obsolete, and the prophets of no account, then the product of Pentecost, as these people beheld it that day, goes unexplained. The light of prophecy must explain the actualities of history if they are to receive any explanation at all. "What meaneth this?" The fact cannot explain itself. St. Peter quotes the prophecy, then rehearses the history, then draws the inevitable conclusion. "Therefore let all the House of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ."

Though St. Peter only quotes one prophet, Joel, the prophets generally speak of a time when God should pour out His Spirit upon His people Israel, whereby they should be able to return to Him with a sincere and worshipful heart.

Isaiah speaks on this wise: "For 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 offspring." (Isa. xliv, 3.)

Ezekiel in two places speaks of this outpouring: "And I will give them an 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." (Ezek. xi, 19.) "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." (Ezek. xxxvi, 27.)

Zechariah has this word: "And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn." (Zech. xii, 10.) In the light of prophecy, amazement passes away, and gives place to confident worship, for "the Lord of Hosts is with us, the God of Jacob is our refuge."

History.

And now to the rehearsal of the history. "Ye men of Israel, hear these words." Note the persons to whom St. Peter addresses himself. "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians."

To this multitude St. Peter addresses himself and says, "Ye men of Israel." Jews? Yes! All Jews and nothing more? No! As he says in his conclusion, "All the House of Israel." The fact of the resurrection is declared to the whole House of Israel. Then the whole House of Israel

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xisted in the Apostle's day. Is there any fact of history since he days of the Apostles which has destroyed that whole House, or caused it to continue only in the Jews? I know not of any such fact. On the contrary, history has enlarged the borders of Israel's habitation, and discovered her spread abroad on the face of the whole earth, and at the same time so united, so consolidated, "a nation and a company of nations," as to be His effective witness unto all men and nations. He, "Jesus of Nazareth," Who, having tasted death for every man, now sits down at the right hand of God, there to remain until His enemies be made "the footstool of His feet."

Two facts concerning Jesus of Nazareth St. Peter stresses: (1) His death. (2) His resurrection. He has little to say with regard to His previous life, and for the very obvious reason that that life was well known by those who heard Him. I should say that by far the majority of those present had both seen Him and heard Him. The Apostle reminds them of this. His life had not been lived in a corner. Though from His coming out on the banks of the Jordan to His crucifixion only covered a period of about three years, still they were three years of the greatest possible publicity. His death was equally well known. The new factor really was His coming to life again. St. Peter puts the matter very boldly, and there is no mistaking his meaning. "Jesus of Nazareth, a man approved of God." It is the Man, Jesus, Who is alive from the dead. It was the Man, Jesus, Whom they killed, and it was the Man, Jesus, Who came alive again from the dead. We are in considerable danger, in these modern days of psychic research, of losing our grip upon the essential fact of the resurrection. It is the Man Who rises again. It is the Man Who becomes the first-fruits of them that sleep. In this connection it is well to remember that no other resurrection is possible than the resurrection of the body. If you do not believe in the bodily resurrection of Jesus Christ, then you do not believe in resurrection at all. It surely only needs to be stated to be accepted. A spirit can never die. That is true surely. It is only the body which suffers death. Therefore it is the body only which can be raised from the dead. This is the miracle of miracles; experienced once and only once in the world's history.

Let me not be misunderstood here. Christ tasted death for every man, but He tasted death for every man in Jesus, the body which God had given Him. This is the mystery of godliness, "God manifest in the flesh." St. Peter views the death of Jesus from the standpoint of God and man. First God, then man. "Him, being delivered by the determinate counsel and foreknowledge of God." St. Peter had not forgotten the scene in the Garden. The soldiers sent to take Him could not take Him until He willed to be taken. No one can read the account of His being taken in the Garden without realizing that tremendous fact. Then, again, St. Peter had not forgotten the Divine conference which had been held upon the Transfiguration Mount when Moses, Elias and Christ, under the presidency of Jehovah, as the cloud which came down upon the Mount and hid them from the gaze of the three disciples indicates, conferred together concerning the decease which Jesus should accomplish at Jerusalem. "Determinate counsel and foreknowledge of God."

"Ye have taken, and by wicked hands have crucified and slain." The "determinate counsel and foreknowledge of God" did not release man from the responsibility of his own wicked act. "It must needs be," said Christ on one occasion, "that offences come, but woe unto that man through whom the offence cometh." The Jews slew Him and said as they did it: "His blood be on us, and on our children." They took the full responsibility, awful though it was, upon their own shoulders, and, as far as they could, pledged their children to it. St. Peter drove it home upon them with tremendous force, and they resisted him not. Then he returns to the Divine purpose again and calls David to witness that it was not possible for death to hold Him. I was asked this question by the Jews in Hyde Park: "Can you find anywhere in the Old Testament that the Messiah was to be crucified?" Well, St. Peter found it in Psalm xvi. That Psalm can refer only to the death of Christ, as St. Peter so cogently points out. It cannot refer to David himself. The conclusion of the whole matter is fully expressed in the 36th verse: "Therefore, let all the House of Israel know assuredly that God hath made that same Jesus, both Lord and Christ."

What are we to understand by "all the House of Israel"? Jews? Yes! Only Jews? No! How can they who are descended, by their own showing, from one tribe, the tribe of Judah, be all the House of Israel? As far as the Old Testament is concerned, after the days of Solomon, when the kingdom was rent in twain, the northern kingdom, then formed of the ten tribes under Jeroboam, took the name of Israel, while the southern kingdom took the name of Judah. From that point onward the title "House of Israel" is designated of the northern kingdom only. That is true, is it not? Think of the audience St. Peter was addressing (verses 9-11), and immediately that phrase, "all the House of Israel," carries with it a significance far beyond Jewry. The note St. Peter struck on that Pentecostal day we strike to-day. "Let all the House of Israel know for an absolute certainty (assuredly) that God hath made that same Jesus, both Lord and Christ." That is our Message to Israel-Britain, and that is our Message to the House of Judah.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

THE SECRET OF BRITAIN'S STRENGTH.—I.

BY THE LATE REV. PHILIP YOUNG, L.TH.
(formerly Dean of Nassau).

A NATION is influenced largely by its environment: it is, to a more or less calculable extent, what it is from the position which it has been assigned by God. Whether a people shall be strong or weak is, in fact, very much a matter of latitude and longitude. This may not be altogether a pleasing theory to accept; nevertheless it will be found to be substantially correct.

How differently would have read the history of the Anglo-Saxon race had our far-off ancestors remained in the home of their birth. From innate and original power of constitution the nation might have been expected to accomplish great

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things, and to play no unimportant part in the world's progress ; but most assuredly it would not have attained the dominant position which it holds to-day.

That strange migration from the East, by way of Assyria, mid-Europe, and the North Sea, by virtue of which this great and commanding race reached these Isles of the West, has told upon the nation's life. If the wanderings, with their discipline and training, gave strength and vigour and self-reliance, the settlement in the Isles of the Sea gave added strength, added vigour, and the increased self-reliance so essential to the fulfilling of a great national destiny.

It has been said, and wisely, as we think, by Mr. Benjamin Kidd, that " man originally, a creature of a warm climate, and still multiplying most easily and rapidly there, has not attained his highest development where the conditions of existence have been easiest. Throughout history the centre of power has moved gradually, but surely, to the North, into those stern regions where men have been trained for the rivalry of life, in the strenuous conflict with nature in which they have acquired energy, courage, integrity—and those characteristic qualities which contribute to raise them to a high state of social efficiency."

It may be that we owe more to this fact than we are always quite ready to admit. I have myself known the luxurious wealth and gorgeousness of a tropical clime. I have known days, not a few, when there would steal in upon the senses happiness unalloyed, as with hammock swung, I contemplated the richness, the prodigal variety in shape and colouring, of tropical cloud-land ; or caught the delicious fragrance exhaled from flower and tree, quietly the while breathing the balmiest of airs ; when merely to exist was joy. And, as the mind would wander half-lazily over past or present of West India life, there would fall upon the ear sounds suggesting many thoughts. Groups of negroes, happy negroes, stand to chat lightly and with fluent tongue, in English, strongest language of the world, or sing cheerily, keeping excellent time and tune the while, as homeward they glide with rapid and almost noiseless tread. The day's work for them is done. And they are happy, those laughter-loving negroes, if the day's narrow wants only shall be met. How simple a thing is life, there in those far-off Western seas, where needs are few, and these supplied with the minimum of toil, not toil one bit as we call toil.

Surely this is life, we say, under conditions most pleasant and most enviable. Pleasant, if you will ; enviable we must not say. Place side by side the Anglo-Saxon and the careless negro. What wide divergence is there here ! May we not at once, almost, detect that the white race has that which the dark race lacks—restless energy and endurance, indomitable pluck and the power to govern, intellectual grasp and a high ideal ? It is not less true of the West Indies than of Africa. " The brain of Africa is white, the sinews are black."

If it should seem that the hot and sunny climes of the East or West place us English at an advantage, in that under the tropics man exists subject to the least possible pressure to maintain his life ; where food is to be had almost for the asking, and man lives in luxurious ease ; we reply that in reality it is far otherwise. These very conditions are unfavourable, even inimical, to the growth and progress of a virile race. The Anglo-Saxon owes not a little of his power to-day to the bleak, cold, changeable northern land in which the race has been reared.

American writers have frequently asserted that the peculiar endowment which the Anglo-Saxon in the western world has received from Nature is an additional allowance of nervous energy. Our own observation of the American climate is consonant with this. We should be disposed to say that the undoubted exhilarating effects of the climate have greatly contributed to the mental and physical activities of this remarkable people. In America, more even than in England, one feels that one can do anything and everything, and one becomes impatient till everything is done.

But, it will be argued, our vast Colonial Empire necessitates settlement in those hotter climes which we have shown to be unfavourable to great mental effort, or physical endurance. Under such circumstances will not the Englishman deteriorate ? To some limited extent this will be true. But it must not be forgotten that the Anglo-Saxon goes forth endowed with strength of constitution. Capable, vigorous, alert, decades must pass before the powers wane, at least to any appreciable extent. Further, the Colonial element is being constantly reinforced by contingents from the mother country, always helping to keep the race at its highest. There will, of course, be interruptions in the working out of this law ; still, in general operation, it will be found to be in accordance with what we have here advanced. There may be, perhaps, in some quarters a disposition to underrate the mental and manly qualities of those who, though of us, have gone forth from us many years ago. Let it be realized then, that excellence, not deterioration, is what our great Empire gives as a wholesome object lesson to the world. How conspicuously has this been shown within recent years. Have we not witnessed the boundless generosity, the heroism and the fighting qualities of the brave men, who, gathering from every quarter of the globe, met hardship and death upon the veldt ? Have we not seen how freely and cheerily they gave themselves to uphold the dignity and greatness of this nation, throwing upon it a lustre equal to that of any previous day ? The heart of England beats stronger, because of the sacrifices men and women of our Colonies have made to secure for no mean portion of the African continent the establishment of those laws of justice and equity so long denied.

The race is strong. We say it in no vainglorious spirit. It would be simply untrue to say we are not strong. The jealousy of Europe, however unchristian and deplorable in itself, at least has this within it ; it is a tribute quite unmistakable to this country's power. Were England less great, the nations would not so persistently seek to undermine her influence, misread her motives, and malign her acts. Were England less great the European would not view with such undisguised a hatred the expansion of this Empire, an expansion—our enemies notwithstanding—not born of national greed, but forced upon us by the power of circumstances, and necessitated by the nature of this country's mission.

Canon Kingsley saw clearly what that mission was, and is, and this is what he writes :—

" This is the reason of our carefulness, of our many troubles, that God is educating and training us English ; that He will

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not have us to be savages, but Christian citizens ; He will have us not merely happy, but blessed through all eternity. He will not have us to be like the poor Indians, slaves to our flesh and our appetites—slaves to the pleasant things around us ; but He will have us fill the earth and subdue it ; He will have England the light of the nations—and Englishmen preach freedom, and wisdom, and prudence, and the Gospel of Jesus Christ to all the nations of the earth. Therefore, Christ afflicts us because He loves us, because whom He loveth He chasteneth, and scourgeth every son whom He receiveth. Because He has ordained England to preach the cross, He will have England bear the cross."

For the fulfilment of such a mission is not strength great, national, dominant, required ? That England has such needful power is a fact hardly necessary to prove, so universally is it displayed. She sends forth her sons, splendidly equipped, to every clime.

Now, although we have pointed out that the nation owes not a little to geographical position ; it would be erroneous to conclude that we have in such a fact the whole answer to the question, " What is the secret of Britain's strength ? "

For such whole answer we must take deeper soundings.

Account for it as we may, it is certain that extreme moral heights are not reached by nations which are not Protestant. The people who carry the Word of Life wherever its influence may reach must be a people pursuing a higher ideal than that of other nations. We speak of the Sunny South, but it is the land of lax morals and the stiletto. Travel northwards—and it is northwards that Protestantism flourishes—and the less violent grow the passions, the more restrained the forces of our nature. Northward and westward we English have migrated. We pride ourselves upon being more moral than races farther south ; and perhaps we are, though God knows what dark depths of sin there are in Christian England. We will not forget the latitude in which we live, for we may see in this one of the causes of Britain's greatness. But it would be unwise to overlook the enormously added power which the Protestant Reformation has given to this country. When England emerged from a bondage comparable to that of Egypt in the dark days of Israel's early history, she emerged only to begin that phenomenal advance which has made her the envy of all civilized Europe, and of the world. Still, the arrow has not struck the gold. Wherein lies the secret of it all ? Let me point it out, for it is a great secret, which we are the better and the happier for knowing, a secret which, once known, we would whisper in the ears of others, that they, too, may be the better and the happier.

It rests in this, that England is God's chosen soil, whereon He educates and trains a chosen race, that it may accomplish a great work for His glory, and to the world's great gain.

But this position in the argument is assumed. It is the " *Petitio Principii* " of the logician, and it would be unwise, in an enquiry such as this, to take anything for granted. It is not enough to assert, " *ore rotundo,* " that God has singled out this country for special favour, entrusting it with a nobler and grander mission than that which falls to the lot of others. In a matter of such supreme importance, evidence of a weighty character is naturally demanded.

That evidence we now propose to give.

As we have observed, it is clearly visible that there is in Holy Scripture a principle of election or selection. We discover that God engages Himself to bestow peculiar honour upon some particular person or particular nation. We need not enter upon any discussion, however brief, as to why God so determined. We are concerned here only with the fact. The principle itself is beyond all question. History establishes it by many examples.

In the Epistle to the Romans, chapters ix, x, xi, we learn how God, in His Sovereignty, chooses to work out His purposes. Before Esau and Jacob were born, and before, therefore, they were capable of doing good or evil, their Father in Heaven chose that the elder should serve the younger. He placed, also, this further mark of distinction upon the brothers by the words, " Jacob have I loved, but Esau have I hated." However arbitrary and even unreasonable, in our ignorance of, or lack of faith in, the absolute goodness of God we might imagine this to be, yet in reality it is not so. The choice is one regulated by God's foreknowledge, and has relation to what He knows will be the heart and life of the one and the other. We are assured that " God hateth nothing that He hath made." What He loved in Jacob was His own work operating congenially in Jacob ; what He hated in Esau was the profaneness which called for condemnation. We call attention to this divergence because it is one which is continued throughout the history of Israel on the one hand, and that of Edom on the other. There was, of course, no such active hatred on the part of God, as we understand hatred, and yet Israel was selected to be the recipient of peculiar national honour rather than Edom. It is essential to remember that God selects a people, maps out a specific destiny, and history concurs.

We have already seen how the Papacy, how the Mohammedan, the Jew, and the Russian, take their respective places upon the line of prophecy. It is reasonable to suppose that it would be so ; that great national movements of incalculable reach and grandeur should be marked upon the prophetic chart for the benefit of those who have eyes to see and hearts to understand. It is more than reasonable, the Bible being what it is, not only a history, but a guide. Before the mind of God the complete history of the world lies unrolled. It is before Him as one perpetual present. Each nation must fulfil the purpose He has in view. The working out of destiny may, and often will, involve many a crooked way or shameful injustice, man being so faithless and perverse ; nevertheless, the end designed is the end reached.

A nation, then, may move, it knows not why or whither ; each is blind to all the certainties, and, like man, knows not what the future shall reveal.

The godless may affect to ignore the hand of God ; the hand of God is not less there. To His children He ever and anon lifts the veil and foretells the course—not the probable, but the actual and inevitable course, which certain nations must pursue.

It is thus we learn what England is, and the worth of England's presence in the world to-day. The Anglo-Saxon race has not drifted aimlessly here or there, till eventually and fortuitously it reached these Isles, to find itself, somehow

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or other, in the forefront of the nations. All has been prearranged.

For the moment, however, let the mind dwell upon the estimate which a great French writer has formed of the position and prospects of our race.

M. Prevost Paradol writes: "Neither Russia nor united Germany, supposing they should attain the highest fortune, can impede that current of things, nor prevent that solution, relatively near at hand, of the long rivalry of European races for the ultimate colonization and domination of the universe.

"The world will not be Russian, nor German, nor French, alas! nor Spanish. For it can be asserted that since the great navigation has given the whole world to the enterprise of the European races, three nations were tried, one after another, by fate, to play the first part in the fortune of mankind, by everywhere propagating their tongue and blood, by means of durable colonies, and by transforming, so to say, the whole world to their own likeness. During the sixteenth century it was rational to believe the Spanish civilization would spread over all the world. Irremediable vices soon dispersed that colonial power, the vestiges of which, still covering a vast space, tell of ephemeral grandeur. Then came the turn of France, and Louisiana and Canada have reserved the last remembrance of it. Lastly, England came forward. She definitely accomplished the great work."

It is quite true, M. Prevost Paradol, "these three nations were tried one after another, by fate, to play the first part in the fortune of mankind."

"By fate," "the thing spoken by a prophet," to use the definition of our dictionaries, and "prophets of old spake as they were moved by the Holy Ghost."

In the eternal counsels of God the bounds of the nations have been set, their activities and their exploits have been circumscribed. Except as He will they can go neither here nor there, cannot, in short, enlarge their borders by one single inch. Statesmen and generals may not always have remembered this.

Now, does not this French writer say, in substance, "Here we may perceive a principle of selection; the Anglo-Saxon race has been chosen above all others to do a work of unparalleled magnitude"?

We English should be the last to quarrel with such a statement. It instinctively commands our assent. We will proceed, however, by argument and illustration. There should be some means available of determining the ancestral origin of the Anglo-Saxon.

Individuals, as we know, often take great pride in their ancestry. Records are most carefully preserved, and if a claim to a title of nobility can be maintained, so much the better. A German of to-day may feel happier if ancestral worth entitles him to place "von" before his name.

It may be thought that nations, like individuals, may well be left to look after their own ancestry. Quite true. And yet it is a most surprising fact that Englishmen, for the most part, seem to be wholly unaware of the origin and noble lineage of the Anglo-Saxon. If it were not that prophecy comes to our aid, we should find it extremely difficult to account for so strange an anomaly.

The question of the origin of nations is admittedly obscure. Presently we shall see what light Holy Scripture throws upon the origin of our own. To all historians that origin must be one of intense interest. But it has an interest hardly less intense for those who are not historians—for all, indeed, who have a desire to see how faithfully God fulfils His promises in the progress of the nations.

JACOB THE ASPIRING.

By the Rev. George Matheson, D.D., F.R.S.E.

To the ordinary English reader there is a sharp contrast between Jacob's coveting of the birthright and Jacob's dream of Divine communion. Really, however, so far from being contrasted, the latter is a development from the former. Jacob's coveting of the birthright was nothing more nor less than the beginning of his dream. What *was* this birthright? The inheritance of the father's property, you say. Yes; but what was the father's property which the eldest son inherited? In England we associate that institution with something very material—with stone and lime, fields and acres, houses and lands. But in Patriarchal days this was *not* its association. To a son of the Patriarchal House the birthright of the firstborn was the High Priesthood. In the public estimation Abraham and Isaac were not simply rulers; they were the priests of the clan, the sacred ministers of the community. To them it belonged to offer sacrifice, to them it pertained to pour out intercession. They were the ladders of communion between earth and heaven, on whose steps went up the prayers of the people; they bore the weight of the national supplication. It was to this ministry in holy things that the firstborn was heir. This was his right of primogeniture; this was his prospective privilege. And it was this which Jacob coveted. This was from the beginning his dream—the dream of being the ladder of family communion. By order of birth he was *debarred* from that privilege. Esau was the firstborn, and Esau had the claim. But to the eye of Jacob, Esau was unfit for the office. He was a secular man, a man of weights and measures; he had no taste for matters ecclesiastical. To Jacob it was a hard thing that the lot had fallen upon the wrong man; and the sense of the incongruity made him dream all the more.

Jacob, then, appears from the very outset as a mentally aspiring man. His dream at Bethel was no accident; it was a result of his whole past. What he there saw under the stars he had seen in his heart from the very dawn. It had been the dream of his life to be this ladder, this medium of communion. To express it in modern language, his ambition was to be a son of the Church. He wanted to be the cleric of the family, the ecclesiastic of the clan; this was his aspiration, this was his dream. And in itself it was a noble dream. I do not wish to obscure the defects of Jacob; but I cannot see either from the standpoint of the artist, or from the standpoint of the historian, that one of these defects was the desire for the birthright or the regret that it had not fallen to him. Paul says there is a noble covetousness; he bids us "covet the best gifts." Jacob's position was not unlike that of many a poor student—poor, I mean, in worldly goods, who is prevented by that poverty from gratifying the dearest desire of his life—the desire to be a minister of religion. He sees hundreds entering into the

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temple from which he is excluded—hundreds without his gifts securing the upper seats in the synagogue. Is it strange, is it ignoble, that he should fret against the bars! Jacob had a similar excuse for his covetousness. His barrier was not want of money, but want of primogeniture; yet it was equally an *external* barrier. It was a merely technical disqualification for a post which otherwise was in every way adapted to his abilities. No wonder he dreamed of his missed destiny night and day! No wonder that, amid the cold and weariness of his Bethel vigil, the fancies of his sleep took neither the form of cold nor of weariness, but assumed the shape of a ladder between earth and heaven!

But let us not forget that in Jacob's Bethel dream there is a penal as well as a pleasurable element. He pronounced the spot of the vision to be a "dreadful place." This indicates that in some sense the scene jarred upon him—that it was not in every respect harmonious with his nature. The dream, in other words, had a retributive as well as a rewarding function. Before we can understand the nature of the retribution, we must put our hand upon the fault. Jacob *had* a fault. His moral danger lay precisely at the point in which he was most strong—his lofty aspiration. His desire for the birthright was noble; it was the wish to enter the Church, to become a minister of religion. But why? Not yet for the *love* of the profession, but for the *pride* of the profession. He felt that to be a ladder of communion between earth and heaven was to assume a commanding position, the most commanding position in the world. The estate he desired was not one of stone and lime; but none the less was it one of exaltation. His eye was rather on the ascent than on the descent of the ladder. To be a churchman in those days was to be a power; it was to wield an influence far beyond the strength of the secular arm. Jacob felt what many a young man now feels—the social uplifting involved in the clerical office; and he had more *reason* to feel it than any man has in our day. This was the fly in his ointment; this was the bane of his dream.

And this was the feeling which the vision reproved. What was the cause of that dread which Jacob experienced after his Bethel dream? It was the sight of ascending and descending angels. To a selfish man, was there anything dreadful in such a spectacle as that? Not according to the common interpretation. The common interpretation is that some angels went up the ladder and others came down. I do not think this was the artist's meaning. Taking into account the ministrant character which the Hebrew attributed to the angels, I hold the meaning to be, not that some went up and others went down, but that those who went up came down again. This is evidently Paul's view. When speaking of Christ's union of exaltation and humiliation, he says: "He that *de*scended is the same as He that *a*scended." I understand him to mean that this is the true interpretation of Jacob's ladder. Supposing it to be so, we get a flood of light upon the whole narrative—light which illuminates both the past and the future in the life of Jacob, light which helps us to comprehend the weak point of his youthful dream, light which enables us to see the meaning of the shrunk sinew on the heights of Peniel.

For, what does the vision say to the life-dream of Jacob? Is it not something like this: "Jacob, you have been in a great delusion about this matter. You have been seeking the Divine Priesthood as a source of worldly power; it is in the first instance a source of worldly weakness. He who becomes the ladder between earth and heaven must bear henceforth the weight of the multitude. On him the crowd presses, on him the care descends. He goes up only that he may come down. If he ascends into the light of God, it is that he may *de*scend into the night of Man. If he rises into the heavenly rest, it is that he may learn the earthly tossing on the pillow of stone. The birthright you seek is not to be found on the mountain, but in the valley. You think the securing of the prize would make you the superior of Esau; no, it would make you in a more direct sense than ever before the *servant* of Esau. The higher you would climb, the deeper must be your bending. The Divine right of kings is their right to be servants—servants to the lowliest, servants to those who lie on couches not of down. If you desire your brother's birthright, it should be on the ground, not that you will gain more riches, but that you are capable of more sacrifice than he."

And is not the principle of this mystical ladder eternally true? Is it not a matter of experience that in the mental sphere the sacrifice belongs to the *height*? It is not a sense of want that stimulates sympathy; it is a sense of possession. Infirmaries came not from the sick, but from the strong. What has instituted asylums for the blind? It is the vision of *light*; had darkness been perpetual and universal, there could have been no such institutions. What has instituted asylums for the imbecile? It is the sense of mental *power*; insanity knows not its own unsoundness. What has instituted reformatories? It is the ideal of *purity*; the unobstructed presence of sin would have made such homes impossible. The burdens of humanity belong to a soul in proportion to its perfection—not its imperfection. I would apply this even to the education of children. Do not choose your nursery governess on the principle that, as she is only for the nursery, she had better not be too learned. The man or woman who has the highest knowledge of a subject will be the clearest teacher of that subject, will make it most plain to beginners. Those who are halfway up the ladder of knowledge never speak in parables; they are incapable of breaking the bread to their childlike disciples. But he who is on the topmost round can speak to the lowliest. He is the only teacher who is clear to the unlettered crowd. To him belongs the power of making simple; he alone can discourse in parables.

And does not the climax of this principle appear in the great central fact of Christianity itself. What *is* that central fact? It is the sin-bearing of the sinless. The Fourth Evangelist calls Christ in express terms the ladder of Jacob. Why so? Clearly because in Him the principle of that ladder finds its culmination—the principle that the highest are the servants of the lowest. Of all the sons of the human race, there is only one who stands at the *foot* of the ladder—the Man who has been at the top of it. The hospital of the *moral* pestilence gets no support from any moral invalid. Each man of dyed garments avoids brushing against the dyed garments of his brother. Simon will not speak to Magdalene; they have both dyed garments, and neither will tolerate the *other's* dye. Neither Simon nor Magdalene has yet been up the ladder; neither has received the birthright of priesthood. But *one* man has; amongst many brethren Jesus is the firstborn. And,

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because He alone has the birthright, He alone has the pain. The man who goes up to the heights of holiness is the man who must come down to the depths of sin—down to Simon, down to Magdalene, down to the lepers of corruption and the demoniacs of passion. Imagine a constitution of things in which every physical blow gave its pain, not to the man struck, but to some *other* man. We do not see this in the material world; but Christianity says that it is the law of the moral world. According to Christianity, it is the angel at the *top* of the ladder who is bruised by the pillow of stone. The deepest moral corruption is unfelt by the man who possesses it. It is felt by the man who does *not* possess it, who walks in white by the side of the crystal river. The penalty of sin falls heaviest on the holy; the Cross of Calvary first crucifies the pure. Spiritual elevation can never bring worldly *elation.* When Jacob reaches that summit of the ladder from which Esau is debarred, the sight of his debarred brother will be, not a triumph, but a trial.

What was the *effect* of Jacob's dream? In one word, it was "Peniel." We are in a great mistake if we imagine that there is no connection between the angels he beheld on the ladder and the angel with whom he wrestled until the breaking of the day. He never would have wrestled at Peniel if he had not dreamed at Bethel. The dream at Bethel gave him a conscience; there lay its terror, there lay its glory. It told him that the birthright he had received was a burden, a burden he was bound to bear. It told him that to be an angel of God was a very serious thing; it asked him if he had realized *how* serious. When Jacob awoke, he awoke as a new man, or rather, with an additional man *in* him. He had lain down a single individual; he rose a double consciousness. Two lives were within him, strove within him. There was the old life which he knew so well, and which he used to call "himself." That was still there, but it was no longer there alone. Another stood opposite to it and disputed its rule. That other was a life of strange appearance. It was like a flattering portrait of himself; but it seemed also to *contradict* himself. It resembled one of the angels of his dream. It was the presence in his soul of a new ideal—a new object for living. Hitherto, he had lived to overtop *Esau*; but the new presence said, "Let Esau overtop *you*!" The new presence became very troublesome. It disputed with him constantly. It interrupted him in the market-place. It checked him at the receipt of custom. It barred him at the buying of land. It cried out when he gave false measure. It said at the most inconvenient times, "Remember your brother!"—"Remember your neighbour!"—"Remember your fellow-man!" It made him less sharp in bargaining, less acute in things pertaining to his interest. A certain kind of energy departed from him—the force called "grasping." Men saw the change, and described it to his disparagement. They expressed it epigrammatically by saying that there had been a shrinking in the sinew of his thigh. Yet it came not from a diminished, but from an added, energy; it was all the effect of the new conscience—the ministrant angel of the Bethel dream.

There is a curious suggestion in the picture of this conflicting period of Jacob's life. The angel with whom he is struggling is represented as saying, "Let me go! for the day breaketh." I understand this to mean that Jacob found it easier to be good by night than by day. I understand it to mean that he formed fine resolutions under the stars which he intended to break in the sunshine. He is not singular in this; it is to some extent the experience of us all. There is a special solemnity about the night. I do not think it lies where it is supposed to lie—in the vastness of the spaces. Rather do I attribute it to an opposite impression—the sense of individual nearness to the centre of things. Jacob grows solemn when he sees that heaven and earth have a ladder between them. This is ever the source of night's solemnity. The individual feels himself less the member of a crowd, more an object of solitary contemplation. The narrative says of Jacob, "When he was *alone* there wrestled with him a man." It is by night that we most feel this solitude—so favourable to the wrestling angel. Our importance as units is *magnified* in the night. We seem to ourselves more worthy; therefore the ideal man within us awakes from his sleep and upbraids us. But when the day comes, we lose our individuality once more. Our sense of importance dies. We feel ourselves to be fragments again—atoms in the crowd, drops in the ocean of life. Conscience is never so low as when the pressure of the multitude makes me undervalue my own soul; and it is the daybreak that brings the pressure. Night says, "You are alone with God"; morning says, "How can God be affected by a puny life like you!"

And this, I think, explains the fact that conscience is often most powerful in the hour of death. Then, as in the night, I feel myself alone. The crowd has melted from my view, and the fashion of this world is dissolving like a mimic scene, and there is none but God and I. Very finely has this principle been grasped by the great artist in Genesis. With strong persistency he has been making the solitary hours of Jacob his grand hours; the night of Bethel has been his golden dream, the night of Peniel his golden struggle. But his greatest glory is reserved for his hour of greatest solitude—the hour of death. There the angel of the ladder and of the struggle appears once more, and he appears as the climax of his former self. He is still the angel of ministration; but he is no longer a mere helper to *Jacob*—he is inciting Jacob to bless others. The dying man becomes for the first time the universal benefactor. In his hour of death the ministrant conscience becomes dominant, supreme, overmastering. Even the poetry of his language, grand as it is, is left in the shade by the glow of his altruism. He has no thought for anything private, anything local, anything personal. He has emancipated himself from individual ambition. His aspiring has become unselfish. His own griefs and joys are forgotten. The *tribes* of Israel glitter in his sight—their duties and their dangers. The burdens of the *people* crowd upon his heart—their weightedness and their soreness. His hour of death is his hour of priesthood; he has only reached the birthright in the valley of the shadow.

Lord, give me the blessing of Jacob—his best blessing—his power to bless! Doubtless it must come with a shrunk sinew; I cannot keep the song of the lark when I get the seal of sonship; I must enter into the pain of my Lord. Yet that pain is better than the world's joy. I have heard men speak of pain as a blot on Thy universe. They were wrong; it is the birthright of the *un*blotted. Give me this birthright, O my God! Put the scar of sympathy in my heart! Let me feel my brother's thorn! Make it im-

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possible for me to stay at the top of the ladder, even though that be heaven! Send me down the golden stair—down to the pillows of stone, down to the nights of sorrow, down to the limbs that are languid, down to the souls that are sad! Send me with a breath of Eden, send me with a flower of Paradise, send me with a cluster of the grapes of Canaan! Send me to the hours that precede the daybreak—those darkest hours which come before the dawn! Send me to the hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge! Send me to the children that none have blessed, to the famished that none have fed, to the sick that none have visited, to the demoniac that none have calmed, to the fallen that none have lifted, to the leper that none have touched, to the bereaved that none have comforted! Then shall I have the birthright of the firstborn; then shall I have the blessing of the mighty God of Jacob.

HEALTH! IS THE LACK OF IT PUNISHMENT FOR SIN?

By F. E. Blake.

Exodus xv, 26, and xxiii, 25.

Deuteronomy vii, 15; xxviii, 1-14, Blessings for obedience; xxviii, 15 to the end, Curses for disobedience.

Diseases everywhere. Why? why?

Because we do not believe God's Word, His Covenant that He made by Moses to His people.

They did not keep their part of the Covenant, so the curse of disease inflicted for disobedience has never died out. Deut. xxviii, 46, "They shall be upon thee for a sign and for a wonder, and upon thy seed forever."

We are not keeping His Covenant now (3,420 years after).

God is still waiting; all down the ages men have pleased Him and received His blessing, but only individuals. The nation still refuses to ratify that Covenant. Search the Scriptures.

In apparent weariness or despair God says to Daniel, "Lo-Ammi" (not my people), yet He says again and again that His Israel shall be claimed from the "far-off" to accomplish His promises for His Name's sake.

See how the Prophets are always upholding God's Laws and the natural result of disobedience; and how our greatest Prophet refers constantly to them, and derides the nation (His Own) for not believing Moses and the Prophets. Yet He, in His infinite love and patience, tries to teach us that He came "not to destroy" His Father's Law, "but to fulfil." When asked as to the comparative values of the Laws, He only deepened their thoughts, widened their vision and raised their ideals (as seemed His wont always), enlarging it all with Love.

I.—Ye shall love the Lord:

(*a*) With the soul (the spiritual, moral part of us, and seek to know His ways).

(*b*) With the mind (the intelligent part, and seek to understand His works).

(*c*) With the heart (our loving, emotional part).

(*d*) And with the strength (no idleness, indifference, will ever let us learn to work in God's Kingdom, where all gifts are to be used to His glory).

II.—And thy neighbour as thyself:

On these two commands hang all the Law and the Prophets.

If we confess Christ's Law to be too high, too fine, impossible in this world, why do we not return to God's Covenant and see why we do not keep *that*? Is it because we do not believe even in *that*?

God promised all sickness to be removed *if* we kept His Law. We evidently have not done so, as the curse remains. Our only hope is to go back, study God's Law, and learn those blessings and curses over again and insist that our nation keeps them.

The world, urged by the Devil (the spirit of evil) and our self-will, has forsaken God's Covenant. We must realize our failure, and go back to God to have it repaired, not only by repentance, but in good works to put the wrong right.

The doctors (good, brave men) have tried to cure the diseases down the ages, but even now, while finding palliatives and reasons for the last one, another appears to baffle them still! (We are fools indeed if we think to outwit the Almighty!)

The judges and lawyers have botched excuses on to the laws broken till our brains reel in the maze of their compromises; and God can do it all in a moment, *if* we claim Him as our Great Healer. He still waits for us to do our part (obedience), and then He will replace us where He means us to be in His scheme for the world, which apparently we have nearly lost by not understanding His will.

Is that why our Faith-healing prayers are of so little effect in places? Are our desires too closely intertwined with the evil-will and self-will that the good-will is nearly crowded out? If we want anything it is often, alas! for our self-indulgence, ambition or pleasure. That will must be knocked out. We cannot pray God's blessings to use them for the Devil or ourselves. They can be gained to use to His glory, but He cannot, or will not, give them to us to squander for our own.

If ye love Me (and My ways and works), ye will keep My commandments, and if we do that the Devil (or evil) will be conquered, our own inclinations for self will die away, and God's Will (or good-will) prevails.

Then His Kingdom will come, and that is what we *say* daily that we want.

THE DIVINE NAMES AND TITLES.

I.—Elohim occurs 2,700 times. Its first occurrence connects it with *creation*, and gives it its essential meaning as *the Creator*. It indicates His relation to mankind as His *creatures* (see note on 2 Chron. xviii, 31, where it stands in contrast with Jehovah as indicating *covenant relationship*). *Elohim* is God the Son, the living "Word" in a Divine form *to create* (John i, 1; Col. 1, 15-17; Rev. iii, 14); and later, with *human* form to redeem (John i, 14). Begotten of His Father before all worlds; born of His mother, in the world. In this Divine form He appeared to the Patriarchs, a form not temporarily assumed. *Elohim* is indicated (as in A.V.) by ordinary small type, "God."

II.—Jehovah. While Elohim is God as the *Creator* of all things, Jehovah is the same God in *covenant relation* to those whom He has created (Cp. 2 Chron. xviii, 31). Jehovah means *the Eternal*, the Immutable One, He Who WAS, and IS,

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and IS TO COME. The Divine definition is given in Gen. xxi, 33. He is especially, therefore, the God of Israel; and the God of those who are redeemed, and are thus now "in Christ." We can say "My God," but not "My Jehovah," for Jehovah is "My God."

JEHOVAH is indicated (as in A.V.) by small capital letters, "LORD," and by "GOD" when it occurs in combination with Adonai, in which case Lord GOD = Adonai Jehovah.

The name Jehovah is combined with ten other words, which form what are known as "the Jehovah Titles."

They are as follows in the order in which they occur in the Hebrew Canon. All are noted in the margin, in all their occurrences:—

1. JEHOVAH-JIREH = Jehovah will see, or provide. Gen. xxii, 14.
2. JEHOVAH-ROPHEKA = Jehovah that healeth thee. Ex. xv, 26.
3. JEHOVAH-NISSI = Jehovah my banner. Ex. xvii, 15.
4. JEHOVAH-MeKADDISHKEM = Jehovah that doth sanctify you. Ex. xxxi, 13; Lev. xx, 8; xxi, 8; xxii, 32; Ezek. xx, 12.
5. JEHOVAH-SHALOM = Jehovah (send) peace. Judg. vi, 24.
6. JEHOVAH-ZeBA'OTH = Jehovah of hosts. 1 Sam. i, 3, and frequently.
7. JEHOVAH-ZIDKENU = Jehovah our righteousness. Jer. xxiii, 6; xxxiii, 16.
8. JEHOVAH-SHAMMAH = Jehovah is there. Ezek. xlviii, 35.
9. JEHOVAH-'ELYON = Jehovah most high. Ps. vii, 17; xlvii, 2; xcvii, 9.
10. JEHOVAH-RO'I = Jehovah my Shepherd. Ps. xxiii, 1.

We have *seven* of these, experimentally referred to, in Ps. xxiii, inasmuch as Jehovah, as the "Good," "Great," and "Chief Shepherd," is engaged, in all the perfection of His attributes, on behalf of His sheep:—

In verse 1, we have No. 1 above.
In verse 2, we have No. 5.
In verse 3, we have Nos. 2 and 7.
In verse 4, we have No. 8.
In verse 5, we have Nos. 3 and 4.

III.—JAH is Jehovah in a special sense and relation. Jehovah as having BECOME our Salvation (first occ. Ex. xv, 2), He Who IS, and WAS, and IS TO COME. It occurs 49 times (7 × 7). Compare Psalm lxviii, 4, 18.

IV.—EL is essentially *the Almighty*, though the word is never so rendered (see below "Shaddai"). EL is Elohim in all His strength and power. It is rendered "God" as Elohim is, but El is God the Omnipotent.

Elohim is God the *Creator* putting His omnipotence into operation.

Eloah (see below) is God Who wills and orders all, and Who is to be the one object of the worship of His people. *El* is the God Who *knows* all (first occ. Gen. xiv, 18-22) and sees all (Gen. xvi, 13) and that *performeth* all things for His people (Ps. lvii, 2); and in Whom all the Divine attributes are concentrated.

El is indicated in this edition by type in large capital letters thus: "GOD." It is sometimes transliterated in proper names Immanu-*'el*, Beth-*'el*, etc., where it is translated, as explained in the margin.

V.—ELOAH is Elohim, Who is to be worshipped. Eloah is God in connection with His *Will* rather than His power. The first occurrence associates this name with worship (Deut. xxxii, 15, 17). Hence it is the title used whenever the contrast (latent or expressed) is with false gods or idols. Eloah is essentially "the living God" in contrast to inanimate idols.

Eloah is rendered "God," but we have indicated it by type thus: 𝔊𝔒𝔇.

VI.—ELYON first occurs in Gen. xiv, 18 with *El*, and is rendered "the most high (God)". It is El and Elohim, not as the powerful Creator, but as "the possessor of heaven and earth." Hence the name is associated with Christ as the Son of "the Highest" (Luke i, 35).

It is *Elyon*, as possessor of the earth, Who divides the nations "their inheritance." In Ps. lxxxiii, 18, He is "over all the earth." The title occurs 36 times (6 × 6, or 6^2).

Elyon is the Dispenser of God's blessings in the earth; the blessings proceeding from a Priest Who is a King upon His throne (cp. Gen. xiv, 18-22 with Zech. vi, 13; xiv, 9).

VII.—SHADDAI is in every instance translated "Almighty," and is indicated by small capital letters ("ALMIGHTY"). It is God (*El*), not as the source of strength, but of *grace*; not as Creator, but as the *Giver*. Shaddai is the All-bountiful. This title does not refer to His *creative* power, but to His power to *supply* all the needs of His people. Its first occurrence is in Gen. xvii, 1, and is used to show Abraham that He Who called him out to walk alone before Him could supply all his need. Even so it is the title used in 2 Cor. vi, 18, where we are called to "come out" in separation from the world. It is often used in connection with *El* (see above).

VIII.—ADON is one of three titles (ADON, ADONAI, and ADONIM), all generally rendered "Lord"; but each has its own peculiar usage and association. They all denote *headship* in various aspects. They have to do with God as "over-lord."

(1) ADON is the Lord as Ruler *in* the earth. We have indicated this in type by printing the preceding article or pronouns in small capitals, not because either are to be emphasized, but to distinguish the word "Lord" from *Adonai*, which is always so printed in the A.V.

(2) ADONAI is the Lord in His relation *to* the earth; and as carrying out His purposes of blessing in the earth. With this limitation it is almost equivalent to Jehovah. Indeed, it was from an early date so used, by associating the vowel points of the word *Jehovah* with *Adon*, thus converting *Adon* into *Adonai*. A list of 134 passages where this was deliberately done is preserved and given in the Massorah (§§107-115). We have indicated these by printing the word like Jehovah, putting an asterisk, thus: LORD.*

(3) ADONIM is the plural of *Adon*, seldom used of man. *Adonim* carries with it all that *Adon* does, but in a greater and higher degree; and more especially as *owner* and *proprietor*. An *Adon* may rule others who do not belong to him. Hence

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(without the article) it is often used of men. But *Adonim* is the Lord Who *rules* His own. We have indicated it by type, thus : LORD. The three may be thus briefly distinguished :—

Adon is the Lord as overlord or *ruler*.
Adonim is the Lord as *owner*.
Adonai is the Lord as *blesser*.

IX.—The TYPES used to indicate the above titles, in the text, are as follows :—

God = *Elohim*.
God = *Jehovah* (in combination with *Adonai*, " Lord ").
God = Jehovah in the Primitive Texts, altered by *Sopherim* to *Elohim* as in the Printed Text.
God = *El*. Lord = *Jehovah*.
GOD = *Eloah*. THE LORD = *Jah*.
Lord* = Jehovah in the Primitive Text, altered by *Sopherim* to *Adonai* as in the Printed Text.
Lord = *Adonai*. ALMIGHTY = *Shaddai*.
LORD = *Adonim*. MOST HIGH = *Elyon*.

X.—The combinations are indicated as follows :—

Adonai Jehovah = Lord God.
Jehovah Elohim = Lord God.
Elyon El = Most High GOD.
El Shaddai = GOD Almighty.

(*From the Companion Bible*).

OBITUARY.

THE LATE MRS. THOMAS DAVEY.



The late Mrs. Thomas Davey.

FANNY CURWEN, widow of the late Thomas Davey, of Melbourne, Australia, was a daughter of the late Frederic Curwen, who belonged to a branch of the Curwen family of Workington Hall, Cumberland. She was born in Chippenham, Wilts.

A believer in the identity of Britain with Israel for fifty years, also a subscriber to THE NATIONAL MESSAGE and to the funds of the Cause. For the last two years she has been in indifferent health, but bore her sufferings most bravely. Her lovable nature and bright sunny smile endeared her to all who knew her. In her quiet way she brought to many the knowledge of what the British race means to the world to-day, and we cannot doubt but that she was one of God's witnesses who has been taken out of the time of trouble. She passed away peacefully on the 25th July, 1929, and was interred in the Arno Vale Cemetery, Bristol. The Rev. R. G. F. Waddington, M.A., came down from Bradford, Yorkshire, to read the burial service.

We tender our sympathy to the family of the deceased lady.

QUESTIONS AND ANSWERS.

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

QUESTION.—I should be grateful if you would kindly give me your opinion on St. Paul's words, " Unto which promise our twelve tribes instantly serving God day and night hope to come " (Acts xxvi, 7). It seems to me that this gives the impression that the twelve tribes were a *unit*, and in the same position before God when he wrote, although from many other passages in the Scriptures one gathers distinctly that the ten " lost " tribes were and are quite separate from Judah and Benjamin.—G. T. C.

ANSWER.—In the study of prophecy allowance has to be made for dispensational truth, while at the same time a departmental vision of the co-ordinated divisions of the whole scheme of Israel truth must be studied in true perspective and proportion.

You will observe that the closing words of the previous verse give the clue, *i.e.*, " the promise made of God unto our fathers," with which may be compared St. Paul's words, " to confirm the promises made unto the fathers " (Rom. xv, 8). We have therefore here in these two verses a vision of the generic promises made to the covenant seed of Abraham, viewed as a comprehensive whole, redeemed, restored, and re-covenanted through the blood of Christ. As such, the covenant people are regarded as a solid unit in the eternity of God, regardless of intermediate and dispensational divisions of time or tribes.

Your mention of the word *unit* aptly describes the situation, as used from the point of view of military organization. A whole Division may be regarded as a unit, when moved or transported as a whole, although it will consist of numerous battalions and units grouped together. But it will be divided up into Brigades, etc., each of which may be a unit, while any one Battalion will be regarded as an individual unit also. So Israel redeemed—the covenant people—may be regarded as the Unit of God, *i.e.*, the " twelve tribes " of history and prophecy, complete in redemption and restoration. Yet through the sub-divisions of time and tribes, Israel and Judah are for many centuries seen to be separated peoples, each working out their own pre-ordained destinies, until they are reunited and restored into one completed whole.

The House of David (the élite of Judah) is already united with the House of Israel through the Crown, while the tribe of Benjamin was restored to the House of Israel when Judas betrayed his Master for the thirty pieces of silver (Matt. xxvi, 15 ; Zech. xi, 10-14).

Your question raises a reference to the words of our Lord, " Ye shall sit upon twelve thrones, judging the twelve tribes of Israel " (Matt. xix, 28 ; Luke xxii, 30, with which cf. 1 Cor. vi, 2, 3 ; Rev. xx, 4 ; xxi, 12, 14). The word " judging " here is probably not used in a judicial sense, indicative of a judge pronouncing a sentence, but rather as a term connoting promotion and responsibility in view of the world importance to be attached to the redemption and consolidation of the united twelve tribes of Israel.

A PRAYER.

O Lord, hear our prayer, fulfil our desires to our good, and to the praise of Thy holy Name ; forgive what we have been, and order what we shall be.—*Amen.*

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

ARRANGEMENTS for the Congress are well in hand and we hope for large gatherings in the Central Hall, Westminster, from Monday, September 30th, to Saturday, October 5th, twice daily. The Rev. Pascoe Goard is on his way from Canada. The Rev. Maxwell Carnson is already here from South Africa. We are grateful to all who have distributed leaflets and displayed posters. Large quantities are still available and we shall be glad to supply as many more as our friends can use.

* * *

The adjourned Annual Meeting of members for the election of the Council will be held at Headquarters on Friday, October 4th, at 5.45 p.m.

* * *

The Clerical and Ministerial Conference arranged for Congress week will take place at Headquarters on Monday and Tuesday, September 30th and October 1st, at 11 a.m.

* * *

Morning sessions for delegates will be held as usual at Headquarters from Tuesday, October 1st, to Saturday, October 5th, commencing at 11 o'clock.

* * *

The Secretary-General gave an interesting account of the Canadian and United States mission tour to a crowded audience at Headquarters on September 11th, when the President, Major J. Knowles, presided.

Mr. Morey gave an excellent address on the following evening.

The speakers for next week are Rev. Kenneth Dodds, Wednesday afternoon, and Mrs. Bloxam, Thursday evening.

* * *

Mr. Garrison is to speak for our Bristol Branch on September 24th, at 3 and 7.30, in the Rotary Hall, Colston Street, and for our Bath Branch on September 25th, at 3, in their Lecture Hall.

* * *

We are very sorry to say the Rev. Joseph Gay met with a motor accident early on Saturday morning last, soon after starting for a preaching engagement in the North. His car was run into and smashed by another car. It is a marvel Mr. Gay was not killed outright. He escaped with an injured hand and a severe shock. He was conveyed to the Hendon Cottage Hospital, where his injuries were attended to, and whence he could ere long be removed to his home. His engagements for the week had, of course, to be cancelled and substitutes found. It is hoped, however, that he will have sufficiently recovered to be able to take his part in the coming Congress.

* * *

We regret to have to record the death of the Dowager Countess of Radnor. She had nearly attained the age of eighty-four. The interment took place on Saturday last at Britford, near Salisbury. The Countess was an ardent British-Israelite and did much for the Cause. She was a member of the British-Israel-World Federation from its foundation to the close of her life.

* * *

The Southport Branch opened their Autumn Session at the beginning of the month, when Mr. Wm. Whitton gave a lecture, "The British Throne," everyone being greatly interested in the story of the Stone of Israel traced through the Bible from Jacob to our own day. Mr. Whitton illustrated his lecture by a beautiful water-colour painting of the Coronation Chair and Stone, which will be on view at the forthcoming Congress.

* * *

In presenting the Quarterly Report of activities, the Sydney, New South Wales, Branch first sounded a note of praise to ALMIGHTY GOD for His Favour and Presence with them during the period under review. Three months ago the Committee decided to have their room open DAILY (Saturdays and Sundays excepted). This has been done, and abundant testimonies have been received as to the benefits resulting therefrom, and commending the wisdom of the Committee's arrangement.

The aims and objects are :—

To provide a central place where like-minded folk can meet each other, and, if they wish, partake of light refreshment.

To have a reading room, as well as a lending library.

To have a depot where British-Israel books and literature may be purchased, and information concerning the Movement given.

To make possible the holding of afternoon, as well as evening, meetings easy of access.

To establish a WITNESS in the centre of Sydney to the importance of British-Israel Truth.

To provide a rallying-place for visitors to the city who are desirous of making themselves known, and meeting others similarly interested.

It has been delightful to those in charge to welcome old and new friends from day to day. The circulating library has been a most valuable adjunct.

It has been a privilege to welcome quite a number of visitors from other States and from Overseas. The mid-week meetings for Prayer and Bible Study have been well attended and proved a source of much strength and encouragement.

The Committee urge all believers to link up with them, and concentrate on propaganda work, to awaken and generally stimulate interest in the WORK of the Federation.

* * *

Appreciations of THE NATIONAL MESSAGE AND BANNER from Illinois, U.S.A. :—" I am truly pleased with the journal and wish you success."

From the Orange Free State, South Africa :—" I love the journal, and it has made the Bible clearer and more understandable."

* * *

R. C. W. writes from Hammond, B.C. :—" We greatly value your journal. More and more we see the wonderful and important theme of B.-I. Truth."

* * *

L. P. writes from Victoria, B.C. :—" I cannot tell you how much I appreciate THE NATIONAL MESSAGE, especially now that so much is happening in the world day by day."

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ORIGIN OF THE BIBLE.

SOME of the readers of THE NATIONAL MESSAGE may be unable to consult the books on this subject that were recommended in your issue of July 27th, 1929; or they may find them difficult to procure. For such it may be helpful to know that very much concerning our present Bible may be learnt by such a brief investigation as has here been attempted.

The first mention of any inspired writing seems to be "The Tables of Stone written by the Finger of God," called also the *Covenant* and *Testimony*. See Ex. xxiv, 4-12; xxv, 16; xxxii, 15, 16; xxxiv, 1, 5, 27, 28; xl, 20; II Kings xi, 12; xxiii, 21; II Chron. vi, 11, and v, 10.

This Testimony was placed in the Ark. See Ex. xxv, 16; Deut. x, 1-5; xxxi, 24-26; I Kings viii, 9; Heb. ix, 4.

Also called "The Book of Moses." Josh. viii, 31; II Kings xiv, 6; II Chron. xxxiv, 14-16 and 21; Neh. viii, 1-8: St. Luke xvi, 29, 31; xxiv, 27.

Called the Book or Law of the Lord. Deut. xvii, 14 to 20; Josh. i, 8; II Kings xxii, 8-20; Dan. xii, 4; Isa. xxxiv, 16; Jer. xxx, 2.

Called "the Writing." Deut. xxvii, 3; I Chron. xxviii, 19; Isa. xxx, 8; Jer. xlv, 1.

The Book of Psalms indicated: II Sam. xxiii, 1; I Chron. xvi, 7.

Some of the writers included in our Canon of the Old Testament mentioned:—

Moses: Deut, xxxi, 22.
Samuel: I Sam. x, 25; I Chron. xxix, 29.
Elijah: II Chron. xxi, 12.
Job: Ezek. xiv, 14.
Isaiah: II Chron. xxxii, 32.
Daniel: Ezek. xiv, 14.
Jeremiah: xxx, 2; II Chron. xxxv, 25; xxxvi, 12.
Zechariah: II Chron. xxiv, 20.
Haggai: Ezra v, 1.

Also mentioned:—

The Chronicles of Kings of Judah: II Kings xii, 19.
The Chronicles of the Kings of Israel: II Kings x, 34.
The Chronicles of the Kings of Israel and Judah: II Chron. xxxv, 27.

The following writings seem to have been lost:—

Enoch: Jude, ver. 14.
Wars of the Lord: Num. xxi, 14.
Book of Jasher: Josh. x, 13 and II Sam. i, 18.
Acts of Solomon: I Kings xi, 41.
Jehu: II Chron. xx, 34.
Gad: I Chron. xxix, 29.
Nathan: I Chron. xxix, 29.
Ahijah: II Chron. ix, 29.
Iddo: II Chron. xiii, 22.
Shemeniah: II Chron. xii, 15.

In the Apocrypha we find, II Maccab. ii, 13, that Nehemiah founded a library, to which was added the Latin writings. The earliest Translation of the whole Scriptures (except the Revelation of St. John) is the Syriac version, during the 1st century.

* * *

R. W. MacDonnell writes:—

To the letter of J. C. Allsopp appearing in your issue of July 20th no answer was appended.

The subject has long been a debated one in my mind, and for many years I have refrained from that tasty morsel, swine's flesh, not on the ground primarily that its use is unlawful Scripturally, but with the feeling that, in Moses' time, by proscribing certain animal foods, the Lord had a purpose in view according with an underlying principle by observance of which something of value to the welfare of His people morally or materially would result.

If wisdom directed that course then, are the conditions requiring it no longer existent?

In Scotland in my early days our Presbyterianism (I suppose it was) prevented our use of the large scaleless salt-water eels the fishermen caught at a certain season, so they were shipped off to England, where they were turned into cash. This suited the Scot, and *his own scruples* were allayed.

The eating of blood in blood-puddings and hare soup, etc., was, and I suppose still is, all too common amongst Christians despite the New Testament injunction against it and at such things I have often wondered that there seemed no objection from Christian leaders, and also whether those apparent departures from Scripture teaching could be satisfactorily accounted for. To me they have not yet.

One will tell me that the law is now out of force as regards them, quoting I Tim. iv, 4-5. To this I reply:—Can we by prayer sanctify for eating every creature, even those once reckoned an abomination by God's decree? Could that construction possibly be put on the meaning of the Apostle?

I would be glad, and possibly others also would, to hear something more on these subjects.

It appears to me that the Lord has made concessions to our weaknesses that, while reflecting no credit upon us, at the same time cannot be gratifying to Him.

Considering the prevalence of cancerous and other incurable diseases, may it not be that we are, after all, something like our fathers spoken of in Scripture, that certain things are visited upon us "according to our doings" yet?

* * *

SOME ENGAGEMENTS FOR NEXT WEEK

HEADQUARTERS, Wednesday, 25th, at 3. Lt.-Col. Smythe (of Dover); Thursday, 26th, at 7.30. Mr. L. W. Nock.
BATH, 5, Argyle Street, Thursday, 26th. Annual Meeting.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 23rd, at 8.
BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, 26th, at 8. Mr. J. J. Morey.
BRISTOL, Rotary House, Colston Street, Monday, 23rd, at 7.30. Miss E. M. Perry; Tuesday, 24th, at 3 and 7.30. Mr. Herbert Garrison, F.R.G.S.
CARDIFF, Central Y.M.C.A., Tuesday. 24th, at 7.30.
EALING, Wesleyan Memorial Hall, Monday, 23rd, at 8.15. Rev. C. W. Cooper, F.G.S.
FITTLEWORTH, Tripp Hill House, Friday, 27th. Rev. Joseph Gay, A.T.S.
HORNSEY and CROUCH END, Earl Haig Memorial Hall, Elder Avenue, Wednesday, 25th, at 8.
HULL, Church Institute, Albion Street, Tuesday, 24th, at 7.30. Mr. B. C. Bateson.
LEEDS, City Museum, Wednesday, 25th, at 7.30. Mr. G. R. Gair.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 24th, at 7.45. Rev. Wm. Brown Pollock, M.A.
NOTTINGHAM, Friar Lane Schools, Thursday, 26th, at 3 and 7.30.
PUTNEY, 12, Ravenna Road, Monday, 23rd, at 8. Mr. J. J. Morey.
SHEFFIELD, Victoria Hall, Wednesday, 25th, at 7.30.
SOUTHPORT, The Hall, 631, Lords Street, Monday, 23rd,
STRATFORD, E., St. Mark's Church, Windmill Lane, Monday, 23rd, at 8 Mr. L. W. Nock.
SUTTON and CHEAM, Small Public Hall, Monday, 23rd, at 3 and 8. Miss Hamilton Hunter.
SYDENHAM, Park Hall, Sydenham Park Road, Wednesday, 25th, at 7.45. Mr. J. J. Morey.
BOGNOR 26th, CHICHESTER 25th, FORDINGBRIDGE 24th, SALISBURY 23rd. Particulars of places of meeting not to hand at time of going to press.

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J.J.HALL 1921

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THE NATIONAL

MESSAGE & BANNER

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EDITORIAL.

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

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

ISRAEL IN PALESTINE.

By the Rev. W. Pascoe Goard.

We begin this study with a view of Israel as presented to us in the book of Numbers, issuing out of its tribal state, and into that of a single organized nation.

For purposes of local government and administration, the tribes were recognized each under its own leader, and each possessing a measure of self-government—much as provinces are recognized in the British Dominions, and States are recognized in the American Republic.

These tribes were again organized into four divisions, each consisting of three tribes. In the national encampment each division occupied one face of the square, and was led by a particular tribe whose standard became that of the division; thus the tribe of Judah camped or marched under the standard of the Lion; that of Ephraim under the standard of the Bull; Reuben under the standard of the Man; and Dan under the standard of the Flying Eagle. The division of Ephraim (all of whom descended from Rachel) occupied the west, and as the Hebrew for bull is Angle, they formed a basis of the Anglo-Saxons; and as Ephraim became the leader of the ten-tribed house of Israel, the whole of that house became designated by the name "Angle" or Bull-Saxons, in other words "John Bull."

Emerging out of Egypt and organized as a single nation, united Israel is first presented to us in the book of Numbers.

Upon the death of Saul, Israel followed the house of Saul, and Judah elected David king; thus the division which later became permanent was first established. Some seven years thereafter Israel came over and, with Judah, accepted David as king.

Upon the death of Solomon, the two kingdoms again separated, Judah together with the tribe of Benjamin—which was loaned to Judah by the Lord that David might have light before his throne—under the house of Judah as represented in Rehoboam; and Israel under the newly-established house of Jeroboam. This breach of the two houses into two kingdoms has never been healed to the present day.

Then arose in the East the nation of Assyria, which, in order to open its way to the Mediterranean Sea and to share in the rich traffic which its waters bore, found it necessary to remove Israel and other adjoining small nations out of their own land. Accordingly she carried them away northward, where they could not menace her trade routes to the sea. Apparently they were free to move north or east, but might not return to their own land for the reason indicated, thus Israel disappeared from the homeland of Palestine.

It was not necessary to Assyria's ambition that *Judah* should thus be removed, and finding Jerusalem unusually strong in defence, the king of Assyria passed it by after the well-known historic reverse, and turned his attention to other matters.

Let it be clearly weighed and understood that thereafter Assyria herself fell prostrate before the growing power of Babylon and thus the nation which had removed Israel, itself ceased to be.

Then arose Babylon. Because of an entirely different set of reasons, and in conjunction with a supremely greater scheme of governmental ambition, Babylon decided to attack and subdue both Jerusalem and Tyre. Space will not permit, neither will the character of this book warrant, discussion of

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that particular matter here, but we commend it to the careful study of scholars and readers who would understand the matters of which we are now speaking.

In due time Babylon subjugated Judah and carried her people eastward to Babylon; this was done in an effort to succeed to the great commercial organizations, the centres of which had been in Jerusalem and in Tyre, which latter state was also, for the same reason, carried away. We point this out clearly in order to guard against the entanglement which so many scholars have fallen into of imagining that the two captivities were merged one into the other, and that both Israel and Judah were alike restored after 70 years from the fall of Jerusalem. There is absolutely no excuse for any informed scholar to put forth such a suggestion.

Thus the house of Israel and the house of Judah passed from their places in the homeland—the one northward, the other eastward.

The throne of David followed neither the one nor the other into captivity, but was transferred by the hand of Jeremiah to the Brith Colony in the Brith Isles.

By way of postscript to the preceding history, there comes the organization of the improvised nation of the Jews. It was formed out of a small company of some 40,000 volunteers. It never was fully organized inasmuch as it had not the throne, nor the authority pertaining thereto. It was ruled by the priesthood and not by the king, until it passed under the Asmonean and Herodean Dynasties, the first of which was a necessary dictatorship under which the people organized themselves to meet the needs of the time; the latter of which was an Edomite usurpation.

It is not necessary to say that neither of these had anything to do with the house of David. This improvised nation continued during the prophetic period covered by Daniel's seventy weeks or possibly seventy and seven weeks, and then disappeared from the stage of history in fire and blood, for ever. Thereafter the Jews—that is to say the Jerusalem Jews—who are not to be confounded with the princely house of Judah—were scattered to the winds over all the earth.

At the time of our Lord there were four great sections of the Israel peoples (using the term "Israel" ethnologically and not nationally).

There was first the Jewish nation established in Judah and Jerusalem with whom the new Testament writers so fully deal. It was entirely separate and distinct from the Israel of the ten-tribed house.

The captivity in the meantime had increased and extended its power until it became two mighty peoples, which Rome was absolutely unable to conquer, in spite of her boastings of world dominion. These were on the one hand the Parthians, against whom Rome hurled her strength again and again, only to be broken and shattered; on the other hand the Scythians. So far was Rome from conquering these in the wilderness of Russia that she built a wall to keep them back from successfully attacking her own territories.

In the meantime the fourth section of the Israel peoples still occupied the position in the Brith Islands from which they have never been dislodged, and at the time of our Lord were waging successful war against the full strength of imperial Rome. Like a wall of steel these four hemmed in the Roman Empire and threatened its very existence. First the Jews attacked with persistent fierceness and waged a much greater war than the ordinary historian has led us to believe, shaking the power of Rome to the very centre. It is probable that her warfare would have been successful, humanly speaking, had not Rome formed an army of the youth of the Israel people in the British Islands to break the power of their brethren the Jews in the Far East.

Next, for ten years Britain fought a defensive war against the Romans, at first with entire success. But later gathering her armies from the Persian Gulf to the Baltic Sea under her very best Generals, Rome by sheer weight of numbers forced her foothold in the British Isles, and for a considerable time held within her armed lines the fat wheat-lands of Britain upon which she had established a Roman colony. But with all her strength and might she was unable to do more than subject certain portions of the British people to her yoke, and to drive the remainder to the fastnesses of the hills of Wales and Scotland, leaving the rugged Cornish at rest in their peninsula; meanwhile the central throne and government existing at that time on the island of Ireland was never menaced with danger, no armed foot of Roman soldiery having been permitted to land upon that Isle. It was true at that time, as now, that Britain's fleet was supreme upon the seas with the exception of the narrow Straits between France and Britain, upon which, concentrating all his naval forces, Rome was able to hold a precarious line of communication.

Thereafter the "Battle Axe" division—the ten-tribed house—began to move westward from the place of their dwelling and to outflank the heart of the Roman Empire. Upon many a bloody field the Goths met the legions of Rome and broke them, ever drawing their lines closer to the imperial city. So deadly did the menace at last become that Rome was compelled to withdraw her legions from Britain, and as the fierce spirit of the Briton had never been tamed, she had of necessity to withdraw first the Roman colony, thus the day came when only the walls of deserted camps and the existence of public works which Rome had constructed, remained to tell the story of the Roman Invasion. Pict, Scot, Briton, Saxon, Dane and Norman all contributed their quota to the British household, as they had a right to do—all being Israel peoples—but of the Roman colony not an ethnological trace remains.

Now appeared the purpose in the Divine Plan in permitting the Roman Invasion, for they had driven the Britons to dwell in the fastnesses of Cornwall, Wales and Scotland, and the centuries during the Roman occupation had dulled the sense of ownership of the lands occupied by the Romans. In this way a place was made for the advent of the Saxons, who, upon the withdrawal of the Romans, flowed in and took possession of the place thus vacated for them. Thus was obviated what would otherwise have been the bitterest kind of war between the ancient Brith Colony—or Israel in the Isles—and the newly-arrived men of the ten-tribed house who were supremely unconscious of the fact that they were brethren.

At the destruction of Jerusalem the tribe of Benjamin withdrew from Judah—to whom it had been loaned—when Titus opened his ranks and permitted them to march out of

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the beleaguered city. Thence uprooted from the homeland, they took their course westward and northward and settled in the north-west of Europe including Norway, from which country a part of them known as Norsemen settled in the north of France, afterwards called Normandy. Finally as Normans under William the Conqueror they made their way into the appointed place in the British Isles and thus completed as residents there "all the house of Israel wholly." Let it be remembered that this does not include the JEW.

THE REV. COMMANDER ROBERTS ANSWERS A MINISTERIAL CORRESPONDENT.

DEAR SIR,—As Editor of the volume "British-Israel Truth," I am privileged to write, and if possible show where apparently we join issue. It is satisfactory to gather from your letter that we have proved our case.

Perhaps the best way of reconciling our two contentions is to begin by saying that originally both Israel and all the World Powers are included in the drama which sets forth God's purpose and plan. This is abundantly proved from Deut. xxxii, 8, 9. There are only two parties in the contest.

The SEED of the WOMAN and the SEED of the BEAST.

This is clear from Genesis iii, 15, and Matt. xiii.

2.—"The Congregation of the LORD" as gradually developed, which is Israel under the blood, with individuals out of any NATION joining themselves to them—Exod. xii, 47–49. This is the Church in the Wilderness, Acts vii, 38. The word in Hebrew was קהל, and is the equivalent to the Greek word Ecclesia, "Assembly."

CHRIST built His Congregation upon Himself, the Saints and all the faithful in CHRIST, both their Lord and ours.

The Kingdom to which alone the Victory is promised is not called the Church but *A NATION* and must be ISRAEL. Isa. lvi, 8.

This is the Bride of CHRIST, for the LORD changeth not.

3.—We do not see any necessity for separating the 70th week of Dan. ix, 24, 27. Except as in a sequence "Seven Weeks" "three score and two weeks" and the "one week" which has also its clearly marked "midst of the week" when the Veil of the Temple was rent, no other Sacrifice being acceptable to God than the offering of CHRIST Himself for us. He confirmed this New Covenant to His disciples to the time of the Conversion of Saul of Tarsus.

4.—As stated before, the World is the arena and all the Kingdoms of the world are included in the Devil's offer to CHRIST. Matt. iv, 8.

It must be agreed that when men began to call themselves by the name of Jehovah, until the call of Abram the called out were in embryo. What this meant was but typically foreshown until then.

5.—There were seven World Powers (so to speak): 1, Egypt, 2, Assyria, 3, Babylon, 4, Medo-Persia, 5, Greece, 6, Rome and its Eastern portion Greece, or Mohammedanism, subsequently Turkey, 7. Dan. vii and viii.

Every nation emanated from the original. Israel (as a nation) alone called out by GOD. Exod. xix, 5, 6.

Now notice in Rev. iii, 22, is the last place where the word *CHURCHES* occurs until after the struggle and the victory of the Kingdom of the man-child. Rev. xii, as in xix, 7–9. Then in xxii, 16, the word "Churches" occurs again. Notice the peculiarity of Rev. iii, 20, 21, with Luke xii, 36, 37.

6.—Israel passes through the image of Dan. ii, 43, but does not mix with the iron. "We are the clay and THOU our Potter." Isa. lxiv, 8; Rom. ix, 21–24. Israel the ten-tribed nation were mixed among the Gentiles. Hos. viii, 8; ix, 17; Amos ix, 8–10; see Jer. xviii and xix for the two Houses.

Israel comes into the Isles of the North and West. Isa. xli, etc.; Jer. xxxi, 1–11. Here they found Grace, and as a Nation are separate under the New Covenant with the throne of David. Jer. xxxiii, 17 to end.

This is the Stone cut out of the mountain (Europe) as geologists will affirm, probably at the time of Uzziah, King of Judah.

Israel also, by passing into these Islands as a nucleus before the separation of Britain from Europe, has had a King on the throne from before the fall of Babylon, 583 B.C. Babylon fell in 536.

Also in Ireland the dynasty of Judah was reigning long before the Union of David's line with *Eochaid Heremon* of Ulster. Rome never ruled over Ireland or even set her foot there.

As a kingdom we are not one of the ten Kings which were established subsequent to A.D. 476. Rome never ruled the Angles or the Saxons.

7.—In Rev. xvii the last head of the beast, the eighth head is ἐκ "out of" the seven, or is a separate entity but was originally within the boundaries of the four Kings, but not of the ten latter, but these ten horns (or kingdoms) give their power and strength to the beast—the eighth head—"until the words of God are fulfilled." On the other side are those with the Lamb, who were called in Abraham, chosen in Israel and faithful to Christ.

If there is any meaning in Rev. iii, 20–21, with Luke xii, 36, 37, compared with Rev. iii, 10, and Matt. xxv, 10, it surely means that the great temptation coming will purify and make white those who have been misled by the "Churches" or who have not listened to what the SPIRIT has said. Notice also that of those sealed in Rev. vii, there are 12,000 out of Judah also that escaped out of the Roman earth; these appear in Rev. xiv with the Lamb upon Mount Zion and are working before CHRIST gathers in His harvest for His Kingdom.

As there are some of Judah saved, so by analogy there will be some of Israel lost. For "all the sinners of my people shall be destroyed," but of those brought through "THY people shall be all righteous, the righteous nation which keepeth the Truth."

This may appear confusing, but we must remember the fiery trial which is to try every one of us. And this will lead us to GOD.

I have endeavoured to be constructive, as to answer fully all your difficulties would take another volume of explanation.

Yours in Christ and the Hope of Israel,

L. G. A. ROBERTS.

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EXPOSITIONS IN THE ACTS OF THE APOSTLES.

BY THE REV. JOSEPH GAY, A.T.S.

V.—THE FIRST MIRACLE.

(Acts iii, 1.)

"Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour."

Never since the world began had there been such an immediate response to any appeal as that which came as the result of St. Peter's appeal on the day of Pentecost. It was estimated that three thousand souls received "his word, and were baptized," by water? it is not clear, but surely by the Holy Ghost, and were added to the disciples. "And fear came upon every soul: and many wonders and signs were done by the apostles."

The first of such signs to be recorded is the healing of the beggar man at the beautiful gate of the Temple. St. Peter and St. John were going up to the Temple at the hour of prayer, being the ninth hour. It was very natural that these two men should be so closely associated, for had they not shared together some unique and important experiences during the earthly ministry of their Master? No two men were so complementary the one of the other than these two. "St. Peter's practical force and eye for externals, and St. John's more contemplative nature and eye for the unseen, needed one another. So we find them together in the judgment hall, at the sepulchre, and here."

It was the hour of prayer, being the ninth hour. It was the hour when their Master had cried, "My God, My God, why hast Thou forsaken Me?" It was the hour when He had drunk to the dregs the cup which His Father had given Him to drink, and yielded up His Spirit. It was the hour of prayer. O! bitter irony! it was the hour when the veil of the Temple was rent in twain from the top to the bottom; when the earth did quake, and the rocks were rent, and the tombs were opened. Doubtless they remembered all this as they journeyed together that day towards the Temple, and now that they had well in hand the resultant fact of Pentecost, their hearts were made glad and their faith was established. The atmosphere which memory had thus created round about them, and the power which the Holy Ghost had imparted to them, made this miracle of healing the most natural thing in the world. Under these circumstances, it seems to me, we must revise our definition of miracle. Miracle is not the suspension of natural law, but its confirmation and extension. We speak, somewhat loosely at times, of the laws of nature. What we really mean by that phrase is the laws of nature as we know them. But who can determine the sphere or extent of their operation? Are all the laws of nature known to us? That which transcends all human experience we are disposed to call miracle; hence our fathers were disposed to call that a miracle which we now know to be but the application of natural law, because we have experiences which were unknown to them. Our ignorance, or limited knowledge of the vast range of the universe, of the relation of mind and will to material instruments, render it presumptuous to regard miracles as contrary to those laws of nature which may include them. There is room in nature surely for freedom of action by the Divine as by the human will, without infringing on the so-called laws of nature.

Now when all is said along this line it remains an indisputable fact that miracle is the sign of God's direct wonder-working power exercised always for man's salvation, for the ultimate triumph of good and the final overthrow of evil. We return therefore to our former statement: The atmosphere which memory had created round about these men, and the power which the Holy Ghost had imparted to them, made this miracle of healing the most natural thing in the world.

Let us now proceed to view this most important event from three standpoints: (*a*) The standpoint of the disciples who wrought the miracle; (*b*) The standpoint of the man upon whom the miracle was wrought; (*c*) The standpoint of the world who saw the miracle wrought and who did not deny its validity, though very many were concerned, in those early days, to destroy Christianity.

THE DISCIPLES WHO WROUGHT THE MIRACLE.

They were the happy possessors of the fulfilment of a great promise which Jesus Christ, their Lord and Master, had made to them. "Ye shall receive power after that the Holy Ghost is come upon you." By virtue of that power they wrought this miracle of healing.

St. Peter, as usual, took speech in hand while St. John is a silent participant. "Look on us," said he. The beggar looked up expectant. There was only one thing he could have expected, and that was money. It was all he asked for, and until this hour it was all he got from the passing throng as they entered the Temple. He had asked an alms. If he had not definitely asked in all likelihood St. Peter and St. John would have passed on into the Temple as at former times without noticing him particularly. But he asked, and so St. Peter was ready to give. They had no money to give and he frankly confessed that they had none. No doubt the beggar now looked at them with a curious eye. To him and all his kind, not always beggars by the way, there is no gift without a cash value. What in the world do these men mean asking me to look up at them when they have no money to give? "He gave heed unto them, expecting to receive something of them."

"Silver and gold have I none: but such as I have give I thee." ". . . such as I have." That is an unfortunate translation. The R.V. is better: ". . . what I have." He did not say, "such as I have," as if he had something to give him secondary and inferior to money. "What I have." The tone is exultant and confident. The power he possessed, and the gift he was about to bestow in consequence of that possession, were far and away more precious than wealth. So thought the beggar when, receiving the gift by virtue of the power, and aided by the friendly hand of the Apostle stretched out toward him as he spoke, he stood up upon his feet, "walking, leaping, and praising God."

I have already pointed out that the first disciples possessed this power of working wonders and signs as a direct result of the coming of the Holy Ghost into their lives. The wonders and signs, however, are not wrought in the Name of the Holy Ghost, but in the Name of Jesus Christ of Nazareth. "In the name of Jesus Christ of Nazareth rise up and walk."

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Wonders and signs therefore are a witness to the healing power of Jesus. They are therefore the natural corollary to the personal witness of the individual Christian man or woman, at any rate as far as the Apostolic age is concerned; some of us are bold enough to believe that it would still remain so if we only had the experimental faith which that early Christian Church possessed.

The disciples wrought miracles in the Name of Jesus. In whose Name did Jesus work miracles? In His own Name. That is a most important fact. Just as He spake with authority and not as the scribes, so He wrought with the same authority. Just as He was Himself the word He spake, so He was the power He manifested. And yet in all this He never ceased to glorify the Father Who was the great first cause of all things. St. John sets forth the relationship of Jesus to God in much detail in the 5th chapter of his Gospel. I will quote a few verses here and there. The reading of that whole chapter would well repay you.

Verse 17:—"My Father worketh hitherto and I work."

Verse 19:—"Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise."

Verse 20:—"For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel."

Verse 23:—"He that honoureth not the Son honoureth not the Father which hath sent Him."

Verse 43:—"I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive."

The disciples wrought their miracles in the Name of Jesus Christ. Jesus Christ wrought His miracles in His own Name, at the same time recognizing His vital Sonship in God. The Holy Ghost was sent into the world by Jesus Christ, God's Son. Is it not therefore clear that, through the agency of the disciple, by the power of the Holy Ghost, the Father is glorified by the continuance of the life of His Son in the world? If that be true, then there is only one thing, it seems to me, which stands in the way of these self-same Apostolic works being wrought to-day for the blessing of mankind, and as a witness to the eternal life of Jesus, and that is the hesitation of the disciple himself, amounting almost to unbelief, to put into effective operation the power which Christ, having once bestowed, has never withdrawn.

THE MAN UPON WHOM THE MIRACLE WAS WROUGHT.

He was a beggar, lame from his birth, who had been carried for many years by his friends, or probably by his relatives, and placed there at the beautiful gate of the Temple to display his helplessness to the people as they entered the Temple. In this way he earned a precarious living for himself, and it may be also for his relatives. The cynic would suggest that in healing him St. Peter had done him a bad turn, since he had thus robbed him of his means of subsistence. The beggar, however, did not so regard it. Aided by the outstretched hand of the Apostle, he stood for a moment or two to balance himself; then, feeling physical strength flow through his impotent limbs, he began to walk, a thing he had never done before in all his life. The joy of this entirely new experience filled his soul, and he went from walking to leaping, praising God as he went. A strange sight! The decorous who, with solemn stride and downcast countenance, walked with becoming dignity consonant with an approach to the Temple worship, would be shocked at such an exhibition of levity. It was a matter of indifference as far as the healed beggar was concerned what they thought of him. The healed soul has but one mood, ecstatic; one spirit, the spirit of praise; one joy, the joy of a pure and sinless life.

History speaks of him no more, but one thing is I think certain, such an one could be henceforth none other than a believer in, and a follower of, the living Jesus through Whom he had been made whole. Now this man is brought into the sacred narrative because of what followed as the direct result of his spectacular healing. It was bound to have a mighty effect upon the multitude who knew him to be the lame beggar. St. Peter took occasion by the hand and, with this living text, preached his second sermon with even greater power and unction than his first. Again he addresses himself to the men of Israel. Once more he charges home upon them their tremendous crime in slaying the Holy One and the Just. This preacher does not mince matters. There is no compromise in his speech. With a directness which only he can know who is guided and controlled by the Holy Spirit of God, he drives home their guilt and transgression upon them.

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go." (Acts iii, 13.) Ye killed the Prince of life. God raised Him up so that, having tasted death, He could die no more, and by the Name of that everliving Prince this man is made whole. Mark once again how this preacher links on the stupendous fact of the resurrected Jesus with the fulfilment of all prophecy, thus establishing the truth. Yes! the very truth of the Old Testament Scriptures which, in these days, our modernist scholars would deny. "But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." (Verse 18.)

Repentance must be the outcome of such preaching, and the appeal for repentance is simply irresistible. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." (Verses 25, 26.)

THE MULTITUDE WHO SAW THE MIRACLE WROUGHT.

Now it was estimated that five thousand men believed, having heard the word. From the standpoint of the rulers, and the Sadducees more especially, this was indeed a very serious business. Whereunto would this thing grow? It must be stopped at all costs. It was not a question with them as to whether it was the truth or no. It was a challenge to their authority and they could not ignore it. The enemies of the faith, in spite of themselves, gave the Apostle a third

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opportunity to preach his Gospel, and that in the very citadel of authority, the Sanhedrim. I am amazed at the courageous boldness of this one-time denier of his Lord. It would seem as if the memory of his betrayal in that selfsame judgment hall, and before those selfsame rulers, urged him to swing the pendulum as far in the opposite direction as possible. As we read his utterance before the rulers of Israel, all of a piece with his previous utterances before the people of Israel, we realize how determined this man was to bring home to the entire nation their national transgression in crucifying the Lord of Glory. This preacher was delivering a message not so much to the individual as to the nation. Israel had reached the deepest depths of degradation when she handed over her Messiah to the heathen. Israel's denial of her Lord was aggravated because it had been done in the presence of a heathen ruler, Pilate, and in spite of the fact that he, knowing Him to be innocent, sought to release Him. They hounded on that Roman to an illegal killing, which was murder as laid to his account, but national apostasy as laid to theirs.

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, *whom ye crucified, whom God raised from the dead*, even by Him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Chapter iv, 10-12.)

"The humble fisherman," writes Dr. Maclaren, "had been filled with the Spirit, Who is the Strengthener, and the fear of man was dead in him. If we had never heard of Pentecost, we should need to invent something of the sort to make intelligible the transformation of these timid folk, the first disciples, into heroes. A dead Christ, lying in an unknown grave, could never have inspired His crushed followers with such courage, insight, and elastic confidence and gladness in the face of a frowning world." How very true!

But the miracle was wrought that God might testify to the power of His living Son. With this fact I would close this present treatise. The attitude of the nation and the silence of its rulers proves the validity of the wonders and signs which were wrought by the disciples of Jesus. Though the numbers which believed were great, they were, unfortunately, but a fraction of the whole. If these signs and wonders had been spurious, how gladly would those who were bent on the destruction of Christianity have seized hold upon them as proofs positive that Jesus was a base impostor, and His followers deluded fools.

We may deny miracle, but those who lived in those miracle-working days could not. The supreme miracle of the resurrection of Jesus went unchallenged by the nation at the time when, above all other times, it ought to have been challenged if it had not been true. The rulers were silent upon it because they could not deny it. Failing there, they could not deny the wonders and signs which followed as the natural and inevitable outcome of that unchallenged miracle. What they could not do in the day when it happened we cannot do now two thousand years after the event. It is for Israel to-day to accept that which could not be denied in the day of its happening, and rejoice in the blessing of freedom and liberty which always comes in the wake of that faith which the Holy Ghost inspires.

"Ye are Abraham's seed and heirs according to the promise." "If we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ, God's Son, cleanseth us from all sin."

THE SECRET OF BRITAIN'S STRENGTH.—II.

BY THE LATE REV. PHILIP YOUNG, L.TH.
(formerly Dean of Nassau).

M. PAUL DU CHAILLU, in a very remarkable work, "The Viking Age," in which he discusses the early history, manners and customs of the ancestors of the English-speaking races, gives us, in his preface, the following eloquent tribute:—

"In studying," he says, "the progress made in the colonization of different parts of the world by European nations, I have often asked myself the following questions: How is it that over every region of the globe the spread of the English-speaking people, and of their language, far excels that of all the other European nations combined? Why is it that wherever the English-speaking people have settled, or are at this day found, even in small numbers, they are far more energetic, daring, adventurous and prosperous, and understand the art of self-government, and of ruling alien nations, far better than other nations? Whence do they derive this remarkable energy? What are the causes which have made the English so pre-eminently a sea-faring people? for without such a characteristic they could not have been the founders of so many states and colonies speaking the English tongue?

"In studying the history of the world, we find that all the nations which have risen to high power and widespread dominion have been founded by men endowed with great, or, I might say, fierce and terrible energy. The mighty sword, with all its evils, has thus far always proved a great engine of civilization. To obtain a satisfactory answer to the above questions, we must go far back and study the history of the race who settled in Britain during and after the Roman occupation. We shall thus find why their descendants are so brave and energetic, and why they are so skilled in the art of self-government. To the numerous warlike and ocean-loving tribes of the North, the ancestors of the English-speaking people, we must look for the transformation that took place in Britain; and we may recognize to-day in their descendants the same traits of character which these old Northerners possessed. The impartial mind, which rises above the prejudice of nationality, must confess that no country will leave a more glorious impress upon the history of the world than England. Her work cannot be undone; should she to-day sink beneath the seas which bathe her shores, her record will for ever stand brilliantly illuminated on the page of history. The great states which she has founded, which have inherited her tongue and which are destined to play a most important part in the future of civilization, will be witnesses of the mighty work which she, as the mother of nations, has accomplished."

Well does M. du Chaillu say that to find a satisfactory answer to these questions bearing upon the phenomenal

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growth and power of England "we must go far back and study the history of the race," which has issued in its strength from the British Isles to colonize the world.

But "how far back" must we go; at what precise period of history shall we call a halt; and what is the precise locality which gives us historic foothold and guidance in our study?

These are important questions. Here it is that the fortunes of Israel and of the Anglo-Saxon pivot. Here, too, we reach the central point of our inquiry.

The story of the origin of the Anglo-Saxon race involves questions so grand, so far-reaching, questions which, "sweeping on beside the stream of prophecy, map out the scheme of man's remotest future," that the veriest sketch may not be without its value.

We are not, let it be understood, the mixed race which many people seem to think. Perhaps the satire of De Foe may be in some degree responsible for conclusions which are erroneous. "With easy pains, you may distinguish your Anglo-Saxon, Danish, Norman English."

However, Professor Thierry assures us in his history of the Norman Conquest that "the Danes, Jutes, Angles, Normans, Saxons, all sprang from one primitive stock."

Sharon Turner, perhaps the greatest authority upon the history of the Anglo-Saxons that we have, with conspicuous ability traces the race back step by step, across the Continent of Europe, back and back till ancient Assyria is reached, and there the trace is lost. He says: "Of the various (so-called Scythic) nations which have been recorded, the Sakai or Sacæ are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. . . . . It is also important to remark that Ptolemy mentions a Scythian people, sprung from the Sakai by the name of Saxons."

It is essential to remember that it was to ancient Assyria that God's chosen people, Israel, were carried captive. It is now that we see the two ends of a wonderful chain linked together. And from this point we must bear in mind that we are considering the history of a people who were, and still are, the subjects of Divine prophecy.

We have gone far back. But not yet do we see granted a patent of nobility. I trust that the succeeding arguments in this chapter will make it undeniably plain that the Anglo-Saxon race has not only a record beyond all others marvellous, but also an origin truly noble.

Quite clearly, then, our present effort is to show that an ethnic unity exists between the Anglo-Saxon race and Israel of old. It is not the mere fanciful tracing out of a curious question, nor is it a theory holding no higher ground than that of a modern speculation. It is the investigation of a birthright claim—a claim withal of such surpassing magnitude, that the issues involved are of world-wide interest.

I am, of course, aware that the attitude of not a few towards this question is one of persistent ridicule. The bare idea that it should be possible for any identity to be established is treated with scorn and banter. I venture to assert that no one can maintain that attitude who has brought to bear upon the subject earnest prayer and the desire to know the truth. He may arrive at a conclusion different from that of the author; but ridicule, first and last resource of ignorance and of prejudice, will have gone for ever.

Others there are who say: "It can make little or no difference whether the theory be true or not."

Is it nothing, then, that the honour of God be upheld? Is it nothing that the Old Testament be rightly understood? Is it nothing to an unbelieving world if it can be proved that God all through the ages past has been fulfilling prophecy after prophecy, in the history of His people—the Anglo-Israel race? It is the glory of God to finish a work. Is it nothing to us that He should complete, in the national life, the great national work to which He has put His hand? If only the doubtful or the sceptical would thoroughly investigate; if they would do this at any sacrifice of time or of pre-conceived opinions, they would find their reward to be as rich as it would be surprising.

In Bunyan's autobiography, he tells us how the mere thought that perhaps the English people might be the descendants of the "lost children of Israel" held him entranced. In his "Grace Abounding," he says: "Another thought came into my mind whether we were of the Israelites or no. For finding in the Scriptures that they were once the people of God, thought I, if I were of this race my soul must needs be happy."

Had this remarkable man known the evidence which has come to light in these last days, how full to overflowing his heart would have been. We may well believe that, with all his matchless power and the force of his strong conviction, he would have pleaded with the nation that it should take up the study of this great subject and learn to know itself.

But if, it may be asked, the Anglo-Saxons be what you claim for them, why have they remained so long in ignorance of their own origin and high destiny? How could the nation be what it is and yet know not from whence it sprang?

There must be an answer to these questions, a Biblical answer, and it shall be found.

May I be allowed the remark that time does not alter the value of a promise which comes from God? Centuries may pass, but a promise holds good unless it has been specifically abrogated. It is well to remember this, for the popular conception is that the facts of Old Testament history are of little value in the twentieth century.

In tracing this out, though very briefly, we are met by the following facts:—

Some four thousand years ago, God chose Abraham to be the "Heir of the World" and the spiritual father of the Church of God, opening out to him a magnificent vision of what material and spiritual blessings should flow from him.

E.g., "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" (Genesis xii, 1, 2). "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" (verse 3).

Again, after a matchless faith and obedience: "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 heaven,

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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." (Genesis xxii, 15-19.)

Never, in the wide range of history, has there sprung from one single act of faith and obedience a blessing of such surpassing magnitude. Extending century upon century, its glory not dimmed, but brightening as the years rolled on, the world has received it, blind though it is for the most part to the cause which gave it birth.

"By Myself have I sworn." In such unique phrase does God seek to impress the Oriental mind ; and then, as if to make assurance doubly sure, He transmits the covenant blessings to Isaac and to Jacob.

To Isaac—"In thy seed shall all the nations of the earth be blessed." (Genesis xxvi, 4.)

To Jacob—"And in thee and in thy seed shall all the families of the earth be blessed." (Genesis xxviii, 14.)

It has been well said that on the first of these promises Gal. iii, 8 is a comment. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. iii, 16 is explanatory of the second. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ." The phrases, "in thee," "in thy seed," must, standing alone, be, by the ruling of the Apostle, referred to Christ. But when used conjointly, as in the blessing to Jacob, they demand a distinct consideration. The phrase, "in thy seed," emphatically refers to Christ. But the phrase, "in thee," must be regarded as having reference to the literal seed of Israel. We are thus shown that, while Christ is the fount of blessing to Israel and the Gentiles alike, through the Gospel, it is the special and ordained function of the literal seed to disseminate the knowledge of the Gospel throughout the world.

Of the accuracy of this reasoning there can be, I think, no possible doubt ; and presently we shall see that it is this splendid mission which God has entrusted to ten-tribed Israel. The Jews, *i.e.*, Judah and Levi, on the contrary, by their rejection of Christ, being unable to accomplish so spiritual a work. It is a double vision : first the natural, then the spiritual. It is God's law.

Abraham, it may be said, lived long enough to see the beginnings of fulfilment. In the light of revelation and of history, we may see how Abraham's descendants are inheriting the blessings, material as well as spiritual.

It should be clear, then, that the promises given to Abraham were transmitted to Isaac, to Jacob, and to his seed, and are operative for all time. They have never been abrogated.

Now from Jacob came the twelve patriarchs, the tribes of the Children of Israel—a people whom God declared to be His inheritance, His chosen servants, His peculiar treasure, His possession. From the time of Moses until the death of Solomon they were one united nation. Then came the disruption. The ten tribes broke away northward to Samaria under Jeroboam ; the House of Judah, comprising the tribes of Judah and Levi, with the addition for 800 years of Benjamin, made up the southern kingdom, with the seat of government at Jerusalem.

Three or four hundred years pass, and the northern kingdom of Israel is carried away captive to Assyria, while 134 years later Judah passes to its own captivity in Babylon. Remaining in Babylon in strict fulfilment of prophecy for seventy years, they returned to their own land, in number, then, about 50,000. There they continued till the day of our Lord ; and when they, in unbelief, "slew the Lord of Glory," the judgment fell ; and the unexampled horrors of the Roman siege left comparatively few remaining. Those few were to suffer expatriation, were dispersed among the nations, and are so dispersed to-day.

Returning now to the northern kingdom, we see how, for its idolatry, the whole nation fell also under the wrath of God. "And so was Israel carried away out of their own land to Assyria unto this day." (2 Kings xvii, 23.) The northern kingdom never returned to Palestine, nor as yet have the two kingdoms been reunited.

Where may we look for this chosen race of God to-day ?

"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. . . . . 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." (Jeremiah xxxi, 35, 36.)

Dark, chequered, and prolonged has been the fate which has overtaken the chosen race. Nevertheless, God has never ceased to love it, never ceased to preserve and bless it, nationally, not less than individually.

Happy is it for this people that their judgment was for a time only. They were to be reinstated, taken back into the Divine favour and into covenant relationship. Over Israel God has thrown a veil of obscurity. But it is He Himself Who lifts the veil, and shows us how all through the ages He has loved and guided this ancient race.

How easy to follow the track of the Jews ! Never lost, never swallowed up, always in evidence, always to be few in numbers, prospering more or less till the day of Christ's Advent, when He came to seek and to save ; then long years of persecution, "the blood of Christ being on them and on their children," as it is even to this day.

But larger Israel—Israel of the Ten Tribes—how different has been their fortune ! Where are they now ? What work are they doing for God and for His world ?

The nation exists : that is clear, if naught else were clear. "The seed of Israel shall not cease from being a nation before God for ever." And yet for centuries it has been hidden—hidden, not in the sense of occupying some remote corner of the world ; but, blind to its own origin, the nation has been accomplishing in the world everything which God has designed for it to do.

Now the veil cast over Israel was of three folds.

They were to be called by another name.

"I said, Behold Me, behold Me, unto a nation that was not called by My name." (Isaiah lxv, 1.)

In the same chapter we have : "The Lord God shall slay thee (Judah), and call his servants (Israel) by another name." (v. 15.)

Their language should be changed. "For with stammering

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lips and another tongue will He speak to this people." (Isaiah xxviii, 11.)

Their religion should be also changed. They were to be divorced from the Mosaic Law. "She is not my wife, neither am I her husband." (Hosea ii, 2; Isaiah l, 1.)

The opening chapters of Hosea's prophecy have a special interest here, for they show us the origin of a phrase so familiar to modern ears: "The lost Ten Tribes."

"Then, said God, call his name Lo-Ammi, for ye are not My people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered, and it shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel." (Hosea i, 9-11.)

Thus do we see God's repudiation of the Ten Tribes. They were to be "Lo-Ammi," not My people; they were to be no longer the children of the Covenant. They were to be "cast off," to lose name, and language, and religion, and as a people were to be placed historically out of view, and "left alone."

It was a calamity. It was a judgment. But God's purposes of blessing were never forgotten.

"Ye are not My people."—"Ye are the sons of the Living God."

If we have the negative, we have also the positive.

Nevertheless, how many centuries ere the one gives way to the other, and the nation attains the growth and power which are to proclaim it the most favoured nation of the world. It was a wondrous future which lay before the chosen race, and already in that race have the words of Isaiah's prophecy been fulfilled: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." (Isaiah xlii, 16.)

Again: "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."

"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." (Ezekiel xi, 16-17.)

Till this shall come to pass God declares that He will be to Israel as a little sanctuary. When it is come to pass, it will be as "life from the dead."

It was not, as we know, God's intention that Israel should remain in the land of their captivity, nor did they so remain. They migrated. "They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord." (Amos viii, 12.) And of the great day of national restoration to their own land, it has been said, "It shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them." (Jeremiah xvi, 14-15.)

This is in accordance with a promise given long before, when as yet Israel had not suffered deportation, but were settled in Palestine; Israel and Judah together under King David. "Moreover," God said, "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 before time." (2 Samuel vii, 10.)

Now this appointed place was to be an island home; north and west from Palestine, the seat of prophecy, a wilderness to which she was to be allured by God. "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her." (Hosea ii, 14.)

Here she was to renew her strength: "Keep silence before Me, O islands, and let the people renew their strength; . . . . then let them speak." (Isaiah xli, 1.)

JERASH—THE CITY OF ANCIENT CHURCHES.

EXCAVATIONS IN THE OLD CAPITAL OF GILEAD.

The riddle of its spring where the water was turned into wine on the anniversary of the miracle of Cana in Galilee.

By HAROLD J. SHEPSTONE, F.R.G.S.

JERASH, the capital of Old Gilead, in Transjordania, has been the scene of some remarkable excavations. Here, Mr. J. W. Crowfoot, Director of the British School of Archæology in Jerusalem, working in conjunction with the Yale University, has unearthed some of the oldest of Christian churches and discovered many interesting ecclesiastical treasures.

It was a happy idea on the part of the archæologists in the Holy City to devote attention to the ruins in Transjordania, for the district is rich in ruins dating back to Roman times and beyond. In addition to Jerash with its ancient churches, we have the "rose-red city of Petra, half as old as time"; El Kerak, one of the great overpowering Crusaders' fortresses, the wonder and admiration of all beholders; and Amman, with its Roman amphitheatre and other survivals of two thousand years ago.

This was the territory given over to the tribes of Manasseh, Gad and Reuben, because of the multitude of their cattle; and to-day Transjordania is a great cattle-raising and wheat-growing country. As a frontier land it was the first to suffer from the invasion of eastern conquerors; and the Gileadites were the first of the Israelites to be carried away into captivity. Gilead is mentioned many times in the Old Testament; and many of the great Bible heroes come from here, including Elijah the Prophet.

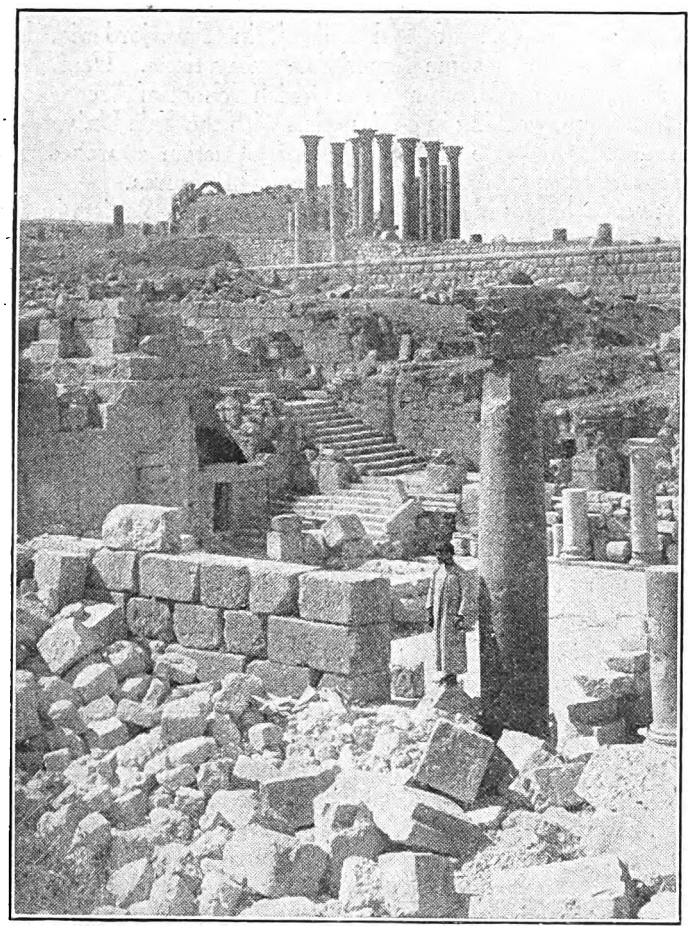
Jerash, the site of the present excavations, lies some twenty miles east of the River Jordan, on the northern affluent of the Brook Jabbok. According to legend the city was founded by Alexander the Great, and later rebuilt by the Syrian kings of Antioch. It was captured by Alexander Jannaeus, the Maccabean King, to be subsequently liberated by Pompey. It was destroyed by an earthquake in 657, and the spot remained untenanted for upwards of 1,200 years, when a body of Circassians, seeking refuge in Turkey from Russian oppression, were planted here by Abdul Hamid in 1878.

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The Roman ruins of Jerash—for there is no doubt that the city was at the height of its splendour during Roman rule—such as the Forum, theatre, and colonnaded street that ran across the city from east to west, are fairly well known. But the object of the excavations was to learn something of its ancient churches. We know this that many of them were built on the site of pagan temples, for at one time the inhabitants of Jerash worshipped Baal. Gradually this heathen worship was superseded by Christianity, and Jerash not only became a centre of great religious activity, but the seat of a bishopric. The old chroniclers continually allude to the churches of Jerash, and Epiphanius; a bishop and writer of the fourth century speaks of a spring at Jerash at which water was turned into wine on the anniversary of the miracle at Cana in Galilee, and the excavators declare they have found this spring.

Evidently the citizens of Jerash built their churches in groups of twos and threes, and all quite close together. Furthermore, they occupied the central position in the town. Four sections or groups of churches have been uncovered, dating from the fifth or sixth century.

The first group, located near the city wall, contains a church dedicated to St. Peter and St. Paul, and is of the usual Byzantine type—a basilica with two side aisles ending in a triple apse. Mosaics of great interest were found here, and also a picture map of the city, with the names Alexandria and Pharos. To the south of the site there was discovered another church on a lower level, partly hollowed out of the rock, leading to a cave. An inscription found here would indicate that it was a mortuary chapel.



JERASH. The court and church of St. Theodore and dependent sanctuaries in the foreground. Higher up is the Great Temple of Artemis looking N.W.



The Baptistry of the Church of St. Theodore, showing passageway from the robing room, past baptismal font and on to the main church. The Forum is seen in the distance.

The most notable feature in connection with the second group of churches unearthed is the discovery of the floor of a synagogue, only a few inches below the level of a church located to the rear of the Temple of Artemis. The mosaics of the synagogue floor, some of which were partly destroyed by the erection of the church above it, reveal an elaborate scene from Noah's Ark, and two heads of figures with the names Shem and Japhet, Noah's two sons, written in Greek. Here we have a representation of the Deluge. There was also found a Greek inscription, broken in part, which reads as far as preserved: "Amen. Sela. Peace to the Synagogue." Several Jewish symbols were also found, a representation of the seven-branched candlestick, the palm branch, and the Torah (Scroll of the Law), and also another inscription, reading: "Peace unto all Israel," followed by the names of the benefactors.

Jerash was known to be an outpost of Hellinism, with a mixed population containing a good proportion of Jews. To

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have found the remains of a synagogue would have caused little surprise. But here we have an instance of a Christian Church having been erected above, or on the site of a synagogue in the year 530. Such a discovery is rightly regarded as unique.

The third group of buildings to be uncovered include three churches with a common atrium, or vestibule, in front. The middle church is, in plan, a circle inscribed in a square, and is very similar in design to certain types of cathedrals. Its mosaics include representations of two cities, one of which contains the name of Alexandria. In the second of the group was found a Greek inscription with a dedication to St. George, and an excellent representation of a peacock, the symbol of life. This church as well as that of St. Cosmas and St. Damianus is of the usual basilica type with a circular apse.

The Church of St. Theodore, the excavation of which was begun last season, stands on the third and highest of the three levels rising from what was the main street of the city which was lined with columns. This building, together with another large church to its east and its side chapel, constitute the fourth group. From the evidence obtainable it is apparently the oldest of all the churches so far uncovered. Theodore was a great theologian and wrote commentaries on almost all the Books of Scripture. The church at Jerash, which was dedicated to his memory, was found to be rich in mosaics, while in addition remarkable inscriptions were found. One, valuable in that it gives data concerning dates, etc., at the west end of the church reads :

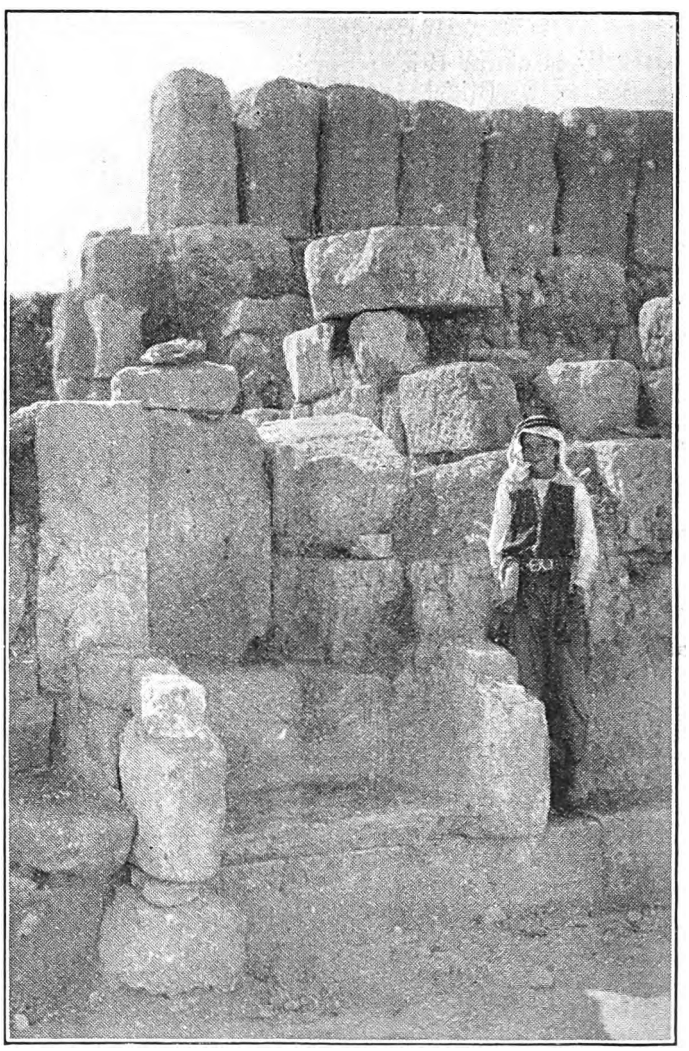
> " I am the undefiled house of victorious Theodore the immortal and godlike martyr, whose fame has flown o'er land and sea and the bounds of Ocean ; his body is in the earth, but his soul after his doom sped to the wide heaven where it for ever joins in the angelic choir, and abides a barrier against ill and an unageing defence to the city and the dwellers therein and its citizens yet to be. By the grace of God the foundation of the holy martyrion was laid in the month Dius in the third indiction, and the lintel went up in the month Dius in the fifth indiction in the year 559 (*i.e.*, A.D. 496).

Detailed search, however, revealed the fact that this church was only part and not the oldest—or most important part—of a complex of ecclesiastical buildings extending five hundred feet from the wall of the atrium down to the colonnaded street of the city. One approached the church through three gigantic doors which led into the atrium, an irregular rhomboidal court, surrounded with an Ionic colonnade. Out of it opened a number of dwelling-rooms, many with mosaic floors, and all rich in domestic pottery. From the north end of this court three doors gave access to the main church, a three-aisled basilica, ending in a single apse lined with mosaics. The aisles were divided from the nave by two ranges of seven great Corinthian columns, which now lie tumbled higgledy-piggledy by the earthquake.

North of the church a narrow strip of ground divides it from the baths built forty years before. The east half of this serves as a passageway connecting with the church ; the west half is occupied by a little chapel whose walls were once lined with mosaic, and on whose floor a fine mosaic still survives. From the west of the church a corridor runs south, giving access to a second chapel, whose walls and floor were like those of the great church, lined with marble.

A little to the east of St. Theodore, and some sixteen feet below it, was found a stone-paved court surrounded on three sides with colonnades. On the west side it was dominated by the towering apse of St. Theodore's, flanked by two magnificent staircases, leading up to doors which opened eastwards from the aisles of the church. But east of the court was found the remains of another church which also had access to the court by staircases and passages.

Lying as it does between two great churches and connected with them and with the neighbouring streets by an elaborate system of passages and staircases, this court must have been a focus of great interest. In its centre stands a fountain, a simple square tank, from which the water flows into two semi-circular basins on the east and north sides. It was once surmounted by an arched baldachino which has collapsed. To the west it is joined to the apse by two arches fenced by low



A Bishop's Throne in the atrium of the Church of St. Theodore at Jerash, in Transjordania. Later it was evidently used as a manger, or trough for feeding horses, etc.

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screens, and in the little chamber thus formed, against the east wall of the apse, is a marble throne.

This undoubtedly was the fountain or spring whose water turned into wine on the anniversary of the marriage at Cana in Galilee. But Epiphanius mentions this miracle as occurring in Gerasa or Jerash in 375, long before the Church of St. Theodore was built. Evidence would certainly show that the church was erected much later, for its apse is built over the paving slabs of the court. This miracle was, perhaps, Gerasa's chief claim to religious distinction.

Though much has been done in uncovering these early churches at Jerash the excavators declare that further research work is necessary before their task is finished and Gilead's old capital is made to divulge all its secrets.

ISRAEL AS A DEW.

(Micah v, 7.)

(LEAVES FROM MY NOTEBOOK.)

BY DANIEL FARMER.

IF the Press of the British Empire understood the position assigned to the British people, and, instead of devoting so much space to the doings of the criminal and degenerate few, their pages were used to set forth all that is highest and best in our national life, what an uplifting we should soon experience. As far back as A.D. 420 the then Bishop of London said: "We must so conduct ourselves as to show that blessed is the people whose God is the Lord, and the nation He hath chosen for Himself." In introducing the first Prince of Wales the Bishop of St. David's observed: "This is a young prince of the House of David, to sit upon the throne of Israel." That is exactly what the British-Israel-World Federation holds and teaches, viz., that we are the main part of the only people God ever selected in a national sense (Amos iii, 2), and that during this dispensation one phase of our influence "in the midst of many people" is to be as a healing, refreshing, restoring "dew." (Micah v, 7.) What a high and honourable position—what a call to every British man and woman to so conduct ourselves as members of an Empire more honoured of God than any before, and to see that our Flag is not disgraced at home or abroad.

THE DEW OF BRITISH JUSTICE.

John Stuart Mill, with his severe ethics and calm judgment, wrote: "We are the power which of all the world best understands liberty, and, whatever may have been our cross in the past, we have obtained to more conscience and moral principle in our dealings with foreigners than any other nation seems either to consider as possible, or recognize as desirable."

Could anything much higher be said about us? It was this deep appreciation of British justice which kept the Mohammedan peoples on our side, and the 360 Cameroon Chiefs of South Africa loyal to our throne, although offered by Germany an enormous sum to leave us—an offer made, and rejected, in one of our darkest hours in the Great War.

"I am not an Englishman," said Vambery, the great traveller, when writing to an influential native of Bengal, "nor do I ignore the shortcomings of the English rule in India . . . but I can assure you that England is far in advance of the rest of Europe in point of justice, liberality and fair dealing with all entrusted to her care." "The greatness of Britain is built on her splendid sense of justice," said Bishop Potter, of New York. This phase of National life was especially demanded of Israel in Old Testament times. (Micah vi, 8.)

THE DEW OF CHRISTIAN INFLUENCE.

When the Jews rejected our Lord the custody of the "Holy Oracles" was transferred to "another nation." (Matt. xxi, 43.)

We are that nation, and are in charge of both Old and New Testaments. It is a fact of history that England first received Christianity NATIONALLY. Montalembert wrote: "The Christianity of nearly half the world flows, or will flow, from the fountain which first burst forth on British soil." Between 1804 and 1920 the British and Foreign Bible Society issued 200 millions of Bibles, in part and in whole, in 517 languages. Out of some 24,000 missionaries about 22,000 are of Anglo-Saxon stock. What a God-honouring extension since Sir Walter Raleigh in 1588 gave £100 to the Virginia Company for the propagation of the Gospel in that settlement—or since the founding in Cromwell's day of "The Corporation for the Propagation of the Gospel in New England." Here, then, in the custody of the Bible, and the greatest promoters of its circulation, we recognize our identity.

THE DEW OF COLONIZATION.

God said of Israel that they were to be a people "to establish the earth, and to cause to inherit the desolate heritages," and "to make the wilderness and solitary places to rejoice and blossom as the rose." (Isa. xlix and xxxv.) This Israel never did in Old Testament times, and the Jews have never done in New Testament days; and the fact that the Anglo-Saxons alone, of all nations, have done so is another proof of our identity during the Christian dispensation. In Canada, where the Spaniards, in their hunt for gold, said "Aca nada," nothing here, modern Israel has forty million acres under cultivation, and the same result in varying degree is seen in Australia, with its 9,000 miles of coast-line, and its three million square miles, equal to Great Britain and Ireland multiplied by twenty-six; in New Zealand and South Africa Mr. G. H. Wells has said that "where one blade of grass grows, the coming of the British makes two spring up." How true this is has been shown since our recent occupation of Palestine and Mesopotamia.

THE DEW OF PHILANTHROPIC AND HUMANE LEGISLATION.

When our Lord announced His Messiahship He based it upon the philanthropic forecast stated by Isaiah. (Isa. lxi.) If nations are to be rewarded for kindness and consideration to the poor and needy (Matt. xxv), may we not confidently expect that, nationally, we shall be allowed a place in the Kingdom to which our Lord returns to purify and establish? Only Christianity considers the poor and sorrowful and degraded; all other religions more or less neglect them. Infidelity despises such. "We do not teach slaves and carters," sneered Voltaire. "What are you building, sonny?" asked a missionary of his little boy busy with a box of bricks. "A Christian village,"

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replied the child. "Well now, build a heathen one," said his father. After a brief silence he removed the church, remarking, "We shall not need this, nor the school, nor the hospital." True! "The dark places of the earth are full of the habitations of cruelty." (Ps. lxxiv, 20.) Where should we have been to-day if, in the language of the same verse, God had not had "respect unto the covenant"?

In the legislation of Britain this humane spirit has been extended to the dumb creation. "A righteous man regardeth the life of his beast" (Prov. xii, 10), we read. The Albanians tell of how, when the British were in occupation, a kind-hearted sergeant often remonstrated with them for heartless treatment—but without effect, until one day he told his men to put the donkey into the shade and its owner in the sun, load him with the panniers, take away his water melon, and put the nose-bag on the donkey. It is said that overloaded and ill-treated donkeys were not seen again whilst the British were about.

"A man of kindness to his beast is kind;
But brutal actions show a brutal mind;
Remember, He Who made thee made the brute;
Who gave thee speech and reason, formed him mute.
He can't complain, but God's all-seeing eye
Beholds thy cruelty; He hears his cry;
He was designed thy servant, not the drudge;
Remember, his Creator is thy Judge."

Such was the gracious intention of Him Who said, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. . . . They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon." (Hosea xiv, 5-7.)

THE QUESTION OF THE CENTURIES—II.

"WHAT THINK YE OF CHRIST?"

I SUMMON thee, O Gladstone. "I am asked what a man should chiefly look to in his progress through life as to the power that is to sustain him under trials and enable him manfully to confront his afflictions. I must point to something which in a well-known hymn is called 'the old, old story,' and taught with an old teaching which is the best ever given to mankind. The older I grow the more confirmed I am in the belief that Jesus Christ is the only hope of humanity."

Note.—Gladstone gave to some enquirers the text which he himself read night and morning: "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

"Before Abraham was I am." "I and My Father are one." "He that hath seen Me hath seen the Father."

MACARTHUR.

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QUESTIONS AND ANSWERS.

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

QUESTION.—The meaning of Daniel xii, 7 is not very clear to me, "when he shall have accomplished to scatter the power of the holy people, etc." I understand that it means *spread, distribute*, etc. Does it seem in these difficult days that we are going to lose Palestine, India, etc., if only temporarily? The Press is clamouring for us to give up our Mandates in the Near and Middle East. If so, should we express such confidence in "no weapon that is formed against thee can prosper"?—ANON.

ANSWER.—There should not be any real difficulty attached to a general interpretation of the verses quoted by you. The Hebrew word in Dan. xii, 7 means literally "to dash to pieces," "be beaten in sunder," "cause to be discharged or dispersed," etc. It therefore follows that Israel ("the holy people") would not cease from being scattered until "time, times and an half" had been fulfilled. This latter period dates from the seventh century A.D., when Phocas uttered his famous decree in A.D. 607, after which the Papacy arose, and when Jerusalem was captured by Omar in 637.

Now this period of time has only begun to run out in modern days, although the full period of the seven times cannot expire until A.D. 1934, taking the 2,520 years by solar reckoning.

Israel is still being scattered in one sense, since the British Empire is still developing all over the world; yet in another sense the "scattering" has long since begun to cease, since the Promised Land is now practically in our possession.

It should therefore prove impossible for us to give up our Mandates, since we are bound to possess the Promised Land. It does not do to pay too much attention to "newspaper stunts." It is not a question of what the taxpayer says but what God says. Were we to give up our rule in India, that great Continent would immediately be in the throes of a terrible revolution, ghastly and unthinkable. No other country but Great Britain could keep the peace in Palestine as we have so far done, in spite of the recent troubles there. The Balfour Declaration was a political and war-time necessity, but it resulted in the Mandate being given to us, and as we have pledged ourselves to protect the Jews and the Arabs from each other, it is clear that we cannot give up our Mandates, in which respect we are fulfilling prophecy.

The promise in Isaiah liv, 17 remains unassailable, for history has proved again and again that no weapon formed against us can ever prosper. And we can rest assured that this wonderful promise will continue to be fulfilled. The dark clouds may hover overhead for a long while to come, but the present spirit of evil will be unable to triumph since the "sure word of prophecy" cannot fail, and is bound to be fulfilled.

"The unity of consciousness in human life is not forfeited by growth of knowledge, or by difference of circumstances, or by variety of experience. Novatian compares the unfolding of the mind of God in Revelation to the gradual breaking of the dawn, attempered as it is to the human eye, which after long hours of darkness could not have endured a sudden outflash of noonday sunlight."—CANON LIDDON.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

ALL roads lead to London for British-Israelites next week, and we expect to see many contingents from the Provinces joining with members, supporters and enquirers in the Metropolis at the Central Hall, Westminster, in praising God for the blessings He has bestowed upon the great British-Israel Movement; in seeking new light on Holy Writ, and in encouraging each other in the work of proclaiming the Gospel of the Kingdom of God on earth.

We want this our Tenth Congress to be one never to be forgotten in the manifestation of the Presence and Power of the Holy Spirit; in the reality of Christian fellowship, and in unity and zeal for service. We feel sure that thousands all over the English-speaking world are praying for the Divine blessing upon next week's gatherings. We can assure all that no effort has been spared by the staff at Headquarters in the way of organization—for work must accompany prayer and faith.

Few can realize what thought, planning, labour and detail are involved in organizing the Congress year after year; the enormous amount of printed matter sent out, the vast correspondence, the heavy postage bills, the Press advertising costs, and the general publicity expenses. In no city in the world is organization and publicity more difficult and costly than in London, with all its distractions; and yet in this city naturally the greatest effort must be made, because this is the centre from which the British-Israel Message can most readily radiate to all parts of the world; the greater therefore is OUR privilege and responsibility. We beg that our readers will recognize this and act accordingly.

* * *

We are truly grateful to all who have so generously come forward in response to our appeal, and we feel confident that many others will respond, so that we may have all the help necessary for publicity and for our Forward Movement generally. Among the amounts in the past few days is a donation of £90 sent anonymously. We thank the generous donor most sincerely.

It is earnestly requested that all cheques and postal orders shall be made payable to B.-I.-W.F. and crossed "Midland Bank," and addressed to the Secretary-General, 6, Buckingham Gate, S.W.1. Letters containing notes should be registered, and preferably envelopes supplied by the Post Office should be used. Gifts large or small will be thankfully received.

* * *

The Clerical and Ministerial Conference will take place on Monday and Tuesday next at H.Q., at 11 a.m., under the chairmanship of the Rev. Pascoe Goard. The Congress opens at 2.45 in the Central Hall, Westminster, on Monday next, when programmes for the week will be on sale as usual; Major J. Knowles, President of the Federation, will preside, and the Rev. Pascoe Goard, Mr. John Leech, K.C., the Rev. Maxwell Carnson, of South Africa, and others will speak.

The Council will meet at 5.45 on Tuesday. The adjourned Annual Meeting for the election of new Council will be held on Friday, at 5.45.

Teas will be served at Headquarters each day.

Morning sessions for delegates will be held at 11 o'clock from Tuesday to Saturday. The evening public meeting on Saturday will take place in the Great Hall, Church House, Great Smith Street, Westminster. All other public meetings for the week in Central Hall. Congress Continuation Meetings will be held at Headquarters from October 7th to October 12th, at 2.45 and 7.30.

Cheap fares are available from September 28th to October 14th.

* * *

The inaugural meeting of the British-Israel Crusaders was held at H.Q. on Saturday afternoon, September 14th. It was very encouraging to see such a good gathering of young people, with older folk as sympathizers. Mr. John Leech, K.C., conducted the proceedings. Short speeches were given by him, Miss Hamilton Hunter, Mr. Herbert Garrison (Secretary-General), Miss Willmott and Mr. McKelvey, interspersed with singing. Twenty-five new members were enrolled. Tea was provided by the Committee.

* * *

We are glad to report that the Rev. Joseph Gay is making an excellent recovery from the effects of his accident.

* * *

Mrs. Wilson, of Sydney, New South Wales, wife of the Rev. J. T. Wilson, formerly of St. Albans, has arrived for the Congress. During the voyage from Australia round the Cape of Good Hope she gave a number of addresses on B.-I., which were cordially welcomed and aroused keen interest.

* * *

A lady member of the Council has kindly presented a clock for the entrance hall at H.Q.—a useful gift for which we are grateful.

* * *

Mr. John Leech has filled engagements for the Rev. Joseph Gay at Oxford and elsewhere. Mr. Morey has a full list of appointments. He will give two addresses at the Congress.

* * *

Mr. Garrison is giving two lectures at Bristol and one at Bath, this week.

* * *

The Vicar of a Church within the London area has asked that the Rev. Pascoe Goard shall preach for him on Armistice Sunday.

* * *

The Rev. T. Sparshott Johnson, M.A., has addressed an enthusiastic audience at Saxmundham on "The National Day of Thanksgiving and its significance." The meeting was arranged by Captain and Mrs. Garnett. Several well-known residents of the district were present. It was unanimously resolved to start a Branch of the Federation, and also a B.-I. Crusaders' Centre.

Mr. Johnson addressed the newly-formed Branch at Lowestoft on September 17th on "The Bible and World Dominion."

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Commander Hugh McNeill Dill has consented to act as President, the Rev. J. Aston as Vice-President, and Miss Stubbing as Secretary. Some visitors attended from Yarmouth. We shall be glad to hear from any persons in either Saxmundham or Lowestoft districts who wish for literature, etc.

* * *

Mrs. J. S. Orpen, of Folkestone, an ardent British-Israelite and a devoted worker for the Cause, has passed on to the Heavenly Home in her 83rd year. Almost her last request was that we should send some literature to the clergyman who ministered to her for several months past. We tender our sympathy to her daughter and family.

* * *

The visit of Mr. Wm. Whitton to Walsall recently marks an epoch in the history of the Walsall Branch of the Federation. Many people heard the message for the first time at the homes of four of the members. About 125 listened eagerly to two addresses on the Sunday, and something like 700 to 800 were present at the six open-air meetings held in the centre of the town. The majority, both on Sunday and week-nights, were men. It was felt that, in answer to prayers, the message was received in most cases with willing hearts, and that permanent results will follow.

* * *

Southampton reports that they had excellent meetings on September 4th, when Mr. J. J. Morey gave two stirring addresses. The local Secretary states that the progress of the Movement is assured in Southampton if all work to the Glory of God.

* * *

On September 16th, at the Islington Branch meeting, the Rev. Sparshott Johnson dealt with the significance of the National Day of Thanksgiving. His audience was given many new points to think over.

* * *

Commencing in the issue of the week ending September 21st, the Watford "West Herts Post" is publishing fortnightly an article on British-Israel. Those interested should write to the Editor, "West Herts Post," Carey Lane, Watford, for copies, which are one penny, post paid three-halfpence.

* * *

Erratum.—In our issue of last week, page 607, in the last paragraph of the item "The Origin of the Bible," for "Latin writings" read "Hebrew writings."

* * *

"The Kentish Observer," of September 19th, gives a three-column report of Mr. Morey's lecture for our Canterbury Branch, in the County Hall, under the chairmanship of the Mayor, supported by Canon Watkins, M.A., and the Sheriff, Mr. W. R. Pierce.

* * *

C. A. writes:—"THE NATIONAL MESSAGE is a very fine paper, and I am delighted with the articles therein. It is always a pleasure to see it come into the house. It is a great educator and full of things that matter."

When Mrs. Travers (*nee* MacIntyre), widow of General James Travers, an Indian Mutiny V.C., celebrated her 100th birthday at her home, Bridge of Allan, recently, among the congratulations she received was the following letter sent on behalf of the King and Queen from Sandringham:—

"It has been brought to the notice of the King and Queen that to-morrow (Saturday) you will celebrate your hundredth birthday, and I am desired to convey to you Their Majesties' sincere congratulations and best wishes on the attainment of this venerable age.

"The King and Queen are much interested to hear of the distinguished military record of your family, and realize how very proud you must be that your husband and brother were awarded the Victoria Cross.

"Their Majesties trust that the remainder of your long and active life may be blessed with happiness and tranquillity."

Mrs. Travers' younger brother, the late Major-General Donald MacIntyre, was awarded the Victoria Cross in 1872 for gallantry in the expedition against the Lushais. Other members of Mrs. Travers' family rendered distinguished military service.

Mrs. Travers is a keen British-Israelite, and so was her husband.

* * *

The Annual Sale of Work in aid of the funds of the Federation will be held in the first week of December at H.Q. Gifts of articles of various kinds will be welcomed.

* * *

It is particularly requested that members and friends will kindly notify us of any change of address.

* * *

Helpful and interesting addresses were delivered at H.Q. last week by Lt.-Col. G. F. A. Smythe, President of our Dover Branch, and by Mr. L. W. Nock, President of our Barking Branch. Mr. Garrison presided on both occasions.

SOME ENGAGEMENTS FOR NEXT WEEK

BARKING, Municipal Restaurant, Friday, October 4th, at 8. Rev. O. Vince, B.A., B.D.

BELFAST, Kingham Hall, Botanic Avenue, Monday, September 30th, at 8.

CARDIFF, Y.M.C.A., Tuesday, October 1st, at 7.30.

CROUCH END and HORNSEY, Earl Haig Memorial Hall, Elder Avenue, Wednesday, October 2nd, at 8.

HARROW WEALD, Memorial Hall, High Road, Friday, October 4th, at 7.45. Rev. W. J. Gregory Bestall.

LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, October 1st, at 7.45. Annual Meeting.

ST. ALBANS, C. of E. Church, Sunday, October 6th. Capt. E. Palmer Bott.

SHEFFIELD, Victoria Hall, Wednesday, October 2nd, at 7.30.

WESTMINSTER, Central Hall, Monday, September 30th to Friday, October 4th, at 2.45 and 7.30. Saturday, 5th, Central Hall, at 2.45, and Church House at 7.30.

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Large Central Hall, Westminster

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GREAT PUBLIC MEETINGS

MAJOR J. KNOWLES, O.B.E., will preside at the opening meeting.

Speakers announced in previous issues of this journal.

The meeting on Saturday Evening, October 5th, at 7.30, will be held in the GREAT HALL, CHURCH HOUSE, Great Smith Street, Westminster.

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

J.J.HALL. 1929

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" They are merely the missing pages of the history of Israel, the pages that centuries ago were blotted out until the time came when they might safely be restored to their proper place in the world's historical libraries. All histories are dull reading ; and condensed history is perhaps the worst of all, where no time can be given up to the ' drum and trumpet ' details, interesting though these might be made.

" This book is no exception ; having to be condensed, many interesting points must be omitted. Before our case can be established, many witnesses will have to be called ; men who lived in different ages and in countries far apart—prophets and saints, as well as dignitaries of the Church ; Greeks and Romans and Jews ; pagans from the North ; modern scholars of the most profound learning ; and writers of gossip who would be exceedingly astonished to find fragments of their work still in existence after so many centuries have elapsed. All these diverse sources of information will be placed on a friendly footing of equal credibility before the reader."

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THE NATIONAL

MESSAGE & BANNER

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

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EDITORIAL.

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 FOR 1929.

BY THE REV. W. PASCOE GOARD.

THIS week we shall be gathering from all parts of the world for a week of fellowship, study and worship, in our Annual Congress.

It may be well that we shall ask some questions regarding ourselves and our aims.

Who are we; these people who call themselves British-Israelites of the British-Israel-World Federation?

What is our purpose in gathering and in labouring from year to year?

What is it that we hope to accomplish by our labours?

What lies at the basis of our teaching; and wherein does that basis differ from that of other Christian organizations?

What is the ultimate destiny of the Movement to which we are lending our aid and bending our endeavours?

These are questions which should be answered clearly to our own minds and for the information of others.

It has been said again and again that we are not a sect separated from bodies of Christian workers.

May I make a statement at which at first many will be inclined to shy aside, like a horse which sees something suspicious in his path? It is a statement at which, when it occurred to me to write, I found my hand halting, and my mind startling, but which careful thought assures me I may venture to make.

INASMUCH AS WE ACCEPT AND TEACH ALL THE FOUNDATION TRUTHS OF CHRISTIAN DOCTRINE HELD BY THE CHURCH AT LARGE, we may make this fact the basis of the statement we are to make. We stand alone as far as we know in preaching the facts and truth of the Gospel of the Kingdom, which therefore stands as the specialty of the teaching of the British-Israel-World Federation. Now this Gospel of the Kingdom is found in all the Bible to be based upon the history of and the prophecies concerning the nation Israel, and upon the Covenants made with the said nation Israel, as recorded in both the Old Testament and the New Testament.

It is an amazing thing that both the Modernist and the Evangelical have accepted the fallacy that the nation Israel has disappeared and that another organization has been caused to take its place. So many say the Church has taken the place of the nation Israel as the basis of the Kingdom. Some say the Jew has taken the place of Israel as the basis of the Kingdom, and so on, but all agree that the ten-tribed nation Israel has disappeared. Some say it was swallowed by the nations. Some say that it was swallowed by the nation of the Jews. But all seem to agree that as a distinct national entity it has disappeared.

Now if the nation Israel has disappeared as a national entity, then, as Dr. Driver says, "It must be manifest to all that many of these promises have never been fulfilled; and now circumstances have so changed that they never can be fulfilled." Grant the premise that ten-tribed nation Israel has ceased as a separate national entity, and Dr. Driver's conclusion is inevitable, as will be shown in a later article.

Now, from this well-nigh universal fallacy the Lord has delivered us. We know that the ten-tribed nation Israel has not been transformed into a non-national Church, nor into a Church of any kind. We know that it was never incorporated into the national entity of the Jewish nation. We know that it was not absorbed into the Gentile nations. We

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know that it has continued to follow the prophetic course spoken concerning it by Moses and the Prophets in the Old Testament and by our Lord and the Evangelists in the New Testament. We know that it is still, and must continue to be, the basis of the Kingdom of God in the earth. Not the Church of God let it be understood, but the basis of the Kingdom of God. The Church is ecclesiastical and is to be found in every nation, independent of national boundaries and of national organization. The Kingdom of God is national, within the boundaries of national organizations, namely, that of the Israel nations. The one is concerned with the Gospel of Salvation for every creature through the death and resurrection of the Son of God. The other is concerned with the establishment and administration of Divinely-established government in the Israel nations first, and, through them, in all the earth.

This we understand and know. This the Church at large does not understand nor know. It is a truth which has been hidden from their eyes by the "blindness in part which hath happened unto Israel until the fulness of the nations be come," but the time of Israel's blindness is now past and the time of full vision has come, bringing like the daydawn the revelation of the age-old fact of the Kingdom of God still based upon the ten-tribed nation Israel in these latter days, as it has always been so based throughout the ages. This has been clear in the sight of God but hidden from the sight of men.

Now having made this clear we make the statement from which at first we hesitated: Inasmuch as we teach and glory in the Gospel of Salvation by Grace, as the Churches do; and inasmuch as we, and as far as we know we alone—though we should be delighted to know that we have companion organizations seized of the same facts and truth—may claim to be that body of Christian believers who in this day hold the full doctrine of the Church of Christ as taught by Prophets, Evangelists, by our Lord and His Apostles. If any may claim to occupy the whole doctrinal plane of the Church of the preaching of the full doctrines of the Church, we may humbly make that claim.

To our brethren we say: Do not look for us outside of the Church in the matter of doctrine. Look rather for us in the very sanctuary, and by the Grace of God and the enlightening power of the Holy Spirit you will find us there; and from that inner court of the Temple of God we call you to draw near to Him and to His Holy Word in this forgotten realm of Divine truth.

But as to personnel: Who are we?

We are a body of earnest Bible students and Christian workers, to be found in all the Churches; in the Established Church, Bishops, ecclesiastical dignitaries, parochial clergy and laity; ministers, office-bearers and members of the Free Churches; people of Christian organizations not calling themselves Churches, and of multitudes of hitherto unchurched men and women. We are to be found in all walks of life. We have learned to love the Lord and to believe His Holy Word both as to the Gospel of Salvation by Grace and as to the Gospel of the Kingdom, written, as to the latter, in national history, in national prophecy, incorporated in national Covenant and Promise.

So we meet on a common platform of Christian Love, Faith and Labour, rejoicing in the knowledge of this phase of Divinely-revealed and administered truth, and striving to be true fellow labourers with all who love the Lord.

What is our purpose? To bring our national multitudes back to a realization of their Covenant relationship to God; and of the fact that they, as God's Kingdom, have been given by Him in turn as His Covenant to the nations, to establish the earth in righteousness.

The Church is functioning with its eyes open to its mission and responsibility.

The nation is functioning among the nations blindly and therefore imperfectly, in carrying forward the administration of its great trust as the executive agent of the Kingdom of God in the earth.

This blindness of the nation to its relationship to truth, to God and to the nations, is a terrible handicap to the Lord's work, and a constant menace to the peace and prosperity of the earth.

It is our aim and purpose to dispel this blindness and cause our people to walk in the light of God.

What is it that we hope to accomplish by our labours?

To remove the deadly fallacy which has taken the heart out of the faith of the Church at large and has made modern negations possible in the theological world. By showing that Israel is in being, exactly such a going concern as Covenant promise and prophecy declared she should be in these latter days; we hope to let loose a very fountain of waters of life which shall regenerate both the life of the Church and of the nations.

What lies at the basis of our teaching? That which in the light of this Truth and the astounding facts by it revealed we may safely call: THE INFALLIBLE WORD OF GOD. Without this knowledge we are well aware much of the wording of the Bible and many of its most solemn and majestic utterances seem to have fallen into ruin. But in the light of this Truth we see that every detail of the structure of Holy Writ stands unshaken and true, and we know it to be by tests which really must convince the reason, that every jot and tittle which entered into the messages which God caused to be written in the whole of the Bible stand infallible and sure.

This is not guaranteeing, of course, that human error has not entered through transcription or translation. But the Word of the Lord stands sure.

Next in importance to the INFALLIBLE WORD OF GOD is the truly written history of the nations found in secular literature; but of that and kindred collateral truths we have not now space to speak.

What is the ultimate destiny of the Movement to which we are lending our aid and bending our endeavours?

Its destiny as a Movement is manifestly, having so far advanced in its purpose as to awaken the Church and the nation to the facts and truths of the Kingdom of God, to be absorbed in the great reconstructed Church which is even now emerging as the surge of this great tide of truth is being felt more and more widely throughout the denominations.

We are deliberately letting loose a flood of facts and truths which will so renew the life of the Church and of the State that the flood will incorporate and swallow us up. And the sooner it does so the more will we give the glory to God.

We believe further that, in drawing together the workers of

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all denominations, we are forming a working basis in actual practice for the reconstitution of the Church in Britain into one fold with one Shepherd, marshalled to work out fully the great heritage of Divine truth.

So we shall meet to study, to work, and to worship now and hereafter.

AN OLD OBJECTION ANSWERED.

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

C. B. F. M. writes:—I am a believer in B.-I., and it will be my lasting regret that though fairly old in years it was not until some three months since that I realized the Truth. I want, if possible, to make up for lost time by spreading the good news, etc.

One I am trying to bring in says: "All the promises in the Bible are spiritual promises, capable, when rightly understood, of individual application, the history of Israel being merely the literal covering." "He cannot see how it can be reconciled with the New Covenant, which seems to knock all question of birth or nationality on the head, and makes the acceptance of Christ the one thing needful, which is surely implied by the words, 'In Christ Jesus there is neither Jew nor Gentile, barbarian, Scythian, bond nor free, but Christ is all in all.'"

Answer:—You can inform your friend that the former teaching of theology, especially the prophetic writings, has been considerably biassed by Origen, Jerome, and Augustine of Hippo. Seeing in their day that Israel as a Nation was *apparently* non-existing, and imagining that the Jews were the only representatives of Israel, it was their task to reconcile the promises. The easiest way open to them was to assume that Israel was typical of the Christian Church. Rome fell in with this, and all followed in the wake. The time of this ignorance, to quote a Scriptural expression, "God winked at," until higher criticism and science stepped in.

We have much for which to thank both of these, but where they, either of them, contradict the plain words of Scripture, we must point out their error.

We accept every revelation of God, permitted to occupy the Scriptures, as historically true, and prophetically to be accomplished in due time. Where the "latter time" or "the last days" is appealed to, the time embraced is in this dispensation.

If you accept this, and look at Gen. xviii, 18-19, you will see God's election and His foreknowledge. Abraham is to be a Great and a Mighty Nation, and all the world is to be blessed by him, for he will command his children after him, and they shall do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him. Is this vain speaking as a man speaketh? Or is it not God, Who cannot lie. Hath He spoken, and can He not bring it to pass? Therefore it is our duty to look into all that God has spoken of Abraham, Isaac and Jacob. Nearly three parts of the Bible is taken up with the history of Abraham's people and the prophecies concerning them.

The Evangelical prophet (Isaiah) tells us where they are, who they are, what they will do, and how they will do it; other prophets fill in the picture, and Mal. iii, 6, says: "I, the Lord, change not, therefore ye sons of Jacob are not consumed."

The New Testament is equally explicit. It is to the Lost Sheep of the House of Israel to whom our Lord was sent (Matt. xv, 24), and it is expressly to them rather than to the Gentiles unto whom He sends His Apostles (Matt. x, 5-6). He afterwards included all the world, every creature, but "*the children* must first be fed."

But the "Gospel of the Kingdom" is to be preached in all the world for a witness, and then shall the end come. This is the Gospel committed to the Race, that they may impart to all mankind the Gospel of Grace.

"Blessed be the Lord God of Israel, for He hath visited and redeemed His people." Christ Jesus was the Minister of the Circumcision for the Truth of God to perform the promises made unto the fathers and that the Gentiles also might rejoice in His mercy. The multitude of the Nations (Gen. xlviii, 19) promised to Ephraim having come in, All Israel will be saved (Rom. xi, 25, 26). It is this "ignorance" which has now reached its limit; "blindness in part," not in whole, is happened to Israel. The Jews had the Kingdom taken from them in consequence, and "the Kingdom given to a Nation bringing forth the fruits thereof." Therefore Israel = the British Anglo-Saxon Race.

Test them and see what nation? "By their fruits ye shall know them." "God hath not cast away His people whom He foreknew," for the gifts and calling of God are without repentance (Rom. xi, see ix and x).

We assert that you cannot read the Epistles without seeing that they are written to the Saints (Israel) in Rome, at Corinth, in Galatia, at Ephesus, as St. James, St. Peter and the Hebrews abundantly testify.

The scattering of Israel was in order to their conversion (Isa. xxvii, 6; Amos ix, 9-15). By sending the Gospel by Benjamin into all the world, and by the Jews who believed at Pentecost and after, All Israel has been mercifully gathered (Jer. xxxi).

No Church (for this is composed of individuals out of every nation) has the commission, "Thou art My battle-axe and weapon of war." The Stone Kingdom set up by the God of Heaven is Israel; its destiny is to break in pieces all the four worldly kingdoms, and is itself "the Saints of the Most High" who take the Kingdom, over which the Lord Jesus will reign, sitting in the throne of His father David over the House of Jacob for ever.

"If ye be Christ's, then are ye Abraham's seed and heirs according to promise." And what is the promise, *viz.*, that the stranger also that joins himself to Israel is to be counted as one born in the land (Exod. xii, 44-49; also see Isa. lvi, 1-8).

Individual salvation is by Grace to everyone that heareth. Redemption is to Israel, that he may do God's appointed work. "This people have I formed for Myself; they shall shew forth My praise" (Isa. xliii, 21). They are the seed of Abraham My friend, and of Jacob My chosen (Isa. xli, 8), and context sets forth their power to effect.

In Christ Jesus individually, to Jew and Gentile, to barbarian, Scythian, bond or free, is alike sent the message of salvation, but to Israel, the Kingdom of Priests, is committed the function of declaring to all the world the glorious news of forgiveness

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and salvation. Let us not despise our birthright, or say, "I am not my brother's keeper." Woe unto us if we preach not the Gospel.

No person changes his or her sex, nor any national citizen his original nation unless he become a nationalized British subject.

THE SECRET OF BRITAIN'S STRENGTH.—III.

BY THE LATE REV. PHILIP YOUNG, L.TH.
(formerly Dean of Nassau).

WHAT, we ask, was this strong, irresistible, magnetic influence which drew this people northwards and westwards across the European continent till the Isles of the West were reached? Did they understand it? Assuredly not. Yet was it the voice of God calling upon Israel to accomplish in the western world a higher destiny than ever fell to the lot of nation, the voice of God calling to His people to go forth from those same western isles to colonize and inhabit the waste places of the earth and carry the knowledge of God to far-distant lands.

It should be understood that the blessings, both material and spiritual, which were to be Israel's own possession, are of so wonderful a character, of such far-reaching interest, that it is impossible for any present-day nation to be inheriting them which is not amongst the very foremost peoples of the earth. This truth at once excludes from view any of the small powers of the world. The nation which in these "last days" is fulfilling the promises made to Israel, and fulfilling them all, so far as God's developments for Israel have gone, must be identical with the chosen race. There is no avoiding this conclusion.

A resemblance here or there is not sufficient evidence. Consequently, when we are gravely assured that the Nestorians found by Dr. Grant to be inhabiting the country to which Israel was deported are the lost House of Israel, we at once ask. Are they fulfilling the prophecies which Israel and Israel alone must fulfil? It should be enough to reply that Assyria is the very last place to which we ought to look, for if Israel is to be discovered there, it is evident they could never have been lost. But the Nestorians themselves claim descent from Abraham! They may be right, but in that case they could only be a remnant; possibly a relic of some of the Ten Tribes who did not wander from the place of their exile, and who never wholly gave themselves up to idolatry, like the main body of "Ephraim's Kingdom."

Again, there are fatal objections to regarding the Afghans as the "Whole House of Israel," or, indeed, any part of it. Quite possibly the Afghans are of Abrahamic descent, by Keturah, or some of Abraham's concubines, the children of whom, as we learn from Genesis xxv, 5-6, migrated eastwards. "And Abraham gave all that he had unto Isaac; but unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country."

It need be no surprise to us if the claim to Abrahamic descent should be confirmed, but it would be no proof whatever that they were Israel. Israel's descent from Abraham is through Isaac and Jacob, the promise being: "In Isaac shall thy seed be called."

It ought not to be difficult to see what nation is doing the work of Israel. Indeed, the evidence is positively embarrassing in its wealth. There is so much one might bring forward, and yet, perforce, so much one must leave untold.

We have shown that Israel can never cease to be a nation. But we have been told much more than this. If to be a nation is an honour, then is Israel honoured. But by this the imagination is not fired; for there are nations many, and there are nations which are great. Nevertheless, in a world where national ambitions are a tremendous force, driving a people to supreme effort for the mastery, it is of world interest to know which is the most powerful nation, why it is so, and whether it will maintain its supremacy.

This knowledge is easily attained.

By the promise of God, Israel was to continue a separated people. They were not of the Gentile races, and this separation was to be effected by making them "high above" every other nation.

"And the Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God." (Deut. xxviii, 13.)

And lest it should be thought that the disobedience of the chosen race forfeited the blessing and honour of high position, and that God's covenant no longer stood, it will be sufficient to remind you that God has declared otherwise:

"I will never break My covenant with you." (Judges ii, 1.)

"The Lord was gracious unto Israel, and had compassion on them, and had respect unto them, because of His covenant with Abraham, Isaac, and Jacob." (2 Kings xiii, 23.)

"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, to Israel for an everlasting covenant." (1 Chronicles xvi, 15-17.)

Now what nation is occupying the most exalted position? Prejudice, even of the most advanced type, can hardly deny to Great Britain this peculiar honour; while historians vie with each other in the endeavour to do justice to the marvellous growth and progress of this kingdom.

How eloquent and how true is Mr. Green's tribute in his "Short History of the English People."

Referring to the American Declaration of Independence, he says:—

"It mattered little whether England counted for less or more with the nations around her. She was no longer a mere European power, no longer a mere rival of Germany, or Russia, or France. She was from that hour a mother of nations. In America she had begotten a great people, and her emigr nt ships were still to carry on the movement of the race from which she herself had sprung. Her settlers were to dispute Africa with the Kaffir and the Hottentot, to wrest New Zealand from the Maori, to sow on the shores of Australia the seeds of great nations. And to these nations she was to give, not only

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her blood and her speech, but the freedom which she had won. It is the thought of this which flings its grandeur around the pettiest details of our story in the past. The history of France has little result beyond France itself. German and Italian history has no direct issue outside the bounds of Germany or Italy. But England is only a small part of the outcome of English history. Its greater issues lie not within the narrow limits of the mother island, but in the destinies of nations yet to be."

It is a fitting commentary, surely, upon God's promise to Jacob, "A nation, and a company of nations, shall be of thee." No nation has ever answered, or does now answer, to this description as Great Britain does.

It has been pointed out that we have at this moment attached to our Crown "no less than eleven distinct dependencies, having their origin in our own blood, using our language, administering our laws, following our customs, in close affinity with our Empire, governed by Viceroys or Governors of the King's selection, and yet so far independent that their governments are administered by local parliaments, with power of imposing taxes and regulating their own affairs. These still-growing dependencies, or nations, thus in affinity with the British Crown are well known."

The same power is to occupy "the ends of the earth," "the uttermost parts of the earth," "the coasts of the earth." The natural inference is that she will be an imperial and a maritime nation.

"He (Joseph) shall push the people together to the ends of the earth." (Deut. xxxiii, 17.)

"Sing with gladness for Jacob, and shout among the chief of the nations. . . . . O Lord, save Thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth." (Jer. xxxi. 7, 8.) "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psalm ii, 8.)

"Thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." (Isaiah liv, 3.)

"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." (Isaiah xxiv, 14, 15.)

This nation, then, is to be a strong nation (Micah iv, 6, 7); "high above"; "above and not beneath"; "the head and not the tail"; and "ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine." (Exodus xix, 5.) "His seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted." (Numb. xxiv, 7.) "Thou shalt reign over many nations, but they shall not reign over thee." (Deut. xv, 6.)

"When thou goest out to battle against thine enemies, and seest horses and chariots and a people more than thou, be not afraid of them, for the Lord thy God is with thee." (Deut. xx, 1.) "Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen; a people which I knew not shall serve me. Strangers shall submit themselves unto me; as soon as they hear, they shall be obedient unto me. Strangers shall fade away, and they shall be afraid out of their close places." (2 Sam. xxii, 44-46.)

So might passage after passage be repeated, each showing the power, the high, the dominant power which is the magnificent lot of God's people. What modern nation claims, or has the right to claim, such power and commanding influence? What modern nation has a history which corresponds fully and accurately to this description? We answer, there is but one nation which, in its splendid career, meets all the requirements of the case. That nation is our own.

But again, and more definitely. Israel's seed was to possess the gate of their enemies . . . the gate of those that hate thee. (Gen. xxii, 17; xxiv, 60.)

Bishop Wordsworth, commenting upon this promise, says: "Christ entered the house of the strong man and spoiled his goods, and brake asunder the bars of death, and delivered the captives therein; and He will tread under His feet all His enemies and the enemies of His Church. And He enables His members to do so. Thus Abraham's seed possesses 'the gate of his enemies.' The gates of hell shall not prevail against her."

The Bishop has a singular power of spiritualizing, nor shall we presume to take exception to so spiritual an application of the passage. But it would be idle to contend that this is an adequate comment. The whole is not stated. The promise belongs to a passage occupied with the details of an essentially material progress. True exegesis demands that the exposition be first of all the simple, obvious, and literal one.

So much for comment. What of history? Does any modern nation stand out conspicuously as "possessing the gates of its enemies"? "Gates," says Bishop Patrick, "are cities, consequently the country; for, gates being taken, the cities are entered; and the cities surrendered, the country is conquered." What country possesses them pre-eminently? There is no room for hesitancy. England! England the great, the powerful! Her gates are many. They dominate the world. What wondrous list is this we have?

"IN THE BEGINNING GOD . . ."

(Gen. i, 1).

By Dr. G. H. Bennett.

It is very right and fitting that our Scriptures should open with this statement, for this chapter—and, indeed, the Bible generally—is far more to be regarded as a revelation of God to man than that of the work accomplished by Almighty God.

The position of mankind in this world of ours seems very similar to that recorded in the beginning of our race. God placed our first parents in a garden, in which was provided everything necessary to their sustenance and enjoyment. But He imposed one condition, one thing was forbidden. "Thou shalt not eat thereof . . . ." So is it with mankind to-day; He has caused us to dwell in a world in which the conditions are not only necessary to existence, but we are surrounded by everything which is pleasing to the senses and which cause pleasure and enjoyment. And God bids us partake freely and fully of all these things, for they are placed around us by a loving Father, Who wishes to make our short sojourn on this earth as delightful and agreeable as possible. "Of all these," He says to us, "ye may freely eat, but . . ." there is *sin*, which will surely lead to our ruin and our death, and is therefore forbidden.

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And man rightly probes into all the secrets of nature, and year by year fresh knowledge is added to our store, fresh discoveries are made, and even new sciences become tabulated for our consideration.

We live in a critical age, when every form of teaching is brought down to the bed-rock of fact, and if found to be unsound is abandoned.

Amidst all this intensive enquiry, it would indeed be strange if the great question which has perplexed the minds of men, "How did all this wonderful system of nature begin," had escaped enquiry. Much has been written on this subject and many theories have been propounded. I cannot now discuss the scientific questions, but I wish to say what I can to confirm the faith of those who incline to waver in their allegiance to what Mr. Gladstone once called, and rightly called, "The impregnable rock of Holy Scripture." Busy men and women have little time to examine closely the works of scientists, and of course many of us have not the educational ability to weigh the pros and cons of scientific writings. Their knowledge is largely gathered from brief extracts in the papers and articles in magazines. Thus to the simple mind these theories seem perfectly conclusive and sound. But we must remember that they are only theories and guesses at the truth. It is surely unwise to accept as final any scientific statement which has not borne the test of a criticism of at least fifty years. This is very little to ask; the great question has been answered for us in this first chapter of the Bible, and it has weathered the storms of criticism for thousands of years. Indeed, many scientists now freely admit that the stages of Creation, beginning with Light and culminating in Man, are perfectly correct, though they dispute details. That chapter furnishes us with *six* separate acts of Creation; therefore, those who would persuade us that there was *one* Creation only, and that each stage merged slowly into others, must be wrong. There is no continuous chain, but six separate creative calls into existence.

We may here note that the doctrine of the Trinity is clearly to be traced in these creative acts. First, we find God the Creator, Who was later to be revealed to us as God the Father; secondly, "the Spirit of God moved . . ."; and, thirdly, we learn from St. John and from St. Paul that Christ was the Word and the Light which were the origin of created things; "by whom also He made the worlds." It would seem as if this earth of ours were formed by the power of God to be the possession of His Son, Who was in the world, and the world was made by Him, and Who will surely in the fulness of time come again in glory to rule over His own.

No one can read this wonderful first chapter of Genesis (together with the first three verses of the second chapter, which rightly belong to it) without being struck by the sublime dignity and simplicity of its wording. And having once thoughtfully read it, three questions almost naturally at once arise. First, where did this wonderful story come from? Secondly, who can have written it? And, thirdly, How did the writer obtain his knowledge? To the first question there can only be one answer. Either it came from man, or it was a revelation of God made to man. If the story came from man—no matter how learned that man or those men may have been—it is of little value; it could then only be speculation and guesswork, much on the same lines as the work of our modern scientists. But can it possibly be of human origin at all? Let us consider this for a moment.

The means by which events occurring in distant ages have come down to us are by transmission from father to son, from one generation to the next. This is at first oral; later, in the bardic ages, by song; the story then in more modern times is enshrined in manuscript, until fixed, as in our day, by the art of printing. A very notable example of this is the Song of Lamech, found in the fourth chapter of the Book of Genesis, verses 23 and 24. The nature of this song in its completeness and the circumstances which inspired its composition are unknown; but of that song, this little fragment of verse is all that has come down to us from a period before the Deluge. But there can be no question of Legend or Tradition in the story of Creation, for the work of Almighty God during this period came under no man's observation; there was no human witness, no onlooker and no recorder. The events therein stated took place before the first appearance of man on the earth. There was no one to record the original statement, there was no one to carry the story on. Neither can it have been deduced by a learned man or by a company of learned men from a close study of what we call natural forces or the laws of nature. That theory also can be put aside, for the work of Creation preceded—at least in its early stages—all the forces of nature with which we are familiar. Moreover, if we once begin to speak of natural law, the very statement implies at once a Law Maker, a Law Giver, or, as one would say in this instance, a Law Creator. So by whatever line of reasoning we travel we come back at last to the few simple words, "In the beginning God."

Evidently it was a revelation direct from God made to Moses, to Abraham or Melchizedek, to Noah or, possibly, to Enoch. It may indeed have been made to some other saintly and unknown person whose name has not come down to us.

Mankind can only know of God from Himself. It is true the existence of a Supreme, overruling Power can be fairly deduced from a close examination of the natural conditions by which we are surrounded, but "Can man by searching find out God?" No, we can only approach Him and know Him by such means as He Himself has revealed to us.

The second point is the formula with which the account of each act of Creation concludes: "And the evening and the morning were the first day," "the second day," etc. Or, as the Revised Version more clearly renders it, "There was evening and there was morning, one day," "a second day," etc.

That this chapter was a Divine revelation appears to be on the face of it evident. The writer speaks almost as if he were describing events which were transpiring before his eyes. The language used is exact—we might even say dictatorial; there is no hesitation, no laboured explanation, no bewilderment or doubt as to what was happening; he writes as if he were an eye-witness, which we know that in the flesh he could not have been. It is not indeed for us to presume to say what were the means by which God revealed Himself and His work to His servant. We know that dreams have played a very important part, both in the Old and the New Testament, in causing God's will to be done and His work accomplished. We know also that St. Paul, "whether in the body or out of the body" he was uncertain, was caught up into the third

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heaven, and there saw and heard things which it is not lawful for man to utter. St. John also, while yet in the flesh, had the glorious vision of the Holy City ; and when he was " in the spirit " he saw the ascended Lord Whom he had loved so well, and wrote His message to the Seven Churches.

It may have been by means such as these, or it may not. It would seem more probable that the seer was in the condition attributed to Balaam, when God granted him visions of future ages :—

" Balaam the son of Beor hath said,
And the man whose eyes are open, hath said :
He hath said which heard the words of God,
Which saw the vision of the Almighty,
Falling into a trance, but having his eyes open . . ."

" He hath said, which heard the words of God,
And knew the knowledge of the most High,
Which saw the vision of the Almighty,
Falling into a trance, but having his eyes open . . ."

Such is described to us, as well as we are able to understand it, the manner in which Almighty God imposed His will upon Balaam, and dictated to him the prophecies He wished him to utter. But those prophecies referred to the far distant future, of " the latter days." A vision of the Creation, on the other hand, carried the seer back to the beginning of time, even into eternity.

It would not be difficult to reconstruct what may have taken place. Perhaps this holy man, walking close in the way of the Lord, and in daily spiritual communion with Him, pondered deeply upon the works of the Creator ; like many a perplexed Christian of to-day, he was puzzled by the contradictions seen in Nature, the conflict between Good and Evil, and the mystery of God's dealings with man. Like a modern poet, he might have said :—

" I find Him in the shining of the stars,
I marked Him in the flowering of His fields,
But in His ways with men I find Him not."

And maybe his own faith dimly offered the explanation :—

" But that these eyes of men are dense and dim,
And have not power to see it as it is,
Perchance because we see not to its close."

The patriarch Job was troubled with similar doubts, though his faith remained unshaken under all his trials, and David, " the man after God's own heart," found consolation and enlightenment when he " went into the house of the Lord."

So we may think that the Father had pity upon one who feared Him, and vouchsafed to him this glorious revelation. Let us try and picture to ourselves what it was he saw. He knew that he was looking upon our earth as it was before man existed.

Dim, shapeless and covered with water, it was a dead world. Yet not dead without hope, for there was Life—yes, and Eternal Life too—the Spirit of God, which moved upon the face of the waters. It was the Source of Life, the immaterial acting and reacting upon the lifeless and the material.

With wonder and with awe he gazes on this picture. What would it please Omnipotence to do ? There came the Divine command, " Let there be Light," and behold, the evening was passed, morning had come, and he knew that he was looking upon the world's first Day. How long did the day last ? We cannot tell, for there is no sense of time in dreams and visions of the night. They tell us that dreams which often appear to us lengthy in reality last only a few moments. Be that as it may, there was evening and now there was morning, day one (R.V.). Again the shades of evening fall, the darkness of the newly-named Night follow, the first Dawn breaks upon the waste of waters, the second day begins, " and there was evening and there was morning a second day."

Our world was shaped in circumscribed form to be the scene of the great drama which it pleased Almighty God to enact upon it. It was separated by the firmament of heaven from all other planets, etc. There was nothing new created on this Day, and it may be that that was the reason why the expression, " It was good," is here omitted.

Only on the third day did our earth begin to assume its present form of Land and Water. This indeed was not a new Creation, for both were already existent, the land being hidden beneath the waste of waters ; both Land and Water were now separated, the latter being confined within its own appointed limits. This period is what scientists call the Azotic or Lifeless Age ; there was land and water, but not the most minute sign of life—vegetable or animal—in either. And so the Word again went forth, and vegetable life—grass, plants, trees and herbs—were created at His command. In a short treatise of this kind we cannot enter into the voluminous theories of modern science. But we must here call attention to the fact that here—on this third day of Creation—appears an absolutely new factor. God calls into existence Life. Those who accept the theory of Evolution in its entirety must acknowledge that here the chain of development is completely broken. Not indeed " a missing link," but a large piece of a missing chain. It has been clearly demonstrated by numerous experiments that Life—even in its lowest and microscopic form—can only come from pre-existing life. Dead matter cannot generate living matter : and here the source of life is revealed to us. And God said : " Let the earth bring forth grass . . . and the earth brought forth grass." And so our world was prepared for the ultimate destiny of the creative acts, for the abode of man.

It was on the Fourth Day that there was evening and there was morning upon the Earth in the true sense of the word. Critics have often pointed out that the two lights designed to lighten the Earth are spoken of in almost equal terms—only greater and lesser ; but both created for the same purpose. It is true that there can be no comparison between them, either in size or in light or heat-giving power. It is also correct that other planets in the Solar System are furnished with two and more "moons." "God said, Let us make man in our image, after our likeness," and He did so ; but it was not on the sixth day, nor for many ages afterwards, that His command was fully obeyed. There was One, and One only, Who in the fulness of time showed Himself to us as God made manifest in the Flesh.

Neither has the human race yet, in all the ages that are past, shown itself fit to have dominion over all created things. Man is still cruel and harsh to his fellow-man and to the lower

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Creation. Nor will the purpose of Almighty God be fully achieved until He shall come again to rule over His own.

Such, we may suppose, was the revelation made to this favoured servant of God. And for what purpose was it made? Surely to confirm the faith of the seer and to give guidance and understanding to all future ages.

Scientific men come and go, their teachings are promulgated, accepted, revered and abandoned; but the Book remains, and it will remain.

"Heaven and earth shall pass away, but My word shall not pass away."

A HOUSE OF MANY MANSIONS—THE BIBLE.

"THIS marvellous Book may be compared to a magnificent edifice that took sixteen centuries to build.

Its Architect and Builder is God. Like the beautiful world, the work of the same Author, it bears on it everywhere the impress of the hand Divine.

The majestic temple contains sixty-six chambers, capacious, yet in size unequal. The sixty-six Books of the Old and New Testament. Each of its 31,173 verses is a stone, a beam, a panel of the building, which is a temple more glorious far than that of Solomon.

No portion whatever of this wonderful structure will the Lord suffer to be mutilated, misrepresented, or defiled, the punishment for which is 'God shall take away his part out of the book of life' (Rev. xxii, 19). Within the sacred enclosure dwells the whole family of God on earth.

The Bible is the home of the redeemed below . . . the house of many mansions prepared for Jesus' disciples on earth.

Here they have their residence.
Here they are fed.
Here they are strengthened.
Here they are comforted and blessed.
Here they are nurtured for immortality.

The Bible is not merely the dwelling-place for God's people, it is the chosen abode of God Himself.

Would you have fellowship with the Father, you will be sure to find Him within the precincts of this Holy House.

Shall we take advantage of the King's permission and step inside?

We approach by the beautiful Garden of Eden, with its flowers, its groves and its lucid streams. The first part of the building is that of the highest antiquity and bears the name of the Chambers of Law and Justice; these are five in number—

THE BOOKS OF MOSES.

One of these is a sort of vestibule to the others and contains the records of the foundation of God's family, and resembles a long gallery hung with portraits and mementoes of persons and events that had place before a stone of the building was laid.

Then we pass through an extensive range of imposing apartments, in all of which are tables with manna and fruits of all kinds for our refreshment, with water from the fountain of the Waters of Life, and through the many windows shines the light from the face of God.

THE CHAMBERS OF HISTORIC RECORD.

These comprise the library of the edifice: in them are laid up the archives for more than a thousand years. These rooms are twelve in number and stretch from

JOSHUA TO ESTHER.

Then we come to a wide space called the gymnasium of the building, or the Saints' Exercising Ground—

THE BOOK OF JOB.

Entering the right of this we find ourselves in the Music Gallery and Chapel of

THE PSALMS,

with many places for prayer, contemplation and praise, and music of all kinds of instruments. Issuing thence we pass at once into the chamber of commerce—

THE BOOK OF PROVERBS,

not far from which is the penitentiary of the place, where sorrowful bankrupts and other defaulters remain for a time with profit—

THE BOOK OF ECCLESIASTES.

A little further on we open into a tiny parlour in the midst of larger rooms. The chamber of sympathy with mourners—

THE BOOK OF LAMENTATIONS.

Interspersed among all these the eye is regaled with such delightful conservatories of flowers as the Books of

RUTH AND OF THE SONG OF SOLOMON.

And next we come to a noble suite of lofty apartments, some of which are of great capacity and are laid out with extraordinary splendour—and one is fitted up as an observatory—no less than seventeen in number. These are the Halls of Ancient Prophecy, and follow in grand succession from

ISAIAH TO MALACHI.

Thence we pass to the portion of the building of more modern construction and we enter four spacious chambers of peculiar beauty. At once the walls arrest us, and on them we see four full-length portraits of the Lord of the building Himself, drawn by the Holy Spirit's inimitable hand; these are the Books

MATTHEW, MARK, LUKE AND JOHN.

Stepping onward our ears are saluted by loud sounds of machinery in motion; entering a long apartment we find ourselves with wheels and shafts and cranks and pinions whose motive power is above and out of sight, which will bring on changes all the world over. This is the Chamber of Celestial Mechanics, the great workroom of the building—

THE BOOK OF ACTS.

Leaving it we are conducted into the stately halls of the Apostolic Epistles, no fewer than twenty-one in range. The golden doors of fourteen of these are inscribed with the honourable name of the Apostle to the Gentiles,

ST. PAUL.

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Those of seven others with the names of

JAMES, PETER, JOHN AND JUDE.

Within these halls the choicest treasures of the Lord are stored. And last of all we arrive at that gallery where through moving pictures the history of the Church and Kingdom of Jesus is unveiled till the Bridegroom comes—

THE REVELATION.

And now we have reached the utmost extremity of the building, let us step on the projecting balcony and look abroad. Yonder is a fair meadow through which the pure River of the Water of Life is winding its way; on either side of which stands the Tree of Life, with its twelve manner of fruits, and its beautiful leaves for the healing of the nations; and in the distance, high on the summit of the everlasting hills, the City foursquare, all gold, bathed in light and quivering with glory, our permanent Home—

THE NEW JERUSALEM.

Oh, let us make this beloved house our home, let us dwell in it.

But of one thing make sure, see that you ask for and obtain the aid of the great *Interpreter*, Who waits at the gate Himself to lead you in and take you all over the building and explain all its wonders to your entranced heart. Say to Him, Whose Name is the Comforter, the Spirit of Truth, reverently and with faith: 'Lord, open Thou mine eyes that I may behold wondrous things out of Thy law.'"—[Adapted from "A House of Many Mansions," by A. W. Gregory, F.A.I.]

"A WOMAN CLOTHED WITH THE SUN."

BY JOHN H. TENCH.

"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." (Rev. xii, 1.)

The woman clothed with the sun is without doubt God's people Israel, for upon her head was a crown of twelve stars.

Joseph was his father's heir and the inheritor of the promises made to Abraham and to his seed for ever. Reuben, the eldest son of Israel, was disinherited. (1 Chron. v, 1-2.)

Now Joseph's father—to show that he was his heir—made him a coat of many colours, and Joseph dreamed a dream and he told it to his brethren. "Behold we were binding sheaves in the field, and, lo, my sheaf arose and also stood upright, and behold your sheaves stood round about and made obeisance to my sheaf. And he dreamed yet another dream, and told it his brethren, and said, . . . behold, the sun and the moon and the eleven stars made obeisance to me."

If eleven stars did obeisance to Joseph, this corresponds with the text above, for the tribe of Joseph formed the twelfth star and is a proof that the woman clothed with the sun was Israel.

After our Lord Jesus visited and redeemed His people, the prodigal (Israel) comes home to his Father, Who puts on him the best robe [the garment of Christ's righteousness] or, as in our text, the woman is clothed with the sun. Paul in writing to the saints at Rome says, "Put ye on the Lord Jesus Christ," and when writing to the saints at Ephesus, after telling them to put off the old man, he says, "Be renewed in the spirit of your mind and that ye put on the *new man* which after God is created in righteousness and true holiness." Paul says also to the saints at Colosse, "Ye have put off the old man with his deeds and have put on the *new man* which is renewed in knowledge after the image of Him that created Him." All this agrees with our Lord's parable of the marriage of the King's Son, for we read "When the King came in to see the guests He saw there a man which had not on a wedding garment [not clothed with the sun], and He said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the King to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

"And the moon under her feet." Cruden says this represents the world and all earthly things because of their changeableness and uncertainty.

"The woman (Israel) being with child cried, travailing in birth and pained to be delivered, and she brought forth a man child who was to rule all nations with a rod of iron: and her child was caught up unto God and to His throne."

This child is evidently our Lord Jesus, for St. Paul, when writing to the Galatians, says, "Now to Abraham and his seed were the promises made. He saith not And to seeds, as of many; but as of one, And to thy seed which is Christ." Therefore, if the promise was made to Abraham and his seed, it must certainly be fulfilled in Israel, who, the Psalmist says, are "A people near unto Him."

Now this child was to rule all nations with a rod of iron, so that we see again this child was our Lord Jesus, for what does the Psalmist say?—"I will declare the decree; the Lord hath said unto me, Thou art My Son; this day have I begotten Thee. Ask of Me and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." How often in the Scriptures do we find that what is true of the King is true also of His people Israel. For example, in Hosea xi, 1, we read:—"When Israel was a child then I loved him and called My son out of Egypt." St. Matthew, commenting on the command of the Angel to Joseph, saying "Arise, and take the young child and His mother and flee into Egypt," says, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son."

In the passage before us, "a man child who was to rule all nations with a rod of iron" was true of the King and was also true of His people Israel. In Psalm cxi the heathen inheritance which God had given to His Son Jesus is transferred to His people:—"He hath shewed His people the power of His works that He may give them the heritage of the heathen." There is not the slightest doubt that the power of ruling the nations with a rod of iron is transferred to Israel, for our Lord says Himself, "He that overcometh and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a

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potter shall they be broken to shivers, even as I received of My Father." (Rev. ii, 26, 27.)

Commander Roberts, in his book "Israel in the Book of Revelation," says, "The Man Child caught up to God and to His throne is to be nourished by the Woman in the place prepared of God for *a time and times and half a time, i.e.*, 1,260 years, before the man child assumes the position of 'ruling the nations with a rod of iron.' Israel regenerated is the man child."

"There appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads, and his tail drew the third part of the stars of heaven, and did cast them to the earth, and the dragon stood before the woman which was ready to be delivered for to devour her child as soon as it was born, and her child was caught up unto God and to His throne."

The identifications given in the passage before us tell us that the *great red dragon* is Rome Pagan.

Again, this Child is evidently Jesus our King, for it was Rome Pagan that was ready to devour this Child. The wicked Herod as king over Judæa was a portion of this mighty empire. Our Lord so often founded His parables on actual events, on facts familiar to His hearers. Our Lord, when telling the Parable of the Ten Pounds, was at Jericho, where the magnificent palace built by Herod Archelaus was a familiar sight. This man had actually gone from Jericho to a far country, even to Rome, for the express purpose of receiving a kingdom from the all-powerful Cæsar. On the death of his father, Herod the Great, he went to Rome, 3 B.C., to receive from Augustus the royal dignity.

Therefore, the great red dragon was ready, in the person of Herod, to devour this Child. He told the Wise Men as soon as they had found this new King of the Jews to return and tell him where He was, as he also wished to go and worship Him.

Bethlehem was only five miles south of Jerusalem, and he would expect to see these men back to tell him where Jesus was in two or three days at the most. How long, then, would he be in finding out that he had been tricked, and that the Wise Men had returned to their homes without returning to Jerusalem? And when he had realized *that*, how long would he be in issuing orders for the massacre of the children at Bethlehem? Five minutes? Imagine his rage, and call to mind his ferocious character, the murders of his sons and the record of his reign. The reason why Herod included in his order all children up to the age of two years may be explained by the possible difference of opinion among the chief priests and scribes concerning the date when this Child's birth was to take place; so he murdered all the male children of Bethlehem of two years and under. This Child, after His victory over sin and death, is caught up unto God and to His throne. How long will He remain there? St. Peter gives the answer when addressing the people in Solomon's porch: "And He shall send Jesus Christ, which before was preached unto you; Whom the heavens 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. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people."

That which is true of Jesus is also true of regenerated Israel, the man Child, for see how the great red dragon, Rome Pagan, sought to devour this Child as soon as it was born. "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword, and because he saw it pleased the Jews, he proceeded further to take Peter also." We have all read of the persecutions of the great red dragon under Nero, but we are told that the faithful ones "overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death."

"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 threescore days."

"*Wilderness or Desert.*"—The Hebrews gave this name to all places that are not cultivated, but which are chiefly destined to the feeding of cattle, and on which trees grow wild. So when wilderness or desert is mentioned in Scripture, we are not always to imagine it to be a place forsaken, abandoned, void of cities or inhabitants; as this word often represents the soil near a village or city which was appointed for pasture, and where the plough never came. St. Mark in his sixth chapter gives an account of Christ feeding the five thousand with five loaves and two fishes. In verse 35 it states:—"His disciples came unto Him and said, this is a desert place," and in verse 39 we read, "He commanded them to make all sit down . . . upon *the green grass*." St. Matthew also describes the feeding of the 4,000 in his fifteenth chapter. In verse 33 we read, "And His disciples say unto Him, Whence should we have so much bread in the *wilderness* as to fill so great a multitude." We read in verse 35, "He commanded the multitude to sit down on the ground."

The woman (Israel) *hath a place prepared of God*. Where is this prepared place? God is His own interpreter, and it is He that makes it plain.

The seventh chapter of the second Book of Samuel contains some wonderful truths. In verse 16 God promises to David an everlasting throne and kingdom in these words:—"And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." (See also Psalm lxxxix, 3–4, 28–29, 34–37; Jer. xxxiii, 25–26), and in verse 10 we read of this prepared place: "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." This prepared and appointed place could not possibly be Palestine, because both Israel and Judah were removed from thence because of their sins, and whilst dwelling there they *were afflicted* by their enemies. When, however, all the tribes had arrived in the isles of the west no weapon formed against them has ever prospered, as Zacharias, the father of John the Baptist, said in the Benedictus: "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."

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Isaiah has something to tell us about *the wilderness*, for we read in chapter xxxv: "The wilderness and the solitary place shall be glad for them [Israel] and the desert shall rejoice and blossom as the rose." Balaam has a vision of these isles of the west, for he says, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters."

We think also of the many wilderness places in Greater Britain, for God had foretold by His holy prophet Isaiah that He would cause Israel "to inherit the desolate heritages." What was the Dominion of Canada but a wilderness? producing forests and prairie grass, and is now become the granary of the world. Last year something like 10,000 men were required from the homeland to gather one of the finest harvests ever known. Who has made the desert and wilderness of Australia to blossom like the rose, and produce its wool and mutton, and wine and fruits and gold?

Isaiah has something further to tell us about the wilderness and the desert: "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."

This prepared place of refuge for the Woman (Israel) clothed with the sun is also described by the prophet Jeremiah: "Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things." This prophecy is literally fulfilled now that the British are in possession of the land of their fathers.

Furthermore, the prophet Ezekiel has something to say of this wilderness:—"I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."

It is impossible to leave this subject of the Woman clothed with the sun, who fled into the wilderness, without reference to the prophet Hosea. Speaking of the divorced wife in his second chapter, God says:—"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her, and I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call Me Ishi [husband] and shalt call Me no more Baali [My Lord]. . . And I will betroth thee unto Me for ever, yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies."

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place where she is nourished for a time, and times and half-a-time from the face of the serpent."

The Woman (Israel) clothed with the sun with eagle's wings fled to the appointed place, to the place prepared for her by Almighty God. Israel of old was carried captive to the cities of the Medes, and they were placed in Halah and in Habor by the river of Gozan. But some hundreds of years before Christ they escaped and wandered to the shores of the Black Sea and dwelt at Arsereth [the Sereth is a tributary of the Danube]. There they settled for many years, but about the fourth and fifth centuries after Christ there were wars and troublesome times in the Roman Empire and the Dragon sought to destroy Israel. God, however, would not suffer His people to be destroyed, so that as we read in Rev. vii, 12,000 of each of the tribes of Israel were sealed for protection and for obscuration. God took care of His people and led them safely by various routes into the wilderness, to the prepared place, the isles of the west.

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth."

Thus we see that the earth is one of God's good angels that He uses for the protection of the Woman (Israel) clothed with the sun. When Israel was young, when they were few in number, yea very few, and strangers in the land of Canaan. When they went from one nation to another, from one kingdom to another people, He suffered no man to do them wrong; yea, He reproved kings for their sakes. Another of God's angel hosts that He uses for the protection of the Woman (Israel) clothed with the sun is water. "At the Red Sea He saved them for His Name's sake, that He might make His mighty power to be known; He rebuked the Red Sea also and it was dried up; so He led them through the depths, as through the wilderness, and He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy, and the waters covered their enemies, there was not one of them left."

Another of the angel hosts that God uses for the protection of the Woman (Israel) clothed with the sun is the wind. In the Litany of the Church of England the minister says, "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," and the people put up this prayer, "O Lord, arise, help us, and deliver us for Thine honour." How our Heavenly Father heard this prayer in the days of our good Queen Bess. How He blew with His winds and destroyed that proud fleet, the Invincible Armada.

So this Woman (Israel) clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, can safely trust the One she now calls Ishi [husband], for He says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

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THE ISRAEL NATIONS ASSEMBLE AT THE CONGRESS.

CHIEF among those who will be with us at the Congress this week are of course the people of the Motherland in all its parts. England, Scotland, Wales, Ireland North and Ireland South, with some from the Isles, will assemble there.

Behind these lie a wonderful history, stretching back through the ages and through the lands to the beginning of the race in answer to the call of God, when Abram took his way from Ur of the Chaldees. What a history! Through what ages, civilizations and lands! From Assyria to Haran; thence to the land of Canaan; thence to the Continent of Africa, the land of Egypt.

From thence it is written "out of Egypt have I called my son." Thence into the desert; and the land of Canaan. Parallel with that a branch of the people marched to the Dardanelles, established the kingdom of Priam, with the capital city of Troy. Another migration proceeded to Greece, and laid the foundation of that imperial people. Others ventured still further, to Spain, Brittany, Cornwall, Ireland, and the remainder of Great Britain.

In the meantime the parent body had broken into two nations—one named Israel and the other named Judah, with an international boundary line as effective as that between Canada and America lying between; thence Israel went into Assyria, and later Judah into Babylonia. From Babylon the Jews returned to Palestine; from Assyria the Israelites, crossing into Europe by a thousand years' long stages, ultimately gathered into the British Isles, forming the Great Britain of modern history.

Out from her shores in modern days her children have taken up the march of migration to Newfoundland, Canada, the United States, Australia, New Zealand, the Africas, and so forth.

To-day, the sons and daughters of the Overseas Dominions gather in the Central Hall, Westminster, to talk and to learn more concerning all these things.

CANADA.

Mr. and Mrs. Garrison, and the Rev. Pascoe Goard, have lately toured Canada, and bring the hearty greetings of this daughter nation. From Vancouver and Victoria, the capital and metropolis of that great Empire Province, they bring hearty greetings from British-Israel adherents in those beautiful cities.

From Calgary and Jasper, in Alberta, the same voice swells in greeting to the people assembled here.

From Regina, the capital of Saskatchewan, and from Winnipeg, the capital of Manitoba, splendid audiences commissioned us to bring the greetings to this Congress.

From Toronto, the capital of queenly Ontario, and Montreal, the metropolis of Quebec, Anglo-Saxon and Celtic-French Canadian join in the happy chorus of greeting.

It was not possible to touch the three eastern Provinces.

Canada sends the word that she is organized from ocean to ocean as a Dominion, and in most of the Provinces as Provincial organizations, and is steadily pushing the work ahead.

THE UNITED STATES OF AMERICA.

From Mr. Rand, in Massachusetts, speaking for New England; from Chancellor Du Bois, of the Law School in Chicago, representing the Central States in association with George McGinnis; from Taylor, in San Francisco; and Bishop Allen, in Passadena; from Rev. Fowler Ham, in Oklahoma; from Dr. McConnell, in Florida; from Dr. Stephens and Colonel Watkins, in New York City; and from a multitude of others in practically every State in the Union, come greetings from Brother Jonathan to Brother John, whose ensign is "The Bull."

SOUTH AFRICA.

From South Africa our Commissioner—Rev. Maxwell Carnson—brings the greetings which he will himself express.

AUSTRALIA AND NEW ZEALAND.

From Australia and New Zealand and the Islands of the Sea come voices which remind us of Isaiah under similar circumstances, when he declared in ages long gone by:

"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."

With one accord the present gathering in the Central Hall, Westminster, receive these greetings, and pass them on in gratitude to the Lord God of Israel.

In the meantime most heartily they reciprocate the greetings from every loyal heart dwelling in the uttermost parts of the earth, and at this time earnestly remembering those who are gathered to worship at the British-Israel Congress in the centre of the land which all delight to call HOME.

"When several successive revelations are given by God, some less, some more extensive, we must conclude them to be parts of one entire dispensation; which, for reasons best known to infinite Wisdom, are gradually enlarged and opened; consequently, every later must not only suppose the truth of every preceding revelation, but likewise their mutual relationship and dependency. Hence there may have been weighty reasons why God, from the beginning, should have been constantly giving a succession of dispensations and revelations."—BISHOP WARBURTON.

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THE QUESTION OF LANGUAGE.

By DANIEL FARMER.

IN the study of what is often spoken of as "The Identity" the question of language occupies a most important position. To fail in sufficient evidence here would practically invalidate the claims and conclusions to which British-Israelites have come. Let us listen again to those who have authority to speak on the subject of languages; for in so vast a study, he is what St. Peter calls, or at least assumes to be, a good minister, he who puts his hearers in remembrance of what they had previously heard. (2 Peter i, 12.)

Scholars inform us that there are, in round numbers, some 3,500 languages and dialects in the world. Over 1,000 in America, in Asia nearly 1,000, in Europe nearly 600, and in Africa some 300, to name the four Continents only.

In Shakespeare's day English was spoken by some 15 millions. To-day it is the speech of 160 millions. A French writer said: "The world will not be Russian, German, Spanish, nor, alas! French—but Anglo-Saxon." And a couplet on the matter has it:—

"Mark! as it spreads how deserts bloom, and error flies away,
As vanishes the mist of night before the dawn of day."

About 1890 Professor Grimm, of Berlin, declared: "English has a power of expression beyond all others; it may truly be called a world language."

Canon Lysons, in "Our British Ancestry," has written: "I confess that, but for the almost universal tradition which says our race is Japhetic, I should have said it was Semitic, both on account of the relics of worship, and names of the religious sites." The Canon goes on to name some 5,000 words, which he said were of pure origin—these being derived, according to Max Muller, from 800 Hebrew roots, whilst the Rev. Eliezer Williams writes: "Scarcely a Hebrew root can be discovered that has not its corresponding derivative in the ancient British language."

Well may George Eliot in "Theoprastus" exclaim, "The passionate love of the English for the Hebrew writings can only be accounted for by intellectual affinity."

Dr. Ferguson regretted the dropping of Anglo-Saxon; it became mixed with the Norman-French in the 11th century, the blend giving us English—but in the Bible the Anglo-Saxon predominates to the extent of 96 words per 100. In Shakespeare 85 per 100. In Spenser, Milton, Thomson and Addison 78 per 100. In Pope 50 per 100, and in Hume and Gibbon nearly 60 per 100.

The Rev. Jacob Tomlin, in his "Comparative Vocabulary of 48 Languages," has it that "One fourth of Anglo-Saxon words have affinity with Hebrew." The language of the Early Britons, according to Tyndale and Margoliouth, was practically Hebrew in thousands of its roots.

How profoundly significant is the fact that the Word of God can be translated into English more rhythmically, more literally, and with fewer lapses, than into any other known tongue. In the words of Alexander Geddes, LL.D., the scholarly expositor: "Luckily for an English translator of the Bible, he will not be often under any great necessity of departing much from the arrangement of the Hebrew, especially in the practical parts, where the two idioms are like twin brothers." What shall we say to all this? Scripture informs us that at one time "the whole earth was of one language, and of one speech." (Gen. xi, 1.) The "confusion of tongues" was the Divine method for the dispersion of the race, the defeating of a universal form of idolatry, and the opportunity of escape from one nation to another. The English tongue has been God's principal agent for the overthrow of every form of idolatry, and for the uniting of the peoples. The late Lord Curzon said—in his "Problems of the Far East": "The English language is destined with absolute certainty to be the language of the Far East. Its sound will go out to all lands, and its words to the end of the world." "English has all the elements of a world language" the philologists inform us. The English vocabulary is larger than that of Germany, France and Italy combined, and can be telegraphed 25 per cent. more cheaply.

The descendants of Jacob are to "bind the earth as with a measuring line," and, in the words of M. Le Loyer, "The expectations of the Hebrew prophets are being fulfilled in the English (British) people." No other people do bear, or ever have borne, the marks of identity with the Israel of the Old Testament, and the question of language thus becomes one of the most powerful proofs of our lineal descent.

"Say now, unbiased reader,
As History you unroll,
Has any other people
Fulfilled this ancient scroll?
If not—what else conclusion
In reason can there be
But that in Anglo-Saxon,
Lost Israel we see?"

THE QUESTION OF THE CENTURIES—III.

"WHAT THINK YE OF CHRIST?"

"WHAT thinkest thou of the Christ, Jean I. Rousseau, with all the brilliancy of thy intellect, the singularity of thy character and the enthusiasm of thy writings?" Give place to the witness Rousseau; hear his testimony: "How petty are the books of the philosophers compared with the Gospels! Can it be that writings at once so sublime and so simple are the words of men? Can He Whose life they tell be Himself no more than a mere man? Yes, if the death of Socrates be that of a sage, the life and death of Jesus are those of a God."

I summon thee, O execrable Judas. Behold him flinging down the thirty pieces of silver before the chief priests and elders. Hear him speak in the glory of his soul: "I have sinned in that I have betrayed the innocent blood."

I summon thee, O Pilate, with thy immortality of shame in the creeds of the ages. The Roman Procurator washes his hands. Strange sight! He speaks: "I am innocent of the blood of this just person." He speaks again: "I find no fault in this man."—MACARTHUR.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THERE is a movement among our Branches in Australia to spread B.-I. Truth throughout the Continent to an extent never before attempted.

We wish our friends in the Land of the Dawning every success in their efforts.

* * *

Mr. J. J. Morey paid a visit to the Sydenham Branch on September 25th and gave a most interesting lecture on his tour in Palestine. It was very much appreciated. More strangers than usual were present, and interest was aroused in B.-I. teaching amongst some who had never come into contact with it before.

* * *

The Rev. Joseph Gay wishes to thank all friends in many parts of the country who have written him their sympathy in his accident.

* * *

We regret to record the death of Mr. J. Vernon Cook, the Treasurer of our Jersey Branch, and we tender our sincere sympathy to his widow and daughter and all members of the family. Mr. Cook had been very ill for some weeks in Westminster Hospital and in a Nursing Home. He will be much missed in Jersey and especially by our supporters there.

* * *

A special meeting of the Middlesex County Council is to be held on October 10th to consider the opening of cinemas on Sunday. The Middlesex United Committee for Sunday Defence ask that those resident in Middlesex (not L.C.C. area) will write to their representatives on the County Council asking them to be present and vote against Sunday entertainments. Sunday dancing, music on licensed premises, etc., will also be dealt with.

* * *

Mr. J. Wintersgill, Jr., lectured to a full audience for our Southport Branch on "The Days we live in." He pointed out that the conditions prevailing to-day were as prophesied in the Scriptures, and he quoted many passages to prove this.

* * *

The Rev. Kenneth Dodds and Mrs. Bloxam were the speakers at the meetings at Headquarters last week, and each gave an excellent address.

* * *

Mr. Herbert Garrison addressed two meetings in Bristol for our Branch there on Tuesday last, and on the following day he spoke for our Branch at Bath. At both places he gave an account of his recent travels in Canada and U.S.A.

* * *

The Congress is proceeding as we go to press, and the first week's meetings will be half over by the time this reaches the hands of our readers. We would remind all that the meeting on Saturday evening, at 7.30, is to be held in the Great Hall of the Church House, Westminster, on account of the weekly concert in the Central Hall.

* * *

Congress continuation meetings will be held at Headquarters, 6, Buckingham Gate, S.W.1, next week, each day at 2.45 and 7.30. All are invited. No tickets are required.

* * *

The Rev. Pascoe Goard and Mr. Herbert Garrison will present the case for British-Israel in the Town Hall, Dover, on Thursday next, October 10th, at 3 and 8 p.m.

* * *

Mrs. Hamilton Short has arranged for a Ladies' Working Party at Headquarters at 11 a.m. on Wednesday of each week until the Sale of Work, commencing on October 16th. The Sale will take place in the first week in December.

* * *

Mr. H. A. Marchant gave an instructive lecture on the "Balfour Declaration and the Palestine Mandate" to a crowded audience for our Worthing Branch on September 24th. It was deeply interesting. Many questions were asked.

* * *

The Bexhill Branch held the first of their winter meetings on September 18th, when lectures were given in the afternoon and evening by Miss Hamilton Hunter. Each of the lectures were much appreciated by the audience. "Why Great Britain must be Israel" was the subject of the lecture in the afternoon, when Colonel T. P. Barrington presided.

It was impossible to understand the Bible from cover to cover, said Miss Hunter, without the key of the British-Israel Truth. It was because people had not got that key that they wandered into modernism, atheism and scepticism. Official Christianity, and by that she meant all the Christian denominations, were occupied in preaching a Gospel of Salvation, and that was only part of what God intended should be preached. God's kingdom was a material as well as a spiritual kingdom. The thing that was wrong with the world was that God's Gospel was not being fully preached.

Miss Hunter then turned to the promises of God to Abraham, and to later prophecies in the Old Testament. God had told Abraham that his name would be great; meaning that his heirs would be known as great. There was only one nation in the world which was called great, and that was Great Britain.

If Great Britain was not Israel, then God's promises had fallen to the ground. His promises had been fulfilled and were being fulfilled in this nation. Had He not promised Abraham's seed that they would become a great maritime nation? And was not Great Britain the greatest maritime nation in the world? God had promised also that wherever

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Israel was there must be a descendant of David on the throne, and it had been proved, Miss Hunter declared, that the present King of England was the descendant of David. There were references in the Bible to Israel in the Isles north-west of Palestine. There was only one set of islands north-west of Palestine, and they formed "Great Britain."

Thanking the speaker, the Chairman said that it seemed rather a puzzle to him why the teachers in the Church did not take up the subject of British-Israel Truth. If they did they would fill their churches.

In the evening the chair was taken by Mr. J. A. Jutsum, and Miss Hunter's lecture was on "The Stone Symbol in Israel."

* * *

In reply to enquiries in regard to economic questions, etc., we would say that such matters have been dealt with in a work by Mr. P. W. Thompson, M.A., entitled "The Old Book and the New Age," to be obtained from the Covenant Publishing Co., Ltd., price 5s., post free 5s. 4d.

* * *

Mrs. F. M. Cowan, of Clevedon, Somerset, has passed on to the Higher Life. She was the widow of the late Dr. Thomas William Cowan, F.L.S., F.G.S., F.R.M.S., D.Sc., Ph.D., who passed away a few years ago. He was one of the greatest authorities on bees, and was Chairman of the British Bee-keepers' Association since 1874, and Editor of their journal; he was the author of several standard works on bees, horticulture and agriculture, and he was a member of many learned Societies. He and Mrs. Cowan had travelled extensively; both were devoted British-Israelites for many years. Mrs. Cowan attained a great age. She had a very sunny nature, and was greatly beloved by all who knew her. Her letters to the Secretary-General were most encouraging; sweet memories of her will always remain. To her son and daughter we offer our sympathy in their bereavement.

* * *

Another devoted British-Israelite—Miss M. P. Mackenzie, of Bath—has gone on before. She bore her illness with Christian fortitude and without a murmur, and she has left a beautiful influence for good. She sent a valuable gift to the Federation by her sister—Miss L. E. Mackenzie, to whom we give our gratitude and sympathy.

* * *

An appeal for prayers has been made to us by a member of the Federation, who has suffered from neurasthenia for some years, and is now obliged to relinquish his position. Will our friends and readers kindly remember him in their prayers?

* * *

The Halifax Branch opened their winter session on Thursday, September 26th, when the Rev. R. G. F. Waddington, M.A., gave an address on "Life from the Dead" to an unusually large audience. We are glad to hear that Halifax has had such a successful start.

STOP PRESS NEWS.

The Congress opened on Monday afternoon under auspicious circumstances. There was a fine audience in the large hall, and an atmosphere of unity and devotion to the Cause. A large and representative company supported the President on the platform. The proceedings opened with the singing of "O God, our help in ages past," led by Mr. Harrison Hill on the great organ. Prayer was offered by the Rev. Commander Roberts. A portion of Scripture was read by the Rev. E. A. Couldrey. The President welcomed back Mr. and Mrs. Garrison and the Rev. Pascoe Goard, and explained the principles of the Federation. Addresses followed by the Revs. Pascoe Goard and Maxwell Carnson, Mr. John Leech and the Secretary-General. The Clerical and Ministerial Conference assembled in the forenoon at Headquarters and was well attended, under the presidency of the Rev. Pascoe Goard. All took lunch thereafter at a restaurant near by. The evening public meeting was presided over by Major Rigg, and the speakers were the Revs. Wm. Brown Pollock, M.A., and Pascoe Goard, and Mr. J. J. Morey. Reports shall appear in future issues.

SOME ENGAGEMENTS FOR NEXT WEEK.

BELFAST, Kingham Hall, Botanic Avenue, Monday, 7th, at 8.

CARDIFF, Y.M.C.A., Tuesday, 8th, at 7.30.

CROYDON, Y.M.C.A. (Horniman Hall), North End, West Croydon, Friday, 11th, at 3 and 8. Miss Hamilton Hunter.

DARLINGTON, Mechanics Hall, Wednesday, 9th, at 7.30. Mr. Daniel Farmer.

DORKING, Wesley Hall, Tuesday, 8th, at 3 and 8. Mr. J. J. Morey.

DOVER, Town Hall, Thursday, 10th, at 3 and 8. Rev. Pascoe Goard and Mr. Herbert Garrison.

EALING and ACTON, Wesleyan Memorial Hall, Windsor Road, Monday, 7th, at 8.15. Rev. J. Lumley Davies.

GOSPORT, Tuesday, 8th. Rev. Joseph Gay, A.T.S.

GUILDFORD, Stoke Institute, Foxenden Street, Thursday, 10th. Rev. Joseph Gay, A.T.S.

HALIFAX, Brunswick U.M. School, Rhodes Street, Thursday, 10th, at 7.30. Mr. A. W. Dargue.

HARROW, Gayton Rooms, Station Road, Friday, 11th, at 8. Bible Study Circle.

HEADQUARTERS, Buckingham Gate, Congress Continuation Meetings each day, at 2.45 and 7.30 (except Saturday).

HORNSEY and CROUCH END, Earl Haig Memorial Hall, Elder Avenue, Wednesday, 9th, at 8. Rev. T. Sparshott Johnson, M.A.

ISLINGTON, 340, Essex Road, Wednesday, 9th, at 8. Study Circle.

MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 8th, at 7.45. Mr. W. H. Hesketh.

PLUMSTEAD, St. James' Church Vestry, Burrage Road, Thursday, 10th, at 8. Mr. J. J. Morey.

PORTSMOUTH, Marie-La-Bonne Hall, Swan Street, Southsea, Monday, 7th, at 3 and 7.45. Rev. Joseph Gay, A.T.S.

REIGATE, Wesleyan Schoolroom, Thursday, 10th. Miss Hamilton Hunter.

RYE, The Monastery, Wednesday, 9th, 7.30. Mr. J. J. Morey.

ST. ALBANS, C. of E. Church, Sunday, 13th. Capt. E. Palmer Bott.

ST. LEONARDS-ON-SEA, Masonic Hall, Tuesday, 8th, at 3 and 7.30. Rev. C. W. Cooper, F.G.S.

SHEFFIELD, Victoria Hall, Wednesday, 9th, at 7.30.

SOUTHAMPTON, Baptist Lecture Hall, Church Street, Shirley, Wednesday, 9th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.

STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 7th, at 8. Rev. T. Sparshott Johnson, M.A.

WATFORD and DISTRICT, 20, St. Albans Road, Wednesday, 9th, at 7.45. Mr. C. S. McKelvey.

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"HIS (ISRAEL'S) SEED SHALL BE IN MANY WATERS" NUMB 24.7

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J.J. HALL

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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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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 EMPIRE IN SOLUTION.—VII.

By the Rev. W. Pascoe Goard.

We have now brought the consideration of the Empire—which is our name for the national side of the Kingdom of God—up to date. We have seen the historic background of the British nation, and have glanced period by period at the many changes through which the Lord has brought it.

That we are Scriptural in thus presenting *the flexible history of Israël*, rather than the inflexible history of Judah and her daughter nation the Jewish nation, as *the history of the Kingdom of God*, is made manifest if we will turn to the 18th chapter of Jeremiah. These passages are so important and graphically interesting we shall transcribe them in full.

Israel, the plastic nation.

"The word which came to Jeremiah from the Lord, saying,

Arise, and go down to the potter's house, and there I will cause thee to hear my words.

Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.

Then the word of the Lord came to me, saying,

O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it*;

If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it*;

If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." (Jeremiah xviii, 1-10.)

Judah and Jerusalem, the brittle, inflexible nation.

Please read Jeremiah xviii, 11-23. As the former words were addressed to the House of Israel, so these words are addressed to "the men of Judah and the inhabitants of Jerusalem." We cannot find space for the full quotation of the verses above indicated. We take up the quotation at the beginning of chapter xix.

"Thus saith the Lord, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

And go forth unto the valley of the son of Hinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell thee,

And say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

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They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind :

Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

And I will make void the counsel of Judah and Jerusalem in this place ; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives : and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

And I will make this city desolate, and an hissing ; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

Then shalt thou break the bottle in the sight of the men that go with thee,

And shalt say unto them, Thus saith the Lord of hosts ; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again : and they shall bury *them* in Tophet, till *there be* no place to bury.

Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and *even* make this city as Tophet :

And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods." (Jeremiah xix, 1-13.)

Israel is *the plastic clay*, to be moulded once and again into another and yet another vessel as may seem good to the Lord, the great Potter, to make it. This process we have seen in former studies of the Empire in solution.

Judah is *the vessel which has been fired in the kiln*, and has reached that state where once broken it cannot be made whole again. This, of course, has no reference to personal salvation, but to national organization. Judah will be re-formed as *a tribe*, exalted in importance and position in Israel. But *it will never permanently function as a national entity again.*

The whole of the succession of stages in Israel's history shows that Israel's national life has been constantly moulded and remoulded into this and that form by the Great Master Hand.

* * *

In the present stage of the Empire there are :—

A. The mother country, and all that it contains ;

B. The Overseas self-governing nations which form the Dominions ;

C. The Crown Colonies ;

D. The Dependencies ;

E. The Mandated Territories ;

F. And whatever of other loosely-formed relationships there may be with the lesser nations of Europe and the world, who look to Britain for support, maintenance or aid.

Now, the Overseas Dominions have, by the turning of the Potter's wheel, been formed into a group of separate, and majestic, vessels. They are a " set " of vessels formed out of the " china clay " dug from the parent soil of Britain, as the Cornish china clay is dug and sent out to all the potteries of Britain and the Continent to form the various makes of china ware, and they are at the present time surely " meet for the Master's use."

They form, as a " set," a stately group of inter-related nations. These are now seeking for the best mode of group, or Empire, self-expression. The lines on which this search for self-expression will develop have not as yet appeared sufficiently for us to speak with certainty as to just what form of result will be reached. So we will turn to history to see how the wheel of the Potter has turned in the past to produce similar vessels, and in what manner they have found self-expression.

The Thirteen Colonies.

We turn to America at the end of the seventeeth century and find the thirteen Colonies of America struggling first towards self-government, and then towards Federation into the United States of America. First the local Colonial Government developed. Then such local Governments drew together to meet mutual dangers, and to attain mutual desires. Gradually there formed the idea which at last materialized into the first united executive body of the United States of America. *The many* had become united into *one*. The motto " E pluribus unum " was adopted to express this achievement ; and, lo, a vessel of a new pattern, turned out of the old plastic clay of Israel, " as it seemed good to the Potter to make it."

In the eighteenth century we see the divided Colonies of Canada developing more and more perfection of Colonial Government ; and these drawing together for *an all-Canada Federation.* Delegates were sent from each of the Canadian Colonies to compass Federation, and their deliberations resulted in the British North America Act, and in the Confederation of the Dominion of Canada.

In the twentieth century we see the same process in Australia and in South Africa.

Again and again the foot of the Potter has turned the wheel, and out of the Israel clay the Potter's hand has formed these new Confederations of States, each of which Confederations has reached the status of a self-governing nation.

The first vessel so formed was set in a place of its own outside of the Empire. It was a masterpiece intended, for a period, to stand alone, to grace the table of the Potter's House.

The remaining vessels so formed have been grouped within the Empire as a " set " majestic and usable for the Master's service.

Now, the group of self-governing nations are beginning to be turned upon the same wheel, and are beginning to be formed on the same pattern by the Potter's hand into a larger group of self-governing nations. The self-governing nations thus formed within the Empire are drawing together more and more, and are seeking a way of self-expression as a major unity.

The first steps in this direction are already historic, and they consisted in the Imperial Councils which have been held, and in the Councils of the Premiers.

What they have done is perhaps not so important. But

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the fact that they have thus met and functioned, commencing a line of action the end of which is beyond the bounds of our vision, but the adumbrations of which are glorious, is important in the extreme.

Before our eyes an embryo Cabinet has thus met and functioned, giving promise of an Empire Council soon to be called into existence.

It will be seen from the foregoing that it is a logical movement following the lines of the moulding of the Empire from stage to stage.

* * *

Thus far history has helped us to understand the process going on in the present day in which Empire development is making itself manifest to the careful observer.

Now to go further we must open the pages of prophecy, and read with care and with an open mind that which is written there concerning the continuance of this Divine plan, and the operation of this Empire development law. But this further study must stand over for another issue.

THE SECRET OF BRITAIN'S STRENGTH.—IV.

By the late Rev. Philip Young, L.Th.
(formerly Dean of Nassau).

Gibraltar, Malta, the Suez Canal, Perim, Aden, Socotra, Peshawar, Bombay, Calcutta, Madras, Rangoon, Singapore, Malacca, Penang, Sarawak in Borneo, and Labuan; Hong Kong and Cowloon, Wei-Hai-Wei; Cape Coast Castle, Cape Town and Natal, Cape of Good Hope; Sydney in N.S. Wales, and New Zealand, St. Helena and the Channel Islands; Halifax, Quebec, Vancouver, etc. For 500 years Great Britain has been the gate-holder. But of our own "gates" God says, "Therefore thy gates shall be open continually; they shall not be shut day nor night." (Isaiah lx, 11.) And the reason assigned is this, "that men may bring unto thee the forces (the wealth) of the Gentiles." We English act upon it. It is "the policy of the open door."

It should be observed, however, that the nation which is to hold so dominating a position in the world must have this advantage among many others—it must have numbers. As we know, the Jew has neither "gates" nor numbers; has enemies enough, but owns no territory, has no military or naval forces. Twenty centuries have well-nigh passed since the Jewish dispersion. It is estimated that the Jews did not then number more than four millions. The highest estimate to-day places them at not more than fourteen millions.

How amazing is the contrast which Israel—Greater Israel—presents, and how strictly in harmony with prophecy. The nation exists to-day which is in possession of "the blessing of Abraham."

"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." (Gen. xxii, 17.)

Again, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God." (Hosea i, 10.)

Hosea is prophesying, not of Judah, but of Israel. It would carry me beyond due limits if I were to trace in any detail the wonderful growth of population which the vigorous Anglo-Saxon race has been manifesting to the world during the last century. It is a prodigious growth, unsurpassed, unequalled by any other people of the earth. By calculation it is discovered that in the Old World "the Anglo-Saxons double their population in fifty-six years; in the New World in twenty-five years; the Germans in 100 years; the French in 140, the Italians in 135, the Spanish in 112, the Russians in 100, and the Turks in 555." We do not, it may be said, argue that simply because the Anglo-Saxon race is multitudinous, it is therefore Israel. Nevertheless, we do assert that, discover Israel where you will, it must be "a nation," it must be "chief," it must be "strong," it must be "above" and not beneath, it must possess the "gates"; and to be and do all this, it must be—as prophecy foretold—a multitudinous people. Nay, more, it must be a nation corresponding in every minute particular to the prophetic forecast. When the promises given to Israel are systematically studied, when history is searched for its parallelism, when each nation is passed in review and subjected to the test of historical inquiry, it will be difficult, if not impossible, to avoid the conclusion that one race, and one only, answers to the requirements of prophecy.

Further; the carrying out of Israel's great mission in the world necessitates the possession of great wealth. This seems a very obvious thing to say. True, but there is a commercial principle involved in the possession by Israel of such wealth which may not be quite so obvious. The lending power of a nation is the measure of its strength; then must borrowing be a measure of its weakness. Now, Israel was permitted by God, even commanded by God, to lend—as a nation she was not permitted to borrow.

The command is exceedingly clear. "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." (Deut. xv, 6; xxviii, 12.) If, however, the context should seem to demand a conditional entrance only into such material prosperity, if it be said God's people did not keep faithfully the commandments and the statutes which He gave, we can only answer, "Yes, too sadly was this true—but equally true is it that there was to be a restoration of the blessings when the nation should return to the Lord their God."

"For the Lord will again rejoice over thee for good." (Deut. xxx, 9.)

The nation which fulfils this very remarkable prediction must be Israel. It is the simplest logic; and there can be no escape from it. The countries of Europe pass before us. Which of them has lent to many nations, but never borrowed? It is of England alone that this can be rightly said. "The creation of wealth in England, during the last century," wrote Emerson, "is a main fact in modern history. The wealth of England determines prices all over the globe." Is this merely a remarkable coincidence, or is it the working out of God's plans for the benefit of His chosen race? I hesitate to place this

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alternative before you, not because I have doubts as to the true answer to be returned, but because I have no doubt.

But, with the blessing of wealth came the blessing of power to rule over other races. "Thou shalt reign over many nations, but they shall not reign over thee." A speech by the Marquis of Lorne, when Governor-General of Canada, in 1878, forms a remarkable commentary upon this promise to Israel.

"It will not be," he said, "an excess of Chauvinism to observe that the fact of a million of French-speaking people having so long lived and prospered under our rule in the full enjoyment of their religion and their customs shows our capacity for governing alien races. There is not a single community of Englishmen on the face of the whole earth that is subject to any foreign government. We rule Frenchmen in Canada and in Mauritius, Spaniards in Trinidad and Gibraltar, Italians at Malta, Dutchmen in South Africa, Chinamen at Hong Kong, to say nothing of millions upon millions of Asiatics; but where is the smallest strip of territory in which English-speaking men live under a foreign flag, and obey the laws enacted by a foreign Governor?"

What remains to be said will deal, though too briefly, I fear, with the spiritual aspect of Britain's strength. It should hardly be necessary to say that, in regarding the ethnic unity of Israel and Britain as established, our relation to Christ and His Gospel is in no way altered. His atonement is for all, irrespective of nationality; but our relation to God the Father becomes closer and more glorious. Is there nothing inspiring in this—"They shall be My people, and I will be their God"? And does not all that has been said hitherto take on a more wondrous colouring when we know that the nation which has inherited so many material blessings is to crown all by becoming Christian—God's Missionaries—the Messengers of His Covenant of Grace to all mankind? That the message of the Gospel must be carried by the Hebrew race is certain, because God has so ordained and promised. "In thee—and in thy Seed" (which is Christ—Gal. iii, 16) "shall all families of the earth be blessed."

It has been said, and rightly, as we think, that the expression, "In thee" was intended to convey that the chief agency which God graciously meant to use to make known the Saviour's love to the fallen sons of men, was, and is, the stock of Abraham—the literal Hebrew Nation—the nation set apart to take Christ to "all families of the earth."

The evidence for this is overwhelming, but in support of the assertion I may here only quote some few passages.

"Israel shall be saved in the Lord with an everlasting salvation." (Isa. xlv, 17.)

"This people have I formed for Myself, they shall show forth My praise." (Isa. xliii, 21.)

"Ye are My witnesses, saith the Lord." (Isa. xliii, 10, 12; xliv, 8.)

"Israel shall blossom and bud, and fill the face of the world with fruit." (Isa. xxvii, 6.)

"They shall declare My glory among the Gentiles." (Isa. lxvi, 19.)

All this harmonizes with Hosea's prophecy in which the people who were Lo-Ammi become eventually Ammi. Once—not My people—now "My people," "the Sons of the Living God."

It is not the Jews who can "show forth God's praise," it is not the Jews who can preach "among the Gentiles" the "unsearchable riches of Christ," for they are still under the Mosaic Law, still unconverted and Christless. Yet is it the seed of Abraham which must accomplish this great work for the world; and the conclusion is consequently irresistible. It must be Israel. Thus do we understand the better how our Saviour could say, "Therefore say I unto you (Jews), The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." (St. Matthew xxi, 43.)

Do we ask what nation has been set apart by God to "declare His glory among the Gentiles," there is but one answer that can be returned—Israel—not Judah.

"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the Isles afar off, that have not heard of My fame, neither have seen My glory; and they shall declare My glory among the Gentiles."

This was the honour, greater than ever could have been foreseen, that Israel should be "redeemed," "chosen," "formed," and "selected," to carry the good news of eternal life to the remotest corners of the world; the Jew, even, receiving at his hand the priceless offer of the Gospel. There is a great and powerful nation doing this work to-day, doing it with an ever-increasing zeal, because God has poured out His Holy Spirit upon it. The missionary work of the world is being advanced pre-eminently by the Anglo-Saxon race.

Rome has her agents, it is true; they are active and persistent, but it is not the Truth as it is in Jesus which they so energetically propagate. They go forth, but this is not to carry the Gospel of Christ; it is to uphold a system which has for long centuries done an infinity of harm.

Was it, on the other hand, that God, foreseeing how the Anglo-Saxon would accept the great trust as His witnesses to the world for Christ, gave this people the promise of immunity from foreign invasion, from foreign conquest? Perhaps. "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest." (Micah v, 8.) "They that strive with thee shall perish; . . . they that war against thee shall be as nothing." (Isa. xli, 11-12). "No weapon that is formed against thee shall prosper." (Isa. liv, 17.)

Whether we are justified in bringing into association these two thoughts may be open to question; but there can be no possible doubt that freedom from foreign conquest has enabled England to pursue her great missionary enterprises unhindered and unafraid.

How long has our incomparable Liturgy voiced the nation's unconscious claim to its own inheritance! "We are His people, and the sheep of His pasture."

"O God, we have heard with our ears, and our fathers have declared unto us the noble works Thou didst in their days, and in the old time before them."

"O Lord, save Thy people; and bless Thine inheritance."

"O Lord, spare Thy people, and let not Thy heritage be brought to confusion, so that we that are Thy people and the sheep of Thy pasture shall give Thee thanks for ever."

"Mercifully forgive the sins of Thy people."

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"That he (our King) may study to preserve Thy people committed to his charge, in wealth, peace, and godliness."

Nor may we overlook the Pre-Advent Epistle, the Epistle for the 25th Sunday after Trinity:—

"Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

Truly, "He hath not dealt so with any nation."

"In the Light of Christ's Coming," how important it is to foresee the national movements which are to precede the Advent. Before Christ can come, Israel must be nationally identified—must gather the dispersed of Judah together; for "in those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." (Jer. iii, 18.)

Israel and Judah must return together to their own land—a return graphically portrayed in "Ezekiel's" prophecy (chap. xxxvii), there to resist the Russian invasion of the Holy Land.

It is the time of "Jacob's trouble"; but it is also the time when God, miraculously destroying the forces of Russia, gives peace and rest to the "whole house of Israel."

I have touched but the fringe of a great and interesting subject; but I have been moved by the absolute conviction that while the position assumed throughout, and upheld by argument, may be challenged, it cannot be refuted. It is in the recognition of this truth that I have learnt to understand my Old Testament Scriptures. Whereas I saw dimly before, or did not see, now the great purposes of God unfold themselves with clearness and precision. Whereas I found contradictions as they seemed to me, all so puzzling and disappointing, I now see the lovely harmonies of God's Holy Word. Whereas I used to look with languid interest on the fortunes or misfortunes of an ancient race, my mind now is quickened and my heart glows with a warmth unknown before, to see how God is honoured in the completion of His work. Whereas I wondered greatly that Britain's sons should be unconquered and unconquerable, wondered that to them should be entrusted a mission so lofty and so great, I now no longer wonder. I accept it all, in no boastful spirit, but simply, and with a devout thankfulness that God has placed me where He has. And yet once more—whereas I looked for the secret of Britain's strength and found it not, now do I discover it, where, for centuries it has lain hid—but in these last days revealed—in the Word of God.

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CONGRESS NOTES.

By J. J. M.

The Tenth Annual Congress of the Federation opened in the Central Hall, Westminster, on Monday afternoon, September 30th, the President, Major James Knowles, O.B.E., presiding.

A large audience assembled, and the old hymn, "O God, our help in ages past," was sung, after which Rev. Commander Roberts offered prayer.

A telegram was sent to H.M. the King expressing the loyalty of the Federation, and congratulating him upon his restoration to health.

The President congratulated Mr. and Mrs. Herbert Garrison upon their recent successful tour in Canada and America, and spoke of the valuable work they had accomplished during their visit. He also welcomed back the Rev. Pascoe Goard.

The President spoke of the various points of our belief. We are not a new sect, but share in all the good work of all the Protestant Churches. We stand for the building of the Kingdom of God on earth, and for the completion of the Kingdom established at Sinai in Israel. That Kingdom is still a going concern in the British Empire. We preach the Gospel of the Kingdom as well as the Gospel of Salvation. The President was glad to report that the number of our teachers and believers are steadily increasing, and when the Church adopts our belief its usefulness will be greatly enhanced.

* * *

The Rev. Pascoe Goard received a hearty welcome when he rose to make the first address of the Congress. Assembled from all parts of the Empire and the world he recognized the great importance of the gathering before him. He brought greetings to the Congress from the Branches in Victoria, Vancouver, Calgary, Regina, Winnipeg, Toronto and Montreal.

Mr. Goard then set himself the task of stating briefly what we stand for in doctrine and truth. He believed God had given to us the keystone of the Theological position of to-day. All true clergymen and ministers are concerned. When he was young there was a recognized standard of belief to which all Churches assented. Not so to-day. We unite in denominations, but differ largely in belief. The recent great law trial in America between Modernists and Fundamentalists was quoted as an example of the great cleavage which exists. The varying belief as to the supernatural birth of Christ, the new birth, and the inspiration of the Bible were referred to. The temple of truth will and must stand, and the speaker believed the keystone of the arch is in our hands to-day. If we demonstrate it, the great differences must disappear.

Mr. Goard dealt with three outstanding leaders in recent times:—

1. Tom Paine led the working-men into scepticism because he said that the covenants, promises and prophecies made concerning Israel were not being fulfilled. He therefore pronounced the Bible to be false, and cast it aside.

2. Charles Bradlaugh followed exactly the same course and influenced the middle classes of England against the Bible.

3. Dr. Driver made a similar confession when he stated

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that the promises and prophecies had never been fulfilled, and could not now be fulfilled.

All these men built upon the fallacy that Israel had disappeared, and out of that fallacy Modernism had emerged. They had all been taught that Israel simply meant the Jews, and no more. They looked to Judah for the fulfilment of prophecies that belong to the Northern Kingdom of Israel. There was no tribe of Judah in the House of Israel. We can demonstrate Israel to-day in the British Empire, and when this truth is grasped our theological difficulties will melt away.

* * *

Rev. Maxwell Carnson, Commissioner for South Africa, brought greetings from many South African B.-I. centres. The restoration of Bible truth will do more than anything else to unite the warring racial forces now existing. The word "Israel" is also a great difficulty. Considerable education is needed before the South African can distinguish the B.-I. from the Jew. The God of the Bible always fulfils His promises, and He will carry His work to completion. Bishop Barnes to-day tells us that Fundamentalism is based on ignorance and fear. He challenged that and similar Modernist statements. Bishop Barnes would prohibit us from taking *all* the Bible, but only those portions which they prescribe. He racily and sarcastically dealt with the Modernist's position and defended the Fundamentalist position. Our Father has made great promises to us, and just as an ordinary child expects every promise made by his father to be carried out, so we really do expect Our Father to fulfil His word to us His children. If, as our opponents say, God will only fulfil His promises spiritually, what are we to think of God? If God has promised through Abraham, Isaac, Jacob, David, and the prophets, and has failed, how can we believe what He has promised through Jesus Christ? No, if British-Israel teaching be not true the basis of our faith is gone. But this cannot be, for God's promises are "Yea" and "Amen" to those that believe.

* * *

Mr. John Leech, M.A., K.C., announced the formation of a young people's movement, called the British-Israel Crusader Movement. A new paper, *The B.-I. Crusader*, one penny monthly, is published to-day; and Mr. Leech pleaded for the interest of parents in all their young people. We expect much from this new junior branch of the Federation. Mr. Leech read the Crusader's faith, which was heartily applauded. The annual subscription to the Crusader Movement is 2s. 6d., which includes a copy of the paper monthly. He invited all, young and old, to support this new branch of our work. Mr. Leech went on to speak of the fulfilment of prophecy as the only test that the prophecy is true. He thought the Evangelical clergy were most illogical, for they claim to believe the Bible, but will not accept the actual proof God has provided. He referred to the removal of the Turks from Palestine, and to the subsequent restoration of Israel to that land, and showed that it was absolutely necessary that Israel should be a military power in order that many of these wonderful prophecies should come to fulfilment.

Mr. Garrison spoke of Britain's position in Palestine and showed that we were in possession there because we were Israel.

We shall not give up Palestine whatever certain editors may say, for God has called us to complete the work we have begun.

As to Russia, we should be willing to make friends with that country when Russia has repented of her evil and shows that she is prepared to do the right thing.

Mr. Garrison read telegrams from some friends who were unable to be present through illness.

MONDAY EVENING.

Major Richard Rigg, O.B.E., J.P., occupied the chair, and, after prayer and the reading of Scripture, the Chairman said he felt that our Movement was going forward from strength to strength. He believed in the inspiration of the whole Bible, and he saw therein the formation, redemption and restoration of our race. Tracing the Israel race, he dealt with the Divine self-revelation to His people, the covenants He made with our fathers, the dedication of Israel for the blessing of mankind, the experiences of the race in Egypt, at Sinai, and later in Palestine, as God's organized Kingdom on earth.

The speaker then outlined the division of Israel into two kingdoms in 975 B.C., and showed that the Jews belong only to the southern and smaller House of Judah.

He then showed the removal of the royal House of David to these Islands, and finally spoke of the redemption of Israel by our Lord, Who was also the Saviour of the world. Isaiah saw the regathering of the House of Israel in the Isles, where they would enter into their redemption and take up the work of the Messiah for all men.

He felt that we were nearing the end of the age, and Israel-Britain is called to national repentance to prepare the way of the Lord, Who soon will return to reign.

* *

The Rev. Wm. Brown Pollock, M.A., was called, and announced himself as a firm believer in our Truth. He had experienced a double conversion. First, from the darkness of sin to the light and liberty of the child of God. Then after many years he stepped into the greater light which B.-I. Truth throws upon the Bible. Abraham had a natural seed and a spiritual seed:—the Israel race and the Church of Christ. Our Lord is King of Israel, King of an earthly Kingdom, and also Head of the Church. In Israel both are one. A study of history shows that early Christianity was first planted in the West and North-West—exactly where the Israel race was regathering in the Isles. The Kingdom and the Church have grown together. Our Lord and His disciples had much to say about the Kingdom, and the New Testament clearly teaches that the Kingdom is to be restored in the latter days.

In Exodus and Deuteronomy God called Israel His peculiar treasure, and in Matthew xiii Christ gives us a parable of that treasure. Our Lord is the man Who found His lost treasure in the field of the world. He gave Himself and all that He had and bought it on the Cross. He then hid His Israel

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treasure, and the Kingdom has truly been hidden until the end of the age.

Oh, what should the nation do which sees such great truth and privilege? We are endeavouring to awaken our nation to these tremendous truths.

* * *

Mr. J. J. Morey then dealt with the various arguments for the British-Israel position.

1. The Authority of the Bible as the Basis of Truth.—We believe the Bible, and if it be true, many things must be existent at the present time: The Israel nation, the throne of David, the races called to bless mankind, etc.

2. The Fulfilment of Bible Prophecy.—The fact that prophecy was inspired is an argument in favour of its detailed fulfilment. We are building upon the truth of the great Book.

3. The Argument of Probability.—On the surface there is no nation so likely to be Israel as Great Britain.

4. History and Ethnology.—Many great scholars, Huxley, Rawlinson, Turner, Hannay and others, had traced the Anglo-Saxon race back to the House of Israel, who became the Sacæ, the fathers of our English nation.

5. Elimination.—By taking out the nations stated in Scripture as Gentile enemy nations, which cannot be Israel, we are shut down to the British race.

6. Religion.—The fact that we are a Christian nation is a great evidence of our Israel origin. Christianity is the completed form of the Hebrew religion, and it is natural that the children of the Israel race should take in perfected revelation when it came.

7. The Time Argument.—A study of Bible chronology proves that the time has come when the Israel nation must be revealed. The end of the age has come, and there is no time for an obscure Israel to rise to greatness. The time argument is conclusive; Israel must be the greatest power in the world to-day.

8. Our National Characteristics.—Our laws, our language, our throne, our customs, our national emblems, etc., are clearly based on Hebrew foundations, and all these evidences go to show that we are the nation God has chosen to prepare the way of the Lord.

* * *

The Rev. Pascoe Goard recalled a great meeting recently held in Vancouver addressed by Mr. Garrison, with the Lt.-Governor in the chair, and supported by the Prime Minister of Manitoba and the Prime Minister of New South Wales, Australia. The present meeting was a fitting continuation of the same series.

Mr. Goard then showed that much of what is called scholarship to-day is untrustworthy and rests on false premises. Some so-called scholars are speaking on subjects they have never really studied, and are thus leading our people astray.

He dealt with some of the scientific facts which lie at the basis of the Creation story, and showed that they perfectly agree. So also with the Flood, proof of which is being unearthed to-day. He exposed various fallacies put forward by some modern teachers, and gave us logical, scientific explanations of wrong interpretations of passages in the Genesis story. The Bible is reliable and is being vindicated. George Adam Smith, for instance, failed to understand the geography of Isaiah, and so gave the world an unreliable treatise. Isaiah sees Israel trek westward, while Smith tries to find them farther eastward. Mr. Goard then turned to Isaiah xxv, verse 1. God is a great God, and His strong, tireless arms are about Israel. He gave us instances where two friends had rested in the everlasting arms and were perfectly rested, feeling safe and contented, and the turmoils of life were stilled. A young woman with a blind child came to God with simple faith. Mr. Hickson prayed with them for the child and laid his hands on the child, and the little one looks out of two bright, beautiful eyes to-day.

God is a great King. He is to reign on earth, but surely He reigns in Israel to-day. Our beloved King occupies the throne of David as Vicegerent.

We have an Empire, but no Emperor, still a King, because the King of kings is really our King.

"O come, let us worship and bow down: let us kneel before the Lord our Maker."

"We are the people of His pasture, and the sheep of His hand."

TUESDAY AFTERNOON.

The Rev. Pascoe Goard presided, and after opening hymn and prayer the Chairman announced that the meetings to-day will be addressed solely by the clergy and ministry who are prepared to bear their testimony to their belief in our teaching. The Chairman was pleased to find considerable numbers of the ministry coming into our Movement, and he prophesied that soon the main body of the clergy would be with us.

The audience stood while the President, Major Knowles, read a reply from the King thanking the Congress for their telegram of loyal greetings sent yesterday.

The National Anthem was then heartily sung.

* * *

Rev. T. Lumley Davies spoke of the prophetic statements which teach that the Davidic line shall never be lacking one to sit upon the throne of Israel. It is God's eternal purpose; the promise is clean-cut and clear; it must refer to a temporal Kingdom; it cannot be spiritualized; it cannot be applied to the Jews; it refers to the dynasty which will culminate in the reign of the Son of David on earth.

The speaker referred to the recent illness of our King and of the world-wide interest created thereby. All Churches and sects, Christians, Jews and many Gentiles, prayed for his recovery, and no effort was spared to minister to the King's need.

All this was a great testimony to the greatness of the British Throne, and throws light upon the importance of the Divine assurance stated by the prophets. If the throne was to continue, then Israel was to continue as a nation and empire under that throne.

Mr. Davies gave his experience, and told how he ceased to be a scorner of British-Israel teaching, and became a firm believer. A careful reading of the Bible convinced him that our teaching is true.

* * *

Rev. Joseph Gay spoke on "The Witness of Israel to the

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Deity of Jesus." Euclid taught that "the things which are equal to the same thing are equal to one another." Our Lord taught that His disciples would have persecution, and Israel has always been a storm-centre. Probably she will be to the end of the age. Enemies say the Bible has been the greatest cause of bloodshed and trouble in all ages. The clean man always has an enemy in the unclean. Light reveals the darkness and sin, but does not cause them. God disturbs men, bringing a sword, preventing them from settling down in wickedness.

Israel was stirred up again and again for her good; she was scattered among all nations until she was ready to learn her lesson. The early Church was scattered in her early days, stirred up and persecuted, kept alive, and active in her witness to the person of Jesus Christ. Abraham and Israel were called to be God's witness, and God has held them to their task. It is the same witness which we are called to bear for Christ to-day, for He is the Jehovah of the old time. God has led Israel to the West, and brought His Church to these Islands, that Israel might take up His work and witness to the world.

The fact that God has brought the Israel nation into living connection with His Church in Britain is a proof that we are His chosen witness appointed in the days of old.

* * *

Rev. Wm. Brown Pollock, M.A., gave his personal testimony. "Let the redeemed of the Lord say so," wrote the Psalmist, and all God's children should be joyful witnesses for the Redeemer.

His experience was like that of a man led along the corridors of a dark prison and then plunged into utter darkness. While seated alone, dejected, miserable, One comes to him, saying "Man, you are free," and leads him out into the light. That exactly describes the speaker's experience. A new Leader now commands him and gives him great tasks. New light comes to the great Book; new life is given and a new sphere of service opens. Such great experiences led the speaker to devote himself to the Christian ministry. He described his progress through High Anglicanism, hearing confessions, etc., until he saw the greatness of the Evangelical teaching and came into living touch with the Master, Whose glorious Gospel it is his delight now to preach. There is no priesthood to-day but that of Melchizedek, and there is no sacrifice for sin now to be offered. Later he came to see the Truth of British-Israel, and he is now rejoicing in a full Gospel for the nation as well as for the individual.

Referring to the Epistle of St. Peter and the dream image of Nebuchadnezzar, the speaker emphasized the restoration of Israel as a great power in the world, preparing for Christ's glorious reign on earth.

TUESDAY EVENING.

Wm. T. F. Jarrold, Esq., J.P., presided, and, after the usual preliminaries, the Chairman said that the B.I.'s of to-day were custodians of a great Truth, so stupendous and wonderful that many find it difficult to believe. The origin of our Royal House is in itself wonderful. Dr. Guinness prophesied that 1917 would prove to be a terminal year of crisis, and in that year Jerusalem was delivered from the Turk. Many wonderful prophecies are now being fulfilled, and the Abrahamic covenants are being literally realized in the British Empire. Would that the eyes of our statesmen and leaders could be opened to see these great things. Many men are coming back to the Bible as the result of these evidences.

* * *

Rev. Arthur Pritchard, M.A., complimented the Chairman on his practical address and also upon the valuable book he has published on our subject.

On July 27th, 1929, Mr. Goard published an article in THE NATIONAL MESSAGE on the Parable of the Ten Virgins, pointing out the two classes which will be found to exist in Israel at the time of Our Lord's Coming. He recommended all to read Dr. Langton Clark's great book on this subject. He teaches that Christ is only a Judge in order to save—a Saviour-Judge. The idea of the annihilation of the sinner is repugnant. Neither this nor universalism is the truth. Christ will judge, and save. Reconciliation does not mean full restoration. That must follow. The speaker urged us to study this great question. God will change His attitude to sinners when they change their attitude to Him. He threatened Israel with many punishments which have never come, for when man repents, God pardons. Reconciliation will continue in the Kingdom age which is to follow the present age. The saints will assist the King in His great work of "judging" the world.

Speaking of the work of Judges in old Israel, Mr. Pritchard showed that many of their customs as to judging the people had become an integral part of British law and government. The King is now selecting those who shall assist Him in the great work yet to be accomplished in the salvation of mankind.

* * *

Rev. Maxwell Carnson followed, and referred to his experience in South Africa during the last three years. He had discovered a new interpretation of Holy Scripture. The Book had become a real unity, a message he can understand from beginning to end. No longer a hopeless mystery, every book is now understandable and plain. Each book is a part of one great story, which is connected and consecutive and clear. B.-I. had also brought him new health. The new inspiration had brought new vigour and activity, and the new outlook had been inspiriting and uplifting.

A new Prayer Book also had come to light. It had been found to be full of British-Israel from end to end. A new unity of the Spirit. Look at the platform! A new common ground for all Christians. A brotherhood of Christians.

A new personality in Jesus Christ.

British-Israel had taught him Jesus the King. Not only the suffering Galilean, not the dead Christ; these ideas are being superseded by a living, active, reigning King.

The Christ he had discovered was a Kingly Hero to all men.

Satan recognized His Kingship and tempted Him on that plane, offering Him the kingdoms of this world. Nathaniel recognized Him, and our Lord often acted as Judge and King of men. He challenged them as to their material gains, and as to their philosophy. He confounded the Sadducees by raising three persons from the dead by Kingly power. When He entered Jerusalem they acclaimed Him as King. They

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then put Him to death and thought they had done with Him, but He rose and conquered, and is now victorious. He was King on the Cross, and I bend my knee before Him in homage as well as in penitence and love.

* * *

Rev. Gilbert Davies testified to the great change which British-Israel Truth had brought to him. He was thankful to the fathers who had led this great Movement. He found B.-I. enthusiasm gripping him, and was glad to find the revival of Bible truth really coming to Britain. He was convinced of the Divine government in the affairs of men. He spoke of two books which had brought conviction to him, and he urged all to place good literature in the hands of all their friends.

* * *

Rev. Sparshott Johnson, M.A., asked the question, "What business have we got in Palestine?" Certain papers are agitating for our withdrawal from that country, but Zechariah states that the Lord will cut in pieces all those who burden themselves with Jerusalem. We had delivered Jerusalem, and had the most right to be in power there. But we were there by Divine appointment, being Israel.

Winston Churchill has stated that there is no intention to make the Jews the dominant race in Palestine. If we have no right there, has Italy any? The speaker pointed out that the Arabs are descended from Ishmael, and the Jews come from those men of Judah who returned to Judea after the captivity. A large proportion of Jews are still anti-Christian or atheistic, and in our Lord's parables in Matthew xxi their future is outlined. The Kingdom is taken from the Jews. The birthright is Joseph's, not Judah's, and in 1917 God restored Ephraim-Israel to the Promised Land. Nineteen hundred years ago three crosses stood outside the city of Jerusalem, but now the flag of the Crosses, the flag of the King, flies over the Holy City.

* * *

Rev. W. T. Medhurst said that he had been a B.-I. for forty years. He firmly believed in our Divine appointment, in our Royal House of David, and in the great fact that Britain had been called to take up the world-task which the Jew failed to accomplish.

* * *

Col. the Rev. A. D. Seton said that as a new recruit he was pleased to bear his testimony.

As a soldier he met with an Israel family in Spain who did not resemble Jews in any sense. They knew they were of the tribe of Dan, and said their ancestors came to Spain in the time of Solomon. They worshipped in a separate synagogue and would not acknowledge relationship with the Jews. This was an interesting fact. Evidently they were some of the lost tribes. The speaker then suggested that during the eighteen mysterious years of our Lord's life it is possible He came to Britain with His wealthy relative, Joseph of Arimathea. The speaker called attention to the importance of ancient Glastonbury and to the early introduction of Christianity to Britain.

Our Church came direct to us from Palestine and not from Rome. Kings and saints came from all parts of Europe to Glastonbury, and there is much probability that our Lord had some part in the founding, and perhaps in the building, of that early Church.

OUR ORIGIN AND BIRTHRIGHT IN CHRIST.—I.

By the late John Wilson.

Ques. 1.—*Where are we to look for the people upon whom more particularly "the blessing of Abraham" was to come* (Gen. xxii, 16-18), *and who were to minister the same to all the families of mankind?*

Ans.—The descendants of Ephraim and Manasseh, the sons of Joseph, to whom "the birthright" was given (Gen. xlviii, 14-20; 1 Chron. v, 1, 2; Jer. xxxi, 9), were separated from the Jews at the death of Solomon (1 Kings xii, 16), and were ultimately cast afar off among the Gentiles, and scattered throughout the countries (2 Kings xvii, 23; Ezek. xi, 15, 16). When apart from the Jews, they were lost among the Gentiles (Hos. i, 6, 7), and should therefore be looked for, not among the Jews, but among the Gentiles; the more especially as it was promised to Ephraim, that of him a multitude of nations, or Gentiles, should come (Gen. xlviii, 8-20; compare Rom. xi, 25). It was in the view of his "fulness of the Gentiles" that, through the Cross, the blessing of Abraham was by Jacob pronounced upon the head of Ephraim.

Ques. 2.—*When were the descendants of Ephraim lost among the Gentiles?*

Ans.—About 742 years before the birth of Christ, it was said by the Lord (Isa. vii, 8), "Within threescore and five years shall Ephraim be broken, that it be not a people." Soon after this prophecy was pronounced, Israel began to be removed (2 Kings xv, 19); and within the predicted period, Israel, including Ephraim, were wholly carried forth of their land (2 Kings xvii-xxiii), long before their brethren the Jews were removed to Babylon (2 Kings xxv, 11).

Ques. 3.—*Were not the Israelites restored along with the Jews after the seventy years' captivity in Babylon?*

Ans.—No; Samaria, which had been the capital of Israel, and the surrounding country, which had belonged to Ephraim, continued after that event in the hands of the people who had been placed there instead of the Ephraimites, showing plainly that the "first-born" had not then returned to claim the inheritance. There was no recognition of Ephraim being any longer a people in the land of Israel.

But out of the land, though as much lost as Joseph was in Egypt, his posterity were still to be fulfilling their destiny, growing up into the predicted "fulness of the Gentiles," unto whom was to be given the kingdom taken from the Jews (Matt. xxi, 41-43; Jer. iii, 11-17), and through whose ministry all the nations of the earth were to be blessed.

Ques. 4.—*To what nation has specially been given that which chiefly distinguished the Jews—the keeping of the oracles of God?* (Rom. iii, 1, 2).

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ANS.—To the Anglo-Saxon race in these "Isles afar off," and spread out to "the ends of the earth," is given the unspeakable privilege of distributing the Scriptures in all languages, to all families of mankind.

It is theirs both to testify for Christ, and against antichrist; to proclaim liberty to the captive, and point all men everywhere to the means of health, and cure, and blessing. God "hath not dealt so with any nation." No people have been so liberally dealt with by the God of providence, whether in respect to gold itself, or that which gold represents, or that which is better than gold—the true riches—"His word, His statutes, and His judgments unto Israel" (Psalm cxlvii, 19,20).

QUES. 5.—*Is the past history of the English correspondent to their present remarkable position? And is it possible they can be the people unto whom the promises were made, which have been thus far to them so remarkably fulfilled?*

ANS.—It is possible. It has been acknowledged that no history presents to our view so great a number of striking pictures as that of England. Even long previous to the time when, as Jutes, Saxons, Angles, Danes and Northmen, they came into England, God appears to have been most remarkably preparing for their coming, by sending in this direction, down through Asia Minor, Greece, and Rome, the messengers of His grace.

Every successive journey of the Apostles was more and more in this direction (see Acts xiii-xxviii), and in the same line seem to have been sent all the New Testament Epistles. The very first of these—that to the Romans—very plainly intimates that through the mercy thus sent, "the outcasts of Israel" were to obtain mercy. The word which was sent away from "treacherous Judah," after "backsliding Israel" into "the north" (Jer. iii, 12), hath been declared to them as bearing the name of "GENTILES" in these "Isles afar off," and hence has been carried out by them to all "the ends of the earth," and from which Israel are at length to be assembled. (Compare Jer. iii, 11-17; xxx, 10; Isa. xliii, 5-12, 21).

The English—as their language itself indicates, and as our best historians have traced—came from the border of the Caspian Sea, to which quarter had been deported the people unto whom the promises were made (2 Kings xvii, 6).

QUES. 6.—*Is it possible that the English can really be lineal descendants of ancient Israel?*

ANS.—The Anglo-Saxons came from where the Israelites were lost. And, as has been shown in "OUR ISRAELITISH ORIGIN," they possess the physical, intellectual, and moral characteristics of Israel.

In their ancient laws, political constitution, and ecclesiastical arrangements, they give evidence of having been under the training of Moses, and of having been punished, and otherwise dealt with, as Israel was to be when cast out among the Gentiles. They were lost as Ephraim, but, as promised, they are found "the sons of the living God" (Hos. i, 10). To them belongs in truth the responsibility of using aright the privileges of "the first-born."

They ought not to defer acting till they see those privileges in the hands of another which are already in their own. They should have confidence in Him Who put them there, thank God, and go forward.

QUES. 7.—*By what great mark may the nations of Abrahamic descent be known, and especially those appointed unto "the birthright"? How may they best prove their right to be considered the heirs of the promises made unto the fathers?*

ANS.—By returning in humble penitence to their Father, confessing their unworthiness and guilt; and by their learning to be, like the Son of God, eminent in self-denying service for the glory of God in the good of man; by acting as Joseph did to his brethren in Egypt; and as the men of Ephraim did to the captives of Judah brought into Samaria (see 2 Chron. xxviii, 12-15). God's great purpose in separating a people to Himself was to make them instrumental in conveying good to others. (Compare the Parable of the Good Samaritan, Luke x, 30-35.)

ABRAHAM was to be the progenitor of a race whom the Almighty intended to employ in distributing blessing to all mankind. And when the Lord promised (Gen. xii, 1-3) that Abram should be "the father of a great nation," and be given a great name, the purpose for which this great nation should come into being, and be given extensive influence, was declared in what follows—"And thou shalt be a blessing." THE POWER PROMISED WAS A POWER TO DO GOOD.

When it was intimated that others should have blessing or curse, success or defeat, according as they helped or hindered the people of the God of Abraham, it was that the law of love might have free development among all mankind. This was the promise, "IN THEE SHALL ALL FAMILIES OF THE EARTH BE BLESSED."

The land which Abraham was to be shown, the great nation, the great name, and God testifying of His choice both by mercy and by judgment, were all in order that blessing might be universally diffused. And thus the call of Abraham's posterity was the very opposite of a narrow, selfish pre-eminence. THEIR "GREATNESS" WAS TO BE A GREATNESS OF SERVICE; the widest possible manifestation of the Divine power in bestowing blessing, through whatever means God might be pleased to work.

Here is the birthright—THE WILL TO WORK FREELY FOR OTHERS; not as slaves—not as hirelings, but as the free-born sons of God, doing whatever our Heavenly Father may give us to do for others' good. This, which distinguished the Son of God, should characterize those that are Christ's. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii, 29). True, the promise is to the natural seed of Abram; but it is to them as it was to Abram—through faith, a faith which working by love, bringeth forth the fruits of righteousness. (Compare Gen. xv with Gal. iii.)

When ISAAC, whose name means "*laughter*," was born, his mother, as if in prophetic anticipation, said, "God hath made me to laugh; so that all that hear will laugh with me" (Gen. xxi, 6).

ISAAC'S POSTERITY WERE TO CONVEY THE GLAD TIDINGS OF GREAT JOY TO ALL PEOPLE. Unto them were to be entrusted "the oracles of God," not that they might hide this precious talent in a napkin, but that they should open it up for the joy of all the earth.

When Isaac was received back as from the dead, and the Lord was pleased to confirm His promises to Abraham, this was the

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climax—"And in thy seed shall all the nations of the earth be blessed" (Gen. xxii, 18). ALL NATIONS ARE TO BE MADE BLESSED IN CHRIST. And this is the unspeakable happiness of the children of faithful Abraham—that BEING FOUND IN CHRIST, THEY ARE NOT ONLY MADE TO REJOICE, BUT ARE GIVEN THE PRIVILEGE OF DIFFUSING HIS JOY ABROAD AMONG ALL NATIONS.

When to Jacob, at Bethel, possession of the Central Land was predicted, and a wide diffusion therefrom—west, east, north and south—this is contemplated as the purpose for which Israel were to be raised up and spread abroad (Gen. xxviii, 14): "And in thee and in thy seed shall all the families of the earth be blessed."

THOSE WHO ARE IN CHRIST SHOULD BE FOUND, AS HE WAS IN THE WORLD, GOING ABOUT DOING GOOD. IF SO FOUND, THERE IS NO OCCASION TO ASK, "WHO IS THEIR FATHER?" THERE CAN BE NO DOUBT THAT THEY ARE THE CHILDREN OF PROMISE, AND HEIRS OF THE KINGDOM.

QUES. 8.—*What does the Scripture give us to expect concerning Israel?* (See *Wilson's "Lectures on Ancient Israel," etc.*)

ANS.—Upon taking a view of ISRAEL in their calling and training, we see circumstances leading directly to the conclusion that this people were designed for important purposes in relation to the whole human race. They were a seed to be sown widely over the world, and in whom all the nations of the earth were to be blessed.

For this purpose they were educated in the most wonderful manner in the three great patriarchs, Abraham, Isaac, and Jacob, individually, and in the nation generally, during its three great stages—in Egypt, in the Wilderness, and in the Promised Land; under the three grand dispensations of the Tabernacle, the Temple, and the Prophets.

We see also how admirably the circumstances in which Israel was placed were calculated to draw out into healthy and vigorous exercise the several faculties of the human mind, intellectual as well as moral, fitting them for becoming the leading people over all the earth.

And when we look farther, we see these expectations, formed from the calling and history of Israel, amply borne out by the prophetic Word, which abundantly confirms the numerous promises made solemnly to the fathers; that of Israel a multitude of nations should come, who were to be among the chief of the nations, and through whom blessing was to be ministered to all nations. We see that this prophetic Word points directly northward and westward, and particularly to these "Isles afar off" as being concerned in the fulfilment of those promises, and that this is the time when the discovery of Israel may be expected to take place.

In order clearly to understand how all this can be, we must notice that the separation of Israel from Judah, and the subsequent loss of Israel (so that hope with regard to them appeared to be utterly cut off) is clearly contemplated by the spirit of prophecy. But their recovery is also as clearly foretold. It was to "be like life from the dead." And Judah is at length to be joined to Israel; when they shall be made one instrument in the hand of the Lord for the distribution of His grace, and the showing forth of His glory.

We must look for Israel as being in some measure mixed with other people. The portion of the tribe of Judah which inherited the blessing in the days of the Apostles became blended with the Gentiles; and only that remnant which inherited the curse, and had been previously mingled with the worst portions of the Gentiles—the Canaanites and the Edomites—remained distinct.

We are, therefore, to expect blessing from Israel, not as entirely separate from other people, but as being made one with them in the Lord.

THE KINGDOM OF GOD AS PRESENT HERE AND NOW.

BY THE REV. J. C. DALRYMPLE.

THIS is an age of fumbling.

What we need is a new age of creative thought, enabling us to conceive the meaning of Christ's faith in the fact of "The Kingdom of God," as being present here and now.

He as Messiah brought with Himself the Messianic reign of God upon the earth.

He expected "The Kingdom of Light, Life and Love," to spread out fan-like all over the world.

The moral order of the world was not, and is not, what God wants it to be, and what Christ saw it would become, if men could only be found capable of carrying on His concept of the "Kingdom" as being present here on earth.

The Apostolic Church saw the vision after Christ's Death and Resurrection, and rose in the first three centuries of the Christian dispensation to the full height, power and glory of Christ's triumph over sin and death.

In so doing it came into possession of Christ's claim, that sin, disease and premature death could be, in the case of sin, exorcised, and overcome in the case of disease and premature death.

As Dr. John R. Mott said some years ago: "There are powers and potentialities in God untapped by the Church."

The Apostolic Church exercised these powers, and went near to conquering the then known world for Christ.

But automatism dogged the footsteps of the Church; and, after Constantine, became paganized, saturated with the materialism of the world; and so her spiritual vision of God, along with the dynamical power which enabled the Apostles to do "the greater works than these," were lost to the Church and to the world.

Slowly but surely, ever since, the world has had but small regard for the Church.

Science, Art, Literature and certain cults are growing up, entirely independent of the Church.

Two great events, however, mark the History of Religion in Great Britain.

(1) The Reformation Settlement, since when Great Britain has flourished tremendously; and the visit a few years ago of our Dominion Prime Ministers was a revelation of the "solidarity" of the Empire under one King, one Crown, and one Commonwealth of Nations.

Literally fulfilling the words of Jesus: "The Kingdom shall be taken from *you* and given to an EMPIRE bringing forth the fruits thereof." (F.F.)

(2) The Greatest Racial Discovery of the Age.

Our identity with the Israel of God has been and is being established beyond all historic doubt. And if the Church is failing the Almighty in seeing the destiny and destination

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of Israel as the Heir of the world, both temporally and spiritually—then so much the worse for the Church.

God has doubtless raised up the British-Israel Federation "to be a Light to lighten the Gentiles; and the glory of Thy people Israel."

"For I will work a work in your days, which ye will not believe, though it be told you," and these words from Habakkuk i, 5, are quoted by St. Paul to the men of the dispersion in the synagogue at Antioch (Acts xiii, 41). We are called upon by Habakkuk to "wonder marvellously"; and by St. Paul to "Behold ye despisers, and wonder, and perish."

Opposition, persecution, unbelief will pale before the magnificent fact that God has given us "a Kingdom" which cannot be shaken; and we shall see that it is to be now the privilege and the province of the B.-I.-W.F. to train men of Apostolic Faith to preach this Gospel of the Kingdom in all the world.

Christ expected us to have an intensely enlightened conception of that "New World," "that new plane of existence, capacity and privilege, in which He Himself habitually lived, and which He called 'The Kingdom of God'!"

"There is little distinction between the Kingdom of Heaven and the Kingdom of God. The Kingdom of Heaven is Messianic, Mediatorial and Davidic, and has for its object the establishment of the Kingdom of God in the earth."

"All who enter the Kingdom of God by the New Birth ('Ye must be born again') become citizens of the Kingdom of Heaven, which is the earthly sphere of the Universal Kingdom of God, the two have almost all things in common." Therefore in calling disciples into His Kingdom of Power, Christ calls them "the salt of the earth," and He means the Kingdom has power to prevent the moral corruption of the earth.

"Ye are the light of the world." He means the Kingdom message to become the moral and spiritual light of the world.

We are Israel. The Kingdom has been restored to regathered and converted Israel; therefore we become morally God's witnesses to the Messianic age and reign of Christ as our King over sin, sickness and premature death. This was Christ's conception of "the Kingdom of God," here and now.

If the Church has failed to realize all that Christ's conception meant and means, is it not because the light that was in her has turned to darkness, and the salt has lost much of its saltness?

For the Kingdom of God is vested in Israel, and, being an organic whole in all its members, is to be manifested in glory upon the earth, and thus to become universal.

The question is: Are we waiting for God to do this? Are we waiting for God to put His Omnipotence behind His Love and Mercy?

Perhaps God is waiting for Israel to be the medium by whom He can get channels through which men may be prepared to rediscover the therapeutic and spiritual laws of "The Kingdom," so as to hear "The King" bring about His Millennial reign of peace and power upon the earth.

Carlyle said: "God does nothing." Perhaps He was waiting for Carlyle to do something!

Perhaps we have to dispel the darkness of doubt from our own minds.

Are we hypnotized by the thought that Christ meant the Kingdom of God to come by a slow process of evolutionary growth? There may be room in our thinking, as also from facts of history, that the progress has been slow, and that "The Kingdom of God" comes not with outward show; but was this always, and Christ's only, conception of the "Kingdom"? Do you not rather believe that were Israel to see her destiny as the heir of the world, and were, as a "Commonwealth of Nations," to yield unto our Covenant-keeping God an unprecedented loyalty and faith ("Have the faith of God"), the Almighty in response would show forth His Omnipotent power on our behalf?

Jesus said: "The Scriptures must be Fulfilled."—Mark xiv, 49.

BRITISH-ISRAEL FACTS *NOT* FANCIES.

By Major-General C. A. Hadfield.

Introduction.—I.

"Thy Word is True from the Beginning" (Ps. cxix, 160). In considering the question whether or not a literal Israel (other than those known as the "Jews") exists to-day, we must face the fact that "the Scriptures were written for our learning," and that they contain certain "signs" for our guidance and help. Take, for example, Hos. xii, 1, "Ephraim .... followeth after the East wind." This expression shows us that Ephraim-Israel was predestined to move (*i.e.*, from Assyrian captivity) in a Westerly direction.

The mention here of "Ephraim" also denotes for our guidance that the passage does not refer to the race known to us as "The Jews"; they being descendants of Judah, whereas Ephraim is of Joseph's stock: quite a distinct race, and we know "*the Birthright*" was Joseph's not Judah's (1 Chron. v, 1).

Therefore if Ephraim-Israel moved from Assyria to the "Isles of the West"—the text is fulfilled; and we have proof of an Israel journeying Westward to the "place appointed"—of which more anon. Then, as regards an "Everlasting Throne," and it *must* be so, because God has told us in the Bible that the Throne of David was established *for ever*; hence, unless we are going so far as to doubt God's Word, we must believe that the "Throne of David" is still, to this day, in existence. (See Ps. lxxxix, 3, 4.)

Did not our Lord also tell us that He came "to redeem the promises made to the fathers"? *i.e.*, That Israel (apart from the Jews) should be an "Everlasting Nation," sent to an "appointed place," and for safe dwelling? And do not the Prophets reveal that the "appointed place" denotes an Island home?

No wonder many are "blind" when we consider the Words of Christ—"O fools and slow of heart to believe *all* that the prophets have spoken" (Luke xxiv, 25). And then, in the additional remark, "And beginning at Moses and *all* the prophets He expounded unto them in all the Scriptures the things concerning Himself."

Remember—The only "Scriptures" of our Lord's day was the Old Testament.

God's plan was not to destroy Israel, but rather to conceal the Hebrews—other than the Jews—and guard and guide them to a New Country, speaking a new language, and bearing a new name.

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Abraham Lincoln said : " The man who will not investigate both sides of a question is dishonest."

The following notes of a rudimentary character are put together in the hope of their being helpful to those who are confused in distinguishing between the term Israel and the term Jew ; and to assist them in coming to an understanding as to what is meant by " British-Israel."

Although the history of Israel—as a nation—ceases in the Old Testament, after the Northern Kingdom—who were known as the " Ten-Tribed House," were exiled to captivity in Assyria—yet the Bible assures us that Israel as " a Nation " *will exist for ever*, so we know that " the Nation " did not become extinct, but that it was God's Divine plan that, under *the name* of Israel, the Northern Kingdom should disappear both in the Bible and in history—*but only in name*. (See Chap. 15.)

We have also many " signs " to guide us that Israel, under a new name, and speaking a new language, would arise, with a great destiny to play in the world's history.

The following notes are to show how clear it is that Israel—as apart from the Jews—the Fifth or " Stone Kingdom " (of Daniel) and the British race—or the English-speaking races—are all identical ! A living literal Israel, thus making the Old Testament History clear and intelligible, and a sound argument with which to confound all infidels, agnostics and scoffers, who are eager to claim that God's promises on oath to Abraham and his seed have never been fulfilled. They have been, and *are being* fulfilled to the very letter ! " Despise not prophesyings " (2 Thess. v, 20). There are many good and earnest Bible students who have been from their infancy taught—and, unfortunately, are still being taught—that the *only* Israel we know on this earth are the Jews.

Then, again, how many Bible students are there who are unable to grasp the " past," the " present," and the " future " history of Israel.

At one time God forsook Israel, but He immediately after promised mercy and forgiveness to poor sinful Israel. When they were prepared to forsake idols, they were to become " Sons of the living God," *i.e.*, Christians. Then, finally, the Israelites and the Jews will *all* be known and recognized ; and, as prophesied, will be rejoined under one head as related in Hos. i. That day is surely at hand—look at events in the world. This must be prior to the Millennium, for Israel *now* holds the Sceptre of Judah.

There is a Divine purpose in blinding the eyes of the world generally to a living literal Israel. That " blindness " is passing away—the eyes are gradually being opened—" The Scriptures cannot be broken " (John x, 35).

May the day be not far distant when the eyes of our Church leaders will be opened to the need of a revision being made in the headings at the top of the chapters of the Old Testament. They are misleading, for it is quite impossible for " the Church " to accept all the promises made to Israel. The error arose with the ancient commentators, but the perpetuity of such errors in these days, when history has taught us much, is a mistake—nay, disastrous.

When will the British remember that God said : " Ye are My witnesses, and My servant whom I have chosen " (Isa. xliii, 10).

Who does this refer to, if not to the British race ?

We British as a race are woefully and wilfully ignorant of our origin, and of our national heritage and ancestry from " Ephraim-Israel."

Probably this ignorance has been ordained by Divine Will in order to carry out God's plan for Israel to pass through the centuries *unrecognized* as such.

Now that we approach the " last days " of the Christian era the imposed " ignorance " is being gradually lifted, and much of what has been a " sealed book " is opened. " The eyes of the blind shall be opened " we read, therefore, if we will not take our opportunity of enquiring into our national ancestry, we are wilfully blind ! We are given certain " signs " to guide us. Look at the part and position the Anglo-Saxon race take in the world and in the very life of Mankind ! Who are the English ? Why is it that to the Anglo-Saxon people the Bible takes so prominent a place—and is, by them, so widely distributed throughout the heathen world ? Is it not because of its racial heritage from Israel to Israel in perpetuity ? How is it that the Anglo-Saxons so wonderfully fulfil all the characteristics laid down for Israel ? The only answer is that it is proof that God has kept, is keeping, and will keep, all His promises. He further promised that He would appoint a place (*i.e.*, other than Palestine) " for My people Israel," and He promised that the separated House of Judah should walk with (or as in the margin *to*) the House of Israel for a reunion of the twelve tribes.

It is impossible for anyone, however much he may argue, to prove from God's Word that " The Church " replaced a living literal Israel, which, upon God's oath, was to be an " everlasting Nation," and, in the " last days," was preordained to possess certain fully enumerated characteristics and to occupy certain parts of the Earth.

True the bulk of Churchgoers accept this vague teaching, but only because they have accepted it from their youth up. It will not bear the test of investigation, and therefore is answerable for much of the confusion in the minds of Scholars, Critics and Bible Students generally ; as it is for much of the unbelief in the Bible. These good people cannot, in reading the Old Testament, manage to " square " the promise of Israel and Judah reuniting because, like the ancient Commentators of the early centuries, they know no other Israel than the Jews.

Those who read the Old Testament as meaning what the written words express, can clearly see a foretold history of an Israel speaking another language than Hebrew—as promised by God. So to them the truth of the Prophets and the inspiration of the Bible is assured.

For this sole reason the study of the subject is valuable because it satisfies students in all respects that the English-speaking races of to-day are the actual descendants of the so-called " Lost Ten Tribes " ; and moreover are the " Stone Kingdom " of the Book of Daniel. This proof is sufficient to prevent anyone from becoming an unbeliever, a Higher Critic, or an Agnostic, which is quite a sufficient reply to those who immediately ask : " Well, even if your view is correct, What is the good of being a British-Israelite ? "

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

OUR Tenth Congress was marked by intense zeal and devotion, and by complete harmony. The attendance was up to standard and even beyond, in spite of the absence of many of our regular attendants owing to illness. A large number of new faces were noticed day by day. Representatives were present from various parts of the United Kingdom, Ireland, Canada, Australia, New Zealand, Africa, United States, India, Palestine, and elsewhere. The addresses reached a high level, and several times evoked remarkable outbursts of enthusiastic applause, as for example when definite pronouncements were made as to our attitude in regard to Palestine and Iraq, and the Mandates therefor; also on the question of destructive criticism.

Two of the clergymen on the programme for addresses were prevented from being present on account of having to conduct funerals at the hour when they should have been with us.

Cablegrams of greetings and best wishes were received from Mr. Robeson, Hon. Secretary at Toronto of the Canadian B.-I. Federation, and from the Rev. Dr. McConnell, of Florida, who was w h us last year. Our venerable friend—the Rev. Dr. James Mountain, who was to have presided on the Saturday afternoon—wrote me :—

"MY DEAR FRIEND,

"As my name is on the programme for to-morrow, will you kindly allow me to explain why I cannot be present? I have been on the sick list since Good Friday, and have had to cancel all my engagements. Having two months ago passed my eighty-sixth birthday, I find it difficult to recover strength. But I am still praying and trusting that God will restore me to public work.

"Permit me to say how dear the Federation is to me, and how I wish I could travel far and wide to give forth its blessed Message.

"The Truth for which the Lord has raised and equipped it is great, timely and momentous. It is spreading rapidly through the world; and ere long it will be publicly proclaimed by multitudes who now attack it, or regard it with suspicion. Personally, I am more than ever convinced of the impregnability of our position; and my life, long or short, by tongue and pen, is dedicated to its service as the Call to me from Heaven. Let us keep close to our Lord, faithful to the Gospel of Salvation and the Gospel of the Kingdom, and loyal to the Bible as the Word of God.

"Complete victory is assured, and it is not far off.

"With kindest regards to yourself and all the Brethren,

"Very sincerely yours,

"JAMES MOUNTAIN."

* * *

Last week was one of the heaviest we have ever had—five and six meetings a day. Small wonder that some of us were worn out by the time Saturday night arrived. The last public meeting in the Great Hall of the Church House was splendidly attended—a larger audience even than last year. The concluding address by the Rev. Pascoe Goard was a fitting close to a very remarkable week. Hundreds testified to the great benefit and spiritual uplift they had received, and said they were going back to their respective districts with a new inspiration and a new vision.

* * *

A feature of the Congress week was the Clerical and Ministerial Conference Sessions, which were held on four forenoons at Headquarters instead of two, as originally planned, all presided over by the Rev. Pascoe Goard, whose addresses made a most profound impression.

More of this will be heard of presently.

* * *

"The British Empire: An Instrument in the Hand of God" was the subject of a lecture delivered in Toronto, Canada, on Monday, September 16th, by the Rev. W. Pascoe Goard, who very clearly and convincingly showed to a large and enthusiastic audience that every covenant, every promise made by Almighty God to the House of Israel, is being manifestly fulfilled before the eyes of men and angels in the Anglo-Saxon nation to-day.

A very pleasing and encouraging feature was the large number of clergymen and ministers present, who showed much interest by further enquiries into the Truth after the lecture, some promising their support to the work here.

* * *

In further reference to the passing on of Mr. Vernon Cooke, referred to in our last issue, we would add: "He retired from the Imperial Police Service, Bombay Presidency, in 1919, with the rank of District Superintendent. His outstanding gifts of discipline, method and order, his facility for languages, his strong yet gentle personality, were used all his life in the service of God, of the King-Emperor, and of his brother-man. His influence radiated from his home outwards. Our friend acted as Treasurer of the Jersey Branch B.-I.-W.F., while his wife and he shared the duties of Joint Honorary Secretary. His work will long be had in remembrance by his brethren in India, in Bedford, and in Jersey. The funeral took place at Marylebone Cemetery, Finchley. The service was read by Rev. E. H. Mocardi, of Bath, a friend of our late brother of forty years' standing. The Secretary-General of the B.-I.-W.F. was represented by Mr. Harrison Hill.

MANITOBA NOTES.

Mr. Norman Thompson writes :—

June 27th: A most successful meeting was held in the historic town of Selkirk, about twenty miles north of Winnipeg, when the Rev. E. J. Springett gave a comprehensive, and yet suitably condensed, outline of British-Israel Truth. This constituted the first public presentation of the subject in that locality, and resulted in a request for another address, arrangements for which are now in progress.

September 3rd: Rev. E. J. Springett addressed a Winnipeg Masonic Lodge on "The 'Why' of the British Empire," a great deal of appreciation being displayed.

September 13th: Rev. Pascoe Goard gave one of his marvellous addresses to a crowded audience in Trinity Hall, Winnipeg, affording a splendid start to the season's work.

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September 17th: The opening "Social" of the season was held at the home of Mrs. Etches, with its delightful atmosphere of mellowed charm, proving an entirely successful event. Miss Dighton (vocalist) and Miss M. Jones (pianist) contributed to the enjoyment of the evening, and the genial presence of our indefatigable President (Rev. E. J. Springett) ensured a happy frame of mind for all.

The past summer has been notable for the holding of three public meetings, which means a departure from the usual procedure of a blank interval from spring till autumn. Rev. W. R. Johnson also maintained his Bible Study Class throughout this difficult period of the year.

* * *

The inaugural meeting of the Branch at Bolton takes place on the 15th of this month in the Spinners' Hall, St. George's Road, when the Rev. Maxwell Carnson, our Commissioner for South Africa, is to give an address, "The British in the Bible," the chair to be taken at 7.30 p.m.

* * *

Our Branch at Bradford had a most encouraging start for the winter season on September 27th, when the Rev. R. G. F. Waddington gave a lecture on "The Law of Sinai," a fine logical argument dealing with both the civil and ecclesiastical law.

* * *

The Congress continuation meetings are proceeding at Headquarters as we go to press; the Rev. Kenneth Dodds gave a very helpful address on Monday afternoon, and Mr. Henry Iveson gave, in the evening, a most interesting talk on his Eastern tour, with moving pictures taken by himself, including many scenes around the Pyramid, in Palestine, Baalbec, Constantinople, Athens, etc. Meetings will be held on Wednesday afternoon and Thursday evening next at the usual hours.

* * *

Mr. A. G. Copeland writes:

SIR,—In the NATIONAL MESSAGE AND BANNER of January 5th, 1929, you published a most interesting article by F. de P. S., entitled "Theologians Declare Bible Stories are Impossible." The author deals with the Flood, some of its possible causes and the reason for the longevity of the Adamic race prior to the Flood, suggesting that there was then "suspended the water vapours forming a cloak or canopy over the whole earth," and that this "vaporous canopy impeded the action of the sun's actinic rays." Now I take this to mean that the sky was perpetually clouded over, inasmuch as the rainbow was not possible without direct sunlight. I have thought a great deal about this suggestion and mentioned it to several men, but it was not till a few days ago that I thought that it was hardly possible in view of the statement in Genesis i, 14, where "God said, Let there be lights in the firmament of the heaven . . . . and let them be for signs and for seasons." This added to the belief, which is strongly held by some, that Enoch was the originator of the signs of the Zodiac, demonstrates that there must have been cloudless times when a view of the sky was possible.

I do not wish to throw the least doubt upon the longevity of the antediluvian people or the Flood, but perhaps some of your readers may be able to throw more light upon this very interesting question.

Miss G. A. Robison writes:

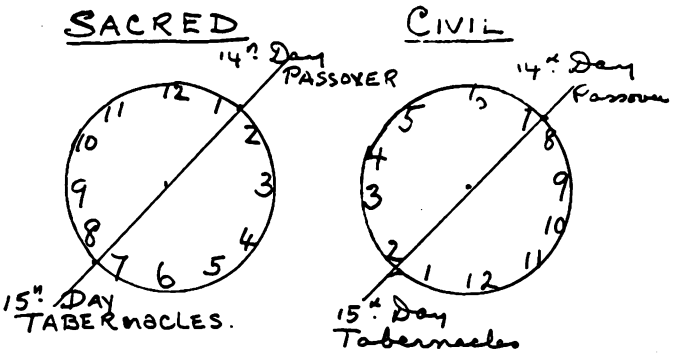
DEAR SIR,—May I point out that, in the issue of NATIONAL MESSAGE of August 10th, in which my article "The Festivals of God in the Ages to Come" appears, the headings and the diagrams have got reversed, *and* the position of "Passover" and "Tabernacles" in the second.

Passover and Tabernacles should be both in the same position, the difference in the diagram being the *number* of the *month* in which it appears.

As the diagram has been printed it contradicts the text.

I was away when the article appeared, and only to-day discovered the mistake.

Trusting that you will print the corrected diagrams as below:



SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, 18th, at 8. Mr. E. Aiers.
BATTERSEA, 197, Lavender Hill, Tuesday, 15th, at 8. Mr. Stears.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 14th, at 8.
BOLTON, Spinners' Hall, Tuesday, 15th, at 7.30. Rev. Maxwell Carnson.
BRADFORD, Friends' Meeting House, Fountain Street, Friday, 18th, at 7.30. Rev. R. G. F. Waddington, M.A.
BRIGHTON, Friday, 18th. Mr. J. J. Morey.
CAMBRIDGE, St. Andrew's Hall, Tuesday, 15th, at 3 and 8. Rev. T. Sparshott Johnson, M.A.
CANTERBURY, County Hall, Wednesday, 16th. at 8. Rev. Joseph Gay.
CARDIFF, Y.M.C.A., Tuesday, 15th, at 7.15.
CHATHAM, Navy House, Tuesday, 15th, at 8. Mr. J. J. Morey.
DOVER, Institute, Thursday, 17th, at 3 and 8. Colonel Smythe.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 14th, at 8.15. Miss Hamilton Hunter.
EASTBOURNE, Saffrons Rooms, Tuesday, 15th, at 3 and 8. Rev. Joseph Gay.
EXETER, Y.M.C.A., Wednesday, 16th, at 3 and 7.30. Mr. Basil Stewart.
HALIFAX, Brunswick U.M. School, Rhodes Street, Thursday, 17th, at 7.30. Mr. Wm. Whitton.
HARROGATE, Cafe Imperial, Parliament Street, Monday, 14th, at 8. Mr. G. R. Gair.
HEADQUARTERS, 6, Buckingham Gate, Thursday, 17th, at 7.30. Rev. Joseph Gay, A.T.S.
HERNE BAY, Monday, 14th, Wesleyan School Room, High Street, at 3; Parochial Institute, Underdown Road, at 8. Mr. J. J. Morey.
HORNSEY and CROUCH END, Earl Haig Memorial Hall, Elder Avenue, Thursday, 17th, at 8. Mr. J. J. Morey.
HORSHAM, Town Hall, Wednesday, 16th, at 3 and 7.15. Mr. J. J. Morey.
LEICESTER, S.S. Memorial Hall, Tuesday, 15th, at 7.30. Mr. W. E. Buckley.
LOWESTOFT, 15, Surrev St., Thurs., 17th. Rev. T. Sparshott Johnson, M.A.
NEW CROSS, St. John's, Thursday, 17th, at 8. Mr. John Leech, M.A., K.C.
PLUMSTEAD, St. James' Hall, Burrage Road, Thursday, 17th, at 8. Rev. Maxwell Carnson.
RHYMNEY, British-Israel Hall, Tuesday 15th, at 7.
ROYSTON, Wesleyan Schoolroom, Queen's Road, Monday, 14th, at 7.30. Rev. T. Sparshott Johnson, M.A.
SHEFFIELD, Victoria Hall, Wednesday, 16th, at 7.30.
SOUTHPORT, The Hall, 631, Lords Street, Monday, 14th.
STOKE-UPON-TRENT, Town Hall, Mon., 14th, at 7.30. Rev. G. W. Plasting.
TUNBRIDGE WELLS, Town Hall, Tuesday, 15th, at 3 and 7.30. Miss Hamilton Hunter.
WALSALL, Temperance Hall, Tuesday, 15th, at 7.30. Rev. G. W. Plasting.
WEST HOATHLEY, West Hoathley Chapel, Sunday, 20th, at 11 and 6.30. Mr. H. A. Marchant.

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J.J. HALL 1929

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

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EDITORIAL.

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

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

THE EMPIRE IN SOLUTION.—VIII.

BY THE REV. W. PASCOE GOARD.

WE now turn away from the background of history, and from the foreground of present Empire conditions, to the great and final features of the picture as they have been painted in by the hands of the prophets of Israel. As we do so we shall remember that our Lord declared of the law and the prophets that not a jot nor tittle should pass till all be fulfilled.

In the picture of unfulfilled events we see:—

(*a*) The restoration of the land of Israel.

(*b*) The forgiveness of the sins of Israel.

(*c*) The regeneration of Israel.

(*d*) The reunion of all the Children of Israel, the companions of Judah.

(*e*) The reunion of all the Children of Israel, the companions of Ephraim; and—

(*f*) The final union of the two groups thus formed into the reunited House of TWELVE-TRIBED ISRAEL.

These coming facts are so clearly set forth by the pen of the prophet Ezekiel that we shall transcribe the full text, well knowing that the same space occupied by our restatement of the matters therein contained would fall far short of the brief and emphatic statements of the holy text.

Let it be remembered that the prophecies hereafter quoted have been outstanding now for two thousand five hundred years and more, and that the beginnings of the ful lment of the long-delayed prophecies contained in this text are only now manifestly with us in modern history and contemporary events.

Regarding the restoration of the LAND to Israel. This movement was inaugurated by the Allenby campaign, and was marked by the entry of Britain into possession of the land, and of the Holy City, Jerusalem.

"Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord:

Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are our's in possession:

Therefore prophesy and say, Thus saith the Lord God; Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people:

Therefore, 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, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;

Therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

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For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown :

And I will multiply men upon you, all the house of Israel, *even* all of it : and the cities shall be inhabited, and the wastes shall be builded :

And I will multiply upon you man and beast ; and they shall increase and bring fruit : and I will settle you after your old estates, and will do better *unto you* than at your beginnings : and ye shall know that I *am* the Lord.

Yea, I will cause men to walk upon you, *even* my people Israel ; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men.*

Thus saith the Lord God ; Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations ;

Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.

Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God."—(Ezekiel xxxvi, 1-15.)

The next paragraph deals with a phase of fact and truth very important and very interesting to a great many Bible students, and students of British historical development. It deals with the fact of the sinfulness of the Israel nation, and with the LORD'S procedure in that regard. A great many are looking for horrible disasters to fall upon us because of our national sins. God knows we deserve that such should be the case. But the mercy of the Lord is extended without vindictiveness. So we see the provision for Israel's forgiveness and cleansing by an act of Divine constructive Grace.

"Moreover the word of the Lord came unto me, saying,

Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings : their way was before me as the uncleanness of a removed woman.

Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it :

And I scattered them among the heathen, and they were dispersed through the countries : according to their way and according to their doings I judged them.

And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These *are* the people of the Lord, and are gone forth out of his land.

But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

Therefore say unto the house of Israel, Thus saith the Lord God ; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them ; and the heathen shall know that I *am* the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them.*

And ye shall dwell in the land that I gave to your fathers ; and ye shall be my people, and I will be your God.

I will also save you from all your uncleannesses : and I will call for the corn, and will increase it, and lay no famine upon you.

And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

Then shall ye remember your own evil ways, and your doings that *were* not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

Not for your sakes do I *this,* saith the Lord God, be it known unto you : be ashamed and confounded for your own ways, O house of Israel.

Thus saith the Lord God ; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was desolate is become like the garden of Eden ; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

Then the heathen that are left round about you shall know that I the Lord build the ruined *places, and* plant that that was desolate : I the Lord have spoken *it,* and I will do *it.*

Thus saith the Lord God ; I will yet *for* this be enquired of by the house of Israel, to do *it* for them ; I will increase them with men like a flock.

As the holy flock, as the flock of Jerusalem in her solemn feasts ; so shall the waste cities be filled with flocks of men : and they shall know that I *am* the Lord."—(Ezekiel xxxvi, 16-38.)

Now comes the graphic statement of the fact of future history, soon to be present history, of Israel's resurrection.

"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.

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

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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."—(Ezekiel xxxvii, 1-14.)

The foregoing resurrection from the dead is manifestly caused by the reviving hope of Israel, who had deemed themselves "cut off," produced by a special movement of the Holy Spirit.

And now comes that part of the prophecy which deals exactly with the point we have reached in this article, namely, the unification of Judah; the unification of Ephraim; and then the amalgamation of both.

Let those who have knowledge of the Judah world tell this story in full. Let those who do not fully know the story turn to the Jewish encyclopedias and other sources of literature as he may be able to get access to them. He will find that the present Jewish world is being indeed fully organized and gathered around the "stick in the hands of Judah."

He will find the bulk of the Judah people already Christian, and incorporated in British and other European nations, but still racially one among themselves.

He will find the Jewish communities organized under their Cahilla system, and operating under the directing minds of their race.

He will find the Jews on the march, NOT TOWARDS PALESTINE, but towards the Anglo-Saxon lands. Into these lands they have migrated by the million since the Armistice was signed. The mobilization of Jewry is far on the way.

The prophecy now passes on to state the mobilization of the Anglo-Saxon world under the standard of Ephraim.

Half of the Anglo-Saxon world is now under that standard, *i.e.*, the Union Jack. Half of the Anglo-Saxon world is under the Stars and Stripes. Now there is the beginnings of a rapprochement between the two branches of the people. It is significant that as we pen these lines the Premier of Great Britain is on the sea on his way, by invitation, to visit the President of the United States, with a view to finding a platform of mutual action and mutual expression. Doubtless the daily Press of the next few weeks will have an interesting story to tell.

Thus on the wheel of the Great Potter is placed the mightiest lump of Israel clay that He has ever undertaken to mould into a vessel "such as it pleased the Potter to make it." The wheel is turning at the impulse of the Potter's foot, and the hand of the Potter is beginning to mould the mightiest vessel of the finest ware ever constructed.

Out of this moulding will come ANGLO-SAXON unity. It is the same process we have seen before, but on the largest scale.

Having made these two amalgamations, that of *Judah and all his companions*, and that of *Ephraim and all his companions*, these two sticks, Judah and Ephraim, are to be brought together, and the two nations are to become one in the hand of the Lord.

What an unity, of what a nation! All of Anglo-Saxondom, plus all of Judah; and all purified and inspired with the Spirit Divine.

Think what it will mean from a physical standpoint when all the resources of the Empire of Britain and the Republic of the U.S.A. are pooled. Add to this the wealth of both, plus that of the Judah world. Apply to the development of these the energy and experience of all these branches of the race, and these purified and inspired as the foregoing Scriptures foreshow, and the Civilization which will emerge will be of an order not hitherto known upon the earth.

Apply the power and wisdom of this great unity of people to the solving of world problems, and there will soon remain no problems to be solved except such as are inherent in human nature, and in nature itself.

CONGRESS NOTES.

BY J. J. M.

WEDNESDAY AFTERNOON.

LT.-COL. G. F. A. SMYTHE presided. After hymn and prayer the Chairman referred to the intense bitterness which is shown by many opponents of our teaching. This is largely caused by our attitude towards the Kingship of Christ. There is a strong hatred and an age-long conflict between Satan's agencies and the throne of David, because that throne is to be the throne of our Lord.

This hatred showed its power at various points in our Lord's life and resurrection, and doubtless is still existent and active.

* * *

REV. HECTOR MACTURK, M.A., reminded us that in our Book of Common Prayer we speak of ourselves as "brethren," a term used in the Bible of those who were Israelites indeed.

It is common in our Churches to speak of "the end of the world," but such statements always mean "the end of the age," for the Scriptures never speak of the end of the world, as is erroneously supposed. Several texts were quoted where this correction is necessary. The term "world without end" is often used in the Bible, and gives a contradiction to the usual belief.

We have plenty of modern scholarship; we need more intelligence.

It is plain that the age is closing, but there is another age to follow, and the world will go on.

We believe in the return of the Lord to reign, and the term "life everlasting" means "the life of the age to come."

The Bible is full of references to this great age which is soon to dawn. The early Church for 300 years understood the millennial teaching of Scripture in a literal sense, and our modern teachers will do well to study the writings of the Apostles and early Fathers on this question.

* * *

MR. JOHN LEECH, M.A., K.C., spoke of the calling of God to His people Israel. Thoughtless people ask "What good is British-Israel?" They must have a very hazy idea of the blessings God has bestowed upon His people.

The speaker then traced the pedigree of Israel from God to Adam, Seth, Noah, down to Abraham. At Sinai Israel was formed into a nation, especially blessed and called of God, and then raised to the position of "children of the Most High."

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They were separated from other nations, called out, and made "holy" or "dedicated" to God.

Isolation with God is perfectly safe, and much to be desired. God chose Israel, and He has a right to do so. All down the ages he chose men for special work, and He has chosen one nation and people for His special purpose. Call it favouritism if you like, but it stands. We believe in the choice of Israel because the Bible states it, and the Bible must be true: "Jacob have I loved." Having chosen, God bestowed His love upon Israel. Not for any merit in them, but from pure Divine love, and because He was faithful to the promise made to His servant Abraham. This love brought Israel into the close relationship of father and child. A man cannot live up to his position until he knows what that position is. So with Israel-Britain to-day: called to be God's children, but living carelessly in disobedience. When Israel became prodigals the love of God remained true. He did not wholly cast them off, but disciplined them and brought them back by a way which they knew not. He promised them a re-gathering and restoration. Mr. Leech read many delightful Scriptures illustrating these great truths. The story of Israel's repentance is foretold as the return of a wayward child to his father. The family is restored, forgiven, reconciled, and once more lives in harmony in their own land under Christ their King. In the New Testament the same relationship is taught of Israel. The statement of Caiaphas, St. Paul writing to the Romans, the Parable of the Prodigal Son and other passages show that Israel is still regarded as God's children.

The speaker showed that personal faith in Jesus Christ is necessary to salvation. Some branches of the olive tree were broken off because of unbelief, and so can it be with any who are children of God by their Israel inheritance.

* * *

REV. PASCOE GOARD said that the British-Israel ploughshare is ploughing deeply through all the depths of Biblical knowledge. God did choose a race, but He had first created it for a special purpose. History has confirmed the choice, when we compare the life and work of Israel with that of any other nation on earth.

Mr. Goard then read the passage referring to the land of Palestine given in Ezekiel xxxvi. Forty years ago God began to uproot the families of Britain by great upheavals, breaking down of long tenancies, everybody ready for change, for God is going to take them back to their own land. Ezekiel's passage has been waiting for ages for the time to come, and now it has arrived. The Jews will never be a nation, but a leading tribe in the new Israel Kingdom. Palestine for the Jews! No, only in connection with Britain, restored to her own land.

God made no mistake in 1917 when our General Allenby marched into Jerusalem, and He is making no mistake to-day.

The conflict is one between the law of Islam and the law of the Talmud, and the British are bringing in the law of the Lord, which would break down the hatred which exists.

It is a ripple at the present time. God is preparing for a great movement which is steadily but surely coming. Palestine will remain in our possession until the Lord comes.

WEDNESDAY EVENING.

A large company assembled to hear Mr. Herbert Garrison's lecture on "CANADA AND THE UNITED STATES OF AMERICA." Among the audience were a large number of ex-Service men of the Old Contemptibles' Association, by special invitation. The Rev. Pascoe Goard presided, and in suitable terms introduced Mr. Garrison as a great traveller and Empire lecturer.

Mr. Garrison has an unique experience as a public lecturer for over forty years, and on this occasion rose to great heights in his glowing descriptions of the cities, wheat-lands, rivers, mountains, waterfalls, railways, industries, etc., of the great Dominion of Canada.

He took his audience on a most delightful tour, superbly illustrated by a very fine series of pictures, and described in word-pictures in perfect keeping with those depicted on the screen.

On his recent tour he has been deeply impressed by the vast possibilities of that great country, and also by the U.S.A., of which he also spoke. He has had special opportunities of gathering important information as to actual developments going on in connection with our Movement, and his report of this visit is of great value to us. There is a pressing demand everywhere for our teaching across the whole of the North-American Continent, and considerable progress of our Truth in that land is in sight.

The lecture was a great success, and was thoroughly enjoyed by all.

THURSDAY AFTERNOON.

REV. ARTHUR PRITCHARD, M.A., next occupied the chair, and spoke of the opening verses of Genesis. He said it should read: "In beginning God created the earth and its environments." His running commentary on the Creation verses was most illuminating, and showed how true the description is to the best science of to-day.

The creative power of God is to be seen in every step of the Creation story.

Thank God for the Bible, and for the great Society which is sending it out to all nations. Thank God, too, for the Covenant Publishing Co., which is spreading clearer light upon the Bible than ever before. Speaking of the term "saints" the Chairman said the word is used in Scripture of Israel and of Israelites indeed, but never is it applied to the departed ones, canonized and worshipped by enthusiasts of a well-known Gentile religion.

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REV. PASCOE GOARD said it was truly a wonderful force which had brought us all together from all parts of the Empire. Not human personality, but the Spirit of God had done it; and the Bible, as a powerful magnet, in the midst of us.

THE BALFOUR DECLARATION

can only stand as far as it is in accord with the statement of Jehovah, revealed to His prophets. We are marching on to-day strictly in agreement with those Divine revelations. Mr. Goard then turned to the latter portion of Ezekiel xxxvi, from verse 16. This is God's proclamation, and reiterates the blessing of the New Covenant. It is the promise of salvation and cleansing of the Israel nation of to-day.

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We are called to repentance by Jehovah. He is going to do it, and Israel will respond. The only condition is that "He will be enquired of by the House of Israel to do it for them." Let us take up God's challenge; let us fulfil the condition. The appeal is not to the leaders only; it is to the people. There are evidences of God's presence amongst us, healing the sick, and proving that He is near to us. He is encouraging us to enquire further, and to take Him at His word. We are calling the nation to repentance that God may bring to completion His great work of salvation and restoration.

* * *

Mr. Herbert Garrison was convinced that there was a great need of our teaching in our land at the present time. When we look around at the spiritual declension we are sure there are thousands who want just the uplift and comfort which our teaching brings. God is working His purposes out, and we wait in patience and confidence. The evidences for our Truth are piled up like

A mighty Gibraltar;

a lawyer states that it is sufficient to satisfy any Court of Law.

Every British-Israelite is better in many ways for his knowledge and faith in our teaching. The fact that the Divine blessing is upon our work is a powerful evidence of the truth and importance of our Movement.

The keen opposition which meets our efforts from un-Christian quarters is another evidence of the truth of our claims.

Our active critics are often men who admit they have never really studied the question. Mr. Garrison read striking statements from bishops and leading ministers supporting our Movement.

* * *

Rev. Maxwell Carnson was proud of the great message God has given to us, and proud of the work entrusted to our care. He was also glad to be the first missionary sent out from the Homeland to South Africa. He valued the Chairman's remark: "Always go back to Genesis." The Apostles did it, and the motto is good to-day. All the New Testament writers go back to Abraham, Isaac and Jacob for much of their argument, and our Lord does exactly the same. The early Apostles preached Jesus from the Old Testament, as Philip did to the eunuch. The Bible is a unity. In the Old Testament a Kingdom is established, and before the Book closes its redemption is foretold. The New Testament gives the story of that redemption and of the return of that Kingdom to God the Father, and then describes the re-establishment of the Kingdom with Christ as King. Mr. Carnson then outlined the many features by which that Kingdom-nation can be identified. He showed that each prophet saw some of those features, and by reading them all the complete portrait can be seen. All these Bible descriptions of Israel exactly fit the British Empire of to-day. If not, some other claimant will arise and claim all the great inheritance God has given to us, and this is evidently impossible.

* * *

Rev. Guy Waddington, M.A., spoke of "the Law of the Lord." Numberless beliefs claim the Bible as their foundation; rivals, quarrelling with each other, yet all claiming Bible authority. They cannot all be right. How are we to know what is right?

It does not matter what men say about the Bible; it only matters what the Bible itself says. It alone counts. Our English versions are the most accurate in existence and sufficient. In Exodus xix God says many definite things concerning Israel. Not a matter of interpretation, not of opinion, but a plain statement in which God declares His intentions concerning a literal nation, gathered at Sinai. These things cannot be spiritualized. Israel was there, the land, the law were all there to be seen. And the King, where was He? Jehovah was there too. The Bible says so, and the statement should not be doubted. The Bible clearly says Jehovah was the King of Israel.

If you try to give these words any other meaning you are contradicting the Bible. If you will take the Bible at its face value you will be bound to come to British-Israel Truth.

Let the Bible explain itself. Turn up the references from a Concordance. God is His own interpreter. Take the Ten Commandments. Rome omits the second, and is thus a perverter of God's Word. "Thou shalt not" is a necessity in all wise training. Parents must use it still as God used it. Israel needed definite training, like a child, a lawyer, a doctor needs training. Israel began by being set apart, and God took them in hand and trained them for their special service.

Thursday Evening.

Mr. Herbert Garrison presided and apologized for the absence of Mr. W. H. Hesketh, J.P., and, after some introductory remarks, introduced the Rev. Gregory Bestall as the first speaker.

Mr. Bestall asked the question "What is it all about?" He wanted to start someone on this way, and he was sure they would follow on.

1. *It is about you.*—You are an Israelite and perhaps do not know. You can be of Israel without being a Jew. Those who mix Israel and Judah fail to understand seven-eighths of the Scriptures, the Word of God, and the final authority on all vital matters.

2. *Individual salvation.*—There is no truth in the charge that British-Israelites are more concerned in a material kingdom than about individual salvation. We believe in the personal evangel, and preach it.

3. *Christ's Kingdom on earth.*—We are custodians of a great revelation concerning the Kingdom of God on earth, the throne of David and the reign of Christ, which is fast approaching its consummation.

4. *The Stone of Destiny.*—The Stone which was removed from ancient Ireland to Scotland, and then to Westminster, where it rests in the British Coronation Chair. It is the Stone of Israel, Jacob's pillow, the emblem of the Stone Kingdom.

5. *Faith in God.*—In God's faithfulness, in the truth of the Bible, and in Jesus Christ our Lord.

Faith is our sixth sense, and a tremendous power in life.

Not only an intellectual asset, but a vital, active, courageous force which will dare and strive and win the world for Christ.

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The speaker urged all to act in faith, and help; do something, push and lift and make God's work go ahead.

* * *

MR. DAVID DAVIDSON, M.C., the well-known exponent of the Great Pyramid, then rose to speak and received a great ovation.

For an hour he spoke with wonderful force of the symbolism of the Pyramid, and all were deeply impressed by his unusual skill and his undoubted conviction.

* * *

REV. PASCOE GOARD followed, and thanked Mr. Davidson for the wonderful service he has rendered to the world, confirming the Word of God by his expositions of Pyramid teaching. Jacob selected a stone for his pillow, slept and dreamed. He saw a ladder resting on the earth, and we must recognize the base of the ladder still on the earth by which we may climb to Heaven.

Referring to Nebuchadnezzar's image of gold, he said the gold standard of materialism commenced here.

In 2,520 years this image period will terminate, and a great crash of the materialistic standards is imminent. The nobleman in the parable delivered unto His ten servants His goods, or money. He will come to reckon with them to see how much they have made by trading. Israel's auditing time has come. We must turn to spiritual values and cast aside the material.

Taking up again the chapters of Ezekiel already spoken of, Mr. Goard reminded us that we are experiencing Bible fulfilments just as surely and correctly as we are seeing fulfilments of Pyramid prophecies.

Mr. Davidson sees a great spiritual awakening near; Ezekiel tells the same story in chapter xxxvi.

The time of our cleansing is coming. Let us respond to the united call from the Pyramid and Scripture.

Mr. Goard then read the vision of the dry bones in Ezekiel xxxvii, which definitely foresees the coming to life of the House of Israel—just the same story continued.

As a race we are largely dead and dry in materialism, but the wind of the Spirit is beginning to blow upon them, breathing upon them, and a second time man becomes a living soul. New life is possible if we make it possible. In forceful words we were brought right up to the means of grace.

THE B.-I.-W.F. CONGRESS ADDRESSES.

MONDAY AFTERNOON, SEPTEMBER 30TH.

RULING WITH GOD.

MAJOR J. KNOWLES (Chairman) said: Ladies and gentlemen, I am sure you would like us to do what we have always done in past years, and that is, to send a telegram to His Majesty King George, conveying our loyal and respectful greetings, and thanking God for his recovery from a serious illness.

The next thing I wish to do this afternoon is to congratulate our Secretary-General and Mrs. Garrison on their recent very successful tour to Canada and the United States. We are delighted that they had such a wonderful trip, and we know that they have done very great work on our behalf on the other side of the Atlantic. We have received many letters of congratulation showing how splendid has been their work, and how much Mr. Garrison's addresses and lectures have been appreciated by our fellow-workers on the other side. I would also like to say, on your behalf, how very pleased we are to see our dear friend and teacher, the Rev. Pascoe Goard, safely back amongst us again; we are only sorry that he was unable to bring Mrs. Goard with him.

Now, ladies and gentlemen, perhaps you would like me to say just a few words on what we British-Israelites stand for. First of all I should like to say that we are not endeavouring to establish any new sect, but we wish to work in harmony with all the great Protestant denominations of this country. I say "Protestant," because we cannot, of course, associate ourselves with the Roman Catholic Church, with which we have nothing in common, though we may have friends amongst the Roman Catholics.

We have the greatest admiration for the work which has been done, and is being done, by the various Churches at the present time, and we recognize that so much of the good which is being done in this country is being done by earnest Christian people, led by the Church.

The Church has, however, so far only promulgated the Gospel of Salvation through Jesus Christ. We, too, lay the greatest stress on this all-important Gospel. Please remember we place that first, as all Christian people must. No individual can attain his own personal salvation merely by virtue of being born an Israelite: the advantages of being born of that race are of a totally different character, though they are very substantial. But we add to the Gospel of Salvation the Gospel of the Kingdom of God upon earth, which Gospel Christ, prior to His resurrection, commissioned His disciples to preach. This Kingdom is the same as that which God set up in the wilderness, as described in Exodus xix. It is an everlasting Kingdom, destined eventually to embrace the whole world. But, owing to the disobedience of the people to God's law, the nation's growth has not been uniform. Up to the time of King David it expanded, but under later kings it fell away for many centuries, until it was at last lost sight of. During this period it went through many trials and tribulations, until at last, in our time, it emerged as the greatest Empire the world has ever known, namely, the British Empire. It is now a going concern, just as much as it was when it was originally set up, and it is of infinitely greater importance in the world. It is by far the most beneficent institution that has ever been formed, and its downfall would be equivalent to the downfall of modern civilization. We teach, therefore, that the Gospel of the Kingdom of God on earth is second only to the Gospel of Salvation. And if, and when, the Church accepts our view, as we believe it will, it will enormously add to its influence among the nations as a whole. When our leaders realize that this nation is indeed God's Israel, a word which means "ruling with Christ," they will immensely increase their influence for good. I am glad to say that many of them realize this fact. The number of those who are accepting our teaching is steadily increasing. It has recently been said that the best workers in the parishes are those who believe in British-Israel teaching. I hope those enquirers who are here this afternoon for the first time will not go away saying that they cannot understand what it is all about. You will understand that it is impossible to cover the whole field in one or two short addresses. It is a

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very big subject, and one which I would urge you to study for yourselves at home. There are books available at the Bookstall which will be a great help to you in studying this subject. We hope you will attend as many of the meetings this week as you can, when you will have the opportunity of hearing the subject dealt with from many different angles by different speakers.

The Touchstone of the Arch of Truth.

By the Rev. Wm. Pascoe Goard.

Major Knowles, fathers and brethren of the Movement, fellow citizens of the great Commonwealth of Israel,—It is with long anticipated delight that we find ourselves together again this afternoon. We are assembled here from a very wide area of Anglo-Saxondom—from the Dominions Overseas, from the U.S.A., from the odd corners of the earth, and from the various parts of the Motherland. This is not the only kind of gathering in which there are people from such far-distant quarters. Out yonder across the seas we run across friends that weeks before we met in this Hall, in Birmingham, in Liverpool, or elsewhere in the old land. They say, "We are delighted to meet you again." Out yonder in the West we meet with British-Israelites from the South who have come up from Australia and New Zealand to enjoy the hospitality of the Canadian Dominion for a little while. And down yonder in South Africa Mr. Carnson has been meeting wandering Israelites from all parts of the Anglo-Saxon world.

Now, I bring to you greetings from the great Dominion of Canada, which Mr. Garrison will tell you about on Wednesday evening. Let me put it to you like this. Supposing that yesterday morning we started from Montreal, to-day we would be in Toronto; when we gather to-morrow afternoon or evening we should have reached Winnipeg in our progress; and when on Wednesday evening we gather, our train would have reached Calgary, and by Thursday evening or Friday morning we should have arrived in the port of Vancouver; and by Saturday morning we should be at the western gate of the Empire in Victoria. And so the journey would be about equal in time to the length of this Congress which will be held in this Hall during this week. God has given us a wonderful heritage. From that queenly Victoria encircled by the waters of the Pacific, from the metropolitan Vancouver, from that thriving Alberta city of Calgary, from the capital of Saskatchewan, Regina, from the capital of Manitoba, Winnipeg, from the queenly capital of Ontario, Toronto, and from the capital of that Empire State, Quebec—we bring to you this afternoon messages which have been moved and seconded and carried with wonderful enthusiasm, with the demand that I should be the messenger to bring their greetings to you assembled this afternoon. The same is true of America, of Australia, of New Zealand, of Africa, and wherever Anglo-Saxons dwell. The rising chorus of praise to Almighty God is marking the advance of that glorious Truth for which we stand, and, as yet, as an organization, stand alone.

Now, I am of the opinion that this afternoon you are not desirous of hearing of what we are doing, or where we are doing it, but rather of that for which we stand in the way of doctrine and truth; and in the time at our disposal I will try to bring that to your notice. Will you allow me to say, after having carefully considered and discussed the matter with friends of mine on both sides of the Atlantic, that I believe Almighty God has given into our hands—not exclusively, for it is the privilege of all the Churches, but we have taken the privilege, that is all, which they will take to-morrow—I believe that God has given to us in charge the keystone of the arch which constitutes the political situation of the day. Now I could and shall during the coming meetings say something in regard to the national and international situation, but this afternoon I want to face for a moment or two the theological situation of the day. There is not a sincere and well-informed minister of the Word to-day who is not concerned, and greatly concerned, over the theological divisions and contests that are being carried on within the Church of Christ in Protestant and Anglo-Saxon lands. We have been born into a situation where the community was divided into different denominations, but these denominations were very largely the accidents of Church history in our midst. Fundamentally, from the standpoint of theology, all the standard denominations stood for the same field of truth. You could go into any one of the standard churches when I was a boy, and you could depend upon this, that whether the minister of the Word was clothed in white or black, whether he carried through the liturgy of Common Prayer, or no liturgy at all, he would present to you some phase of the truth in which all the denominations agree. But that is not the case to-day. We are uniting as to denominations, but we are being riven from top to bottom doctrinally. The alignment of group over against group, and often of group in conflict with group, is exceedingly important at the present moment to illustrate how far that has gone.

In the United States,

a group called the Modernists and another group called the Fundamentalists—names that were chosen by themselves—found themselves in such antagonism that they ended by bringing the matter into the Law Courts. Now what they did in the Law Courts, what the pleadings were, what the judgment was, is not important to us this afternoon, but this is the important thing that one group of Christian believers and another group were so diametrically opposed that they went to a secular Court to settle an ecclesiastical difficulty in regard to truth. We are divided then.

The position of the one group, taken by itself, is ominous. For this group, I won't name it, declares that there is no miracle force operating in connection with human experience or with natural phenomena at the present time, nothing of miracle, nothing superhuman, nothing that is essentially of the Deity, not of humanity, operating in the experience of men or nations or in the realm of natural phenomena. That is a very important statement to make, and a very important position to occupy. Was Jesus Christ miraculously born? They say, It does not matter. Doesn't it? Ask that question again. Is the child of God a miraculously-born person? It does not matter, they say. Doesn't it? Question that once again. Is this a miracle Book? A vital question. And the principle that underlies it is carried out in the realm of nature, in the realm of experience, in the realm of grace. There is the position that has been by some means or another reached and occupied by a strong group at the present moment.

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Standing over against that is the other position, that everything that is essential is based on miracle power, acting in the realm of individual, national and Church experience, and in the realm of natural phenomena. Is that your declaration of faith? Yes. Then demonstrate it. That is a demand that ought to be made. There is a field of demonstration open. How shall it be demonstrated? There we have a rift in the arch that looks as though the temple of truth were falling.

Now, the position that I take is this, that Almighty God has given into our hands

THE KEYSTONE OF THAT ARCH,

and that the replacing of that keystone of that arch stands foursquare, and that the replacement of the keystone of the arch of truth must be admitted, on the one hand, and from a human knowledge of the facts, and conclusions logically drawn therefrom; and, on the other hand, by the demonstration of the miracle power of Divine grace; so that, by the grace of God, we reach out to these warring factions, and we say, "This is the meeting-place; meeting under this keystone of the arch of truth, you will find that you Evangelicals are Modernists, that is to say, in knowledge of up-to-date facts, and you Modernists must of necessity become Evangelicals and share the experience which comes from a knowledge of this Book, and admit that this is indeed the finger of God."

Now, then, what is the keystone of that arch? Now in order to illustrate this I have selected three men as representing Anglo-Saxon society and leaders of theological thought. Among the working-classes of Anglo-Saxondom on both sides of the Atlantic the voice of Tom Paine rang out. "Here you have a Book, and in that Book you have the record of a nation called Israel. There was, as a matter of fact, an historic nation, of Israel, which continued to occupy Palestine as its dwelling-place from about 1500 B.C. down to 740 B.C. Now in this Book there are recorded covenants made with that nation, not with other nations, not with the world general, but with that nation. In this Book there are promises made to that nation. In this Book there are prophecies made concerning that nation. The importance of the covenants, promises and prophecies contained in this Book and made to that nation is such that this Book itself must stand or fall by modern verification of those ancient documents. Now, then, there was an historic nation over yonder in Palestine; to that nation were made promises, with that nation covenants were entered into, and concerning that nation there were prophecies. Now ages have rolled by. It is time that that nation appeared upon the stage of human history. But where is the nation? Oh," said Tom Paine, "the nation has disappeared. The covenants have gone, the promises have been broken, the prophecies are unfulfilled. No more of that Book for me." You know of the multitude that followed that man in the ranks of the workers of Britain and America.

Then there was another who we will select as representing the professional and middle classes, Charles Bradlaugh. He covered exactly the same ground. "There was an historic nation; there were covenants, there were promises, and there were prophecies. But where is that nation to-day? Gone. No more of that Book for me," said Bradlaugh. And you know of the multitude that followed him.

Let us come to the University world, to the Regius Professor of Hebrew at Oxford—Dr. Driver. In examining these things he reached the same conclusion, and made an admission in his ignorance which has infinitely damaged the Church at large during the last generation, when he said it must be manifest to all that many of the promises made to the Northern Kingdom of Israel have never been fulfilled, and that now conditions have so changed they never can be fulfilled. Because of that position, because of the opening of those flood-gates, the Universities were deluged with Modernism. German philosophy was introduced, and the result is the stagnation from the spiritual standpoint in the Anglo-Saxon Church at the present time.

Well, what is our contribution? We say, Hold on. Examine your facts before you draw your conclusions. You are building upon a fallacy and not a fact. Tom Paine built upon the fallacy that Israel had disappeared. Bradlaugh built upon the fallacy that Israel had disappeared. Dr. Driver built upon the fallacy that Israel had disappeared. Whereas the fact of the case is that Israel has been marching on, clear as the sun, bright as the moon, terrible as an army with banners, sweeping on upon the prophetic pathway, enjoying the covenants, fulfilling the prophecies, and realizing the keeping of the promises to the present day. Why did these men fall into this error? Because they were taught from their childhood that the promises of God were given to Judah. God has given to Judah a place in His plan, a place in the sacred Scriptures, a place in His heart and law, but He has not given them Israel's place. He marches on fulfilling his own prophecies and marching to his own destiny. But just as clearly as there is the invisible boundary line between Canada and the United States, and between France and Germany, so Judah marches in his own nationality, and we march here.

Now let those scholars call to mind the fact, which they know quite well, that in the Israel of Isaiah, of Jeremiah, of Ezekiel, of Daniel, of the Minor Prophets, of the Evangels of our Lord and of the Epistles, there was no tribe of Judah. That is not merely a conclusion, it is a statement of fact. Yet, notwithstanding that fact, this is where they went astray. Tom Paine looked to Judah for the fulfilment of Israel prophecy. Bradlaugh looked to Judah for the fulfilment of Israel prophecy. Dr. Driver looked to Judah for the fulfilment of Israel prophecy. The Modernist world is looking to Judah for the fulfilment of Israel prophecy. And the Evangelicals, more confidently than all of them put together, look upon Judah as Israel. Now Judah is Judah, a diadem in the hand of God, but Judah is not Israel. Said a Jew to me in Toronto, "I am a Jew. I am of the tribe of Levi. You are Teutonic. You are the same as the Germans." "Do you know the Germans?" I asked. He had come from Germany, and he replied, "Yes." "Do you know this," I said, "you can wear an Englishman's hat, but you cannot wear a German's." He knew instantly what I meant. After a few moments of conversation more he said, "We are of Judah and Levi, two tribes." "And we are the other Ten," was my reply. "Then I will shake hands with you on that," he said.

IN ISRAEL THERE WAS NO TRIBE OF JUDAH.

Israel is a non-Judah people. Manifestly to look for the

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fulfilment of Israel prophecy in the Judah people is fallacy. Paine went wrong there ; Bradlaugh went wrong there ; Driver went wrong there. We are driven back to the fact that the Israel of prophecy, marching out of the histories of the past, is the great Commonwealth to which you and I belong to-day, carrying, as it does, every mark, enjoying every promise, fulfilling every prophecy, and marching on to the glorious destiny of preparing the world for the Coming of our Lord Jesus Christ. Here we have the keystone of the arch of truth. We find that the history of this race and of this people has been written in outline and in detail in this glorious Book, and it is absolutely impossible for any logical, well-informed mind to read the prophecies here, and the answer of Anglo-Saxon history, without saying, " This is indeed the finger of God." So that the task we have in hand to-day is nothing less than restoring and demonstrating the face value of the Divine inspiration of that glorious Book, and of the fact that God is in His Israel still.

THE REV. MAXWELL CARNSON, F.R.G.S., F.R.S.A.

I have the privilege of bringing to you similar greetings to those that have been brought to you from the great Dominion of the West by Mr. Goard. I bring you greeting from Cape Town, and Natal, and from as far north as the Zambesi. You will find in my vast area an increasing number of people who are beginning to look at history, at modern day life, and at the ancient literature which we call the Bible, through British-Israel eyes. And from all those scattered parts prayers are being offered for the success of this Congress, upon which we in South Africa, particularly, feel so much depends. I am glad to say that in the audience we have other representatives from South Africa, and we are very glad to see them here.

What one has to do with regard to the word " British " in South Africa is continually to emphasize the fact that the word " British " is not so much racial as religious, that the " Covenant People " are very much more important, shall I say, than the British people in the national sense ; that we who by reason of our birth, and increasingly by reason of intellectual assent, are realizing our Covenant relations with God, are the people who will carry out the will and purpose of God on the ground of His Word even more than on the ground of our racial descent. When you can go to the varied sections of a country like South Africa and bring to those warring factions the pacifying influence of the Word of God, on which both sections have been built up, when you go with the pacifying influence of the Word of God to the warring factions of one nation, and begin to see all the political and racial antagonisms dying away, then you have something of the sense of Empire building which comes to us who stand for British-Israel Truth in South Africa.

The second difficulty is with regard to this word " Israel " with which Mr. Goard has been dealing. I was billed to lecture in a seaside town on the Sunday evening at the close of the usual Sunday services, and I was billed to speak on British-Israel Truth. I arrived in the town on the Saturday, and a minister looked me up at the hotel and asked me if I would take the Sunday evening service in his Church. I consented to do so, and at the close of the service one of the Church officials came to me, having noticed the bills in the town announcing my lecture, and seeing that I was a British-Israel Commissioner, and he said, " Mr. Carnson, I am glad to have heard you to-night. You are the second gentleman of your race that I have seen in a Christian pulpit." One could forgive him for making such a mistake in a country where the Jew is so prominent as he is in South Africa. The word " Israel," until you have educated people up to it, is a little difficult to have to deal with.

I have a great belief, based upon personal experience, that the God Who picked me out from the south-east of London and landed me in South Africa is a God Who put me there for a definite purpose, and that purpose He will carry out until it is achieved, either through my personal instrumentality, or through those whom He has also called to work with me. I have made this discovery, that the God of the Bible is a God Who, when He promises, always fulfils.

Bishop Barnes says Fundamentalism is the product of ignorance and fear. To-day, after a fair number of years' study of this question, my ignorance must be colossal, and my fear must be making me tremble in every limb, because I AM A FUNDAMENTALIST from top to toe, and from back to front, and all the way through. I am told also that our young people are dissatisfied with Fundamentalism, and all that Fundamentalism implies, because it does not allow them to go freely to the Bible, to take what satisfies their spiritual needs, and to leave the rest. But it is all a question of how much they are going to leave. It is a question of how far your spiritual digestion works in these matters if you are at liberty to take what you want for your spiritual needs. There are some people who can feed their souls on Plasmon biscuits, and there are others who need a beaf-steak pudding. And you cannot decide for yourselves ; your spiritual advisers do not allow you to decide what you shall leave ; they decide that for you. A minister up in the North told his congregation a short time ago that " You are, of course, at liberty to accept certain of the miracles, but no one can accept the miracle of the Feeding of the Five Thousand." I thought I could, but I am told by a doctor of philosophy that I cannot. I am in a difficulty ; I want to know where I am in these things. It comes to this, you are not allowed to-day to go to the Bible freely to take what satisfies your own spiritual needs ; you must go to the Bible to take just those parts of the Bible that your doctor of philosophy tells you you shall take—and neither more nor less. The unfortunate part of it is that all the physicians of souls who deal with the Bible piecemeal have different dietaries to offer you, and among themselves they are not able to lay down a clear outline of that which shall be accepted and that which shall not. Here, of course, we overstep all denominational differences. But when the Modernist School can come to us as a Church and say, " Thus far shalt thou go and no farther," then we shall see what they have allowed us to keep of the everlasting Word of God, and they will probably put the rest in the British Museum as a monument of the exploded hopes and ambitions of a previous generation. But it all depends on what kind of a God you have, and my God has been revealed to me in His Word and in experience as the God and Father of our Lord Jesus Christ. And I am rather interested in fatherhood. For this reason, my own father, a

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minister of over fifty years' standing in the Christian Church, finished his life under a cloud of mental difficulty, which arose from the fact that he was conscious that I was being trained in the Modernist way of interpreting the Bible, which he felt himself was not safe, which did not satisfy his own difficulties in regard to the promises and prophecies, all of them in regard to the nation Israel. He looked, as we have heard already, towards Judah to fulfil Israel's destiny, and he looked in vain. He felt, although he could not give up his faith in the Word of God, there must be a good deal for the position in which I, his son, was being trained. And it was a trouble to him which I at that time could not relieve. Had he lived to see the development of British-Israel Truth as it is being manifested in various parts of this country and throughout the world, I am convinced that that would have satisfied all his difficulties and filled his heart with joy in believing. Because of that, on the one hand, and because there are others coming after me, on the other, I have a great interest in the question of fatherhood.

There is a young man, six years of age, over yonder in South Africa, and he is very annoyed with the British-Israel-World Federation because it has taken his daddy away from him and brought him all the way across the sea. He does not like Mr. Garrison, or Mr. Goard, and he says, " It is not fair that my daddy should have to go all the way to England to attend those meetings." He thought you should all come to Cape Town so that I should not have to travel. When I left him to the tender mercies of his mother, of course I had to press upon him the duty of obedience, and I said, " Now look here, if you are a good boy, when I come back I am going to bring you a HORNBY TRAIN, with railway lines and bridges and signals, and everything belonging to that wonderful system." And so I left; but while I am away what is he doing? His mother wishes that such a thing as a Hornby train had never been mentioned. He is dreaming about it, he discusses permanent ways and the signalling system with his bigger brother, and he has got it all planned out on the study floor. Supposing his mother says, " You are a silly boy. Your daddy did not mean anything of the kind," I know what he would say. " Of course father meant it if he promised it." If anybody dared to suggest that his daddy would not keep his promise he would get it straight from the shoulder. Think of his descent to begin with. When I get home, and the baggage is brought in and opened, that young man will probably stand with his hands in his pockets, not pretending to look, but he will keep an eye on everything that is turned out. And as we get lower and lower, and there is still no sign of the Hornby train, his eyes will get bigger and rounder and his lips will begin to tremble, and although he is getting a big boy, the tears will begin to gather and will presently drop down his cheeks. And we get to the bottom and the bag is empty, and there is no Hornby train! What has happened? Has my daddy forgotten after promising? If so, then I will never believe in him again. You fathers, you have got to be very careful what you promise to your boys. If I should happen to forget that Hornby train I dare not turn up in Cape Town and face that youngster. " If ye then, being evil, know how to give good gifts to your children, how much more doth your Heavenly Father." If God promised all this in such unmistakable terms as we have it in the Old Testament, will He forget to keep His promise? No, son, I have not forgotten, but come here. Look here, I did not mean a real Hornby train, with lines and signals and bridges, I meant it spiritually. Is it any use talking about a spiritual Hornby train to a boy of six? God has made certain statements, and He has sworn with an oath, and He has bound Himself with a covenant that this nation shall continue for ever so long as the sun and moon endureth, how can we say, " But he meant it all spiritually "—which He never did say. If I know how to give good gifts to my son, then my Father much more so.

Finally, supposing God has failed in His promises; His promises to Abraham, to Isaac and to Jacob and fails, His promises through David and through Isaiah and through Jeremiah and through Ezekiel and fails, where are we? Don't you see that the very faith in Jesus Christ on which you have been basing your everlasting salvation depends upon the faithfulness of God to His promises? I speak for a moment as a business man. If a man comes to me and wants to make a contract, I want to know the history of that man. If I find out that he has made other contracts and has broken them all, I do not want to have anything to do with him. You have got no ground on which to base your Christian belief save the ground of the faithfulness of Almighty God to His everlasting promises. If any of you are tempted to say it does not matter, you will have to look again at the basis of your faith on which you have been building all your life. The promises of God are Yea and Amen in Him.

MR. JOHN LEECH, M.A., LL.B., K.C.

I would just make, first of all, one or two announcements of importance. We have now, as many of you know, inaugurated a Junior Department of the British-Israel-World Federation, called the British-Israel Crusaders, and in connection with that we have a new monthly paper, called " The British-Israel Crusader." We have procured for this an able editor, who has very kindly given her services for that purpose. It is an admirable paper, and I want everyone of you to get a copy of it. Show it to your young people and interest them in this Junior Movement. It is a matter of the utmost importance to the Federation, and to the great work that we have in hand. We want to get in the young people, we want the energy, and we want the inventive capacity of these young people, and we want their cash, and we are going to have it. And we want you to help us in this matter and to make the paper known. The paper is a penny one, and you will get it post free for 1s. 6d. a year. Those who become Crusaders pay a subscription of 2s. 6d. a year, and they get a copy of the paper each month. Now I want your co-operation in this matter, and I am sure you will give it. We believe that this is the beginning of a great Junior Movement that will sweep over the country before long and, we hope, over the Empire. We have a special badge for the Crusaders, and they will get a nice card of membership when they join. Now this body of Crusaders are an active set of young people, and we—and I include myself among them—we want to do some business, and I think the best thing that we can do is to get down on our knees and ask God, through the Holy Spirit, to prosper and to bless this work.

We are going to have all sorts of activities for the young

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people. We had the other day, at one of the Branches, a raiding party, and the Crusaders did valiant work there in distributing the bills for the coming meetings, and they enjoyed the work very much.

TWO PROMISED LANDS.

God has given us in His Word the measure by which we can determine whether a prophet is telling the truth or not. In other words, whether God has sent Him to be His prophet and to tell His message. In Jeremiah xxviii, 9, we read: "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." There is the test, and we can apply that test. I said to Mr. Goard a short while ago, "The Evangelical clergy, or the Fundamentalists, as we might call them, who have not accepted our Truth, are the most illogical men upon the face of the earth." Why do I say that? Because if they do not accept British-Israel Truth they do not see that we are God's Chosen People Israel, and that the promises and prophecies of the Old Testament are fulfilled in us, and so they cannot prove their position, and they cannot prove the truth of the Bible, and they are assuming a position which they are trying to hold, but which is absolutely illogical, because they cannot prove it, but they can be shown to be wrong. The Modernist is logical according to what he believes, for he does not believe that the promises have been fulfilled; therefore he says, I cannot accept the Bible. That is logical, but it is ignorant and it is foolish. But take the Fundamentalist, the Evangelical, or whatever you like to call him, he tells you that he believes the Bible from beginning to end, and yet when you put up to him the question of the fulfilment of the prophecies, he is unable to answer it. Of course, because he has applied those prophecies which concern Israel to Judah, and of course they do not fit. He has applied to a scattered people over the earth the promises given to a mighty nation, and of course they do not fit. What then? Then I say they are absolutely illogical, and the sooner they go back to school or college and learn a little logic, the better for them and for the people who sit under them and whom they endeavour to teach.

You remember that promise which we often hear about concerning the appointed place, that God would appoint a place for His people Israel and would plant them there, and that they would never be moved out of it. Did it ever strike you, when you hear people talking about the Promised Land, that there are two Promised Lands, and that there had to be two Promised Lands. God foretold in Obadiah and in Ezekiel and elsewhere that the descendants of Esau, the Edomites, or the Turks, would be torn up by Israel. Israel, therefore, must become a great military power in order to drive those people out of the Promised Land, and they have done it. If Israel had continued without a country, a scattered people all over the world, how could they have become a great military power, or have cleared the Promised Land of those military people, the Turks? It would be impossible. So in order to carry out God's purposes, in order to carry out the promises, it was absolutely necessary that there should be some place in which God would re-form His people Israel, but not in Palestine, because the enemy was there; but where He would reform Israel into a mighty nation, and would then send them back to Palestine to clear the country of the Turks, and to restore the country according to God's promises. Did that ever strike you? It is absolutely necessary.

I remember at the last Congress that our friend, Professor Odlum, told us that when he was in Palestine he asked some people there if they could tell him where he could find a Turkish family, that he might learn something of their habits, and so forth. And they burst out laughing at him, and when he asked them what they were laughing at, they said, "There is no Turk left in the whole of Palestine." You remember in Obadiah we read that not one would be left. God's Word has been fulfilled to the very letter. And the Professor could not find a single Turk in the whole of Palestine.

Our God is a faithful God. He is a God Whose love to Israel is everlasting. Not one jot or tittle of His Word can fail. And that is our God, the God of Israel, the God of Abraham, and Isaac, and Jacob.

THE MANDATE IN PALESTINE.

MR. HERBERT GARRISON.

Why is Britain in Palestine? Britain is in Palestine because Britain is Israel. "Ought Britain to give up the Mandate for Palestine? What say you?" "No," and a big loud "No." I have no patience with those journalists who are telling us that we should get out of Palestine because it is too costly, too troublesome. That is not the British way. We do not shirk a thing because it is too costly, or because it is difficult. Britain will not give up the Mandate for Palestine on such grounds. Certainly not. If it is a question of finance, then let the British people at home economize in other directions, some of which I could name and you could name, that we may have at our disposal the money for that God-given work we yet have to do in Palestine. No, we are not on any account whatever going to give up the Mandate for Palestine; it is not the British way, and it is not the Bible way.

Then, what about Russia? Personally, I say we may be prepared to hold out the right hand to Russia when Russia comes to her senses and does the right thing, and repents of the misdeeds and cleanses her blood-stained hands. That will be time enough to welcome her representatives to this country.

The UNITED STATES is ready for Israel teaching. My message was received with such cordiality when I was over there that I was surprised and delighted. After my meeting people said to me, "Mr. Garrison, this is the message the United States needs. Will you give it all through the country? It is the message that will solve our problems." I found that the Anglo-Saxon section of America is becoming uneasy about the alien question; and they are forming leagues, clubs and societies for consolidating the Anglo-Saxon forces, so that the English language, and English institutions and ideals, shall be the governing, guiding, controlling influence in that great country. The British-Israel Truth, they say, is going to be the solution of the problem, the thing that is going to unite and to consolidate all the Anglo-Saxon people of America. There are tremendous possibilities in that direction. They are an open-minded people, and ready to hear the new presentation of those great and glorious truths that we find in the Bible. It is a wonderful Movement of the day.

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OUR ORIGIN AND BIRTHRIGHT IN CHRIST.—II.

BY THE LATE JOHN WILSON.

QUES. 9.—*What evidence are we given that God has been following up His great designs, as indicated in the Old Testament history and prophecy?*

ANS.—When we survey the workings of God in providence, we see His wondrous truth and faithfulness in the fulfilment, to this time, of the prophetic Word. Here in the north, at the termination of the prophetic line of empires, at the time, and in the circumstances predicted, we find the people possessing all the marks of Israel. They have been wonderfully dealt with, and eminently blessed, and their origin is otherwise unaccounted for. They came from that part of the world in which Israel was lost. Their boasted institutions were the appointment of Moses; and their superior intellectual and moral constitution is the result of that training which Israel received from their Great Teacher in the days of old.

Distinctness of race was necessary in the training of Israel, and to show the fulfilment of the prophecies respecting them as a particular people. But these objects being accomplished, the next is the good they are to serve for mankind, as acting with and towards other peoples.

And surely the Lord thus accomplishing His word, in leading His people "by a way they knew not," and in at length making "darkness light before them, and crooked things straight"; in preserving them through so many great and strange revolutions, making an end of all the nations among whom they were scattered, but still preserving and increasing them; from so small a beginning enlarging them even unto all the ends of the earth; and from the gates of death raising them up to be the head of the heathen; in giving to them in these last days all the advantages He promised, so that "there hath not failed one good thing of all that the Lord had said He would do for them"—surely the truth and mercy of God towards the children of Israel should convey no barren lesson to us, in whose behalf God hath so manifested His wisdom, power and goodness.

QUES. 10.—*What lesson are we taught by the faithfulness of God in fulfilling to us so far the promises made unto our fathers?*

ANS.—Surely we are thus instructed that nothing is too hard for the Lord, and that we may henceforth fully confide in Him in every strait; that we have only to avoid sin and unbelief, which brought such overwhelming calamities upon our fathers. We have but obediently to trust in that Almighty Saviour, Who hath according to His Word delivered Israel thus far out of all their ills, and brought them into that state in which they may reasonably expect the full accomplishment of all the promises. Surely we are taught that there is no wisdom nor might against the Lord; that our wisdom is to have the mind of Christ; and that our strength is in leaving ourselves in His hands to be the instruments of His good pleasure towards the children of men, for good unto all.

If God hath been working in all these things according to His written Word, which we hold in our hands without reading its plain predictions respecting ourselves—daily fulfilling before our eyes, but as doubtfully regarded by us as if there were no unity in the designs of God, nor power in the Almighty to accomplish that which He had promised unto our fathers—if whilst we have been thus in darkness, the Lord hath been light about us, we shall surely henceforth mistrust ourselves, and shall not implicitly confide in any creature, however raised in the world, exalted in wisdom, or honoured even in the cause of God. But we shall say, "Let the Lord alone be exalted"; "God is my refuge"; and "underneath are the everlasting arms"; and as in Isaiah xii, 1-3: "O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away and Thou comfortedest me."

THE RESURRECTION OF ISRAEL, after having been lost, and buried, and scattered, is most appropriately presented in Scripture as the grand pledge of this resurrection of the bodies of individual saints; just as the resurrection of the Saviour was a grand pledge of this resurrection of Israel. And thus the words which are in the Old Testament used with regard to the resurrection of Israel are in the New Testament applied to the literal arising of the saints from the dust of death. (compare Hos. xiii, 14, with 1 Cor. xv, 54-57.) The same omniscience, faithfulness, and power, are manifest in the one instance as in the other. (*Wilson's "Mission of Elijah," Lect.* viii.)

This grand subject of prophecy has a special hold upon our FAITH, which looks back to the death and resurrection of Jesus, Who, while He made atonement for our sins, was "confirming the promises made unto the fathers" with regard to their children whose national death had taken place, but who, after two days and a half were to be raised up, and made to live in His sight. (Hos. vi, 2.)

It also points forward to the Object of our HOPE:—to the appearing of our Lord in glory, and our own individual resurrection from the grave with the whole body of the redeemed people of God, to share fully and for ever in the glory and blessedness of our already risen Head.

QUES. 11.—*What beneficial results may be expected from the knowledge of our origin and birthright?*

ANS.—This subject has important aspects. It is calculated to draw the whole House of Israel into love and unity, self-distrust and mutual forgiveness. For all have been blind, and yet all have had some different portion of the truth. It is calculated to combine them in humble and holy effort for the good of the whole human race; for, as we have seen, that is the purpose for which they have been raised up. It was not for proud, oppressive pre-eminence.

And seeing that such must be the results of knowing this important truth respecting Israel, can we wonder that the subject occupies so overwhelming a portion of the Old Testament Scriptures? And seeing that the subject of Israel has not been understood, can we wonder that these Scriptures have been left in comparative neglect? The Bible has been regarded as a maze of sentences, expatiating, as if in rhapsody, upon a subject of which the mind had formed no definite idea, and which sentences have consequently been variously and in all cases but dimly shaped out by the various imaginations of men. But truly, when the Lord hath done His marvellous work—"a marvellous work and a wonder"—He will shame all human wisdom: and "in that day shall the deaf hear the words of the book" (Isa. xxix, 18, 19).

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Most true it is that the intelligent consideration of the subject of Israel is necessary to a right understanding of the great body of the Old Testament Scripture, which chiefly consists of details of the various trainings of Israel, and prophecies respecting what their Lord would do with and by them in after-ages.

This view is equally necessary to an understanding of the course of Providence generally, and of the things that have happened and are happening to these northern kingdoms. The origin of nations, the scattering of peoples, and the revolutions of empires, the formation of many of our most important national characteristics in politics, religion, and familiar customs, are otherwise involved in obscurity. But thus considered they become light; thus the grand connecting links of history are discovered and gathered up; thus all nations are shown to be debtors to Israel, and Israel are shown to be debtors to all mankind.

QUES. 12.—*What recognition is made in the Gospel History of the lost House of Israel, and especially of Ephraim, who was appointed to the birthright?*

ANS.—Under the former dispensation, Ephraim was not a remarkably "fruitful bough" (Gen. xlix, 22). It was through THE CROSS, it was as being joined to the root of David, that Ephraim was to become worthy of his name "Fruitful." The kingdom taken from the Jews was according to the Gospel to be given to a nation bringing forth the fruits thereof (Matt. xxi, 43). From the personal history and parables of our Lord, rays of glory are ever pointing to the case of the people He came to redeem. He took upon Him their case; and in "all their afflictions He was afflicted"; so that the same words came to be applied to Israel as to Israel's King.

What thanks do we owe to the "First-born of every creature" Who, when He appeared among men, it was as being in sympathy with the lost—their origin unknown! He who came to gather into oneness "the children of God which were scattered abroad," who came to give life and fruitfulness to the branches which had been broken off and "cast far off among the Gentiles," was Himself called "THE BRANCH," "Jesus of Nazareth," "the Root out of a dry ground."

After "the Twelve Tribes scattered abroad," He sent in this direction the Twelve Apostles, testifying of His grace, and pointing forward to His glory (James i, 1). Let us attend to His messages of love, and "so learn Christ," as to grow up unto Him "who is our Head in all things."

It is by being conformed to the image of God's dear Son, by following in the footsteps of Him who "went about doing good," that "the manifestation of the sons of God" may be expected to take place.

It was predicted of the outcast House of Israel that she should have many more children than her rival sister Judah (Isa. liv, 1). And it was said to her, "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

QUESTIONS AND ANSWERS.

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

QUESTION.—Why have Holland and Servia been omitted from the list of Israel nations (*God's Commonwealth*, p. 33)? The Royal Arms of the former show two lions, and the tricolour is red, white and blue, colours of Benjamin, the covenant tribe.

The Servians came out of Galicia, and dwell in ancient Dardania; they anoint their king at coronation, and the national flag is white, red and blue, resembling the tricolour of Russia before the war. Rurik was a Norseman.—J. R. S.

ANSWER.—I have always been of the opinion that it is quite possible for some of the Israel peoples to be found amongst the Continental nations, since Israel was to be "scattered amongst the nations." But it is doubtful if as yet we have sufficient light upon the subject. We know that Great Britain and America are the "birthright" peoples, Great Britain having the senior (Ephraim) portion of the birthright.

It is quite possible that the Dutch may be Israelitish. The Netherlands flag consists of the three colours—red, white and blue—horizontally, with the red on top. The Dutch Royal Standard possesses the Coat of Arms in the middle white stripe, with a crown on top of the shield, and a lion on either side. But it is doubtful if the colours of the National Flags can be evidential; *e.g.*, Paraguay has exactly the same colours in position as the Netherlands.

The Russian flag was white, red and blue, horizontally, with white on top. The colours of Jugo-Slavia are also red, white and blue horizontally, with blue on top, and white in the middle, while Serbia is, or used to be, red, blue and white, with red on top and blue in the middle, horizontally. I have just been in Jugo-Slavia, and was interested in noting the flags of the various States in the enlarged kingdom of Serbia, Montenegro having red, blue and white, with red on top, and blue in the middle, horizontally; while Dalmatia has blue on top with white in the middle.

The French flag is blue, white and red, vertically, with blue next to the mast. The German flag is black, white and red, horizontally, with white in the middle. Belgium is black, yellow and red, vertically, with black next to the mast. The first mention of the Serbs is in Ptolemy and Pliny. Nothing is known of their earlier history except that they were agricultural people formerly living in Galicia near the sources of the rivers Wissla and Dniester, and must have migrated into the Balkan Peninsula during the seventh century. They are a Slavonic nation, and by language the same as the Croats. It remains to be proved whether the history of Serbia during the past twenty years suggests the possibility of an Israelitish origin. At the present moment there is bitter hatred between Jugo-Slavia and Italy. The ancient Dardania (lying east of Lake Scutari and Albania) was only a small district, and forms only a small portion of the modern kingdom of Serbia.

Rurik was one of the three princes of Rus, invited in the eighth century to found a dynasty, from which many of the Russian princes of modern times trace their descent. A great deal of discussion and controversy has arisen over the origin of these warlike men of Rus, but in all probability these Variags, as they were sometimes called, were simply hardy Norsemen or Normans who at that time, in various countries of Europe, appeared first as armed marauders, and then lived in the invaded territory as a dominant military caste until they were gradually absorbed by the native population.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE Congress Continuation Meetings at Headquarters concluded on Saturday evening last with a long and most delightful meeting. Mr. Garrison presided, and among the speakers were Mrs. Bloxam, the Revs. Pascoe Goard, Kenneth Dodds, Maxwell Carnson, Messrs. John Leech, J. J. Morey, J. Townend, Harrison Hill, and Edward Pritchard. Mr. Hill gave a beautiful rendering of his well-known "Bow Bells," by request.

Two meetings were held daily during the week. Addresses were given by the Revs. Kenneth Dodds, Pascoe Goard, E. A. Couldrey, Maxwell Carnson, Sparshott Johnson, A. W. Sinden, and Messrs. Morey, Henry Iveson, Daniel Farmer, Basil Stewart, and Mrs. J. T. Wilson. All agreed that it had been a very profitable week. A number of friends from the Provinces stayed on until the close, having been in attendance at the fortnight's series of meetings, and all seemed sorry when they came to an end.

* * *

An interesting little ceremony took place on October 4th, when Miss W. MacEwan presented an oil painting executed by herself of our veteran British-Israel champion, the Rev. Commander Roberts, R.N., to the Federation for hanging in the reception room at Headquarters. Mr. Herbert Garrison, the Secretary-General, in a short speech, accepted the gift on behalf of the Federation, and offered to Miss MacEwan the warmest thanks of the Council and all present. Commander Roberts gave some reminiscences of his British-Israel advocacy in the early days and of his association with the late Col. E. W. Bird (Philo-Israel).

Miss MacEwan's first portrait, hung in the Royal Academy, was a full length life-size one of her father, the Very Rev. Dr. David MacEwan. The Manchester Gallery asked for the loan of it for their Autumn Exhibition. The picture now hangs in Westminster College, Cambridge.

* * *

A. M. writes :—

Miss Hamilton Hunter lectured in Fordingbridge, Hants, on September 24th, to an appreciative audience. Many were convinced that the British-Israel teaching was the key to unlock many of the Old Testament prophecies.

The lecturer proved from God's Word that the British race was "God's Chosen People Israel."

Interest was aroused, and many are looking forward to Miss Hamilton Hunter's next visit on November 19th.

We were fortunate to secure Mr. Sydney Rakes as Chairman. Several new members were enrolled, and others are seeking the Truth.

* * *

The morning sessions for delegates during Congress week proved very interesting and helpful. Mr. Garrison presided at the opening meeting, and stimulated and guided an animated discussion on various matters affecting the Branches and the Movement generally. Several excellent suggestions were made. The keenest enthusiasm and the heartiest good will for co-operation was manifested. Subsequent meetings were addressed by the Rev. Commander Roberts, the Rev. J. H. Satchell, B.A., the Rev. T. H. Whitehouse, the Rev. W. T. Medhurst, Mr. John Leech, K.C., Mr. Wm. Whitton, Mr. J. H. Brenchley, and others.

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THE GARDEN TOMB (JERUSALEM) MAINTENANCE FUND.

Recent events in Palestine have brought into greater prominence the question of the authenticity of the site of the Holy Sepulchre.

The Garden Tomb at Jerusalem has strong claims for consideration as the true site, and the Maintenance Fund was instituted so that the Garden Tomb, Jerusalem, may be kept sacred as a quiet spot, and preserved on the one hand from desecration and on the other hand from superstitious uses.

A Lecture, with Lantern Illustrations, entitled : "Evidence For and Against the Garden Tomb as the Tomb of the Resurrection," will be given by the Rev. C. C. Dobson at the Mary Sumner House, Tufton Street, Westminster, on Friday, October 18th, at 2.45 p.m.

Open to the Public. Admission Free. Collection in aid of the Maintenance Fund.

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The Middlesex County Council refused Sunday Cinemas by 57 to 5 votes, and also rejected Sunday music and dancing in halls and licensed premises. A deputation of between 40 and 50 attended. The Middlesex United Committee for Sunday Defence, which led the opposition, thanks all who assisted in the campaign and asks that local committees be formed in each area, in order that the position may be maintained in the future. One Councillor in North London received 228 letters urging him to oppose Sunday entertainments.

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The Elocution Class for training speakers will reassemble on October 29th, at 7.30, at Headquarters. Those wishing to join are invited to communicate with the Secretary.

* * *

The Rev. Commander Roberts gave two addresses for our Bath Branch on October 10th and 11th. He resumes his Bible Classes at Teignmouth on Monday next, in the Temperance Hall, at 3 and 7.30, and hopes to continue them throughout the winter.

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Commissioner the Rev. T. H. Whitehouse has now resumed most of his activities, and, besides much organization work, has recently lectured at Derby, Dunchurch, Birmingham, Coventry, Erdington, Burton-on-Trent, Cheltenham and Stourbridge.

* * *

The Rev. Maxwell Carnson deputized for the Rev. Gregory Bestall at Harrow Weald on the 4th. His address was greatly appreciated. Mr. W. J. Chandler presided. We regret to record the death, on September 30th, of one of the most valued members of the Harrow and District Branch. Mr. W. A. Upton will be sorely missed, and we tender to Mrs. Upton

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and family our sincere sympathy. Mr. Carnson also spoke at Oxford on the 8th to a good attendance. The Rev. E. A. Couldrey presided.

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Southport reports a very good meeting on the 7th, when the subject, "The Approaching End of the Age," was taken by Mr. J. H. Brenchley.

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Mr. W. H. Hesketh, of Manchester, gave an address to the Liverpool Branch on the 10th.

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The Rev. Joseph Gay, A.T.S., visited Portsmouth, Gosport, Southampton and Guildford during October 7th to 10th and delivered six lectures to large and appreciative audiences. The audiences in Portsmouth and Southampton were specially large and enthusiastic, a welcome feature being the number of young men and women present.

* * *

Miss Hamilton Hunter gave two very instructive addresses to the Croydon Branch on the 11th, both meetings being well attended. The subject, "The enemies of the Lord and of Israel" opened up a fresh line of thought. Many returned for the evening address, entitled "The King's Daughter." At the close Miss Hamilton Hunter made an appeal for the British-Israel Crusaders' cause, which will result in a group being formed.

* * *

The Hastings and St. Leonards Branch had important and successful meetings on the 8th and 10th. On the former date the Rev. C. W. Cooper, F.G.S., was the speaker. The afternoon address was devoted to an exposition of the "Book of Hosea," which the lecturer showed was a parable of the Israel Nation. The subject of the evening lecture was the "Kingdom of God," and Mr. Cooper gave a very comprehensive survey of the principles of British-Israel identity, explaining the time interpretation of the "Kingdom of God," both spiritually and materially.

On the 10th the Branch had the good fortune of hearing the Rev. Maxwell Carnson. Mr. Carnson dealt very fully and explicitly with the impossibility of the Israel promises being fulfilled by the Church, and explained how they have been, and are at the present time, being fulfilled by the Anglo-Saxon race. At the evening meeting the audience was deeply interested in Mr. Carnson's description of his work in South Africa as the British-Israel Missionary. The attendances on each day were unusually good, and many to whom the subject of British-Israel Truth was entirely new, or to others who had not hitherto grasped the full significance of our identity, expressed their great pleasure in having been brought to a fuller knowledge of the subject.

* * *

Mr. Herbert Garrison is to give his illustrated lecture on "Cameos of Dominion" in King's Hall, Herne Bay, on Thursday next, October 24th, at 8 p.m. Col. Sir Wm. Wayland, M.P., will preside.

* * *

The Rev. Pascoe Goard and Mr. Garrison addressed two meetings in the Dover Town Hall on October 10th. The Mayor of Dover presided in the afternoon and Col. Du Pre in the evening. The audiences were said to be the largest for British-Israel known in the town. Many came in the spirit of opposition, but left convinced of the truth, and purchased literature. Our Branch Secretary, Miss K. A. Hayes, worked at the organization with great devotion and success, and we are grateful to her.

* * *

Meetings will be held at Headquarters each week on Wednesday afternoons at 3, and on Thursday evenings at 7.30.

SOME ENGAGEMENTS FOR NEXT WEEK.

BELFAST, Kingham Hall, Botanic Avenue, Monday, 21st, at 8.
BELFAST WEST, Orange Hall, Shankhill Road, Tuesday, 22nd, at 8.
BRADFORD-ON-AVON, Old Bank House, 2, Church Street. Monday, 21st.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 24th, at 7.30. Mr. Wm. Whitton.
CANONBURY, London, N., St. Paul's Hall, Ball's Pond Road, Thursday, 24th, at 8. Rev. T. Sparshott Johnson, M.A.
CARDIFF, Y.M.C.A., Tuesday, 22nd, at 7.15. Rev. W. J. Medhurst.
CHICHESTER, St. Martin's Hall, Wednesday, 23rd, at 3 and 8. Mr. J. J. Morey.
COVENTRY, Women's Unionist Room, Broadgate, Tuesday, 22nd, at 7.45. Rev. T. H. Whitehouse.
DUNCHURCH, Mrs. Powell's Residence, Friday, 25th, at 3. Rev. T. H. Whitehouse.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 21st, at 8.15. Miss Hamilton Hunter.
EXETER, Y.M.C.A. Lecture Hall, Wednesday, 23rd, at 3 and 7.30. Mr. John Leech, M.A., K.C.
FITTLEWORTH, Tripp Hill House, Friday, 25th. Mr. J. J. Morey.
FOLKESTONE, Town Hall, Thursday, 24th, at 3 and 8. Miss Hamilton Hunter.
GLASGOW, Christian Institute, Sunday, 20th, at 6.30. Mr. W. L. Chadwick.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 23rd, at 3, Miss Haynes; Thursday, 24th, at 7.30. Rev. E. A. Couldrey.
HERNE BAY, King's Hall, East Cliff, Thursday, 24th, at 8. Mr. Herbert Garrison.
HORNSEY and CROUCH END, Earl Haig Memorial Hall, Elder Avenue, Wednesday, 23rd, at 8.
HULL, Wincolmlee Gospel Mission, Sunday, 20th, at 10.30 and 6.30; Monday, 21st, at 7.30. Mr. Wm. Whitton.
HULL, Church Institute, Albion Street, Tuesday, 22nd, at 7.30. Mr. Wm. Whitton.
ISLINGTON, London, N. (see Canonbury).
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 24th, at 7.45. Prof. MacMahon.
LOWESTOFT, 15, Surrey Street, Tuesday, 22nd, at 7.45. Rev. T. Sparshott Johnson, M.A.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 22nd, at 7.45. Miss Hird.
NOTTINGHAM, All Saints' Parish Hall, Wednesday, 23rd, at 7.30; Friar Lane School, Thursday, 24th, at 7.30. Rev. T. H. Whitehouse.
PAIGNTON, Pendragon Hotel, Tuesday, 22nd, at 3. Mr. John Leech, M.A., K.C.
PUTNEY, 12, Ravenna Road, Monday, 21st, at 8. Rev. Joseph Gay, A.T.S.
RHYMNEY, British-Israel Hall, Tuesday, 22nd, at 7.
RUGBY, Hobley's Cafe, Friday, 25th, at 7.30. Rev. T. H. Whitehouse.
SALISBURY, Angel Temperance Hotel, Monday, 21st, at 3 and 7.30. Mr. J. J. Morey.
SHEFFIELD, Victoria Hall, Wednesday, 23rd, at 7.30.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 21st, at 8. Mr .T. W. Jacobs.
SUTTON and CHEAM, Small Public Hall, Monday, 21st, at 3 and 8.15. Rev. T. Sparshott Johnson, M.A.
SYDENHAM, Wesleyan Church Room, High Street, Wednesday, 23rd, at 7.45. Rev. Gregory Bestall.
TEIGNMOUTH, Town Hall, Friday, 25th, at 7.30. Mr. John Leech, M.A., K.C.
TEIGNMOUTH, Temperance Hall, Monday, 21st, at 3. Bible Study. Rev. Com. Roberts.
WATFORD, 20, St. Albans Road, Wednesday, 23rd, at 7.45. Mr. C. S. McKelvey.
WORTHING, Heene Rooms, Heene Road, Wednesday, 23rd, at 3 and 8. Miss Hamilton Hunter.
YARMOUTH, Johnson's Northgate Rooms, Wednesday, 23rd, at 7.30. Rev. T. Sparshott Johnson, M.A.
Also at Beverley, 23rd; Chudleigh, 24th; Winchester, 22nd; particulars of which are not to hand at time of going to press.

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"Ye are My Witnesses" Isaiah 43·10

THE NATIONAL MESSAGE AND BANNER

FOR THE BRITISH & ALL ANGLO-SAXON PEOPLES

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

"HIS (ISRAEL'S) SEED SHALL BE IN MANY WATERS" NUMB 24·7

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1ST 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

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THE HOUSE OF ISRAEL
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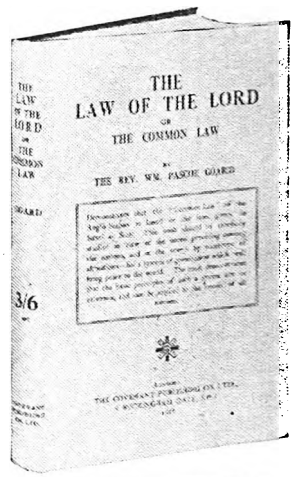
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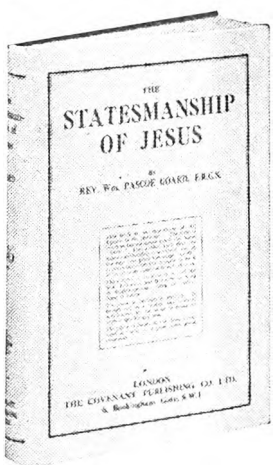
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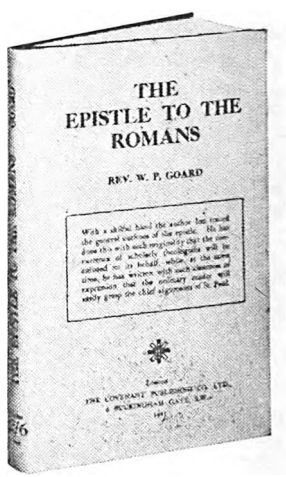


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THE NATIONAL

MESSAGE & BANNER

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

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EDITORIAL.

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 EMPIRE IN SOLUTION.—IX.

BY THE REV. W. PASCOE GOARD.

THE ACCESSION OF OTHER NATIONS.

WE have seen the promise of unification of all the Israel peoples of the two nations Judah and Israel under the leadership of Ephraim, and under the rule of the House of David. That is to say, we have seen the foreshowing of the Anglo-Saxon union, and with these the real House of Judah as it is known to God.

We now turn for a moment to *the accession of other nations* to the Israel combination; that is to say, to the Empire.

We shall quote certain passages dealing with this phase of Empire development. Turn, for instance, to Isaiah lv, 5. The context brings before us the House of David and the everlasting covenant which forms its charter: "even the sure mercies of David." Meeting an objection which will be raised as a matter of course, that this passage refers to our Lord, we say "Yes" in cordial agreement, for our Lord is "the root and offspring of David"; but we say that the reference is not confined to our Lord individually as the supreme Head of the House of David, but to the House of David as represented in the successive personalities who in turn occupy the throne of David. "Behold thou shalt call a nation that thou knowest not"—but there is no nation not known to our Lord Jesus Christ; therefore the text is addressed to representatives of the House of David who are not possessed of such knowledge—"And nations that knew not thee shall run unto thee because of Jehovah thy God, and for the Holy One of Israel; for He hath glorified thee."

It must be understood that the language of the Bible is specific and orderly. It has certain terms which symbolize, or describe, certain outstanding things. For instance, there are two terms used in the prophecies which when used in histories have a *geographical* significance, but in prophecies, such as we shall quote later, have not a geographical significance, but stand each for *a departmental centre of the Administration.* The two words we now refer to are "JERUSALEM" and "ZION." Whenever "Jerusalem" is used in this manner, it stands for *the centre of Divine worship.* This was formerly at Jerusalem, the place of the Temple, the place wherein the Lord had placed His Name. But the time came when "Jerusalem" *official* was removed from Jerusalem *geographical.* It followed the migration of Israel to these Isles, and there formed, and still forms, the centre of Divine worship. "Jerusalem" was, is, and always shall be, *the religious capital of Israel.* Even in the final glory the Holy City, New "Jerusalem," comes down from God out of Heaven to be still the religious capital of Israel through the everlasting glories set forth in the last two chapters of Revelation.

The religious centre of Israel is still "Jerusalem," and it is not geographically centred in Palestine, but in these British Isles.

The other word is "Zion." Historically "Zion" was a part of the geographical city of Jerusalem; that part of the city which formed *the place of the throne*, and which was *the centre of government* in Israel. "Zion" is still *the place of the throne of David.* It is still "the city of the great king." It also is not now in Palestine, but in these British Isles, where the throne of David is.

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Now " Zion " and " Jerusalem " are never divorced. They are twin cities ; as in history in the past, so in prophecy to the end of time, and beyond. They are where the House of David occupies the throne of David, and where Prophet and Priest still carry forward the service of God. Not the Aaronic priest, of course, which was done away in Christ ; but the Levitical ministry to the people.

With this in view, let us read the promise contained in Isaiah :—

" And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

As for me, this *is* my covenant with them, saith the Lord ; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."—(Isaiah lix, 20-21.)

" Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come : they shall bring gold and incense ; and they shall shew forth the praises of the Lord.

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee : they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who *are* these *that* fly as a cloud, and as the doves to their windows ?

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee : for in my wrath I smote thee, but in my favour have I had mercy on thee.

Therefore thy gates shall be open continually ; they shall not be shut day nor night ; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

For the nation and kingdom that will not serve thee shall perish ; yea, *those* nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious.

The sons also of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings : and thou shalt know that I the Lord *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron : I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders ; but thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down ; neither shall thy moon withdraw itself : for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

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.

A little one shall become a thousand, and a small one a strong nation : I the Lord will hasten it in his time."—(Isaiah lx, 1-22.)

It is said this refers to the triumph of the Gospel. So it does. But it refers to the triumph of the Gospel *in its twofold significance*, namely, *the Gospel of Grace* and *the Gospel of the Kingdom*. It is at once the triumph of " Jerusalem," the centre of worship, and of " Zion," the centre of government. It is both ecclesiastical and national, and every probability points towards the triumph of " Zion " in the national field reaching consummation before that of " Jerusalem " in the ecclesiastical field.

Now those who have followed the writings of, for instance, the Hon. Mr. Amery, and his reported vocal utterances, will be aware that he expects the beginnings of this particular phase of the moulding of the Empire by the great Potter, by European nations seeking a place in the British Commonwealth of Nations, to appear at once. From his position as the former Minister of the Overseas Dominions he is able to speak with authority in regard to the matter. He has indicated that it goes without saying that the nations of kindred blood to us in Europe will soon move to come in, and that another nation, not usually understood to be of kindred blood, although a section of Israel formerly occupied their land, will soon apply to come into the Empire with Dominion status. Enough that prophecy foretells that such shall be the case apparently before our Lord's return.

Add to all this the climax of our Lord's return to take the throne of His father David, and to reign over the House of Jacob for ever, and the glory of the millennial reign of Our Lord will be upon us in very deed and truth.

It is glorious to read of these things in prophecy. It will soon be our triumph to experience these things as contemporary events ; and it will be our ultimate glory to read of them as accomplished facts of history.

Thus in full glory of the light of the Divine Presence are we, God's Israel, moving to the ultimate unfolding of the destiny ordained for us, and for the world, from the foundation of the world.

* * *

The foregoing series of articles on " The Empire in Solution " have been published, first, as a Biblical-National British study, showing British history fulfilling Israel prophecy ; and, secondly, in the hope that it may incite some competent historian to write a British history along these lines—from

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Ur of the Chaldees to Westminster, England—and from Abraham, Moses and David to George V of England.

Whosoever shall provide our schools and libraries with such a history, on the lines of Biblical history and prophecy fulfilled in British history, will make a valuable contribution to our literature, and will do the cause of God and of Britain vital service.

CONGRESS NOTES.

By J. J. M.

Friday Afternoon.

Our veteran, Rev. Commander Roberts, occupied the chair, and called our attention to the position now occupied by our Church and nation. Archbishop Davidson said yesterday that there is no probability of union of our Church with Rome. We cannot submit to any power but that of our Lord Himself, Who is the Head of the Church. The speaker reviewed the story of the coming of the monk Augustine, and the resistance he met with from the Bishops of the old British Church. When the Saxons came they pushed the British into the West. Rome was successful only in Kent, the rest of the country being Christianized from the early British Church.

The Chairman then spoke to us from Zech. xii, upon the burden which is laid upon Israel. We did not tread down or conquer Jerusalem; we delivered it. The Government of Britain will be just in her treatment of the various races in Palestine.

We ought to have kept possession of that land without the Mandate. He thought some European Powers would endeavour to induce us to give up the Mandate, but we should refuse to do so.

Judah thinks the land belongs to them, and they will struggle to secure it.

A combination of nations will assist the northern army with their ships, and will come against us, endeavouring to take Jerusalem, but they will be broken, as Zechariah tells us. God Himself will stand up, and will defend Israel, and will plant His people in their land.

* * *

Rev. R. G. F. Waddington, M.A., took up the subject he introduced yesterday. He said that if a man would take Mr. Wilkinson's book and read it along with the Bible, such reading should convince him of the truth of British-Israel teaching. He constantly tries to show that the Bible translations of the Hebrew are wrong and his own better. Continuing the examination of the law of Sinai, the speaker referred to specific and humane laws relating to the duties of man to man, and showed how superior they are to any other. Compensation for assault, restitution to the injured and the defrauded, and other cases were quoted.

Critics ridicule the idea that these laws have to be enforced in the new administration Christ will set up. We are not liberated from the law, but from the curse of the law, and God's law must yet come to its own place. A true Christian feels the obligation of the moral law all the more. The laws which were the types and shadows of Christ have all been superseded in Him, and are done away. The religious ritual is finished, yet many clergymen are more concerned about ritual than in keeping the Ten Commandments. The law concerning food is often criticized as if it had been abrogated, but the speaker felt that if such a law were operative to-day the nation's health would be much improved. A return to an agricultural life and work would also be a great boon.

The happiness and progress of a nation largely depend upon the laws of that nation, and the great example to-day of this principle is found in our beloved land.

A perfect law needs perfect administration, and this will come when Christ is King.

* * *

Rev. G. H. Lancaster, M.A., spoke upon the subject of Palestine. He regarded the Promised Land as the centre of what was going on in the world's life—politically, internationally, strategically and spiritually. Jerusalem stood midway between the eastern and western nations. The things that are happening are of the utmost importance, and are closely related to the Bible story. A fortnight's stay in the Balkan States recently has taught him something of the crisis which is developing. Foreigners cannot understand why we are in Palestine because they do not understand Bible prophecy.

The land is promised to Israel and Judah in union, and not to the Jews only. It is possible, however, that the League would not have given Britain the Mandate if the Balfour Declaration had not been made.

Mr. Lancaster was of opinion that the sinking of the "Lusitania" brought America into the war, and that the Jews helped us in the war because our nation has always befriended them.

Turning to our national flag the speaker thought the Union Jack and Ensign of the Fleet was the most beautiful picture in the world, especially to a man away from home in a foreign land.

The time was not far distant when the two flags of Britain and America would be united.

* * *

Rev. Pascoe Goard said the Gospel was a much bigger thing than we had thought it to be. He referred to his personal conversion to Christ at the age of twelve. A wonderful experience, then a call to service. There is more in the Gospel than the new birth, there is the redemption of the nation and the use of that nation for the salvation of the world.

Mr. Goard then continued his study of Ezekiel, and read from chapter xxxvii, verses 15 to 28, the symbolic story of the two sticks, *i.e.*, one stick for Judah and one for Ephraim. The speaker traced the rise of the British Dominions, and showed that Ephraim and his companions are united in one stick, under one sceptre. The visit of our Premier to President Hoover was surely promising of a day when our brethren of America will join up with us in one stick, and the family will be complete. The prophecy clearly sees a day when all the separate sections of Israel and Judah shall be one nation, with Jerusalem as their capital and the centre of their millennial Kingdom.

Friday Evening.

Mr. Herbert Garrison presided, and after the devotional exercises at once called upon Mr. George R. Gair to speak.

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Mr. Gair took as his subject "Comparative Philology and British Race Origins."

He addressed himself solely to scientific students, and argued his case with great ability. It is impossible to do justice to it in these short paragraphs.

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MR. J. J. MOREY spoke of three things which, according to prophecy, must take place between the end of Israel's captivity period (1880) and the Coming of Christ to reign.

1.—The revealing of Israel. The nation is to be discovered, for at Christ's Coming it is the chief defender of Jerusalem, and is opposed by many nations at Armageddon. The shepherds are not trying to find her, as Ezekiel prophesied, but God says He will find His lost sheep and seek them out. We can see this work going on to-day at a rapid rate.

2.—The Gentile powers of the world will be broken. Israel is to be set free from their grip. That grip is very real in Britain. Our finance, our pleasures, our beliefs, our politics, our national forms of worship, are not yet free from the thraldom of our captivity, and God is about to bring us out from our long bondage. Some will call it a tribulation, but it is really a blessing, and with hammer blows God will break the shackles which bind us. We must be willing to be liberated and cleansed.

3.—The return of the prophetic vision. When Israel went into captivity the prophetic vision was withdrawn. (Micah iii, 5-7.) It has evidently not yet returned, or the present confession would be impossible. It will return when the nation has been cleansed and has come to repentance. Joel writes of that returning vision which is to come upon "all flesh." All God's people, not the leaders only, will receive it, and Israel will then be a holy nation, ready for her King, and ready to be the centre of His Kingdom on earth.

* * *

THE REV. JOSEPH GAY followed, and pointed out that there are certain fundamental facts, axiomatic in their character, which must be accepted before cogent reasoning can begin. The first was the fact of sin, or, as some would say, moral defect, which the Bible speaks of as a distinct fall from grace. He drew our attention to Rom. vii, 14-25, to show that sin was an alien element, a Satanic product, whereby Paradise was lost to man. That being so, it was easy to see that the ultimate aim and purpose of God was to regain that Paradise.

The second fundamental fact was the Divinely-created Israel seed. Unless one is prepared to discredit the narrative, Isaac was born by Divine intervention. God created that seed. Mr. Gay proceeded to show that Israel was created of God for a purpose. She was a means to an end. As the servant nation God would use her for universal salvation; in other words, that through her Paradise Lost would become Paradise Regained.

The third great fundamental fact was the Divinely-created throne of David. (2 Sam. vii.) All in the same line of God's saving purpose and grace. The Davidic throne was prepared for David's most illustrious son. (Luke i, 32.)

The fourth and greatest fundamental fact was the fact of Christ.

The fact of Christ, God's only begotten Son, becoming mortal man in Jesus (John i, 14) must be accepted before the doctrine of the Atonement could be convincingly reasoned about.

From facts such as these it could be demonstrated beyond doubt that God would win the campaign against Satan and all his sinful hosts, and Paradise would be regained.

SATURDAY AFTERNOON.

REV. PASCOE GOARD occupied the chair and, after reading the millennial prophecy which sees the ferocity of animal life disappear, gave some remarkable instances from his own experience showing that this is really coming to pass—signs of the coming age. Continuing the reading, he gave proof of actual fulfilment in the fact that a highway is now open from Egypt to Assyria, comfortable Pullman cars now travelling over exactly the region referred to by Isaiah.

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REV. DR. MOUNTAIN was expected to preside, but owing to age and weakness was unable to be present. A message from our aged friend was read to the meeting by Mr. Garrison, and the meeting requested the Secretary-General to convey to Dr. Mountain their sympathy and regard.

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MR. JOHN LEECH, K.C., referred to the recent Roman Catholic Centenary Celebrations. A noted Roman Catholic leader stated that during the last hundred years they had leavened the whole of Society. Rome was the great enemy of Israel, and occupied a great place in Bible prophecy. Mr. Leech quoted Daniel's statement where he states that "the little horn makes war with the saints." The saints are Israel in Old Testament language. Rome might appear to be making headway, but it is certain Britain will never again be under the heel of the Papacy. References to Rome given in the Book of Revelation were also quoted, notably the great call, "Come out of her, My people." The Primate of all Ireland recently pointed out that Roman Catholic emancipation had been granted by a Protestant Parliament, yet there were again signs of a desire to persecute their benefactors. Mr. Leech spoke of the work of O'Connell, and of the introduction of the Roman Catholic version of the Bible. After the Emancipation Act of 1829 this Bible was suppressed, and every effort made to prevent Roman Catholics from reading it. The introduction of the Bible was therefore a bait to persuade the Protestants to grant them emancipation. Mr. Leech told a most interesting story concerning the Roman Catholic tactics of that time, and how their efforts were eventually foiled. New Testaments bearing the recommendations of the Pope of 1820 are being printed and circulated in Ireland to-day in spite of all attempts to suppress them. Mr. Leech read striking extracts from Papal and official bulls condemning the printing and circulation of the Bible. The free salvation of the Lord Jesus Christ for all men was forcibly contrasted with the purgatorial teaching of the Roman Catholic Church.

We were assured, however, that this iniquitous system is closing its prophetic period, and must finally pass at our Lord's Coming.

* * *

REV. T. SPARSHOTT JOHNSON, M.A., had found the last year to be the most glorious year of his life, and so it has been also for the whole Movement.

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Speaking of the Thanksgiving Service held in our Abbey on July 7th last, it is estimated that this service was listened to by 100 millions of people.

He believed that day to be God-appointed.

The lesson appointed for that day was 2 Sam. vii, a notable British-Israel chapter, referring to the establishment and permanence of the House of David, to which line our beloved King belongs, whose restoration to health we celebrated with thanksgiving.

Many people who profess to believe the whole Bible refuse to accept the truth of that great promise to David. God is consistent and faithful, and we should believe *all* His inspired Word as consistent Christians.

Mr. Johnson dealt with the history of the Davidic throne from Zedekiah onwards. Striking passages from the Coronation ceremony were quoted, in perfect harmony with the Old Testament narrative of the House of David.

Mr. Johnson also spoke of the appointed place where Israel would be placed, and where the House of David would again be set up.

Many critical periods in our history were reviewed, and God's wonderful protection over His people acknowledged with thankfulness. The service from Westminster Abbey on July 7th confirmed the truth of these things, and there is no wonder that there is an increasing interest in our great subject.

Westminster Abbey contains the famous Stone of Israel in the King's Coronation Chair, and the whole circumstances were therefore most significant.

SATURDAY EVENING.

Chairman, MR. JOHN LEECH, M.A., K.C.

After the opening devotions the Chairman at once called upon the REV. CHAS. COOPER, F.G.S., to speak.

Mr. Cooper introduced the great question of the world-wide discontent which exists. Young and old are turning to many things hoping to find rest of heart. The Archbishop's recent letter is typical, and we must turn back to the Bible and to Jesus Christ if we would solve the problems of our age. This is our special opportunity to bring the real truth of the Scriptures into prominence. Youth is ready to listen to wise teaching, and is eager to learn the truth. We must combine our British-Israel teaching with the Gospel of personal salvation. Mr. Cooper instanced cases where some British-Israel enthusiasts had given the impression that we had made British-Israel teaching our sole Gospel, and exhorted us to remove that impression by a wise combination of both the personal and national phases of the Gospel. Mr. Cooper then gave us an exposition of Isaiah lxii, especially applying to Britain-Israel the call sounded in verse 10. We are to prepare the way along which our race, and all races, may pass into the blessed experience of the salvation of our God.

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REV. MAXWELL CARNSON then addressed the meeting and said he believed the Federation emphasized both sides of the Gospel, whereas the Church has emphasized the personal side only.

He wished to speak of Christ the King in relation to ourselves as individuals. Jesus knew He must soon come to the Cross, and He sups for the last time with His disciples, knowing that He had come from God, and that He was going to God; the consciousness of His Divinity was evident, and should be evident to us.

"Knowing that the Father had delivered all things into His hands," He saw His future Kingship. With these great thoughts He took the towel and washed His disciples' feet. Never was the King more kingly than when He so stooped to do humble service to His friends. Peter is surprised: it is too good to be true. Christ tells him he shall understand hereafter.

So with those who come to our teaching with a similar surprise: they shall know hereafter.

Then Peter said, "Lord, thou shalt never wash my feet."

Some people say that to-day.

"I never will believe."

Christ answered "If I wash thee not," etc. It was a matter of the will. Many are not willing to know; they will not let the knowledge enter. Then Peter repented and invited the Lord to wash Him wholly.

So may we take His gift fully, and be altogether in accord with His will.

* * *

REV. JOSEPH GAY said he was profoundly stirred by Mr. Carnson's address. He saw also in the narrative a great tragedy. "Ye are clean, but not *all*." He knew His betrayer was there present. St. Paul felt the danger that he might after all become a castaway. What we do depends on what we are. If we are really in Christ, is not that enough? What advantage is there to be of Israel?

Our teaching proves the Bible to be every whit true. The truth of personal salvation depends on the truth of the whole Book. The Gospel rests upon the truth of Scripture, and our Lord began by confirming the Old Testament and its story of the Kingdom before the doctrine of His Atonement was taught. Joel speaks of the outpouring of the Spirit upon all flesh: the regeneration of the nation. Ezekiel xxxvi teaches the same truth. We must think in terms of nations as well as individuals. "On all flesh." There is no limitation to the Spirit. No nation will have an excuse or a complaint they are omitted. "Your sons and your daughters," etc., evidently means Israel only, for the benefit of the world.

They will, in that power, go out to save mankind. The vision which is now dawning in Britain will charm and win many nations, and the Kingdom will fully come to the world. The Gospel has already a strong foothold in nearly every nation, and the foundations of our Lord's Kingdom is being firmly laid.

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MR. GARRISON expressed the thanks of the Federation to all the friends who had so greatly helped, by efforts and gifts, to make the Congress so signally successful.

He had received many expressions of gratitude for the blessing which had come to them.

* * *

REV. PASCOE GOARD was reminded of the great revival movement of about fifty years ago. Spiritual things were

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discussed everywhere, and the Church was alive and active. Then German rationalism came and killed the revival. For a generation we have walked in dark paths, but now once more the full Gospel is being preached, and a great revival spirit is returning. In all classes men are seeking a rock upon which to stand, and there is a serious spirit of enquiry on both sides of the Atlantic. There is only wanting a ministry rightly informed in the Word of God, and endowed with the baptism of the Holy Ghost. In all classes of Society men are drifting into scepticism and worldliness because they have not been told the truth about the Bible.

The destructive Modernism of to-day is the direct result of the fallacy that Israel has been lost amongst the nations. There is a strong disinclination among theologians to consider any position in opposition to their already accepted ideas. The evidences are available, and ought to be welcomed by all who are sincere teachers of Bible truth. With such new equipment our leaders would lead the nation back to God.

THE B.-I.-W.F. CONGRESS ADDRESSES.

MONDAY EVENING, SEPTEMBER 30TH.

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

AS Chairman to-night, I feel wonderfully stimulated and inspired. I have within me the feeling that the British-Israel Movement is going from strength to strength. This afternoon we had a splendid send-off to the Congress, and to-night I see before me those who have been loyal and true for many years to British-Israel principles. There is no lack of evidence that we are drawing into the British-Israel fold many Christian men and women, who have never before realized the foundation principles of British-Israel Truth. I take my stand to-night on the British-Israel platform as a firm and fervent believer in the inspiration of the whole Bible, from Genesis to Revelation. We have something which is absolutely and literally true—God's ordered plan for the development, redemption and restoration of our race. Everything in my humble judgment is so logical, so convincing, so clear, so consistent. As you read through the wonderful story which is unfolded in God's Holy Word, how it substantiates, supports and backs up our British-Israel Cause.

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. Here is the wonderful story of the Creation told in two sequent stages. Now beginning with the last paragraph of Genesis iv, and specifically with the 5th chapter, there is set forth the progress of the appointed seed descending in the order of God—Adam, Seth. This is the beginning of the Biblical history, in the covenant-bearing seed, and to God's purpose through that seed. God reveals Himself through the Name Jehovah. This seed can be traced right away along from Seth to Noah, and from Noah to Shem, and from Shem to Abraham, Isaac, Jacob—Israel. And here you have a part of the narrative of the first eleven chapters of the Book of Genesis. It is quite logical, clear and consistent, leading up so forcibly and plainly to the next step.

Now comes the covenant, the sheet-anchor of our British-Israel Cause, which has been the mainspring of history from that time to this. That Abrahamic covenant was made at a period approximately as far before Christ as we are after Christ, somewhere round about 1927 B.C. God reveals Himself in His relationship to mankind generally at this period as Elohim, the Most High God; but to Abraham, for the purpose of the everlasting covenant, He reveals Himself as El Shaddai, the God-Father of the race. The covenant is all-important, for it establishes the seed of Abraham through Isaac as the medium of Divine blessing to all the nations of the earth. The race was formed, was called in Abraham; it was dedicated in Isaac; it was regenerated and renamed Israel in Jacob. The family under the covenant descended to Egypt at the call of Joseph, seventy in number. The same covenanted family marched from Egypt, twelve tribes. That family was organized into God's Kingdom-nation at Sinai, which is clearly laid down before us in the 19th and 20th chapters of Exodus. In that Kingdom-nation Jehovah established Himself as King for ever. At the same time He gave to that Kingdom-nation that law which still forms the basis of the Common Law of Britain and of the United States. The Kingdom of God was thus organized on the earth, consisting, first, of the nation Israel; second, the covenant; and third, the law. That nation was established in Palestine under Joshua, and in the same nation was established the House and the Throne of the Kingdom of the House of David.

The nation, by Divine appointment, was divided into two nations in the year 975, and those two nations we must keep clearly in view—the House of Israel, ten tribes, and the House of Judah, two tribes. Now in that House of Israel, formed into a separate nation, there was no tribe of Judah. It is an utter fallacy to describe the people of Israel as Jews. The House of David was established over Judah until the captivity of Judah. We see from Holy Writ that other lines of kings reigned over the House of Israel so long as Israel remained in the land of Israel. But, meanwhile, there was the migration of the Israel people to Britain and to Europe generally, which was the means of the foundations of ancient Britain. The nation Israel was carried captive by Assyria between the years 740 and 721 B.C. The nation Judah was carried into captivity by Babylon somewhere round about the years 604 to 587 B.C. The House of David was cut off by Nebuchadnezzar, who killed the male heirs; but unwittingly, in ignorance of the existence of the Israel law, Nebuchadnezzar allowed the female heir to the throne of David to go free. The remnant of the tribe of Judah returned from their Babylonian captivity and formed the nation of the Jews. They rebuilt Jerusalem and the Temple, and re-established the worship of God, but they did not reinstate the rule of David. To those same Jews our Saviour Christ came. He redeemed them, and made atonement for the sin of all mankind. We in the British-Israel Movement to-day, true to the duty and call that has come to us, preach the Gospel of Salvation thus proclaimed to all and every creature, urging men to accept Christ as their Saviour.

In the meantime we find, as we read through the wonderful

* See "The Names of God," by the Rev. Pascoe Goard.

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prophecy of Isaiah, especially as we peruse that wonderful message from the 40th chapter to the end of the Book, that there is a marvellous message transmitted to Israel in the Isles. Israel had already started its process of colonization, and in the Isles the daughter of Zechariah had established there the House and the Throne and Kingdom of David. After long years of weary wanderings of the Ten-Tribed House of Israel, there came also a portion of the House of Judah, not bearing the name of Jews. And here came also the Tribe of Benjamin, which had separated from Judah at the time of the destruction of the nation of the Jews in the year 70 of the Christian era. So you see the reunited colony became Israel, re-gathered from all the corners of the earth as was foretold in Holy Writ, and in fulfilment of the Divine prophecy. And I unhesitatingly assert that that same nation Israel is Israel of the Christian dispensation and the Israel of prophecy. We see every qualification clearly laid down. We have seen the growth, not merely of a nation, but of the expansion of it into a company of nations, including the great people of the United States. And I venture to say that Britain to-day, and the great people of the United States, are blindly carrying out the Divine plan. We are seeking in this Movement to proclaim to the people of this country their mighty privileges and their glorious destiny as the agency for bringing home the blessings of the Kingdom to all the nations of the world. Now may I appeal to-night to those who are present here to come into line with us, and join us in this glorious crusade. The day of the Return of our Lord Jesus Christ draweth nigh. Do you not wish to take your part in the great missionary work of preparing for the Kingdom and for the return of Jesus Christ? We are told that God shall give to Him the throne of His father David, and He shall reign over the House of David for ever. As we go through the pages of Holy Writ, in the Kings and the Chronicles, we see how when Israel's king and people repented and turned to God, He delivered them from the oppression and persecution of their enemies. History repeats itself. There is within the memory of most of my audience to-night that intervention of Almighty God in the year 1918, when Germany was winning the War on the Western front, and when, after three and a half years of war, our beloved King, occupying himself the throne of David, called the nation to a Day of National Repentance and Prayer—and the War, which we were losing, was won in a short time. Is it not our duty, then, as British-Israelites, to use our influence and see to it that this nation is called to national repentance, to a return to Jehovah our God, to His law, and to His administration? Are not these words of warning writ large in God's blessed Book, "Prepare to meet thy God"?

We are moving forward in this great organization. There are not wanting signs of the times that we are living in the latter days and that the day of the Lord is drawing nigh. Let us never forget the great privileges which are given to us here as British-Israelites. The Church in the wilderness was established in the nation, and every citizen of the nation was a member of the congregation. But the Christian Church takes its date from the Day of Pentecost in Jerusalem, when there had gathered there for that great feast men of all nations under heaven, and they heard the disciples speak to them in those tongues in which they were born. It was in Jerusalem that the Christian Church was formed. Let us never forget it; that the Christian Church was formed of Israelites. Let us never forget that Israel, not the Gentile world, is the centre of the Church of Christ. Why, within four or five years after the resurrection of our blessed Lord, we have evidence that when St. James was at the head of the Church, as we read in Acts xv, the Gospel reached these shores and the Church was organized here. I say we have evidence which is indisputable that Britain is the centre of God's Kingdom, and that His Church is organized within that Kingdom. Therefore proud as we are of that faith, knowing that that faith rests on impregnable foundations, we shall go away from this Congress determined to do all we can to proclaim the glad tidings of salvation to all mankind, never forgetting the responsibility which rests upon us as God's Kingdom-nation.

The Rev. William Brown Pollock, M.A.

I am very glad to be associated with the British-Israel Movement as a convinced believer. There are times in a man's life when he is brought to the very end of things, and it depends entirely as to what direction a man takes, whether he emerges into the place which God has for him, or whether he sinks into the outer darkness. It seems to me that God has favoured me with a double conversion; a conversion, first of all, out of nature's darkness into God's marvellous light through the Gospel of Salvation. The conviction and the fact of one's own sinfulness was brought home in all the loving mercy of God our Father, the conviction that one needed salvation, and then the way of repentance and faith in our Lord Jesus Christ was shown so clearly, that it left one no longer in doubt, and especially when one experienced the liberty and the pardon and the peace which the Word of God alone offers, but which it makes intensely sure. And then, after many years of enjoyment of that wonderful Love of His, the Bible became a new Book; it had been a very great puzzle to me. And I want to say something to-night, if God will help me, that I hope will help others that are here, and who may have perhaps the same difficulties about the matter that I once had.

Long years ago I was told about this Movement, but it all seemed so strange to me, so utterly beyond the range of the meaning of the Gospel of Jesus Christ, and the meaning of the Church of God, that it seemed almost like treachery to accept it, and I did not and could not. And then God spoke through His own Word, and He led me by His own way. What He showed me eventually was this: that the Church and His Kingdom are two different things altogether, and yet they may be one. Abraham had a double seed and posterity, a natural one and a Kingdom one. The Church is never called the Kingdom of Jesus Christ. He is never called the King of the Church. Why? Because He proclaims Himself the Head of the Church, and He talks through His Apostles about the Church which is His Body. You remember when the Jews rejected Him as their King; up till that moment Christ had been preaching the Gospel of the Kingdom, and His disciples had been preaching it. But when His own people, to whom He came, despised and re-

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jected Him, and hurled Him to the Cross, and refused Him as their King, then He sent them out with a new commission: "Go ye into all the world and preach the Gospel to every creature." "God commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness by that Man of His own appointment, whereof He has given us assurance, that He hath raised Him from the dead." And so the Church went out to preach the Gospel of Salvation. The Church is entirely distinct and separate. You may look upon the Church as the spiritual posterity of Abraham, as we do in Galatians. All who believe in the Lord Jesus Christ are the children of Abraham by faith. And while the Church was being formed, and the great Apostles and preachers of the Church were going out into all the world, has it never struck you what a wonderful thing it is that the Holy Ghost was carrying the Apostle Paul to the Gentiles who were in the world of that day, because in that world there was hid the treasure of God Almighty, His people Israel; and he is sent out, and the whole trend of the Christian movement goes out into the north-west? Why? Because the appointed place was in the Isles. Then God showed him, as our Chairman has been so eloquently telling us, how that there is a line of continuation, a line of continuity, identifying the people. And so we are here to tell you that Israel does exist, that Israel as a nation is God's people and nation, that God has His throne here. Remember the Jews rejected Him three times. In the early days, the days of Samuel, you remember that the judges had become so wicked, and the administration of the people had so failed, that the people asked the prophet that they might have a king like unto the nations round about them. Surely they had become very blinded and apostate that they had so forgotten God. God told Samuel that he was not to be troubled. "They have not rejected you," God says, "they have rejected Me from being King." You know something of the troubled history of Israel from that time, and what eventually it led to. How few of those kings were truly representative of the Divine over-lord of God, and of the Kingdom of God!

And so the time went on. You have had the gaps filled in, until you come to the time when our Lord Jesus Christ was upon earth, and the Jews rejected Him. You remember the question that was asked Him, "Wilt Thou at this time restore again the kingdom to Israel?" And you remember His reply, "It is not for you to know the times and the seasons which the Father hath in His own hand." It is not yet; He did not say that He was not going to do it. Then you know how when Stephen was preaching, and especially when he was preaching to the Jews, to those who had rejected the Lord Jesus Christ—you remember that the great body of the Christian Church was a Jewish body. The Apostles were Israelites, all of them, even at that time, and perhaps unwittingly, and when Stephen preached, and they rejected the Holy Spirit, they rejected the spiritual over-lordship of the Lord God Almighty. Therefore there was nothing left but for those Apostles to go out, and they found that hidden treasure in the Isles. I want to refer to that hidden treasure, because it is one line of continuity. I am just going to give you what God has given me, and I cannot give you anything better than that. Now I tell our people in the North that we clergy of to-day have little time to be lecturers, except in so far as the matter of our lectures concern the great and wonderful ministry that God has put into our hands, and which He has confided to us. It is only lately, since I began to see more clearly the wonder of this great Truth, that I have been able to preach and to teach it to my people.

I want to show this line of continuity in order to link it up with what I have said. In Exodus xix we read: "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and an holy nation." There you have the fact that God calls Israel, He calls them His treasure. You find the same expression used in Deuteronomy and in the Psalms. "For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure." Oh, the love of the Almighty! As He said, "Where your treasure is, there will your heart be also." And God is true to His own words. The great heart of God is true to His treasure. And again when you come to the New Testament. In Matthew xiii there is a parable that I could not understand. And I searched many libraries and books, and I could not find any explanation that would satisfy me. It is the parable of the man who is digging in a field, and that field is the world, and he finds a treasure, and he goes and sells all that he has to buy that treasure. There you have the picture of the perfect Man, the incarnate God. He leaves all His glory, and empties Himself, and makes Himself of no reputation, and He goes to the tree of Calvary and pours out His soul unto death that the world may be His, and the treasure which is hid there. Oh, wonderful God! Oh, wonderful Saviour!

And then you have that wonderful vision in the 12th Revelation. John saw a wonder in Heaven. He was caught up into the heavenly sphere and he sees this vision of the woman clothed with the sun, the moon beneath her feet, and the twelve stars as her diadem. She travails in pain, and the dragon, the representative of the Roman Empire, is watching the woman in travail, and is ready to persecute the woman, not because of her condition, but because of her possession and privilege and because of the Man Child. And when she had given birth to the Man Child she flies into the wilderness, to the place of God's appointment. We have been hearing about that place to-night; God told Samuel to tell David that He would appoint for him a place for His people. And there you have the Man Child ascending up into Heaven, and reigning there through the throne of His people. And the treasure that is found comes to wonderful fruition and consummation of glory and power and truth and equity and righteousness, that administers the great Common Law of the Empire in its far-flung Empire through the House of David, our great and glorious and noble King. And, oh, what ought to be the soul of the nation, the people through whom God would convey great spiritual truths to this magnificent and glorious Empire, clothed with the sun and the authority of Israel! They ought to be led into the very power of God for the salvation of the whole world, and to that moment when the kingdoms of this world shall become the Kingdom of our God and of His Christ. Are you not proud to be alive to-day? I am glad to know the truth of God to-day and to be able to

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proclaim it and to see what is our great aim. And though God has to punish His people, and though the tribulation may be upon us, because of our place of privilege and because of our power, but largely because of our blindness and waywardness and our lack of repentance and prayer, and our lack of the value of the Word of God, and of the Day of God, and of all those great institutions which have made our Empire what it is in its glory in the present, by its traditions of the past; beloved, we are here to awaken you, if any of you are not awake to the truth. Our great business is to preserve the Kingdom and to spread and to propagate the Kingdom, and to proclaim the King and to hasten the day of His return, and the bringing back of the King to His lawful place. In the meantime He shares the throne of His Father in Heaven. By and by He is coming to occupy the throne of David. And may it be soon. God help us all, and bless us in this work.

The Bible as the Basis of Truth.

Mr. J. J. Morey.

We have had a splendid address from the Chairman. I want to take up the story, and summarize the various arguments which lie at the basis of our teaching. We believe that the Bible is still the basis of truth. There are some folk who say it is no longer the basis of truth. Where are they going to put it? We believe you cannot find any other authority for truth outside the Bible. Some say that the basis of truth is the Church, apart from the Bible. Well, where has the Church got it from? Upon what was the Church built? Upon the teaching of our Lord, the life and death of our Lord, and the teaching of the Apostles, and these wonderful Epistles which were put into the foundation of the early Church in their day. If you have not got it here, the Church has not got it. No, the Church must not try to usurp the position of the Bible. We believe that the Bible must be retained as the basis of truth. Let us be logical. If you believe the Book you must believe it all. Mr. Garrison showed us this afternoon in a very pointed and telling manner that if our critics can prove—and we know they cannot—that God did not promise to Abraham, to Isaac, to Jacob, and to David, and through the prophets, did not prophesy great things to all men, then half the Book is unreliable; and if half the Book is unreliable, then how are you going to rely upon the other half? I must believe in this Book because I believe in God. The Book is true because God is true. Our arguments are very logical. We take the Book as God has given it to us, and we throw the onus upon Him. It does not rest upon any human authority. You are quite safe in taking the revealed Word of God as it stands and throwing the responsibility upon God. That is what He wants you to do. Why should you quibble about what God has said, as to whether He said it or not, or as to whether He is able to carry it out or not?

Therefore we come to this Book. We believe its history. We believe its prophecies. We believe its message of salvation. We believe it all. And we find that if we believe the Book, there are certain things we have a right to look for in the world to-day. We have been talking about demonstrating the truth of the Book. In other words, we believe God has put before us to-day the actual fulfilment of His Word, and we are as blind as bats if we cannot see it. We do not see it because it seems to be such a revolutionary thought after our upbringing, but if you will see before you to-day the fulfilment of prophecy, then you are bound to come back to the Book, and there is a great deal you are bound to accept which you have hitherto not accepted.

We Believe in the Fulfilment of Bible Prophecy.

I want you to take that as a line of argument; I have not time to work it out, but I assert here to-night that if you can see the fulfilment of this prophetic Word, it establishes the truth of the Book, it proves the faithfulness of God, and it proves the Divine power. The Book demands that there shall be a Christian Israel nation in the latter days. They are here before the Coming of Christ; they are building the Church that Mr. Brown Pollock has spoken about; they are the people who are preaching the Gospel to every creature; they set the world's slaves free; they preserve the national Sabbath; they are the great Governmental power in the world to-day for righteousness and law and justice. The Book says that Israel is going to be all that. Now I claim that if you can argue the fulfilment of prophecy, you have got a line of argument which is unassailable, and I submit to you that if you want to study British-Israel Truth, then get down to your Bible. You cannot learn it in a few lectures; you have to come back to the Book. We are calling the nation back to the Book, and the man who does not read his Bible has no right to criticize our teaching. We put right down as the basis of our teaching the actual fulfilment of prophecy. The throne of David is here. The kingdom of Israel is here, and Christ is going to be its King. And that nation under that throne is doing what the Israel nation was to do in the Christian age before the Coming of Christ. Now there is a line of thought. It will take time to search it out, but if you will do it, I know what the result will be.

I want to suggest another line of thought. Look around the nations to-day and say which nation is most likely to be the Israel nation. There must be one. Where is it? Look at the nations of Europe, look at Asia and South America. There is no nation in the world to-day that is so obviously fulfilling these prophecies and answering to these demands as the British race is doing. I know that Christian ministers and clergy every now and then preach a sermon about Britain having received a great call from God to do a great work in the world. Thank God for that. That is something to go on with. But that is where they stop. If they knew their Bible they would see that that is exactly what Israel is going to do. Why not put the two together? If you will estimate the character of the races, the value of the nation as God's witnesses and servants in the world to-day, it will be plain to see that it is only the British nation and the British race which is carrying out the work which God appointed Israel to do, and which is being made a blessing to all mankind.

Take the argument of history and ethnology. I am very glad that we have men who have dug deeply into history, the history of our race, the ethnology of our race. Professor Huxley did not set himself out to prove the truth of the Bible,

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but he was able to trace back the origin of the Anglo-Saxon-Celtic people. And he found them—where? Out yonder in Media, where the House of Israel went into captivity, in the same place and at the same period of time where the Bible leaves our fathers when they were lifted out of Palestine, and taken captive by Assyria. The two things fit together. Professor Huxley also said that he was satisfied that the ancient British, the early people of Ulster, the Scotch, the Celts, the Welsh people, the Angles, the Saxons, the Danes, the Jutes, the Normans, were all branches of one common stock who had come together again in these Isles. If you doubt that statement you doubt Professor Huxley. Read his books. There is another work of three volumes, a History of the Anglo-Saxons, by Sharon Turner, a good solid argument proving the same thing as Professor Huxley. We sell you a book for about 7s. 6d. by Bruce Hannay. He was not himself a British-Israelite, but he ended up by becoming one. And his last chapter is one of the finest testimonials which I have read anywhere of a brainy man who had studied this subject, and who was bound to admit that the race to which you and I belong are the modern descendants of old Israel. It is a great study. Sir Arthur Keith, one of our modern scientific leaders, in a great speech which he made a little over twelve months ago, said that we shall have to put away some of the old beliefs that we have been taught as to the origin of our race. He says he is satisfied that a nation came from the East, and they came into Britain, and that they steadily came from the year 2,000 B.C. until the Angles and the Saxons came. Sir Arthur Keith would not make public such a statement as that unless he believed it had some foundation of truth. And scientists to-day are giving their testimony to the correctness of our ethnology.

TAKE THE LINE OF ELIMINATION.

If you will read the Book, and I take it for granted that you are interested in the Book, you will find out the nations that cannot be Israel. What does the Book teach you? It teaches you very plainly that all the nations which were in that image of Nebuchadnezzar's dream cannot be Israel. You must, for instance, strike out all the nations that were part of the old Roman Empire; they are not Israel. The Book goes on to show you that Russia cannot be Israel, and with Russia you must include the Slavs and the Mongols, and there you cut off a big slice of Europe's population. You must take Egypt and nearly the whole of Africa, the home of Ham, the Ham peoples. They are not Israel, for Israel comes from Shem. The Bible shows that Esau cannot be Israel. Go on like that, and see what you have left. You will see the nations which you must eliminate, but you will not touch the Anglo-Saxon peoples at all. You will find that of the nations left they are the only great people who can possibly fit the picture and be the Israel of to-day. Eliminate the other nations, and you will come down to Britain every time.

And then take the time argument. We meet people with all sorts of excuses. I meet people who say sometimes, "Oh, yes, I have no doubt there will be an Israel nation at the Coming of the Lord, but that is a long time off." There is plenty of time yet, they say, for Israel to rise. But if I understand this Book at all, the time *has* come. We are nearing the end of the age now. The scheme which God is working out is a week of seven days, each day a thousand years. Four thousand passed before the Coming of Christ to Bethlehem. The Christian age is drawing to its close, and the seventh day will be the Sabbath, the Millennium of the reign of Christ on earth. We know that the Christian age is ending according to the chronology of this Book. Now you must not handle an argument like that unless you can talk about the chronology of the Bible. There are in this Book great chronological schemes. There is the great time called the times of the Gentiles, but that ended in 1917, exactly 2,520 years from the time Nebuchadnezzar came to the throne of Babylon. The dream concerning the image took place in the year 603 B.C. Take the Mohammedan ending. The first Caliph was appointed in the year 632 A.D. In 1922 the Caliphate was separated from the Sultan of Turkey. Two years later—in 1924—the Caliph was dismissed altogether, and there is no Caliph to-day. Since then Turkey has put away the Koran, put away the rules and regulations of the Koran. When I was in Constantinople in May you could not find a man wearing a fez, nor a woman with a veil. The men and women there are dressed just as you and I are.

You cannot expect that Palestine is going to be in the grip of the Moslem religion at the Coming of the Lord Jesus Christ.

Now what does the Bible say? It says that when all these things end, when the Israel people are all out of their captivity, the Christian age closes. Have you ever thought of this that at the beginning of the Christian age Israel is redeemed? And when the Christian age closes the final phase of the Kingdom is set up, and that is what is coming, and the Lord Jesus Christ is coming to reign on earth; and He is coming soon. All the signs, all the chronological indications, all the prophetic indications, show that we are nearing the end of the age, and

THE LORD'S REIGN IS NOT FAR AWAY.

And when He comes, Israel is here; Israel prepares His way. Israel has built His Church in the Christian age. Do not talk to me about Israel yet to be built up in a few thousand years. According to this Book, Israel begins to build the Church of Christ in the same age as the redemption. Also, if Israel is redeemed, she is going to be released. Let me give you a homely illustration. Suppose I am a business man, and like one of recent times I played ducks and drakes with my finances, and got into a terrible state. And supposing I was sent to Brixton Prison to think it all out. By and by a friend who has got plenty of money and a big heart comes along and says: "I will pay this man's debt," and he sends me a letter saying that he has redeemed me. Am I going to believe it? Not until I hear the warder turn the key of the door of my cell and lets me out. I should want that confirmation. And if I wait day by day and nobody comes to call me out, I shall not believe the letter about my redemption. The Redeemer has come. Has Israel got to wait five thousand years for her release? Never. The release is coming. And if you will read the story of the British nation from the year 1800 onwards, you must see the nation coming up out of its hiding-place. Missionary effort has grown exactly side by side with the development of the Empire which God has given to His nation. And it must be here now according to

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this Book, and the time argument is in our favour and cannot be gainsaid.

Take the argument of our religion. I think this is one of the strongest arguments I know, the fact that we are a Christian nation is almost conclusive evidence that we are the descendants of the race of the Old Testament. Look at it for a minute. What have you got in the Old Testament? The Hebrew religion, the types and shadows of a perfect thing to come—the sacrifices, the Lamb slain, the burnt offerings, the sin offerings, the atonement for sin. And Jesus Christ comes and is the completion of them all. Now here you have got a race which has accepted the completed form of the Hebrew religion. They are the children of the Fathers. It is in their blood. They are a nation which might be expected to take Christianity to the ends of the world. If that is not so, and our national acceptance of it along that line is not to be accepted, then what have you got? You have got a race trained in the law, the religious law of the Old Testament and of the teaching which they received from God, until they have got the redemption. And then the whole racial thing stops, and you have a heathen race! Have you thought, if you are not Israel, you have come from a heathen race? Which heathen race would you like to belong to? You have come, then, from a heathen nation, you are not Israel, a heathen nation has stepped in and completed the task. It is unthinkable. But when you come to see that our acceptance of Christianity is in keeping with the normal development of a race, then you see that everything is in harmony, that there is no accident in it; it is just what ought to have been expected.

I have time only to mention briefly some other things. Look at our national characteristics. Our great law has been mentioned. Trace it back, you will find it is the law of Israel. Many of our national customs to-day are based upon the laws of Moses. Take, for instance, the seven-year debt clause. If somebody owes you £50 and you have not been able to get it, you will stand a poor chance of getting it after seven years. It is a relic of the old law, when at a certain period of time all debts were forgiven, and every man was given a fresh start.

Take our National Emblems.

We have the lion, and the unicorn, and all the symbolism of the Royal House of David. We have our Union Jack. That flag was instituted in the reign of James I of England, but his name was not James. Last year at the Congress we had a gentleman from South Africa, and one day he took from his pocket a silver crown of the reign of James I and showed it to me. "Now," he said, "find the King's name upon it." I found it "Jacobus," the Latin form of Jacob. And when that union flag, uniting Scotland and England, was set up, it bore the King's name representing the House of Jacob, and it was the union of Judah and Israel, for nearly all the Scottish people are Judah—not Jews.

Take our Royal House.

A clergyman in this city one Sunday morning said, "These British-Israel people tell us that we have a descendant of the family of David upon the throne. Can anything be more ridiculous?" I like to behave in church, but I had a longing to stand up and say, "It would be ridiculous if it was not true, for God has promised it." And if God has pledged Himself, then there is nothing ridiculous in the fulfilment of God's promises. I will tell you why I am proud of the throne of David. I feel safe under it; the nation is safe under it. I am glad to know that my King has come down from the House of David, whom God appointed, for I know that God Himself is behind the affairs of this nation. I could give you instances of wonderful deliverances. I believe that behind the statesmanship of the throne and of the government of Britain there has been the power of Jehovah. That has been the secret of our wonderful rise and of our privileges and of our wonderful position in the world to-day. It is a great honour. And it is something else. It is a tangible evidence that Christ is coming to reign on earth. The throne of David is preserved, and is a pledge of the earthly reign of the great Son of David Whose Kingdom will be established in the earth.

Take our Language.

I know language is not always an evidence of racial origin. For instance, if you go to South America, to the Argentine, in two or three generations you will find that people will speak an altogether new language and will speak it like natives. But if you will read some of our books—I am thinking of one by Mr. Thomson on this subject, in which he says that there are five thousand words in our English tongue built upon Hebrew words. If you use five thousand words in everyday speech you are pretty clever. Most people cannot use two thousand, and there are a lot of people who cannot exceed five hundred. And five thousand words is a large portion of a language. And surely that is some evidence of the origin of a tongue. If you will study philology you will find that the ancient Gaelic, the ancient Welsh, were Hebrew dialects, and are much akin to the old Hebrew tongue of the days of our fathers.

I believe we have an unassailable case. The fact is that the people who criticize us, who write pamphlets about us, and who try to talk against us, are not the people who weigh the evidence. I know this, that if any sane man will weigh the evidence, he will come to see that one hundred per cent. of the prophetical predictions are answered to-day in the great British Empire and its people. If he will examine our life and character and customs, and trace them back, he will find the same evidence. For the Bible is the key to the life of the nation to-day, and the nations to-day are the key to a true understanding of this great Word of prophecy. This is not a small thing. It is not a thing you can easily put aside. If we are Israel, we ought to know it. If we are Israel, we bear a tremendous responsibility. If we are Israel, God will cleanse us, and we shall rise to our responsibility, and we shall establish a Christian civilization in all the nations, and build on earth the Kingdom of our Lord Jesus Christ.

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THE BIBLE AND PALESTINE.

THE following letter was sent by the Earl of Dysart and the Rev. Pascoe Goard to the Editor of the *Daily Mail*.

SIR,—Under your caption "THE BIBLE AND PALESTINE" a very interesting article appears. It is an article by Dr. Humphry-Davy and purports to show that:—

(*a*) The Jews as a nation shall not rule in Palestine until our Lord's return.

(*b*) Thereafter the Jews as a nation shall rule in Palestine.

(*c*) That in the meantime under British rule, as under Turkish rule, Jerusalem is being trodden down of the Gentiles, and is still under Gentile rule.

May we submit what is more in line with the actual teaching of the Bible, and yet in agreement with Dr. Davy, that the Bible does indeed deal with the present situation in Palestine and its development.

It is an historic fact that Israel was separated from Judah in 975 B.C. Accordingly the Israel known to the Prophets, Major and Minor; the Israel known to the Evangelists, and to our Lord and His disciples; the Israel known to the Apostles, *had no tribe of Judah in it*. The nation Israel was, and still is, as separate from the nation Judah as is the nation of the U.S.A. from the nation of Great Britain.

The nation Israel was therefore a non-Jewish nation and people; although they were a nation of kindred blood to Judah.

Now Palestine is promised by the Prophets—who knew Israel as a non-Jewish nation without any tribe of Judah in it—to ISRAEL, and is not promised to Judah. It is a fact, arrived at by the knowledge and consideration of a whole series of historic facts, that the Anglo-Saxon nations are the Israel non-Jewish nations. To that Israel the land of Palestine was promised, and to that nation the land of Palestine was given in A.D. 1917, when the British took possession of the land. The gift of God, and the Mandate of the League of Nations, coincided.

Jerusalem is not at the present time "trodden down of the Gentiles," but has been delivered, and is occupied and administered by Israel-Britain.

The Prophecies nowhere indicate that Judah shall ever be a nation again. On the contrary, the Prophecies declare that Judah shall "walk to Israel" and be identified as a tribe in Israel; and so shall share in the possession and administration of the land, with Israel-Britain.

Not understanding this, statesmen have been trying to make Palestine a national home for the Jews; and the Zionists have been trying to turn Jewish migration thither. But notwithstanding these efforts, only a few thousand net increase has taken place in the number of Jewish residents in Palestine.

On the other hand, Jewish people have been fulfilling prophecy by "walking to" the Israel nations, Britain and America, literally by the million; and these have settled in the Empire and the U.S.A. since the Armistice.

The Jews will thus first become merged in our nations; then, with us, they will share in the administration and ownership of Palestine.

In Palestine the whole of the tribes of Israel will be "settled after their first estates." Not that the whole body of the people will revert to that land. It would not hold them. But the land shall be owned by them as per the specific statements of Ezekiel and other Prophets. The very boundaries of the tribes are set forth, so that the surveyor can run them with ease.

While Bible interpreters refuse to take note of the fact that the two nations are still separate, Israel organized in the Anglo-Saxon nation, Judah still largely in dispersion, they will never be able to present a statement of prophetic fulfilment answering to the unfolding facts of history which are triumphantly fulfilling the prophetic Word.

The British-Israel-World Federation are making these facts very clear to all who will read and listen to their up-to-date presentation of facts and truth.

Yours truly,
DYSART.
WM. PASCOE GOARD.

QUESTIONS AND ANSWERS.

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

QUESTION.—In the article on "The Bible Basis of B.-I. Truth" (August 3rd, 1929), the writer states that consumption (Lev. xxvi, 16, 17) is one of the punishments for disobedience, meaning, evidently, tuberculosis.

May I ask for the literal translation of the Greek word rendered "consumption," as, on reading the context, it seems that a different meaning from tuberculosis is implied?

MRS. D.

ANSWER.—The Hebrew word used in this verse only occurs here and in Deut. xxviii, 22. It is *shakh-eh'-feth*, and comes from an unused root signifying to *peel*, i.e., *emaciate*. Hence it does mean consumption or tuberculosis, i.e., any disease which causes one to *waste away*. Tuberculosis is common in Egypt and in some parts of Asia Minor, but it is more rare in Syria.

The Greek Septuagint (LXX) uses the word ἴκτερα, which means *jaundice*; but it is more probable that the Hebrew word meaning tuberculosis is correct. I have not so far been able to ascertain to what extent tuberculosis was known amongst the ancient Greeks, or whether they confused jaundice with it, since it is not clear why the Septuagint uses a word here meaning another disease.

The Book of Deuteronomy is a Bible in itself, dealing most wonderfully with both the national and the domestic side of life. Its laws of hygiene (coupled with those of Leviticus—the Book of Holiness) are amazing. There can be no doubt but that all disease is a result of human sin in general, and many diseases of definite sin or sins in particular. The day should come when the Laws of God are so obeyed that all disease should be stamped out. The modern trend of thought, hygiene, sanitation, housing, etc., apart from the Divine laws against immorality, all tend to reduce the ravages of disease. Disobedience is the root of all disease, though only too often the sins of the fathers are visited upon the children from one generation to another.

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Tuberculosis is aided by, or largely due, to poverty, insufficient food, insanitary conditions, overcrowding, lack of fresh air and of soap and water. Against all national and domestic sins—including those which come under the watchful eye of a healthy social legislation—the Book of Deuteronomy pronounces its unerring judgment. God wants His people to be an A1 nation, dedicated and consecrated spirit, soul and body, of which each member is to be a "temple of the Holy Ghost." Apart from the salvation of the soul and the need for being spiritually-minded in Christ Jesus, the Holy Ghost wants to indwell healthy bodies, which latter are to be subdued to healthy minds—"mens sana in corpore sano." The Gospel of the Kingdom proclaims its message to the physical body, to the domestic home, to the national welfare of the nation (men, women and children), as well as to the spiritual salvation of the soul. The Gospel of the Kingdom therefore condemns national and individual sin, and seeks to promote a nation that is healthy in body (physical and politic), as well as righteous and spiritually-minded. Slums, overcrowding, unemployment, sweating of labour, immorality, etc., etc., all come under the righteous and rigid ban of the Gospel of the Kingdom, whose unfailing message is found from Genesis to Revelation, and not only in Leviticus and Deuteronomy, thus revealing Christ in all the Scriptures.

OBITUARY.

The Right Hon. the Earl of Meath, P.C., G.C.V.O., G.B.E., K.P.

The noble Earl was directly descended from Jacques le Brabacon, surnamed "the great warrior," who was standard-bearer of William the Conqueror. As head of perhaps the oldest noble family in Ireland, the late peer was a worthy upholder of the traditions and associations which the House of Brabazon through nine centuries gathered to itself.

Lord Meath's great public work, and his persistent efforts for improving the social conditions of the people, entitle him to a place beside the late Earl of Shaftesbury—the great philanthropic reformer. He was the president of many public bodies, several of which he was the founder, and he was the author of several books on Imperial and Social subjects.

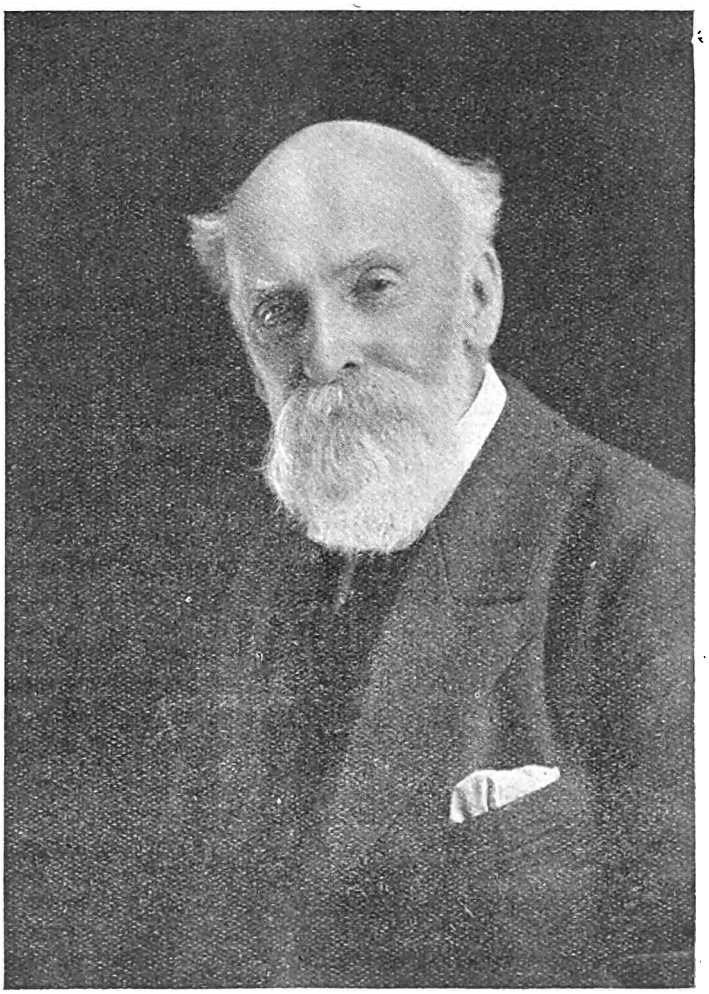
He was best known as the founder of Empire Day. The watchwords he set before all who take part in the Empire Day celebrations were "responsibility, duty, sympathy and self-sacrifice"; and these have been the lessons imparted to the children of the Empire who gather annually in every quarter of our Dominions beneath the folds of the Union Jack.

Lord Meath was also the founder and president of the "Duty and Discipline" Movement.

He was a man who never tired from good works, and he spent half a century in unostentatious but effectual public effort. At the age of 86 he delivered a vigorous Empire Day speech at Bedford. He passed away on October 11th in his 89th year, after only a few days' illness.

The Secretary-General of the B.-I.-W.F., Mr. Herbert Garrison, is proud to have been associated with Lord Meath in some phases of his public work, and to have served on some of the noble Earl's committees, and to have spoken with him to a number of great assemblies, especially during the War.

On October 4th, when Mr. Garrison and Mr. Goard returned from the afternoon Congress meeting in Central Hall, they found Lord Meath and a companion at the front door of our Headquarters looking at the notice boards. Owing to having been so deeply engrossed in the work of the Federation,



the Earl and Mr. Garrison had not met for some years. The Earl made some enquiries, and a profound impression was made on Mr. Garrison's mind by this unexpected meeting after so many years at a place none other than the entrance to our Headquarters. A few hours after this meeting Mr. Garrison was shocked to read in the papers that the noble Earl had had a stroke. From this stroke he never recovered, but passed away, as above recorded, to the Heavenly Home.

His memory will be cherished by millions.

"No endeavour is in vain;
Its reward is in the doing,
And the rapture of pursuing
Is the prize the vanquished gain."

Longfellow.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE REV. PASCOE GOARD will give two special addresses at Headquarters on Monday next, October 28th—afternoon at 3 and evening at 7.30. Our readers are asked to make this widely known, and to endeavour to bring enquirers to the meetings. Other addresses will be given on Wednesday afternoon and Thursday evening as usual.

* * *

The speakers at Headquarters last week were Mrs. Bloxam and the Rev. Joseph Gay, and their addresses were very much appreciated.

* * *

The Rev. Canon C. J. Hollis, M.A., who was unable to give his promised address during the Congress, owing to having to conduct the funeral of a member of his congregation that afternoon, writes his greatest regret and disappointment. He says :—" I have always much enjoyed the Congress and felt refreshed and strengthened thereby. THE NATIONAL MESSAGE continues to be a weekly tonic to me, and I am more than ever convinced that British-Israel Truth is like the salt which prevents corruption.

" The steadfast adherence of our lecturers and writers to the Word of God, and their expectation and proclamation of our King's return, are most stimulating and heartening encouragements for these critical days in which our lot is cast.

" We have been given ' a Banner to be displayed because of the Truth,' ' The Truth shall make you free.' We have a glorious message and ' we do not well if we hold our peace.'

" I hope you will ask me again on some future occasion."

* * *

The Rev. Maxwell Carnson sailed for South Africa on October 18th, from Southampton, by R.M.S. *Arundel Castle*. Several members of Headquarters' staff saw him off at Waterloo Station. The Secretary-General regrets that he was prevented from being among the number owing to a lecturing engagement at Kettering. In addition to addresses at the Congress and at Headquarters, Mr. Carnson lectured for our Branches at Harrow, Oxford, Bolton, St. Leonards, Southport, Plumstead, and Wigan (twice). He also preached at Christ Church, Kew Road, Richmond, for the Vicar, the Rev. Kenneth Dodds. In every case his efforts were keenly appreciated. Mr. Carnson has made many friends during his brief visit to England, and he will be followed by our prayers for a safe voyage and for his work in South Africa.

* * *

The adjourned Annual Meeting of members was held at Headquarters on October 4th for the election of Council, and the retiring members were re-elected. Immediately thereafter the Council met and elected the Executive Committee for the year.

* * *

Col. E. A. Watkins, B.A., M.D., Ph.D., of New York, writes :—

" Will you please give to the Israel of the Mother country the greetings of Israel in the Land of Manasseh, and convey to our brethren the assurance of our love, our loyalty, and our profound concern in the work and welfare of Ephraim on the other side of the broad Atlantic Ocean. It will be a part of our duty to maintain between the United States and Great Britain that Golden Link of Covenant relationship so pleasant and essential to the welfare of both nations, and so indispensable to the peace of the world, and the successful promulgation of the Gospel of Jesus Christ."

* * *

WINNIPEG NEWS.

Miss Mabel Harbour addressed the business girls in Winnipeg on " The Royal Standard and the Canadian Coat of Arms " (by special invitation), on September 27th. A Public Meeting of the Winnipeg Branch of the Federation was held on October 1st, when Dr. M. Ellen Douglass, M.A., M.D., gave an interesting account of her travels in Palestine. This was followed by an open discussion on the present situation, in the course of which Miss Harbour outlined the events in connection with the recent troubles, and pointed out their cause and the misconceptions on the part of both Arabs and Jews regarding the future of the Holy Land, and the necessity for the recognition by the latter of their Brother Joseph, under whose care their activities there are being carried on.

Mrs. J. C. McCallum dealt with the prophecies relating to the Arabs, Turks and Jews in these times, stating that a permanent united Kingdom of Israel would be established under the rule of the House of David. Dr. H. W. Wadge presided, and summed up the remarks of the various speakers. The attendance was gratifyingly large.

* * *

The first meeting of the session in Durham was held on the 10th, when Mr. Daniel Robertson, of Darlington, President of the Branch, was in the chair. He spoke of the very great loss both the Durham and Darlington Branches had sustained in the passing of their late President, Mr. John H. Tench. All present stood in silence as a mark of respect to the memory of Mr. Tench and of three other members of the Branch—Mr. J. Sanderson, Mr. Bryce and Miss Gibson, who have all been called to Higher Service this year.

Mr. Daniel Farmer gave an interesting and enjoyable address entitled " Down the Stream of Time," illustrated by means of a chart showing the story of our Race.

* * *

The Southport Branch held two meetings on the 14th inst., at which Rev. Maxwell Carnson delivered two lectures. At the afternoon meeting Mr. Carnson spoke on " Jesus as the King of Israel," and in the evening his subject was " Is the Bible False or True? " The lecturer dealt very ably with Modernist teaching, and proved to his audience that the Bible was true and inspired from cover to cover. Both meetings were well attended.

* * *

On the evening of the 14th inst. the Rev. T. H. Whitehouse, our Midland Commissioner, gave another of his excellent

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addresses on "The World Situation of To-day." Some of our readers will remember the striking address on this subject that he gave at the Friday morning session in Congress week, and the people in the Midlands are to be treated to a third dissertation early in November on "The Signs of the Times in which we live." Mr. Jones presided over a goodly company, and the proceedings, which were full of interest and instruction, lasted two hours. By request, Mr. Whitehouse gave a ten minutes talk on the fundamentals of British-Israel Truth, an excellent innovation which it is intended to repeat at all the public B.-I. lectures in Birmingham. Both this and the one hour's advertised exposition were much appreciated, and the Vicar of Rowington, who made one of his too infrequent visits to the Ebenezer Church, voiced the general feelings of gratitude and good will to the lecturer, hoping that he would long be spared to carry on his splendid work in the Midlands.

* * *

An exceedingly interesting lecture was delivered on October 14th at Royston for the Wesley Guild by the Rev. T. Sparshott Johnson, M.A., on "The Bible and World Dominion." The lecturer emphasized the Truth of the Bible as against Evolutionists and Modernists, showing the attempts at World Domination by the ancient Powers of Babylon, Greece and Rome—and in modern times by the Soviet of Russia, the Papacy, and International Jewry. Over it all he showed the dominant power of the Kingdom of the Lord Jesus Christ vested in Israel of old, according to God's Word revealed in Daniel and Revelation, and in modern times in the British Empire and its associated Colonies and Dependencies, the descendant nation of ancient Israel, a Kingdom that should never be destroyed.

* * *

The inaugural meeting of the Bolton Branch of the Federation was held on the 16th inst. in the Spinners Hall, when a good company assembled to hear the lecture, "British in the Bible," by Rev. Maxwell Carnson, Commissioner from South Africa. A number of questions were asked at the close of the lecture, and some literature disposed of. Several names were handed in for membership of the Branch. It is proposed to hold regular meetings to further intensify the interest aroused in this town.

* * *

THE SPEAKERS' TRAINING CLASS.—The new session opens on Friday, November 1st, at 8 p.m., at Headquarters, and will continue to meet on the first Friday in each month. A very cordial invitation is given to all who would like to receive such training as shall qualify them for efficient service as speakers and lecturers. Mr. Gay will personally conduct each meeting. Those intending to join should send in their names to the Secretary, Training Class, 6, Buckingham Gate, S.W.1.

* * *

STOKE-ON-TRENT BRANCH.—The Grand Committee Room of the Stoke Town Hall held on Monday last, the 14th instant, a deeply interested audience, when the Rev. G. W. Plasting gave one of his instructive lectures, entitled "God's Government." Mr. Plasting, a Yorkshireman, is the Seaman's and Boatman's Padre, and had great opportunities for carrying on the message during the war when he was abroad with the troops, and, since then, at home amongst the sailormen and boatmen in this country, continuing to do so by lecture and by personal service. The lecturer gave word pictures of the world under God's Government (Theocracy) in the beginning, when all was well; then, following the falling away, under Autocracy (government by one)—the Pharaohs of Egypt and the Cæsars of Rome, for instance; then following on to Bureaucracy (government by the few)—as the wicked Barons; and now in Democracy (government by the people)—so prevalent in the world to-day. The argument of the lecturer was that the world having gone away from God's Government, and having tried all these other forms of man-made government, is now in a state of perplexity and suffering. We shall have to get back to the Government of God, either willingly, of our own volition and by prayer, or if not by these means, then through pain and suffering. Such, said the lecturer, the Bible teaches us (Deuteronomy), and so it will be. Mr. Gresham Copeland presided.

* * *

"England is as a family of prophets which must spread over all nations, as a garden of plants, and the place where the pearl is found which must enrich all nations with the heavenly treasure, out of which shall the waters of life flow, and water all the thirsty ground, and out of which nation and dominion must go the spiritually-weaponed and armed men, to fight and conquer all nations and bring them to the nation of God."—*Epistle of Skipton General Meeting*, 1660.

* * *

THE WORD OF GOD.

THE REV. PASCOE GOARD writes:—

"That the work of the British-Israel-World Federation is urgently needed, if only because it DEMONSTRATES the miracle element in the Bible and thus makes manifest the fact that it proceeded from the Mind of God, and not from the mind of man, let the following item from the daily Press show:—

BIBLE "NOT THE WORD OF GOD."

CANON'S STATEMENT.

Following an address at the Worcester Diocesan Conference yesterday by Canon Raven, of Liverpool, on "The Place and Authority of the Bible in Christian Life," Canon T. A. Lacey, of Worcester, said that he regretted having to strike a discordant note, but it was utterly impossible for him to keep silence.

It was impossible for him to speak of the Bible as one Book. It was not true to the facts of the case. He could not bring himself to speak of the Bible as the Word of God. There was nothing in the Old Testament or New to suggest that they were to be called the Word of God.

What he did find was a vast collection of literature which he loved and which he read as literature. He found in the Bible a broken record of men blindly seeking after God. He could not find anything else.

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When high dignitaries of the Church make such public utterances as this, and the daily Press make such utterances the one special item for publication out of all the proceedings of a Conference in which this item confessedly struck a discordant note, it is high time that our demonstration should be given to the people.

Let it be said that *there is no other viewpoint from which the Bible can be shown to be the Word of God than that obtainable from our position.*

We are Evangelical workers, but as Evangelists only we cannot demonstrate the Bible. That is to say, Evangelists cannot show from their position that the Bible has not broken down in what it records concerning the nation Israel. If the Bible breaks down concerning this, the most important nation, in its literature—then the Bible cannot be God's Word.

We are up to date in modern knowledge. Yet we cannot demonstrate the Bible to be the Word of God from the Modernist standpoint.

We are British-Israelite believer and scholars, and from that standpoint we can demonstrate the Bible to be a supernatural Book, telling one continued story from beginning to end, sequent, even con-sequent, each succeeding Book depending upon its predecessors. We can demonstrate that the Bible tells a story of a race which should be divided into specific branches; which should occupy certain territories; which should be formed and re-formed into specific nations at stated periods of history; which should be, now predominant, then subject to other Powers for a stated period, after which it should emerge as a racial nation and company of nations, and reorganize the whole earth into the Kingdom of God. Out of Asiatic civilization such nation should emerge into European civilization. Out of Asia the centre of the nation should migrate to the Western Isles. From thence it should spread to the desolate heritages of the earth. It should receive the heathen as a heritage and the uttermost parts of the earth as a possession.

It is an entrancing story told from the standpoint of what would ordinarily be called prehistoric times in large measure, and the remainder told in the historical period known as "ancient." Its purview stretches to our own day, and on beyond for at least a thousand years.

It might be looked upon as a magnificent library of fiction based upon the religious ideal. If it were such a library of fiction, there are not figures nor combinations of figures enough within the scope of the mathematical mind to express the number of chances against one in favour of such a labyrinth of fiction being realized in real history. The chances against such realization are so unnumbered as to indicate that such realization in history of such involved fiction would be impossible. AND YET the foretelling of the Book has been paralleled by the historic march of the indicated nations. The Bible has been actualized in history.

To say that this is the work of man, to say that it is not demonstrated that this is the work of God, becomes utterly impossible to the sane mind.

The multitude of scholars do not know our standpoint, nor the facts which furnish that standpoint. The Canon does not know what we know of the Bible, and so he is in darkness as to the facts concerning it, and so speaks without light.

We know and we are busy making known the facts which demonstrate the Bible to be the Word of God.

Armies of rejoicing men and women are awakening to the facts as we know them, and are finding the Bible to be indeed a Divinely living Book. Hundreds of scholarly clergymen and ministers are awake and glorying in the facts and truth concerning the Bible.

You can help us make the facts known by the distribution of our literature. Many have done so with results which have already gone beyond estimate. Will you not help us to get out the literature which seems to be so vital at the present crisis in the life of our nation?

Tens of thousands of books are on our shelves awaiting release. There is a charge against every one for printing and postage. That charge holds them to their shelves. Will you not help to set them free, and to send them out upon their great mission? Buy for yourself till your shelves are stocked. But, above all, buy to scatter among your friends. Should you not know just where to place the books, send your offerings to us, and with them we will send to the many clergymen, ministers, librarians and so on, who solicit such assistance to knowledge of the truth, and who are willing to help in making it known."

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, East Street, Friday, November 1st, at 8. Mr. J. A. Jubb.
BATH, Assembly Rooms, Wednesday, October 30th, at 3 and 7 30. Miss Hamilton Hunter.
BELFAST, Kingham Hall, Botanic Avenue, Monday, October 28th, at 8.
BELFAST WEST, Orange Hall, Shankhill Road, Tuesday, October 29th, at 8.
BIRMINGHAM, Ebenezer Church, Monday, October 28th. Mrs. Bloxam.
BLACKHEATH, Y.M.C.A., Montpelier Row, Thursday, October 31st, at 8. Rev. T. Sparshott Johnson, M.A.
BRADFORD-ON-AVON, Old Bank House, 2, Church Street, Friday, November 1st, at 3 and 8; Saturday, at 10.30. Guild of Crusaders, Miss Hamilton Hunter.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, October 31st, at 7.30. Annual Meeting.
BRISTOL, Rotary House, Colston Street, Monday, October 28th, at 7.30 Tuesday, October 29th, at 3 and 7.30. Miss Hamilton Hunter.
CARDIFF, Y.M.C.A., Tuesday, October 29th, at 7.30.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday, October 30th, at 7.30. Mr. R. Hall.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, October 31st, at 8. Mr. R. J. Thomson.
HALIFAX, Brunswick U.M. School, Rhodes Street, Thursday, October 31st, at 7.30. Mr. H. D. Houghton.
HEADQUARTERS, 6, Buckingham Gate, London, Wednesday, October 30th, at 3. Rev. T. Sparshott Johnson, M.A.; Thursday, October 31st, at 7.30. Mr. Horace Goodchild; Monday, October 28th, at 3 and 7.30. Rev. Pascoe Goard.
HIGHGATE, 223, Archway Road, Wednesday, October 30th, at 8. Rev. T. Sparshott Johnson, M.A.
HORNSEY and CROUCH END, Earl Haig Memorial Hall, Elder Avenue, Wednesday, October 30th, at 8.
HULL, Church Institute, Albion Street, Tuesday, October 29th, at 7.30. Mr. W. H. Jackson.
ISLEWORTH, St. John's Church, Isleworth, Sunday, October 27th. Evening Service. Rev. T. Sparshott Johnson, M.A.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, October 29th. General Business Meeting.
NAILSEA, Thursday, October 31st. Miss Hamilton Hunter.
RHYMNEY, British-Israel Hall, Tuesday, October 29th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, October 30th, at 7.30.
SOUTHEND, Tuesday, October 29th. Rev. T. Sparshott Johnson, M.A.
SOUTHPORT, The Hall, 631, Lords Street, Monday, October 28th. Mr. W. H. Hesketh.
TEIGNMOUTH, Temperance Hall, Monday, October 28th. Bible Study. Rev. Commander Roberts.
WARLINGHAM, Wednesday, October 30th. Mr. John Leech, M.A., K.C.

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"Ye are My Witnesses" Isaiah 43·10

THE NATIONAL MESSAGE AND BANNER

FOR THE BRITISH & ALL ANGLO-SAXON PEOPLES

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

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

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

G^t BRITAIN & IRELAND · CANADA · AUSTRALIA · SOUTH AFRICA · NEW ZEALAND · NEWFOUNDLAND

UNITED STATES OF AMERICA · INDIA · CROWN COLONIES · PROTECTORATES · DEPENDENCIES · MANDATORY TERRITORIES

THE THRONE OF THE HOUSE OF DAVID — 1^{ST} CHRON. 29 v 25 — 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 del

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THE RHYTHMIC FULFILMENT OF PROPHECY

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THE NATIONAL

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EDITORIAL.

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

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

Now that British-Israel Truth is established:—

WHAT OF THE CHURCH IN BRITAIN?

By the Rev. W. Pascoe Goard.

Britain is the Israel of prophecy. This is demonstrated by so many cumulative evidences; blindness to the fact is henceforth that of perversity and not of ignorance.

Israel, as presented in the Scriptures from 975 B.C. onward, is a NON-JUDAIC PEOPLE. If anyone is disposed to call this statement in question, let him take a sheet of paper and rule a line, or make a fold down the centre, in the following manner, and on each side of the line write a list of the tribes constituting one of the two nations, thus:—

Israel.	Judah.
Ephraim, Manasseh, Reuben, Simeon, Issachar, Zebulun, Dan, Asher, Naphtali, Gad.	Judah Benjamin.

It will at once be seen that THERE IS NO TRIBE OF JUDAH IN ISRAEL.

Let it be remembered that this division was made clearly and historically. It was no mystic division. The line drawn between the two kingdoms was *an international boundary line*, as clear-cut and distinct as that which now separates Canada from the United States of America, or Germany from Austria.

Two lines of Kings ruled, the one in Israel, the other in Judah. Two Governments functioned, separate and distinct from each other, and often in antagonism towards each other.

The policies of the two nations were diverse. The histories of the two nations were as wide apart as the poles. Israel was first subjugated by the nation of Assyria; and by Assyria Israel was carried away into captivity.

The Kingdom of Assyria then fell, and the Kingdom of Babylon arose upon its ruins.

Judah survived both Israel and Assyria.

Babylon then moved against Judah, subjugated the nation, and carried the people captive to Babylon.

Thenceforth the movement of the Israel people was separate and diverse entirely from Judah. They went out into their world activity purged of the tribe of Judah. At the time of their captivity they were, and had been for centuries, a non-Jewish people, and have continued to be so to the present time.

Biologically, that is to say, by blood ties, Israel and Judah are descended from the same stock.

Ethnologically, that is to say, as to national organization, Israel and Judah have been separated for nearly three thousand years.

Religiously, while both sections of the people have drifted far from the pure religion of the Fathers, their religious basis is one. They are all the children of the Most High.

The Tribes of Israel were divided into two nations. But the CONGREGATION OF ISRAEL was never divided, for the Church which was in the wilderness continued to embrace all twelve tribes, notwithstanding the national division of the kingdoms.

The Jewish faith rests primarily upon the Mosaic Scriptures and the prophets. The Jew has been "left at the post" as Israel started away on the Christian race. So in faith the two peoples have drawn apart.

The Israel faith, which is Christian, rests wholly upon the Bible, including the Mosaic and Prophetic writings, the Evangelistic histories called the Gospels, the Acts of the Apostles, the Epistles, and the Apocalypse.

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The national prophecies concerning Israel must find fulfilment in the non-Jewish people of ten-tribed Israel.

The national prophecies concerning Judah must be fulfilled by the House of Judah, plus the nation of the Jews.

We are dealing with the national prophecies concerning the non-Jewish nation Israel, and we find that they are in process of fulfilment in the life and history of the non-Jewish people of Britain and her daughter nations.

That Britain is Israel is manifested by the testimony of the prophets, and by the national history which fulfils the prophecies, and by many another test.

* * *

This being the case, what effect has it upon our estimation of the Church in Britain?

In the ancient Mosaic Church there were three orders ministering in the things of God to the people. They were as follows:—

1. The Aaronic Priesthood.
2. The Levitical Priesthood.
3. The Prophetical Order.

The two first were hereditary offices. The last-named was not hereditary. The Priest was born to the Priestly ministry. It was his by birthright. The Prophet was individually called of God and commissioned for the office.

The proof of the Priesthood was *the genealogical table* of the family, and the registration of marriage and birth.

The proof of the Prophet was *the miracle element in his ministry*, by which he was able to tell hidden things, and foretell things to come which ordinarily were beyond the knowledge of men. Thus the Lord distinguished the prophet called of God from the prophet who took upon himself the office without warrant.

"And the Lord said unto me, They have well *spoken that* which they have spoken.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that *is* the thing which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him."—(Deut. xviii, 17-22.)

The Aaronic Priesthood is withdrawn, as *the Lord has taken the office upon Himself*. (See Hebrews viii.)

The Levitical Priesthood, which is secular in office and duty, and national in attachment, continues and shall continue.

The prophetic office is continued in the New Testament order of things. See, for instance, 1 Corinthians xii, 28, 29, and chapter xiv, 1.

In the Church in Britain, and her daughter nations, therefore, there will be found two orders working: A secular Priesthood, having care of the secular things of the Church and people, *i.e.*, health, order, education, publication of literature; and the Prophetic order, telling and foretelling the things of God. The latter will be known by the fact that they are administering the miracle element of Divine Grace. This will be seen in the conversion of souls, the elevation of ideals and minds, and the healing of the body. The whole Ministry will be marked by the manifestation of the Spirit of God which will constitute an "atmosphere" not to be mistaken accompanying the prophetic ministry.

It is possible at all times to distinguish this Presence immediately on stepping into a building where a prophetic minister, who has been really called of God, is carrying on his ministry. The Prophetic order is spiritual in demonstration and administration, or it is nothing.

These two orders will be found operating in the Church in Israel, and therefore in the Church of Britain; that word Church being understood to mean the whole activity of organized British Christianity in Britain. Whether one or both of these two orders are functioning within the line of Apostolic succession we do not here at all enquire. That is another question which space will not permit of here and now.

* * *

The question will be asked, "Why not the Roman Catholic Church also?" Because *that Church by its own action dissociates itself from the Church in Britain* and *proclaims itself a part of the Church of Rome*, which is a very different matter judged from the standpoint we are considering. The Roman Catholic activity is *a penetration of Israel* by a *professedly foreign element*, which penetration is contrary to all the teachings of the Holy Scriptures. It will be objected, "But the Church is one in the earth, and there is no international division." To this we answer briefly, leaving the full demonstration for another article; our Lord, when He instituted the Church, *did place an international division* between *the Church in the Roman world* and *the Church in the British or Israel world*. The dividing line was in the matter of *national loyalty*.

To the Christian of the Roman world He said "Render therefore to Cæsar the things which are Cæsar's, and to God the things which are God's."

"To the lost sheep of the House of Israel" *He preached the Gospel of the Kingdom*, which included *loyalty*, not to Cæsar, but *to the throne of David*, and obedience, *not to the Civil law* which is Roman, but *to the Common Law*, which is Mosaic and Divine.

Further, the Levitical priesthood carries on in Israel, in conjunction with the House of David. It does not function in a foreign land, nor in conjunction with non-Davidic rule; *ergo*, The priestly order in Israel-Britain, in so far as it is Levitical, is of Divine ordination a millennium and more older than the "orders" in Rome. And in Rome no such Levitical order is to be found.

Therefore, let the Church of Rome carry on in what remains of the Roman world, subject to the Command of God to the Church in the Roman world; and:—

Let the Church in Israel carry on in the Israel world according to the teachings of the Old Testament and the New Testament, the first of which, the Old Testament, was ratified fully by our Lord in His Sermon on the Mount, and the latter of which, the New Testament, carries the miracle element, which proves on every page that its writings are of *the highest prophetical order*, and therefore Divinely-inspired.

The Church in Britain will therefore include all branches

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of Christian work which show *orderly descent*, and which show *the manifestation of the presence of the Holy Spirit.*

The activity of these two orders constitutes the Church in Britain.

The ministry officiating therein will be found to be (*a*) The continuation of the Levitical Priesthood. This must be taken as a matter of faith, on the authority of the Divine record. In it we have *the oath of the Lord* that the Priests, the Levites, shall continue to function in connection with the throne of David as long as sun and moon endure. (See Jer. xxxiii.) The genealogical tables of the priests are lost, but the oath of God stands. (*b*) The continuation of the prophetic order formed of individuals called of God and equipped for the prophetic office and ministry.

* * *

Are we then to assume that all who are in holy orders in the British Church or who are ministers of the Free Churches are Levites? By no means. It seems to be a matter of certainty well nigh that there have been, and are, many who have thrust themselves, or been thrust into, or admitted into, the Ministry who neither by descent nor by Divine calling should have been there. Perhaps these may be distinguished by their lack of that spiritual vision which should always manifest the true priest and prophet. Perhaps it may be taken for granted that those who are perversely and yet, as to their own views, sincerely striving to lead Israel away from the simple unadorned spiritual Gospel, especially those who would lead Israel people to the Roman allegiance, are of those who should not have been admitted into the holy office. For neither by descent nor by manifestation of spiritual power do they manifest their calling. Perhaps those also who are *denying miracle*, and are determined to know *no truth but that which is demonstrated by human science and knowledge are* thereby shown to be devoid of that miracle administration which must ever manifest the true prophet.

We are not judging any. We are only stating what are the established standards of judgment as set forth in the Divine Law.

Priest by descent and prophet by calling, the oath of God in the one case and the instruction of God in the other, assures us that both these will be found active in the Church, as He knows it, in Britain and Greater Britain.

* * *

But what of the Church in which these orders function?

It is the Church of God in Israel still.

Now we all know what is the place which God originally gave to the Church in Israel. We all know, who are careful readers of the New Testament, with what care the Apostles couple the Israel peoples in Europe with the Fathers of Mosaic days in Asia. Look, for instance, at the Letter, not to the ROMANS, but to all that be in Rome called SAINTS. Who were "these IN ROME CALLED SAINTS"? *They were Israelites.* The Bible word SAINT is the equivalent of ISRAELITE, as every careful reader knows.

"To all that be in Rome called Saints" he talks in such language as the following:—

"What shall we say then *that Abraham our father, as pertaining to the flesh*, hath found?" There can be no spiritualizing this, nor saying the reference is to a spiritual seed by faith. The absolute limitation is set forth: "*Abraham our father, as pertaining to the flesh . . .*" Therefore he is talking to Israel, the physical descendants of Abraham, and so on throughout the Epistle. To them he talks first of the Jew, and then of Israel. (See "The Epistle to the Romans" by the writer, in which this matter is set forth fully.)

Let us go on to the Corinthians, an European city of Greece. "*Moreover brethren* I would not that ye should be ignorant, how that *all our fathers were under the cloud and all passed through the sea.*

"*And were all baptized into Moses* in the cloud and in the sea; . . ." So, again, the Corinthians were also Israelites, of the seed of Abraham and the fathers.

And so on. *So with the westward march of Israel* the reception of the *Divine Word marches*—not eastward but westward—with them. True, St. Peter wrote one general Epistle from the seat of his bishopric, not in Rome, but *in the ancient city of Babylon.* Otherwise the scenes embraced in the Acts of the Apostles and the Epistles were the scenes of Israel activities at that period. The Acts and the Epistles followed *the migration of Israel*, and not the march of Roman armies.

The Israel nation was then still the basis of the New Testament Gospel; and the history of the Israel race, their genealogical tables, their tribal and family connections, their knowledge of Divine things handed down, not through heathen sources, but through Moses, the Prophets, the Evangelists and the Apostles, formed the basis of the Church in the New Testament days.

The religious centre of the world is not changed. *IT is in Israel still. And Israel is Britain!*

* * *

Now this leads us to the answer to the question, "WHAT OF THE CHURCH IN BRITAIN?" We insist, *the Church in Britain is not a foreign mission field of Rome.* It is not an independent branch of the Christian Church second to, nor even only equal to, the Church at Rome, or at Constantinople. *The Church in Britain is the continuation of the parent Church in Jerusalem*, and of the former Mosaic Church, which centred in the Temple of Solomon, and in the earlier Tabernacle in the wilderness. The Church in Britain is the continuation of the parent Church in the earth.

In the midst of the Church in Israel God has placed His Name for ever.

Therefore we look upon the Church in Anglo-Saxondom, the *British* Church, that is to say, *the Church of the Covenant*, as being the parent Church in the earth, and all others are but branches of that parent body.

We believe that the Heads of this august body of believers who constitute the British Church, embracing both elements, the Levitical priests and the called and ordained prophets, stand nearest to the throne of God, as did the ancient priests and prophets of Israel. We believe they are ordained to administer a fuller Gospel, equipped with a greater power—alas, laying dormant in great part—and are clothed with a greater glory, namely that of the Holy Ghost. The Shekinah Glory was confined to the Holy of Holies, brooding over the Mercy Seat. The Holy Spirit Glory is scattered through all

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the Church, for the advancement of the work of the Church, and for the perfecting of its ministry.

Deny the British-Israel position, and you deny the glory of the Kingdom both as to Church and State.

Unveil the Truth of British-Israel, and you unveil the hidden glory of the Church in Britain; and of the nation and company of nations; and of the House of David reigning over them all.

Wherever Israel is—and it is certain that it is not in Rome—*there is the appointed centre of the worship of God, and for the administration of the Divine ordinances in the earth.*

Wherever Israel is—and it is certain that it is not in Rome—*there is the appointed place for the throne of David, and for the centre of the government of the Kingdom of God on earth.* The centre of the Babylonian system eventuated in Rome, as the Books of Daniel and Revelation so graphically show. These two systems all through the ages stand in opposition to each other: Israel versus Babylon!

From the centre of Israel worship and government goes forth, by Divine appointment, *the Word of the Lord* in the message of Salvation; and *the Law of the Lord* in the message of governmental administration into all the world.

So we see the great *administrative activity* of Israel-Britain stretching over continents and seas, bringing order and justice to all; and we see *the Missionary activity* of Israel-Britain reaching out to all nations from *this religious centre* in the earth.

Let the Church clothe itself with its *beautiful garments*, which are not man-made robes, but God-given doctrines and truths, supported by Divine power. Let the Ruling House, "Zion," the place of the House of David, *put on her strength*, which is the Presence of Jehovah, the God and King of Israel, and the power of His Name administered in the affairs of the Kingdom, national and international.

How glorious are the possibilities of the Church and of the nation when examined in the light of British-Israel Truth!

OTHER SCRIPTURE EXAMPLES OF CONVERSION.

By Henry D. Houghton.

How delightfully easy and natural was the conversion of most if not all of those of whose conversion the New Testament speaks.

Take the case of the Pharisee and Publican as recorded in Luke xviii.

The Publican who went down to his house justified "*stood afar off*": note please, "AFAR OFF": no spectacle was made of him, no urging to do this, that or the other; but only one sentence fell from his lips: "God be merciful to me a sinner." (Verse 13.)

Take the case of Zacchæus. He knew so little about our Lord that he even climbed up into a sycamore tree to see Him go by. It says, very significantly, that "He sought to see Jesus WHO HE WAS." (Luke xix, 3.)

Now when our Saviour stopped at the foot of the sycamore tree and looked up at Zacchæus, He did not begin to preach to him, nor at him, but said, "Zacchæus, make haste, and come down; for to-day I must abide at thy house." Even our Lord did not call on Zacchæus to fall down and confess or worship at His feet! Oh no, His way was quite different to that.

Zacchæus, however, "came down and received Him joyfully."

When Zacchæus climbed the tree he did it to find out "*who He was*"! And the stopping of the procession at the foot of the tree, and the hearing of his name being called most unexpectedly by this strange Man, seems to have convinced Zacchæus "*who He was*"; for immediately he addresses Him as "*Lord*"! "Behold, Lord, the half of my goods I give to the poor," etc.; and that one word "*Lord*" shows that Zacchæus had found out "WHO HE WAS"! And that finding was Salvation; for our Lord immediately said to him, "*This day is Salvation come to this house*"!

Zacchæus did not know who our Lord was when he climbed the tree, but he knew who He was when he came down, for his words showed it, "*Behold, Lord.*"

The saving part of Zacchæus' speech was not in that last portion of his address to our Lord, "The half of my goods I give to the poor"! It was in that first word "*Lord.*"

When did Zacchæus' conversion take place? It took place immediately he saw the indisputable signs of Christ's Divinity, when He stood before Zacchæus' secret ambush and cried out, "Zacchæus, make haste, and come down; for to-day I must abide at thy house."

That was when and how Zacchæus discovered *who He was*, and that was his conversion!

Now look at another case.

Nathanael, brought into sudden contact with our Lord, was immediately faced with the question of His Messiahship, His Sonship. "*Before that Philip called thee, when thou wast under the fig tree I saw thee.*"

Where was that fig tree? We are not told! What had he been doing under the fig tree? We are not told!

May I suggest that he, like Simeon, had been looking for the consolation of Israel, and had been praying under that fig tree for the coming of the Life-giver, the Son of God, the Christ.

If so, look what a meaning would leap to the heart of Nathanael when our Lord said, "when thou wast under the fig tree I saw thee." And then Nathanael knew that not only were all his heart's secrets known, but his prayers were heard; and there and then there stood before him the Person, Him for whom he prayed.

And immediately there burst forth from his inmost soul the glad cry, "*Rabbi, thou art the Son of God, thou art the King of Israel.*"

Now, was not that Nathanael's conversion? Of course it was! At once our Lord said unto him, "Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these" (John i, 49-50.)

The conversion of Nathanael came in a moment, in the twinkling of an eye, exactly as did that of Zacchæus; and it came to both *the moment they recognized and accepted Christ as the Son of God.*

It was exactly the same with the two disciples on the way to Emmaus. They hoped that it had been He. But the tragedy of the Cross had blasted all these hopes, and they were sad indeed when the Lord joined them.

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But how different when they recognized Him at supper. So glad were they that though they had turned in for the night they immediately started out to return to Jerusalem to share their joy with the disciples.

And if those two disciples were converted at all, *it was at the moment when their eyes were opened and they knew Him!*

Take the case of the woman who was a sinner, standing abashed and despised in the Pharisee's house when Jesus sat at meat there. *So far as we know she never spoke one word to our Lord.* She washed His feet with her tears and wiped them with the hair of her head; but spoke never a word!

Nor did He! What passed seems to have been heart to heart, and not at all voice to voice.

If the priest had been there he would have said, "*You must come and confess your sins to me.*"

Other denominations, too, would have applied their distinctive and denominational tests! But our Lord did not do anything of the sort! *No humiliation was put upon her, but kindness, and gentleness and deepest compassion;* which ended in those blessed words, "Thy sins are forgiven." (Luke vii, 48.) The only sign this woman gave was the washing and kissing of our Saviour's feet, and the wiping of them with her hair; yet she received pardon and forgiveness at His hands!

Take the case of the men of Samaria. "And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did." (John iv, 39.)

These people believed on Jesus (though on the testimony of the woman only) *and so must have been saved!*

Now the testimony of the woman which wrought the conversion of the men was a showing of His Divinity! "*He told me all things that ever I did: Is not this the Christ?*"

They knew no other thing, the woman expressed no other, but that was enough!

Verse 41 confirms it all. "And many more believed because of His own word; and said unto the woman, now we believe not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world"!

That is their confession, and it must have been, if God is true, their conversion: and as yet they had not heard the story of the Cross!

Another strange feature about the New Testament stories of conversion is this: the incidents related in each case all lead up to the climax, the acknowledging of Christ as the Son of God, and, that done, the story is told, and they then disappear from the sacred page!

So it was with the woman of Samaria, so it was with the men; they one and all disappear; the grand work is seen accomplished, the story is told, the new life in them is begun!

If there is anything more said about these cases it is incidentally as they touch the history of others.

The eunuch:—"*I believe that Jesus Christ is the Son of God*"—and he disappears!

Nathanael:—"*Rabbi, Thou art the Son of God, Thou art the King of Israel*"—and he disappears!

The blind man:—"*Lord, I believe*"—and he disappears!

Thomas called Didymus:—"*My Lord and my God*"—and his story is told!

Martha:—"*Yea, Lord, I believe that Thou art the Christ, the Son of God, which should come into the world.*"

Mary:—"*Lord, if Thou hadst been here, my brother had not died*"—and they disappear from sacred history!

Why? How? Because they had made the great confession: their story is told!

Oh, I wish we could see, as God means us to see it, THE UTTER FREEDOM OF THE PLAN OF SALVATION.

WHOSOEVER WILL, LET HIM TAKE, TAKE, TAKE THE WATER OF LIFE FREELY."

Can we receive that? Can we grasp it? Is it too simple for us?

"FREELY"! "FREELY"! There is no hedge there! Hebrews ii, 9, says: "That He (Jesus Christ) by the grace of God should taste death FOR EVERY MAN"! None are excluded. Every man the wide world over is included in this great amnesty. The black, the white, the rich, the poor, those who know about it, and those who do not. Those who do know are commissioned to tell those who do not!

"But what saith it (the Scripture)? The word is nigh thee, even in thy mouth, and in thy heart, . . . that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. x, 8-10.)

The heart believing puts the man into the way: the mouth confessing brings the blessing.

There are thousands who believe that Jesus rose from the dead whom no Church admits. Alas, alas, we have taught them that that is nothing!

Please mark, that is the dividing, separating thing, *for that is the sign of His Divinity;* and the acknowledging of it too; and that is acceptable to God. There only remains the confessing!

Certain men have for ages past traded upon the claim that they have the keys of Heaven—(and not all of the Romish Church either); they have persuaded thousands to believe it, and thus have acquired strange dominance and authority over the people.

The door of Heaven is wide open to all mankind. The great Book finishes with the most glorious invitation the mind of man can conceive: "*Whosoever will, let him take the water of life freely.*" (Rev. xxii, 17.)

"The Spirit and the Bride say, Come. And let him that heareth say, Come." Not a particular Church or denomination is there authorized to invite to the open door, *but every hearer!* "Let him that heareth say, Come. And let him that is athirst, Come"; whether he is invited or not! "AND WHOSOEVER WILL." There is a big constituency there!

It is fair to conclude that all the disciples of our Lord except Judas were converted. Christ said, "None of them is lost but the son of perdition."

That seems quite clear. Yet most certainly when Christ uttered those words *they did not understand the Atonement!*

For when Christ began to tell them that the Son of man must

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go up to Jerusalem and suffer, it says, "*And they understood none of these things.*" (Luke xviii, 34.)

Even as they stood at the empty tomb of the risen Christ, it says, "As yet they knew not the Scripture that He must rise again from the dead." (St. John xx, 9.)

The secret was, THEY KNEW AND BELIEVED IN HIM! "*Lord, Thou hast the words of eternal life.*" The full value and worth of the Atonement were all theirs, for they accepted and believed in Him!

Christ our Lord said of His disciples in John xvii, 8: "For I have given unto them the words which Thou gavest Me, and they have received them, *and have known surely that I came out from Thee, and they have believed that Thou didst send Me.*"

There is the conversion of the disciples, as verse 12 says, "None of them is lost but the son of perdition." Though none of them knew as yet the story of the Sacrifice on Calvary.

And here is the way of conversion for the whole world, verse 21, "THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME."

And again in verse 25 we have the deciding factor in the conversion of the disciples: "O righteous Father, the world hath not known Thee; but I have known Thee; *and these have known that Thou hast sent Me.*"

And again in xvi, 27: "*For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God.*"

On one occasion the Jews came to Christ and asked, "What shall we do that we might work the works of God?"

Notice the form of the question: "*Work the works of God.*" Plural number!

Christ answered them fully, clearly, unambiguously!

But He answered them in the singular number: "*This is the work of God.*" One work, not ten, nor a hundred! *One single work of God.* "That ye believe on Him whom He hath sent."

There is the vital point, the testing point, the switch line which we are to take if we are to do any of the works of God!

Any acceptable work of God *must begin with this one work!* "This is THE WORK of God."

These words of our Lord cannot be without their intense and far-reaching meaning.

Christ would never offer to us an unstable ground for our faith. He would not mislead us.

This very question which the Jews asked our Lord springs spontaneously to the hearts and minds of thousands to-day. We put it in modern form when we ask, "*How shall I please God?*"

And man answers it in his own foolish and ignorant way when he says, "Be honest, upright, clean living, then you will please God."

Christ did not answer it in that way. On the contrary, He takes us to the very A B C of Christianity, and God-pleasing purposes and work, when He said, "*This is the work of God, that ye believe on Him whom He hath sent.*"

Let us put that question to ourselves. "Heart of mine, Dost thou believe in the Son of God?" And with all my heart and soul I can say "I DO." I may not believe in my hopes, I may not believe in my experience, I may not believe in my righteousness. That is not the question!

Whatever may be my hopes, my experience, my righteousness, my attainments, they are all unimportant and subordinate to this one great central dividing truth which cuts the world asunder, and ever will, "*Dost thou believe on the Son of God?*"

Man has wrapped up Salvation with all kinds of exterior coverings, priestly forms and ceremonies, ritual observances, and other objectionable usages which have no Scriptural warrant, *and can have no virtue or saving operation.*

The one great changing, renewing, saving thing is this, "That ye believe on Him whom God hath sent." This is THE work of God, the one thing acceptable in God's sight, and we have the evidence of His Son to tell us so! The Atonement Christ saw to, it was His business, and was made, completed, perfected, and is the ground of the sinner's acceptance with God; and the knowledge of its worth and efficacy is balm and comfort indeed to the sinner.

"God was in Christ, reconciling *the world unto Himself, not imputing their trespasses unto them* . . . . For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him." (2 Cor. v, 19, 21.)

Let us mark well the overwhelming words with which the Epistle to the Hebrews opens, for on these is built up the whole of that marvellous Epistle. "God . . . hath in these last days spoken unto us by His Son, . . . by whom also He made the worlds, Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. i, 1-3.)

Here is firm ground for our faith. Here is foundation indeed for our belief. It is not belief in a theory, but in a Divine Person. *Christ the Son of God, the brightness of God; making the worlds; upholding all things by His word!* All showing His supreme dignity and worth as well as His power.

Then it shows this Divine One purging our sins and finally sitting down, His atoning work finished and completed. *And only as He is the Divine Son of God, as established by the first part of this quotation, is His atonement or purging of our sins of any value or worth!*

THE B.-I.-W.F. CONGRESS ADDRESSES.

TUESDAY AFTERNOON, OCTOBER 1ST.

THE REV. W. PASCOE GOARD (*Chairman*).

Ladies and Gentlemen,—Let me call attention to the fact that this day of our Congress has been handed over to the Clergy and Ministers, with the responsibility of carrying it through.

You will agree with me when I say that we have a very good Clerical and Ministerial representation on the platform.

I have to apologize for the absence of our beloved friend, Canon Hollis. He fully intended to have been present with us, but the duty of conducting a funeral prevents him from appearing on the platform according to programme.

I have also to present to you apologies for the absence of such

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a number of Clergy and Ministers as would have made the attendance over one hundred this afternoon, but parochial duties prevent their being present.

We have now a large body of ordained Ministers of the Word who believe in this British-Israel Truth. While this has been very largely a laymen's Movement during the years that are past—though not altogether, for you have been led by such veterans as Commander Roberts and others—we now thank the Lord for the great company of stalwart Clergy and Ministers throughout Anglo-Saxondom who are rising to proclaim, not only the Gospel of Salvation through the death and resurrection of our Lord Jesus Christ, but also the Gospel of the Kingdom; and the administration of the Kingdom through the vice-regency of the House of David. We believe that administration is soon to be taken over by the King of kings Himself.

We have a splendid programme, and I shall not stand between you and the speakers. Let us do our work "as workmen that need not to be ashamed, rightly dividing the Word of truth."

THE ROYAL LINE OF DAVID.

THE REV. J. LUMLEY DAVIES.

In Jer. xxxiii, 17, we read that "David shall never want a man to sit upon the throne of the House of Israel." According to Moffatt's translation:—"For this is the Eternal's promise, a Davidic king shall never be lacking to sit upon the throne of Israel." According to the same translation, we read in Psalm lxxxix, verses 3 and 4, "I make a compact with My chosen, I swear to My servant David, to make his dynasty endure, to make his throne last for all time." This is a vigorous translation of these verses. It is wonderful what we can sometimes learn from those who do not altogether agree with us! Here is the compact. Here is the eternal promise made by God Himself, and this cannot be made of none effect by a mere shrug of the shoulder, or a wave of the hand. It is the Eternal's promise that a Davidic line shall never be lacking to sit upon the throne of Israel. The promise is clear, and there is no getting away from it, and it surely refers to a temporal kingdom of endurance and strength, and must not be spiritualized. And, oh, how some of us love to spiritualize, and how cleverly some of us manage to do it! But we cannot spiritualize this without landing ourselves in insurmountable difficulties. For, in order to be logical, we would have to spiritualize other things so as to tally with this one. We cannot very well apply this to the Jews, because that would be contrary to all historic facts as we find them to-day. They have neither a kingdom nor a throne; and yet here we have an eternal promise—the Davidic line sitting upon the throne of Israel; it must be in existence, for God promised that it would be for ever, through all generations. "I make a compact with My chosen, I swear to My servant David, to make his dynasty endure, to make his throne last for all time." I was heartily grateful when I heard the telegram from His Majesty read to us this afternoon. It so happens that I just want to occupy your time for a little while this afternoon upon this very subject, the subject of this great throne established by God Himself. Not very long ago we were thanking our Heavenly Father for the restoration to health of our beloved King. We did it with all heartiness and sincerity. The illness of the King not only stirred us, his subjects, but it stirred the whole wide world; the world was taking an interest in the illness of our King. And we remember well how every arrangement possible was made to expedite the home journey of the Prince of Wales that he might be at the bedside of his Royal father. And some of us said, "Is it not a very wonderful thing that the whole world seems to be taking such interest in the illness of our King?" It was in THE NATIONAL MESSAGE, I think Mr. Goard wrote a very significant article dealing with this very point. The whole world seemed to be on tip-toe of expectation—just because the occupant of the British throne was ill, dangerously ill. Every possible help was given to bring the Prince of Wales home to the bedside of his father. And I have read somewhere that in Jerusalem a service was held at the Wall of Wailing, which was presided over by the Chief Rabbi, who ordered special prayers in the synagogues. I read also somewhere that the Greek Patriarch conducted a special service. And in all these places prayers were offered to Almighty God for our gracious King in his illness. Now, we ask, why this world-wide interest in the illness of *our* King, and why this world-wide praying for the restoration of *our* King? Is not the answer found here, "Thus saith the Lord, I make a compact with My chosen, I swear to My servant David, to make his dynasty endure, to make his throne last for all time." That seems to me the answer to all our questions. There is no Royal House like ours, after all. Is there any Royal House that can trace itself back and back to the very beginnings as our Royal House can? We find no Royal House like our own, because I believe it is the throne of David established by God Himself.

I remember reading something which struck me very forcibly; it was written, I think, by Dr. Thomas Yates, after travelling roughly about three thousand miles, and this is what he said, or rather wrote: "Nobody could have foreseen the British destiny, and an island people becoming responsible for a quarter of the surface of the globe and a quarter of the world's population. It depends upon something more than government and statesmanship; it depends upon character and religion. We have taken a long time to grasp the fact that we had all this on our hands. If ever a blind people were led by a way they knew not, it is the British people. It is impossible to see how it came about, and not see God in it. Yes, there is a high purpose of God in it, and a high mission for our race in the world. We recognize that the Empire has not been built on economic considerations merely, or on ties of kinship, but on great spiritual values, and I own to a new conviction forced upon my mind of the power and beneficence of that love and justice, of those ideals of freedom, which, in spite of many faults and backslidings, have characterized the British rule." He (Dr. Yates) could see God behind it all; behind the Sovereign, behind the throne, behind the British Empire there is some power, and that power must be the power of God Himself. Shall I repeat those words again; they appeal to me; I wonder whether they appeal to you?: "I make a compact with My chosen, I swear to My servant David, to make his dynasty endure, to make his throne last for all time."

Now, in those glorious chapters in Isaiah, from the 40th

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chapter onwards—and we all know them very well—the prophet refers to some people in the isles, or in the isles afar off; and years ago you remember well how we asked ourselves and others—To whom did the prophet refer? We have ceased to ask that question now, for we know. Does he not refer to David's enduring dynasty, to his throne that is to be for all time? And if the isles afar off, to which Isaiah referred, be not the British Isles, what isles can they be? But where is the enduring dynasty, that Davidic line that shall not be lacking to sit upon the throne? Now I wonder if there happens to be here this afternoon a brother or sister, sitting not in the seat of the scornful exactly, but in the seat of indifference? Well, I can sympathize very well with the occupant of the seat of the scornful or the indifferent, because I occupied it myself for some time, and I did consider that those who believed the Truths that we proclaim here were, to put it mildly, "simpletons." I used to occupy the seat of the scornful, and I considered British-Israel advocates "simpletons," until I found out that I myself was the "simpleton." I will tell you how I got out of the seat of the scornful: I began to read my Bible. I had gone through my college career years before then, but I began to read my Bible as a man ought to read it. And if there is a brother or sister here this afternoon occupying the seat of the scornful, I ask you, my friend, to begin to read your Bible, not as the critics are reading it, but as a child of God reading a letter from his Father.

Even outside the Bible there is evidence of British-Israel Truth which is accumulative, and the evidence is geographical, ethnological, linguistic, and can also be traced through other avenues of knowledge.

Now if ancient Israel ever settled in these Isles of ours, there must be some indications, there must be some historical traces which they must have left behind them. A large number of people cannot move from one quarter of the globe to another without leaving some traces behind them. The Archæologist demands some proof. The antiquarian is not satisfied with anything we can give him; he must have something tangible. Those who have read widely on this subject know quite well that the evidence is accumulative; it cannot be mistaken. I have read in some of the books published by the Federation, and I think Commander Roberts points out in one of his books, too, the fact that there were tombstones discovered in the Crimea upon which were Hebrew inscriptions proving that the People of Israel had been there. One inscription reads: "This is the tombstone of Buki, the son of Izchak the priest, in the year 702, of the years of our exile." And there are other inscriptions which we cannot now mention. But there are a number, we might almost say a host of traces of the migration of these various peoples, under different names, making their way across Europe on their way to "the appointed place" (of which we read in 2 Samuel vii, 10). These tribes were so very powerful that they even routed with a great slaughter the Roman armies. I have read historical books—I cannot tell how many—and they seem to be increasing in numbers as the years roll on. But I do not read of these exploits in the modern English historical books, though the Roman historians are honest enough to record a battle that routed the Roman army, and they have commemorated that fall in the Roman calendar by calling it the Black Day. We do not read of these things, and our young people to-day are not asked to learn these things; they are kept away from them. There are geographical traces pointing out the march of Israel; there are also indications in point of language. We know quite well that there are many Hebrew roots in the English language; and we know of the similarity between the two. And if you all knew the language spoken in Wales to-day you would be even more astonished to find a still closer resemblance between the Welsh and the Hebrew—their inflexions, their cases, their genders, their idiom, their nouns, and the forms of sentences. In all these points the two languages are remarkably similar. I could give illustrations, but probably if I did I would not be understood. And when we consider the question of the law, we have another evidence. Mr. Goard has brought this matter before us with such force and clearness that no one here can have failed to see the evidence. No one here can possibly believe it when they are told that our law is based on Roman law. No, if we go back to the time of Alfred the Great, sometimes called the King of England (which he never was), what do we find? We find that he promulgated a code of laws, and we find that there was a code of laws already in this Island based not on the law of Rome, but based on the law of Moses. And those of us who have been to the British Museum are able there to make a comparison, and we find how closely related Alfred's code is to the code in Deuteronomy; we know that we owe very little to Rome; and yet this subversion of truth is taught in our schools to-day. I have young people in my neighbourhood who have been taught that politically we owe much to Rome, and that from a religious point of view we owe (they say) even more, ever since A.D. 597 when the monk, Augustine, landed on our shores. I have ceased to believe that now; I have been forced to the conclusion that we have something better than anything Rome could give us; we have the law of God underlying the law of our land.

Now, in closing, may I say this: that nothing will inspire us more to reach forth to all that is good and true, nothing will inspire us so much as to realize that God in His great plan has some great work for us to do. President Harding some years ago said that he was not so much impressed with the glories of the Anglo-Saxon peoples as with the profound duties which God had given them to do. Yes, they are profound duties; we have a message to give to the world. As we think of our Empire, as we think of our King, and we thank God for him, we realize that behind the throne, and behind the Empire, we have the Lord God of Israel. "I have made a covenant with My chosen. I have sworn unto David My servant, thy seed will I establish for ever, and I will build up thy throne for all generations. I swear to My servant David, to make his dynasty endure, to make his throne last for all time." I close by saying, "God bless our King. God bless our Queen. The Queen who, like him, is self-sacrificing and God-fearing, one who has been with him for many years, up the hills and down the vales of life, always by his side in trouble and in joy. And I believe that the mention of His Majesty would not be complete without a mention of the sterling qualities of his Royal consort, Queen Mary. God bless our King. God bless our Queen. God bless our Royal Family. God bless our Empire."

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GOD'S DELIVERANCES.

The Rev. William Brown Pollock, M.A.

I have been asked to give a personal testimony, and therefore you will forgive me if my address this afternoon takes on that character. I am conscious of my own weakness to begin with. But you remember that the Word of God tells us that the redeemed are to say so, they are to tell out what God has done for them. We have to remember from what we were redeemed, and to tell out the praises and glories of Him Who redeemed us. And so I want to tell out His praises, as far as God shall help me. And I think I cannot do better than give you the following illustration. Try and imagine you are going through the dark portals of the strong towers of a huge prison, and that you are following the man with the keys, and you pass along a corridor, and down some steps, and as you go the darkness seems to deepen, and you go along another corridor, and down more steps, and along another corridor, and down more steps, until the man comes to a door, and this door being opened you are immediately plunged into great darkness, and when your eyes become accustomed to the darkness you see the figure of a man with his head and shoulders bent, crouched down by the wall, with an utter abject appearance. And then the jailor goes over to him and shakes him, and takes from his pocket a small key, and loosens the shackles from his wrists and ankles, and says, "Man you are free; follow me." And it takes the man some time before he can realize what is being said, and what is being done. But, with the help of his kindly jailor, he passes out of the door and along the corridor, and up the steps, and along the corridor, and out into God's open world; he is led out of the precincts of the prison into God's sunlight. He sees the glowing flowers, he hears the whispering of the wind in the trees, and the singing of the birds, and the laughter of happy children. It is like coming out of darkness into God's marvellous light—is it not? And yet that is exactly where God found me, and what God did for me. I was not in an actual prison, do not think that. I was in a worse prison than an actual prison, a more disgraceful prison than an actual prison, bound hand and foot in my trespasses and sins, under the domination of the prince of darkness; I was one of the children of disobedience.

But God led me out into His marvellous light.

Can one ever forget an experience of that kind? I did not know how bright was the light and how glorious it was, and how great and expansive was the freedom, until with more accustomed eyes, and with guided feet, I came under the control of a new Leader. There are wonderful and great leaders in the world. In the chairs of our universities there are learned men. There are in our pulpits, not only very learned men, but very saintly men. But there is one Leader Whom God gives and bestows upon everyone of us for the asking, and He is the Holy Spirit of God. Here is a Book, the most beautiful of all books. It is a library of books. There seems to be no connection between them all, there seems to be only confusion, until you get the Divine Teacher, the Holy Spirit of God, the Divine Spirit, to be your Teacher, the Teacher of His own Book. When He guides you this Book becomes illumined, it becomes living, it becomes connected. Confusion disappears. We see the workings of the God of all order in the creation of the world. His eternal power is seen in the greater spiritual universe of the Kingdom of God, and the outworking of the will of the Eternal God and Creator of the universe as He brings you a vision of the new creation and the greater world in which He wants you to move. Well, that revelation made a new man of me, and made my ministry a new ministry. I was so thankful to God that He did not cast me off, and I realized that He wanted me to consecrate myself afresh to the ministry of His Church. For during the earlier years of my ministry I was much misguided and misled—I was not only bound in my trespasses and sin, which is the common lot of human nature, but I was misdirected and misguided by all kinds of beliefs and practices which led me the wrong way. I was an Anglo-Catholic. I have known what it is to sit and hear confessions for hours before Easter, before Christmas, before Whitsuntide, and at many other times; and I have seen the pained expressions and the falling tears, and I have heard the confessions of people who have realized and felt that they were so evil, and that they had made no progress along the right path, although they had made many confessions, and many of them came to the conclusion that they had better give it up altogether. And I could give them no better advice, until God showed me the error of my way, and showed me that I was myself in the same case. There was confession after confession, absolution after absolution, but no deliverance from the power of Satan and of sin. But there was something more terrible than sin, there was the domination of self. But God showed me the way, and He brought me out, and He showed me that there was One Who had broken the power of cancelled sin, and Who had washed me white in the Blood of the Lamb, and Who had given me the liberty of the children of God, and all I had to do was to receive His grace. For how many years I wilfully, though ignorantly, refused the way of life. And, oh, I love to tell you this for His sake, and for the glory of the Master Who loved us and gave Himself for us—

I got deliverance.

I got light on the meaning of the ministry of the Church. I realized that the New Testament nowhere supported the idea of a sacrificing ministry in the Church of Christ. And I came also to the light which He gives. I learned that there is no sacrifice of the Mass, and that you have no such thing as altars in the Christian Church, but that there is one Priest and one Sacrifice that has been once offered for the sins of the world, a Priest after the order of Melchizedek—Jesus Christ Himself. There have only been three priesthoods in the history of the world—a pagan priesthood, a Jewish priesthood, and the Melchizedek priesthood. We have nothing to do with the pagan priesthood. The Jewish priesthood vanished in the Sacrifice of Christ. He was not a priest after the order of the Levitical priesthood. No priest came from the tribe of Judah. His priesthood was a continuation of the priesthood of Melchizedek. All the rest disappeared. And we have a sacrifice to offer, but not for sin; we can offer ourselves as a sacrifice unto God. We can offer our praises and thanksgiving unto Him, and we can offer our possessions unto Him, and there is no higher dedication than the dedication of your possessions unto

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God and His Kingdom. But you cannot offer a sacrifice for sin; that Sacrifice has been offered once for all.

But, you know, that was not the only light that God brought into my life in those days. Very soon after I was told about the Gospel of the Kingdom. I had read about it, but I did not understand it then. God's marvellous light reaches further than to the redemption of the soul, and the bringing of the soul out of darkness into His marvellous light. It brings you to this wonderful Word of God which is the Truth, and the Truth, like Himself, is imperishable; it is the same yesterday, and to-day, and for ever; it is the Truth of God which cannot be broken and which cannot fail, and which liveth and abideth for ever. We are grounded in it; we have light to walk by until the King comes. The light came to me through reading this Book. For many years I was pleaded with about the British-Israel Truth, which I felt I could not accept; I was so taken up with the new vision that I had received, and I did not know that I was a redeemed Israelite also.

BUT I GOT TO KNOW.

I was reading the First Epistle of Peter, and I came across a passage in the second chapter where the Apostle declares that the people to whom he is writing were without mercy, but are now restored to mercy, and are now the restored children of God; in fact, that they are the seed of the people to whom Hosea the prophet wrote. You remember how in the opening chapter of Hosea God tells the prophet that he is to marry a woman, an adulteress woman, and of that woman he is to have three children; and the first child is to be called Jezreel, and He explained to the prophet that He will scatter His people and disperse them. And another child is born, and that child is to be called Lo-ruhamah, and He says that He will no longer have mercy upon the House of Israel, but that He would utterly take them away. And a third child is born, and his name is to be called Lo-ammi, "for ye are not My people, and I will not be your God." That was what was going to happen to them, and we know what did happen. And then we find the Holy Ghost, through the Apostle Peter, writing to the seed of these people, that they are now brought under the mercy of God, and that they are once more restored under the new covenant to the privileges of His people; and that they are the people of God. And that Gospel is being preached and carried throughout Christendom, and wherever the Gospel was preached, until preached in these Isles, to the people of the Isles, they may identify themselves as the Israel of God.

Now I want to come for a moment to the second chapter of the Book of Daniel. And you remember there we have the wonderful dream of Nebuchadnezzar; and there we have the procession of world powers during the time that the people of God had ceased to represent the Kingdom of God in the world. God was ruling through those world powers—Babylon, Medo-Persia, Greece-Macedonia, Rome; and then a new Empire appeared, a new kingdom cut out without hands. In his dream Nebuchadnezzar only sees a huge image, with a head of gold, breast and arms of silver, trunk and body of brass, legs of iron, and feet part iron and part clay. He sees in his dream a Stone smiting the image, and then these kingdoms being broken to pieces and scattered as it were with a summer wind. And Daniel by the Holy Spirit is able to interpret the dream, and he shows Nebuchadnezzar how he is Babylon, the head of gold which would disappear, and how it would be followed by the Medo-Persian Empire, and how that would disappear; and so also with the Greek and Roman world powers. And towards the end of the Roman Empire when there comes the intermixture of the imperial iron and clay, then there should be set up a Kingdom, and all these kingdoms shall be broken to pieces and will disappear before that Kingdom that would be cut out without hands, the Kingdom of the King of kings, the Kingdom of Israel, and under the throne of David, representing the King of kings. And when Jesus Christ came He came to found that Kingdom. And He is the One Who was rejected; and He tells that wonderful parable of how He is like the nobleman who went into the far country to receive for Himself a Kingdom and to return. But He does not receive His Kingdom until He returns. And, in the meanwhile, the Kingdom is in process of formation, and HE IS TO RETURN, and when He returns all those who have not come in under the dominion of the Kingdom of Christ, through the ruling of the Kingdom of Israel and the propagation of the Gospel of the Kingdom during the present age, will be broken as with a rod of iron and will disappear, and the Kingdom of the King of kings will fill the whole world, will fill the inhabited earth. We are called to be ministers of Christ, and apostles and promoters of that Kingdom, and each one has had committed to him that special task, and we are to occupy "Till He come." And then, according to His own grace and His own Divine wisdom, the faithful are to be made rulers, it may be over ten cities, it may be over five. But everyone who returns with an unused and an unprofitable gift, that gift is to be taken away from him and given to those who already have. May God grant that we may not be found unprofitable servants in the day of His Coming.

I hope what I have said may be useful to you. I hope it will confirm you in the great realities of the work of God in the human soul. Where is the Kingdom? Why, it is here—the British Empire, and the British people. And He is coming to take His Kingdom and to reign, before Whose face all other kingdoms shall flee away.

EXPOSITIONS IN THE ACTS OF THE APOSTLES.

BY THE REV. JOSEPH GAY, A.T.S.

VI.—THE FIRST PERSECUTION.

OUR LORD warned His disciples that it would not be all smooth sailing with them. He gave them to understand that they must expect no better treatment than He had received at the hands of the rulers of Judah, and also from the people themselves. "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: And ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles." (Read Matt. x, 16–26.)

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"Think not that I am come to send peace on earth: I came not to send peace, but a sword." (Matt. x, 34.)

Wherever these first disciples went, carrying the Gospel of Jesus Christ, they became the centre of strife and contention. "These that have turned the world upside down are come hither also." (Acts xvii, 6.) Why was that? Because they insisted upon proving from the Holy Scriptures that Jesus of Nazareth, crucified for the sins of the world, was alive for the justification of that same world, and that He alone could bring world salvation. "Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved." (Acts iv, 12.) Such an insistence struck home against all the received beliefs of Judaism on the one hand and heathenism on the other. Such expressions of belief were bound to rouse opposition, and it always happens that wherever belief strikes up against belief then one or other goes to the wall, and in the process the dying faith always seeks, as a last resort, to coerce the faith which ultimately triumphs. The coercion of faith means bitter and unrelenting persecution which passes on from generation to generation. Beliefs are long in the dying, hence the persecution passes on and lengthens itself out sometimes to many centuries. There is one thing man never learns from God, nor does he seem to benefit from past experience, and that is that you can never coerce faith.

God has never done so. There you have the answer to much in the history of men and nations difficult to understand. Why is this permitted and why that, we ask? Why, for example, was the Great War, with all its terrible loss of life, permitted? If God be the God you say He is, He could have prevented it. Why did He not do so? If man be not allowed to reap what he sows of good seed or tares then he becomes automaton, and faith is coerced. That is to say, freewill, God's greatest and choicest gift to man, is for ever destroyed. "Come down from the cross and we will believe." Such belief on such demonstration would have failed of its moral value and would have destroyed its spirit. "Give us a sign from heaven?" "If they believe not Moses, neither will they believe though one rose from the dead." God has never coerced belief; man has always been doing it and with disastrous results. In one form or another persecution, the coercion of faith, has been the method of the vanquished, before the triumph of the victorious has been completed and perfected. This may be illustrated over and over again in the history of the centuries right down to the present time.

THE FIRST PERSECUTION.

Let us take a look at this first persecution, for there is much to learn from it.

(*a*) *Relative to the persecuted.*

The disciples, obedient to the command of their Lord, tarried in Jerusalem until they were endued with power from on High. The power came at Pentecost. After that power had descended upon them they were disposed to settle down in the city of their fathers. The Jerusalem Church had been formed with the Apostle James, our Lord's brother, as its pastor. They were disposed to settle comfortably in their appointed place, worshipping the Lord in the Temple.

Man segregates: Sets himself apart in flocks and herds: Then builds himself in, and all others differing from him, out: His principle has ever been to come together and hold together, lest he should be scattered and so destroyed. God has always worked on a contrary principle. God scatters and so spreads out until His truth fills the whole earth. Immediately after the Flood man said:—"Let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Gen. xi, 4.) And God came down and confused their tongue and scattered them.

So was it with the first Church formed in Jerusalem after Pentecost. The Gospel did it. What Gospel? God's Gospel. Then it was God Who did it. "And they were all scattered abroad. . . . Therefore they that were scattered abroad went everywhere preaching the word." (Acts viii, 1–4.) These persecuted Christians were driven out by the God Who scatters. Side by side with this Divine determination is a natural sequence operating through man's freewill. They went because they could do no other, and in the going they exercised their own freewill because they could have stayed had they so chosen and taken the consequences.

(*b*) *Relative to the persecutor.*

All men, good and bad alike, fulfil the purposes of God. "Surely the wrath of man shall praise Thee." (Ps. lxxvi, 10.) Take one great notable persecutor of that time who became the great Apostle of the Gentiles, St. Paul. He was more instrumental in scattering the first Christian Church than any other. He did it of his own freewill. He did it because he willed to do it. No one coerced him; much less God. And yet in the doing of that which was wrong he was contributing to the accomplishment of God's will and purpose. The people of the Christ were scattered.

Now travel over the pages of history and see how this story has been oft repeated. A governing principle of the Roman Catholic Church has been the coercion of faith. Apart from the mother Church, the soul of man, hence the soul of the nation, is for ever lost. Such has been her teaching, and such is her teaching to-day. It were better to destroy the body if thereby you can save the soul. That was why, from the strictly Roman Catholic point of view, the Smithfield martyrs were burned. Has she denounced that principle? I trow not. If it is in abeyance, as far as the death penalty is concerned, it is from lack of opportunity. God has used in a very significant manner this arch persecutor to scatter His people and, with them, His truth all over the western world. In confirmation of that, one need only mention among a great and mighty host such names as Wycliffe, Tyndale, Miles Coverdale, Martin Luther, John Huss, Latimer and Ridley. The Duke of Savoy, on this very principle, persecuted the Waldensian Christians and drove them from their homes to wander solitarily through their valleys. They were scattered; but the blood of Israel-Britain was stirred to its depths, and found its voice in its freedom-loving soul, through the word of that man of God, Oliver Cromwell, who had made the word of an Englishman to be respected all over the civilized world.

I must say something now which I find it very hard to say. When the Protestant Church of England broke with Rome

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she reformed herself, but not far enough. She carried forward the vicious principle of the coercion of faith and became in her turn a persecutor. Through her action God once more scattered His people. What did King James the First of England and Sixth of Scotland say? "I will make them conform or else hound them out of the country." Well, he hounded them out of the country, and the modern British Empire began its eventful career. It is the story of the Pilgrim Fathers.

It was the application of this vicious principle which drove the followers of John and Charles Wesley out of the National Church, and the Evangelical truths for which they stood found expression in the great Wesleyan Church. They were scattered to proclaim the Word of the Lord. It is easy to see that at this hour and in this generation God is still working upon this selfsame plan as of yore, and making the wrath of man to praise Him.

Are the processes at work in the National Church tending to this end? It would seem so. We are making gigantic efforts to bring about the union of Christendom, and by union we mean uniformity. We are saying in effect, "Go to, let us build us a city and a tower lest we be scattered." The elements are strangely mixed. Those elements do not blend—they cannot blend. There is no power on earth that can blend them. Those who are contending to-day for the faith once delivered to the saints are being steadily elbowed out. The dominant forces in many of the Churches are disintegrating. Deny the Virgin Birth; call into question the validity of the Atonement; belittle the enormity of sin, and you may remain; but emphasize the validity of these things, contend for the vital fact of sin in man necessitating the sacrifice of the Son of God to remove that sin, and your place in the Church is, to say the least, precarious.

Let the Protestant dictum, "The Bible, the whole Bible and nothing but the Bible," prevail to influence your conduct and behaviour; and if you are allowed to remain within the Churches it is only by sufferance of those who know, or think they know, that they have the power to dismiss you.

And the dominant forces are not less disintegrating in the world at large. I wonder sometimes if we have arrived at that condition spoken of by St. John in Rev. xiii, 11-18 (R.V.), "And that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name." (Verse 17.)

What a tremendous persecution that will be when it has come to full fruition! Even here methinks the wrath of man shall praise Him, for it will effect a tremendous scattering of God's elect people to the end that, among the nations of the earth, in things temporal as in things spiritual, the suffering of His elect people shall be for the establishment of righteousness in the earth.

Persecution may be more refined and less gross than in the olden times; it is by no means dead. We have often heard it said that the blood of the martyrs is the seed of the Church. There are many martyrs to-day though no blood may be shed. The vital forces of our holy religion are operative in them and through them. They go everywhere preaching the Word. None are in a better position to appreciate that fact than British-Israel believers.

The Product of this First Persecution.

What did this persecution produce?

(a) The open door of a great opportunity.

They were scattered. They went everywhere. The fact furnished the occasion. The door into the world flung open wide its portals. Out went the Christians and out went the persecutors after them. It was like Israel and Pharaoh over again. Out went Israel from Egypt, and following hard upon her heels went Pharaoh. Out went the Christian Church, and hard after her went Saul of Tarsus. As with the one so with the other; the persecutor was destroyed, for his work of scattering God's elect people, thus forcing them into the larger sphere, had been accomplished. Pharaoh was destroyed outright; Saul was converted. Say not that God was unjust to Pharaoh. He gave to him a prolonged opportunity for repentance and conversion; a much longer opportunity than He gave to Saul. If the persecutor is destroyed and not converted it is his own fault entirely.

Through this open door Philip went out to meet the man of Ethiopia and a great conversion took place.

Through this open door Antioch received the Word of the Lord, and from that reception sprang up a great movement of the Spirit of God which, through the elect ministry of Paul and Barnabas, carried the Word of the Lord into Asia Minor, and thence into Western Europe.

(b) Conjunction with Israel in the Islands.

Israel in the Islands? And who may *they* be, please? They are, according to our thesis, that people who have dwelt for very many generations, and who still continue to dwell unto this day, in those Islands north and west of Palestine, commonly known as the British Isles.

Lest anyone reading this article should, at this point, close the page and read no more, like those of Paul's day at Athens who, when he began to speak to them of the resurrection of the dead, closed their ears and refused to listen any more, our contention being as ridiculous to them as Paul's was to the Athenians when he spoke of the resurrection of Jesus Christ, let me write freely concerning the conjunction which Paul effected for his Gospel with the people of these Islands, be they descended as you may list. We shall see later how such conjunction is set in the life story of Israel.

Our next article will deal in this regard with the Troas vision, and what resulted from it.

BLESSINGS FAR-REACHING.

By Professor Edward Odlum, M.A., B.Sc.

Somewhere we read these words: "In thy seed shall all the nations of the earth be blessed." Remarkable words!

As a boy I read and wondered at these words, and many others of like character.

The promise was made to the man of whom Jehovah said, "*I have called him alone.*" It was told this man that, after

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some hundreds of years, the promises would begin to have their fulfilment.

Concerning this statement we may make some examination. Has the promised blessing been fulfilled? If not, why not? If so, how, when and where?

At the end of the 300 or 400 years a new nation was born in a day—in the day they crossed from Egypt to Sinai, under their Divinely-appointed leader, Moses.

This nation was given a moral law, and a national law; and for forty years went to the wilderness school, where they had a training such as no other nation ever received.

Thus, a nation, *the seed of promise*, was launched among the then existing nations of the earth; and its chief characteristic was that of a moral law.

This was the basis of the Abrahamic call, of the covenants with Isaac, Israel and the twelve patriarchs.

From and through this Israel nation came the Law, Prophets, Apostles, the Christ and the Scriptures.

Through these, the nations, *all the nations of the earth*, have been and are being blessed. So far, so good!

What about the nations during the past 2,500 years? In that time neither Israel nor Judah, until the last century, did much world national blessing, so far as can be readily perceived.

How about *all the nations of the earth* during those long ages? Let us see. In that time many religions became manifest. Strangely enough, all these religions had their origin in Western Central Asia.

Here is a goodly list of these religions. Shintoism, Brahmanism, Buddhism, Parseeism or Zoroasterism, and Mohammedanism. To these may be added Confucianism.

During the long centuries these religions have undoubtedly uplifted the Asiatic nations to a wonderful extent. Were it not for these moral and religious systems, beliefs and teachings, humanity would have destroyed itself, and any remnants left would have been the mere tattered rags of humanity.

These Asiatic religions have saved humanity from destruction.

Who were the founders of these religions, and among what peoples did they upspring?

Shintoism is the old-time Judaic monotheism of the Hebrew people. The Japanese are descendants of Abraham and are heirs of the promises. So far as Shintoism has blessed the millions of Japan, that far has the seed of the patriarchs been a blessing according to promise.

Buddhism, the system embracing the teaching of Buddha, came from Western Nepaul in the Himalayas, from the heart of an Israel people, known as the Sakyas. Buddha was known as Sakya-Muni or the Saxon-teacher. The outstanding King of these people, who honoured Sakya-Muni, was Asoka, a Saxon or Israelite.

Zoroaster came from the heart of the Israel or Saxon exiles in the region of the Araxes where the Sak-Galuths were at the time of Zoroaster; and Vishtaspa, an Israel King, protected him and became his disciple. Here again we find the seed of Abraham, the heirs of promise, giving to the world a religion of blessing.

Mohammed was of the Edomite and Ishmaelite people. Ishmael and Edom were the descendants of Abraham and of promise, or of the covenants. With all its crudeness, this religion has been a system of ethics which is immeasurably beyond paganism.

Brahmanism came directly from the midst of the Israel and Keturah peoples of India, and in its purer days and conditions was a great blessing to the people. In fact Brahmanism is an uplift to its people to-day.

Add to these the religion of Israel and Judah, and we have the chief religions of humanity to-day. *They are all Asiatic in their origin and all are the children of Western Central Asia, the ancient home of Israel and the other Abrahamic peoples during their long ages of struggle, exile, scattering, wanderings and national upbuildings.*

Thus, then, we see that in Abraham's seed all the nations of the earth have been blessed, so far as we are able to learn. However, there is yet the future of these religions, and of the humanity influenced by their ethical principles and spiritual uplift.

THE QUESTION OF THE CENTURIES.

"WHAT THINK YE OF CHRIST?"

"What thinkest thou of the Christ, burly, brusque, brave and heroic Thomas Carlyle, with all thy marvellous reading, thy profound thinking, and thy contempt of cant and love of truth?" Carlyle steps forward and speaks: "Jesus of Nazareth, our divinest symbol! Higher has the human thought not reached."

Let us summon Dr. Channing, the cultured and eloquent preacher and writer, the foremost man among American Unitarians in his day. "What thinkest thou, O Channing, of Jesus Christ?" He makes reply: "The character of Jesus Christ is wholly inexplicable on human principles."

"What thinkest thou, O Herder, illustrious German thinker, broad scholar and exquisite genius, of Jesus Christ?" Superb is his reply: "Jesus Christ is in the noblest and most perfect sense the realized ideal of humanity."

I summon thee, O matchless Paul. What is thy testimony? "He is the image of the invisible God . . . the blest and only Potentate, the King of kings and Lord of lords."

I summon thee, O once doubting but always brave Thomas. Hear the testimony of this witness as he falls at the Master's feet and exclaims, "My Lord and my God."—MACARTHUR.

"Communion with God is not to be obtained by abstraction and asceticism, but by the development of Divine sympathies."—F. W. ROBERTSON.

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"It is godliness which, as the diamond to the ring, addeth real value to all natural and acquired accomplishments."—SWINNOCK.

* * *

Bunyan was twice snatched from death when in imminent danger of being drowned; and once, when a soldier in the civil wars, he was drawn out to stand as a sentinel at the siege of Leicester, but another having requested, for certain reasons, to take his turn, was shot through the head, and thus was Bunyan preserved.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE REV. PASCOE GOARD gave two special addresses at Headquarters on Monday last. He will give two more on Monday next, November 4th, at 3 and 7.30 p.m.

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Miss Haynes and the Rev. E. A. Couldray were the speakers at Headquarters on Wednesday and Thursday of last week. Meetings will be held on Wednesday next at 3, and on Thursday at 7.30, as usual.

* * *

Mr. Herbert Garrison gave his Lantern Lecture on "Cameos of Dominion" in the King's Hall, Herne Bay, on October 24th. Colonel Sir William A. Wayland, M.P., presided, supported by Lt.-Commander Edward Duffett, R.N., O.B.E., J.P., Chairman of the H.B.D. Council.

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Erratum:—In our last issue, on page 679, first column, fifth line down: for "Zechariah," read "Zedekiah."

* * *

We are grateful for gifts already received for the Sale of Work which has been arranged for December 3rd and 4th next, by the Women's Auxiliary, in aid of the funds of the Federation, and we shall be glad of many more. Mrs. Hamilton Short's Sewing Party will meet at Headquarters each Wednesday at 11 a.m. until the date of the Sale. We shall be glad of the help of any ladies who can kindly come. Materials will be provided.

* * *

Professor MacMahon gave a lecture for our Liverpool Branch on October 24th at Hackins Hey, on the "Five-pointed Star of British-Israel Truth." He dealt with the subject under five heads: That B.-I. Truth stands for the cause of humanity; for the nations; for the Church; for the Bible as the inspired Word of God; for Jehovah—the true God.

* * *

The Rev. Dr. Fleming, of London, speaking at a University service in St. Giles' Cathedral, Edinburgh, on October 20th, said:—"If the Old Testament had been lost we could not have understood the New Testament." He pointed out that our Lord drew His precepts principally from the Old Testament. This is welcome testimony in these times when so many preachers are trying to throw discredit on the Old Testament. Among those present were Sir Thomas Holland, the new Principal of the University, the professors and officials, and hundreds of students.

* * *

As a remarkable example of devotion to the B.-I. Cause we quote the following from a resident in a "Home" for retired soldiers:—"I do hereby promise to dedicate a tithe of ten per cent. of all my income be it much or little with which the Lord shall bless me to the British-Israel-World Federation for so long as I shall walk this earth." Shall we all emulate the zeal of this Christian soldier brother? What great things can be accomplished for the Kingdom of God if we do.

* * *

To-day (Saturday) is the Anniversary of the following events:—Election of General Garfield as President of U.S.A., 1880; Welcome in London to Prince and Princess of Wales on returning from their Colonial tour, 1901; Visit of German Emperor and Empress to Sultan of Turkey at Constantinople, 1889.

* * *

We acknowledge with grateful thanks receipt of the following anonymous donations:—M. H., £16; C. H. W., Johore, £4; Ill., U.S.A., Thirty Dollars; Ill., U.S.A.; Ten Dollars; Anon., £2 10s.; A. E. W., £1; P. I. M., £2; R. H., £2 10s.; F., £1; An Israelite, £3; H. B., £4; Anon., 5s.; Man of Kent, £2; N. M. M., £1; C. H. W., £8; F., £1; A. M., £1; An Unknown Friend, £1; E. M. N., 3s.; Anon., £1; E. D. S., £1; Anon., £10; Mr. T. LeS., Manitoba, Thirty-five Dollars; R. G. R., £8 14s. 1d.; E. C. S., 10s.; M. J. S., 6s.; A. P., 10s.; B. L. G. R., £90; Anon., 5s.; W. L. S., 10s.; Anon., £10; M. H., £13 2s.; Mrs. Hulme, £1 10s; E. B., 10s.; Anon., £1; H. D., 5s.; L. S., 5s.; Anon., £50; Mrs. K., Vancouver, Five Dollars; Israelite, 2s. 6d.; K. W., £3; A Banner Bearer, 6s.; U. L., £1; Anon, £3; Well-wisher, £5; B. B., £2; F., £1; Anon., £1; A. H. P., 30s.; A. B., £1; Anon., £2 16s.; Anon., £1.

* * *

The Rev. Gregory Bestall gave an excellent address for the Sydenham and Forest Hill Branch on October 23rd, in the Wesleyan Hall, and several members of the Church were present, anxious to hear what B.-I. really stands for. They expressed themselves as well pleased at the way the meeting was conducted, and said the hall would be available for future meetings when not required for Church purposes. This is in pleasing contrast to the bigotry sometimes met with. There was a good audience and new members were enrolled.

* * *

The Rev. Kenneth Dodds, Vicar of Christ Church, Kew Road, Richmond, conducts a Bible Class on B.-I. lines on Wednesday evenings at 8 o'clock, in the hall attached to his Church. He also holds an Evangelistic and Healing Service on Thursday evenings at 8. He will welcome any who care to attend.

* * *

Mr. John Leech, K.C., has lectured at New Cross, S.E., Exeter, Paignton, Chudleigh and Teignmouth. Mr. J. J. Morey at Hornsey, Brighton, Salisbury, Winchester, Chichester, Bognor and Fittleworth. Rev. Joseph Gay has given a series of lectures in South Devon. Rev. T. Sparshott Johnson, M.A., at Sutton, Lowestoft, Yarmouth and Canonbury. Miss Hamilton Hunter at Ealing, Worthing and Dover.

* * *

There has been a good demand for the gramophone record of the Rev. Pascoe Goard's wonderful address on "The B.-I.

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Evangel." They have gone to several distant parts of the world, including India, British Columbia and South Africa; the Rev. Maxwell Carnson took a number with him on October 18th. Records are still available, and we recommend those who wish to possess one to lose no time in placing their orders with us. The price is 12s. 6d., plus postage.

* * *

We remind our readers that teas are served daily at Headquarters except Saturday, from 4 to 5.30, in our bright and comfortable Reception Rooms.

* * *

On October 17th the Dover Branch greatly enjoyed two addresses given by Lieut.-Colonel G. F. A. Smythe. At the afternoon meeting the subject was "The History of Esau and his fight for the Kingdom," wherein the speaker traced through the Bible the Esau people's efforts to regain the Birthright Kingdom—

1. The Rabbis tell in the Talmud of the strife at Jacob's tomb.
2. Amalek at Rephedim. (Ex. xvii.)
3. Agag.
4. Edom became free. (2 Chron. xxi, 8–9.)
5. Haman and the Jews.
6. Herod the Edomite tries to exterminate the King.
7. 1917 at Jerusalem.
8. The final struggle to come.

Great pleasure was felt at having Canon Watkins, of Canterbury, on the platform. In the evening Colonel Smythe traced Judah's history, taking each branch of his family and showing how *small a portion* is represented in the Jews, and that the other branches have come into these Islands under different names and are now mixed with the other tribes. Mr. Sutton, O.B.E., presided at the afternoon meeting, and Mr. Tarrant in the evening.

* * *

At the West Belfast Branch meeting on October 8th, Mr. Millar gave a very inspiring lecture on the "Faithfulness of the God of Israel." The President, Canon Walker, M.A., LL.D., presided, and in his opening address told how his father, who was a great believer in British-Israel Truth, had with another friend invited one of the first speakers over to Ireland. The Branch anticipates a very successful session, trusting that God's blessing will be with them in all they undertake.

* * *

The Women's Bible Study Class, held monthly at Headquarters, meets under the direction of Mrs. Zoe Bell and Miss Alexander at 3 o'clock on Saturday, November 2nd. Mrs. Bell extends a cordial invitation to these classes.

* * *

In connection with the Richmond and District Branch—and by kind permission of the President, the Rev. Kenneth Dodds—the Christ Church Hall, Kew Road, Richmond, is being opened on alternate Wednesday afternoons, beginning on Wednesday, November 6th, from 3 to 6 p.m., for the use of enquirers, the loan of books and discussion of British-Israel subjects. Members and friends of the Federation everywhere are cordially invited and will be warmly welcomed. Tea will be available. Gifts of books for the Library, new or second-hand, *dealing with British-Israel Truth only*, will be gratefully received.

* * *

Canon Head (Archbishop-Elect of Melbourne, Australia), speaking at a meeting at the Central Hall, Westminster, on Tuesday, October 22nd, 1929, said:—"The very thought of our Empire is something that stirs our very heart. Really the Empire is part of my religion. I do believe that God in the most wonderful way has called us as a people, and has trained us up through the centuries to do a great work for Him in the world. From the time that Columbus discovered America, we have been finding our home upon the sea, and our Empire has been growing, and now it is the only Empire left, and it is stronger than ever."

SOME ENGAGEMENTS FOR NEXT WEEK.

HEADQUARTERS, 6, Buckingham Gate, Saturday, 2nd, at 3. Bible Study Class for Women. Mrs. Zoe Bell and Miss Alexander.

BATTERSEA, 193, Lavender Hill, Tuesday, 5th, at 3. Rev. Joseph Gay, A.T.S.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 4th, at 8.
BELFAST WEST, Orange Hall, Shankhill Road, Tuesday, 5th, at 8.
BEXHILL-ON-SEA, Hotel Metropole, Monday, 11th, at 3 and 8. Mr. John Leech, M.A., K.C.
BRADFORD-ON-AVON, Old Bank House, 2, Church Street, Monday, 4th. Mr. Harold Norris.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 7th, at 7.30. Bible Study.
CARDIFF, Y.M.C.A., Tuesday, 5th, at 7.30.
CROYDON, Y.M.C.A., Horniman Hall, North End, W. Croydon, Friday, 8th, at 3 and 8. Mr. J. J. Morey.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 4th. at 8.15. Rev. Joseph Gay, A.T.S.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday, 6th, at 3. Mr. F. Avery.
GLASGOW, Christian Institute, Sunday, 3rd, at 6.30. Mr. Thomas Dykes.
GUILDFORD, Borough Hall, Thursday, 7th, at 3.15. Mr. J. J. Morey.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 6th, at 3. Mr. G. H. Nicholson; and on Thursday, 7th, at 7.30. as usual.
HORNSEY and CROUCH END, Earl Haig Memorial Hall, Elder Avenue, Wednesday, 6th, at 8.
HULL, Church Institute, Albion Street, Tuesday, 5th, at 7.30. Bible Study.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 5th, at 7.45. Mr. S. E. Steele.
NORWICH, St. Giles' Hall, Friday, 8th, at 8. Rev. T. Sparshott Johnson, M.A.
PORTSMOUTH, Marie-La-Bonne Hall, Swan Street, Monday, 4th, at 3 and 7.45. Miss Hamilton Hunter.
REIGATE, Wesleyan Schoolroom, Thursday, 7th. Rev. Joseph Gay. A.T.S.
RHYMNEY, British-Israel Hall, Tuesday, 5th, at 7.
SOUTHAMPTON, Atherley Hall, Howard Road, Wednesday, 6th, at 3 and 7.30. Miss Hamilton Hunter.
SOUTHSEA, Monaco Cafe, 85, Palmerston Road, Tuesday, 5th, at 3 and 7.45. Miss Hamilton Hunter.
SHEFFIELD, Victoria Hall, Wednesday, 6th, at 7.30.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 4th, at 8. Rev. J. Lumley Davies, L.D.
TEIGNMOUTH, Temperance Hall, Monday, 4th. Bible Study. Rev. Com. Roberts.
WANDSWORTH, 120, Earlsfield Road, Wednesday, 6th, at 8.
WATFORD, 20, St. Albans Road, Thursday, 7th, at 7.45. Rev. W. Andrew Sinden, M.A.
WOKING, Onslow Hall (Guildford Road), Wednesday, 6th, at 3 and 7.45. Mr. J. J. Morey.
Also at Dartmouth, 4th; Dublin, 9th to 15th; Gravesend, 5th; Richmond, 5th; Welwyn. 5th; where places of meeting have not been notified.

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"Ye are My Witnesses" Isaiah 43·10

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THE THRONE OF THE HOUSE OF DAVID — 1ST CHRON 29 v 25 — 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.

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EDITORIAL.

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

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

PROPHECY.

BY THE REV. W. PASCOE GOARD.

PROPHECY is a vital fact in Bible literature.

Prophecy is given by God as the credential of the Divine origin of the sacred Scriptures, and as the credential of the true prophet.

Prophecy is God's method of communicating facts, the knowledge of which—past, present and future—is necessary to a full understanding of God's purposes.

It is therefore essential that the people should be instructed in the fact of prophecy, and in the things contained in prophecy.

Prophecy is the forthtelling of the things of God. As the things of God are *continuous* and *progressive*, having *a beginning*, having *an unbroken continuance*, unto an appointed end, it will be seen that prophecy must include the history of the past movement of the Divine activity; it also must contain prophecy covering every intervening period applicable to current world conditions; and as the time of the end of the prophetic movement has not as yet been reached, it must be evident that prophecy still foretells future events.

Prophecy is national; international; and finally universal in its scope and aim.

Prophecy envisaged the Asiatic civilization, and spoke of the nations existing within it.

Prophecy passed on from Asiatic civilization to European civilization, and spoke and still speaks of the nations existing within it.

Prophecy passes on to the foretelling of the millennial civilization, and speaks of the nations which shall exist within it; and of the reign of our Lord throughout the period of its continuance.

The one great and continuous story of prophecy is regarding the seed of Abraham, and their progress and activity throughout all the ages to the end of time.

Out of that seed is organized that nation and company of nations, around which as a nucleus the Kingdom of God shall be built up on the earth.

The name of that nation is primarily ISRAEL, and under that name the nation shares in the rule of God in the earth.

Of that seed is Jesus Christ, the Redeemer of Israel and the Saviour of mankind.

The chief feature of prophecy, outshining every other feature, is the Person, ministry, death, resurrection, and ascension of our Lord, and its results in bringing salvation to all mankind.

Prophecy foreshows as a secondary matter, yet as one of the major forces in world affairs, that Continental succession of Empires which was established in Babylon, and which was foreshown to be destined to run through a succession of Empires, enduring collectively for a period of two thousand five hundred and twenty years. This period forms a great "week" of prophetic time, each "day" being equal to three hundred and sixty years; seven such days being 2,520 years.

The succession of Empires should be :—

BABYLON.
MEDO-PERSIA.
GREECE.
ROME.

The period during which that succession should run from the military point of view would stretch from (*circa*) 603 B.C.—

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two thousand five hundred and twenty years—to A.D. 1918. Then the military power should be broken. Accordingly it was broken when the "Central Powers" collapsed in that year.

The ecclesiastical-financial system of the Continental Empires, established at the setting up of "the image of gold" on "the plains of Dura" came some years later than the setting up of the Empire. It seems somewhat hard to determine how much later. Usshur seems to think it was twenty-three years later.

The ecclesiastical-financial standards of the Empire may be expected to cease two thousand five hundred and twenty years from the time they were set up.

The Israel nation comes to the front again in world affairs as the dominant influence among the nations when the Babylon military image crashed—A.D. 1918—and from that time increases in power and influence until it fills the earth. It must soon reorganize the world's religious and financial system on the Israel plan.

So the military power of the Continental system has been broken. The Continental ecclesiastical-financial power has been weakened by the withdrawal or fall of the military support, and will be found to be more and more tottering to its fall. This refers to the Continental system of worship, and to Continental finance. It does not refer to the Israel-British system.

In the meantime things foretold are happening to Israel-Britain and will continue to happen. But also certain things *shall never happen* to Israel again. For instance: *Israel will never suffer again under the chastening rod of the Lord.* Suffer she may. But if so, *it will be through the perversity of her own actions*, these furnishing *the cause* from *the effects of which* she must suffer in the natural order of cause and effect. There is no guarantee that God will work a daily miracle to avert the effects from Israel which are caused by her own deliberate policy. Be that as it may, it is good to know that the oath of the Lord to Israel from this time forward is, "I WILL NOT BE WROTH WITH THEE, NOR REBUKE THEE."

Great tribulation will be on the earth, but not upon Israel. (See Isaiah liv.)

There is a *glory* in pointing out the fact that much of ancient prophecy has become history. Much of it has become *modern* history.

There is *safety* in watching events as they happen from day to day, and so to be enabled to say: "This is that which was spoken by . . . the prophet."

There is *danger* in undertaking to specify what details exactly prophecy has in store for to-morrow.

Let us remember that the prophets themselves searched diligently to understand the significance of future prophecy.

> "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:
>
> 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 glory that should follow.
>
> Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."—(1 Peter i, 10-12.)

The great outlines of prophecy are sure. They are so written that all may read, and the wise may understand. But *the details* no man may know before the event.

That the Lord will return is surely declared. That He will occupy the throne of His father David we know. That He will "reign over the House of Jacob for ever" is clear. But when, and exactly where, His throne will be established, and exactly how He will administer His Kingdom, we know no more than did the Lord's people two thousand years ago.

Let us avoid specific interpretation of future events and times. We have not even the knowledge of prophets and of angels. How then shall we know what they failed to know?

"Despise not prophesyings," but avoid running ahead of fulfilment. To do otherwise will not only be a betrayal of self, it will also be a betrayal of the Cause.

Let us not say, "We have discovered hidden knowledge which enables us to do this." We have no knowledge of methods that was not known to the Prophets, that was not known to the Angels.

What we know of methods of reading and interpretation they also know. But the application of all methods known to them, which included all methods possible of arriving beforehand at knowledge of the facts foretold, failed to bring to them understanding of the future. Neither does the application of such methods bring such knowledge to us. Doubtless Prophets and Angels now know that which fulfilment has revealed. So do we. They know no more than fulfilment has revealed, neither do we.

Ninety-five per cent., perhaps, of prophecy is now history, and lies open before us. In it we glory, for ancient prophecy answered by modern fulfilment has given to us an invincible Book in the Bible. It gives to us further such knowledge of conditions that we can fill in *the outlines* of what is yet to be. But we cannot yet fully read the details of the cryptogram of prophecy, the key of which is fulfilment. We are furnished with a new interpretation of an additional page of that Book from day to day, and that new interpretation comes through the daily Press, which unconsciously records events which fulfil prophecy.

Let us keep up to date with the details of fulfilled prophecy. Let us also glory in the great declarations of prophecy relating to the future. But let us wait for the interpretation which fulfilment will give, and call attention to such fulfilment as it comes to hand. By so doing the faith of men will be increased and God will be glorified.

Avoid undertaking to interpret the details of unfulfilled prophecy, lest we, and the Cause, be put to shame.

Do not say that so the faith of men will be increased. It is not so. Men will not know whether our interpretation regarding future events is right until it is tested by fulfilment or non-fulfilment, so they will have to await the event after all.

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If the event justify our foreguessing of the meaning, we may reap some personal glory. If it fail, we shall justly be condemned, as the Scriptures do so condemn men whose prophecies fail, as a prophet who ran when God had not sent him. But worst of all, the cause of God will suffer, and men will be turned away from Him.

The Bible will justify all its prophecies in the future.

In the meantime let us "watch and pray, for the day is at hand."

THE B.-I.-W.F. CONGRESS ADDRESSES.

TUESDAY AFTERNOON, OCTOBER 1ST.

THE WITNESS OF ISRAEL TO THE DEITY OF JESUS.

THE REV. JOSEPH GAY, A.T.S.

MY subject this afternoon is the witness of Israel to the Deity of Jesus. Now this word, "witness," is a word which is written in large letters all over the Bible from Genesis to Revelation. There is a little axiom of Euclid which will doubtless drive many of us back more years than we care to count, to the days when we sat in that tight little desk in front of our master and heard him say, "Things that are equal to the same thing are equal to one another." Now it is along that line that I am going to prove my case this afternoon. I have been busy writing my sixth article on the Acts of the Apostles, in which I have faced the question of the first persecution. May I anticipate a little what I have there written? Our Lord did not deceive His disciples. He gave them to understand that their passage was going to be no smoother than His own; that the people who had called Him Beelzebub would not be very particular what they called them of His own household. "Ye shall be hated of all men for My Name's sake." "Think not that I am come to send peace on earth: I came not to send peace, but a sword." (Matt. x, 34.) Israel, in all her many phases, has always been a storm centre; she is to-day, and she will be to the end. Why? A question was thrown at me in Hyde Park the other day—they throw questions at you like brickbats, and some of them hit you hard. The question which, on that occasion, was thrown at me was this: "Your Christ says that we must love our enemies. Haven't we to make our enemy before we can love him?" "Quite right, you have," said I. "Yes!" was the retort, "and your Bible has caused more disturbance, and has been responsible for more bloodshed in the world than anything else in existence." "Right again," I replied. These men sometimes hit the nail on the head without knowing it. Our Lord Jesus Christ has always been a storm centre, and when His disciples live up to their high calling in Him they in their turn are storm centres. "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household." (Matt. x, 35.) What do you make of that? Is it true? The experience of the ages proves it true. There is no fact more clearly demonstrated. Christ, the Bible which is His wonderful revelation of Himself, His disciples whose function and office in the world is to witness to Him, are, on the axiom that things which are equal to the same thing are equal to one another, alike disturbers of the peace—storm centres.

WHY? OH! WHY IS THIS?

The clean man will always have an enemy in the unclean. The man who stands for purity and righteousness in the earth will always create, by his very purity and righteousness, the enmity, the bitter hatred of the unrighteous and the impure. He cannot help himself. "These that have turned the world upside down are come hither also." If they had not gone forth as they did preaching everywhere the Gospel, witnessing to both small and great that Jesus, Whom the Jews had crucified, but Whom God had raised from the dead, was both Saviour and Lord, nothing would have happened. If they could have been induced to keep their mouths shut and to say nothing about Jesus, then all would have gone on peaceably as before; the world would have gone on sitting in its darkness quite comfortably.

What reveals the darkness of the iniquity of sin? Is it not the "light of the knowledge of the glory of God in the face of Jesus Christ"? Then the light of such knowledge is responsible for pressing back the unwilling darkness, and that operation cannot be effected without storm, strife, upheaval.

Now there is another factor which must be taken into account in dealing with this somewhat perplexing situation. Man segregates. He sets himself apart in groups and companies. Builds himself in as it were, and all those who differ from him out. God digs him out and scatters him. Our God is a scattering God. There is a very arresting word in the 24th Psalm: "The earth is the Lord's, and the fulness thereof; The world, and they that dwell therein. For He hath founded it upon the seas and established it upon the floods." You and I would never think of building anything upon the sea and certainly nothing upon the devastating flood. Out of cataclysmic conditions civilization has moved from the lower to the higher levels. Take two illustrations of this. Immediately after the Flood the people came together and said: "Go to, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Gen xi, 4.) The very thing they feared was the thing God did. He came down and scattered them, and in scattering them He made them a disturbing element in the earth. They did stir things up.

Israel, when she went into her promised inheritance in Canaan, was disposed to settle down. She began to build herself cities to dwell in. Building herself in, she was disposed to build all the other nations out. There is a sense in which Israel was tempted to make her God a tribal God. In that she sinned against the Almighty, and He scattered her abroad, He sent her away among the nations of the earth. In process of time the Southern Kingdom of Judah came back, and rebuilt Jerusalem. Once more she settled down, and God permitted her to settle down until the fulness of the time. After the days of our Lord Christ, God scattered her again and introduced her to a relentless persecution unparalleled in the history of any people. She had to go forth among the nations of the earth. The Northern Kingdom of Israel remained scattered. She was not permitted to return to the land of her inheritance. She was no better than her sister Kingdom.

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She lacked the opportunity to dig herself in. She was driven from place to place, scattered among the nations. She went hither and thither like Noah's dove, finding no rest for the sole of her foot. So was it with the first Christian Church. God, using the wrath of man to praise Him, drove the first Christians out of their comfortable nest in Jerusalem, and scattered them among the nations. They went everywhere preaching the Word.

NOW WHAT WAS IT ALL FOR ?

For one distinctive witness. Israel was created to witness to the God of all the earth that He is *the* God and there is no other. The very significant thing about both Israel and the Church is this, that they witness not to a doctrine, or a theology, or a creed, but to a Person. The One Who built the universe is a personal Spirit, Who creates, sustains, and orders all in holy love. God has, from the beginning, been pursuing this policy of scattering His people, moving them out, in order that the truth concerning Himself might fill the whole world ; and just as the leaven in the centre of the meal works until every particle of the meal is leavened, so the witness of Israel, and the Church in Israel, to the one true and living God shall continue along Divinely-predestined lines until the earth shall be filled with the glory of God as the waters cover the sea.

The witness of Israel to the Deity of God, the Lord of Hosts, is the witness of Israel to the Deity of Jesus. Passing out of the Old Testament as the Lord of Hosts, He passes into the New Testament as Jesus Christ our Lord. The personality is one. If that be not so, then there can be no earthly meaning to our Saviour's words when He said, " Before Abraham was I am." The witness of Israel to the Lord of Hosts in the Old Testament must therefore be the witness of Israel, or the Church, in the New Testament, to Jesus Christ our Lord. " Ye shall be witnesses unto Me." " And beginning from Moses and all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." So then the witness of the Church in the New Testament and the witness of Israel in the Old Testament are one and the same witness. Now the Church is resident in the centre of the British Empire. The centre of Christianity moved at a very early period from Jerusalem and settled in these Islands of the West. The British Church is the

OLDEST CHURCH IN CHRISTENDOM.

If our thesis be correct, then the Church of Jesus Christ is resident in the centre of Israel to this day. We do not begin to understand why it was that the Apostle Paul moved from Troas westward, in obedience to his vision, until we begin to understand that the witness is one in Israel and the Church of Christ. Every door was closed to the Apostle until he came to Troas and saw in a vision the man of Macedonia standing over against him and saying, " Come over into Macedonia and help us." St. Paul did not fail to realize that the Holy Ghost had flung wide open the door into the West. How can we understand the full significance of that vision of the opened, Western, door, whereby the Christian Church was a witness to the Lord of Hosts through the West, to all the world, until we realize that Israel was in these Isles, and that God was moving His great Church westward in order that she might make conjunction with Israel in the Islands afar off (*vide* Isaiah xlix and onward).

That is the reason why the centre of Christianity speedily moved from Jerusalem and came to these shores.

Now, then, here is the proof of my axiom—things that are equal to the same thing are equal to one another. Israel standing in the Kingdom for a witness to God, that He is the one true and living God. The Church standing within the same Kingdom to witness to the same God as He visualizes Himself in Jesus of Nazareth. They go together, and are joined in these Isles. Therefore the people of these Isles, the centre of the Christian Church, from which God is scattering on all sides, moving out His great witness and moving out His great truth, must be Israel.

God is still scattering. The dominant forces of to-day are not bringing together, but scattering, and so the purposes of God are being fulfilled. Examine the forces that are controlling the situation at the present time. They are disintegrating forces. God is moving out His people, and not only His own people, but moving out those who are not His own people, to that great consummation and purpose and intention which were with Him from the very beginning. We talk about peace—it cannot be. You may be astonished, perhaps, when I say that there has never been peace since Adam disobeyed His Maker.

When people speak of war the only thing they have in mind is the sword and the clash of arms. But there is a deadlier war than was ever produced by the materialistic sword. Using the terms then in the fullest and broadest meanings, we say that it is useless to cry Peace ! Peace ! for there is no such thing in the wide world, and there will not be until the Prince of Peace comes. Yes ! forces to-day are disintegrating ; forces to-day are scattering ; and forces to-day are witnessing to one controlling Mind, one Divine purpose and intention, one God of all the earth Who will be obeyed ; and the speedy obedience that we render to Him will hasten the day of His Coming. At His Coming there will be peace, and the peace that He will establish, as He sits upon the throne of His father David, will banish all things evil.

TUESDAY EVENING, OCTOBER 1ST.

THE FULFILMENT OF PROPHECY.

MR. W. T. F. JARROLD, J.P. (*Chairman*).

I feel it a very great privilege to be present to-night to take a part in this Tenth British-Israel Congress. Those of us whose eyes have been opened to the fact that the British nation, her Dominions, and the United States of America are the Israel of prophecy, realize that we are indeed custodians of a great Truth, and we know that we have the master-key to unlock much in the Bible that has been difficult to understand. The revelation is so astounding that it is not to be wondered at that many earnest Christian men and women find it difficult to realize and believe it. It is, however, a Truth which is honouring to our God to know that those promises made to Abraham four thousand years ago are being fulfilled in the Anglo-Saxon people, and that the covenant made with David, that he should never want an occupant to sit upon the throne

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of the House of Israel, is fulfilled to-day in our Royal House. Their Majesties King George and Queen Mary are the ninety-ninth generation from King David of old, and His Royal Highness the Prince of Wales is a hundred generations from King David.* At the time of the birth of the Prince, Lady Waterford sent a special request to his Royal mother that her baby might be called David, because, she said, I believe he will be the Prince David foretold by the prophet. The late Dr. Grattan Guinness, writing previously in "Light for the Last Days," said that those who live to see 1917 will have reached one of the most momentous years of crisis. In August, 1917, the Germans proclaimed the old Turkish Calendar for reckoning time in Constantinople nil, just at the end of the predicted 1,335 years (see Dan. xii, 12). On December 9th of that same year, 1917, Jerusalem was surrendered to the British. Our Lord plainly told His disciples in answer to their enquiry that "Jerusalem shall be trodden down of the Gentiles" (Luke xxi, 24). The hour of God's clock had struck. The times of the Gentiles were fulfilled, and to the very day the years of the down-treading of Jerusalem by Gentile nations was accomplished. God promised to Abraham, two thousand years before Christ, that the Holy Land, from the Nile to the Euphrates, should be an heritage for His children. I claim this entry of the British into Palestine as one of the greatest signs of the times. To-day we find our Premier on his journey to our great sister State of America on an errand to promote the peace of the world. May this not lead to the great reunion of the Anglo-Saxon peoples? I believe that is the great League of Nations to bring peace and happiness and justice to the world. Would that the eyes of our statesmen to-day were opened to see God's plan for His nation Israel. This great British-Israel Truth is shedding new light upon the Bible. It is attracting the man in the street, who has never looked at his Bible before, and he is seeing there things that he never dreamed about. We are living in an age of materialism. We find our Churches honeycombed by Romanisn and by Modernism; and I claim that the Truth which we hold here, and which we are trying to proclaim to the world all through this week, are Truths which will help the people of our nation and the peoples of the world. May our meetings here during this week be a great success.

THE KINGSHIP OF CHRIST.

THE REV. MAXWELL CARNSON.

When I appeared on this platform three years ago it was as one who had recently come into the light of British-Israel Truth. Later on it became my privilege to take the new light that had come to me overseas, and for the last two and a half years I have been trying it out in the Union of South Africa. Consequently one is now able to come back and try to review in the experience of this period what exactly it has been like to be a British-Israelite.

In commencing one's tour from Capetown through to the far ends of the province of the Cape, I sent in advance to the editors of newspapers with the request that they would do what was possible to have public meetings arranged; and I made the matter as clear as I could by correspondence, and followed up my letters by a personal interview. I arrived at one place to find the Editor sitting in his office. I passed in my name, and then I said, "Are you the Editor?" "Yes." "Have you had a letter from the Rev. Maxwell Carnson, Commissioner of the British-Israel-World Federation?" "Yes" "Well, he has come," I said. "But you are not the Rev. Maxwell Carnson, are you? I was expecting a gentleman with a long white beard."

It is well that you should ask the question, In what way has British-Israel made any difference to life or doctrine or practice? In the first place, I have discovered, as we all have, that it has given a new interpretation of the Holy Scriptures. It has made what was certainly difficult to be understood—that collection of writings from ancient nations that are now passed away into one unity, which is, from beginning to end, the Word of God. In other words, from Genesis to Revelation I have a definite and decisive message from my Heavenly Father that I can understand. Now I venture to challenge some of you good Church-going, Evangelical Christians—Do you understand the Minor Prophets? And when your minister gives out a lesson from Obadiah or Habakkuk, don't you have to look first in the front page of the Bible to find the Book before you can follow him in his reading? Through the interpretation of the everlasting purpose of God, the Bible, every page of it, has its place in the unity of the revelation of the Almighty God Himself. Now that is a knowledge worth having. In fact, for some people, through this new interpretation,

THE BIBLE HAS BECOME A NEW BOOK.

I was travelling down from Capetown to Durban on one of our coastal steamers, and there was a young man sitting at the dinner-table the first night. He was a modern youth, very well dressed. I was put next to him, and when I sat down, he turned to me and said, "What are you travelling in?" "I am a Commissioner of the British-Israel-World Federation," I said. "What is all that about?" he asked. So I told him. "Are you a parson?" "Yes," I replied. We continued the conversation through dinner, and then we went up on the deck and talked until about eight o'clock. And then he said to me, "I have got a spare bunk in my cabin, will you come and join me?" So I joined him in his cabin, and up till midnight he kept me hard at work discussing British-Israel. The next night he brought in with him a young Dutchman, and we sat up till two in the morning. And by the time we got to Durban I was more or less exhausted. The night before, this young man said to me, "The first thing I shall have to do when I get to Durban will be to buy a Bible." He had got a new interpretation of this Book.

It may seem strange to those who do not know British-Israel Truth, but it brings to me, and those whom I know in the British-Israel camp, new health. Those of you who remember what I was like three years ago will know what I mean. On the Saturday before we arrived in Capetown I was totally unable to get out of the bunk through well-advanced rheumatism, but I managed to hobble ashore on the Monday morning, and I have not had a pain since I landed in Capetown. Where has it gone? I do not know. But I do know that there has come flooding in with the new revelation and the new inspiration and the new work and the new

* "Generation" here means a period of thirty years. It is not used to enumerate the number of persons in the Royal line of descent.

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surroundings, there has come flooding into this mortal frame of mine new health. When I arrived back here, and visited Headquarters, I found everyone looking three years younger. Look at Mr. Garrison; look at Mr. Goard; look at our dear old patriarch—Commander Roberts. It is simply amazing to me. For obvious reasons I am saying nothing about the way in which the ladies have grown younger. So we discover, as has been suggested to you already by Mr. Goard, and will be suggested again and again, that there are resources of Divine health waiting to be claimed, the unfolding of the power of the Most High, and the outpouring of the blessings of Heaven upon us with this new health that has come. I have discovered—and I ought to have known it before—I have discovered

A NEW PRAYER BOOK.

You will forgive me if the youngsters of mine will keep coming up. But one Sunday it was suggested by his mother that my elder boy should go with her and her parents to the little Church not far away from where we live, but this boy of ten said, "Mother, you can go to the Church of England if you like, but I am not going." But he went, and when he came back home at mid-day, full of life, he said to me, "Daddy, I did like that service. Why, the Prayer Book is full of British-Israel." If some of you are getting a bit tired of the Prayer Book, if you look at it from the British-Israel point of view, you will soon be shouting, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people." The whole of your Prayer Book, and the whole of your Church Service, and the whole of your Bible, will be full of this everlasting purpose of God, which is so great and glorious an adventure for all of us.

I have found also in British-Israel a new unity of the Spirit. Look at this platform. I do not know what Church these various brethren belong to, for I have never asked them. You do not know what Church the person next to you belongs to. As I go about I never dream of saying to anybody, "What Church do you go to?" We have discovered that we do not have to tread on thin ice in dealing with one another; we do not have to go carefully in examining this or that little doctrine, and seeing how far we dare go, because we have found a common ground in the everlasting purpose of Almighty God revealed in the plain language of the Word of God, which we know to be His Word.

I have discovered a

NEW PERSONALITY IN JESUS CHRIST.

I want to put it to you, not dogmatically, but from the point of view of a personal experience—that interpretation of Jesus which British-Israel has given to me; and if you realize where I am getting the force of my preaching and the driving power of my life, I shall be able to say to you, "Go thou and do likewise." I have discovered in the New Testament that He is Christ Jesus the King. I was trained to think of Him as the Carpenter of Nazareth. I have heard Labour Union delegates talking about the horny-handed sons of toil, with whom Jesus has everything in common, because He had to labour as they do. That may be perfectly true if they can get any consolation from that fact, but that interpretation has ceased to be the only one for me. I have lost that interpretation of Jesus Christ which is so common in some circles. I ought to be long-faced and pale and uninteresting because I am a preacher of the Gospel; and yet it is a glorious Gospel of life in Jesus Christ. You see the contradiction in terms. But I do know that so much of the Christianity so-called to-day is associated with that pale-faced Galilean, an aspect of Him which was typified for us in the film shown three years ago, in which a company of players presented the life of Christ as it appeared through certain spectacles, and the one who represented the Christ never smiled, he moved about with a slow and gliding movement; there was nothing of manliness about the figure. That, I submit, is the impression that our younger people, and a good many of our older ones, have got to-day of Christ; and I know where that impression of Him came from, and so do you.

I have a Christ now Whom I can offer to any man, young or old, and to any woman, and say, "There is your Hero in history, in life, and in religion." And you know He was announced as King. "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." Yet a Bishop tells us in the public Press in South Africa that the prophets did not pretend to foretell that which is going to happen.

CHRIST WAS ANNOUNCED AS KING;

when the angel came to Mary and said, "He shall be great, and the Lord God shall give unto Him the throne of His father David." Did you know that was in the New Testament? We are accused of living in the Old Testament times. The government shall be laid upon His shoulder. He was announced as King, but was He recognized as King? Satan recognized him as King, because in the temptation, he took Jesus on to an exceeding high mountain, and showed Him all the kingdoms of the world and the glory of them in a moment of time. Satan knew He was the Heir when he made that offer of the kingdoms of the world. Do you remember what Nathanael said: "Rabbi, Thou art the Son of God; Thou art the King of Israel." Did He act as King? I think He did. I think we can get a vignette of Him as King if we study His actions. Do you remember how He went into the Temple and overturned the tables of the money-changers and the seats of those who sold doves? He was then challenging one of the big vested interests of His day. Annas and Caiaphas were the high priests of God. Annas, the high priest, must procure the office for his son, and for his son's son; and then, when he had run through them all, he put in his son-in-law Caiaphas, to be the high priest of God Almighty, and as a result of wealth and influence and power he holds the position. And into the centre of this trading comes the King, and He says, "Out with this trading; this is the House of God." Out on the Mount of Olives Annas had built himself a summer house. And the King comes and says, "Give an account of your stewardship. How did you make your money, Annas and Caiaphas?" That is a difficult question to ask anybody.

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When you ask a man about the contents of his pocket, he either responds as his conscience allows him easily to respond, or else you become his mortal enemy from that day onwards. But that was what was the matter with Annas and Caiaphas, and Christ challenged them in their tenderest spot.

Having taken that moral, outstanding position as King, and challenging the high priests, the ecclesiastical dignitaries, as to how they made their money, He challenged them next in regard to their philosophy. Some of us have learned that it is difficult to run counter to modern ideas. They said, "There is no resurrection; when a man is dead, he is dead." But Christ takes the little girl by the hand, and says, "I say unto thee arise," and He restores her to her parents. But they said, "She was only asleep. It was a case of catalepsy." And then Jesus meets the procession at Nain, and there is the widow's son who has been dead longer than the daughter of Jairus, and He says to him, "Arise," and the young man gets up from the bier, and is given back to his mother. What about that? Then you get the wonderful story of Lazarus, which is put in the story of the Gospel to show you how the King deals with the philosophy of Annas and Caiaphas, who say there is no resurrection. Jesus goes away into the country, and a message reaches Him, "Lazarus whom Thou lovest is sick," but He stays where He is, and He remains there for another two days, and the disciples say among themselves, "How is it He stays, when He ought to be there with Lazarus." But it was not until He heard that Lazarus was dead that He said, Now we are going up, and you hear the King speaking, "Lazarus, come forth."

Here is another picture. On the Mount of Olives is Jesus, and Lazarus whom He had raised from the dead. And here was Annas and Caiaphas, and they are saying, Will He come to the feast? A crowd of pilgrims are coming up the valley, they want to see Jesus and Lazarus. And that procession swings round and comes back again and into the city.

"BEHOLD, THY KING COMETH UNTO THEE,

riding upon an ass, and a colt, the foal of an ass." They did not need to be told; they knew their Bible. Christ is riding now right into the very citadel, into the very centre of their stronghold. Yes, the life of Jesus is a constant affirmation of His Kingship. What happens? Will they get rid of Him? They put Him on the Cross, and He dies, and they said, "It is finished," and they went to their homes because it was the Sabbath, and they carry on with their money-making, and with their philosophy; and on the third morning, because it was not possible that the Prince of Life should be holden to death, they were no further on than they were before, because Jesus is risen, and the whole world is at His disposal. And so you go on to the Resurrection and to the Ascension.

I want to bring you back. I left something out when I looked at the King. I want to say, "Hosanna, blessed is He that cometh in the Name of the Lord." I have never shouted so much in my life as I have since I became a British-Israelite. Why am I so enthusiastic about the King? Because when I look at my King I realize that He is not merely the King on the Throne, but He is the King on the Cross. What does that mean? It means that I have to go down on my knees before the King Who comes and dies for me, and the Cross of Christ, which is not the mark and symbol of that conflict only, but the mark and symbol of the King's service for humanity. He died upon the Cross for us and for our salvation. And that salvation is to be given to the whole world with all the force of your belief in the Bible behind you. The Cross comes to be a symbol of Israel, not the crucifix, because the King is not dead; the Cross that we see when we look at our Union Jack, the red cross of St George, and the white cross of St. Andrew. Cross upon cross, and it spells sacrifice, sacrifice. And there in the middle of history stands that Cross. We preach Jesus and Him crucified, risen, and glorified, Who shall yet come again with power to rule over the kingdoms of this world.

ISRAEL—CHANNEL OF DIVINE BLESSING.

THE REV. GILBERT DAVIES, M.A.

I will confine myself to the change that the British-Israel Truth has brought about in my own life. I am a raw recruit, so to speak, from the country. One or two on the platform have kindly come and helped us in our country parish, and to them we are greatly indebted—the Rev. Arthur Pritchard, Commander Roberts, the Rev. Pascoe Goard. We owe them a deep debt of gratitude because they have been seeking to bring the nation back to the Bible. This new Truth has so enthused me that I never miss any opportunities, whether in the railway carriage, or in the street, or in any other way, as well as in the pulpit, of bringing in, I hope tactfully, the Truth concerning British-Israel and the dignity of our calling as Englishmen. I say it with no sense of pride, except to do God's will. I thank God that I have been able to come and take part in this wonderful Congress, in which men and women of one accord consider how they can best take action for the future, and see what can be done to restore our country to its old Bible-loving position, and deliver it from the evils which have largely destroyed the faith of the younger generation. Many of us thank God that we were brought up in Christian homes, but we do regret that so many of the promises of God were spiritualized, and that they did not mean all that they should have meant to us. We had, as it were, a film over our eyes, and we failed to see the great heritage concerning which our Chairman has written. And I would like to thank Mr. Jarrold for his book. The War opened his eyes, as it opened the eyes of many. Through God's goodness we were spared from what seemed to be, humanly speaking, an overwhelming disaster. I believe the War brought a new faith into the lives of many, while there were others who lost their faith because they were not sufficiently cognizant of this wonderful Book. One point which brought me to the truth was this—

THE DIVINE GOVERNMENT

in the affairs of men. We were not reduced to mere fatalism. We began to see the covenants made with Abraham, and the promises oft repeated to Jacob and to Isaac, and to the Prophets. We are being told to-day that we need not read the Prophets. Someone has declared that the Minor Prophecies might as well be expunged from the Bible, that the Pentateuch might as well be taken out of the Bible. It only shows the very cursory reading which those who are the

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preachers of God's Word have made. I believe this to be the Word of God from beginning to end. And when we start from that point of view we see the Divine rule in the affairs of men, and we do see the Divine unity in the whole. It was only a few years ago that the light suddenly came to me. The first book I read was from a friend ; and that book I placed in the hand of another friend, who is now doing splendid work in the Cause of British-Israel Truth ; he was a lawyer. That book was passed on, and it resulted in some twenty people coming into British-Israel Truth. And so I would say to you all, place good literature in the hands of as many people as you can. British-Israel Truth changes our interpretation of the Bible, it changes our current of thought. As we read our newspapers side by side with the Word of God, we see the designs of God. I should not be on this platform, and none of the other speakers would be on this platform, if the Gospel of Salvation were not preached—salvation from sin through the Sacrifice of Christ, His Resurrection, and His Coming again. But the British-Israel-World Federation has always preached the Gospel of Salvation, as a matter of course. This is no new sect. There are plenty of Churches to-day. But we want this Truth to be the final basis of authority. It is no new heresy coming in, but the proper and rational interpretation of the Old Testament, giving the words their proper meaning. It is only thus that you get the plain meaning of God's designs. Israel was scattered, but never finally lost. "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." (Exodus xix, 5.) And in the 26th of Leviticus we have the blessings promised, and the punishments which were to fall on the Israel people. I venture to say that chapter is the key-chapter of the Bible. I believe that the majority of the clergy and ministers are not sufficiently conversant with that chapter. But how can we preach the Word of God to our people unless we know this Book from cover to cover? I am learning something every day, and many of you are. Thank God for these gatherings. Those of you who have friends who have not been here, bring them along to-morrow, that they may learn what are the elemental truths concerning British-Israel. So we will go forth, strengthened by the fact that God is our omnipotent God, the God and Father of our Lord Jesus Christ, our personal Saviour, and that we have the illumination of the Holy Spirit, Who takes of the things of God and shows them unto us. We are now coming into the light. We realize that the return of our Lord Jesus Christ is imminent. The Israel people are to be the channels of Divine blessing to the world, for we have been redeemed under the new Covenant. May each one of us take our part. May we stick to the Bible, the secret of England's greatness, in season and out of season, and oppose every message which weakens our faith and casts doubt upon the faithfulness of our God.

BRITAIN—AND PALESTINE.

THE REV. T. SPARSHOTT JOHNSON, M.A.

"What business have we got in Palestine?" Now you all know that the *Daily Mail* is conducting a very vigorous campaign with the idea of dragging us out of Palestine. A gentleman not very long ago thought he would help the *Daily Mail* along, and he wrote to them saying, "There is a quotation in the Bible that will help you all right. In Zechariah it says, 'I will cut in pieces all those who burden themselves with Palestine.'" I was at Headquarters, and a notice of that was brought to me. We decided that that ought to be answered at once, so we just turned up our Bibles, and I wrote a letter to the *Daily Mail* in which I said, "Your correspondent would do well to quote the whole of the verse, which goes on to say, 'Even all the enemies of Jerusalem.' The latter part of that verse suggests it is protected against the enemies of Jerusalem, and by no stretch of the imagination can Britain be considered an enemy of Jerusalem, but rather has Britain been the greatest benefactor the city has ever known." Well, now, the *Daily Mail* very kindly published that, and I got a lot of letters from all parts of England thanking me. I took heart at this, and thought we would have another try, and I wrote to the Editor of the *Daily Mail* thanking him for his kindness, and thanking all those who had written to me. I thanked the *Daily Mail* for its consistent policy with regard to Russia, and then I said, "With regard to the Mandate for Palestine, it may be true that it touches our pockets rather heavily," but I suggested that this was part of the white man's burden, but which would bring its own reward. Then I went on to say, "But signs are not wanting that we have received our

MANDATE FROM A HIGHER POWER

than the League of Nations, who would naturally give the country to those people whose forces delivered the city from her age-long bondage." But that letter was not put in! I tell you to-night what was written, for it may get into THE NATIONAL MESSAGE. Curiously enough the *Daily Mail* has answered the question for us in a few words if it only knew in one of its issues in which it presses forward this policy of getting out of Palestine, and it draws lurid pictures of what is going on there. In connection with this question the *Daily Mail* is repeatedly becoming the "Daily Wail." But it answers the question for us in a few words at the head of one of its columns, "British Tommies at Home in Jerusalem." There you see the *Daily Mail* has answered the question for us. But that will not satisfy us quite to-night, we must get down to hard tacks, so that we can answer the question for other people.

I picked up in the train recently another newspaper with an article which had been cabled across the world on the same subject from Mr. Winston Churchill, and it contained some very wise words. After saying that in 1921 he had the direction of the policy with regard to Palestine, he said that they endeavoured to give the Arab his due, and to give him his kingdom in Iraq, and to provide a national home for the Jews in Palestine; "but there is no intention," he said (and he was quite right) "of making the Jews the prominent race in Palestine." No. Then he goes on to say that what has been happening—and they are very true words—is only a foretaste of what will happen throughout the Nile Valley and from end to end of India after the unifying and beneficent influences of the British race is taken away. Well, now, speaking as I can from an experience of twenty-five years of fairly close touch with India, I can say that as far as India is concerned those words are true, and I have no doubt that they would be true of Palestine also.

But we have got to answer the question, "What business

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have we in Palestine?" The *Daily Mail* naively suggested that Italy might be induced to take the Mandate. I ask you, if we have no business in Palestine, why in the world should Italy have any business there? And also, does the Arab want Italy to come into Palestine, or does the Jew? But we have got to answer the question from the point of view of our belief and of the Bible, and in order to do that we must answer two questions. One of them can be answered very briefly; the other will take a little longer.

The first question is this, Who are the Arabs? And the second question is, Who are the Jews? Who are the Arabs? I do not think the Arabs are Modernists, and they believe that Abraham lived many centuries ago, and they believe that Abraham was their ancestor. They are the descendants of Ishmael. If you read the 16th and 17th chapters of Genesis you will see that Ishmael was to be a great nation. "I will establish My covenant with him (Isaac) for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee; Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." So there is the Arab, and Mr. Churchill said our policy is to give the Arab his kingdom in the place where God said he should have a kingdom.

NOW, WHO ARE THE JEWS?

Now this question is a short one, but you can take it from me, if you can answer it correctly, you will be able to solve, not only many questions in the Old Testament and in the New, but also many national and many international questions of the present day. So let us get down to it. Who are the Jews? First of all, the British people are not Jews. Now I say that because a great many people who read about our work as a Federation say at once, "That is the Jew," and when we try to present our case before them, they will say, "We do not want to have anything to do with the Jew." Then, again, Abraham was not a Jew. You will be surprised at my saying that. For if you will read some of our religious literature you will find some of our leaders in the Churches speaking of Abraham as a Jew. Isaac was the son of Abraham, and therefore could not be a Jew. Jacob who became Israel was the father of Judah, and therefore was not a Jew. And Judah was not a Jew. Well, then, who are the Jews? Let me give you another key to help you in the solution of these Bible and other questions on the distinction between the Kingdom of Judah and the Kingdom of Israel. You will find in the Second Book of the Kings, just towards the end, the first mention of the Jews. "At that time Rezin, king of Syria, recovered Elath to Syria, and drave the Jews from Elath; and the Syrians came to Elath, and dwelt there unto this day." (2 Kings xvi, 6.) The two Kingdoms, the Kingdom of Israel and the Kingdom of Judah, were carried away to two very different places, and one 130 years later than the other. The remnant of Judah went back to Palestine after seventy years, and only Judah. There are some people to-day who try to prove that the other eleven tribes went back. But if you will read Ezra and Nehemiah you will find who went back, they are described as those who went back of the captivity under Nebuchadnezzar, and Judah and Benjamin are mentioned. Now the Jew to-day is distinguished from all other nations. Sometimes we British-Israelites are asked why we have not got a Jewish face. Well, now, the Jewish face—and I think I am speaking correctly—is not a pure Israelitish face. Many of the tribe of Judah, contrary to the commandment of God, married amongst heathen nations, and that face with which we are so familiar to-day is more Syrian than Israelite. There is, therefore, the distinction between the faces. The Jews of to-day are the descendants of the remnant of Judah that went back after the seventy years of exile. Here is a remarkable fact:—

There are supposed to be in the world to-day about fifteen million Jews, so-called, but half of them are probably of a mixed race. Out of the whole number, after nineteen hundred years of the preaching of the Gospel, there are perhaps about 250,000 who are Christians; so you see this leaves 14,750,000 who are anti-Christian, and a large proportion of them are said to be atheistic. So that the people who imagine that the Jews are going to rule the world, as the Zionists think they are, are faced with the great problem of these atheistic and anti-Christian people who are supposed to be in possession of the Covenant blessing.

Well, we have answered those two questions, Who are the Arabs? and, Who are the Jews? Shall we answer in a brief word the future of the Jew. If you will read the 21st of Matthew, you will find two of our Lord's parables, and you will read at the end of the chapter that "they perceived that he spake of them." The first was the parable of the two sons. "And he came to the first, and said, Son, go work to-day in my vineyard. He answered, and said, I will not; but afterwards he repented, and went. And he came to the second (Judah) and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first." Then comes the parable of the husbandmen, to whom the Father sent first His prophets, and then His messengers, and finally His Son. "And the husbandmen said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance." Then again the Master asked the Jews what their view was, and they said, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The Stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes? Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

What business have we got in Palestine? We are those other ten and perhaps eleven tribes. And if a remnant of one tribe to-day represents fifteen million in the world,

WHAT OF THOSE OTHERS?

And where is the nation to whom our Lord said the Kingdom shall be given?

I have not time to go into all the details. I just want to tell you one or two things that have been happening in our day, which will help you to solve the problem, and to answer the question, Why are we in Palestine? There is a prophecy which says, "I will take you one of a city, and two of a family,

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and I will bring you to Zion." (Jeremiah iii, 14.) On the 11th December, 1917, Lord Allenby stood on Mount Zion and issued a proclamation, and there were gathered before him representatives of all the different regiments of the Guards, and probably in those regiments of Guards standing round Lord Allenby there were representatives of the tribes of Israel. So that answers the question, What business have we in Palestine and in Jerusalem? The reason why we have business in Jerusalem is because we have had a vision. Carry your minds back to nineteen hundred years ago. What do you see? Outside Jerusalem three crosses, silhouetted against the sky, and in the centre hangs the King; His enemies laugh Him to scorn. Nineteen hundred years pass by, and Lord Allenby enters Jerusalem, and there flutters out over Jerusalem that flag, the white flag with the red and blue crosses, the emblem of the greatest Empire that the world has ever known. We have business in Jerusalem because the Cross, which nineteen hundred years ago was a badge of shame and derision, to-day is the badge of triumph.

"And once again my dream was changed,
A new earth I seemed to see;
I saw the Holy City
Beside the tideless sea.
The light of God was on its streets,
Its gates were opened wide,
And all who would might enter in,
And no one was denied."

"No need of moon or stars by night
Or sun to shine by day.
It was the new Jerusalem
That shall not pass away.
Jerusalem! Jerusalem! sing for the night is o'er
Hosanna in the highest! Hosanna for evermore!"

THE ORACLES OF GOD.

THE REV. W. T. MEDHURST.

I have been for forty years a British-Israelite. I was one of the many thousands who took off my hat, and waved my handkerchief and shouted "Hurrah" in 1887, when Queen Victoria celebrated her Jubilee. Later on I had the same privilege when King Edward VII came to the throne, and the same privilege again when King George was crowned King. And perhaps also I may have the privilege in the case of our Prince David. Why do I mention all this? Because being a British-Israelite I recognize in Queen Victoria and her three descendants the continuous line of the Davidic dynasty. And King George as Regent is holding the throne for the King of Israel. I was challenged the other day in Cardiff, and I reminded them of Paul's words: "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." (Romans iii, 1, 2.) We have had the evidence. Why are we in Palestine to-day? Apart from the evidence of our being the nation Israel, is the fact of our entrustment and commitment of the oracles of God to-day. What other nation, but this British nation, plus America, have the oracles of God? What other nation is translating the Bible as the British nation is doing; scattering the Word of God all over the world that the uttermost ends of the earth might be blessed; for it was promised that the seed of Abraham should be a blessing to all peoples in the latter days. That is why I am a British-Israelite, and that is why I stand before you to-night.

THE LITTLE CHURCH AT GLASTONBURY.

COL. THE REV. A. D. SETON, B.Sc.

For forty years I was a soldier in the Royal Artillery, and it is only comparatively recently that I took Holy Orders. When I was at Gibraltar, as a young officer, it was my privilege to make the acquaintance of an Israelitish family settled in Spain, and they did a very flourishing business in olive oil. The family consisted of a father and mother, a son, and two extremely beautiful daughters. I probably should not have remembered much about them if it had not been that I greatly admired one of the daughters. In those days, of course, as might be expected of a young officer in the Army, such matters as British-Israel did not interest me very much, although my father and mother were—that was about sixty years ago—very keen on it, but I regarded it more or less as an amiable fancy. But with regard to this family that I knew in Spain, they talked to me a good deal about the matter, but they in no way resembled Jews; they were all of bright colouring, they had no hooked noses, or other characteristics of the Jewish face. The father was a tall man with bright blue eyes, and a most beautiful and handsome auburn beard with a wonderful wave in it. One of the daughters was very fair with blue eyes, and the other one had golden red hair and dark eyes. They were a very handsome family, and knew of the things connected with their history; but, of course, naturally they were spoken of as Spanish Jews. And when I mentioned that to them, they said, "No, we are not Jews; we do not have anything to do with the Jews;

WE ARE ISRAELITES

of the Tribe of Dan, and we came to Spain in the time of King Solomon. I found that they had their own synagogue, and they did not worship in the Jewish synagogue at all. Of course there are a great many Jews in Spain, but there are also a great many of these Israelites; and these friends of mine, charming people, gave me introductions when I wanted to travel about Spain. I stayed for about three weeks with another charming Israelitish family in the North of Spain, where the great Spanish University is. It was not only in Spain that I came across these people, but I found them in other parts of the world, Jews, as they are usually called, but they do not claim to be Jews, but Israelites. I found some in Sweden, and in other parts of Northern Europe. The other day there was a remark about this very thing, the characteristics of Israelites in Germany who are not Jews; and the writer was referring to their facial characteristics.

Many of you know that there are people who repudiate the idea of the Lost Tribes having wandered about Europe. But we have evidence that they have been in practically every country in Europe. I remember years ago when at Copenhagen seeing in the Museum there a golden trumpet with a Hebrew

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inscription on it which had been found outside Copenhagen, and which clearly had belonged to the Temple at Jerusalem. That shows that the people of that race found their way round about there, and, of course, it was an easy matter to come into this country.

There is another thing I have not heard referred to, but which has come to my knowledge. I wonder if it has ever struck any of you what became of our Lord in the eighteen years of His life between His boyhood when He figured in the Temple and His baptism by John the Baptist. Where was He? We know that before His birth, and afterwards to the time of His death, there was a great deal said about Him. But where was He during those eighteen years? Scripture is silent about Him during that time. At His birth much was said about Him, and then there was a blank of eighteen years, and then everyone began again to speak of Him. Where was He? We know that our Lord's earthly family was a humble one, and therefore the question of His education would present a problem to them. It is believed on good authority, and I think we may take it as a fact, that Joseph of Arimathea was a near relation of our Blessed Lord's family; we know from the part he played that he acted as next of kin, which as you know in the East is more observed than in this country. What would be more natural than for Joseph and Mary to have it suggested to them by their wealthy relative, who was a rich tin merchant, travelling himself and sending ships and trading in tin to this country, what would be more natural than that Joseph of Arimathea should undertake the education of Mary's Son, his great Nephew? Many of you probably know about that great and wonderful Abbey of Glastonbury, not far from Wells, and that round about that Abbey there centres the most sacred traditions of that kind in this country, because, as many believe, Joseph of Arimathea and Lazarus and Mary Magdalene and others came there from Palestine, not via Rome, but direct to this country within five years of our Lord's crucifixion. They were thrown out of Palestine, so to speak, after our Lord's death and resurrection, and my Spanish friends told me they came here via the South of Spain and by the West Coast of Spain. The story of the legend of St. Joseph is very firmly based upon Irish and Welsh and English traditions, that he came here and established an English Church here. And it shows that our Church came from the Holy Land here direct, and not via Rome. The Church of Christ was established in this country years before there was any Christian Church at all in Rome. You must realize that

GLASTONBURY

is probably the most sacred spot in the whole of this country; to that spot came kings and princes and saints from all over Europe, and many of them were buried there. Why did they choose that particular spot, a spot which was never touched by the Roman invasion? When St. Augustine who came to this country as an emissary from Pope Gregory, in writing to the head of that Church, said, "The first Christian missionaries came to England to the West Country, and found there a Church built, and founded by the hands of our Lord Himself." Now it does not say that it was a tradition, but he said they found there an actual Church. Why did he say that? Because there is a very strong tradition founded very firmly on the most reliable traditions, the Irish, the English and the Welsh traditions, that our Lord came here as a boy and was educated at Glastonbury; it was then one of the great Universities of those days, where there were something like sixty thousand students from all over Europe, and from all over the known world; and the tradition has it that our Lord came there, no doubt brought in one of the ships belonging to Joseph of Arimathea, that He was educated at Glastonbury, and that there He built a little Church, and it was known by an extraordinary name, "The Secret of the Lord." Why? Because our Lord built it, and the secret was the Lord's. St. Paul is said to have come to this country, and the other saints came here, too, to visit that little Church. That is surely an extraordinary thing in connection with our British-Israel position, which it supports.

The trouble that I personally find in dealing with my clerical brethren is this, that they will not distinguish between the Jew and the Israelite. We have heard a great deal about them here, and to my mind it is the one foundation principle. If you do not recognize that, you cannot get anywhere. I always try to point out this distinction in bringing this thing forward, and I have done my best in my own neighbourhood to bring it to fruition, but it is very difficult indeed to get people to look at the matter in its right light. You Church people, do not forget that your Prayer Book is British-Israel from first to last. Every Sunday we sing: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people."

OBITUARY.

THE LATE MR. WM. B. WALLACE.

THE Northern British-Israel Council has received severe losses to its ranks during the past year. First, Mr. Moncrieff and the Rev. Thomas Hislop, of the Scottish-Israel Identification Association; then Mr. Graham Coltart, of the Hillhead Association, and now Mr. Wm. B. Wallace, of the South Suburban Association.

Mr. Wallace's death occurred with tragic suddenness on the Sabbath, 15th September, whilst on holiday in Arran.

When British-Israel was first mooted to Mr. Wallace he, like many others, treated it as outside the realm of Salvation. He was at once antagonistic and yet sympathetic, antagonistic in its relation to Salvation and sympathetic in that he had an open mind. He read the matter up, comparing the whole argument with Scripture and decided that it was sound. To a man of his temperament it was only a matter of time until he went into working harness.

He was chairman at a meeting in Langside Halls on the 19th January, 1917, called for the express purpose of forming a British-Israel Association in the South Side of Glasgow. It says much for the energy of that meeting that within a month the Association was formed and its first meeting held. The late Mr. John S. Todd was its first chairman with Mr. Wallace as vice-chairman, and in recent years he carried on the chairmanship. His work then was carried on with that characteristic thoroughness which was so apparent to all who knew him.

His work, however, was not confined to Shawlands, but to the other Associations in Glasgow, Edinburgh and Ayr he

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gave largely of his services and advice. His help as one of the vice-presidents at Hillhead was always valued. This service was also readily given to any outside organization desirous of seeking British-Israel knowledge.

He was a ready speaker, fluent and, with his great knowledge of the Bible, a force to be reckoned with in dealing with the Identity. He was particularly gifted in speaking upon the elementary aspect of British-Israel and was often called upon to deal with this phase.

He was Secretary for the Forward Mission Movement, and in this capacity did an enormous amount of work in helping to carry through the British-Israel Missions held in Glasgow a few years ago.

Upon the reorganization of the Northern British-Israel Council some years ago, he was appointed Secretary, and during his tenure of office carried through most valuable work, some of which was of a very delicate nature. It was only in June of this year that he resigned and handed over to the new Secretary



THE LATE MR. WM. B. WALLACE.

(Mrs. Burleigh) his work, which was in such a completed form that the transition was easy. One of the first duties of the new Secretary was to write up the minute of his death.

His activities, however, were not confined to British-Israel. He was one of the founders, an elder and session treasurer of the South Shawlands United Free Church, and here as elsewhere he did valuable work for British-Israel in connection with the young men of the congregation.

His work in the Church was heavy, and he felt that he would require to give up some of the British-Israel work. To the present writer he made the following statement: "I must not give up my Church work, and I feel that I would like to give up the British-Israel to other hands, but I hate the thought of quitting, and I would like to be in harness when the Saviour comes."

As a member of the firm of John Wallace, Ltd., agricultural implement makers, his business activities took him to the Smithfield Show in London during the early part of December. He had friends in Essex whom he had interested in British-Israel teaching. It was the custom for these friends to have everything prepared for an annual rally, with Mr. Wallace as speaker, during the time of the Smithfield Show. It was his earnest desire that an Association should be formed there.

During the years that the present writer knew him, Mr. Wallace had had a constant struggle with ill-health. The heart attacks were so violent that he was prostrated for months at a time. In January of this year the attack was more violent than usual, and all work had to be stopped. It was hoped that he would be able to carry on this winter. He had his syllabus all prepared and his own name down as first speaker. The tragic call, however, came only a fortnight before the session opened, and the opening night had to take the form of a memorial service.

Mr. Wallace had a wonderful personality, a mind of his own, and in illness an indomitable spirit. Yet withal, there shone out the humble aspect of the earnest Christian and simple faith in his Saviour.

To his widow and family, and son in Australia, we convey our deepest sympathy in their great loss and commend them to the care of our Heavenly Father.

ANDREW B. BUCHANAN,
President of the Hillhead Association.

The Council, the Rev. Pascoe Goard, the Secretary-General and members of the B.-I.-W.F. join with our Glasgow friends in the deepest sympathy with Mrs. Wallace and her family. Mr. Wallace was always a very welcome visitor and speaker at Headquarters. The Rev. Pascoe Goard and Mr. Garrison knew Mr. Wallace well and held him in very high esteem. They will miss him greatly.

THE DRUIDS OF IRELAND.

ACCORDING TO O'HALLORAN AND OTHER HISTORIANS.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

IN the days of the Druids, and later, Ireland was the great school of Europe. It will be found that Irish ancient history, like pure gold, the more severely it is analysed the brighter it becomes.

In very remote times there is no doubt that the Druids, like the *Patriarchs*, exercised all these different functions, such as the Levites performed in Bible times. That these Druids did so in Ireland is certain, for Amergin, a son of Milesius, who was appointed by his brothers Ard-Draithe, or Chief of the Laws, exercised them all.

"Schools and colleges were founded by the Druids, for the education of youth, in different parts of the kingdom, which, on the reception of Christianity, were converted to Christian seminaries. But Tara was their principal university. There the Arch-Druid, chief Brethon, or Judge, Ard-Fhildeah, or Poet Laureate, Historian, Antiquarian, constantly attended the monarch's court. There the general convention of the estates was held every third year, with the literati of the kingdom, to form new laws, examine the registries, and finally determine disputes and lawsuits, just as Cæsar tells us was the custom in Gaul many centuries after.

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"The opening of this great assembly was solemn, awful and magnificent; they met three days before the month of Samhuin, or November, and sacrifices being offered, and the holy fires lighted up, accompanied by all kinds of musical instruments, and succeeded by different odes in favour of the Deity, they repaired to the great hall called Moidh-Cuarta, where each person took his place, according to the nobility of his blood and dignity of his sept; for honours and appointments being hereditary in families, no confusion could ensue; and to remove even pretences for dispute, the heralds were careful to place the arms of each chief over his seat.

"Probus and Jocelyne compare the magnificence of this meeting, in the days of St. Patrick, to that of Nebuchadnezzar, when he assembled his princes and nobles, to worship the golden calf on the plain of Dura, in the province of Babylon. 'The king (says Probus) and chiefs of the people, the princes, peers and magistrates, the Druids, inchanters, soothsayers, and doctors in all arts and sciences, being assembled, Loagaire the Emperor, like a second Nebuchadnezzar, had the assembly of Tara opened, with songs and lutes, timbrels and harps, and every species of verse.'"

"Cæsar tells us, 'that the Druids were exempt from taxes, from attending the wars, etc., for which reason only, numbers embraced the profession. The high immunities enjoyed by men of letters here, we have already shown; and so early as the year 3236, the number of registered Druids, Annalists and Poets, etc., royally supported amongst us, exceeded 200 of each order; besides such as were retained by private families. The Ollamb, or doctor, in each science, had in his train thirty subordinate graduates.'"

"It appears likewise that Druidism was first brought into Ireland by these conquerors; for our annals are clear, that when *Ith, the son of Milesius, was sent from Spain upon the discovery of the Western or Fortunate island* (Ireland), it was in hopes of accomplishing the prophecy of Caircer, the Arch-Druid, who, say they, had predicted three centuries before, that the Gathelian, or Milesian race, would never find repose, till they conquered the most Western Island of Europe, where they would become a mighty nation.' It was in consequence of this prediction, that they directed their course from Greece to Spain, then thought the most Western part of Europe, and not finding there all the security they expected, they sent ships, in order to make new discoveries, under the command of this prince, who appears not only to have been an able navigator for those times, *but an astronomer too, since it was by glasses, as we are expressly told*, that he first discovered the Irish coasts. Thus, above 3,000 years ago, our histories bear evidence to the existence of the Druids, and their pretensions to foreknowledge."

"Thus, when the Milesian fleet (after the murder of Ith, who had been sent from Spain to make discoveries on the coast of Ireland) had made good their landing; and the inhabitants complained that they came on them ungenerously and by surprise; by the advice of Amergin, their Arch-Druid, the following articles were agreed on: *That the Milesians were to retire to their fleet, re-embark, and sail off the coast, and after this, if the Danaan inhabitants could not prevent their making good a second landing, they were to submit to their government.*"

"By these it appears, that from the most remote antiquity, the Irish were a learned, a pious, and warlike nation; that they *were originally a Scythian colony* (connecting up with Israel E.O.), who, under Phenius, the famous inventor of letters, first settled in Egypt; that Niul, his son, who was learned like his father, married Scota, daughter to the King of Egypt, and resided near the Red Sea, and had an only son called Gathelus.

"In the days of Sru, grandson to Gathelus, the Egyptians, becoming jealous of these people, expelled them from the country. These exiles landed in Greece, and particularly at Crete, where they resided about fifty years. Some time after this they sailed to Spain, and from thence invaded Ireland in thirty ships; here it appears, they found a people not unacquainted with arts and letters, and such account as these gave of their ancestry, our Senachies transmitted to posterity; this account, however true or false, *cannot affect the certainty of the faithful Milesian records.*"

From the above, we see emphasized somewhat the importance and influence of Druidism in Ireland, and some light-lines indicating the Milesian origin of a goodly portion of the Hibernians. If Milesian, then Ionian, and if Ionian, then Israelitish to some considerable extent.

QUESTIONS AND ANSWERS.

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

QUESTION.—In the original text, is there any difference in the meaning of the word translated *day* as used in the first two chapters of Genesis and in the 17th verse of the 31st chapter of Exodus?—MISS L. M. F.

ANSWER.—No, the Hebrew word in each case referred to above is *yowm*, pronounced *yome*, and is the word generally used throughout the Old Testament in the Hebrew. It comes from an unused root meaning "to be hot," hence a *day* (as the *warm* hours), whether literally (from sunrise to sunset or from one sunset to the next), or figuratively (a space of time defined by an associated term) as an age, a day or two (used conventionally), hence a period of time.

Hence the Hebrew word might mean a day of 24 hours literally, or a protracted period of time consisting of several days, or several years, or several millenniums or longer periods still.

Similarly we use the word loosely and conventionally, meaning some date or time in the past, such as "a day or two ago," meaning any period of time that is past—possibly a week back for example; "one day I was doing so and so"; or after a long illness it might be said that "so-and-so lived for many a long day afterwards," where the words "long day" do not mean a day long or short, since, if taken literally, a day is neither more nor less than one day.

There is another word in the Hebrew translated *day* in the English, and that is the word *shachar*, which comes from a primitive root meaning *dawn*, hence the early morning, light, etc. This word occurs in Gen. xxxii, 24, 26; Joshua vi, 15, ("about the dawning of the day" only); Judges xix, 25; 1 Sam. ix, 26. It is clear therefore that it is not the word used in connection with the Creation.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

By invitation of the Vicar, the Rev. Sidney Osbourne Goodchild, the Rev. Pascoe Goard will preach at Christ Church, Turnham Green, Chiswick, W., at the morning service at 11 to-morrow—Armistice Sunday. Station: Chiswick Park, on the District Railway.

* * *

The Rev. Sparshott Johnson, M.A., gave an interesting address at Headquarters on October 30th. On the following evening we had the pleasure of welcoming and hearing that promising young man, Mr. Horace Goodchild. He had an encouraging reception from a very sympathetic audience. Mr. Garrison presided, and short addresses were also given by the Rev. Pascoe Goard and Mr. John Leech, K.C.

* * *

Many people have been brought to see and accept B.-I. teaching through copies of this journal sent to them by our readers; a notable instance has just come to our knowledge. Some person unknown has been sending a copy to a clergyman's wife with the result that she and her husband have both become British-Israelites. We have a letter from the clergyman asking to be enrolled as a member of the Federation, and saying he wishes to help forward the Cause in every possible way. Here is distinct encouragement to all who are sending out copies of this journal and other literature, and an incentive to others to do likewise.

* * *

Colonel the Rev. A. D. Seton, B.Sc., will be the speaker at Headquarters on Wednesday afternoon next, November 13th. On Thursday evening next the Rev. Cyril C. Dobson, M.A., will give a lecture on "The Garden Tomb at Jerusalem," with lantern pictures. We hope to see a full audience on each occasion. Mr. Dobson has made a special study of his subject, in connection with which he paid a visit to Palestine recently.

* * *

THE BRITISH-ISRAEL SCRIPTURE AND PRAYER UNION.

The Rev. Commander Roberts, Honorary Secretary of the above, writes that the cards for 1930 are now ready. He wishes to call attention to the ominous position in which we now find ourselves as a nation:—Our Church partly disrupted; Bishops, Archdeacons, Canons, and many clergymen falling away from the Word of God. Jerusalem in a ferment and the Mandate attacked—Ezekiel xxxvi, 3-12, with context xxxv. The Scripture says: "Judgment must begin at the House of God"; also "Jerusalem shall be a burdensome stone to all people." Yet this burden is given to Israel to bear, and to no other.

We need much earnest supplication that *our* Jerusalem in her worship may be guided aright, and our Zion establishment—the Throne of David—have wisdom through our Counsellors to a right judgment in all things. Let this be our prayer until our people may come out of Babylon, and our nation become "the righteous nation which keepeth the truth" (Ezekiel xxvi, 2).

Membership cards, 6d. per annum, to be obtained from the Rev. Commander Roberts, R.N., Madeley, Upper Hermosa Road, Teignmouth, Devon, who asks that remittances may be sent by Postal Orders.

* * *

At the Clerical and Ministerial Conference held in connection with the Congress last month it was unanimously decided to set apart a period between 10 and 11 each Sunday evening for prayer, that the Lord our God would graciously fulfil His promise as to the cleansing of Israel as set forth in the 36th chapter of Ezekiel; further, that He would bring to pass this promised work at this time, believing that we are now in the very period of this promised Grace. Thus may we fulfil that simple condition imposed by God upon us: "I will yet for this be enquired of by the House of Israel, to do it for them."

* * *

We ask our readers to pray for the venerable and beloved Dr. Mountain, who has been ill, that he may have strength to complete the task to which he has set his hand. He writes: "I shall be glad if you will allow me to draw attention to an able pamphlet by Mr. P. W. Thompson, M.A., on "The Plain Argument for British-Israel." It is a masterpiece of condensed and forcible statement. It consists of 16 pages, and costs only 2d., by post 3d., from the Covenant Publishing Company. It ought to be circulated by thousands. It is up to date, is thoroughly scholarly, and withal interesting. In writing my new book I have received some valuable suggestions from its pages, for which I am grateful."

* * *

Our Commissioner, the Rev. Joseph Gay, A.T.S., visited the Isle of Wight, October 23rd, 24th and 25th. He delivered four lectures at Ryde and two at Totland Bay. Friends were invited to give in their names as signifying their willingness to join a Branch. Quite a goodly number responded, and steps will be taken for early action. Both Ryde and Totland are striking examples of what we British-Israel believers can do when possessed with the right spirit. Mr. Dixon at Ryde, and Mrs. Brembridge at Totland, have made themselves responsible for Mr. Gay's visit and organized his meetings. At Totland, Mrs. Brembridge has opened a reading-room and library in a splendid position. This has already become a centre of B.-I. influence in the town. With two such centres, enthused by such devoted workers, it should not be long ere the whole Island is leavened with our great Truth. To single B.-I. believers in other districts one would say most lovingly, "Go thou and do likewise."

* * *

The two meetings held in the Town Hall, Tunbridge Wells, on October 17th are reported to have been very helpful spiritually, and interesting as to British-Israel teaching. The addresses were given by Miss Hamilton Hunter.

* * *

The Bristol Branch has had three excellent addresses from Miss Hamilton Hunter, on October 28th-29th. On Monday evening the subject was "The Redemption of Israel," clearly showing the difference between Redemption and Salvation,

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nd between the Gospel of the Kingdom and the Gospel of alvation. Stress was made of the importance of prayer, ndividual and corporate, and the fact that we are fighting gainst unseen powers, the spiritual forces of evil, that are verywhere present and working against the restoration of the Kingdom. The other subjects dealt with were the "Magna Charta" of the Anglo-Saxon Race, and a history of the Coronation Stone. Miss Hunter afterwards spoke on the B.-I. Crusader Movement, and a Group will shortly be formed here.

* * *

Mr. Wm. Whitton spent a successful four days' visit to Hull recently. On the Sunday he preached at the morning and evening services in the Gospel Mission, Wincolmlee, to good congregations, and on Monday he lectured in the same Mission to another well-attended meeting, his subject then being "God's Great Design." On Tuesday, Mr. Whitton addressed the Hull Branch of the Federation in the Church Institute on "What is Truth?" and on Wednesday he was the speaker at two splendid meetings at Beverley.

* * *

Winnipeg Notes.

On Oct. 15th, Rev. E. J. Springett delivered a crashing rejoinder to the recent pamphlet against British Israelites by Prof. Jordan, of Kingston, Ontario. There was a large audience. Dr. G. F. Bush was Chairman.

On Oct. 17th, Dr. H. W. Wadge, B.A., M.D., First Vice-President of the Winnipeg Branch, journeyed to Austin, 85 miles west, and addressed a meeting arranged by the local British-Israe believers, who have been assembling there regularly for a number of years.

* * *

J. G. writes:—"The N.M. and B." is by far the best value on anything I invest in. I look for it every week more than I look for my daily food to build up my bodily strength. I scarcely ever retire to rest before I read the whole contents and I re-read it again and again.

* * *

The Hastings and St. Leonards Branch are having Gift Stalls and serving Teas on the 12th at the Masonic Hall, when Mr. John Leech, our Commissioner-General, is addressing two meetings, at 3 and 7.30.

* * *

Mr. John Leech lectured at Paignton on October 22 in the Pendragon Hotel; twice at Exeter in the Lecture Hall of the Y.M.C.A. on the 23rd, at Chudleigh in the Town Hall on the 24th, and in Teignmouth Town Hall on the 25th. All of these meetings were well attended, and very considerable interest shown.

* * *

Mr. Morey's reports contain many interesting and encouraging items, notably the following:—

At Herne Bay the monthly meetings are well attended and the Cause is prospering. It is worthy of note that the afternoon meetings are held in the Wesleyan Schoolroom, and the evening meetings in the Parochial Institute. May this tolerant spirit spread to all districts!

The Cause at Chatham flourishes, a special feature being the large number of men who attend the lectures. The Navy House, which holds 250, is now quite full monthly, and the Branch is a great success.

Brighton is responding splendidly. The Chapel Royal Hall was well filled last month, and the interest steadily grows. Afternoon meetings are held in Hove, where a goodly number of friends are rallying to our banner.

Quiet Salisbury is being aroused, and the monthly lectures are now well attended. A new Cause has been established at Fordingbridge.

A faithful band at Chichester is at last reaping the reward of its labours, and our Cause in this Cathedral city is now well established.

Bognor Regis is holding on in spite of difficulties, and there is much cause for encouragement.

At Fittleworth we meet monthly in a lovely artist's studio, seating about 50 earnest, eager Bible students, who look forward to our meetings as the bright spot in their religious life.

All over the South the Movement is rapidly spreading, and we are greatly rejoiced and truly thankful.

* * *

Good audiences gathered at the Assembly Rooms, Bath, on Wednesday, October 30th, both afternoon and evening, to listen to two striking addresses by Miss Hamilton Hunter, the one in the afternoon being entitled "The Stone Symbol in Israel," in which she traced through Scripture the wonderful significance of "The Stone" in Israel's history, ending with "*The* Stone" in the nation's shrine at Westminster to-day.

In her evening lecture, entitled "The Magna Charta of the Anglo-Saxon Race," Miss Hamilton Hunter proved that the present position of the British Empire in the world to-day is the direct outcome of the covenants and oaths of God to the Patriarchs of old.

On the following afternoon Miss Hunter met a number of members and friends at the Headquarters, 5, Argyle Street, and made a deep impression by her talk on "Some Privileges and Responsibilities of British-Israel Citizens."

A very pleasant time was spent at tea with much helpful conversation.

With a full programme for the coming winter months and much enthusiasm amongst the members the prospects of a successful season are good.

* * *

The *Chicago Daily News* considers that Palestine is displacing Egypt as the spinal cord of the British Empire, and that with the completion of the enterprises now under way there it will become as vital a British interest as Egypt has been in the past and for the same reason. Communication with India, Australia and New Zealand must be kept up. For decades the safeguarding of the route to the East has been a cardinal feature of British foreign policy. For this reason Britain will have to keep a firm hand in Palestine, if for no other.

* * *

The *Kentish Observer*, published in Canterbury, reproduces in its issue of October 31st the letter by the Rev. Pascoe Goard in The National Message and Banner, pages 687–8, word for word.

It is a good sign that a secular paper in a Cathedral city has the courage to publish such a letter. We wish other papers would reproduce the letter.

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EXETER, Arcade Hall, Wednesday, 13th, at 3 and 7.30. Lantern Lecture. Mrs. M. Bloxam.
GLASGOW, Mission Hall, Shawlands Street, Thursday, 14th, at 8. Mr. Chas. Kelly.
GLASGOW, Christian Institute, Sunday, 17th, at 6.30. Mr. John Morton.
HALIFAX, Brunswick U.M. School, Rhodes St., Thursday, 14th, at 7.30. Miss C. W. Gray.
HEADQUARTERS, 6, Buckingham Gate, Monday, 11th, at 3 and 7.30. Rev. Pascoe Goard. Wednesday, 13th, at 3. Col. The Rev. Seton. Thursday, 14th, at 7.30. Lantern Lecture. Rev. C. C. Dobson.
HERNE BAY, Monday, 11th, Wesleyan School Room, High St., at 3; Parochial Institute, Underdown Road, at 8. Mr. J. J. Morey.
HIGHGATE, 223, Archway Road, Tuesday, 12th, at 8. Rev. E. A. Couldrey.
HORNSEY and CROUCH END, Earl Haig Memorial Hall, Elder Avenue, Wednesday, 13th, at 8. Mr. Wm. Whitton.
HORSHAM, Town Hall, Wednesday, 13th, at 3 and 7.15. Rev. T. Sparshott Johnson, M.A.
HULL, Church Institute, Albion St., Tuesday, 12th, at 7.30. Mr. F. Lythe.
KINGSTON, Hall of Remembrance, Wednesday, 13th, at 3 and 8. Miss Hamilton Hunter.
KINGSTOWN, Dublin, Friday, 15th, at 3. Rev. Joseph Gay, A.T.S.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 14th, at 7.45. Rev. J. Oliver Vince, B.A., B.D.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 12th, at 7.45. Rev. J. Oliver Vince, B.A., B.D.
NOTTINGHAM, Friends' Schools, Friar Lane, Thursday, 14th, at 7.30. Mr. Crawley.
PLUMSTEAD, Mission Hall, Crescent Road, Thursday, 14th, at 8. Miss Hamilton Hunter.
RHYMNEY, British-Israel Hall, Tuesday, 12th, at 7.
RYE, The Monastery, Wednesday, 13th, at 7.30. Mr. John Leech, M.A., K.C.
ST. LEONARDS-ON-SEA, Masonic Hall, Tuesday, 12th, at 3 and 7.30. Gift-Stalls. Teas. Mr. John Leech, M.A., K.C.
SHEFFIELD, St. James' Church, Monday, Tuesday, Wednesday, 11th, 12th, 13th, at 7.30. Rev. Wm. Brown Pollock, M.A., Rev. R. G. F. Waddington, M.A.
SOUTHPORT, The Hall, 631, Lords Street. Monday, 11th, at 7.30. Mr. Corrin, and on Friday, 15th, at 7.30. Rev. J. Oliver Vince, B.A., B.D.
SYDENHAM and FOREST HILL, 4, College Mansions, Sydenham Park. Tuesday, 12th, at 3.15. Bible Study. Mr. Jordan.
TEIGNMOUTH, Temperance Hall, Monday, 11th. Bible Study. Rev. Com. Roberts.
WALSALL, Temperance Hall, The Square, Tuesday, 12th, at 7.30. Mr. H. D. Houghton.
WORTHING, 73, Rowlands Road, Wednesday, 13th, at 3. Mr. H. A. Marchant.

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THE NATIONAL MESSAGE AND BANNER.
NOVEMBER 16, 1929.

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Price TWOPENCE.
Registered at the G.P.O. for transmission by Canadian magazine post.

"Ye are My Witnesses" Isaiah 43-10

THE NATIONAL MESSAGE AND BANNER

FOR THE BRITISH & ALL ANGLO-SAXON PEOPLES

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

"THY (ABRAHAM'S) SEED SHALL POSSESS THE GATE OF HIS ENEMIES" GEN. 24-60

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

GT. BRITAIN & IRELAND
CANADA
AUSTRALIA
SOUTH AFRICA
NEW ZEALAND
NEWFOUNDLAND

UNITED STATES OF AMERICA
INDIA
CROWN COLONIES
PROTECTORATES
DEPENDENCIES
MANDATORY TERRITORIES

THE THRONE OF THE HOUSE OF DAVID

1 CHRON. 29 v 25
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

A REQUEST FOR CHANGE OF ADDRESS must reach us at least fourteen days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advanced notice. Be sure to send your old address as well as the new one.
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EASTBOURNE, Saffrons Rooms, Tuesday, 12th, at 3 and 8. Mr. J. J. Morey.
EXETER, Arcade Hall, Wednesday, 13th, at 3 and 7.30. Lantern Lecture. Mrs. M. Bloxam.
GLASGOW, Mission Hall, Shawlands Street, Thursday, 14th, at 8. Mr. Chas. Kelly.
GLASGOW, Christian Institute, Sunday, 17th, at 6.30. Mr. John Morton.
HALIFAX, Brunswick U.M. School, Rhodes St., Thursday, 14th, at 7.30. Miss C. W. Grav.
HEADQUARTERS, 6, Buckingham Gate, Monday, 11th, at 3 and 7.30. Rev. Pascoe Goard. Wednesday, 13th, at 3. Col. The Rev. Seton. Thursday, 14th, at 7.30. Lantern Lecture. Rev. C. C. Dobson.
HERNE BAY, Monday, 11th, Wesleyan School Room, High St., at 3; Parochial Institute, Underdown Road, at 8. Mr. J. J. Morey.
HIGHGATE, 223, Archway Road, Tuesday, 12th, at 8. Rev. E. A. Couldrey.
HORNSEY and CROUCH END, Earl Haig Memorial Hall, Elder Avenue, Wednesday, 13th, at 8. Mr. Wm. Whitton.
HORSHAM, Town Hall, Wednesday, 13th, at 3 and 7.15. Rev. T. Sparshott Johnson, M.A.
HULL, Church Institute, Albion St., Tuesday, 12th, at 7.30. Mr. F. Lythe.
KINGSTON, Hall of Remembrance, Wednesday, 13th, at 3 and 8. Miss Hamilton Hunter.
KINGSTOWN, Dublin, Friday, 15th, at 3. Rev. Joseph Gay, A.T.S.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 14th, at 7.45. Rev. J. Oliver Vince, B.A., B.D.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 12th, at 7.45. Rev. J. Oliver Vince, B.A., B.D.
NOTTINGHAM, Friends' Schools, Friar Lane, Thursday, 14th, at 7.30. Mr. Crawley.
PLUMSTEAD, Mission Hall, Crescent Road, Thursday, 14th, at 8. Miss Hamilton Hunter.
RHYMNEY, British-Israel Hall, Tuesday, 12th, at 7.
RYE, The Monastery, Wednesday, 13th, at 7.30. Mr. John Leech, M.A., K.C.
ST. LEONARDS-ON-SEA, Masonic Hall, Tuesday, 12th, at 3 and 7.30. Gift-Stalls. Teas. Mr. John Leech, M.A., K.C.
SHEFFIELD, St. James' Church, Monday, Tuesday, Wednesday, 11th, 12th, 13th, at 7.30. Rev. Wm. Brown Pollock, M.A., Rev. R. G. F. Waddington, M.A.
SOUTHPORT, The Hall, 631, Lords Street, Monday, 11th, at 7.30. Mr. Corrin, and on Friday, 15th, at 7.30. Rev. J. Oliver Vince, B.A., B.D.
SYDENHAM and FOREST HILL, 4, College Mansions, Sydenham Park, Tuesday, 12th, at 3.15. Bible Study. Mr. Jordan.
TEIGNMOUTH, Temperance Hall, Monday, 11th. Bible Study. Rev. Com. Roberts.
WALSALL, Temperance Hall, The Square, Tuesday, 12th, at 7.30. Mr. H.D. Houghton.
WORTHING, 73, Rowlands Road, Wednesday, 13th, at 3. Mr. H. A. Marchant.

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THE NATIONAL MESSAGE AND BANNER.
NOVEMBER 16, 1929.

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Registered at the G.P.O. for transmission by Canadian magazine post.

"Ye are My Witnesses" Isaiah 43·10

THE NATIONAL MESSAGE AND BANNER

FOR THE BRITISH & ALL ANGLO-SAXON PEOPLES

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

WITH WHICH ARE INCORPORATED

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

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

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THE NATIONAL

MESSAGE & BANNER

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

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EDITORIAL.

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

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

REMEMBRANCE DAY.

BY THE REV. W. PASCOE GOARD.

"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." (Isa. xli, 1).

What a passing strange thing it is that the prophet to Israel in the Islands should thus call the nation to silence before God.

What a passing strange thing that by a common decision the whole nation should again and again, as the years go by, halt in the busy rush of the nation's life and stand silent and reverent before the Lord, remembering.

Let us now look at the foreseen and provided-for fact that the people's strength would be exhausted, and that it should require renewal. LET THE PEOPLE RENEW THEIR STRENGTH.

When we look back over the titanic struggle, first in the physical realm; and second in the psychical, social, political, financial, international realms since the signing of the Armistice, none will wonder that the people should need to renew their strength.

Great as the strain has been since 1914 to the present time, and great as it continues to be, this is not the full occasion which calls for the renewal of the strength of the people of God.

The great passage goes on: "Who raised up the righteous man from the east? . . ." The Companion Bible rightly refers this passage to the call of Abraham, calling attention to the fact that Cyrus, who was later raised up of God, was raised up not from the East but from the North. But what had Cyrus to do with that which follows in the context? Without question, as we see the matter, the Lord is indicating the whole range of Israel experience from the call of Abraham down to the present day.

What has there been to exhaust the strength of the people?

There has been the constant struggle with powerful enemies since the nation was first organized at Sinai.

During four hundred years there was the constant struggle of the young nation with the Palestinian powers, resulting in David's final victory over his enemies.

Then came the division and the struggle between Israel and Judah and Syria, as alliance and counter-alliance was made between them.

Then came the move of Assyria from the East against the three nations, Judah, Israel and Syria, and the disappearance of the three, one after the other, before the power first of Assyria and then of Babylon.

This brings us down to the time of the setting up of the two kingdoms, Babylon and the Stone Kingdom, the latter not called by name in the Daniel literature.

It is obvious why the Stone Kingdom is neither named

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nor located. If it had been, the determined enmity of Babylon would have been directed against it from the first, and all the succeeding ages would have found the whole weight of the Babylonian succession of Empires focussed in ceaseless attacks upon them.

It was not until the fourth phase of the Empires that the Stone Kingdom was discovered at all by the Babylonian succession, namely, by Rome. Even then it was not known that this was the appointed rival Kingdom which should finally bring the whole system of Empires to the ground.

It was in the ordinary lust of conquest that Rome, having discovered Britain, MADE PEACE WITH ALL THE WORLD ELSEWHERE, AND THEN COLLECTED ALL HER FORCES FROM INDIA TO THE BALTIC SEA, AND HURLED THEM ALL UPON BRITAIN. Teutons, Gauls, Spaniards, Balkan peoples, Asiatics, even elephants from India took part in the mighty effort to crush the Stone Kingdom. For over two centuries the effort was sustained and then Rome had to withdraw, leaving the Stone Kingdom unshaken.

As soon as the Babylon system was inaugurated the struggle which should last through the ages began. In fact, it had already begun. For Israel in captivity, before Judah and Jerusalem had been overthrown, had thrown her forces against her captor nation Assyria in the way of rebellion, had captured and burned Nineveh the capital, and had so weakened the State that Babylon, taking her opportunity, overthrew the Assyrian regime and took the Kingdom. From then onward, till the crash of the Cæsars' Empires, before Gothic power, Israel of the Captivity, still upon the Continents, carried on the struggle with Rome. It was the invincible love of freedom in the heart of the Israel-Saxon striving everlastingly against the autocratic administration of Rome.

Then the fight was in part transferred to Britain, and both Israel in the Isles in Britain, and Israel on the Continent, were in constant struggle with Rome. The position had become this, that Rome was attacking Britain in Britain, and Gothic Israel was attacking Rome on the Continent.

It was when the Gothic attack became too strong to be sustained, while the attack upon Britain was going on, which led Rome to withdraw from Britain. She needed all her power to stand against the Continental pressure.

Then came the crash of the Cæsars' Empire and the coming of the Saxons, the one-time Goths, to Britain, and the uniting of the Israel forces there.

Then came the French wars. Then came the Spanish wars. Then came the Napoleonic wars. Then came the Great War against the Central Powers. Then came the Armistice and the nations' call for silence before the Lord.

But why should the call be for silence before the Lord at the end of this present conflict? It is because that which in Daniel is called "the war" is ended. That is to say, the twenty-five hundred and twenty years' war between Israel and the Babylon system of Empires ended when the Empires crashed and finally passed away in 1918.

Daniel says, "Unto the end of the war desolations are determined." The long, long war which was beginning in Daniel's day, which was continuing and still to continue in the day of our Lord, as He showed so clearly in His great prophetic review of history in Matt. xxiv, the Babylon military power is at long last broken, and there is breathing time for the people of God.

Therefore the call, "Keep silence before me, O Islands, and let the people renew their strength."

But how shall the people renew their strength?

Shall they renew their strength by sociological reorganization? Shall they renew their strength by industrial realignment? Shall they renew their strength by financial administration? Shall they renew their strength by international alliances?

We have nothing to say against all these efforts to ameliorate the conditions of the present, and for brightening the prospects for the future. Only we will say that this is not the way indicated by the Lord, and unless we take the Lord's way all these things will be of little avail.

Isaiah, the writer of the message we are considering, indicates in another place God's way of renewing the strength of His people, and this is the way:—

"THEY THAT WAIT UPON THE LORD SHALL RENEW THEIR STRENGTH: THEY SHALL MOUNT UP WITH WINGS AS EAGLES: THEY SHALL RUN AND NOT BE WEARY: THEY SHALL WALK AND NOT FAINT."

It is clear from this and other indications in Holy Scripture, and from thousands of years of history of our people, that the renewal of the nation's strength, of the people's strength, of the individual's strength, comes through spiritual revival. This is the drawing near to God.

Let the leaders of the nation, national and ecclesiastical, know with positive assurance that all their efforts must fall short of ultimate success if they fall short of a spiritual revival in Church and State, expressing itself in a Gospel full of Divine life, and an administration full of Divine power.

"Let them come near, then let them speak"; let them speak in prayer; let them speak in praise; let them speak in the terms of the Gospel of the Kingdom in its administration, and in the terms of the Gospel of Salvation in its saving grace.

And now let me call attention to the step which follows after the Silence, the drawing near to God, and the speaking in His Presence.

God and the people now move forward to a new task. "Let us come near together to judgment." This word, "judgment," as the Rev. Arthur Pritchard has so often called our attention, is one of three synonyms—viz., judgment, rulership, Saviourship. Viewed in this light the Lord is saying to Israel, "Let us come near together to judge, to rule, and to save." Let us remember that the name Israel, as given in Young's Analytical Concordance, means this very thing, namely, "RULING WITH GOD." This is the time when the Stone Kingdom shall become a great mountain (which is a synonym for government) and shall fill the whole earth. The Babylonian succession of Empires and all other Empires and Kingdoms—other than the Stone Kingdom—will soon be but a memory in the earth; for the law of the Lord shall

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go out from Zion, and the word of the Lord from Jerusalem, and all nations shall obey and believe.

What is the basis of Israel's right to rule? The very next verse indicates the connection.

"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."—(Isaiah xli, 2, 3.)

Abraham was the righteous man "ish" with whom God established His covenant "brith"—that is to say, he is the original covenant man "Brith-Ish," cross-secting the Divine narrative at the commencement of the twelfth chapter of Genesis which narrates the call of Abraham.

To him, as we read in the above quotation, God gave the nations as the stubble to his bow; in himself and his posterity God caused him through the ages to traverse ways that were new, ways that he had not passed with his feet. Thus from Ur of the Chaldees he personally began his journey into a land that he did not know, and his seed through the ages down to the present time have been thus thrusting forth, by unknown paths, to the end of the earth.

The last of the nations to fall as stubble to his bow were the Central Powers in the last Great War. The last new paths traversed by the feet of the marching hosts of the covenanted descendants of Abraham were the mandated territories into which our soldiers marched, and into which our administrators were sent since the War.

It has been a wonderful story enacted by a people "scattered and polished, who have been terrible from the beginning," namely, the Israel people; it has been written on all the Continents, in many languages, over many ages, in the secular history of the world; it was pre-written, as we have seen, in the prophecies of the sacred Scriptures; and now at this late date this advanced fulfilment of prophecy, this 1929th culmination of history, we look back and exclaim, EBENEZER, "Hitherto the Lord hath helped us."

And now with strength renewed by the revival of faith and spiritual power, which we trust has come, and is coming, upon us, we will face the future and together with Jehovah, the God and King of Israel, will come near to judge, to rule, and to save.

THE QUESTION OF THE CENTURIES.

"WHAT THINK YE OF CHRIST?"

I summon thee, Apostle Peter, once confessor, then denier, but afterwards penitent witness, and heroic martyr. What is thy testimony? "He is the Christ, the Son of the living God."

I summon thee, O John Bunyan, immortal tinker; thy glorious pilgrim, marching through the ages, telling the story of redeeming love, is thy testimony to the character of thy Lord.

I summon thee, O Charles Spurgeon; and the testimony of all thy volumes, of thy glorious life and of thy peerless ministry is that "Jesus Christ is the chiefest among ten thousand and the One altogether lovely."

I summon thee, O M. de Wette, great Biblical critic of Germany. "This only I know, that there is salvation in no other name than in the Name of Jesus Christ, the Crucified."

I summon thee, O scholarly MacIntosh; the attendants are watching thy last moments, they bend over thee to catch thy last whispers: "Jesus, love—Jesus, love!"

I summon thee, Toplady, and hear thee sing this great hymn: "Rock of Ages, cleft for me."

I summon thee, O Tennyson, immortal Laureate; thou who hast fought thy doubts and found Divine help. Let us hear the result of thy conflicts: "Strong Son of God, immortal love. . . . Cannot prove. Thine are these orbs . . . skull which Thou hast made. Thou seemest human and Divine . . . to make them Thine."—MACARTHUR.

THE B.-I.-W.F. CONGRESS ADDRESSES.

THE ETERNAL SAVIOUR-JUDGE.

THE REV. ARTHUR PRITCHARD, M.A.

I SUPPOSE we are all regular readers of THE NATIONAL MESSAGE sent out week by week to subscribers from the B.-I.-W.F. Headquarters. I *certainly* am, and I should feel that I was neglecting an opportunity for higher and deeper education if I were not a continuous subscriber and reader. Some of you may remember that in No. 395 (the issue dated July 27th) Brother Pascoe Goard, in his third editorial on "The Second Coming of our Lord," threw out a suggestion which must have come to many of my fellow readers as a new vision of God's truth, a vision which needs to be more emphasized on the British-Israel platform as we approach the prophetic Hour of Midnight.

He was dealing with the Parable of the Ten Virgin representatives of the Ten Tribes of Israel, pointing out that, while *all* bore the Lamp of Bible truth, *half* of them lacked the illuminating oil of the Holy Spirit in the vessels of themselves to keep the flame of welcome to our Lord continually burning. With the permanent result *to* themselves that throughout the distant future they would have to plod on in a lower order of life; whereas the wise virgins would forthwith pass with the Lord into the higher state of felicity, honour and life typified by the marriage ceremony uniting the Israel Bride-nation with the Divine Head and mystical Body of the Church, in the bonds of Holiness to the Lord.

Dealing with this subject there is a book by James Langton Clarke, D.D., formerly a Fellow of his University, whom I knew personally when, in his retirement, he settled down in Leamington Spa, and before whom, in a clerical gathering there, I once gave a *synopsis* of what I consider his valuable, literary contribution to the interpretation of the Parable of the Ten Virgins. Subsequently, after delivering a lecture in Birmingham, a British-Israel stranger from Coventry asked me if I had ever read Dr. Langton Clarke's book, "The Eternal Saviour-Judge." I was able to assure him that I was so familiar with it that I had dealt with it before sixty of the Birmingham clergy; and then we talked together about the epoch-marking book which, although not an intentional British-Israel book, brought out the incentive there is for the "Israelites indeed" to get ready and keep ready their lamps and oil containers for the coming of the Bridegroom.

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Now, perhaps, you will be curious to know its line of thought and teaching, and I must try and present it to you so far as it bears on the British-Israel position.

ΚΡΙΝΩΝ ΣΩΣΕΙ.

The whole of the book may be summed up in two Greek words taken from a passage in the Septuagint version of Isaiah xix, 20-25:—κρινων σωσει, literally, Judging He shall save, the translation from the Hebrew being "Smiting and healing" that is under the same process and at the same time. The inference, strongly buttressed by many Scripture texts, is that *Biblical* judging is not mere Assize judging, crime castigating and punishment for its own sake or for example's sake, as we are so apt to think, but disciplinary and ameliorative punishment, smiting to heal and judging to save.

Therefore the Lord Jesus is a Judge in the sense of being a Saviour-Judge, a Saviour Who judges and yet a Judge Who saves; and when we have once grasped this great truth our views on Eschatology, or the future destinies of mankind, become much clearer and much more like what the heart cries out for.

To hold the view of ANNIHILATION that is expulsion of sin by the destruction of the sinner—killing a patient as it were in order to stay his disease, being mended by being ended, would be giving the victory to Sin and Satan rather than to the One, "lifted up" on the Cross and in glory that He might ultimately draw all men unto Him who would be drawn. To hold the view of RESTITUTION OR UNIVERSALISM would be the elimination of the *punitive* element from the Judgeship of Christ; and to hold the view of ENDLESS RETRIBUTION after sin would be the elimination of the *saving* element from the Judgeship of Christ. The view of the book before us is neither Annihilationism, Restitution nor Endless Retribution for sinners, but RECONCILIATION worked out for sinners by the Saviour-Judge Who, contrary to the common view, doesn't cease to be the Saviour when He becomes the King-Judge, for He is the same yesterday, to-day and for ever. He *now* lives to make His work of reconciliation individually effective, for the work of Saviour-Judging has been going on ever since the Ascension, and so we may conclude that *as long as His special Kingdom lasts* for the subduing of all hostile powers so long will He be the Saviour-Judge.

"This appears to be the middle truth between two extremes of error, which teach, the one, the abolition of the saving element, the other, the abolition of the punitive."

Now, Reconciliation doesn't mean full Restoration. Esau, for example, inherited *a* blessing but not *the* blessing he had forfeited and lost for ever. "Reconciliation to God, if accomplished in this life, means salvation in the highest sense, the salvation of the first-fruits (the Wise Virgins, the Israelites indeed) without loss, apart from sin of those who look ('live—looking') for the appearing of the Saviour. But reconciliation which has not been achieved in this life, though it is *salvation*, is salvation of a lower kind (not the 'so great salvation'), it is salvation with loss, so as by fire—the fire kindled by the punitive element in the Saviour-Judgeship, the fire of punishments corrective in their tendency, and (as we may be permitted to hope, though we may not dare to go the length of positively asserting this) eventually corrective in their *result*."

God is not all benevolence. He is also just, and an age-long punishment would be unjust, unless God's Prison-house be also a Reformatory.

"The wish that of the living whole
No life may fail beyond the grave,
Derives it not from what we have
The likest God within the soul?"

ANTINOMIES IN SCRIPTURE.

Of course, as all Scripture students know, there are antinomies in the Bible, that is *seeming* contradictions but not *real* if we can only get hold of the right point of view. It is the good pleasure of God "to sum up all things in Christ" and "through Him to reconcile all things unto Himself," and yet there is an "eternal sin" and a "worm that dieth not and a fire that is not quenched." Looked at from the human standpoint the consequences seem to be unavoidable and indelible, but from *God's* how different, for He has the unlimited power of turning away or modifying consequences, changing His attitude to sinners as they change their attitude to Him, and so Eternity to *Him* doesn't necessarily mean endlessness, and *He* can quench even the fire that to man, by man alone, is unquenchable.

It is one of Dr. Clarke's leading contentions that Christ didn't cease to be a Saviour when He took on His Judgeship, but that the offices are continually blended. This continuity is shown not by clear proof from any Scripture text but by cumulative evidence, as is the case with the British-Israel belief which, like a rope of twisted strands, however weak the separate strands here and there, is yet too strong to be broken.

And because Christ is the Eternal Saviour-Judge, no matter the threats (and to wrest man from his inertia the Bible is full of them, particularly to the House of Israel, which, thank God, have never been fulfilled), when the wicked man, nation and race turn from their wickedness committed they save their soul alive. The key to *all* the Bible threatenings is the postulate everywhere assumed that when man repents God pardons. Many instances of the breaches of threat are given in the book and the conclusion is forced upon the reader that unrepented sin alone is unpardonable, and so the denunciations against sinners do not apply to penitent sinners brought to penitence here or elsewhere by the ministry of reconciliation that God has set up under the New instead of the ministration of condemnation under the Old Covenant.

As St. Paul told the Corinthians, God has given to us the Ministry of Reconciliation, which doubtless has a plural comprehension. The R.V. of Roms. v, 11, shows that Reconciliation has been received in this Age by some, and there is every reason for believing that the process of reconciliation will continue in the Kingdom Age, the process of drawing by judgment and mercy, graciousness and righteousness, all who will be drawn to Christ as their King. And, be it noted by British-Israelites in particular, in this stupendous work the Saviour-Judge is actually to be assisted by the Sub-Judges He has chosen, called and empowered for the purpose, those to whom these words apply:—

"Know ye not that the Saints shall judge the world?"
"Know ye not that we shall judge angels?"
"Ye shall sit on thrones judging."

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"In the Regeneration ye shall sit judging."
"Have authority over ten cities."
"Be thou over five cities."

Such-like "honour have all His Saints"—the New Covenant Israelites by race and grace, whose names are entered on the Celestial roll.

ETERNAL JUDGMENT.

The doctrine of Eternal Judgment, be it further noted, is stated by the author of the Epistle to the Hebrews to be one of the foundation doctrines of the Christian faith, part of the "glad tidings," and as such it needs to be properly understood and explained. Christ our Lord is Prophet, Priest and King, *judging* being one of the chief functions of the King. All these offices, Prophet, Priest and Kingly-Judge, found their highest significance in Him; and accordingly, those who bore those offices in the Mosaic economy were, in their several degrees, types of Christ. And so the *judges* of old no less than the priests are types of Christ, the supreme judges and the High Priests being particularly so. From time to time super men were raised up by God as Judges to save the Children of Israel "out of the hand of their enemies all the day of the judges," who governed them in peace as supreme magistrates. So when Christ came, He came to save, though afterwards He was "highly exalted" to be the Saviour-Judge all His days, that is during the whole period of His Kingdom which is to continue till He hath put all enemies, even Death, under His feet.

His superior Priesthood and His Judgeship alike are thus unchangeable, since He ever liveth to intercede and to judge.

The Judge-type is shown forth in Moses, who said: "A Prophet shall the Lord your God raise up unto you of your brethren like unto me." First, Moses was the *Saviour* and then became the supreme *Judge* of the people he had delivered, and remained so all his days, being deliverer, judge, interceder and mediator all the time. He was "for the people to Godward." Then he appointed select men as sub-judges, who were given different degrees of authority, "rulers of thousands, of hundreds, of fifties, and of tens"; and that system was carried on by his descendants; and some of them, namely, sons of Isaac or Saxons, developed the idea for themselves in this dear old land of ours, when they decreed that ten families should make a ward, ten wards a tything or parish, and ten parishes a hundred.

Consequently, nationally speaking, self-governmental training has been going on ever since, and now Saxon or British Justice is not only a name, but an ideal in the world. By centuries of training it has now become inherent in the national and racial soul, and the Divine Trainer will thus be able, in the fast-coming Kingdom Age on earth, to do what He couldn't do three and a half millennia ago, at the time of re-claiming Canaan, "the land of the Hebrews," using His chosen-for-service people as instruments of *mercy* rather than wrath in the Israel Bride's work of assisting the Divine Husband's Saviour-Judgment, reforming work during the Millennium. The destruction of the demonized Canaanites was inevitable, for Israel, by reason of its own sinfulness and lack of training, was not then competent to reform them, but in the Millennium Age the elect of Israel, resurrected, changed, glorified and exalted, will, in Bible language, "execute true judgment, and show mercy and compassion," "execute the judgment of truth and peace," judge the fatherless, the cause of the widow, the cause of the poor and the right of the needy. This is their high calling of God in Christ Jesus our Lord.

But in their glorified state their work will not necessarily be confined to the earth plane, but they will also function in what to us now is the invisible part of the Kingdom of Heaven where, as their exceeding great reward, are given

> "Such great offices as suit
> The full-grown energies of Heaven."

CONCLUDING REMARKS.

Now for some concluding remarks. If God Who is love through and through says, as He has done, "I the Lord love judgment," and is said also to delight in it, there must be something more in judgment, eternal judgment, than endless, hopeless and useless punishment, which are the ideas usually associated with it. As Dr. Edersheim declared, "Divine judgment always bears in its bosom larger mercy," and so everywhere there is the rainbow of mercy spanning the face of the very blackest clouds of judgment.

Judging is nothing less than a process of regeneration, and the *time* of judging is the *time* of regeneration.

So my beloved hearers, and particularly those of you who are high-standard, conscious British-Israelites, let us forthwith see to our lamp trimming and oil replenishing. As Brother Pascoe Goard wrote in his article, "Let the lamps be burning and the vessels filled with oil."

"Those who have the oil of the Holy Spirit, obtained according to our Lord's teaching to Nicodemus in the third chapter of St. John, will pass in to the marriage. Those who fail to obtain the oil of the Holy Spirit through the New Birth from above will be excluded from that feast and marriage, and will have to plod on in a lower order of life, and that seems to be a permanent classification." "Israel triumphant will enter in! Israel non-attaining will continue on the lower level of life." Such is Mr. Pascoe Goard's conviction as expressed in THE NATIONAL MESSAGE of July 27th, and it is mine also.

Now let Dr. Clarke have the last word:—

"God is working out His great plan of the redemption of the world by stages. As it was with the *generation* of this world, so also will it be with its regeneration. The present is the stage in which He is forming His KINGS, the rulers and judges to whom the world to come is subjected. He is now doing in practice what Plato did in theory, but without

> 'A lever to uplift the world
> And roll it in another course.'

He is succeeding in doing what King Arthur failed to do. He is now selecting out of the world under Him their Head—

> 'A glorious company, the flower of men,
> To serve as model for the mighty world
> And be the fair beginning of a time.'

Are not all the miseries and anomalies of the present life allowed to continue for the sake of the education of Christ's elect?

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Can it be that this is what our Saviour *means* when, speaking of the time of trouble impending, He says not only that there never was such a troublous time, but adds, 'No, nor ever shall be.' This life is the only opportunity given to Christians for attaining to the prerogative salvation. We shall do well indeed to remember Mr. Latham's advice, to cultivate a healthy distrust of positiveness about God's ways; yet it would seem that if we 'neglect so great salvation' in this life—despising our birthright, making light of our invitation to the marriage feast, sleeping where we ought to be watching, neglecting to provide oil for our lamps—we shall in the world to come seek it in vain, though we seek it carefully with tears."

WEDNESDAY AFTERNOON, OCTOBER 2ND.

CHRIST, THE KING OF ISRAEL.

LT.-COLONEL G. F. A. SMYTHE (*Chairman*).

There are doubtless many of you here this afternoon who have been surprised at noticing the intense bitterness with which this Movement of ours has been opposed in certain directions. Now this cannot be due to the reason that we trace our origin from the House of Israel nationally. Therefore there can only be one other reason to inspire them, and that is, that we proclaim with no uncertain voice that Christ of the line of David in the flesh is the King of Israel for ever. Our Saviour, with His great knowledge of the hereafter, saw this when He said, "I came not to send peace, but a sword." Now in days gone by when it was announced that David was to be the King over Israel for ever, the sword was drawn, the scabbard was cast aside, and that great struggle commenced that has gone on throughout all ages, becoming more and more intense—Satan, the prince of this world against the House of David. Of course, a great victory that the House of David achieved was when the King's daughter, escaping from Nebuchadnezzar, the King of Babylon, fled to the Isles of the Sea, and there established the Royal House of David through the family line. And another great victory was won when the Infant Jesus, the future King of Israel, escaping from the hands of Herod the Edomite, was carried into Egypt by His parents for protection. But another greater victory still was when Christ the King rose from the dead and ascended into Heaven to receive His crown. And when He comes "in that day His feet shall stand upon the Mount of Olives." Once more, and only then, will peace reign in this unhappy world of ours.

THE AGE TO COME.

THE REV. HECTOR MACTURK, M.A.

May I mention, first of all, two little incidents. I happened to pick up *The Times* newspaper to-day, and there, among the arrangements for the day, I was astonished to find "British-Israel Congress, Central Hall, Westminster." The other thing happened at lunch. I was having a meal, and, English-like, I did not speak to the man opposite to me until we reached the coffee stage; and feeling that I ought to say something to him as a brother man, I spoke to him and found out that he was a red-hot British-Israelite, and so we hob-nobbed over our coffee. I asked him to come this afternoon; he said he was returning to Scotland by the 11.45 train to-night, but he promised that he would try to come to hear Mr. Garrison's lecture. As a red-hot British-Israelite, and as a Scotsman, he had some strong opinions to express. We must, in our speaking, lay more stress upon the elementary facts and hammer them in, he said, and, if possible, get on the Wireless. I venture to say that I believe it is our ambition so to do, and I hope the time is coming when one Sunday evening some of our experts will have the opportunity of hammering it in through the Wireless far and wide.

It is my pleasing duty, as a minister of the Church of England, to address, at Morning and Evening Prayer, Sunday by Sunday, my own, and every congregation to whom I am privileged to minister, as: "Dearly beloved brethren." And why? Because the Church of England is the National Church of this country, and as the Imperial Church seems to recognize the fact, unconsciously for the most part, that we are the people of the Bible; and, therefore, brethren of the stock of Abraham our father, the redeemed House of Israel, chosen for service. I believe I am right in saying that in every instance the word "brethren," or "brother," or "brotherhood," when used in the Bible, both in the Old and New Testaments, applies to that relationship within the race of Israel; and St. Peter exhorts us to "love the brotherhood," and St. Paul, St. John and St. Jude add the word "beloved," beloved of God and of one another, in the same connection. So then let me begin my brief paper this afternoon by addressng you on the platform and you in the audience as "Dearly beloved brethren," on the clear understanding that I am addressing, not Jews, but "*Israelites indeed in whom is no guile*," and that we are most happily conscious of the fact, and glory in it day by day, wherever we are; and not least on such an occasion as this, when we are met together in considerable numbers in Congress, at the hub of the universe, gathered from all parts of the Commonwealth of Israel, and beyond; and may the God of Israel, our God, and the God of our fathers, bless ever more and more our British-Israel-World Federation, at, and from Headquarters, and through all its Branches; for we are out, "all out," in loving and loyal obedience to our Lord and Master to "preach this Gospel of the Kingdom in all the world for a witness unto all nations. And then shall the end come." (St. Matt. xxiv, 14.)

But what end? Most of the bishops, clergy and people of the Church of England, if they have thought of it at all, would say immediately, and without premeditation, "the end of the world," *and they would be wrong*; for, so far as my understanding of the Holy Scriptures goes, the Bible, *when rightly translated*, never mentions "the end of the world"; and I fear no contradiction when I say that our Blessed Lord and His Apostles never spoke of, or foretold, "the end of the world." It is true that in the Authorized Version we find the expression, as, *e.g.*, in our Lord's Parable of the Tares (St. Matt. xiii), "the harvest is the end of the world"; "so shall it be in the end of the world." And in the last words of St. Matthew's Gospel our Lord is made to say, "And, lo, I am with you alway, even unto the end of the world." But for some reason or other, or for no reason, the scholars and divines, who gave us our Authorized Version, have carelessly blundered when translating this expression from the Greek Testament, and they have much to answer for; for the bishops and clergy

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to-day continue to repeat the blunder, as though they had never seen a Greek Testament.

It is true that the Revised Version translates the expression differently, but only in the margin; and that should be of some help to those who cannot read the Greek Testament; and there are also a number of modern translations of the New Testament, such as "The Twentieth Century New Testament," Weymouth, Ferrar Fenton, and Dr. Moffat, which give us the correct translation; for our Lord did not speak of "the end of the world" (cosmos), but of "the end of the age," (aiōn), which is a very different matter. "The field is the world" (cosmos). He said: but—"the harvest is the end of the age" (aiōn).

"So shall it be at the end of the age" (aiōn).

"And, lo, I am with you, day by day, even unto the close, or consummation (the completed end) of the age" (aiōn).

Moreover, those who continue to think of, and speak of "the end of the world," whether their ignorance is pardonable or unpardonable, as in the case of bishops, clergy and theologians, contradict themselves again and again when they use, as they frequently use, the very opposite expression, as found in the Scriptures, and in our Book of Common Prayer, "world without end." "As it was in the beginning, is now, and ever shall be, world without end. Amen." "And we worship Thy Name ever world without end." (Te Deum.) "Thou art God from everlasting, and world without end." (Psalm xc.) In the Nicene Creed we are taught to say, "And I look for the resurrection of the dead, and the life of the world to come. Amen." It should be, "the life of the age to come." This is everlasting life. Likewise in the prayer of Chrysostom we should say, instead of "granting us in this world knowledge of Thy Truth, and in the world to come life everlasting"—"granting us in this age knowledge of Thy Truth, and in the age to come life everlasting." The life of the age to come.

We hear a great deal in these days of modern scholarship and Prayer Book Revision, but what we really need from our bishops and modern scholars is more intelligence, the faculty to search, and to perceive that what is true is true, and what is false is false.

Now at this point let me humbly apologize if I am needlessly drawing your attention to a matter well understood by most of you; and may I, therefore, take it for granted that we are all agreed as British-Israelites that when our Lord 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," He meant, and said, not the end of the "Cosmos," but the end of this Gospel Age in which we are now living; the close, or consummation of which we are expecting within the next few years. Otherwise, what would become of our Blessed Hope, and the coming Kingship of our Blessed Lord, and His promised Reign upon earth to bring peace and righteousness in the age to come, for which we so constantly pray with our lips, at any rate. There are, we know only too well, many modern high priests, scribes and Sadducees in the Church of England to-day who shamelessly deny in their pulpits and in their writings His coming Kingship. They are more than satisfied to have Him reign as God from Heaven, but they will not have this Man, "the Man Christ Jesus," to reign over them on this earth, in spite of the plain statements of the Scriptures of both Testaments, and in spite of the creeds of the Church which they repeat every day of their lives; but, thank God, we are not of that number, for we believe with all our hearts and minds that, in the words of the Nicene Creed, "He shall come again with glory" to reign, "Whose Kingdom shall have no end"—in extent. For "He shall be great . . . and the Lord God shall give unto Him" [Whose right it is when the right time comes] "the Throne of His father David," established on the earth for that supreme purpose; "and He shall reign over the House of Jacob for ever" (for an age), "and of His Kingdom there shall be no end"—in extent. And so we, as British-Israelites, believe, as many say they believe, and do not in the least understand what they mean when they say they believe in "the life everlasting," which is, the life of the age to come—the Millennial Age; "the Regeneration," "when the Son of Man shall sit on the Throne of His Glory"; the Resurrection Age; "the Day of the Lord"; "the time of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the age began" (Acts iii, 21) on a renewed earth; the Sabbatic Rest which remains to be enjoyed by the people of God, purchased by the Incarnation, Life, Death and Resurrection of our Lord and Saviour Jesus Christ, Son of God and Son of Man; and, as Son of Man, Son of Abraham, our father; and, therefore, our Brother and Redeemer in kindredship of Race; and Son of David, and, therefore, our future King by right, coming, soon we believe, to reign in righteousness in the age to come, on the Throne of David, which is the Throne of the Lord, over Israel. For "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch [shoot or offspring], and, as King (R.V.) shall reign and prosper and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His Name whereby He shall be called, The Lord our Righteousness." (Jeremiah xxiii, 5, 6.) We believe our British Throne to be the Throne of David, and, therefore, the Throne of the Lord, because it can be no other.

I have spoken of the Millennial Age as the life everlasting (*i.e.*, the life of the age to come), under the Personal Reign of Jesus Christ, Son of God and Son of Man. "Those who lived next to the Apostles, and the whole Church for three hundred years, understood the Millennial teaching of the Scriptures in the plain literal sense," says Dean Alford. "In common with the whole primitive Church, and many of the best modern expositors, I maintain and receive it as an article of faith and hope." "If the preachers of the Word will fling carelessly aside one of the best weapons in the armoury of Truth, can they wonder that their work is not as effective as it might be? If they fain would see conversions numerous as in Apostolic days, let them preach the Apostolic preaching in which not only the past, but also the future Advent of Christ has a grand and prominent place." "That doctrine," as another writer points out, "has its foundation in the promises made by God to the fathers of Israel early in the history of the world. It is delineated in glowing pictures by the prophets, and it is plainly set forth in the teachings of Christ and His Apostles. Not only is the doctrine prominently brought before us in the Word of God, but it occupies a position

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of the first importance in the plan of salvation revealed therein. Its importance truly is not generally recognized by the religious teachers of the day, by whom it is regarded as a theory of a somewhat speculative character, having no vital bearing on the question of the salvation of man. When, however, the truth of the matter is perceived, the very opposite is seen to be the fact. It is, indeed, the very essence of the Gospel preached by Christ. To be ignorant, therefore, of this doctrine is to be in ignorance of that Gospel which is the power of God unto salvation to every one that believeth."

I will conclude with two more brief quotations from the pen of laymen: "The old-fashioned expectation of a Millennium is the sanest, sweetest, truest, humanist bent which the moral idealism of man has ever taken. The hope of a universal and lasting reign of glad innocence on earth began in the third century after Christ, to be replaced by a hope of such an existence in a life after death, and on another scene than the surface of this planet. But never was there such a fall both for the character and the understanding of man. When the expectation of a Second Coming, of a supernatural Founder, of a Kingdom of righteousness was abandoned, and the human heart turned for consolation to the thought of another world, it was the setting in of an age-long night. Since then, only for the briefest periods and among small groups has the Millennial passion burst forth into flame, only to be stamped out by the powers that be. There is scarcely one Christian to-day who is aware that all this interest in another world is not only un-Christian, but anti-Christian, if we take the Personality and Thought of Christ and of the New Testament as the standard. The New Testament is from beginning to end Millennial; that is, its Heaven is one whose scene is to be the earth, whose centre is the very city from where Christianity came."

"As inhabitants of the earth we are living at the very beginning of time," says Sir James Jeans, F.R.S., the Astronomer, in his wonderful new book, "The Universe Around Us." "We have come into being in the fresh glory of dawn, and a day of almost unthinkable length stretches before us, with unimaginable opportunities for accomplishment. . . . . We are still too much engulfed in the greyness of the morning mists to be able to imagine, however vaguely, how this world of ours will appear to those who will come after us, and see it in the full light of day." Though, please God, may I add, if we are "Israelites indeed, in whom is no guile," in the reading of the Scriptures, and in believing God, as our father Abraham believed Him unto righteousness, we will hope to live to see, or rise again to see, that "perfect day," of the Millennial Reign of Christ on the renewed earth, when "He shall sit," as the Son of Man and Son of David, "on the throne of His glory"; and, "the restitution of all things" in the age to come, which is everlasting life, when "the kingdoms of this world" have become "the Kingdom of our Lord and of His Christ, and He shall reign." Amen.

ISRAEL'S POSSESSION OF PALESTINE.

THE REV. W. PASCOE GOARD.

What a delightful week we are having! Not the least delightful of the meetings have been those held at Headquarters, where the clergy and ministers have been meeting together, to worship together, to study together, as well as to offer thanksgiving for the work of the past. What profound depths there are in this wonderful Book! How strange it is that there is not a fundamental doctrine in all the range of Christian faith that the ploughshare of Israel Truth does not run right through, ploughing up the fallow ground, and resowing the seeds of Divine Truth. What a splendid breeze of robust Calvinism Mr. Leech brought to us this afternoon, and then how splendidly he followed it up by Biblical Arminianism! If those two ancient stalwarts had come together on exactly the same ground, there would never have been that two and a half century-old controversy in regard to the great doctrine of election of race and election of grace, both set forth as clearly as possible in the pages of the sacred Scriptures, and in the teaching of the Epistles.

Mr. Leech will be pleased that I should add a further word or two to what he has said, while agreeing with him absolutely. Yes, it is true that God did choose a race; but that is not all the truth; you know He also created the race for a special purpose. We look back, for instance, upon Esau and Jacob; their history for nearly four thousand years is before us. Which would you choose—the blood-stained Edomite, the Turk, or the constructive, organizing Israel descent? There is no question in our mind, looking back over the pages of history, as to which would be our choice. We should vote for Jacob every time. Why? Because history is before us. And before they were born their history was before our Lord, when, with full knowledge of all the future to the very end, He made His selection.

Now let me read, in addition to what Mr. Leech has read, and on the same lines, "But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name, thou art Mine." "In thee and in thy seed shall all the families of the earth be blessed." Edom was the Dead Sea, that received all the waters of the Jordan of Divine grace, and endeavoured to retain them all, but all that they succeeded in retaining were the impurities. Israel was the Sea of Galilee, receiving the waters of the same river of Jordan, the Jordan of Divine grace, and giving out just as surely as it was receiving, and being the very sea of the waters of life. Oh, yes, it is true that God has chosen us, and has filled us with the waters of His grace; but woe to us if we do not pass them on! "Out of thee shall flow rivers of living water," but not unless first we drink of Him.

And now passing on, suppose for a moment I read from the most up-to-date newspaper in the world a real proclamation concerning

THE LAND OF PALESTINE.

Did you know that there was one out? I venture to say that this will take the place of the Balfour Declaration. I venture to say that if Lord Balfour, strong Christian gentleman though he is, had been fully aware of this proclamation, he would have changed his own point of view to bring it into line with this proclamation. This is a product from Higher Authority than the Balfour Declaration, concerning the Land of Palestine. Ezek. xxxvi: "Also thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel,

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hear the word of the Lord. Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession. Therefore prophesy and say, Thus saith the Lord God: Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people; Therefore, 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, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about."

The description of the country is carefully included in this passage in order that we might know it is in very deed a proclamation concerning that land.

"Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen. Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded. And I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord." One of the most wonderful passages that I have ever read. It was forty years ago that I began to point out that God was uprooting the population of this land. The agriculturalists were on the land for generations, some of them right back to doomsday. Not now. Take the mass of the population in this land to-day, and there is scarcely an average of a month's settled possession by way of rental. They are mobilized, with loins girt, and staff in hand. Listen to the tramping of their feet. God is going to move them eastward soon; there are great changes to be made there. Men are planning the changes. Engineers are planning the changes. But God planned the changes Himself long ago.

WONDERFUL RICHES THERE,

who will possess them? God's great engineering scheme will work a greater transformation over them than all the nitrates of the Jordan Valley put together. "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."

That is a wonderful ROYAL proclamation. It has been lying there waiting the time of fulfilment during all these thousands of years. It is a document that men have disregarded because it was in the archives, dust-covered through the ages; and then suddenly the great clock of God's chronological period struck, and the proclamation comes into force to-day.

Make a National Home for the Jews? What for? They are not a nation, and on the authority of this Word I say they will never be a nation again. What will they be? Real Judah will be a leading tribe in a re-united Israel, once again standing foursquare in the midst of them all, to acclaim the King of Israel.

There came one of the Zionist Movement to address one of our gatherings, and of course he spoke along the line of Zionism, and the acquiring of Palestine for Judah. Following him, I said, "You know it never can be. Judah will take her place in Palestine under the protection and in association with Israel-Britain."

The marching of the infinite purpose of God along the dusty pathways of material history is glorious. He made no mistake when He sent the representative of our gracious King, Lord Allenby, at the head of Israel-British troops, to take possession of the Land of Palestine in the name of the House of David; and of God Who, in that city, established the House of David a thousand years before Christ. As a nation we are feeling our way blindly, but because we are feeling our way sincerely, I am convinced that God will guide our footsteps, bringing forth a "blind nation" by a path that they have not known.

I have been asked to say a word or two with regard to the present trouble in Palestine. There is no trouble, as I see it, that has not long been present. There are three great outstanding races there—*the Arab*, *the Jew*, and *the Anglo-Saxon*. There are other places where they are dwelling in accord together, and there is no reason why they should not do the same in Palestine. But there is this: There is the introduction of a system of law new to Palestine; the law of Islam had prevailed in Palestine for exactly the number of years that Daniel the prophet declared it should; and the law of Islam, which includes both *faith* and *law*—as our Bible should be to the Christian—teaches that it is a meritorious thing *to slay the unbeliever*. Again and again that land has run red with blood, spilt under Islamic law, and we have cried out in horror. From our standpoint it was fearful; from their standpoint it was meritorious. The Jews, who have gone there in such numbers lately, are taught, quoting, for instance, from Esdras, that the non-Jewish nations "are like unto spittle."

But under the law of the Lord, the Common Law of Britain, the truth taught is that *every man is equal*, and the basic principle of it along the line of protection is, "*Thou shalt not kill.*" There is the struggle.

There are those three systems of law—the Arab trained in the Turkish school wants to slay; the Jew, trained in his own peculiar faith, wants to establish himself as superior; and the British want to administer "the perfect law of liberty," which is the Divine law. The Arab is ready to fight for his liberty; to slay under the law. The Jew is ready to fight to preserve his superiority of position there. We who have undertaken the administration of that land have said, Now let us accomplish this task by moral suasion, and withdraw every symbol

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of force. We were exercising authority without power, and we were caught under those difficult circumstances without a force to cause the law to be kept. It comes to this. Jesus said, "*The strong man armed* keepeth his house," and we have said, "Lord, that was the thought of Thy age, but we know *it is the strong man unarmed.*" Well, that is the experience that has come to us, and I do not suppose we shall learn a single thing by it! We try our experiments over and over again, and get blown up by them; and we pick up the pieces and go on once more. This is but a ripple. The great strategic positions are being occupied, according to prophetic teaching, but the time has not yet come for the great sweep of those movements. When they do, we shall know. Let us remember this, that whatever movements may take place, that Royal proclamation is in process of being put into effect, and not the united vote of all the nations can change it. That land is now in the possession of Israel, and will continue in the possession of Israel without interruption for a period; then will come a period of struggle, and then once again it becomes the very centre of God's Israel in the earth, from which will go forth the light of the Gospel, and the authority of Divine law, and to which centre our Lord Himself shall come. It is a wonderful thing to see the nations, and especially the nation of Israel, marching right out of the prophetic pages of this wonderful Book, and proclaiming those verities which satisfy both the human mind and the human heart, thus leading men back to God.

HISTORIC PEEPS AT IRELAND.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

O'HALLORAN points out much on church bells, tower building; savage Danes, Abaris the Irishman, Ith the Milesian, the use of telescopes, and other matters.

"In the latter end of the seventh century, Ussher informs us that bells were used in the churches of Ireland; and immediately after, we are told that Turgesius the Dane, amongst other instances of devastation, caused the church of Mayo, covered over with lead, to be burnt to the ground."

"So blindly and wilfully prejudiced have modern writers concerning Ireland been, that our very maritime cities, in which the lofty towers, strong walls, and elegant buildings, bespeak the power as well as taste of the ancient Irish, are all attributed to the Danes—a savage, barbarous crew, whose irruptions, *like those of their successors the Saxons*, were everywhere marked with blood, rapine, and desolation!"

"It is highly probable then, that Abaris was an Irishman, and a Druid. *The name is common and peculiar to us, even to this day. Heber and Heremon were the first Milesian Kings in Ireland*; Heber Scot was one of their ancestors, who dwelt in Greece; Heber Fion a successor to him, with many others. *This name we find rendered Abarus and Ibarus in Latin.* Thus our early Christian writers mention an Abarus, or Ibarus, who instructed his countrymen in the Christian religion before St. Patrick; but on the arrival of the latter, when St. Albe, St. Declan, and St. Kieran submitted themselves to him, Abarus could not be prevailed upon; for, says the great Ussher: '*Abarus would by no means consent to the supremacy of St. Patrick, unwilling that the patron of Ireland should be of any other nation.*'"

"Besides, our own history here comes in as evidence, as our early annals tell us that Ith, the son of Milesius, first espied the Irish coasts, *by means of glasses.*" (Telescopes! E.O.)

"After the settlement of the Spanish invaders in Ireland, when they had cleared the country of woods and morasses, and cultivated the ground, their next care was to form a wise and permanent legislation; and this they prudently considered could not be effectually done till the people were divided into different classes, and, of course, that every sept or family knew the particular station they were to fill in the state."

"The remains of the Firbolgs and other ancient inhabitants, being confined to the province of Connaught, the rest of the kingdom was to be governed by the sons of Milesius, and their posterity only. To each of these was assigned his particular province; but to prevent those wars which princes, upon an equality, might be drawn into, a supreme monarch was chosen out of the royal blood, to whom, and to the great council of the nation assembled every third year at Tara, all disputes and appeals from the provincial councils were submitted. Did any prince presume to go retrograde to their determinations, he was admonished; he was interdicted, and if necessary, compelled to submit to the voice of reason and justice."

"As posts of honour and profit became hereditary in different septs and families, purity of blood became, of course, a national object; the literati were, therefore, the ministers of state, and men of the greatest power, as they only could determine the rank and station of the people; and this will prove the necessity for the great number of antiquarians we formerly mentioned. *The monarchs and provincial kings, being of the royal line of Milesius only, great care was taken of their genealogy and descents;* and every candidate for the imperial or provincial command was obliged to give—first: proofs of the purity of his blood; second: of his having been a knight (for in each of the provinces was an equestrian order; but there was an order superior to these, which it would seem was peculiar to the blood royal, and a necessary qualification to every candidate); and thirdly: that he had no remarkable deformity; so that his person might command respect, as well as his birth and accomplishments.

"As to the first circumstance, namely, the purity of blood, no nation of the world could be more careful of it; and though the monarchy was elective, and seldom went in a lineal descent, yet from the landing of the sons of Milesius to the coming of St. Patrick, including the space of 1,500 years, and from this to the invasion of Henry II, being 640 years more, *none filled the throne of Ireland, who did not derive his pedigree from the three sons of Milesius, except three of the line of Ith, uncle to that prince*, and an unnatural usurpation of Cairbre Cineait, in the first century, which was but of short duration."

"The second qualification was so indispensable that the election of a prince of the blood royal to the monarchy, who was not a knight, became void; of which we have a striking instance in the fourth century; for on the death of Criomthan, Eochaidh, king of Leinster, repaired to and hastily took possession of the palace of Tara in hopes to succeed to the monarchy; but, on his own Druids and Senachies representing to him the violence he offered to God and the constitution of his country,

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by presuming to enter the house of Tara, who was never mighted, he relinquished his claim to Niall the great, sir-named of the nine hostages. An instance of moderation and veneration for the laws not easily paralleled from the history of other nations."

"The genealogies of the different families of the kingdom of the Milesian race were preserved with the greatest care, as well as those of the blood-royal; and to secure the literati from any temptation to abuse this great truth, honourable provision was made for them, by the state. From their rank, they were presumed to be beyond the reach of corruption; and the laws secured their persons and properties inviolate."

"To be hospitable, generous, and brave, was the sole business of the princes, the knights, the nobility, and soldiery; to blazon these virtues was the duty of the historian, antiquarian, and bard! Even men of eminence in every station had their share of applause: *such was Juchadan, the famous Director of Mines*, many centuries before Christ; *such were the twenty-four husbandmen, under whose directions so many different tracts of land were reclaimed and cultivated in the very infancy of the Milesian government*, and which plains yet go by their names."

"The Brehons or Judges had a language peculiar to the law. So had the physicians and surgeons, the bards, croateries or harpers, etc."

"They were rich in mines of gold, of silver, of copper, and tin, and wrought them to the highest perfection, as our ancient annals declare, and as we shall, in another place, prove. Hence, the very great abundance of all these metals formerly. Precious stones of all kinds were here formerly used as ornaments by our princes and nobility; yet it is only within these thirty years, that our modern Irish have found amethysts in Ireland; the finest and hardest in the world!"

SIFTED AMONG THE NATIONS.

By H. Percy Blanchard.

At the risk of being adjudged a heretic, I am going to set forth the following suggestions or conclusions.

And, first, may I ask forgiveness if I go into matters that may seem largely personal? One of my hobbies is Genealogy. In tracing out the history of our own family of Blanchards, I follow them back to a Huguenot family, refugees emigrating from Normandy. The ancestors of these formed part of a colony who nearly a thousand years previously had settled around Coutances on the French coast, having advanced by way of the Danube, Bezanson and the Loire Valleys, by stages from ancient Byzantium. This latter city was their home about A.D. 400. And primarily they came across Asia Minor from Galilee in the beginning of the second century of this era. The name Blanchard is not French, as generally supposed, but clearly Aramaic or Hebrew; the Hebrew interpretation fully supported by their banner or "arms," as well as by other facts not necessary here to detail. Evidently they were Galilean Benjamites; and the first syllable (with supplied vowels) is "Bela," the name of the oldest son of Benjamin.

Now, of the Montgomerie family. This name is found in ancient history long before the Conquest. The "arms" (closely resembling the royal arms of the Norman-French kings) is a triple fleur-de-lis. If there were nothing to support the assertion, it might seem "far fetched" to derive the place name Mont-Gomerie from the Mount of Samaria or Gomri. But the supporting fact is not only in the "arms" themselves but in the fact that they are the most ancient to bear the fleur-de-lis, a triple flower or bud springing from the tip of a sceptre. Students of heraldry have been puzzled greatly as to the origin of the fleur-de-lis; and among guesses, my own should be as good as another. The earliest record of this symbol is as a triple flower on the tip of a sceptre or staff, and shown on a Norman shield; but a like symbol is stamped on coins of Palestine issued by Herod Agrippa, Judas Maccabeus and others. In one case where this device is found, the obverse shows a chalice; and in another, an ornamental tent is depicted. Evidently then the intent is to portray "Aaron's rod that budded," in conjunction with either the "cup of manna" or the "Tabernacle" itself. With other known evidences that the Normans were Galilean Benjamites, the Mont-Gomeries, bearing this post-exilic Hebrew symbol, naturally drop into place as originating in their name-city, Mount-Samaria, or Gomri, Galilean Benjamites, or at least of Israel.

Another ancient family that carries on its "arms" the fleur-de-lis, as also in some branches the lion rampant, and the stars and crescent moon (the latter the type of the eternal Covenant) is that of the Archibalds. The name "Balder" (son of Odin) means Prince; or at least had that meaning in the fifth century, though changing later; while "Arch" means Chief; hence the whole name—The Chief-Prince.

When we may be inclined to assert (some of us) that we alone—the British Race, are the Chosen Israel, some facts are against us. So far as these three families cited are concerned, certain members are British or American citizens. Their origin is undoubtedly Israelite, and yet (to say nothing of the French Canadians) Normandy and other parts of France are full of Blanchards, some taking a leading part in national affairs. There are a few scattered in Italy and Germany. Montgomerie is by no means an unusual name in France; indeed, one family of the nobility bears that name. The Archibalds appear many of them in France as Archambaults, in Germany as Erchenbald, and in Italy as Archibaldi. If name formation is any evidence, then with this same terminal, "baldi," as a proof, Gari-baldi the Italian patriot (Warlike-Prince) would also be a Benjamite Norman, an Israelite indeed.

From these premises, my postulate is, first, that concededly, and by all the general evidences, the British Empire and America are nationally and officially "Israel." None of the Continental nations, even Denmark, can lay claim to this national destiny; for the simple reason that none of them show nationally the prophetic marks that designate Israel.

The promise was that the seed of Abraham would be a blessing to all nations. Israel would be, and has been, a "battle-axe" wielded against the "image" and Gentile tyranny. While the main stream of Israel was during the ages marching westward into the Covenant Land, contingents went forth in every direction to fulfil God's purposes. One need not cite the destruction of Nineveh, and in turn the smashing of the Persian, Grecian and Roman Empires, largely through the instrumentality of Israelite soldiery. Recall those heroes down the ages: Goths, Gaels, Sumerai, Sikhs, Normans—deliverers of the people,

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east or westward ; and great contingents of these our brethren are still at the work outside our British boundaries.

But Scripture tells us that while (and according to fact) Israel would be sifted among all nations, yet eventually (when God's purposes have been fulfilled) they will be gathered again and not one of them be lost.

Two centuries ago persecution, as of the Huguenots, gathered many of them into Britain. What circumstances will ere long bring the balance of them into the Covenant bounds? Only the event will declare ; yet God is able to bring to pass all His purposes ; and we must wait the event.

CONVERSION.

MR. HOUGHTON gave us a beautiful article on Conversion in our issue of November 2nd, and showed us how simple and easy the approach to God is made for the repentant sinner. He selected one avenue of approach : one test of Conversion. The test he gave us is that of the Knowledge of Jesus Christ, Who He is, viz., God the Son.

This is a certain test, for " no man can say that Jesus is the Lord but by the Holy Ghost. To learn to know this in reality is to learn to know the Lord." "And this is eternal life, that they might know Thee, the only true God, and Jesus Christ Whom Thou hast sent."

It is a fruitful subject. St. John deals with it at length in the First Epistle General of John. " In that Epistle he gives many individual signs by which we may know that we know Him. Here are some of them :—

(1) " 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."

(2) " And hereby we know that we do know Him, if we keep His commandments."

(3) " But whoso keepeth His word, in him verily is the love of God perfected : hereby we know that we are in Him."

(4) " If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him."

(5) " Little children, let no man deceive you ; he that doeth righteousness is righteous even as He is righteous.

" He that committeth sin is of the devil ; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that He might destroy the works of the devil."

(6) " We know that we have passed from death unto life, because we love the brethren."

(7) " My little children, let us not love in word, neither in tongue : but in deed and in truth.

" And hereby we know that we are of the truth, and shall assure our hearts before Him."

(8) " And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment.

" And he that keepth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given unto us."

(9) " Hereby know ye the Spirit of God : Every spirit that onfesseth 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 the spirit of antichrist, whereof ye have heard that it should come ; and even already it is in the world."

(10) " We are of God : he that knoweth God heareth us : he that is not of God heareth us not. Hereby we know the spirit of truth and the spirit of error."

(11) " Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit.

" And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

" Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

(12) " And we have known and believed the love that God hath to us.

" Herein is our love made perfect that we may have boldness in the day of judgment ; because as He is, so are we in this world."

(13) " Whosoever believeth that Jesus is the Christ is born of God ; and every one that loveth Him that begat, loveth him also that is begotten of Him.

" By this we know that we are the children of God, when we love God and keep His commandments."

(14) " And we know that we are of God, and the whole world lieth in darkness.

"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.

" Little children, keep yourselves from idols. Amen."

Thus we have presented to us the fourteen points of assurance of our acceptance given in 1 John. To have one of these seems to be sufficient to warrant the claim to knowledge of our acceptance in the beloved. To have them all is to be absolutely sure.

W. PASCOE GOARD.

" LAW GIVERS IN WHITEHALL."

UNDER the above heading three important articles have appeared in " The Evening News," by J. H. Morgan, K.C., Professor of Constitutional Law in London University, under date October 3rd, 4th and 7th.

British-Israelites who have studied the Rev. Pascoe Goard's book on " The Common Law, or the Law of the Lord," will find in them much food for serious reflection.

Article No. 1 is a scathing indictment of how Government Departments violate the principles of justice, and have succeeded of recent years in passing a series of Statutes and enactments utterly subversive of justice, and of the provisions of the Common or Constitutional Law, which is based on the Law as given out at Sinai.

The learned author gives a short list of some of these essential principles, such as—

1. All issues of litigation shall be tried in open Court.

2. All British subjects whose rights are in question shall *see* the other party.

3. That he shall know who is his judge.

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4. That if the judge is an interested party he shall not decide the case.

5. That the judgment shall be orally delivered and *publicly reported*.

6. That all documents necessary to establish either party shall be produced in Court for inspection, etc., etc.

The article goes on to give specific cases in which each of these principles is violated, and to show how dangerous to the rights of the subject is the stream of Statutes passed by recent Governments at the instigation of various Ministries (the Ministry of Agriculture and Health are the chief offenders), and he cites numerous instances of arbitrary decisions from which there is no appeal, and which have involved enormous losses both of property and money to the unfortunate victims.

Revelations such as these, coming from so distinguished a source, give rise to some questioning as to whether an organization like the B.-I.-W.F. might not find here an opening for an entirely new line of activity, side by side with its own special work of propaganda.

That is to say, calling the attention of the Federation to the insidious disruption in our own midst of the principles on which the coming Kingdom will be established, and impressing upon our countrymen the necessity for resistance by resolutions and appeals.

Although politics, *as such*, are outside the circle of B.-I.-W.F. activities, the realization of its ideals is dependent on the keeping of the Divine Law as a nation.

And apart from that, no citizen of any enlightened nation is safe where "Star Chamber" methods prevail.

E. K. A.

QUESTIONS AND ANSWERS.

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

QUESTION.—Can you tell me why all ministers and teachers of religion teach that Mary Magdalene was a "lost" woman? It seems to me such a libel on her, for nowhere in the Gospels can I find her spoken of as such. I have looked up all the references, and can only find "out of whom went seven devils." I can quite understand Mary of Bethany being confused with "the woman who was a sinner." One has to read the accounts very carefully in order to avoid confusion. But I cannot see any grounds for mixing up Mary of Magdala with her. I hope you can enlighten me.—M. H. (Cornwall).

ANSWER.—There has been a great deal of confusion, especially in or since mediæval days, over the identity of Mary Magdalene, as efforts have been made to assume or even to prove that she was the same as Mary of Bethany (the sister of Lazarus), and also the same as the woman who was a sinner (Luke vii, 37-50). This tradition which has been persistent (especially between the identity of Mary Magdalene and the "sinner") was not unknown in earlier Christian times, for we find that Origen rejected the identification, while St. Ambrose, St. Augustine and St. Jerome were doubtful about it. Gregory the Great (who died A.D. 604) was the first to be confidently certain of the identity, whence has arisen the confusing wealth of Christian art on this subject.

The name "Mary" was as common in early Christian times as it is to-day. Stanley says (*Jewish Church*, iii, 429) that the name probably owes its frequent recurrence in the narratives, alike of the Gospels and of Josephus, not to the memory of Miriam, the sister of Moses, but to the sympathy felt for the beautiful Hasmonean princess, the high-souled and ill-fated wife of Herod. Added to this there is a possibility that the name comes from a Hebrew word signifying "comely," "buxom," "beautiful," which may be supported by the thought that the Mother of Jesus, who was "blessed among women," could not have been other than beautiful herself.

It always seems to me unnecessary to assume that the "sinner" of Luke vii was the same as "Mary called Magdalene" (Luke viii, 2). For if so, why should she be named on the second occasion, and unnamed on the first? There is certainly a great deal in common between the two, both of whom "loved much," but there is no actual evidence in the Gospels with which to prove identity.

Nor is there any specific reason for assuming that Mary of Magdala was the same person as Mary of Bethany. Magdala was a village three miles N.W. of Tiberias (the modern *el-Mejdel*), which has no apparent connection with Bethany. The sister of Martha, who also "loved much," shows no likeness in St. John's Gospel to Mary out of whom Christ cast seven devils. Further, when St. Luke introduces Martha and Mary (x, 38-42) it reads exactly as if this were the first time that he was referring to the Bethany sisters. St. Luke gives us the Gospel of Womanhood, and so in his delicate and courteous respect for women—and for our Lord's ministry amongst them—there is no reason for assuming that he would lead his readers into confusion, whence it is more than probable that he writes about three different persons, *i.e.*, the woman who was a "sinner," Mary Magdalene, and Mary of Bethany.

Regarding Mary Magdalene's complaint, it may be stated that she was suffering from "possession," a subject frequently referred to in the Bible. This may have been either physical or moral, but not necessarily moral, so it is inexpedient to assume that the Magdalene was a "fallen woman." Possession may be classed as one of the fundamental and universal beliefs of mankind. Homer held that a wasting sickness was caused by a demon, while the Greek dramatists generally attributed madness and *quasi*-religious frenzy to demoniac or divine possession. Seven evil spirits are grouped in Babylonian mythology (cf. Matt. xii, 45; Mark xvi, 9; Luke viii, 2; xi, 26), which with their subordinate spirits or genii were supposed to keep men in perpetual fear, and were thus thought to be able to occupy the body and so produce any kind of sickness. Hence, all that we know is that Christ cured these complaints, but as to the nature of the latter we must remain in ignorance.

Miss Hamilton Hunter gave two most interesting lectures at Southsea on November 5th to audiences who were immensely impressed both with the subjects and the striking methods of imparting British-Israel teaching. The day should mark a great advance for this Branch. No one could listen without feeling encouraged and inspired for fresh efforts. The main line of teaching throughout was that the only road to success is in the entire reliance on the guidance of God. There were several volunteers for the Crusaders.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE REV. PASCOE GOARD preached a remarkable sermon at Christ Church, Turnham Green, Chiswick, on Sunday morning last. A profound impression was made upon the large congregation; many were so stirred that they crowded round the preacher after the service to express their gratitude.

A public meeting will be held in the Chiswick Town Hall on the evening of December 11th.

Mr. Goard addressed two full meetings at Headquarters on each of the Mondays, November 4th and 11th. He will give two further addresses on Monday next, November 18th, at 3 and 7.30. On Wednesday next, November 20th, he will speak at the Folkestone Town Hall at 3 p.m., and Mr. Morey will speak in the same Hall at 8.

* * *

Mr. Herbert Garrison has lectured at Kettering, Shrewsbury and Oakham. On Tuesday next, November 19th, he gives his lantern lecture on "Cameos of Empire," in the Oddfellows' Hall, Watford, at 8 p.m.

* * *

Mr. Nicholson and Mr. McKelvey were the speakers at Headquarters on Wednesday and Thursday of last week. Mr. Wm. Whitton, of Sheffield, is the speaker for Wednesday afternoon next at 3, and Mr. Harrison Hill for Thursday evening at 7.30, on "The Bible in Song and Story."

* * *

We are requested to remind our readers that the Annual Sale of Work, etc., is to be held at Headquarters on Tuesday and Wednesday, December 3rd and 4th, from 3 p.m. onwards. There will be a musical programme, and tea and light supper each day.

* * *

We have arranged to celebrate the Anniversary of the Deliverance of Jerusalem on December 12th and 13th, in the Central Hall, Westminster, with two meetings each day at 2.45 and 7.30. The Rev. Pascoe Goard will be the chief speaker. We ask all to make these meetings widely known. Leaflets will be available in large quantities.

* * *

We acknowledge with thanks two donations, each of ten shillings, from "Elizabeth." A full list will be published later.

* * *

Mr. W. C. Rowlandson, of Auckland, New Zealand, has sent us a fine picture of Caractacus (Caradoc), for which we tender him our warm thanks.

* * *

Mrs. Rowlett, who has been Honorary Secretary of our Worthing Branch for ten years, has found it necessary to resign her post for domestic reasons. We much regret this, and we bear testimony gratefully to her loyal and devoted services and to her ever-ready co-operation with Headquarters. Mrs. de St. Croix has taken over her duties.

* * *

We cordially invite all Branches in the Overseas Dominions to send us notices and reports of their meetings from time to time.

* * *

We are glad to learn that the historic site—Glastonbury Tor, on which stands St. Michael's Tower—has been saved from the builders. The National Trust has taken over the field area on each side of the Pilgrim Path, and a new oak stile has been erected giving approach to the Tor Field.

* * *

The Rev. A. H. T. Clarke, M.A., writes to *The Times* quoting a letter from Professor Sayce, D.D., on the "bankruptcy of the Higher Criticism when tested by the discoveries and facts of scientific Archæology. The rout—says the Professor—has been complete." The present Professor of Assyrian at Oxford takes the same view. The Churches, says Mr. Clarke, ought to take warning from responsible utterances of first-hand investigators like these.

* * *

Mr. Wm. Whitton, of Sheffield, is the speaker at a series of meetings in London, commencing on Monday, the 18th. The places and times are shown in the "Engagement" list. We hope that friends will rally round Mr. Whitton during his week's mission here, and ask for God's blessing on these gatherings.

* * *

Mr. J. J. Morey has been busy as usual in the Southern Area. On Monday last a good meeting was held in the Town Hall, Gravesend, where monthly meetings will continue throughout the winter. A new Cause is forming at Woking, and two successful meetings were conducted by Mr. Morey on the 6th inst. A new start for the season was made in the Borough Hall, Guildford, on the 7th inst. A good audience assembled, and the meeting augured well for a successful session. Croydon is one of our very prosperous centres. The meetings are large and enthusiastic, our funds are liberally supported, and there are constantly new enquirers and adherents. Mr. Morey's two lectures on Friday last were much appreciated.

* * *

The Jewish National Fund for Great Britain and Ireland has pledged itself to raise £75,000 per annum, as the quota for Great Britain and Ireland, for the redemption of land in Palestine.

* * *

Mr. J. Wintersgill writes from Wigan: "The meeting here addressed by the Rev. Maxwell Carnson was so crowded there was not a vacant seat. The power of the Holy Spirit was so manifest as to be awe-inspiring. It is impossible to adequately describe it, but the Lord of Hosts was with us and

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ed us on to the very gate of Heaven. The people of this town now realize that British-Israel is indeed spiritual. The speaker was inspired in a wonderful way. The meeting finished on its feet with a resolution to serve the living Christ, the King of Israel."

Mr. Carnson went North full of the fire kindled by the Congress, and he has returned to Africa with that fire.

* * *

Mrs. M. C. W. asks: "Is it a fact that the main body of British-Israel believers take Britain to mean in Hebrew, 'Land of the Covenant,' and British, 'Covenant man'? The answer is in the affirmative. She also asks, 'Can we not consider that the stick Joseph, which is in the hand of Ephraim, has now been joined to the stick of Judah, since 1917, through our co-operation in Palestine?'" The answer is: Not fully. First, all Ephraim must be united, which means the ten tribes, then all Judah must be united before the two sticks can be fully united.

* * *

Mr. W. H. Hesketh, J.P., of Manchester, gave, on October 28th, a very forcible and impressive address for our Southport Branch. Mr. H. Garnett, of Ainsdale, presided and emphasized the vastly important and intensely interesting character of the subject.

* * *

C. C. V., a minister's wife, writes from U.S.A.: "I become more interested every day in British-Israel. I have got so much knowledge from THE NATIONAL MESSAGE, which has opened up the Bible in such a wonderful way. Since reading your literature I have been set on fire, and I am praying earnestly that I may be able to spread its Message. I have started an adult Bible Class in our Church, and the members are deeply interested in the subject." Our correspondent asks for literature that she may circulate it in her town and district.

* * *

E. J. H. writes from Cornwall: "I thank you for all the Congress has been and is to me—the greatest uplift of my life. The great kindness and attention from you all I can never repay. It was just a happy family; only those who are living for the highest could create such an atmosphere. I am hoping you will let me have some literature for distribution."

* * *

B. H. writes: "God's blessing on you all and your work. It has brought me to a knowledge of God's Kingdom here on earth."

* * *

An international Congress of women is to be held in Vienna next spring, when twelve hundred women representing forty-four countries are to meet in the ancient Hofburg Castle.

* * *

Mr. R. V. F. Taylor, Joint Hon. Secretary of our Hull Branch, writes: "We consider that we have just completed a very successful year's work, more successful in many ways than any previous year.

The Branch has held fifty-three meetings, at which a total attendance of 1,486 has been reached. We have had seventeen public lectures. The best meeting of the year was one addressed by Rev. R. G. F. Waddington, M.A., when the attendance was one hundred and twenty.

Thirty-six smaller meetings have been held, including four prayer meetings and four Bible studies.

We have to tender our thanks to the following friends for assisting at the lectures: Mrs. Bloxam 2, Mrs. Foxhall 2, Miss Keer 2, Miss C. Gray 1, Rev. R. G. F. Waddington, M.A., 2, Messrs. Whitton 3, Houghton 1, J. Leech, M.A., LL.B., K.C., 1, Steele 1, Bateson 2, Foster Beaver 1, Clark 6, Dale 4, Lythe 6, Wright 1, Jackson 5, and Taylor 4.

Mr. Whitton held a very successful series of meetings at the Gospel Mission, Wincolmlee, and they are looking forward to a return visit. This series of meetings, we believe, benefitted the Hull Branch in no small way.

Much good work has been done at Beverley, several new members having joined. A syllabus of lectures has been arranged for them along with ourselves and Bridlington.

Over 900 copies of THE NATIONAL MESSAGE have been sold during the year.

We regret to record the passing to the Great Beyond of Miss Keer and Mrs. Hadsley."

* * *

Mr. Basil Stewart writes: "Dear Mr. Garrison,—A correspondent in New Zealand has requested me to explain in the columns of THE NATIONAL MESSAGE, for his benefit in particular and that of your readers in general, how the 'Epact' of seventy-five years in the period of the 'Seven Times' is arrived at. His query arises out of my footnote at page 88 of *The Times of the Gentiles*, and in the Prophetic Chart at the end. He says he has tried to work this out but has failed, and has seen other figures given in THE MESSAGE and by other writers. (Refer MESSAGE of August 10th, p. 509.)

The 'Epact' denotes the *excess* of the solar year above the lunar year, and is expressed in *solar* years only.

The solar year = 365.24 days, which multiplied by 2,520 years (seven times) = 920,404.80 days.

The lunar year = 354.36 days, and × 2,520 = 892,987.20 days. 920,404.8 less 892,987.2 = 27,417.6 days which equal 75.06 *solar* years. If calculated with astronomical precision the Epact will be precisely 75 years. Owing to the immense period involved, it is not sufficiently accurate to take the solar year as 365 days and the lunar as 354 days only. This gives an Epact in excess of its true value. For this reason it has been given as 77½ or 78 years by some writers.

This Epact is revealed in prophecy as precisely 75 years. To the 1,260 years of Dan. xii, 7, are added short periods of 30 years (verse 11—given as 1,260 + 30, or 1,290 'days') and 45 years (verse 12—given as 1,290 + 45, or 1,335 'days') before the era of blessedness would set in. This gives the end

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of the "Times of the Gentiles" as A.D. 1936, as set out in above-mentioned Chart (Nos. 12 and 13)."

* * *

The *Daily Express* Correspondent writes from Paris:

"Abbé Theophile Moreux, Director of Bourges Observatory and one of the most distinguished astronomers and mathematicians, denies the theory that the Great Pyramid of Egypt was merely a tomb for the Pharaohs.

He has been checking the investigations made many years ago by Piazzi-Smyth, the English astronomer. As a result of his investigations he advances the theory that the Egyptian priests, who formed a sacred caste of scientists, constructed this vast mass of stone to preserve the mathematical and astronomical formulas they had discovered.

The Pyramids were to be a permanent sundial, calendar and a bureau of national weights and measures.

He suggests that they built the Sphinx in front of it as a sardonic sentinel, mocking and defying the future to discover the secrets.

'It is true,' says Abbé Moreux in a book, 'The Science of the Pharaohs,' 'that many of the pyramids did serve as sepulchres, but this was not the principal reason for building them.

'The greatest of them, that of Cheops, built under the fourth dynasty, or about 2,500 years before the Christian era, disproves the sepulchre theory.

'If the Great Pyramid was not a tomb, what was the purpose of its construction?'

The Abbé suggests that no one can explain how it happens that the sacred cubit that was used for all the measurements of the Great Pyramid is exactly the ten-millionth part of the polar radius of the earth. This is a remarkable linear unit, because of all the dimensions of the globe the polar radius is the only one that remains invariable for thousands of years.

Abbé Moreux then takes up the various measurements of the Great Pyramid and shows how practically all of them incorporate some mathematical formula, or some secret of the stars."

* * *

Our Headquarters' Staff assembled in our Reception Room just before 11 a.m. on Armistice Day, and together stood during the two minutes' Silence, after which the Rev. Pascoe Goard said a few appropriate words, and offered prayer.

At the afternoon meeting Mr. Garrison presided, and paid a tribute to the fallen in the Great War, and asked for prayer for all those who had lost their dear ones.

* * *

Miss Hamilton Hunter gave two addresses for our Southampton Branch on November 6th. The local Secretary writes in warm terms of praise of the uplift experienced by the members, and expresses thanks for the wonderful revelation by the various speakers from time to time on the great subject of British-Israel.

SOME ENGAGEMENTS FOR NEXT WEEK.

ACTON, Wesley Assembly Hall, Gunnersbury Lane, Thursday, 21st, at 8.15, Mr. J. J. Morey.

BATH, 5, Argyle Street, Tuesday, 19th, at 7.30, Prayer Meeting; Thursday, 21st, at 3, Study Circle, Dr. Thurston. Sunday, 24th, at 3.

BATTERSEA, 195, Lavender Hill, Tuesday, 19th, at 8. Mr. Henry Proctor, F.R.S.L.

BEDFORD, Town Hall, Thursday, 21st, at 7.30. Rev. T. H. Whitehouse.

BELFAST, Kingham Hall, Botanic Avenue, Monday, 18th, at 8.

BELFAST WEST, Orange Hall, Shankhill Road, Tuesday, 19th, at 8.

BOGNOR REGIS, Osborne's Cafe, Thursday, 21st, at 3 and 7.30. Rev. Joseph Gay, A.T.S.

BOLTON, Queen Street Mission Hall, Thursday, 21st, at 7.30. Mr. W. H. Hesketh, J.P.

BRADFORD-ON-AVON, Old Bank House, 2, Church Street, Monday, 18th. Miss Perry.

BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 21st, at 7.30. Bible Study.

BURTON-ON-TRENT, Boots' Cafe, Wednesday, 20th, at 7.30. Rev. Gilbert Davies, M.A.

CARDIFF, Y.M.C.A., Tuesday, 19th, at 7.30. Rev. W. T. Medhurst.

CHICHESTER, St. Martin's Hall, Wednesday, 20th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.

CHUDLEIGH, Town Hall, Thursday, 21st. Mrs. M. Bloxam.

DUNCHURCH, Mrs. Powell's Residence, Friday, 22nd, at 3. Rev. T. H. Whitehouse.

EARLSFIELD (Wandsworth), 120, Earlsfield Road, Friday, 22nd, at 8. Mr. J. J. Morey.

EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday, 20th, at 3 and 7.30.

FITTLEWORTH, Tripp Hill House, Friday, 22nd, at 7.30. Rev. Joseph Gay, A.T.S.

FOLKESTONE, Town Hall, Wednesday, 20th, at 3, Rev. Pascoe Goard. At 8, Mr. J. J. Morey.

FORDINGBRIDGE, Victoria Rooms, Tuesday, 19th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.

GLASGOW, Christian Institute, Sunday, 17th, at 6.30. Mr. John Morton.

HARROW, Gayton Rooms, Station Road, Friday, 22nd, at 8. Mr. Wm. Whitton.

HEADQUARTERS, 6, Buckingham Gate, Monday, 18th, 3 and 7.30; Rev. Pascoe Goard. Wednesday, 20th, at 3. Mr. Wm. Whitton. Thursday, 21st, at 7.30. Mr. Wm. Sleeman.

HORNSEY and CROUCH END, 59, Park Road, Crouch End, Wednesday, 20th, at 8. Mr. Wm. Whitton.

HULL, Church Institute, Albion Street, Tuesday, 19th, at 7.30. Mr. W. Clark.

ISLINGTON, 340, Essex Road, Wednesday, 20th, at 8. Bible Study.

LEAMINGTON SPA, Cadena Cafe, Tuesday, 19th, at 3 and 7.30 Rev. T. H. Whitehouse.

LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 19th, at 7.30. Mr. Wm. Collington.

LOWESTOFT, Reddish's Restaurant, 249, London Road South, Tuesday, 19th, at 8. Rev. T. Sparshott Johnson, M.A.

NORTH LONDON, Monday, 18th, at 8—6, Gladwell Road, N.8; Tuesday, 19th, at 3—5, Montem Street, Tollington Park, N.4; Thursday, 21st, at 3.30—Ferme Park Road, N.4; at 8—54, Queen's Avenue, Muswell Hill, N.10; Friday, at 3—75, Cecile Park, Crouch End, N.8. Mr. Wm. Whitton.

PAIGNTON, Deller's Cafe, Wednesday, 20th, at 7.30. Mrs. M. Bloxam.

PUTNEY, 12, Ravenna Road, Monday, 18th, at 8, Study Circle. Rev. Kenneth Dodds.

RHYMNEY, British-Israel Hall, Tuesday, 19th, at 7.

RUGBY, Hobley's Cafe, High Street, Friday, 22nd, at 7.30. Rev. T. H. Whitehouse.

SALISBURY, Y.M.C.A. Hall, Angel Hotel, Monday, 18th, at 3 and 7.30 Rev. Joseph Gay, A.T.S.

SHEFFIELD, Victoria Hall, Wednesday, 20th, at 7.30.

STOKE-UPON-TRENT, Town Hall, Wednesday, 20th, at 7.30. Rev. T. H. Whitehouse.

STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station). Monday, 18th, at 8. Mr. J. J. Morey.

TEIGNMOUTH, Temperance Hall, Monday, 18th, Bible Study. Rev. Com. Roberts.

TUNBRIDGE WELLS, Town Hall, Tuesday, 19th, at 3 and 7.30. Mr. J. J. Morey.

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NOVEMBER 23, 1929.

Price TWOPENCE.
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DEC 4 29

"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

GT BRITAIN & IRELAND

CANADA

AUSTRALIA

SOUTH AFRICA

NEW ZEALAND

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

THE THRONE OF THE HOUSE OF DAVID

1 CHRON 29 v 23 JER. 33 17

MDCCLXXVI

"A SIGN AND A WITNESS IN EGYPT"

Is 19 v 19-20 JER 32 20

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

J J HALL 1921

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EDITORIAL.

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

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

THE KINGDOM OF GOD.

BY THE REV. W. PASCOE GOARD.

"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." (Dan. ii, 44.)

There lies upon our desk a characteristic letter from Rev. Arthur Simmonds, whose first pamphlets were sent out under the pen name of "Clericus." He is persistently and actively opposed to our work, and the Truth for which we stand.

Mr. Simmonds, who stands for a school, has one fixed idea, which he expresses in the letter above referred to, and we quote his words: " . . . the Kingdom which our Lord preached in His day, and which of course should be the Kingdom preached in our day—a spiritual Kingdom—*the universal Church of Christ*. It is the *only Kingdom* which can be universal . . ."

There is the statement. This is a fixed idea in Mr. Simmonds' mind, and in the mind of the school he stands for; not the written Word of the Bible, nor the facts of history fulfilling the written Word of the Bible, can move him or his school from that unscriptural and utterly illogical position.

The Kingdom which our Lord preached must be and is the Kingdom which we preach. But our Lord never preached that the Kingdom was or ever would be an universal Church. Our Lord preached the Kingdom as an existing fact. It was then like a treasure hidden in a field. But the Christian Church had not then been established. As to the "Universality" of the Kingdom; there was in the world, according to the teaching of our Lord, "the kingdom of the beast" at the same time that the Kingdom of God was in the world. Therefore the Kingdom of God could not then have been universal. Wherever two organizations occupy the same world and are rival to each other, neither can be universal during such occupation. The Kingdom of God is still in the earth: so is the kingdom of the beast! Therefore the KINGDOM IS NOT YET UNIVERSAL. But it will become so soon under the reign of Jesus Christ, the root and offspring of David.

The Church is made up of certain specific elements, built up into a certain type of organism, ordained to a certain set of tasks in the world.

The Kingdom is made up of different elements, is built up into a different type or organism, dedicated to carry out a different set of tasks in the earth;

Both of these organizations are required to carry forward the great plan of the Lord for Israel and for the world.

The Church MINISTERS according to the ORDINANCES.

The Kingdom is ADMINISTERED according to the Commandments, Statutes and Judgments of the Lord.

At the head of the Church is Jesus Christ, "The Apostle and High Priest of our profession."

At the head of the Kingdom is Jehovah, the God and King of Israel, and under Him the House of David.

The Church is His Sanctuary. The Kingdom is His Dominion.

The one can never successfully succeed the other in the realm of activity. From the time that Leviticus was ordained as the handbook of worship, and Numbers as the handbook of national organization, these two departments have marched parallel to each other throughout the ages and are so marching at this time. The High Priest carries on his ministry in the

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Temple. The King carries on his administration on the Throne.

Mr. Simmonds and his school does not understand this. He will not understand this, for he thinks that to do so would be disloyal to the Church which he seems to have erected into an object of worship. We should not trouble our readers with an answer to Mr. Simmonds alone, for long experience has convinced us that his mind is closed upon the subject.

But a strong Christian Society, which we do not care to name, has lent its organization to scatter Mr. Simmonds' booklets, free of cost, throughout the wide field reached by its organization; affording the backing implied by its so doing. This is of sufficient importance to call for some comment.

Moreover, we find that some of our brethren who sit in the chairs of Theology in some of the Colleges have *inherited the same idea.*

It is strange how one does inherit ideas and doctrines. We drink them in with our earliest nutriment, and *take them for granted* simply because they have never been challenged so sharply as to cause us to bring to bear our own individual attention upon them. When we do give attention to these inherited things, how many of them we have to cut off from the tree of knowledge which we have cultivated in our minds, finding that they are dead graftings, without either life or truth in them.

No thoughtful man, with his logical faculties in working order, would, after consideration, assume *that a Church* in one dispensation could succeed *a Kingdom* in another dispensation in the realm of activity.

If the Kingdom be succeeded by a Church, then the Kingdom activity would cease and give place to ecclesiastical activity. Then statute law would give place to ordinance law. Then Kingly authority would be subverted by priestly authority. The Kingdom would have ceased to be, and that without any successor in its field of appointed activity. Neither could the Kingdom succeed the Church. The King and his ministers of State are not ordained to minister in the Sanctuary.

Men are not very logical. And when such an obsession takes hold of the minds of men it persists through many generations, and at times through many ages, *especially if there be an advantage to be gained by the promulgation of the fallacy.* That such has been the case in the rivalry between Church and State—which is another way of saying Church and Kingdom—is manifest in thousands of years of history. Let us look at the ancient fallacy and the ruin it has brought to Church and State throughout historic time.

We see how Church and State were erected by God at the beginning of Israel's national history. *Leviticus* shows the organization of Church. *Numbers* shows the organization of State.

We see how these two departments started out across the field of history together; Moses administering the affairs of the Kingdom, and Aaron ministering in ecclesiastical matters.

We see how these two departments of the Kingdom of God on earth carried on together through the reigns of David and Solomon until the Captivities.

Then came the return of the Jews from Babylon to establish *the nation of the Jews.*

They rebuilt the City—Jerusalem. They rebuilt the Temple. They re-established the priesthood.

It seemed that the manifest duty of the people at that crisis in their national history would be to recall the House of David to rule in the Kingdom. But they evidently saw no necessity for so doing. *The priests assumed that they were fully qualified to rule the nation. They insisted that the Kingdom was the Church, and that the Church was the Kingdom, and they acted on this assumption.* There never was a word as to calling back the House of David, nor of establishing the national administration under the King.

What success had they? They could scarcely have had less success in their effort to do that to which they were not ordained, and that for which they were not qualified.

They, the priests, were not only unable to defend the Kingdom, they were also unable to defend the Church from the desolating abomination introduced by Antiochus Epiphanes. Their failure gave rise to a dictatorship, and the rule of the Asmonean dynasty.

These in turn fell before the Idumean Herodian power, and the power of Rome.

Still madly holding to the claim to the right of power, even under Rome although the power had been taken from them, they seized and brought before their tribunal "The Prince of Life," and, horror of horrors, they—the ecclesia of the Jews—caused to be put to shame and death the Redeemer of Israel, the Saviour of the world. This was brought about by the Church of the Jewish period.

Still holding to *the claim of the right to rule*, they later raised rebellion against Rome, and brought down upon the inhabitants of the land and of Jerusalem, especially all the *self-inflicted horrors* within their cities, especially Jerusalem, as well as the much milder horrors actually meted out to them by heathen Rome.

Thus their ecclesiastical experiment in Kingdom administration ended in the blackest page of all history.

The Jews went out into the world after the destruction of their Jewish nation in A.D. 70, still obsessed with the thought that their ecclesiastical organization had, and still has, the right to rule in the earth, and that all other rule is usurpation. Obsessed with this thought they have made trouble for all other peoples with whom they have come in contact; and for themselves they have made trouble a hundredfold.

Still they are obsessed with that thought, and with that thought they are coming into Anglo-Saxondom by millions, still dreaming of upsetting the powers that now are and of establishing Jewish world rule.

This obsession is still with them, and will make further trouble for them in the future; and they will, in pursuit *of that idea*, make more trouble for the world.

The Roman Catholic Church adopted the same idea. The Pope claims to be the universal ruler in the earth. It is the old fallacy.

This has led the Church of Rome into endless struggles; it has indelibly stained her history with the blood of millions of Martyrs of Jesus Christ, and has raised up against it endless bitterness. It must still do so as it still presses the ancient fallacious claim. For no Church is either ordained to rule, fitted for the task of ruling, nor permitted by God to rule.

The Jew and the Roman Catholic are now each carrying forward political activities on the largest world scale, each

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aiming at Kingdom rule, and these activities are actually disturbing the peace of communities, of industry on the largest scale, of commerce on the largest scale, etc., and things which disturb these fundamental things are leading to ultimate war between communities and nations.

There is a British wing of the Church, in Anglo-Saxondom, which has assumed the same old fallacy. Of that number, a small minority are ready to strive to realize the fallacy, and to advance the claim of supreme authority, especially in matters of national worship on behalf of the ecclesia. They are not numerous, but they are sufficiently influential to disturb profoundly the community life of the people, even if they do not disturb the larger national and international life.

When we realize that the Church is not and never can be the Kingdom, when we realize that it is composed of different elements from the Kingdom, viz., Congregation, Ministry and Ordinances; that it is organized on a different basis as an organism, and is appointed to a different task; then the restless endeavour to seize for the Church that which God has given to the Kingdom will cease, and there will be peace.

The Kingdom of God is still among us. It is composed of God's appointed *Nation*, ruled over by God's appointed King, and administered according to God's revealed Law. It is organized on a political basis, and is administered according to the Commandments, Statutes and Judgments of the Lord, which are national. When we realize these things, then we shall direct our energies to the mission which God has assigned to the Kingdom, and to us as citizens in it, viz., to forward the Divine plan for the uplift of the nations of the earth by the agency of His Kingdom-nation.

Let us cease to encumber the Church with that which does not belong to it, namely, the equipment of the Kingdom, and let us cease to strive for that which is unattainable by the Church, namely, the authority and emolument of the Kingdom. Let us devote our energies as ministers and members of the congregation to that which the Church is commissioned to do, namely, "to preach the Gospel of Salvation to every creature, baptizing them in the Name of the Father and of the Son and of the Holy Ghost, teaching them all things the Lord has commanded us"; then we shall see the work of God go forward in the Church and in the State, as it never can while the minds of the leaders and people are so confused. Then the revival of God's work in Church and State will be upon us indeed.

We stand by the Church with clearer vision and, we venture to say, with a more efficient service than can those who with Mr. Simmonds and his school hold such mixed and faulty views of the several functions of the Church and of the State. We magnify what is actually the Body of Christ—His Church. We also exalt the dignity of the State to its appointed glory as the national basis of the Kingdom of God on earth.

We pray that God may manifest Himself more and more in both branches of His organization, and that both the Kingdom and the Church may become equally holy and be equally filled with the power of the Holy Ghost.

* * *

It is difficult to use the same word for different shades of meaning. Yet, as our English language stands, it must be done at times—so we indicate the following glossary:—

Kingdom of God.—In its widest scope embraces all, both State and Church—both national and ecclesiastical services.

Kingdom.—In its narrower sense this stands for the national phase of the Kingdom only—as distinct from and standing in comparison with the Church. It is in this sense synonymous with the word "State."

Church.—The equivalent of the word ecclesia. It so stands for organized worship in Israel in the B.C. years: in the Israel organization as part of the Kingdom in the A.D. years. In that sense it is Israelitic—it is national.

Church.—The body of believers in all the earth. The context must show in which sense we use these words as they occur.

THE B.-I.-W.F. CONGRESS ADDRESSES.

WEDNESDAY AFTERNOON, OCTOBER 2ND.

THE DIVINE CHOICE.

MR. JOHN LEECH, M.A., K.C.

WE often hear spoken of the difference between Israel and Judah—or the Jews, and very properly, but how seldom do we hear spoken of the difference between Israel and the Gentiles. I want to give you something of the calling of God of His people Israel. How little we seem to realize the wonderful calling of God of His people, the marvellous blessings He has bestowed upon us, the great national mercies that He has given us—how little we seem to study them, or to think of them! I have often heard the question asked, If we are Israelites, what good is it? What ignorance to ask such a question as that. How do they estimate God's blessings and calling! Why there can be nothing more important than the difference between Israel and the Gentile nations, and the blessings that God has given to us above those nations, and the mercies resulting from our being God's Chosen People Israel. Let us, therefore, for a little while, think along this line.

A speaker has referred to the brotherhood, or brothers, spoken of in the Bible; I want to speak to you about children. Now if we look at the 3rd chapter of St. Luke's Gospel we find there the pedigree of Joseph; and that pedigree is traced right back to Adam, and we read that Adam was "the son of God." A wonderful statement. "Seth, which was the son of Adam, which was *the son of God*." And then later on we have the distinction drawn between the descendants of Seth, who are called "the sons of God," and descendants of Cain, spoken of as "the daughters of men." So we read, "the sons of God saw the daughters of men that they were fair." When Cain committed the dreadful crime of murder he was cursed and cast out from the presence of the Lord. God said, "Now thou art cursed from the earth." And Cain said, "Behold, Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid." And further on we read, "And Cain went out from the presence of the Lord." He was cut off, disinherited, no longer a son of God. And the distinction then drawn was between the children or sons of God, the descendants of Seth, and the children or daughters of men, the descendants of Cain. Then we have the Flood as the result of the sin of man. After the Flood we do not read of any children of God for hundreds of years. Then we see God

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proceeding to form a nation, and that nation was to be brought into a wonderful position of nearness to Jehovah. That nation was to be blessed in a marvellous way. It was to be separated from the nations around and was to become God's nation ; it was to be brought into the relationship of the children of God, and actually to be called the children of the Most High. How wonderful that God should have brought this one line of the human race into such a relationship. Do we realize it? Or do we go on as if we were Gentiles who had inherited none of the blessings which He promised? These blessings we find are connected with, and seem to have their origin in separation from the other nations, or the rest of mankind. When God called Abram, He said, " Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." That was the beginning, the separation, the calling out to follow God, to be His particular and peculiar possession. May I say that the individual Christian life commences with separation from the world, from the sin, and from the folly around. God called Israel to come out and to be separate, and we read, " I am Jehovah your God, which have separated you from other people." And again, " Ye shall be holy unto Me ; for I Jehovah am holy, and have severed you from other people, that ye should be Mine." What a calling ! I do not want to say anything about the League of Nations, but I do see God's call to a separation unto Himself. I do see that God has a marvellous League of Nations, God-made and not man-made, and I do see that God has called us into a position of isolation, an isolation with Jehovah Himself. And what a grand isolation that is, to be separated from the world, to be called out by Jehovah, and to be separated unto Him and with Him. We need never be afraid of the isolation, if it is an isolation with the Lord God Himself. I have often heard it said, " But God has no favourites. God will not choose one nation above another, and put it in a more privileged or blessed position. God never shows favouritism." I say there is not one particle of Scripture to support such a position as that. God has a right to choose if He pleases, and He has chosen, and the story of that choice runs right through the Bible from beginning to end. And it was the grace of God, and that alone, that called this nation to be His chosen nation, and nothing else. We were no more suited for this service than any others. He could as well have chosen and fitted another nation to carry out His purpose, but He deliberately chose just one nation to be His own ; He showed favouritism. Why, we spend a great part of our lives in choosing. You choose your companions ; you do not take up anyone that comes your way. Formerly a man used to choose his wife, but I am not sure that now it is not the other way about—and that the woman chooses her husband ! But you see it is favouritism running right through the world ; and there is no getting away from it. Let us never admit that God has no favourites. He has, and He has showered wonderful blessings and mercies upon His favourites. And God is the same yesterday and to-day and for ever, and once you are His favourite He is not going to change you for some other favourite. Thank God, He has chosen Israel, and He will never change His mind, and transfer that favouritism to any other. We see then that God made a choice—" In Isaac shall thy seed be called "—not in Ishmael. And again, " Jacob have I loved, but Esau have I hated." Yes, a glorious favouritism, and to-day we are reaping the results of that favouritism, God's choice of His own people, to be His own possession, and to be the instrument for the carrying out of His great purpose in this world.

Then we come to the love and faithfulness of Jehovah towards His people Israel. " Thou art an holy people unto Jehovah thy God : Jehovah thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." (Divine favouritism.) " Jehovah 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 ; " (Not any merit in us ; it was the grace of God) " but because Jehovah loved you " (There is the secret of it, that undying love of God for Israel) " and because He would keep the oath which He had sworn unto your fathers, hath Jehovah brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt." God's love was the motive. God's faithfulness was the driving power which caused Him to single out this one nation, and to bless it in the wonderful way that He has done. It is an everlasting love, and because the Bible says " everlasting " I believe it can never end. " Yea, I have loved thee " (spoken to Israel) " with an everlasting love, therefore with loving-kindness have I drawn thee." And the Queen of Sheba, who had great light, said to Solomon, " Because Jehovah loved Israel for ever, therefore made He thee king." An everlasting choice, the everlasting love of Jehovah for His people Israel, between whom that close relationship of father and child existed. Many people do not seem to know that God has brought Israel into that wonderful relationship, but we have it plainly stated in this Book ; it runs through the Bible, through the Old Testament into the New Testament. We have these words spoken to Israel in Deut. xiv : " Ye are the children of Jehovah your God." What ! Israel the nation, the children of Jehovah ? Yes, thank God. There is no doubt about it, for God has said it ; He has called that nation to be His children. You can never expect a man to live up to his possessions unless he knows what those possessions are. You cannot expect a labouring man to live like a prince until you inform him that he is a prince, that he has marvellous possessions. When he learns that he will be called upon to sit on a throne, then he will endeavour to change his course of life, and will endeavour to live up to the calling, and to fit himself for the position. I fear our nation does not live up to the calling of God. They do not realize the wonders of that calling and of that love and of those blessings which God has bestowed upon them. Of, if the people would waken up. If only they would realize that they are God's children, a nation called out and chosen by Him to be His peculiar treasure, what a people they would be, what a nation this would be, and what an example, and what a blessing to the whole world ! " Ye are the children of the Lord your God : ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth."

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(Deut. xiv, 1-2.) Children of the Most High. Could God have done more for us than that? Could He have brought us into a closer relationship to Himself than to be our Father, and that we should be His children?

And then Israel backslid; they became prodigals from their Father and from their home. Did God cut His children off and disinherit them? Let us see. We read in Jeremiah what seems to be almost a despairing cry by Jehovah about His children who had then gone so far from Him, and He says, "How shall I put you among the children, and give you a pleasant land, and goodly heritage of the host of nations?" And then God answers His own question, and He says, "Thou shalt call Me 'my Father,' and shalt not turn away from Me." Through all the wanderings of Israel God followed His children. That is love. We read that Israel was divorced, put away as a people, but we never read that they ceased to be the children of God. Right through their backsliding God calls them His children.

Then again we find the gathering of Israel, the gathering together of the scattered family, for we read, "I will bring thy seed from the east, and gather them 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." Every member of the family; even when they were scattered for their sin, God still looked upon them as His sons and daughters. God calls out to the nations around, Keep them not back; bring them up; let My sons come back to Me, and My daughters; everyone that belongs to My family, that bears My Name. "They shalt put My Name upon the children of Israel; and I will bless them." And again, "All people of the earth shall see that thou art called by the Name of Jehovah; and they shall be afraid of thee." And then we come to the repentance of Israel, and we read, "Thou hast hid Thy face from us, and hast consumed us, because of our iniquities. But now, O Jehovah, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech Thee, we are all Thy people." And when Israel turned back to Jehovah; when they repented, they came back to Him as a Father, and they said, "O Jehovah, Thou art our Father, we return to Thee, forgive our sins and our iniquities and our backsliding; we have been prodigal children, but, oh, our Father, we come back to Thee, forgive us." What a cry that was! And when that cry went up from Israel, God heard and answered it, and He brought Israel back to Himself. Oh that Israel would again cry to Jehovah, would turn back from their iniquity, and call upon Him for His deliverance.

Then we come to the consummation when this whole family shall be gathered together again, and we read, "It shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." When that day comes, what a great day it will be, when we are all gathered back to our Heavenly Father; Israel, the whole nation, and when Judah is brought in, and when they are united in their own land, and when they appoint one head, unanimous in their decision that the King of kings is to reign over the nation that belongs to Him. Great will be that day!

Now I want to refer to the New Testament. Has the position changed when we come to the New Testament? Has Israel ceased to be God's people or His children? Let us see. Let us turn to the 11th chapter of St. John's Gospel, where we read: "Then gathered the chief priests and the Pharisees a council. . . . And one of them, named Caiaphas, being the high priest, that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself (the better translation is 'not *from* himself'): but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." Caiaphas was inspired to say that. God can use any instrument. He could speak through Balaam's ass. And God took this wicked high priest, and He spoke through him. Who were those that were scattered abroad? Who were those "children of God" that were not of "that nation" (the Jews), and were not Gentiles? The Gospel had not been preached to the Gentiles then. The Lord Jesus had said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Who then were these scattered children of God that were to be gathered together? The Gentiles were not scattered; they were in their own countries. And, again, the Gentiles are never referred to as "the children of God." Who then were these scattered ones? Well, there is one answer. "Not for that nation only, but that also He should gather together in one the children of God that were scattered abroad," or those of the Dispersion, as they were known to the Jews. Let me give you one or two references to show this. You remember that our Lord said to those who had been sent by the Pharisees and chief priests to take Him, "Where I am, thither ye cannot come." And the Jews said, "Whither will He go, that we shall not find Him? Will He go unto the dispersed among the Gentiles?" In the Revised Version the word is the "Dispersion," spelt with a capital "D." It was the name by which the Jews referred to the scattered Israelites of the Ten Tribes. It was known that there were colonies of them (with some of the other tribes) in the different cities to which St. Paul and the other Apostles went, and where the Gospel was preached to them, and many of them became converts. And then again in the Epistle of James, "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad (or 'of the Dispersion') greeting." Again in Peter's First Epistle, "Peter, an apostle of Jesus Christ to the strangers scattered abroad throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" (or "to the elect who are sojourners of the Dispersion"). Therefore in the New Testament you have Israel spoken of as those who were scattered abroad, the children of God, who were to be gathered together into one. We have seen a great deal of that accomplished. We have seen God working wondrously, calling His people out from

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among the nations, and for hundreds of years gathering them into the "appointed place," until at last He established His Kingdom of Israel in the Isles. We read of them also in the Epistles. In the 9th chapter of Romans, "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Now that verse is frequently misapplied. Read the whole context. What does it mean? The whole argument is this, that not everyone that was born of Abraham, or of Isaac, nor Ishmael, nor Esau, and only the descendants of Abraham through Jacob were the children of God, or the appointed seed.

Now I fancy there are some here who are saying, Well, that is contrary to what we always believed; and we are not sure that it is not heretical. But I want before I close to draw your attention to the fact that it does not do away with personal faith in Jesus our Lord. No. God forbid that I should make any such statement as would lead you to believe that. What is the position? God has chosen that nation, and made them His children. But then when you turn to the 11th of Romans, you find that branches of the good olive tree are cut off because of unbelief, and though you are an Israelite of the stock of Abraham, you may be cut off because of unbelief. Let me just refer you to that chapter. We read, "Well; because of unbelief they were broken off; and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee." We want not only to recognize the call of Israel as a nation, but we want to come and have personal faith in our Lord and Saviour, and then we will be, not only nationally, but individually, children of the Lord our God. The Jews were divided into two classes—those who received Christ and those who rejected Him. "He came unto His own and His own received Him not. But as many as received Him to them gave He power to become the sons of God" (or, "the right to become children of God," R.V.). The Jews who rejected our Lord claimed to be the children of God. They said, "We have one Father, even God." What was the reply of our Lord Jesus Christ to those rejectors of Him, "Ye are of your father the devil." There are dreadful possibilities, but there are glorious heights and glorious possibilities for every-one of us. Have we entered into our privileges? Do we realize our calling, and the wondrous blessings that God has bestowed upon us? Let me read you one verse as I close from the Revised Version: "Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. . . . Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him, for we shall see Him even as He is." So surely as He comes, so surely will believers in Him be made like unto Him; they shall see Him even as He is.

THURSDAY AFTERNOON, OCTOBER 3RD.

THE FATHER OF LIGHTS.

THE REV. ARTHUR PRITCHARD, M.A. (*Chairman*).

In the beginning God had created the earth and its environments, and although Isaiah tells us that God created it not a *tohu*, it became a *tohu*, or, as it means, a waste and an emptied place. Thus pre-Adamite "sin," and the consignment to the "abyss" of the discarnate sinners are at once hinted at, for "darkness was upon the face of the deep," but because in the foreseeing and foreproviding of God an atonement had already been purposed (God's purposes being His performances) in the Lamb slain from the foundation of the *cosmos*, the dove-like Spirit of God brooded over the pre-Adamite flood of waters referred to in the 2nd Epistle of St. Peter. And how long this period of blessed incubation lasted we are not informed. But at length the time came when the thunderous word of power re-sounded through our part of the universe—"Let light become," and light became, suffusing its beneficent influence over all the earth's surface, until at the right period it became Divinely centred in the earth's light-bearer already created, that opaque body which we call the Sun, which was the first of God's great ambassadors of light given to our renovated earth. Some thousands of years passed by, and then *another* ambassadorial Light was given to us in the Person of a God and Man Who was Christ the Lord, and Who declared Himself to be "the Light of the World," True God out of True God, and Light out from the Father of Lights "for the unveiling of the Gentiles," and the glory of His people Israel.

Here we are summarily introduced to the third and fourth ambassadorial lights of the world, viz., the Scriptures and the Saints, God's people Israel, which they reveal. When Haydn, the musical genius, to whom we are indebted for "passing down" to us the "Creation" oratorio, heard in his old age his "Let there be light" magnificently rendered, he raised his hands to Heaven, and said, "Not from me, but from God it has come." This is just what the Bible says to us on every page. Every page flames with Deity, and the glory of God is seen as in a mirror by the spiritually-discerning, even without the help of commentaries old or "new." Once when listening to Dr. Campbell Morgan I heard him tell a story of a Christian master lending to his negro Christian servant a commentary to help him to understand the Bible. Some weeks afterward the question was asked, "How are you getting on, Sambo, with the book that I lent you?" "Oh, very well, Massa Nolan, thank you, and I find that my old Bible throws a great deal of light on that commentary of yours!" I think I, and don't you, my hearers, recognize that the white employer got from his dark employee an answer which must have surprised him. Thank God for the great Bible Society which is spreading this Bible light all over the world; and also for the Covenant Publishing Co., which, by the lighting-up of many hitherto veiled and obscure Scripture passages in its ever-increasing number of publications, is making the Bible more interesting than the most up-to-date newspaper.

Well, now, time is speeding away, and though I have been saying as little as possible about the Sun, the Saviour, and the Scriptures, I have said nothing as yet about the "Saints," which the Scriptures and the Covenant Publishing Co.'s books reveal or unveil. Who are they? Well, I have examined all the Bible references to them, and find that "saints" is a word by which Israel is known *nationally*, though individually the word may be applied to true Christians of any race. But there is no Bible warrant for the term "saints" being commandeered for the seductive system of creature worship, creature merits, and creature intercession—the ancient worship

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f the dead—which a paganized Christianity adopted and acclaimed when it canonized, or caused to be "worshipped," ome of the faithful departed, formerly "miserable sinners" ike the rest of us. Having said this much I advise you, my ellow British-Israelites, that if you aspire to be Israel lights ndeed, make a study for yourselves, by means of a concordance, f all the "saints" passages in the Bible, and thus learn what ou are to *be* and what you are to *do*. One of the suggestive Names of God is that of being the Light of Israel (Isaiah x, 17). An "everlasting Light" of Israel (Isaiah lx, 20). And Israel n her turn was to do what every moon does for its sun—to set forth His excellency, His praise, and His glory.

MR. HERBERT GARRISON, F.R.G.S., F.R.E.S.

I have come to the conclusion, which I think is the same that you have come to, that there is at the present time a very urgent need for British-Israel teaching in this land of ours. We have only to look around us and see, and read and hear what is coming from the pulpits, the Press, and the platforms, to realize that these are trying times for all people who believe in the grand old Book in its entirety, and who are intensely desirous of obeying the will of God fully, and keeping His laws, as laid down in this Book, as He surely intends that we should keep them. The spiritual declension to-day all around us is saddening and depressing to a degree. To some of us it is so depressing that we say that if we were not British-Israelites, we simply could not carry on, but should be given over to despondency, even despair.

Well, thank God, those of us who have the British-Israel faith and assurance are still going forward bravely, in the full confidence that God is at the helm after all, and is working His purposes out in His own marvellous way and in His own time. We, therefore, are trying to possess our souls in patience, we are trying to be as cheerful and as optimistic as is humanly possible in view of the environment in which we find ourselves, and the difficulties by which we are surrounded. And I have come to the conclusion, after

FIFTY YEARS OF EXPERIENCE

in Christian work in many lands, that there is no faith, no confidence, and no hope like the confidence and faith and hope that the British-Israelite has; and that the British-Israelites are the

MOST WONDERFUL PEOPLE

in Christendom in respect of their zeal and devotion to God and His Word; of generosity in His cause, and the earnest desire to understand His will and to perform it. There are no Christian people to-day, I do not care where you may search for them, who are more truly Bible Christians than are the British-Israelites. And it is gratifying to know that this very same testimony which I have just made to you is the testimony of a number of people in the Churches, who have not yet the British-Israel light, but in their judgment of the British-Israelites they say just what we say here and now together.

I wonder is it possible that there can be anyone in this audience this afternoon who is in any doubt whatsoever as to our position? I mean, Is there anyone here not yet convinced that British-Israel teaching is true? I wonder if I am asking too much if I ask such a person to put up a hand, because if there is such a person I want to say something to that person very pointed and very direct, and which I hope may be helpful. Please do not think that we shall look down upon you; on the contrary, we shall sympathize with you, and do our best to help you. (A few hands were raised.)

Very well, now I want to make some very positive and very definite statements to you, my friends. I want to tell you quite frankly and unhesitatingly that the evidence for our Truth is piled up like

A MIGHTY GIBRALTAR;

that is my positive statement. My next statement is that an experienced lawyer has said that the evidence accumulated for our Truth and the validity of our position is sufficient to satisfy any court of law. Now, those are two positive statements I make to you. Here is another:—In the first special number of THE NATIONAL MESSAGE AND BANNER, some 150,000 or more of which have gone out into circulation, there was half a page or more devoted to the marks of identification of this nation with Israel. There are a hundred and more marks available, but that page contained thirty-nine. Now, a mathematician said to me a while ago, "Do you realize what mathematically that list means?" I said I did not; that I was not a good mathematician by any means. Well, he said, "I have worked it out, and you can take any eight out of those thirty-nine marks that you have published, and the chances that they would apply to any nation of Europe, except Britain, is as one in three thousand, billions."

Here is another thing:—"By their fruits ye shall know them." So says Holy Writ. What are the fruits of British-Israel? Is there a single British-Israelite that has ever been injured by accepting the British-Israel faith?

Is there a single British-Israelite who has ever been less efficient or a less worthy citizen or member of his Church by accepting this Truth? We have never taken a single member out of any Church. On the other hand, according to the testimony of clergymen and ministers, we have been the means of putting thousands into the Churches who were formerly outside it.

This Movement has also been the means of bringing to a knowledge of the truth as it is in our Lord and Saviour Jesus Christ, a knowledge, that is, of His saving grace, thousands of those who are commonly called atheists or agnostics. Now a Truth that can do this surely must be of God. "By their fruits ye shall know them." Now tell me, if a Movement is able to show things like those I have mentioned, and can show that it has the Divine blessing, what is the logical conclusion to which you are bound to come? Does any Movement that is not well-pleasing to God get His Divine blessing? If it did, would it not be illogical and inconsistent? Will anyone undertake to say to me that this Movement has not the Divine blessing? I cannot imagine any person who would have the audacity to say that. Let me tell you frankly that the manifestations of the

DIVINE BLESSING ON THIS MOVEMENT

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have been abundant; they are to be seen and known and felt on every hand. And I am going to say to you that I am content with the Movement that has the Divine blessing, and I would *not* be content with this Movement if it had not the Divine blessing. I would go back to my Empire lecturing work to-morrow if I did not feel in my inmost soul that God had called me into this work, and had given me the grace to take the responsibility that the coming into this work has meant. There are many others on this platform who can say the same; they *know* that they have been called into the work, and they *know* that they would offend God if they dared to give it up. Satan would like to see us all go out of it. It is up against him, and he is busy every moment trying to defeat this Movement. He does not trouble himself about a moribund institution; but he *does* trouble about this Movement, and he is out to destroy it. We are on the right track. If you are not yet convinced, ask as many questions as you like—we will answer them, and we will do everything we can to help you. Put away prejudice; come to a consideration of it with an open mind. The man who comes to a study of this question with a mind closed will never get anywhere.

PREJUDICE IS THE GREATEST BAR TO KNOWLEDGE.

I want to tell you this, every objection that you have ever read or heard has been answered by our exponents over and over again, but they will go on answering them as long as they live. No objector to this Truth has ever prayerfully and carefully studied it in all its bearings—not one. On the other hand, many who have opposed it publicly on the platform, in the Press and in the pulpit, when they have been questioned afterwards have said, "I did not know much about it"—then why did they attack it? A certain clergyman attacked our position in his pulpit, and mentioned Mr. Goard and myself by name, and when he received a long and courteous letter from Mr. Goard, and when asked to preside at a meeting which Mr. Goard would address, he declined; and when people questioned him about the matter he said, "I did not consent because I do not understand the subject." And yet he opposed it in the pulpit. Where is the consistency of a man like that? I have said that the objectors have never carefully considered it. Here is what

BISHOP TITCOMB

says:—"The inspiration of Scripture must stand or fall by the Church's discovery of Ephraim as a company of non-Palestine nations restored to the Covenant of God during the last days, *i.e.*, the Christian Dispensation."

"Thousands who have begun by cavilling at B.-I. Truth have ended with conviction; and for the most part, those who have not become convinced, have failed only because they were without sufficient patience to go through an examination of the subject carefully."

THE BISHOP OF THE FALKLAND ISLANDS

says:—"If the British Empire is not Israel, then none of the prophecies concerning Israel are YET fulfilled!! Then we are on the horns of a dilemma: First, God has failed in His promises; secondly, we shall lose all we have got, and God has been playing with us, for WE hold all that Israel is supposed to hold, and yet there is some other nation not yet developed which is to take all this, as well as our unique character and reputation in the world (for Israel is to have it all), and if we are not Israel, we shall have to give it all up, even the Coronation Stone itself."

We are an interdenominational body.

I have given you a few words from two Bishops; let me quote you from two Nonconformists:—

THE REV. DINSDALE T. YOUNG, D.D.,

says:—"I stand here this afternoon to express obligation to this grand Federation because of the light it is casting upon the Bible, and because of the way it is calling attention to the Bible. Thank God for any man or woman or society that focuses public attention on the Bible. That is what we want everywhere. That is what we want in the Churches to-day, that the Bible should be the central object of people's attention.

"Now I do not know of any Society that is calling attention to the Bible more emphatically and more insistently—yes, and I make bold to say, more successfully—than this Federation is doing. I believe that this Federation has lighted a lamp, the golden beauty of which will never be obscured."

Dr. Young telephoned me his great regret that he could not be with us at all this week simply because he was booked up for every hour of every day. He desired me to give you his Christian love and to say that heart and soul he is with us. Let me give you the dictum of another great outstanding preacher and lecturer:—

THE REV. MARK GUY PEARSE

says:—"If Britain is Ephraim—*i.e.*, Israel—then I can see the prophecies of the Scriptures being fulfilled in our midst. If Britain is not Ephraim, then there is no such people answering to the prophets' description; nor, as yet, has there been such a people; nor is there any promise of such a people appearing."

This Movement is the greatest movement of the day. Our adherents, thank God, are increasing in great numbers. The organization itself is being strengthened every day in numbers and in influence. We want more members, we want a greater number of adherents, we want more resources of various kinds to help us to carry on this tremendous work. We dare not shirk it. It is the challenge of the Almighty to go forward. And whenever we have taken our courage in both hands God has stood by us, and the greater our faith, and the greater our boldness of policy, the greater has been the blessing, and the greater the result. Stand fast to this Truth to the utmost of your power and in every respect.

Reference has been made to our literature. It is perfectly marvellous what that literature has done; tens of thousands being sent out every week. We have a staff of over forty people working strenuously at Headquarters to carry on this work. We have been doing a marvellous work through our books. A number of friends kindly responded to the appeal in THE NATIONAL MESSAGE, and through their generous aid we have sent out parcels of Mr. Goard's books to some

320 CLERGYMEN AND MINISTERS,

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and not one of them has sent back those books; a greater number of them have sent cordial thanks for them. If we could have had all the ministers at this Congress who wanted to come, and who have written cordial letters saying they are with us in spirit, we should have had more than a hundred ministers on this platform each day, but they cannot come because of their busy lives.

We receive appeals for help from all quarters. We could put a hundred lecturers into the field if we had the means.

Be prepared to make sacrifices, and you will find it will be the best possible investment you can make because it will be in the Bank of Heaven.

ARMISTICE DAY, 1929.

MRS. BLOXAM writes:—

It was my privilege to spend this day in the ancient little town of Bradford-on-Avon near Bath, and it was an inspiration.

Bradford was the first group of new Young Crusaders to be formed, and to-day these youngsters nobly uphold the traditions of their race of Crusaders' times, in showing they were "on the Lord's side."

Mrs. Barry, the Secretary of the British-Israel Bookroom, to whom these boys owe so much, has confessed to a vision she received one Sunday when in Church. She seemed to hear a Voice from amidst a countless host, saying, "Get the young to lead the young to meet Me in My Sanctuary; get the children to come to Me—your British-Israel Crusaders, leading other children to their Church services and Sunday schools, with the Flag of the Sons of Jacob at their head."

The next day the Bradford-on-Avon Crusaders, on their own suggestions, begged to be allowed to march to Church on Armistice Sunday under their Union Jack. Mrs. Barry asked: "Do you really mean this?" and they replied together, "Yes." She at once wrote to the Chief Crusader, Mr. John Leech, K.C., whose consent she obtained; this permission she showed to the Vicar and he also agreed.

The morning dawned with torrents of rain falling, and one thought of the great disappointment to so many who were looking forward to the Parade Service in which they were to take their place. This was fixed for 11 a.m., and, much to the satisfaction of all, by that hour the sun was shining brilliantly.

Arrangements had been made with the Local Authorities, both "of Church and State"—and all was in order according to plan.

The Young Crusaders met at their Headquarters at 10.30, where Mrs. Barry addressed them in solemn words on the part they individually had to play in taking their places amongst those who had fought on the Lord's side, 1914-1918, and explained how they must prove themselves worthy of the honour of following the Union Jack to be carried by their leader.

In the beautiful twelfth-century Church, seats had been reserved for the Boy Crusaders, and splendidly they entered into the spirit of the Day.

It was truly an "uplift" to hear their voices joining so heartily in the Service of Praise and Thanksgiving, and one's mind went back in thought to the days of long ago, and the little Saxon Church just across the road, where doubtless some of the forbears of these boys, the Old Crusaders, had joined in the prayers and praises from Israel's National Prayer Book when they returned from battle—and it seemed as though "the Spirits of just men made perfect" must be also uniting with their descendants in the great thanksgiving, ascending to the throne for mercies vouchsafed.

On leaving the Church, and after "dismissal," the Young Crusaders returned to carry a wreath to the Town War Memorial, and having placed it upon the steps, lined up and sang Parry's setting of "Jerusalem" and "God Bless our King and Queen—God Bless our Prince Serene," from the British-Israel Hymn.

A great work is being done in Bradford-on-Avon by Mrs. Barry in helping forward the British-Israel Crusader Movement.

May it prove of such blessing to the town in bringing the youth of the place so to realize their responsibilities to God, King and Empire, that others may be encouraged to "Go and do likewise."

FURTHER NOTES ON DEAR OLD IRELAND.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

THE Fenians were so called after the Milesian Phenius, who lived long in Egypt; the Gathelians from Gathelus; and the Scots from Scota.

"The name of Fion, or Fenius, we find used through all the periods of our history. Fion, a descendant from the great Ollamh Fodla, was monarch of Ireland, A.M. 3302. Fion MacCumhal was general of the Crown army, in the third century. Sir Finigin ô Driscol was famous in the days of Elizabeth. Some tracts of land go by the name, as Fermoigh, in the county of Cork, called Fermoigh Feine, or the plains of Phenius. An Island in the Shannon is called Inis Finne, or the Island of Phenius, etc."

"The attention of the Milesian settlers was not confined to the surface of the ground; they explored the bowels of the earth, and early discovered mines of gold, silver, and copper; and we shall prove, in the second part of this work, that the natural history of Ireland was better known 2,000 years ago than at this day."

"Our writers are unanimous that we borrowed not our letters from other nations. The learned of ancient and modern times agree that Phenius, whom I think we have proved to be our great ancestor, was the first inventor of letters. The Greeks themselves confess that their first alphabet came from Egypt; and I believe it will be admitted, that it could not be the Egyptian. It is, I think, powerfully evident that the Gathelian colony were the first improvers of Greece; and that their first alphabet was the very same we use at this day; but of this I shall offer further proofs in the next chapter."

A curious remark by O'Halloran concerning Crete is the following, found on page 64: "It is to be remarked that at Crete all our ancestors principally resided during their stay in Greece. This Crete was supposed to be like Ireland in that it was free from venomous insects."

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A note on this statement. Many of the Milesians who lived and ruled in Egypt had to leave under great pressure, and settled in Crete for a good while before sailing for Ireland to join their kin. These Cretan-Egypto-Milesians had entered Egypt long before Christ, and gained great power in that ancient land.

Many early writers show important movements of the Scyths and Goths.

The following statement carries considerable value to the reader who ardently seeks to compare written and traditional history.

"The Scythian colony landed in Spain, under the conduct of Bratha; and by Breogan, his son, was the city of Braganza built; Bille was his successor, from whom came Gollamh, or Milesius; the sons of this prince, with their followers, invaded Ireland in thirty large ships, about eleven centuries before Christ; of this our annals are *as positive as of their Egyptian and Grecian migrations*, and we, accordingly, find *a close and friendly connection between Spain and Ireland constantly kept up*, and frequent inter-marriages and alliances among the inhabitants; and whilst these facts are recorded in Ireland, they have been constantly preserved by tradition in Spain."

The close relationship between the early Irish and Spaniards is indicated by the following statement of O'Sullivan:—

"We," says O'Sullivan, Prince of Beara, in his letter to the King of Spain, written in Irish, and intercepted and translated by Sir George Carew, then President of Munster, "the true Irish, long since *deriving our root and original from the famous and most noble races of Spaniards, and from Milesius*, etc., as the testimonies of our most venerable antiquities, our histories, and our chronicles declare," etc. The early Spanish came from Israel stock.

The following from Diodorus gives an insight into the priestly and Bardic worship at the "temple of a round form," Perhaps Tara is meant:—

"Diodorus Siculus, in the eleventh chapter of his third book, describes, after Hecatæus (a very ancient writer), an island of considerable extent, little less than Sicily, lying opposite to the Celtæ, and inhabited by the Hyperboreans. 'It is,' says he, 'a fruitful, pleasant island, dedicated to Apollo, *and most of the inhabitants are either priests or songsters. In it is a large grove, and a temple of a round form, to which the priests frequently resort, with their harps, to sing the praises of their deity, Apollo.* They have a language peculiar to themselves, and some Greeks have been to visit this island, and to present valuable gifts to their temples, with Greek inscriptions. *From this famous island came Abaris to Greece*, who was well known to the Delians. They can shew the moon very near to them, and have discovered in it large mountains, and the priests and rulers which preside over their sacred temple, they call Boreades.'" (Telescopes used then!—E. O.)

"Far westward lies an isle of ancient fame,
By nature bless'd; *and Scotia is her name*,
Enroll'd in books: exhaustless is her store,
Of veiny silver, and of golden ore.
Her fruitful soil, for ever teems with wealth,
With gems her waters, and her air with health;
Her verdant fields with milk and honey flow,
Her woolly fleeces vie with virgin snow.
Her waving furrows float with bearded corn;
And arms and arts her envied sons adorn!
No savage bear, with lawless fury roves,
Nor fiercer lion through her peaceful groves;
No poison there infects, no scaly snake
Creeps through the grass, nor frog annoys the lake;
An island worthy of its pious race,
In war triumphant, and unmatch'd in peace!"

Dr. MacPherson says: "Never did any nation encourage or indulge the profession of Bards with a more friendly partiality than the Irish. Their nobility and gentry, their kings, both provincial and supreme, patronized, caressed, and revered them! The Bards of distinguished character had estates in land settled on them and their posterity; and even amidst the ravages and excesses of war, these lands were not to be touched. The poet's person was sacred, and his house was deemed a sanctuary."

Note the "*Twelve Brazen Idols*" in the following:—"Jocelyn the monk tells us that Loagaire, the Irish monarch, contemporary with St. Patrick, adored the great idol Crom, or Cean Croithi, who they believed could resolve all questions, as being the chief oracle, and this Deity, he says, 'was magnificently adorned with gold and silver; and *that twelve other brazen idols*, or gods of an inferior degree, stood round him, in a bending posture, in token of his superiority.'"

"And sure no one will doubt but that they who built the city of Braganza in Spain, and whose forefathers resided so long in Egypt, must have acquired some knowledge of architecture. Heremon the first Milesian monarch, reared his palace at Airigidross on the Sure, in Offory, and called it Rath-Beothach. *Ameregin, his brother*, and chief justice of Ireland, built the castle of Turlagh Inhher-more; now called Arcloe. *Heber-fion built his in Leinster*, and called it Rath-Loambuim; and in imitation of the chiefs, their followers raised lofty places of residence. The palace of Tara, the royal residence of our monarchs, was erected before the days of Ollamb Foldhla, above 2,500 years ago."

SIGNIFICANCE OF THE GREAT PYRAMID'S SECOND LOW PASSAGE.

BY BASIL STEWART.

(Résumé of Address given at Headquarters on evening of October 9th, 1929.)

As an introduction to the subject, it should be explained that the Great Pyramid is not, as still widely supposed, a tomb, a theory not supported, except very vaguely, either by tradition or by the facts embodied in its construction. This idea has been wholly borrowed from the many *later* pyramids ignorantly copied from it.

The real purpose of the Great Pyramid lay in its *upper* passages and chambers, which were intentionally made impossible of access so as to confound other imitators as might arise. For had this geometrical chart in stone been available

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or copying, it might have become lost amongst its three dozen r so spurious copies—there are about thirty-eight pyramids xisting in Egypt to-day—and the true one overlooked.

That Egyptologists, as a body, regard it as a tomb is due o the fact that, the Great Pyramid being constructed on ngineering principles, it embodies the scientific terms and ıethods used in the solution of engineering problems, which onsequently are not appreciated by them.

The true purpose of the Great Pyramid is to convey, in he form of a prophetic forecast—geometrically expressed—message addressed to the present age, and particularly to the 3ritish Race. This forecast is represented in its passages nd chambers, the structural changes therein defining the lates of epoch-making events in world-history, of which the ıutbreak of the late war is the most marked in recent times.

What few appear to understand—even amongst would-be xponents of the subject—is that the whole basis of this fore-ast is geometry. All sorts of dates, solar, lunar, prophetical, nd even astrological, have been assigned to it, whereas but *ne* date—and *only one*—as defined by the builder geometrically s the true date for each particular feature of the Pyramid's nternal passage-system. This is particularly the case for he more prominent features of the level portion from the Grand Gallery into the King's Chamber, which constitutes ı special chronology for current times, and to which many :onflicting dates have been assigned. This level portion is nade up of the first low passage, ante-chamber, second low ıassage (through which we are now passing), and King's Chamber.

Many apparently regarded this second low passage, by inalogy with the first passage which defined the late war, is either indicating another and longer war, or some other world-wide catastrophe. This view, however, failed to take nto account the *different materials* through which the two ıassages are carried. As a result of this "jumping to con-clusions" all sorts of calamities—including the "end of the world"—were prophesied as beginning on May 29th, 1928 (date of entry into passage), and when none of them happened, he whole theory of the Great Pyramid was held up to scorn, whereas, on the other hand, it is the scaremongers who have been discredited. The lecturer himself has always warned against this idea as being greatly exaggerated, and at variance with the warnings of prophecy itself.

Ample, however, did occur on the above date to cause anxiety to all serious-minded people, the results of which are only now being seen, and will be only fully appreciated later. Being of a *different* nature to the trial of the late war (passage in limestone, a material easily crushed by a heavy load, hence a physical stress which nearly crushed out our civilization), the present trial (passage in granite) is not so immediately obvious, and is operating through *different* channels, chiefly economic, financial and political, and may later give place to a crisis in the Church on the question of Disestablishment arising out of the Prayer Book controversy, the results of which would be much more serious to the country than is generally realized.

Ample proof was advanced to show that this country—and the world in general—is passing through a serious time of stress in practically all phases of human activity—economic, financial (intensified by recent raising of the Bank rate), and political instability. One reason why the present trials are less obvious on the surface (at least in their opening stages) when compared to the late war, is because they appear to be affecting *individuals personally*, rather than falling upon the country *en masse*, as was the case in 1914–18. This does not mean, however, that they are any the less real and widespread.

Conditions to-day clearly point to the fact that, in all spheres of human life, but particularly in finance, the mainspring of modern civilization, the spiritual forces of evil are making a last desperate effort to overthrow that civilization. The Great Pyramid's symbolism, however, shows that limits have been set beforehand within which they will be allowed to operate, and that their purpose—like that of fire—is one of refining. The present trials are sent to purify.

The so-called war of Armageddon (Rev. xvi, 16) is *not* the burden of the present period of stress, though it undoubtedly forms the climax to it, and is the great scene which closes the era of the "Seven Times" of Prophecy. Matt. xxiv, 29, tells us that "immediately *after* the tribulation of those days" (that is, the trials through which we are now passing), certain phenomena would become apparent, followed by the sign of the coming of the Son of Man. These signs are clearly indicated in other prophecies as those which also mark Armageddon—"the day of the Lord," *His* battle. Armageddon therefore comes *after* the present trials and apart from them, and when Israel is "dwelling in safety under the shadow of the Almighty" as the result of prayer for Divine help.

The lecturer further pointed out that the next date structurally defined in the Great Pyramid was October 13th, 1931, a date to which some remarkable coincidences were attached both from the Pyramid itself and from prophecy, being, for example, virtually the terminal date of "Seven Times" (2,520 years) reckoned from the departure of the Shekinah glory from the Temple (autumn of B.C. 590.—Ezek. viii). This date might well therefore be signalized by a remarkable spiritual renewal in Britain-Israel and an appeal to God Almighty "to do it for them." Quotations were given from the Press showing that both financial and political circles regarded 1931 as a critical year in the near future. The Second Low Passage terminates at the equivalent date September 15th, 1936; a national effort can shorten this period of stress to end in 1931.

The lecturer concluded by explaining that the King's Chamber represented the Judgment Hall of the Nations, and the initial period of real world reconstruction in preparation for the Millennium, its width defining the period from September 15th, 1936, to August 20th, 1953, this latter date being that after which all responsibility is taken out of the "builders'" hands—the *limiting date* of their "contract," though the contract itself *must* be completed by September 15th, 1936, but *may* be completed earlier by national effort.

"The Gospel is the fulfilment of all hopes, the perfection of all philosophy, the interpretation of all revelations, the key to all the seeming contradictions of the physical and moral world."—PROFESSOR MAX MULLER.

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OBITUARY.

MRS. CARRUTHERS—A PIONEER.

MRS. HARRIET JANE CARRUTHERS, whose husband, Lieut.-Col. George Frederick Carruthers, was a pioneer resident and prominent military man of Winnipeg, died at the family residence in her 79th year on October 14th.



The late Mrs. Carruthers.

When Winnipeg was still a frontier town, Mrs. Carruthers, then a girl in her 'teens, came to Winnipeg from Peterborough, Ontario. She accompanied her sister, Mrs. Kennedy, wife of Colonel William Kennedy, who went in command of Canadian Voyagers on "General Gordon Relief Expedition." Mrs. Kennedy had come west to join her husband, who had previously reached Winnipeg in 1871, as an officer in the Red River Expedition, under the command of Sir Garnet Wolseley.

On June 25th, 1873, she was married to Lieut.-Col. Carruthers by Rev. S. D. O'Meara, who was the Rector in charge of Holy Trinity Church. Mr. Carruthers died in June, 1918. Early last year Mrs. Carruthers' old home on Colony Street was expropriated by the city for the Mall, and since then she had been living with her four daughters. For many years they had a beautiful home on the banks of the Red River at the foot of Selkirk Avenue, at which time the family was prominent in the work of St. John's Cathedral.

Mrs. Carruthers is survived by one sister (Mrs. W. W. McMillan), and four daughters, to whom we offer our sympathy.

A private service was held at the residence, followed by a public service at 2.30 p.m. in Holy Trinity Church. Rev. C. Carruthers, Rector of Holy Trinity, assisted by Rev. G. W. Findlay, Rector of St. James', and Honorary President of the Canadian Guild of Health, an organization to which Mrs. Carruthers belonged, and Rev. E. J. Springett, Rector of St. Patrick's and President of the British-Israel Association, Winnipeg Branch, an Association which claimed a good deal of Mrs. Carruthers' time and energy when she was alive, conducted the Church service.

A QUESTION.

DR. WADGE, of Winnipeg, passes on the following question to Rev. Pascoe Goard :—

"Since Christ was the Great Sacrifice for the world, why is Ezekiel's Temple to be fitted up in the future with all equipment and arrangements for sacrifices, as in the time of Solomon's Temple? Why the need of such sacrifices after the Sacrifice of Jesus?"

"If Ezekiel's Temple is to be built some time in the future, why is provision made for sacrifices, seeing Christ was sacrificed once for all? If the temple is only figurative, what is the central idea in each part of the figure? One might, for example, think of the great waters that flow from under the gate as the growing influence of Christ when His Kingdom is restored, but what about the various offerings mentioned?"

Mr. Goard's answer :—

"The only way to take the last seven chapters of Ezekiel is as matter-of-fact statements of that which shall be, unless there should be anything in the theory that they were intended to be the opening chapters of Ezekiel, and refer to the second temple to be built on the restoration of the Jews from Babylon. I do not think there is anything in that theory; if there is, the Jews fell far short of the specifications.

"The significance of the fact may be sought for with some success. The ancient sacrifices offered in the three temples, although sacrificial, 'could never take away sin,' but impressively and continuously made manifest the need of a Redeemer. It took a constantly flowing river of blood to maintain this continuous impression. These sacrifices summarily ended when the Great Sacrifice had been made, namely, in A.D. 70. Also with them ended all sacrifices in connection with great heathen systems.

"The impression of the need of the Atonement has been perpetuated since then by the preaching of 'Jesus Christ and Him crucified.' His absence at the right hand of the Father where 'He ever liveth to make intercession for us' has made it possible to keep Him before the minds of His people as Redeemer and Saviour during that period.

"The chapters of Ezekiel are written in the full view of His having returned in majesty to reign. There would seem to be every danger that in His Presence, and in the glory of His rule, the fact of His ancient humiliation and sacrifice, and the need for the Atonement, might be forgotten. To obviate this, SACRAMENTAL offerings seem to have been arranged, but, with qualifications.

"Complete offerings, including the slaying of the animal, the sprinkling of the blood, and the burning of the body, takes place by way of dedication of the temple and altar. Thereafter two lines of sacrifice seem to have been ordained.

"1. In the new era the general food of the people seems to be visualized as vegetarian; only on set occasions are animals slain for table use. These are distinctly termed 'sacrifices,' and must be brought to the door of the temple and slain before the priests. It will be a capital offence for an animal to be slain in the open field. Doubtless for sanitary as well as for sacramental reasons the blood is poured out at the altar, and the fat burned upon the altar; the meat is then taken away for table use. The blood and the fat, by the way, are always interdicted in the Old Testament, and the blood in the New Testament.

"2. Specific offerings are made by the Aaronic priests in the temple itself. Again the blood is poured out and the fat burned, but the meat is the food supply for the priests ministering in the temple, and they have no other inheritance than such offerings or sacrifices. So, the 'sacrifices,' both for the table and in the home, and for the table of the priests in the temple, constitute sacramental remembrancers of the Great Sacrifice."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE REV. PASCOE GOARD will give two addresses at Headquarters on Monday next, November 25th, at 3 and 7.30. There will be no meetings on Monday, December 2nd, owing to the rooms having to be prepared for the Sale of Work on the following two days—December 3rd and 4th.

* * *

The Women's Auxiliary desire to thank all those who have kindly sent parcels for the forthcoming Sale on December 3rd and 4th, and they earnestly ask for more gifts. Comestibles will be specially acceptable, so also will be useful articles of all kinds, fancy goods, etc., suitable for Christmas gifts.

* * *

Mr. Herbert Garrison and Mr. John Leech, K.C., will address meetings for the Watford Branch on Monday and Tuesday evenings, November 25th and 26th, respectively. Mr. Garrison will visit the Liverpool Branch on Thursday evening, November 28th.

* * *

Colonel the Rev. A. D. Seton, B.Sc., gave a very interesting address at Headquarters on November 13th on "Glastonbury." The Rev. C. C. Dobson, M.A., lectured on November 14th on "The Garden Tomb at Jerusalem," with lantern pictures, in the course of which he brought out many valuable historic facts, and presented forcible arguments in favour of the site. The Rev. Pascoe Goard presided and spoke of the special interest of the Garden Tomb for all British-Israelites. Mr. Garrison mentioned some interesting points within his personal knowledge.

* * *

Mr. John Leech has lectured at Bexhill-on-Sea, St. Leonards and Rye. The Rev. Joseph Gay has addressed a series of meetings in Dublin. Miss Hamilton Hunter has visited Dorking, Kingston, Barking and Plumstead. The Rev. T. Sparshott Johnson, M.A., has been speaking at Norwich, Saxmundham, Cambridge, Horsham and Lowestoft. Mrs. Bloxam has spoken at Exeter and Paignton, the Rev. J. Lumley Davies at Oxford, and the Rev. A. E. Couldrey at Highgate.

* * *

F. H. L. writes:—"It is always a pleasure to renew the two subscriptions to THE NATIONAL MESSAGE AND BANNER. I enclose my cheque for 24s. You will be pleased to know that my old friend, L——, of San Francisco, greatly enjoys reading his copy. He says 'it has become intensely interesting, and, to tell you the candid truth, I never realized the wide vision of the Old Testament prophecies until I got this journal.'"

* * *

Mr. J. J. Morey continues to find encouraging signs of progress in the Southern Area.

On Monday, the 11th inst., two good meetings were held at Herne Bay, in spite of the very stormy weather.

On Tuesday, the 12th, at Eastbourne, large audiences assembled, and this flourishing centre maintained its high standard.

At Hove, in the afternoon of the 13th, Major Holland presided over a very promising meeting, and in the evening Mr. Morey lectured to a full house at the Chapel Royal Hall, Brighton, under the chairmanship of our old friend and pioneer, Mr. H. A. Marchant.

On Thursday, the 14th, two good audiences gathered in the Dover Institute to hear Mr. Morey's addresses. Col. Smythe presided.

A very fine preliminary meeting was held at Deal on Friday, 15th inst.

Miss Evelyne Haynes had organized the meeting and took the chair.

Mr. Morey spoke on the position in Palestine and the prophecies relating thereto.

It was decided to hold regular monthly lectures in the New Year.

* * *

The Burton-on-Trent Branch recently held two successful meetings, when Mrs. M. Bloxam gave a most admirable lecture on "The Union Jack and National Coat of Arms," and Mr. S. E. Steele, of Liverpool, took for his subject "The Druids and their Religion," this also being much appreciated.

* * *

A meeting of the Bolton Branch was held on the 7th, when a lecture was given by the Branch President, Mr. J. H. Brenchley, whose subject was "The Potter, the Clay, and the Earthen Vessel." This was the first meeting of the Branch since its formation, and the attendance was very satisfactory.

* * *

On the 12th Mr. John Leech visited the Hastings and St. Leonards Branch, giving two very interesting lectures in the Masonic Hall, on "The British Empire in Prophecy," and "Popular Objections to British-Israel Truth." The audiences at both meetings were exceptionally good. The occasion was an interesting one, as the Branch held their Annual Sale of Gifts on this date. Tea was provided for the members and friends, large numbers staying. Afterwards, the Branch President referred to the desire of the Branch members to show appreciation of the services rendered by their Honorary Secretary, Mrs. Modin. At his request, Mrs. Carpenter, one of the pioneers associated with Mrs. Modin in establishing the Branch, in a delightful speech presented Mrs. Modin with a gold wrist watch and a fountain pen, subscribed for by the members as a token of esteem and as a tribute to her untiring devotion to the work of the Branch.

* * *

A Memorial to the Prime Minister, expressing the earnest desire that the sale of intoxicating liquor may be made illegal in England on Sundays, as in other parts of the Empire, is arousing widespread interest.

It is hoped to secure at least a million signatures.

The Memorial is being organized by the Central Sunday

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Closing Association now incorporated with the Imperial Alliance for the Defence of Sunday.

The Alliance has the full co-operation of the National British Women's Total Abstinence Union, the Church of England Temperance Society, and other religious and temperance organizations.

Persons who would like to sign the Memorial are invited to send for a copy, and offers of co-operation in securing signatures will be gratefully received by Mr. J. Woodford Causer, 1, Palace Chambers, Bridge Street, Westminster, S.W.1.

Special forms for girls and for men who are asked to approve and support the Memorial are also available.

The great boon of Sunday closing of public houses enjoyed by the British Dominions, and by Scotland, Ulster, Wales, Monmouthshire, Isle of Man, and the Irish Free State, should surely be brought to England.

* * *

The Rev. T. H. Whitehouse writes :—" It is often said that corporations, companies and committees have neither bodies to kick nor souls to save. And one is so often provoked into believing the cynicism justified that when a notable instance to the contrary confronts the public eye and challenges such wholesale relegation of necessary public bodies to the category of the soulless, it becomes quite a joy to 'turn aside and see this great sight.'

" Throughout the whole land to-day every posting station of the Empire Marketing Board bears magnificent testimony to the reality of the soul indwelling that important organization. Certainly it has a soul, developed and inspired with something immeasurably bigger than mere marketing—though we are far from wishing to belittle that part of the Board's activities. The soul of the Board, responsive to the splendour of the world-spread field of its survey, has discovered the soul of the British Empire.

" On its framed notice boards there appears in many of our principal thoroughfares a set of aptly drawn cartoons illustrative of fishing, agriculture, and other forms of healthful labour compelling the productive seas and lands to minister to man's needs and happiness ; and at the extreme right of the group, as if leading the van of the onward progress of an industrious race of Empire builders, an emblematic figure, roughly clad, but with light-surrounded head, pressing indomitably forward; surely the Christ, Leader of our racial life and destiny; Himself in the days of His flesh a plodding Toiler making for a goal and building a Kingdom mightier than all earth Empires.

" Over the row of cartoons is the legend,' The Empire stands for Peace,' and beneath, running across the top of the series of homely pictures, those inspired words of imperishable hope and beauty, 'they shall beat their swords into ploughshares, and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more.'

" This is noble teaching. Let us give unstinted honour and praise to the big-souled men of the Empire Marketing Board, who have not only the gift of wonderful insight into the mission of our race in the world, and the purposed use of our Empire in the Divine counsels, but, what is more remarkable still in these flippant days, the courage to broadcast their convictions and bravely try to inspire our nation with the grandeur of its high calling."

A correspondent, writing to *The Times*, says :—

" Inferences as to the truth of certain statements in the Book of Exodus with regard to the Pharaoh of the Exodus having been drawn from certain facts by an eminent surgeon and a notable anthropological scholar, a clergyman writes shortly afterwards to deny them. The same thing occurred some months ago when Mr. Woolley announced the discovery of evidence bearing out statements in the Book of Genesis relating to the Deluge. At once appeared letters from two theologians refuting the evidence. What a strange contrast to the position of last century ! Then theologians were defending their position against rationalistic attacks from without. Now the theologians have turned rationalist and endeavour to refute evidence brought by science in favour of the position they once defended."

* * *

The Rev. James Mountain, D.D., writes :—

" What fine addresses at the Congress ; I never read better. Verily, the Lord has honoured us in revealing to us the great Truths of British-Israel. He will sustain us and ultimately grant us His reward of victory."

* * *

On November 12th we were favoured at Headquarters by a visit from Captain Mitchell, V.C., of Montreal, who had come with 23 other V.C's. from Canada for the great gatherings in London, and in particular for the Dinner given by the Prince of Wales to V.C's. in the House of Lords on November 9th. Captain Mitchell had heard the Rev. Pascoe Goard's address at Montreal in September last, and was glad of the opportunity for converse with him here. Mr. Garrison, Colonel Wright, D.S.O., Mr. Sleeman and Mr. Harrison Hill also had conversations with him. He expressed keen appreciation of his reception at Headquarters and of all the courtesy and kindness received in Britain. He joined the Federation, and he selected a large collection of our books for his library. He hopes to attend some of our meetings before his return to Canada.

* * *

At a meeting of the Jerusalem and the East Mission it was pointed out that one of the primary functions of the Anglican Bishopric in Jerusalem was best described as ambassadorial. The Bishopric was there to represent the world-wide Anglican Communion in the face of its many sister communions and of Islam and Jewry. In the case of Palestinian Jewry, which formed, in process of growth, a very self-conscious national organism, highly sensitive in its attempt at a revaluation of things spiritual, the importance of that ambassadorial work could scarcely be exaggerated.

The Bishop of Jerusalem said the blame for the recent disturbances did not rest on one side alone. There had been serious and constant provocation on the one side and inexcusable violence on the other. The clock of progress had been put back for an incalculable length of time in Palestine by the disturbances. The grievous events had practically not touched the Christian community there at all.

A letter from the Jerusalem Girls' College said that it was clear that British troops would be necessary there for some long time to come, and also more English officials in the ad-

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ministration—for they were the only ones who could preserve impartiality between the various interests.

* * *

"Lord Moynihan, President of the Royal College of Surgeons, lectured at Leeds on 'Surgery Ancient and Modern.' He showed some remarkable photographic slides of results of surgical operations performed a thousand years before Christ, and of the actual anatomical remains of the Pharaoh of Moses' time.

"Perhaps the most interesting visceral discovery, he said, was that which afflicted the Pharaoh of the Oppression. The large vessel springing from the heart of this monarch was found in such a well-preserved state that Mr. S. G. Shattock, of the Royal College of Surgeons, was able to make sections of it and compare them with those made from a man recently dead. The two sections were seen side by side on a lantern slide, and no pathologist could tell him which was the ancient and which the modern vessel. Both were attacked by the disease atheroma, a condition in which calcium salts were deposited in the walls of the vessel, making it rigid and inelastic. The vessel did not expand adequately to the stream of blood coming from the heart, blood pressure was therefore high, and the vessel was apt to give way, forming an aneurism, or, if the ruptured vessel was in the brain, a 'stroke.' Mental changes went with that rigid arterial system. There was a narrowness and rigidity of outlook, loss of enthusiasm, or dread of new adventure, and restriction in all enterprise. They had the clearest proof that those mental defects were not lacking in Mer-en-ptah, for the Book of Exodus, chapter nine, verse 12, said, 'And the Lord hardened the heart of Pharaoh, and he hearkened not unto them.' 'It is interesting,' said Lord Moynihan, 'to have an ocular demonstration of the truth of the Old Testament.'"—*The Times.*

* * *

The speakers at Headquarters for next week are: the Rev. Lumley Davies, L.D., Wednesday afternoon at 3; the Rev. Joseph Gay, Thursday evening at 7.30.

* * *

The Rev. Oliver Vince, B.A., B.D., lectured for our Liverpool Branch on November 14th, and for our Southport Branch on November 15th, and both lectures were much appreciated. Mr. S. E. Steele has lectured acceptably at Harrogate and Ilkley.

* * *

E.D. writes from South Africa:—"I should like to express my appreciation of the many interesting and illuminating articles appearing in the pages of THE NATIONAL MESSAGE AND BANNER, and its uncompromising loyalty to the Scriptures: may its influence extend more and more."

* * *

A telegram from Stamboul (Constantinople) to the *Daily Express* announces that "The Turkish Government is to ask Parliament to vote on the question of making Sunday the weekly day of rest, instead of Friday as under Moslem law."

* * *

The Bexhill Observer reports two lectures given by Mr. John Leech, K.C., on November 11th, for our Bexhill Branch. Mr. J. Arthur Jutsum presided on both occasions.

The B.-I. Crusader, the monthly journal of the Junior Department of the B.-I.-W. Federation, is meeting with good success, and having a large circulation. Young people are invited to join the Crusader Movement; the subscription is 2s. 6d. per annum, which includes the journal. Mr. Horace Goodchild has been appointed by the Executive Committee as Honorary Secretary of the Junior Department.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, East Street, Friday, 29th, at 8. Rev. Kenneth Dodds.
BATH, Assembly Rooms, Thursday, 28th, at 3 and 7.30. Mr. J. J. Morey.
BEDFORD, Town Hall, Friday, 29th, at 8. Rev. T. H. Whitehouse.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 25th, at 8.
BELFAST WEST, Orange Hall, Shankhill Road, Tuesday, 26th, at 8.
BEVERLEY, Tuesday, 26th, at 3. Mr. H. D. Houghton.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 25th, at 7.30. Rev. T. H. Whitehouse.
BLACKHEATH, Y.M.C.A., Montpelier Row, Thursday, 28th, at 8. Miss Hamilton Hunter.
BRADFORD-ON-AVON, Old Bank House, 2, Church Street, Friday, 29th. Mr. J. J. Morey.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 28th, at 7.30. Mr. H. D. Houghton.
BRISTOL, Rotary House, Colston Street, Monday, 25th, at 7.30; Tuesday, 26th, at 3 and 7.30. Mr. J. J. Morey.
CARDIFF, Y.M.C.A., Tuesday, 26th, at 7.30. Rev. W. T. Medhurst.
CHATHAM, Navy House, Tuesday, 26th, at 8. Miss Hamilton Hunter.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 25th, at 8.15. Rev. T. Sparshott Johnson, M.A.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday, 27th, at 3. Rev. Com. Roberts, R.N.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 28th, at 8. Mr. Thos. Dykes.
HALIFAX, Brunswick U.M. School, Rhodes Street, Thursday, 28th, at 7.30. Mr. J. W. Oldroyd.
HEADQUARTERS, 6, Buckingham Gate, Monday, 25th, at 3 and 7.30, Rev. Pascoe Goard. Wednesday, 27th, at 3, Rev. J. Lumley Davies, L.D. Thursday, 28th, at 7.30, Rev. Joseph Gay, A.T.S.
HIGHGATE, 223, Archway Road, Wednesday, 27th, at 8. Rev. T. Sparshott Johnson, M.A.
HOLLOWAY, St. Mary Magdalene Church, Holloway Road, Thursday, 28th, at 8.15. Rev T. Sparshott Johnson, M.A.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Crouch End, Wednesday, 27th at 8.
HULL, Church Institute, Albion Street, Tuesday, 26th, at 7.30. Mr. H. D. Houghton.
ISLINGTON, St. Paul's Church Room, Balls Pond Road, Essex Road, Thursday, 8th, at 8. Rev. C. W. Cooper, F.G.S.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 28th, at 7.45. Miss Makin.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 26th, at 7.45. Mr. C. H. Corrin.
NAILSEA, Wednesday, 27th. Mr. J. J. Morey.
NOTTINGHAM, Friends' Schools, Friar Lane, Thursday, 28th, at 7.30. Mr. Watkin.
RHYMNEY, British-Israel Hall, Tuesday, 26th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 27th, at 7.30.
SOUTHEND, Thursday, 28th. Rev. E. A. Couldrey.
SOUTHPORT, The Hall, 631, Lord's Street, Monday, 25th, at 7.30. Prof. MacMahon.
STOURBRIDGE, Wesley School Hall, New Road, Wednesday, 27th, at 7.30. Rev. T. H. Whitehouse.
SUTTON and CHEAM, Small Public Hall, Church Road, Monday, 25th, at 3 and 8.15. Rev. Joseph Gay, A.T.S.
SYDENHAM, Mrs. Hodges, Cambridge House, Sydenham Park Road, Wednesday, 27th, at 3.15. Miss Hamilton Hunter.
TEIGNMOUTH, Temperance Hall, Monday, 25th, Bible Study. Rev. Com. Roberts, R.N.
WALSALL, Temperance Hall, The Square, Tuesday, 26th, at 7.30. Rev. T. H. Whitehouse.
WATFORD, Kingham Hall, Monday, 25th, at 8, Mr. Herbert Garrison. Tuesday, 26th, at 8, Mr. John Leech, M.A., K.C.
WORTHING, Heene Rooms, Heene Road, Wednesday, 27th, at 3 and 8. Rev. Joseph Gay, A.T.S.

NOTE.—The meeting at Harrow on the 22nd is at Grove Hill Hut, Grove Hill Road; *not* at Gayton Rooms.

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"HIS (ISRAEL'S) SEED SHALL BE IN MANY WATERS" NUMB. 24·7

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J J HALL 1921

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THE NATIONAL

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

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EDITORIAL.

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

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

BRITAIN AND ITS RELATIONSHIP TO THE BIBLE.—I.*

BY THE REV. W. PASCOE GOARD.

FIRST let us look at two practical objections which have been taken to our work by ecclesiastical officers of some standing and authority in the Church.

The first objection thus raised was that British-Israel teaching is an obstruction to the League of Nations' movement.

If the League preaches the doctrine of the equality of all nations, no matter as to what their relationship to God and the Bible is, and no matter what system of law they are carrying on under, then our teaching, and the teaching of the Bible which is also our teaching, would differ in doctrine from the League of Nations. But we apprehend that the League is not concerned with doctrines, but with administrations.

If it be the attitude of the League of Nations that all administrations are equal, then our teaching that the highest form of administration on earth is the Divine administration under the House of David, which is undoubtedly the teaching both of the Bible and of history, would be also found at variance with the League. But again we do not conceive that the League takes into consideration the rival merits of administrations. It is concerned with the preservation of peace between rival nationalities, rival administrations and rival systems of law.

BRITAIN AND THE BIBLE.

The League of Nations is acceptable to us provided it is under *Divine leadership.*

God's leadership, national and international, is committed to the House of David. We cannot see that it is possible for the House of David and those who are carrying out the administration of Israel to surrender for one single moment that leadership, which is not their's, but God's. It is a sacred trust committed to their charge. Understanding it for what it really is, then the Anglo-Saxon world dare not for a single moment surrender any part of that leadership.

But the League of Nations is not under that leadership, and there lies a danger which we fear greatly. It is not a new cause of fear; it is as old as Joshua's leadership, which succeeded that of Moses'. Joshua, an enthusiastic young military leader, who had not had long training in diplomatic matters, became *entangled in a league of nations*, the consequences of which are with us to this very day. Those who made league with him were not careful whether they kept their side of the covenant, but they demanded, at the cost of life and death, that the covenant made with them should be kept by Joshua and the military forces of Israel, and it was in order that that covenant might be kept unbroken that Joshua commanded the sun and moon; and whatever natural phenomena answered his command, it was in order that the covenant so made might be kept unbroken.

It was not kept wholly unbroken, however. Generations afterwards, centuries afterwards, Israel forgot that covenant made by Joshua with the Gibeonites. Israel broke the terms of that covenant under Saul, the King of Israel. As a result Judah, Israel, Jerusalem and the whole population found themselves smitten by a terrific famine. When David,

* This and following two leaders are verbatim reports of Monday addresses given by Rev. Pascoe Goard at Headquarters, published in this form at the earnest request of many friends.

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through the Prophet, enquired the reason of the Lord, the unexpected and startling answer was, " It is for Saul and for his bloody house because he slew the Gibeonites." (See 2 Sam. xxi, 1-9.) Thus Israel suffered because Saul had broken faith with the Gibeonites in that covenant made by Joshua four centuries before. Israel suffered constantly through keeping the covenant, but that was the effect of their own action in entering into the covenant. Israel suffered intensely for breaking the covenant, but that was by way of punishment at the hands of God for breach of faith which involved His Name.

Many and many a time has Israel been caused to suffer on account of having entered into unconsidered engagements. Ages of history establish this oft-recurring experience. That is what we fear. Take, for instance, the agreement on the part of Britain regarding war debts. In full confidence in the honour of the other nations, Mr. Baldwin went to America and entered into a covenant *binding this country to a burden of taxation stretching sixty years forward.* What other nation has put forth the slightest effort to keep the covenants made?

We do fear entangling covenants, our side of which is registered in Heaven, for what covenants we make, we make as the representatives of God's government in the earth, and we make Him responsible for them. He holds Himself and us responsible for them, whether other nations keep covenant with us or not.

The League of Nations has done some good work; it may do more, but there is a danger of Anglo-Saxondom being entangled by its word of honour, while other nations walk free.

Putting pen to what was to Germany *a scrap of paper*, but what was to us *an inviolate covenant*, left us without choice whether we would go into the Great War or not.

One dignitary wrote against our Movement because he said, " It is becoming a rallying-point for militant Protestantism, and it is preventing a reunion of the Church in Britain with Rome."

We wonder if it is true that we are? We must go further back than the birthday of our Movement to find the effectual barrier which prevents such an union.

Let us give our most earnest attention to the next consideration.

It is the general opinion that the Church of Christ in the earth is one and undivided. This, however, is not so. It never was so. Let us for a moment put out of our minds the thought that the Lord made Christianity the same for all nations.

When our Lord was on the earth, He sent *His disciples* primarily through Galilee to preach the Gospel of the Kingdom. You will agree with me that the Gospel of the Kingdom carried with it the teaching of loyalty to the House of David, and obedience to the Common or Mosaic Law. That was included in the Gospel of the Kingdom. Later, after His death and resurrection, He sent out *His Apostles* to preach the Gospel of Salvation through His death and resurrection. But not until after the great Atonement had been carried out and our Lord had risen from the dead did He commission them to go forth with that particular phase of the Gospel.

Judah was then tributary to Rome, and the lawyers—the constitutional lawyers—came to Him and submitted to Him a vital question, as to *the attitude of those of His people who were within the Roman pale* towards the authority of Rome. This was the question they put: " Is it lawful for us to give tribute to Cæsar? " What was His answer? " Show Me the tribute money." They brought to Him a penny. He asked: " Whose is this image and superscription? " They answered, " Cæsar's." Our Lord replied, " Render, therefore, unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Now, what were the things that belonged to Cæsar? That which, in the second chapter of Daniel, God gave to the first of the Czars or Cæsars. What was it? " The God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all." That was God's charter to the Cæsars, to continue during the full period of the " seven times " of the Gentile rule.

Now, can you see a difference? To the lost sheep of the House of Israel, *the Gospel of the Kingdom*, enjoining obedience to the House of David. To the citizen within the Roman pale, *obedience to Cæsar.*

To all Christians throughout the world the conditions of Salvation are the same, namely, repentance towards God and faith towards Jesus Christ. In Israel the Gospel of Salvation is conjoined with *obedience to the House of David and to the Common Law.*

In Rome the Gospel of Salvation is joined to *obedience to Cæsar and to the Civil Law.*

You cannot serve two national masters; you cannot keep at once two systems of law, for they are opposed in principle. Therefore, *when the Lord Jesus Christ introduced and organized His Church in the earth, He made a distinction between the Church in the Roman pale and the Church in the Israel kingdom.* and *the difference was in national obedience.*

These are the straightforward teachings of our Lord Himself. Now, let God be obeyed, let His Word prevail, let His Gospel be preached in both kingdoms, but in the face of that wonderful Word of God, it is useless for any man to say that he has the right, either ecclesiastically or nationally, to hand over our freedom of action, our liberty, our separateness, to any combination that is international or inter-ecclesiastical in the earth.

In considering Britain's relationship to the Bible, we say that relationship is the relationship of the Kingdom of God in which God, the Word of God and the people of God are each basic elements. That Kingdom, its freedom, and the triumph of its principles, form one of the most sacred trusts that the God of Heaven ever committed to any people on the earth during all historic time.

THE B.-I.-W.F. CONGRESS ADDRESSES.

THURSDAY AFTERNOON, OCTOBER 3RD.

GOD'S PICTURE OF ISRAEL.

THE REV. MAXWELL CARNSON.

YOU have been listening to that wonderful message from Mr. Goard, giving us some of the great things which belong to us as believers in the purpose and providence of God. Don't you envy us who have a message like that to give to the life of the world to-day? Then you have been listening to Mr. Garrison, who has been telling you of the kind of work that

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s been put in. I envy him. I know he works late at night, t when you become involved in British-Israel work the hours the day are none of them long enough either for making ur speeches, or for doing your work. And, in addition to at, I want you particularly to think of me as being the first ssionary sent out under this Federation from this country South Africa, to express our point of view, because that is great honour. It is an honour to feel that I am your first ssionary sent out from the Homeland to that great country. tart my day at five o'clock in the morning, and I go on until o'clock at night. We keep at it over yonder as you do here. d we have something else to be pleased about, and that is, do not have to come home to plead for money for South rica. We have to raise money, but you will be interested know that in the two and a half years that I have been there u have a missionary station for the whole Union of South rica which is three-quarters self-supporting already; that that all the money we spend on the field—and it is no small m in South Africa—three-quarters of it we raise ourselves, d the rest is your contribution to the work out there. I pe you will realize that our aim and object is to be entirely lf-supporting, so that you may be left to carry on that even eater work of bringing the Home Country to its knees.

Mr. Pritchard took us back to college days when he made that ggestion with regard to preaching that dictum, "Always back to Genesis." I noticed, in studying the sermons ven in the New Testament, that they all go back to Genesis, d what was the model for the New Testament preachers is rely the model for the preachers of to-day. In the 3rd apter of Acts, Peter, when preaching, says: "The God of braham, and of Isaac, and of Jacob, the God of our fathers, th glorified His Son Jesus." And in the 7th chapter Acts, Stephen takes us back to the promise made to the thers as we have it in Genesis; and St. Paul at Antioch in e 13th chapter of Acts takes them back to the promise ade to the fathers, and in the 17th chapter, at Athens, e does the same thing, and he goes right back to the story of reation; and when he is finally brought before the governor the 26th chapter, he says: "And now I stand and n judged for the hope of the promise made of God unto our thers." And the

LATEST RECORDED SERMON

y our Lord Himself which He preached by the roadside as e journeyed with the two to Emmaus followed along exactly e same lines. "And beginning at Moses and all the prophets, e expounded unto them in all the Scriptures the things oncerning Himself."

There is one sermon in the Acts of the Apostles that does ot go back to Genesis, and that is the sermon that was reached on the Day of Pentecost, but it goes back to the rone of David, and the everlasting Kingdom which is asso- iated with that throne. Now you know what they preached n New Testament times. Occasionally a minister to-day kes us back to Genesis, and preaches a sermon on a text rom the beginning of the Bible. In Capetown quite recently e had a sermon on the story of the Creation, and the preacher roceeded to show, to his own satisfaction, how every one of s had descended from the anthropoid ape. And a young man of twelve, of whom you have heard before, coming out from Church, said: "Mother, doesn't the Bible say that God created man in His own image?" "Yes, it does." "Well, that's that." And so it is. You remember also in the story of Philip and the eunuch. Philip found the eunuch seated in his chariot reading from Isaiah; "then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." And the preachers of the early Church based their sermons on the Old Testament. They had not then a New Testament to preach from. When I go about, people say to me, "You people Israel are living in the Old Testament times, but we are living in the New Testament times." I wonder if they realize what they are talking about.

I want also to speak to those who put their hands up just now, and I should like to say one or two things in addition to what Mr. Garrison has said. This has been revealed to us, that all these Old Testament Scriptures are one unity in which God has declared His purpose for a nation. That is the unity of the Old Testament, and I want to say that in the New Testament that nation becomes the topic; and the New Testament is a record also of the Coming of the King of that nation, and in the interim period, to seek and to save that lost Israel of which He was so fully cognizant. What is that history of the nation, except that God, in fulfilment of the promises made to Abraham, to Isaac, and to Jacob, and to their descendants, first plans, and then brings into existence a nation. Then the nation Israel

BECOMES TWO NATIONS;

there is that clear line of demarcation. Then in the story the whole idea and plan of God for the nation seems to drop out of sight because both these nations fail to fulfil His purpose, and just at that period of history, when the clouds of thick darkness are heaviest upon the nation's idea of God, up come the Prophets and they give us those perfect pictures of the Israel that shall yet be, and upon which most of our thinking has been centred during these last few days. Isaiah, Daniel, Ezekiel, and the Minor Prophets simply carry on that idea of the plan and purpose of God.

Let us try to get an idea of God's picture of Israel, the nation that shall be not only one, but many, and yet all united, a company of nations, that shall be the chief nation since it is to do God's work. It must, therefore, be a powerful nation, able to set forth a certain point of view amongst the other nations of the earth. It must be a wealthy nation, able to spread abroad. It must have a large population so that it can occupy many places. It must be in such a condition that no one shall be able to overthrow it. It must be a nation which, though it wanders from God, yet comes back home again with repentance, and is restored, and becomes the great leading Christian nation, greater than the world has ever known. It must be a nation that takes the Word of God and circulates it throughout the length and breadth of the world. It must be a nation after God's own heart, because, after all, God is looking at this picture of the world's history as a whole. It must be a nation that shall liberate the Land of Palestine from the Turk, and later on that shall complete that settlement. That, in brief, is God's picture of Israel. Now here you have it.

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Think of it as one picture. What is God going to do with that picture? The picture that God has in front of Him is now going to be cut up into pieces peculiarly shaped, yet all fitting together. He is going to let Isaiah and Jeremiah and Daniel and Malachi cut a few more pieces out. So that you have the whole picture in front of you, but in scattered fragments, in all the Prophets, in Genesis, and in Kings. Your problem is to take these scattered fragments, and to fit them in to one another until they make a perfect whole once more, and when you have done that you have got a picture which is the exact picture that God had in mind, that picture of Israel. And if you will look at the British Empire you have got that picture in front of you, detail by detail, point by point, and you will look at it, and you will say, Why, this is the same picture. And when you have taken all the broken fragments of British history, and you have brought them all together, you have done no more and no less than you have done when you have taken all the broken fragments contained in the prophecies of the Old Testament, and you then create a picture which is identical with that picture of Israel—on the one hand Israel complete, and, on the other hand, Britain complete. And there you have the position that we occupy. Britain is Israel, or, if not, she is the biggest highway robber that the world has ever known. For this reason, that Britain is in the position of having gone into the railway left luggage office and picked up a hand-bag that does not belong to her. The bag that is in her hand belongs to Israel. If God is to be believed at all, Israel is coming up behind Britain, and is going to put his hand on Britain's shoulder, and say, "My bag, please." Now the difficulty is, who is going to do that? Who is Israel?—the Jew is coming along and saying, I want that hand-bag. I want Gibraltar, and all the rest of the key positions of the world. I want the gold and the silver that you possess. Don't you see, if that is the case, then you are in for the

BIGGEST EPISODE

this world could possibly know. But someone has got to come and possess all this. Is it the Church? Can you see the Church coming up behind Britain and saying, "My bag." Which branch of the Church? You see how ridiculous the position is. Press it to its logical conclusion. Someone has to do Israel's work, and to occupy Israel's position. And whoever comes along has got to say, "I am Israel. I must proclaim the Gospel of Christ." That is Israel's job. "I must turn the Turk out of Palestine." But they are twelve years too late! It is an absolutely impossible position. And we are driven to the conclusion that Britain is, and must be, Israel. We have got our right hand-bag. Guard well what is in it. Be not like Esau, that profane person, who himself despised his birthright. There is One Who is waiting for you to apply the contents of that hand-bag to the life of the world. There is the King Himself Who calls you into His service. They tell me that outside one of the cities of Egypt there is a monument of General Gordon sitting upon his camel, and the back of the monument is towards the city. Somebody complained about it, and said, "He is facing the wrong way." And the guard said, "No, he is looking out over the desert for which he laid down his life." The King of Israel is looking down over the world for which He laid down His life.

When

PRESIDENT GARFIELD

was slain by the assassin, the spot which was stained with his life blood was decorated with a silver star, and that spot happened to be the very centre passageway through a waiting room of one of the railway stations, so that day by day people were treading upon that star. Later on that star was lifted up from the floor, and the feet of thousands passed to and fro, but never over the place that was stained with the President's blood.

The universe is studded with stars. There is not a soul, white or black, yellow or brown, but upon whose brow is written "redeemed, purchased, saved," as they may be by the precious Blood of Christ. You and I know what that means. And we are here in the world, and we have to take that and apply that to the life of the world. It is a position to be extremely proud about, but also to be extremely humble about as we go down on our knees before Him Who loved us and gave Himself for us.

THE LAW OF SINAI.

THE REV. R. G. F. WADDINGTON, M.A.

I want this afternoon to give, as a kind of introduction to what I want to say to-morrow afternoon on the law of Sinai as laid down, one or two principles that will be a help in the study of that wonderful law. And I am going to begin by telling you that when I prepared what I have to say this afternoon, I picked up at least half-a-dozen commentaries in order to find out what I could about the Law of Sinai from somebody else's point of view, but I could not find anything except the article by Mr. Goard. These commentaries leave it very carefully alone; they have nothing to say about it. So I was driven back to rely upon Mr. Goard and my own wits.

Now I want to lay down as a principle for British-Israel teaching this fact, that as far as possible we must take the Bible in its plain, straightforward meaning, if ever we are going to get anywhere. There is a good deal in the Bible that is written in symbolic language, but the symbolic language of the Bible is interpreted by the Bible itself. God is His own Interpreter. There are to-day numberless theories and "isms," and they all claim to be founded upon the teaching of the Bible. How are you going to decide which is right and which is not? I am fully aware that this is a tremendous task, but however exacting, however large the task, in it lies our only safe precaution against error. I am also fully aware that, for most people, faith in the Lord Jesus Christ, and belief in His salvation, is quite sufficiently simple and complete. And often we British-Israel lecturers are confronted with the challenge that the plain Gospel is sufficient. But, as a preacher of the Gospel of Salvation, and as one who tries to prepare the way for the Coming of the Lord Jesus Christ, I have to face all the facts of the situation. And here is a fact that I cannot overlook—that there are in the Christian world to-day so many rival doctrines, doctrines that are mutually destructive, that there are many rival Churches, each claiming to hold the truth, and in some cases anathematizing all who do not agree with them. I can give you one or two examples without accusing any one of them of error.

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Is it not a plain fact that there are Romanists, Russellites, ristian Scientists, Christadelphians, Quakers and Protants of various denominations? They cannot all be ht; some of them must be wrong. If, for example, Christian ience is right; if you have in Mrs. Eddy's handbook, Bible Truth," the correct interpretation of God's will, en every other religion that calls itself Christian is not ly wrong, but hopelessly wrong. Every professing Christian in serious moral danger unless he accepts Christian Science true—if it be true. Or again, if the Roman doctrine be ue, then every other religion is wrong; if it be true that od has relegated to the Pope that power which the Pope aims, and in which the Roman Catholic Church professes believe, then all we others are in a pretty desperate plight. ow can we ever get to Heaven if the Pope really has the keys ereof? I will never acknowledge him to be master of the uation. Now each of these Churches claims the Bible r its foundation, and each uses it more or less to justify its osition. How are we going to decide which is right? And we are going to find out, must we not find out what the ible really says?

I want to establish this principle, first of all, that it does ot matter what people say about the Bible, what really matters what

THE BIBLE ACTUALLY SAYS.

articular and private interpretations are more or less orthless. The fact that what is called Catholic tradition uts a certain interpretation upon a certain Scripture passage ould not weigh with the sensible mind. The fact that Mrs. Eddy puts another interpretation upon the same passage ould not weigh with the sensible mind. That Emmanuel wedenborg claimed special revelation for his interpretations ould not weigh with the sensible mind. What every ensible person will do is what the Bereans did. They ested the theory in the light of Scripture. Modern theologians est Scripture in the light of the theory! I shall ask you to ook at the Scripture itself, and observe the sayings of Scripture. Now I know that some happy critic will want to tell me that cannot give you the actual Scripture, because the original ocuments are not in existence, and that I could not read nem if they were. I would point out, therefore, that the nglish Versions that we have, the Authorized Version and he Revised Version, which are the product of scholarship rought to bear upon both the Hebrew and Greek Scriptures, re as accurate a translation as one could wish, and I may emind you also that these two Versions really do form the ext-book for most of the "isms" to-day. The various Churches use the English translations. Consequently, as ur case is based upon what the Bible says, and not upon he interpretation of the Bible, the English translation is mply sufficient.

I am going to take you, first of all, in the Authorized Version, o chapter xix of Exodus, to the story of the encampnent of Israel before Sinai, and to the receiving of the Law y Israel. There are in that chapter four phrases that strike ne as I read—"I bear you on eagle's wings and brought ou unto Myself"—"a peculiar treasure"—"a kingdom of riests"—"an holy nation." Is it not perfectly clear to the rdinary mind of average intelligence that the Bible is here speaking of a definite people known as Israel? What the Bible says is that a people called Israel, lately coming from the land of Egypt, have come to a mountain in the wilderness of Sinai, and that there Jehovah spoke to them and declared these four things to them. There is no getting away from that. It is not a matter of interpretation. It is not a matter of opinion, but of plain statement which can only have one meaning. The moment we suggest, as do some Modernists, that the story of Sinai is a fable, or that by Israel God means the Church, as some others suggest, or that these phrases come from a mind that has lost the spiritual sense of God, as Mrs. Eddy says—the moment we suggest any one of these things, we are not merely putting an unnatural interpretation upon the Scripture, but we are actually depriving the words of their plain meaning. It must be clear, then, to every sincere and sensible reader and thinker, that in these phrases Jehovah is declaring His intentions towards Israel, a people as definite, as easily distinguished in history, as the Chinese or Turks—a people, a nation in the ordinary, everyday meaning of the word. So, too, when the Bible says that Israel is to be a kingdom of priests, we must put upon the two words "kingdom" and "priests" the exact meaning that they would bear in any other book.

Consider, for a moment, that word "kingdom." What is ordinarily meant by the term "kingdom"? A kingdom is that which is ruled over by a king, and it has, as its constituent parts, a land, a people, a constitution—which constitution is administered by the king. That is the ordinary meaning of the word. A kingdom cannot exist without all four constituent parts. A simple illustration will make this point clear—we speak, in our own history, of the days after Charles I had been dethroned and decapitated as the "Commonwealth"; and when Charles II came to the throne, we speak of the Restoration—the Commonwealth had given way to the kingdom. But the use of the word here in Exodus prompts us to ask the question—where were the four constituent parts then? Israel, the people, we can see, and the land of promise we can see also. The constitution,

THE LAW OF SINAI,

is also apparent. But where is the King? There is no need for any private opinion on this point, there is no room for any human theory or interpretation, for the Bible makes it plain enough that the God Jehovah is the King of Israel. There is, first of all, the statement, "Ye shall be unto ME a kingdom of priests." "I bare you and brought you to MYSELF." There is also the clear fact that everything connected with the Law, and with the ordering of Israel, was given at God's express word. Please remember that at the moment I am not concerned to argue the point of inspiration—any challenge by a critic that these words were not spoken by God is quite beside the point. All I am concerned with is what the Bible says; and this is the fact that any one of you can verify, that the expressions "The Lord spake," "The Lord said," "The Lord commanded" occur 112 times in Exodus, and 58 times in Leviticus—the two pre-eminent Law Books of the Old Testament. Whilst the expression "I am the Lord" at the end of a command

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occurs 15 times in Exodus, and 41 times in Leviticus. Therefore the Bible makes God the Law-Giver.

You have also the undeniable fact that the Bible definitely calls Jehovah the King of Israel, and speaks of the choosing by Israel of a king like the kings of the nations round about as a rejection of Jehovah. Finally, you will find that the Bible speaks of Israel's throne as the throne of the Lord. So, without any straining, without the least theorizing, without the slightest suggestion of any symbolic meaning, we are able to see that all four constituent parts of the Kingdom are here, and that the Bible meaning is plain enough. Consequently, if you put any interpretation on the Bible words here—if you give to the words what is usually called a spiritual meaning, you deprive the Bible of its truth. And therefore you are able to say with complete justification that any doctrine, any theological concept which speaks of the Kingdom in any mystical and symbolical way, and which fails to give due place in that Kingdom to literal, national Israel, is out of accord with Scripture, and is not to be accepted as true by any believer in the Bible. It does not matter what the Roman Church says about the Bible, or what Mrs. Eddy says; what matters is what the Bible itself says. And if you take that position you are bound to come to rest in British-Israel Truth. I speak as one who was saved from Romanism by the British-Israel identity.

Now the point I want to study is the constitution of the Kingdom—the Law of Sinai; and this is declared to us mainly in Exodus and Leviticus, and it is commented upon in Paul's Epistles to the Romans, Galatians and Hebrews. There is impressed upon our minds one vitally important Scripture fact—the fact that we can usually find in one Scripture an explanation of a problem in another Scripture. Do you want to learn what is meant in the New Testament by the expression,

"THE KINGDOM OF HEAVEN"?

Very well, get a good Concordance and trace out with its help the passages which deal with the subject, and you will be able to learn that the Kingdom is concerned from one end to the other with Israel. Do you want to know all about the Law? Go through the same process, and you will find that the Law of Sinai, in its religious aspect, is a type of Jesus Christ, and that the Bible itself explains this. So that you are not left to the task of finding an explanation of your own, which would in all probability differ from that of another reader—you are saved, if you will only be guided, from risk of making mistakes, because God is His own Interpreter.

The first part of the Law of Sinai to be given to Israel is that part known as the Ten Commandments. May I pause to point out to you that in the Roman Catholic Catechism the Second Commandment is omitted, a distressing fact that causes that Church to stand self-condemned as a perverter of the Word of God. These Ten Commandments are, in the main, set in the negative form of "Thou shalt not," and because of this many modern teachers find no use for them. A positive law, they tell us, is so much more useful, and they theorize a good deal. Tell a child what he can do—don't tell him what he can't do. Well, this modern theorizing sounds plausible enough, but none the less, it is far better to have a fence at the top of the cliff than either an ambulance at the bottom, or a notice suggesting that an inland walk is really far prettier. Further, the negative command is the natural order and the necessary method of stating Law, and it should be remembered that we are dealing with Law, and not with moral principles. Israel was chosen out by God to be a nation of priests, that is to say, that they were to minister to the world for God, in precisely the same capacity as the tribe of Levi ministered to Israel. Now if you read the Book of Leviticus, you will find that the work of the Levites was concerned with the religious side of Israel's life—the sacrifices and feasts, with the educational side of the people's life, with the health of the people, and with the administration of the Law. Put into modern language, the Levites were the clergy, the teachers, the doctors, and the magistrates of Israel.

Training for the Levites was obviously necessary, and all training involves a set of negative rules. There are always things to be avoided, things that you must not do, if you are to be fitted for your post. If, then, the Levites needed training for their ministration to Israel, so exactly did Israel need training for an identical administration to the world. Consequently the negative Law of Exodus xx was absolutely necessary. The same reasoning follows if we take up the other phrase, "an holy nation." The word "holy" means separated—separated for a Divine use. It does *not* mean pure and sinless. Let us be quite clear about this. A great deal of misunderstanding and error is simply due to the fact that people are careless about the terms and words they use. Israel is definitely called

"AN HOLY NATION,"

and in the dispute between Aaron and the sons of Korah, Korah and his companions claimed equal privileges with Aaron on the ground that all the congregation was holy. That was true, but all the congregation was not pure and sinless. The same point is emphasized in the New Testament. The disciples of the Lord are called "saints" in the New Testament, but that does not mean that they were perfect. By no means. Paul addresses the Christians at Corinth as "saints," and goes on to rebuke them for their sins, one of them for the gross sin of adultery. The word "saint" or "holy" simply means "set apart," and the setting apart is the first step in sanctification and service, but it is not the last step. We *begin* by being "holy," and we grow in grace till we are perfect. So Israel *began* by being "holy," "set apart," and the Law of Sinai was given them to train them and lead them on to perfection. The Law of Sinai then served for Israel as the grace of God serves for the Christian.

THURSDAY EVENING, OCTOBER 3RD.

THE REV. W. J. GREGORY BESTALL.

The President at the opening meeting on Monday referred to those present who might be asking the question, "What is it all about?" Well, it so happened that I had managed to coax three or four people here who had never been into a British-Israel meeting before; and there is no reason why everyone here should not have done the same. If they had done so, the galleries also would have been crowded. The next Congress must be a full one in that way. I expect there are some here who do not know very much about this Truth.

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I want to speak to *you*, and the learned people in the udience can pick up a crumb or two if they like. I have said o several people by way of giving them a mild shock, "You now you are an Israelite," and they look at me and say, "But am not a Jew. I have not got a Jewish type of countenance." nd I have to say to them, "I did not say you had." The point this, that until a person gets well into his mind that there is n everlasting difference between an Israelite of the Northern Kingdom and a Jew of the Southern Kingdom he will always e befogged about the British-Israel teaching. I am quoting he words now of a Professor in Yale University. "If he mixes p the Israelites and the Jews, however learned he may be in he Scriptures, he is an infant in the understanding of the criptures, and seven-eighths of the Bible are shut up from his nderstanding." That being so, what about it? It is this, hat you belong, if you are an Anglo-Saxon, as I believe you are, o the great race called Israel. If you believe that, then we hall be able to get along very quickly. If you have got that nderstanding, the next thing I want to tell you is this, hat this British-Israel-World Federation teaches the

FULL-ORBED INSPIRATION

of the Scriptures, that the Scriptures are not simply words of God, but is THE Word of God. I am able to say, while I do not trouble myself about the dotting of every "i" nd the crossing of every "t," which are perhaps the mistakes of some copyist which can easily be understood, and some- hing which may have gone wrong in little details but which can easily be rectified, but whether you believe it or not, I am here o say with great conviction that I believe everything in the Bible, and that is what all the parsons cannot say; and if I did not believe everything in the Bible I would not appear on a British-Israel platform.

I am not firing any shots at those whom we call Modernists or Fundamentalists; I do not like these names, they are apt to lead us to wrong conclusions, because there are a great many people who are called Modernists who are not Modernists in the way that we use that term, for they throw some light on the Scriptures. If a man says that the Scriptures are made up of folk lore and myth and fable, I am not with him, and the Bible Society is not with him. For that Society sends out the whole Bible to all parts of the world, and last year they sent out

TEN MILLION COPIES

of the Bible and portions of the Bible, and if they did not believe that it is the inspired Word of God, could they justify the sending out of that Word of God without note or comment if it was full of myth and fable? If you are a British-Israelite you believe in the inspiration of the Bible.

The next thing I want to say is, that you must believe in individual salvation. Now the charge made to my certain knowledge, and it is made by some of the Churches to-day, is that we British-Israelites are very much more concerned with the establishment of a material kingdom upon earth than we are in saving the souls of the human race. That is the charge, and I am here to say that it is

FALSE.

If any of you who are British-Israelites are not more concerned about the salvation of the individual in all races and kindreds and nations, then all I can say to you is that you ought to be. The British-Israelite ought to be in the forefront of every great revival in this country. It ought to be the greatest evangelistic force in this land. If that is the idea that people have of us, then we must see to it that by our conduct, as well as by our words, by our prayers and by our influence, that this great Federation becomes one of the

GREATEST EVANGELIZING INFLUENCES

in the whole world. My friends, if you do not know very much about this theme, let me say that when we have secured the salvation of the individual, the chief thing that has come into our hands, there seems to have come a revelation that has not come to the Church of this country nor of any other country to any great extent. We seem to have been made the custodians of the revelation of a great Kingdom which is developed in the Old Testament teaching, and which was consummated by Jesus Christ in the wonderful teaching which He gave in the days of His flesh. The prophets all attest it; they prophesy of the grand time when Jesus Christ shall reign over the

WHOLE WORLD.

Now having spoken of the spiritual aspect, of the conversion of the individual, I want to emphasize the fact that we look for a material Kingdom, we look for Jesus Christ in His return in glory to reign on the throne of His father David, to be King of kings and Lord of lords. What is it all about? Well, amongst other things, it is about that picture there (the Coronation Stone). The leaders of the British-Israel Truth have put it there for some purpose. It is called the Stone of Destiny. I know that Mr. Garrison could lecture for an hour and a half on that picture. The Stone of Destiny came to this country from Scotland. Fifty-four Irish kings were crowned on it; it was removed to Scotland, and thirty-five Scottish kings were crowned on it. Then it came to Westminster, and it is said by the late Dean Stanley to be the

MOST PRECIOUS RELIC

in England at the present time. Every Sovereign, except the Roman Catholic Queen Mary, has been crowned on that Stone; and if Prince David comes to the throne, he will be crowned on that Stone. I said to Professor Odlum, "Do you really believe that this is the very stone that Jacob slept on?" "From the depths of my heart I do," he said. "I believe that is the very stone that Jacob slept upon when he had his marvellous vision."

I want to speak now on the subject of faith, and it is a tremendous study. It is easy to say that "all things are possible to him that believeth." But I am here to testify that since I began to study this great subject of faith, I found that akin to prayer, and quite as much as prayer, much inspiration is gained. What is faith? Faith is the sixth sense. Through faith there comes the vision of God. Faith is that which sees what the natural man never can see. A very learned man in the City of London not very long ago published a book, and the chief thing

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in that book, it seems to me, is what he had to say on the subject of faith. Now I am not talking about faith as the assent to a creed, although what I have to say includes that. But, in a word, what I have to say is this, and let me ask, What is the opposite of faith? In a sense it is unbelief. But that is not what I mean. The opposite of faith that I am talking about is cowardice. And when the British-Israel-World Federation and the Churches of this country enter into the region of that faith which is the opposite of cowardice, they will storm citadels, and they will very soon win the world for Jesus Christ. The time is short. We must be up and doing in the years that remain. I am not dogmatic; I simply say with regard to the Coming of our King that He may come at any moment; it may be in the morning, or in the evening, or at cockcrow, or at midnight. All I say to the Federation and to myself is that we ought to be watching.

I want to make a final appeal. We have had a

MAGNIFICENT CONGRESS

so far. In regard to the ministers' meetings, they have been a Pentecost. It has been a time of blessing to those who have gathered together, and I have come here in the spirit of that Pentecost. And I am very anxious that everyone here should awaken to his responsibility, and do something for this Movement. You know the other day there was a lorry, the wheels of which had got into a deep rut. There was a policeman taking notes, and there was a crowd of people who seem to spring up from nowhere when anything happens. And when this lorry got stuck in the mud the inhabitants had a grand time. They had a committee meeting about it, and one said, "I says, that if you put a cloth over their eyes, it makes the horses pull." And a young fellow said, "I beg yer pardon, but the way to make those horses move is to blow into their right ear." And so they went on. Then presently two jolly jack-tars came along. I always feel like taking my hat off to a jack-tar. He is the finest sailor that sails the main; he has got the old Viking blood in him. And they come swinging along, and they see this committee at work with their suggestions, and they say to each other, "Ay, mate, over with her," and each of them seize a wheel, and they lift the heavy wheels out of the rut, and soon the lorry was going on its way rejoicing. What I have to say to you to-night is that an ounce of help is worth a hundred committee meetings. I know I have to waste any amount of time at committee meetings, but I can also do some good work in them. If we want the British-Israel Federation to be what we want it to be, then everyone to the work, and when we meet again next year we shall have the galleries filled as well as the area of the Hall.

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"GREAT BRITAIN'S TASKS IN THE MIDDLE EAST."

SYNOPSIS OF ADDRESS BY RT. HON. L. C. M. S. AMERY, WINNIPEG, 17TH SEPTEMBER, 1929.

THE Middle East lies between Europe and the countries of Eastern Asia, and consists chiefly of Egypt, Palestine and Irak (Mesopotamia). These lands were once the centre of the world's civilization. On the decline of this civilization, they were for centuries inhabited by peoples of a barbarian class. They are now, however, coming back and are being regenerated by Great Britain. From these countries all our civilization originated. The alphabet, astronomy, mathematics, medical knowledge, land survey, irrigation, science, the three great religions of the present—Judaism, Christianity and Mohammedanism.

It is difficult now to realize how great was the civilization there five thousand years ago. While a Minister of the Colonies, and being in control in these territories, Mr. Amery visited many parts and, amongst others, visited Ur of the Chaldees, after the archæological discoveries there.

Later on he saw in the museums the treasures from the Royal tombs of Ur, some of which would scarcely be equalled by modern artists. The queen's head-dress was still intact. A gold ribbon, with inlaid flowers of gold, looked as though it had been made yesterday, and yet these treasures were buried and forgotten 1,800 years before Abraham lived.

The people of that age had a highly developed civilization. It was highly developed, not in the military state, but in the civil state. They had a marvellous system of irrigation that equalized taxation on the agricultural class. They had a Married Women's Property Act; a banking system with cheques. Many of our ideas of this former civilization are wrongly coloured by the imagination of writers and historians before the disclosures of archæology.

Abraham had lived in a great, busy city. He may have been a master of statecraft. It is quite possible that when he bought the field at Mamre for 200 pieces of silver, that he paid for it with a cheque on his bank in Ur instead of by actual silver. When he left Ur, he travelled through Palestime to Egypt, which was also a country of busy commerce with many princes, specialized doctors, etc.

Palestine, in which Christ was born, was not a simple peasant country, but a focus of all of the civilized affairs of the world. There was a Greek civilization in Palestine before and during Christ's time. Miles of colonnades are still found within a day's walk of the Sea of Galilee. It was a centre of a tremendous political cult as well as of a fanatical Jewish nationalism.

When Christ was asked about paying tribute to Caesar, it was a question to find out whether he was the leader the Jews were expecting to develop their independence and extend their authority over the world.

All that great, active life lived on and made these countries the richest, etc., for many centuries after.

The first decline came when Mohammed commenced his conquest. It was said that he was the means of having 600,000 volumes destroyed in the library of Alexandria. It is claimed that he stated that if the volumes in this library opposed

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Mohammedanism, they should be destroyed, and if they avoured it, they were superfluous.

During the 8th, 9th and 10th centuries there was a marellous civilization of the Saracens in those countries, with the hief centres at Bagdad and Damascus; a greater civilization han there has been in that region since. However, their osition for defence was weak.

From the north and west the fierce crusaders of Europe ttacked them, and from the north and east the wild Turkish roops invaded them and undermined their power.

During the Mongol occupation in the 13th century practically everything of value in Mesopotamia, including the whole of the vast irrigation scheme, was destroyed. Previous to that time there was a population of ten to twelve millions in Mesopotamia, but from the time of that invasion the conditions of the previous civilization never recovered. It is said that the Mongols made a pile of 2,000,000 skulls outside of one of the cities.

After the Mongol occupation the Ottoman Empire arose, but they permitted irrigation to die down and a miserable handful of people only lived amongst the ruins of the former glory. Napoleon had a view of what the Mid-East might do and made an effort to conquer the territory, but he was blocked by Nelson in the defeat of the Battle of the Nile, which cut short his expedition.

EGYPT.

Nothing further of importance was done until De Lesseps built the Suez Canal. This canal was the main artery of commerce between the East and West, and brought that part of the world into prominence. Naturally, Great Britain had a great interest in this canal. At that time there was an insurrection in Egypt against the ruling force. Great Britain asked France to join with her to intervene and to produce order. France declined, but England proceeded, and, by a force under the command of Colonel Wolseley, quelled the insurrection and re-established the government of the country. At that time the population was very small, irrigation was nil, and the peasantry impoverished. Egypt was bankrupt and the Khedive was glad to sell his share in the Suez Canal to Disraeli for Great Britain; Great Britain thereby coming into control of the Suez Canal.

Shortly afterwards the Mahdist troops rebelled in Soudan and drove the Egyptian forces out. General Gordon was besieged and a relieving column was sent, but arrived three days too late.

The governing idea, at that time, was to get out of Egypt as early as possible, but the conditions were such that it was impossible then to arrive at an agreement with Egypt and Turkey.

While the British representatives were in charge, they felt that they had to do the best they could for the country in finances, engineering, etc. (Lord Cromer.) The British rebuilt the irrigation works and reorganized the army.

The Soudan was conquered, the Mahdist forces being put to rout, and a government was organized. Before the Mahdists rebelled, the population of the Soudan had been twelve to fifteen million people, but, as a result of the Mahdist wars, this population was reduced to about two to three millions. This province is now prosperous and progressive.

Amazing progress was made in Egypt continually from 1886 to the Great War, but with this prosperity came the natural tendency to forget the source of that prosperity—Great Britain. This was not the first time the Egyptians forgot the reason of their prosperity, as we read that they forgot Joseph. As a result of this forgetfulness and the rise of nationalism, a violent anti-British propaganda arose and continued to be very strong recently.

The British have no desire to prevent the Egyptian people from governing themselves as far as possible. However, there are certain interests which they cannot relinquish. They must control the Suez Canal and the base for air communications, as this is the main route of commerce between Great Britain and India, South Africa, Australia, etc. Also, Great Britain has interests in the Soudan, of which they must insist to remain in control. The recent Government made a treaty through Sir Austen Chamberlain with the Egyptian Government, but the Egyptian Parliament would not accept it. The MacDonald Government has recently made another treaty with Egypt, but it remains to be seen whether it will be accepted.

The British Government feel that they are responsible for all questions bearing on Imperial interests and to some extent responsible for the welfare of the Egyptian people themselves as well as for the large metropolitan population there. Outside the security of the Suez Canal, etc., they have no objection to the Egyptian people governing themselves.

IRAK.

Britain has been greatly interested in the Mesopotamian Valley for over 150 years on account of commerce established by the East India Company.

The Royal Navy has been responsible for the suppression of piracy and slavery, and the British Government has assisted Persia and the Arab chieftains of Mesopotamia in maintaining good government.

Before the war, British interests were particularly in the oil fields in Irak, and the British Government was also interested on account of the importance to the British Navy of the oil fields. An expeditionary force was sent to Bozra. At the beginning of the war the British suffered the Kut disaster. Later on, they proceeded and finally occupied Bagdad and Mosul, the latter being the province containing oil fields. The British had no desire to retain the oil, but they promised the Arabs that under no circumstances would they be put back under Turkish yoke. This was no easy problem, as the Arabs, having been under the Turkish rule for centuries, had no idea of and no form of self-government.

The Arabs were split up by many various tribes and also by several different sects of Mohammedanism, and thus it became difficult to get them to work together.

The British concluded to follow Mr. Churchill's suggestion and endeavour to form an Arab nation. The trouble was to find a ruler who would appeal to the national sentiment and be satisfactory to the British. This they did in Prince Feisal, son of the King of Hedjaz. He belonged to a good family, was a soldier, well educated, eloquent, and of a very dignified manner.

He was placed at the head of the government at Irak and the British assisted him in building up a native administration.

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The British help consisted of a British High Commissioner and some forty or fifty British experts in various departments of government.

They have achieved a remarkable success. There is a very fine and happy relation between the native government and the British advisers.

They have succeeded in building up a condition of affairs in Irak such as has not been known in that part of the Middle East for thousands of years. Revenue from the oil wells of Mosul will be sufficient to open up irrigation throughout the Mesopotamian Valley for a large population. Agriculture is extending rapidly. The chief obstacle in the way of progress is the demand of the Turks to the Province of Mosul, including the oil wells, which would take away the wealth of Irak. To have surrendered this Province would have involved surrendering every pledge given to the Arabs and would also have involved a very unhappy condition of the people of the Province of Mosul if handed over to the Turks. This question was handed over to the Council of the League of Nations for decision based on justice and, as a result, the Province was left to Irak.

The whole procedure of the government of Irak has raised the British prestige throughout the Near East. They are building up to-day a prosperous country.

Churchill's idea was that they would gradually withdraw their troops and leave a squadron or more of the Royal Air Force. The people of Irak appreciate the co-operation of this Air Force in quelling insurrections, etc. It is also of great service to Great Britain to have the Air Force stationed there, as they could easily be sent from there to emergency calls to India, Afghanistan, Persia, East Africa, Egypt and Palestine.

In 1922, according to Churchill's statement, the cost of the British military force in Irak was £8,000,000 a year. It was gradually cut down by the withdrawal of troops until the expense was £4,000,000 a year. Now the defence of the country is maintained by Irak native force and four squadrons of the British Air Force, with a handful of Syrian troops, and the expense has been cut down to £1,600,000 per year.

PALESTINE.

At the beginning of the war the Turks attacked the Suez Canal. As this canal is not safe if Palestine is in the hands of an enemy, the British determined to drive the Turks out of Palestine.

We all know of the general strategy and work of General Allenby and the British Army in the capture of Jerusalem in 1917 and 1918. We also remember the difference in the manner of Kaiser Wilhelm and General Allenby on their entry into Jerusalem. The former had a part of the wall torn down so that he could enter in state. Allenby, who remembered that the Lord had walked through the streets of Jerusalem, preferred to enter humbly, so he and his staff walked in.

Jerusalem has been besieged by many invaders such as Rameses and Cæsar, and was also besieged in the time of Josiah the good King.

The government of Palestine has a twofold task. First, the establishment of good government in the country as in Egypt and Irak. Secondly, to carry out the terms of the Balfour Declaration; that is to establish in Palestine a national home for the Jews, with due regard to the interests of the local population. For a long time the British people have been greatly interested in the Jews. Oliver Cromwell was probably the first to be interested. Then, in Queen Victoria's time, Disraeli and Chamberlain, and, at present, Lord Balfour; also many others.

What was the meaning of this movement? It was not to import millions of Jews to Palestine and so swamp the native population by establishing and developing a national Jewish state. That is an impossible idea, but in Palestine the Jews have the opportunity to build side by side with the existing population a culture of their own, and at the present they are developing universities, schools, agriculture and engineering and industrial enterprises. That experiment is immensely important from the Jewish culture point of view, and also from the economic point of view.

The dangers and probably the causes of the present trouble are Jewish impertinence and Arab suspicion. The British, however, believe in building slowly but building surely. They are attempting to create a common patriotism between Jew and Arab. Friendly relations between the two were steadily improving for five or six years. The Arab population was increasing as a result of the greatly improved health conditions. The Arab population is about five times larger than the Jewish, and is growing more largely by natural increase than the Jewish population is growing by immigration.

There are now hundreds of miles of roads built by the British where there were none before. Towns and villages are springing up and the Jews have a new city, Tel Aviv, which they have built up themselves.

The British are establishing at Haifa a naval port, at the expense of over £1,000,000, which will be the chief harbour of the Near East, and will be in use for the commerce of Syria and Mesopotamia.

It must be remembered that the peoples of the Near East are greatly susceptible to religious passions and religious rights. They generally know the precise rights of the Jews to the Wailing Place, but the recent trouble between the Arabs and Jews in Palestine cannot possibly affect the British Government or set back the British work of our generation.

To show what the British are doing in the way of developing the land and improving health, it might be stated that the Plain of Megiddo, which is seen south, east and west from Nazareth, is a very fertile plain.

When the British captured the country they found the pestilential swamps were responsible for a great deal of malaria; even the natives did not establish their villages there or sleep over night. The British have installed great works of draining and irrigation. The first year after commencing the work the malaria was reduced to 64 per cent., the next year to 23 per cent., the year after 3 per cent., and the following year one-half of 1 per cent. of what it had been before.

In 1925 Mr. Amery travelled over this plain, and from end to end it was a waving field of wheat or of barley.

Great Britain has done here a wonderful work of regeneration. The British possession of Palestine is vital to the security of the Suez Canal and the British air route to the East.

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IRELAND IN FORMER TIMES.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

As we examine into the ancient products of the mountains, lands, factories, fishing and shipping, we learn that Ireland carried on a very extensive commerce, and much wealth was the result of the export and import trade. Tacitus affirmed, in the first century, that the ports of Ireland were more than those of Britain.

Mr. O'Flaherty tells us he saw the following bequest, which suggests more than the simple statement covers or contains. The bequest made by Cather-more, before the battle of Tailtean, reads :—" To his son Brasil, he left five ships of burthen, 50 shields embossed, ornamented and inlaid with gold and silver ; five swords with gold hilts ; five chariots with their harness and steeds.

" To Fiech, another son, amongst other legacies, he left 50 pied horses with brass bits.

" To others of the nobility, swords, javelins, shields, chariots, rings, etc. And he appointed his eldest son, Roger Failge, executor."

One might make many comments on the above, drawing attention to the many shields and chariots owned by Cather-more, but we pass to the " *five ships of burthen.*"

From much information furnished by many writers reaching over a period of a thousand years or more, we are safe in saying that for a long time Ireland was one of the successful and powerful *commercial nations.* In addition to this we know, from time to time, their ships of war were numerous, powerful, and commonly successful.

We can readily see that there were close commercial relations between Ireland and the Mediterranean ports, as well as with the Milesians of the Ionian confederacy and the shipping centres of the Lower Nile regions of Egypt, from which land Phenius passed to Ireland. Hence the origin of the word Fenian.

Bear in mind that the Ionians were of Israel ancestry.

It follows that, as they were a successful commercial nation, their imports and exports were extensive, and their population was much greater than it is to-day. As they mined on a large scale, raised the cereals, including flax, operated extensively on the water, cured fish, and produced cattle, sheep, horses and swine, we feel forced to believe that they were truly an industrial people and had factories of many kinds, which we do not now even suspect ever existed in their country.

How natural it is to ask, Why so great a change ? We believe their population was twice or thrice as great as now.

Under the Druids they were the leading educational nation of Europe for a long time, co-ordinating their educational and religious activities with their Druidical brethren of Britain Major.

Be it remembered that there were two Britains in these early days—Britain Minor and Britain Major, *i.e.*, Ireland, and the other island now known as *Great Britain*, made up of North Britain and South Britain.

We press the question, Why so great a national decadence and calamity ? Why ? Look at Spain, South America and other lands. Perhaps the answer is not too complex. Compare religious ideals and working realities, and therethrough discover answer.

We are told that the Irish taught the English not only the liberal arts, but even instructed them in music and painting, as noted in the life of St. Dunstan.

Let Canadians note the statement concerning shipping " *raw hides* " in the following :—

" Jocelyn, who lived in the twelfth century, tells us, that, in the days of St. Patrick, Dublin was renowned for the number and magnificence of its inhabitants, the extent of its commerce, etc., and we may form some idea of what the trade of Ireland must have been in better times, when so late as the reign of Brien Boru, notwithstanding the ravages and distresses which a Danish war, of above 200 years' continuance, must have produced throughout the kingdom, the annual duties arising from goods, imported into the single port of Limerick and paid in red wine, amounted to 365 pipes ! Even so lately as the last century, it is scarcely credible, what riches this city derived from *the bare manufacture of shoes, which were exported in amazing quantities ; whereas now, instead of shoes and boots, we see the raw hides daily shipped off for foreign markets.*"

THE WORLD SITUATION TO-DAY.

" ' THE world situation to-day and the current national and international movements under the searchlights of Divine prophetical revelation ' formed the subject of addresses by the Rev. T. H. Whitehouse in the Empire Hall, Cheltenham, under the auspices of the local Branch of the British-Israel-World Federation, of which the lecturer is the Clerical Organizing Secretary for the Midlands.

The speaker said the more closely one observed the great movements of the world the more clearly it was seen that the events foreshadowed some two or three millenniums ago were receiving their exact fulfilment in these days. He touched on the emergence of certain governmental ideas amongst the great masses of population in the world. They had each of these masses elaborating its own race ideals, and they were going to have the most staggering results. One wondered whether our little world would continue to contain these governmental ideas without their coming into clash. The speaker referred to the progress of our commonwealth of nations, with its ideas of political development and self-government, the freedom of the subject, protection of life and property, and the tremendous spectacle of what, before the Reformation, was a little race of four or five millions having now come into possession of the earth's territory and sheltering and schooling the destinies of nearly the population of the world. Throughout the whole Anglo-Saxon world—both the British Commonwealth and the United States of America—the same ideals prevailed, ideals very contrary to those of the Continental nations. Was it merely an accident that the Anglo-Saxon race had steadily absorbed the service of the earth and so great a number of its population ? Did it merely chance that this was so ?

" Throughout the Anglo-Saxon world the principle of unification could be seen ever at work. In the United States it had resulted in the unification of many States into a great Republic ; in Great Britain, Canada, Australia, New Zealand, South Africa, and elsewhere in the British Empire in the unification of groups of nations and colonies into Dominions ; and the

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whole of these into our Empire. Recently they had witnessed the wonderful and most thrilling spectacle, to which history could afford no parallel, of the two wings of the race being brought more closely together through the supreme act of statesmanship of the Premier's journey to the United States, and the American President receiving him lovingly in a tight heart-grip. They believed that all made for the same unifying process of the race to which he had alluded. God had declared of this race that they should no more be two nations, but one.

"Mr. Whitehouse next contrasted this unifying principle with the disintegrating principles which had worked the destruction of various great Empires in the past; and he said such facts not merely spurred the patriotic imagination, but the intelligence, and urged them on to inquire why these things were so. It was the exact fulfilment of an outline picture drawn in the Bible some 3,500 years ago; they saw all the details being filled in under their eyes; and there they had their proof of the Bible.

"Passing to a consideration of the emergence of the dictatorial principle as illustrated by Signor Mussolini, he said students of the Scriptures knew that precisely this condition of things was indicated to take place, culminating in the troubles of the great tribulation and antichrist. There were Bible indications of a union of ten powers called 'The Beast.'

"In the evening Mr. Whitehouse dwelt on developments within our Empire—manufacture, rapid transit, etc., as auxiliary to political ambitions; the increase of wealth by some nations arousing the cupidity of others; colonizing jealousies, and the development of imperial aspirations in their relation to the fulfilment of prophecies referring to Israel; or, as he believed, to the British race. The Bible forecasts such movements, and in these developments they were to be seen.

"The Rev. C. C. Petch, Vicar of St. Luke's, presided, and said that the address was really the most wonderful Bible-reading he had ever heard in his life."—*Gloucestershire Echo.*

QUESTIONS AND ANSWERS.

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

QUESTION.—Will you please explain why the name of Babylon is used in the Revelation. It seems that Babylon was destroyed long before the Coming of Christ?—T. B. M.

ANSWER.—It is obviously clear that the literal city of Babylon in Babylonia is not referred to in the Apocalypse of St. John. The references to mystic Babylon in the New Testament are Rev. xiv, 8; xvi, 19; xvii, 5; xviii, 2, 10, 21, where in neither case can a literal Babylonian city be referred to. There never has been any difficulty in identifying the Woman "sitting on seven mountains" and having on her forehead the name written, "Mystery, Babylon the Great" with the Roman apostasy. The Woman on the Beast both represents and is the symbol of Babylon the Great, while Babylon itself is a mystical name for the city which is now the mistress of the world as seen in this great vision. Her gaily attired, jewelled, gilded person, and her cup of abominations, proclaim her to be the Mother-Harlot of the Earth. No other city in the world has ever been celebrated, as the city of Rome has, for its situation on seven hills (Rev. xvii, 9). Pagan poets and orators, who had no thought of elucidating the mysteries of prophecy, have characterized it alike as "the seven-hilled city." Thus Virgil says, "Rome has both become the most beautiful (city) in the world, and alone has surrounded for herself seven heights with a wall." (*Georg.*, Lib. ii, 534-535.) Propertius adding to the Apocalyptic picture says, "the lofty city on seven hills, which governs the whole world." Horace addresses "The gods, who have set their affections on the seven hills." (*Carmen seculare*, v. 7), while Martial the poet speaks of "the seven dominating mountains" (Lib. iv, Ep. 64).

Thus, what Babylon was to the old Hebrew prophets, so Rome was to the Apocalyptic Seer. There is reason for thinking that in the first century in Jewish and Christian circles Babylon was already an acceptable synonym for Rome. Evidence of this may be seen in 1 Pet. v, 13 (although this may possibly be the real Babylon), the Sibylline Oracles (a pre-Christian Jewish book, V.) and the *Apocrypha of Baruch* (contemporary with the New Testament), which take Babylon to refer to Rome.

Similarly in early Christian days. Irenæus, Tertullian, St. Jerome, all agree upon this point. Later on also St. Augustine, Bellarmine, Bossuet, Dollinger, etc., understand Babylon to mean Rome pagan, while in later times, writers united in the belief that it meant Rome papal—especially in the mediæval period. Similarly in the past centuries, Wordsworth, Elliott, Alford, and practically all the great exponents of prophecy, have come to no other conclusion.

The reason why Babylon was selected as a symbol of Rome was due to the fact that in its first form on the plain of Shinar, Babylon was the living type of the idolatrous city. Shinar, as an ideal land of unholiness, is contrasted with Israel "the Holy Land" (Zech. ii, 7, 12). What Nineveh was under Sennacherib, Babylon was under Nebuchadnezzar. The type remained when a city of the West (Rome) became the ruling power of the earth. Renan once said that it was usual among the Christians, whether through precaution against the police, or from a taste for mystery, to designate Rome by the name of Babylon.

Hence we find that Babylon (Rome) was a type of the great World Kingdom, and Jerusalem (the New Jerusalem, Rev. xxi) a type of the Eternal Heavenly Kingdom. The New Earth required a new metropolis, not another Babylon, but another and greater Jerusalem. If Rome was as dissolute as she was proud, and a source of moral infection to the world, the New Jerusalem was significant of a new holiness, the inner and permanent consecration of the New City of God, of heavenly origin, a city "Whose builder and maker is God." (Heb. xi, 10.)

An Army Officer in India writes:—"Thank you very much for the 500 copies of THE NATIONAL MESSAGE. I shall now start again, sending out copies everywhere, endeavouring to plant them in every town of importance. The time will be ripe for our message, when the people have been thoroughly disillusioned by the failure of their leaders."

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Will all those wishing to join the Elocution Class please attend at Headquarters on Friday, December 6th, at 7.30, or send in their names before that date?

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THERE will be no meetings at Headquarters next week, owing to the Sale of Work. Mr. Wm. Whitton was the speaker on November 20th, and Mr. Harrison Hill on November 21st.

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We are pleased to report that a very interesting and useful collection of articles is now to hand for the SALE, next Tuesday and Wednesday. We hope that our friends will come to 6, Buckingham Gate, S.W. in large numbers to secure their Christmas presents, etc., and to enjoy the social converse. Proceedings commence each day at 3 p.m., and continue until 9.30. Tea and supper at a nominal charge.

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Many of our correspondents in U.S.A. desire that there shall be an all-American Anglo-Israel Conference. We know of several groups working in various parts of that great country, but they have not yet met to arrange for co-ordination of the work. These groups and individual believers are ready to welcome a Conference. It is therefore suggested that the third or fourth week of April next might be a suitable time. We shall be glad to have from all our readers in all parts of the United States their views as to time and place for the Conference.

The Rev. Pascoe Goard, who will (D.V.) be proceeding to Canada in the early summer, has kindly consented to place his services at the disposal of our American friends, and to attend the Conference and give any help that may be desired by them. We invite correspondence as early as possible, addressed to Herbert Garrison, Secretary-General, British-Israel-World Federation, 6, Buckingham Gate, London, S.W.1, England.

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A Member living in Syria writes that as British-Israelites we should remember that Mount Lebanon, with its wonderful climate and grand mountains, with its ravines and ridges clothed with stately evergreen pines, is as much part of the Promised Land (Deut. i, 7) as the better-known portion from Dan to Beersheba.

The Pinus Haleppensis—called Snubar by the natives—flourishes best at a height from 3,000 to 4,000 feet. It bears a large cone containing many seeds which are an article of commerce, highly esteemed in certain native dishes. To help promote an interest in this "inheritance" (Deut. lv, 21), Mrs. Howie would be glad to mail to anyone a real tangible living souvenir of the land in the shape of seeds of the stone pine tree. *For one shilling in stamps* she will send twelve or more post paid. These may be planted in the open ground in February or March ; or if sown in pots in the autumn, young sprouting trees might make unique and acceptable Christmas or New Year's gifts. Send to Mrs. G. Howie, Shweir, Mount Lebanon, Syria.

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In the welcome return visit of the Rev. Joseph Gay, the South Irish Branch, Dublin, enjoyed a splendid week. Opening on Remembrance Sunday, November 10th, Mr. Gay was the preacher at morning service in Ringsend Methodist Church, by invitation of the Rev. Wm. Coade ; and at evening service in Sandymount Presbyterian Church, by invitation of the Rev. J. S. Crockett.

On the following days, 11th to 14th, Mr. Gay addressed seven meetings in the Hall of the Hibernian Church Missionary Society, and on Friday, the 15th, concluded his visit with two addresses in the Men's Christian Institute, Kingstown. In spite of torrential rain and storm, and many Armistice Night services, Mr. Gay's meeting on the evening of the 11th was very well attended, and throughout the week numbers steadily increased and interest deepened. On several occasions the Hall was quite full. The speaker drove home his points with force and logic. A feature of the meetings was the number of men, mostly strangers, many of whom attended the complete series.

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The monthly Bible Study Class for women, under the direction of Mrs. Zoe Bell and Miss Alexander, meets at Headquarters on Saturday, December 7th, at 3 o'clock. A cordial invitation is given by Mrs. Bell to attend these classes.

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The Speakers' Training Class, under the leadership of the Rev. Joseph Gay, will be held on Friday evening, December 6th, at 8 o'clock, at Headquarters.

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Mr. H. A. Marchant gave a very interesting address for our Worthing Branch on November 13th, on "The Importance of Preaching the Gospel of the Kingdom." It was greatly appreciated.

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We appeal to all our readers to study the advertisements regarding our literature appearing week by week in this journal, and to make a special point of purchasing British-Israel books for Christmas and New Year gifts.

The knowledge and belief in our Israel identity brings with it a tremendous responsibility. Do we all fully realize this ?

It means that on us as individuals depends the widespread dissemination of the knowledge of God's Truth as contained in His Holy Word in order that others who do not know of the "good tidings" of God's Kingdom on earth may be instructed.

One of the best ways of doing this work is by means of the printed word. Please call at 6, Buckingham Gate, S.W.1, or write to the Covenant Publishing Co. They are general booksellers as well as publishers, and their staff is at your service.

* * *

A. E. M. writes :—"In my Christian work I find the idea prevalent that Jesus must have been a man because it is thought He had to pray like any other man. This wrong thinking is caused, I am afraid, through the wrong interpretation of the word 'pray.' When the Lord Jesus told the disciples to pray He used a word meaning supplication of a mortal being

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to the Great God. When Jesus prayed, the word translated 'pray' is a totally different word, which means a request from a person to his equal, and this is in accordance with Scripture, which teaches that Jesus was God in the flesh. What say your Greek scholars?"

Our correspondent is quite right. There are several Greek words used in the New Testament translated ask, pray, entreat, supplicate, etc., but of these, the verb ἐρωτάω, which means to question or to ask, and implies familiarity or equality between the person asking and the one asked, is never used in our prayers to God, while it is invariably used by Christ in His prayers to the Father (John xiv, 16; xvi, 26; xvii, 9, 15, 20), although other words are used in referring to prayer by Him. On the other hand, the verb αἰτέω, which means to entreat, beg and supplicate, implies a distinction in position and circumstances between the parties, and expresses a petition from one inferior to a superior, is never used by Christ in addressing His Father.—J. L.

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We regret to announce the passing on of Mr. John F. Mellick, of Nailsea, Somerset, a believer and teacher of the B.-I. Truth for over forty years. Mr. Mellick was a member of our Bristol Branch for many years, but has latterly been prevented from attending meetings on account of deafness. He has, however, carried on ceaselessly the propaganda work of our great Cause. He was responsible for the introduction to our teaching of one of the members of our Executive and Council—who is now the Secretary of our Ealing Branch, Mr. G. P. Stevens. We tender our deepest sympathy to his sorrowing family.

* * *

"NEW YORK, November 20th.

"The White Star liner *Olympic*, which arrived here to-day, reported that 'a trembling at sea' occurred on Monday afternoon. Captain Parker described how the sea was calm and the sky gloomy when a violent and sustained vibration began, lasting just two minutes. The electric lights were extinguished in the mail-room, and a weird sensation was experienced by everybody. Later in the day the wireless reported an earthquake on the Atlantic coast, and the mystery, which had baffled everybody, was solved. The liner was about 640 miles from Rhode Island when the shock was felt."—*Daily Telegraph* (Own Correspondent).

* * *

"HALIFAX (NOVA SCOTIA), November 20th.

"Eleven breaks in the Transatlantic cables due to the earthquake have been located, most of them being south of the Newfoundland coast, while one is near the Azores. A cable ship has been despatched from Halifax to effect repairs. Late reports indicate the severity of the shock on the western coast of Newfoundland, many places being inundated by seismic waves."—*Exchange Telegraph.*

* * *

SOLOMON'S LIGHTNING CONDUCTORS.

"There are few parts of the world where the thunderstorms are more violent than in Palestine. As a city Jerusalem stands at a considerable elevation above the surrounding country, and the taller buildings are quite commonly struck by lightning. Yet there is no record that Solomon's Temple, which for a thousand years stood high above all other erections, was ever damaged by the lightning flash. It is almost certain that the Temple was protected by lightning conductors, although the devices were not designed by Solomon as such. Less than two hundred years ago Benjamin Franklin invented the lightning conductor. Yet Solomon's Temple was so thickly adorned with such extremely efficient lightning conductors that the building was never struck. Josephus tells us that the roof was covered with boards of cedar which, in their turn, were covered with a thick coating of gold. Over the entire area of the roof were placed long pointed iron lances which were gilded. The walls of the Temple were also covered with wood which was thickly gilded, and down their sides ran metal pipes conducting the rain from the roof to cisterns in the courtyards. We are informed that the lances were not there for ornamental purposes but were so placed to keep the birds from settling on and soiling the roof of gold. If these lances kept the birds away they also played a useful part in protecting the Temple from damage by lightning. Down the gold-covered iron the electric current passed harmlessly to the metal pipes and so discharged itself into the earth, or the water in the cisterns. Thus without knowing it, Solomon added the most perfect lightning conductors to his Temple at least 2,700 years before Franklin thought of the idea."—S. L. Bastin, in *Home Words.*

* * *

Our good friend, the Rev. Anderson Watt, M.A., one of the Vice-Presidents of the British-Israel-World Federation, and almost a life-long student of our great subject, has given two very important lectures for the British-Israel Associations in Glasgow, and they have been published in pamphlet form, with a foreword by the late Mr. Wm. B. Wallace, written only a few days before he passed away. The pamphlet may be obtained at our Book Room, 6, Buckingham Gate, S.W.1, price 1s. 6d. The title is, "Before ARMAGEDDON and after." We quote the following therefrom:—

. . . There is no inerrant medium or channel for the flow of prophetic information from the heights of theological learning into the waiting receptacles of men's souls athirst for God's living water. All possible channels from such sources are choked and absolutely nugatory.

I deplore that the Church we love and support is so little interested in what appeals to some of us as the main underlying foundation of the Grand Old Bible's message, namely, *the Study of the Prophets and their marvellous predictions.*

. . . Unfortunately, and for some inexplicable reason, prophecy is not any more appreciably recognized by our theologians and teachers in the Halls of Learning in our busy centres than it is by our faithful people in the Highlands and Islands. They might just as well have their Divinity Colleges in Mull or in Skye for all the interest they take in, and the knowledge they impart of, the three-fifths of the Bible that are brimful of prophetic thought and teaching, and necessary as the food of spiritually-minded Christians. The very learned classes who translate and expound, and are expert exegetes, and authorities on the Greek and Hebrew text, and the hermeneutic explanations of the Bible, are, for the most part, among the mutest and the dumbest of all interpreters of those portions of the Bible which the people hunger and thirst most to know. An Old Testament prophet dares to say of them what admittedly it would be out of place in another who is not a prophet to say: "His watchmen are blind, they are

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ithout knowledge; they are all dumb dogs, they cannot bark." Isaiah lvi, 10.) But the time is coming, I believe it to be close at and, when the "dumb dogs" will wake up and bark at last, when he blind, the unconscious, and the hostile to all those things, will be ompelled by overwhelming evidence and revelation to admit with onfusion and shame that they who assumed to know, as being wise and prudent," were all the time wallowing in ignorance of hese overdue hidden interpretations of God's Holy Word, which he most godly and saintly-minded in the Church were pleased to eceive at the hands of those considered but "babes" in knowledge nd learning. . . .

The blindness that has happened to Israel, as well as to the Jews, nd the deafness too, are not to be lifted or removed so easily and o soon, not until the end of the days. (Isaiah xxxv, 5; Romans i, 25.) And then the people shall know even as they are known vithout the aid of their accredited teachers; and the Bible in its ntirety will be universally accepted as inerrant and infallible in all ts predictions, to the discomfiture of the rationalists and modernists who have scissored up the Inspired Book to suit their so-called scientific principles in judging the archæological value of its contents nd its sacred and Divine predictions. And the nations and the world at large shall know and recognize that the Lord is God in all he earth! For "*He will destroy in this mountain the face of the covering that is cast over all peoples, and the veil that is spread over all nations.*" (Isaiah xxv, 7.) But by that time the beginning, middle nd end of the Armageddon Passage shall have faded into history, nd the Church of God exalted to the Glory of her Lord in the aerial realms, thereafter to sit with Him on the Throne of Israel while eternal ages roll! . . .

. . . You cannot fully comprehend the Scriptures and see the depth and richness of their teaching except according to what Paul calls God's "Plan of the Ages." (Eph. iii, 11.) The Bible works on a plan, and the material with which God is working it out in the world is His Chosen People Israel, the Church herself being Israelitish—a plan that has stages, we call them dispensations, which mark the progress through the cycles of time of the great grand purpose of the Almighty in relation to this little planet and its countless generations of inhabitants.

WITHOUT SUCH A PLAN

the goal, or salvation of the world, is, judging from the conditions of religion around us to-day, absolutely out of sight, not at all within the far-distant horizon; no purpose is visible, and the salvation of the world thousands and thousands of years hidden away in the black invisible future. *One of the first principles of Bible study is to see and recognize the plan running through it*, and by the steady *working out* of the plan, in its developing stages, an intelligible vision of the end in view enables one, under Divine inspiration, to apportion the prophecies to their own proper dispensational relations; and if we could do that perfectly we should have before us in vision the whole complete fabric of God's Eternal Purpose of the Ages. . . .

. . . It is strange that the House of Judah, though said to be praying constantly for reunion with their long-lost brethren of Israel, nevertheless seem to consider themselves the only Israel upon the earth—a seemingly queer inconsistency. The Nominal Church also considers that the only Israel in the world now is Judah the Jews. Judah and the Church are agreed upon that. We can therefore see what encouragement the Jews have to think of themselves as constituting all Israel and therefore rightful heirs to all the promises of Israel, when they have the strong backing in that belief of the millions of the Conventional Christian Church throughout the world. . . . They go the length of saying that they are the owners of Palestine, that they are entitled to it as their national home, and that the world is yet to be ruled by them from the Holy Land. And the Church says that this is to be even so! And so Church and Jews are working together to bring about the same undesirable end. . . . The mistake and blunder of the present-day Jews is that they imagine that the Israel that was lost has never been found, and that, in spite of their prayers for their brethren, they never shall be found. Hence the Jews step in and claim all Israel's promises and hope to rule the world. With that in view they are waiting for their Messiah. For that end they are working. That is the Zionist ideal and goal. "*Palestine for the Jews*"! But it is a false claim, a spurious slogan, and God means to defeat it in favour of Ephraim-Israel, the real Birthright Kingdom. Israel and Judah, now rival claimants for the Holy Land, must therefore come to terms and be united, Judah no longer vexing Israel. So that when Judah returns *officially* to the Land of Promise, it will be in subordination to Israel, albeit a leading and powerful tribe in reunited Israel; but not as owner and dictator of the Promised Land. . . .

SOME ENGAGEMENTS FOR NEXT WEEK.

BATH, Assembly Rooms, Thursday, December 5th. Mrs. M. Bloxam.
BATTERSEA, 193, Lavender Hill, Tuesday, Dec. 3rd, at 8. Mr. W. C. Nock.
BELFAST, Kingham Hall, Botanic Avenue, Monday, December 2nd, at 8.
BELFAST WEST, Orange Hall, Shankhill Road, Tuesday, December 3rd, at 8.
BRADFORD-ON-AVON, Wesleyan Church Room, Monday, December 2nd, at 7.45; Tuesday, 3rd, Church House, at 7.45. Mrs. M. Bloxam.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, December 5th, at 7.30. Bible Study.
CARDIFF, Y.M.C.A., Tuesday, December 3rd, at 7.30. Rev. W. T. Medhurst.
DARLINGTON, Mechanics' Institute, Wednesday, December 4th, at 7.30. Miss Hamilton Hunter.
DURHAM, Windsor Cafe, Thursday, Dec. 5th, at 7.30. Miss Hamilton Hunter.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, December 2nd, at 8.15. Rev. Joseph Gay, A.T.S.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday, December 4th, at 3 and 7.30. Mr. A. W. Walburn.
GLASGOW, Christian Institute, Sunday, December 8th, at 6.30. Mr. R. J. Thomson.
GOSPORT, Tuesday, December 3rd. Mr. J. J. Morey.
GRAVESEND, Town Hall, Tuesday, December 3rd. Rev. Joseph Gay, A.T.S.
GUILDFORD, Friends' Meeting House, Thursday, December 5th, at 3.15. Mr. J. J. Morey.
HARROW, Gayton Rooms, Station Road, Friday, December 6th, at 7.45. Rev. T. Sparshott Johnson, M.A.
HEADQUARTERS, 6, Buckingham Gate, Sale of Work, December 3rd and 4th.
HOLLOWAY, St. Mary Magdalen Church, Holloway Road, Thursday, December 5th, at 8.15. Rev. T. Sparshott Johnson, M.A.
HORNSEY and CROUCH END, 59, Park Road, Crouch End, Wednesday, December 4th, at 8. Rev. T. Sparshott Johnson, M.A.
ISLINGTON, 340, Essex Road, Wednesday, December 4th, at 8. Bible Study.
KINGSTON, Friday, December 6th. Mr. J. J. Morey.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, December 3rd, at 3 and 7.30. Rev. T. H. Whitehouse.
PAIGNTON, Y.M.C.A., Tues., Dec. 3rd, at 3, Bible Study. Rev. Com. Roberts.
REIGATE, Wesleyan School, Thursday, Dec. 5th. Rev. Joseph Gay, A.T.S.
RHYMNEY, British-Israel Hall, Tuesday, December 3rd, at 7.
RICHMOND, Christ Church Hall, Kew Road, Tuesday, December 3rd, at 8. Mr. Basil Stewart.
ST. LEONARDS-ON-SEA, Masonic Hall, Tuesday, December 3rd, at 3 and 7.30. Miss Hamilton Hunter.
SHEFFIELD, Victoria Hall, Wednesday, December 4th, at 7.30.
SOUTHAMPTON, Salvation Army Hall, Church Street, Shirley, Wednesday, December 4th, at 3 & 7.30. Mr. J. J. Morey.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, December 2nd, at 8. Rev. T. Sparshott Johnson, M.A.
TEIGNMOUTH, Temperance Hall, Monday, December 2nd, Bible Study. Rev. Com. Roberts.
WANDSWORTH (Earlsfield), 120, Earlsfield Road, Wednesday, December 4th, at 8. Rev. Joseph Gay, A.T.S.
WELWYN, Park Way Cafe, Tuesday, December 3rd, at 8. Rev. T. Sparshott Johnson, M.A.
WOKING, The Onslow Hall, Friday, December 6th, at 3 and 7.45. Rev. E. A. Couldrey.

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1ST CHRON c 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

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EDITORIAL.

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

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

BRITAIN AND ITS RELATIONSHIP TO THE BIBLE.—II.

BY THE REV. W. PASCOE GOARD.

NOW, with regard to the story of this Book. A certain Canon got into the daily Press the other day with the story of his failure to believe. He could not believe in the Flood! He could not see any continued story in the Book! No doubt he spoke his experience. But it was not the fault of the Bible. The Bible is one continued story. It begins in the first chapter of Genesis and it ends in the last chapter of Revelation. In all the mass of Bible literature, which took twelve centuries or more to produce, *there is not a single extraneous thing.* It is one story in its various branches from the beginning right down to the end.

The Bible forms the great highway of Israel history. No main street of any city is better or more clearly marked. There are plenty of inviting bye-ways, and promising lines of branching enquiry, but here is the steady highway along which have been marching for ages, and are still marching, the millions of Israel. From Genesis to Revelation it is a great highway of truth. In the main highway of history, in the contemporary branches of history which relate themselves to it, this Book is steadily marching forward, and forms one undivided whole.

Turn to the *Table of Contents* of the Bible. We do not know any page that is more interesting to the informed reader than just the one-half of that particular page. The book called GENESIS, or of Beginnings. What have you in that? *The establishment of God's Household* in the earth. There are eleven wonderful chapters; one to eleven, prior to the call of Abram. Scholars are still dealing with those chapters, wondering over them. There is one viewpoint from which the chapters should be read; that is to say, the viewpoint which relates them all to that which follows. In those chapters is given to us *a synopsis of all preceding knowledge necessary to make the succeeding chapters and all the succeeding books of the Bible intelligible.* Read the first eleven chapters with that in view, never forgetting that which is to follow, and I think it will be clear to every sincere mind that these chapters are exactly what, with our human understanding, with our logical faculties active, we should expect the Holy Ghost to give us in order to prepare the way for the great Revelation that was to follow. It is a marvellous synopsis of all preceding information, contained in just eleven short chapters. There is nothing else like it in all literature or human experience. Read it again and triumph in it. Then there comes the call of Abram and the establishment of the family.

EXODUS. Here the family is organized into the Kingdom.

LEVITICUS. The Kingdom organized for worship.

NUMBERS. The nation organized for administrative purposes.

DEUTERONOMY. The digest of Constitutional Law.

JOSHUA. The induction of the people into the Promised Land.

JUDGES. The functioning of the Constitution for four centuries, without King or Parliament.

I and II SAMUEL. The establishment of the Throne of David.

I and II KINGS. The history of the nations from the standpoint of the Throne and its administration.

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I and II CHRONICLES. The ecclesiastical history of the nations.

PSALMS. The Hymn Book of the nation.

PROVERBS. The winnowed wisdom of the nation.

THE SONG OF SOLOMON. The Lord's love to His Bride, Israel.

ISAIAH, JEREMIAH, EZEKIEL, DANIEL, THE MINOR PROPHETS, Israel prophets all, sweeping right along the highway and each making his contribution to Israel history and prophecy and to Israel's spiritual life.

THE FOUR EVANGELISTS, beginning with the voice of Gabriel: "He shall be great, and He 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."

THE ACTS OF THE APOSTLES. "After that I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and will set it up."

ROMANS. The Apostle Paul writes to the people dwelling in Rome, *called saints*. Who are these? "Saints" and "Israelites" are synonymous terms. A thousand years before St. Paul used the word, "saint" is declared by the Psalmist to be synonymous with Israel. "The children of Israel, a people dear unto Thee."

I and II CORINTHIANS, written to the people at Corinth, and thus he addresses them:—"Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Whose experience is it? Israel's.

Thus on and on it goes through the Epistles into the glorious Apocalypse. And what have you then? The Holy City, the New Jerusalem coming down out of Heaven, and having twelve foundations, the Apostles; and twelve gates, one for each of the tribes of Israel.

There never was a more complete Book written; there never was a more consistent story presented, and if the Canon cannot find consistence and sequence in it, it simply is because he has not read it in a sequent way. It is not a Book that is diligently read. Why? Because when a young man is sent to the theological college, he is given text-books to read *about the Bible*, instead of the Bible itself.

Proceeding right through this whole Book there are the marching hosts of Israel. In the Old Testament and in the New; in the Mosaic dispensation; in the Christian dispensation; in the Millennium dispensation, right on to the end, the one unbroken story. Upwards of thirty-five or forty generations have been active in carrying it on, and we are doing our bit to carry it forward in our day and generation. When we fall, and the standards are passed on, our children will take up and carry on the same great story.

Not only is that the case chronologically through all the dispensations and all the millenniums; but *this story follows the geographical movements of Israel.* Where did the story begin? The story began at Ur of the Chaldees. A mythical place? A dream place? So the scholars said six years ago. But let us go and see what they have in the British Museum from Ur, and realize the historicity of that actual place from which Abraham came. It was our privilege, with others, to see the very remains of the bodies of men and animals that had lived and died in Ur of the Chaldees; we saw their ornaments, their dress, their weapons, their utensils. The Bible story begins there. It goes on to Mesopotamia, to Iraq, on to Canaan. Then down to Egypt; back again to Canaan, swings up to the north-east to the headwaters of the Euphrates, the place of Israel captivity, and goes to Babylon with Judah. It finally marches on westward into Europe with the marching hosts of Israel.

Some of the Bible was produced in Jerusalem; some elsewhere in Palestine; some in the land of the captivities of Israel; some over in the city of Babylon with Daniel; some again in Jerusalem during the Jewish return from the captivity. Then Galilee and Judea made their great contribution in the period of the Evangelists; then Europe—mark it—Italy, Greece, the Black Sea, on the Russian side where the Israel captivity then dwelt. Then with Isaiah, westward and northward with Israel in the Isles, the British Isles. And so on from Asia into Europe, and into Britain. Then, by prophecy, out to the heathen lands, and to the uttermost parts of the earth. This wonderful Book in its geographical movement goes not with the legions of Rome, but with the migratory movements of the Israel people. It is a story that lives. Listen, and you can hear the tramping of the feet of generations, and the inspired songs that began in the homeland of Israel—were taken up and carried on "to the sea"—"the Isles of the sea"—to "the uttermost parts of the earth." The marching feet and the singing voices sweep on over ocean and continent till the seven seas are traversed and the earth is girdled with the Empire of the "nation and company of nations" ordained of God to "establish the earth" and to "raise up again the tribes of Jacob"—and come right on to this very day. It is a marvellous thing, a triumphant thing. Join Britain and the Book together; join Jehovah, the God of Israel, the nation Israel, the House of David in Israel, Jesus Christ, the Redeemer of Israel and the coming King of Israel, and you have the triumphant march of Israel right out of the pages of the Bible in the sight of men and angels.

Let us go back for a moment to the genesis of the "Modernist" movement. You have to go beyond the present generation. The present generation of "Modernists" have forgotten from whence they sprang. Tom Paine was a founder of the "Modernist" movement. He said, There is the Bible with its covenants; the covenants made with the House of Israel—the covenant with the House of David. These covenants are scattered through the Book, in the Old Testament and in the New Testament. In addition to the covenants there were material promises galore; and, above all, there are prophecies filling much of whole books. The Bible is so bound up with the nation Israel, and with covenant, promise and prophecy made to Israel, that it is caused to stand or fall by the continuance or disappearance of that nation. Tom Paine said, Where is the nation Israel

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o-day? I think he wanted to find it, but could not. I think he was convinced that he was right, that the Israel nation had disappeared ages ago, and that therefore covenant, promise and prophecy had failed. Bradlaugh said the same thing, moving in another stratum of society. Then in the University world came Dr. Driver. He faced the situation after a generation of struggle. In pages 39, 40 and 41 in his book on Jeremiah he said: "It must be evident that many of these promises have not been fulfilled, and that now circumstances have so changed that they never can be fulfilled."

Thus he surrendered to Paine and Bradlaugh, and thus travelled with them.

What then? Tom Paine said, "I do not want any more of the Bible." Bradlaugh said, "The Bible has broken down." Dr. Driver said, "No, *transform the promises into ideals*. Transform covenants into ideals which God would fain see realized in the life of His people and of all men, and there is your easy way out."

They all built upon the fallacy that Israel had disappeared.

Our reply is: Israel is present. The covenants stand; the promises are kept; the prophecies are fulfilled. Israel is here. What is she doing? Three thousand years ago she began her work of colonial expansion by building Tadmor in the wilderness, under Solomon. That was the first great march out to constructive work in the wilderness.

What has she done in your day and your fathers' day? Sailed across oceans and marched across continents. For instance, she landed on the eastern shores of the American Continent. She found Indian tribes only occupying the measureless forests of North America. She swept right across that continent; and on it has caused to arise such an organized material civilization as the world has never looked upon before. Israel gone? It is like a man standing looking out of a window and asking "Where is the house?" Israel disappeared? It is a fallacy. Israel is a going concern. It is one of the greatest facts on earth, clear as the sun in the heavens, and in the fact that Israel is a going concern among the nations, fulfilling the destiny foretold, inheriting the covenants, enjoying the promises, and carrying out the mission God has ordained she should, is the glorious demonstration that this Book proceeded from the Mind and Heart of Almighty God.

The Bible is necessary to Britain, and you see Britain and the Anglo-Saxon world are necessary to the Bible. The Evangelical says to me, You are making too much of the national. Am I? Think for a moment, my brother. I will go with you all the way to the Cross with just as great zeal and just as great humility as you, and preach the Gospel, that it is the Blood of Jesus Christ, His Son, that cleanseth us, individually and nationally, from all sin. But I say to you that where I can carry on you must stop, for the Evangelical never yet has been able to demonstrate historically that this Book has not broken down with the disappearance of Israel. By the grace of God we can do so.

Trace the lines, then. Let us present a solid front to the enemy wherever he may be; and on the other hand, by the preaching of the twofold Gospel, let us win first the nations of Israel, and through them the whole world, for God and for His Christ.

THE B.-I.-W.F. CONGRESS ADDRESSES.

THURSDAY EVENING, OCTOBER 3RD.

THE FULFILMENT OF THE GREAT PYRAMID'S STORY.

MR. DAVID DAVIDSON, M.C.

I WANT to be candid in regard to this remarkable demonstration*, and to say, in the first place, that I wish it to be clearly understood that I am nothing more than a mere interpreter, interpreting the geometical or symbolical language into the English language, and into the terms of modern science, precisely in the same way as a Greek or Hebrew scholar would translate the documents of the New Testament, or the documents of the Old Testament into the English language. The symbolic King of the Pyramid is Jesus Christ, and on all occasions when I speak I always emphasize that. I stand here not as a preacher, but as a scientific man, who has demonstrated to his own satisfaction that these things that the Pyramid by mere translation of terms have revealed to me are true, and that the Bible is true. It has even opened up hidden things in the Bible, and the Bible has opened up hidden things in the Pyramid. Now I have the greatest possible difficulty in conveying my sentiments and my enthusiasm for this subject to an audience as large as this. I always try to express these things in a form of judgment. I have had a lot of experience of the Law Courts in my profession, and in giving expert evidence, and I cannot keep away from that form. I am going to try to keep to my typescript, but with some interjections here and there I will endeavour to make my address as "alive" as possible.

So many rapid and significant developments in Great Pyramid research have taken place during the past year that it is almost impossible to deal with them in an address. Concurrently there have been rapid and astonishing developments in the course of current events—developments of such an abnormal nature that I have had the hardest work of my life to keep pace with them. My difficulties in the latter case were due not to the evidence being meagre or uncertain, but to the overwhelming super-abundance of evidence. This evidence from contemporary history, however, when catalogued and arranged, definitely proves that the greatest and final phase of the Great Pyramid's prophecy is

NOW IN COURSE OF RAPID FULFILMENT.

That is a very serious statement to make, and I make it because I know it to be true.

I will leave Mr. Goard, who follows me, to tell you what to do, but belief will not be stirred until the nation knows that Tribulation is on them. But these are not the only surface ripples of a great movement at the bed of the ocean. Indeed, so rapidly is the rate of fulfilment accelerating that it is already clearly impossible for anyone—whether statesman, economist, financier, industrialist, historian, or journalist, let alone the "man-in-the-street"—to follow with understanding the general trend of current movements without Divine revelation as his guide—such Divine revelation as is given in the Bible and in the Great Pyramid's scientific prophecy. It is being demonstrated that a continuous repetition of shocks, beginning with a mild intensity, and rapidly accelerating

* The vast audience gave the speaker an ovation.

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to a fierce intensity, can be accepted by humanity with a kind of complacent perplexity, and even with half-hearted optimism. It is this false complacency and this false optimism that are humanity's greatest dangers, that are the signs of spiritlessness and unspirituality, and that must be shaken out of humanity before there can be any change for the better.

We are beginning to understand now the meaning of some of our Lord's predictive statements concerning the conditions preceding the "Great Day of the Lord." For it has always been a difficulty to understand how the abnormal world distress and perplexity that were to precede that Day could fail to be observed by mankind as the "signs" of that Day approaching; and how, as our Lord predicted, that Day may come upon us "unawares" and as "a snare." He therefore told us to "watch" unceasingly, and warned us that only by unceasing watchfulness would the signs of the imminence of the Great Day be recognized. The signs are appearing in increasing numbers from day to day, not only in the newspaper reports of happenings at home and abroad, but in our daily personal contacts and experiences.

THE SIGNS ARE SO DIVERSE

and so many that it requires unceasing vigilance to separate them from the context of thrills and hectic happenings that well-nigh obscure them; and unremitting labour to keep pace with the abstracting and cataloguing necessary for correlating "the signs" into a narrative of the current fulfilment of prophecy. I had thought the greatest task of my life was finished when "The Great Pyramid: Its Divine Message" was published. I now realize that I have a still more overwhelming task before me, and it is the task of giving a momentum to others, to convince this nation of ours that it must wake up in spirit; and the only way to do that is to show the nation what is happening. It is not a matter of being a pessimist. I wish you could see me playing with the Rugby boys, or when I meet my friends in other circles of life. I am the last man who wishes to discuss any dismal things. But these things are allowed in order to awaken this nation, to rouse it from its materialism, to bring it into the spiritual realm of things. And the Pyramid issue and the Bible issue portray this, that there will shortly be such a stirring coming out of this Tribulation which will be felt throughout the whole Empire, regenerating the spirit of this great race. Why? To give the initial spiritual momentum to the rest of humanity.

One most fruitful line of development in Great Pyramid research during the past year has been in the field of technical investigation. Although my professional work for many years has been in connection with the design and construction of monolithic structures, I have never been able to make a complete investigation into the development of structural design prior to the Great Pyramid. I saw I had all the data for such an investigation to hand, and that certain conclusions from the correlation of these data were inevitable, but I also saw that the

ASTRONOMICAL, CHRONOLOGICAL AND PROPHETICAL

fields of Great Pyramid research were what called for immediate pioneering and developing.

You do not know what these two years meant to me. When I was a youth I was the sole remaining one of both branches of my family that had been pioneers in the Colonies abroad, and always in connection with engineering. I was nearly broken-hearted because I was the only son, and every time I wanted to go abroad to the Colonies for real pioneering work in engineering something always stopped me. And I actually took up this hard study, in the first instance, as a kind of mental relaxation from those worries, and I found myself a real pioneer before I had finished. So that at the present moment I have been getting some sort of relief by getting back to some of these old things that I had not altogether dropped. It was not until the strain of this work began to tell heavily upon me in the course of the past year that I was compelled as a mental relaxation to take up the line of investigation that actually gave me the most satisfaction from the professional point of view. I do not mean that I dropped the old lines of study. I worked in all lines sometimes concurrently and sometimes alternately. In this way I was able to carry on over a period of somewhat unusual psychological strain, and, at the same time, to obtain fruitful results in all my lines of investigation. I do not suppose anyone here can understand the strain I have suffered through those who jump to conclusions about the Pyramid prophecies, and who get those conclusions put forward to destroy the foundations of work that has been going on for years.

The results of my structural investigations appeared in a technical journal and stand apart from any of my other contributions to Great Pyramid literature. I mention this fact since I prefer that my professional work and my studies in Great Pyramid prophecy should remain matters apart. In the present instance, however, the results of my technical investigations have had a singular repercussion in the field of Pyramid prophecy. I was able to show that all the stonework executed in Egyptian constructions prior to the Great Pyramid was carried out for the purpose of training the Egyptian *native* workmen to attain a standard of workmanship and a knowledge of monolithic construction necessary for the building of the Great Pyramid. This necessarily proves that the geometrical design of the Great Pyramid existed for several generations before work on the Great Pyramid began and before any stonework was built in Egypt. Now in my series of articles published in October, 1927, and entitled "Prophecy and the Great Pyramid," I had shown that ancient Egyptian tradition associated the Divinely-revealed plans for the Perfect Structure with the Architect Iemhotep. Recent excavations have shown definitely that Iemhotep was the architect of King Zoser, who lived less than a century before the work on the Great Pyramid began. Co-ordination of my recent technical work with the facts otherwise known now discloses that the plans for the Great Pyramid were not Divinely revealed in Egypt, but were brought into Egypt by Iemhotep, or were conveyed to him; and that the

DIVINELY-REVEALED PLANS

were passed on by Iemhotep to a successor, or successors. Egyptian tradition definitely states that the ideal plans of Iemhotep had "descended from Heaven," i.e., that they portrayed a Divinely-inspired Design. So we have a foundation in ancient Egyptian tradition.

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Iemhotep was later "deified" as "the great architect," "the great artificer," and as "the great physician"—the original of *Æsculapius*. These appellations are significant when we remember that the ancient Egyptian tradition—preserved by the Copts—states that the Great Pyramid contained medical knowledge, as well as prophetic records, and astronomical knowledge and geometry. The medical knowledge is stated to relate to the medicinal virtues or properties of certain plants. The origin of this element of the tradition is very plain. Three parallel allegories run through the whole of the Pyramid's prophecies: (1) the Allegory of the Great Architect's Design for the Perfect Structure; (2) the Work of the Builders in constructing an imperfect structure; and (3) the Vegetation allegory of decay, germination in decay, and regeneration. The last allegory of regeneration relates to Death and Resurrection through the Second Birth, or spiritual Re-birth. The Great Pyramid's geometrical allegory is therefore the Great Physician's "Health" chart of the course of the spiritual malady of humanity.

THE "PERIOD OF RENEWAL" OR "REGENERATION"—

which is depicted as having already commenced—is revealed as the last stage of the "disease" working itself out of the symbolic "Body" under the guiding care of the Great Physician. You will remember that Mr. Arthur Weigall says that Iemhotep was later identified as the "son of God." This was clearly due to the confusion of Iemhotep with the true Great Architect, and with the true Great Master-builder and Physician, the true "Son of God," the "Master of the Pyramid," the Messiah of the Bible, Jesus Christ.

Now I have shown in all my works that the Great Pyramid portrays the year-circle as the symbol of the function of Jesus Christ in the allegory of yearly decay and regeneration in vegetation. The Pyramid's geometrical year-circle is also the geometrical symbol of the ¼ area of an ancient Egyptian land measure, the *aroura*, for measuring "the fruits" of the year. Four year-circles are therefore required to give the complete symbol of the *aroura*.

Now, the Pyramid's Antechamber is the chamber of the year-circle, and on the South Wall of the Chamber there are four vertical grooves over the Entrance Doorway to the Final Tribulation Passage. These are equal distances apart and clearly indicate the positions of the planes of four parallel year-circles. The geometry indicates this symbolism as relating to four parallel or concurrent lines of development of the work of Jesus Christ during the Tribulation period and in the King's Chamber or Judgment Period.

I had already shown in "The Great Pyramid: Its Divine Message," over five years ago, that one of these lines of development related to a revolution in industry due to mass-production by semi-skilled and unskilled labour. The new allegorical element—whereby the geometrical symbolism implies a "health" chart of the spiritual "disease" being brought to a head—reveals that the material signs of the present stage of the spiritual "disease" relate to overproduction (an unhealthy condition) leading to high pressure in those arteries of commerce and finance that supply luxury products and other artificial products, and to stagnation in those arteries of commerce and finance that maintain the flow of necessities. I do not need to remind those who have read my series of articles, "Prophecy and the Great Pyramid," published in May, 1928, that the disorganization of the system of international finance was portrayed as the central theme of the Pyramid's prophecy concerning the development of Tribulation from May 30th, 1928.

In a new series of articles, entitled "The Great Pyramid's Prophecy and Its Fulfilment," now in the Press, I have been able to delineate the whole development of the current financial crisis from its inception at May 30th, 1928. I have also been able to show how the prophetic warning indications of the

ANTECHAMBER SYMBOLISM—

as I had interpreted them in successive phases of development in my various works and articles from 1921 onwards—accurately revealed the causes from which the current financial crisis originated.

I have said that the Pyramid's prophecy reveals humanity as suffering from a dangerous spiritual "disease," and that the "disease" has now reached its crisis. Let us go back to Jesus Christ when He spoke of these things. Think of His references to gold and to finance. Think of what He did to the money-changers in the Temple.

The British Empire and the United States have proved themselves to be the temple for the dissemination of the Gospel throughout the whole world. Think of that, and think of the analogy implied in that driving of the money-changers out of the Temple. I do not want to scare people about this money question, but I would recall to your minds the words of our Lord, when He said, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Nations, however, are like the majority of men, who, fearing that they are suffering from a chronic disease, are afraid to risk a physician's diagnosis. For this reason the Pyramid's diagnosis is not popular. It will, however, have to be accepted and the prescribed treatment adopted before humanity can have any hope of recovery. The Pyramid's prophecy shows that the crisis centres on the British race, as upon a vital organic part of the human anatomy; that the "Great Regeneration" of humanity is impossible until this vital part has been restored to spiritual health; and that the Great Physician must be called in soon to effect the restoration.

A year ago I explained, from this platform, how the crisis had developed from the end of May, 1928, and quoted authorities, financial, economic and industrial, to prove that the crisis began at the latter date. In my new series of articles I have quoted many new authoritative statements that have been made during the past year to the same effect; and I have in my office a collection of such authoritative statements sufficient to stock a

BULKY WORK OF REFERENCE.

One of the surprising features of this collection is the recurrence of phrases descriptive of the nature of the current crisis, that are identical with phrases I had employed prior to the crisis to describe its nature, as this had been revealed by the Pyramid's prophecy.

One of the most persistently recurring types of phrasing, that establish my identity of *conditions predicted and conditions*

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fulfilled, relates to expressions descriptive of a "war of attrition," in which industrial and financial "battle-fronts" take the place of the fronts of actual warfare.

Few authorities are in a position better to realize the significance of the current situation than Sir Arthur Balfour, the Chairman of the Committee on Trade and Industry that issued the final "Balfour Report" on March 11th, 1929. In an article on the "Mystery of the Trade Depression," *The Times Trade and Engineering Supplement* (August 17th, 1929), this high authority states:

"I am convinced that before we get through we shall go through a harder period than we have yet seen, and one which will affect everyone . . ."

"In the end, you can't take more out of production than you can put into it, and, in my opinion, we have been trying to do this for some time. The facts have been hidden to some extent by our large accumulation of capital at home and abroad."

This statement of the situation confirms that the Pyramid's prophecy is being precisely fulfilled. For in the final crystallization of my interpretation of the Great Pyramid's prophecy in my May, 1928, series of articles, an almost identical statement was made. "In the crisis approaching," I then stated, ". . . we shall know that it is what one puts into the world that counts, and not what one takes out of it; that no gold standard or any other fictitious standard can have any value unless there is man-power to give it value . . ."

In this same relation, a leading article on "Self-Help in Industry," in *The Times* (February 27th, 1929), tritely observes that "There is something amiss in our whole outlook on the world." What, indeed, is amiss is shown, from the Pyramid's prophecy by the completion of my own previous statement in my 1928 series of articles, "In the crisis approaching, material well-being in the aggregate will depend upon spiritual fitness in the aggregate. Then shall we be brought to the realization of true values, and of the true principles of stabilization . . . that man-power is below par or above par in the realm of physical being according as spiritual man-power, in the aggregate, is below par or above par in the clearing house of spiritual values. At present we have arrived at the auditing stage of accountancy in our age of civilization, to find that our

CIVILIZATION IS SPIRITUALLY BANKRUPT."

In consequence of our spiritual bankruptcy, attrition and penetration have been proceeding on many vital fronts, until after sixteen months of alternating hope and perplexity, with uncertainty ever present, the sociological framework of civilization is now already exhibiting signs of excessive fatigue and strain from a repetition of shocks and reactions it was never designed to bear. "The war on British trade," says the *Referee* (June 23rd, 1929), "is at the moment raging with catastrophic fury . . . attack comes from every quarter." The nature of these shocks and their origin in pre-war and post-war history have been accurately portrayed by the Great Pyramid's prophecy. The dates of origin were accurately given, and the critical epoch we have since experienced was accurately dated in this comprehensive and Divinely-revealed prophecy.

Truly, as *The Times* observes, "There is something amiss in our whole outlook on the world." Perplexity prevails and a bewildering surprise. Yet the eternal optimism of the human spirit makes light of all its crises and is slow to admit affliction. "Business as usual" is ever its slogan until reaction comes. We are still in this initial phase of our current time of affliction. It will be when reaction sets in that the Pyramid's Message will prove helpful and become a true guide. At present most people consider the rapid sequence of crises too complicated for understanding. And in this they are right. Wherein they are in error is that they leave the matter thus. Yet everybody is vaguely beginning to sense that something radically wrong has happened, and that something sinister lies in the background of recent and present happenings. Nevertheless, everybody holds to the hope that the time will come soon when all will be made clear; and that the world will resume its pre-war tranquillity, without further material sacrifice or drastic change in spiritual outlook and environment. It is this present half-hearted optimism that is withholding from humanity the actuality of the Pyramid's prophecy, and veiling from men the truth that this prophecy has been and is being fulfilled.

There is one aspect of Pyramid prophecy to which I find it necessary to direct attention, since none of my critics have seen this aspect, and but few of those who have read my works have appreciated its significance even if the aspect mentioned has been observed by them. This is, that the function of any exponent of the Great Pyramid's prophecy is simply that of interpreter, when he deals exclusively with matters relating to the Pyramid's scientific symbolism. Realizing this, I have striven, from first to last, to keep any matters of personal opinion out of my interpretation of the Pyramid's prophecy. I do not say that this is always easy, or that on all occasions I have been successful in keeping opinion from intruding. I can, however, truthfully say that, in such few cases as personal opinions have unwittingly intruded, their intrusion has been subsequently revealed by my personal opinion having proved wrong. What I wish to emphasize is that the Pyramid's

PROPHECY PROVES INFALLIBLE

when its own symbolic narrative is accurately translated into literary expression.

Let me give you an illustration of this. Seven years ago I disagreed with some of my friends here concerning a vital element of Old Testament prophecy. I continued to disagree on this particular question for over two years. It then occurred to me that the sphere in which we disagreed was one covered by a vital element of the Great Pyramid's prophecy that I had not up to that time developed. This afforded me an opportunity to test the matter in my own special sphere of study. I accordingly left the Pyramid's scientific symbolism to give its own allegorical narrative concerning this matter, and took special pains to close every possible avenue along which my own personal opinions might intrude themselves into the interpretation. The result of this rigid ruling concerning the principles of interpretation was that I found the Great Pyramid's prophecy confirmed the Scriptural interpretation upon which my friends here had so persistently insisted.

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We cannot, however, all have things to our liking both ways of going, and so I have observed instances in which the Great Pyramid's prophecy has revealed that some of my friends here are not always right in their interpretative details relating to Scriptural prophecy—sometimes indeed in matters of vital consequence.

A year ago, when I spoke from this platform, certain identities between the prophecy of the Book of Revelation and the Great Pyramid's prophecy were gradually unfolding themselves. I did not realize this at the time. The Pyramid's prophecy had already indicated that finance was to play an important part in the development of the now current Tribulation situation. The Book of Isaiah had confirmed the economic nature of this phase of the current trouble. The next development came from a study of the prophecy of the Book of Revelation concerning Antichrist and his

ANTICHRISTIAN ORGANIZATION.

In following this line of study I adopted the method of excluding personal opinion that I had learned in the course of my study of Pyramid symbolism. In Revelation we have an analogous type of symbolism. I therefore catalogued and abstracted the various symbolic figures until I had all the attributes of Antichrist and his organization, and the attributes of the other related symbolic figures, extending their roots through both the Old and New Testaments. I co-ordinated the various elements of the prophetic extensions, by the Pyramid method of co-ordination, to supply its symbolic narrative. The result was amazing. A partial outline of this result has been dealt with in my series of articles now in the Press. To state the matter briefly, the result of my investigation showed that the Antichristian organization of the Book of Revelation was to gain control over the law of supply and demand by the manipulation of money in the world's markets and exchanges, "that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name." This Scriptural line of investigation was completed in November of last year.

Before leaving this line of investigation I must refer to a remarkable comparison that holds between the Christian system and the Antichristian system. This is only fully seen when we compare St. Paul's predictive description of Antichrist, in 2 Thess. ii, with the symbolic attributes and actions of the Antichristian organization in Revelation xiii. Paul's Antichrist is the head of the Antichristian body of Revelation, and is manifested last—that is, after the body has been completed. This is a reversal of the development of the Christian body, whose head is Christ, Who was manifested first. This is figuratively appropriate, since every attribute, function and action of the Antichristian body and of Antichrist are the reverse of every attribute, function and action of Christ and the Christian body. Now let us translate the comparative terms of the two figures into Pyramid symbolism. Our Lord Jesus Christ, as the "headstone" and "chief corner stone," is the head of the body that is symbolized by the Great Pyramid. The body grows up into Him Who is the head. I am merely quoting St. Paul in saying this. Growth upwards therefore signifies spiritual growth. Growth downwards correspondingly symbolizes the inverse process, a striving towards a materialistic ideal, to an inverted apex. Here we have the symbol of an inverted pyramid. Now Jesus Christ is the standard of man's spiritual values, and gold is the standard of man's material values.

JESUS CHRIST IS THE APEX

of the upright Pyramid and the Antichristian materialistic ideal is the apex of the inverted pyramid—the materialistic ideal, gold.

I ask you, therefore, to consider and to weigh carefully what I will quote from the leading article in last Friday's issue of *The Times* (September 27th, 1929). My own articles were then in the Press, and had been written and my diagrams prepared before the rise in Bank Rate on September 26th. I was able, however, in my final proof, to insert a note on the Bank Rate rise. The leading article in *The Times* on the day following the rise is entitled "THE RAISING OF BANK RATE." From this I quote the following:—

"The currency system of this country, as of every civilized nation, is based upon gold, and gold therefore forms the technical basis of the credit or banking system. *Our gold stock forms the apex of a huge inverted pyramid of currency and credit, and, though small in relation to the whole, it constitutes in the present state of civilization the rock upon which all sound and stable monetary systems are founded.* When all other means for making foreign payments, such as the sale abroad of goods, services, or securities, are exhausted, international debts can be discharged in one remaining commodity—gold. It is for that reason, and for that reason alone, that a gold basis is essential to a monetary system."

"In the past twelve months"—the article continues—"the stock of gold of the Bank of England has been reduced by over £40,000,000 . . . In addition in the same period nearly £40,000,000 of newly mined gold which has reached London has gone abroad, so that the aggregate loss of gold in the year has been nearly £80,000,000. . . . *The inverted pyramid which rests upon the gold stock is larger than before the War, while the economic position of this country is weaker and its obligations are larger* . . . . our great export industries have passed and are still passing through a period of unprecedented depression. For twelve months the foreign exchanges have moved steadily against us, except during one brief period that followed the raising of the Bank Rate to 5½ per cent. early in February last. This movement indicates that our means of foreign payment have been exhausted; hence exports of gold have had to be resorted to. These, however, have had no other effect than to check the decline of the exchanges; that is to say, they have prevented the pound from falling to a heavier discount in terms of foreign currencies."

The article from which I have quoted indicates that the abnormal gold movement of the past year compelled the rise in Bank Rate on February 7th, 1929, which marks a critical epoch for the British financial system, and consequently for the international financial system. The date is given by the Great Pyramid's chronological prophecy and is associated with—indeed it is indicated by—a geometrical portrayal of the symbolic number

666 IN THE BOOK OF REVELATION.

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This is shown and is fully explained in my articles now in the Press. The number 666 is the number of the beast and is the symbol of the means that the Antichristian organization employs to control the world's money markets so "that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name." That the application to gold is correct is shown by reference to 1 Kings x, 14, where it is stated that "666 talents of gold were brought to Solomon in a year." You will find that the significance of 666 is explained in my articles.

Now we have seen that *The Times* has applied the symbolism of an inverted pyramid to the current financial system as appropriately expressing the relationship that holds between gold and the credit system of civilization. The gold stock is the apex stone or "rock upon which all sound and stable currency systems are founded." In the upright Pyramid, however, Jesus Christ is the Apex-stone, or Headstone of the Corner, and "the Rock of our Salvation." One system is therefore the antithesis of the other. The symbolism of the inverted pyramid, however, is no new symbolism as applied to the credit system. It is a symbolism that is universally adopted by financial authorities.

At Whitsuntide of last year, the Financial Editor of the *Observer* (May 27th, 1928) remarked that "the pyramidical position that had been created was reaching the danger point." It proved indeed to be the "danger point" for the normal operation of the gold standard. For three days later, on May 30th, 1928—the date given by the Great Pyramid's prophecy for the beginning of the Final Tribulation—there began the artificially stimulated abnormal movements of gold that have upset the stability of international exchange during the past sixteen months.

The initial movement began with an abnormal shipment of gold from New York to London on May 30th. The continuance of this and the intrusion of other movements are fully dealt with in my articles. These show that whereas the pound sterling rate of exchange on New York had attained its peak or highest value for 1928 on May 30th, it rapidly fell from the latter date onwards, falling below the parity of exchange early in July.

It has remained steadily below par for fifteen months, in spite of two rises in Bank Rate totalling an increase of 2 per cent. in thirty-three weeks.

It will be seen that the situation is serious from the materialistic standpoint. The situation reveals the major cause of the abnormal perplexity and uncertainty that prevails in industry and commerce. Before relinquishing this place to Mr. Goard I must really draw your attention to the numerical symbolism of the numbers that the Pyramid deals with and the numbers that the Bible deals with, for they are

REALLY ASTONISHING.

They are written in everyday life, and they are all pointing to this hour, and they are things you have got to watch. You find them in the Prayer Book crisis, even in the Church Assembly voting, the House of Lords voting, and in the House of Commons voting on the original Book and on the Revised Book, and they are all connected up with the Pyramid. The number who voted against the Prayer Book totalled 88—the number of Christ.

THE PRAYER BOOK CONTROVERSY :—

House of Lords, majority in favour			153
Church Assembly (Revised Book), minority vote ..			153
Votes in favour (Hansard) :—			
Lords. (Original Book)	241		"For it is the number of a man . . . 666." Rev. xiii, 18.
Commons. (Original Book)	205	666	
Commons. (Revised Book)	220		

House of Commons against (Hansard) :—			House of Lords :— Votes against 88 The number of Christ.
Original Book	*247		
Revised Book	266	513	
SYMBOLIC DIFFERENCE		153	

* Hansard's corrected figure; the first figure given by Hansard being 230.

IRISH FREE STATE .. 153

First Chamber of Deputies, number of members 153.

"INTERPRETATION."

"Many jump prematurely to conclusions concerning the interpretation of prophecy and the interpretative co-ordination of the 'signs of the times.' Many of the bases of interpretation have been inherited from the antagonisms and intolerances of the Middle Ages. Prophecy is not, however, for premature disclosure. The purpose of it is that it should form the basis of guidance for the age to which the particular prophecy applies and during which age, and not before, it should be interpreted. The current unveiling of prophecy conveys a warning that the fulfilment of prophecy is proceeding along lines divergent from those that many premature 'interpretations' have followed."

ISRAEL'S SPIRITUAL AWAKENING.

THE REV. W. PASCOE GOARD.

We thank God for the overshadowing of the Presence of the Divine this week, and this night. What a wonderful demonstration of service Mr. Davidson has given us, working, as he is, bringing to us the secondary light of the testimony of the Great Pyramid to confirm the first luminary, the written Word of God! Both of these great lights reveal a chronological development, and a succession of circumstances and events which enable us to see the onward march of Jehovah, the God and King of Israel; and of the armies of Israel under His banner.

We are reminded of the time when our forefather, Jacob, selected a stone for his pillow, laid his head upon the stone, and slept and dreamed. In his dream he saw a ladder, the foot of it rested on the earth, and the top of it reached to Heaven. Thank God for the foot of the ladder which rested on the earth. Thank God for the rungs of the ladder that were down within the reach of our tread. Some want to cast the ladder loose from the earth, and spiritualize it wholly. But if we should do that we should never climb up by it. We could not reach the lowest rungs. "First that which is natural: afterwards that which is spiritual." Commence at the base of the ladder which rests upon the solid earth, and climb to the very Throne of God.

From a hundred different directions there come voices, and

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from a hundred different sources there comes light, the one audible and the other visible, showing to us this, that God's nation, the basis of His Kingdom, is to-day marching out from the pages of Divine prophecy.

For instance, in regard to the Continental nations. We read that Nebuchadnezzar the king made an image. It will not do to say only it was a golden image; it was that; but he made *an image of gold*. In connection with the dedication of that image he called the princes, the governors, the treasurers, the sheriffs; financial officers all—but not an ecclesiastic, not a priest among them, and he set up that image or standard of gold, of which Mr. Davidson has spoken to us.

The period indicated for the duration of the Continental system is seven times, and at the end of the seven times, as the imperial image crashed, so the image of gold will crash in due time.

When the imperial image crashed in the late Great War it tested all our physical manhood and spiritual courage. When the second image crashes it will test all our wisdom, statesmanship and financial ability to carry on.

WE SHALL HAVE TO CHANGE OVER

from a system that is foreign to us, as the people of God, into that system which is Divine and God-given. We are passing through that crisis to-day.

In regard to Israel, when our Lord went away, I read in His own words that He called His ten servants, and delivered unto them His goods or money, and said to them, "Occupy till I come." "After a long time the Lord of those servants cometh and reckoneth with them," to see how much every man had gained by trading. The time of the auditing has come, the time when God's Israel will have voluntarily to surrender those values, putting them upon the altar, and turning to the higher spiritual values.

We will turn from that picture to this, for there are two panels to the picture. As one reads these wonderful chapters, beginning with the 36th Ezekiel and on, step by step, we find that the Lord predicted 2,500 years ago a succession of Divine actions, which we are living through at the present moment. What are they? Last night we read to you the Divinely-royal proclamation in regard to the Land of Palestine. That royal proclamation, in the long run, finally settles the question of Palestine. That land shall be given into the possession of the House of Israel—all of it—and no combination of wisdom, or will, or power, on earth can change that unchangeable purpose of God. Just as surely as Mr. Davidson has been showing to you that we have come to certain days and to certain experiences predicted in the Pyramid prophecies, so we say that we are coming in our national life to experiences definitely indicated in the Word of God. Such experiences are forming the history of our national life from day to day. In a sense we were all Futurists, we see prophecy that must of necessity be

FULFILLED IN THE FUTURE;

but that future has already begun. We do not mean what is usually meant by the Futurist School; we mean to say that there were prophecies in the future to be fulfilled, and we did not know how long. The Great Pyramid showed us the 4th August, 1914, and showed us the year 1917, and so on.

The Bible has pointed out to us the beginning of the fulfilment of that specific prophecy concerning *the Land of Palestine*. That beginning was when Allenby entered the land, and finally entered Jerusalem in 1917. From that point we have been marching out of, for instance, the 36th chapter of Ezekiel as a great army would march out of the gates of a city, taking possession of the land. What next? Mr. Davidson referred to Israel's spiritual awakening. Israel is to be cleansed from all its uncleanness, from all its idolatry; there is to be the taking away of the stony heart out of the flesh, and the putting within of a heart of flesh. That is the very thing for which God called us. The challenge is that we comply with the condition, the one condition that God has laid upon us as Israel His people. Thus saith the Lord, "I will yet for this be enquired of by the House of Israel to do it for them." We will, by God's grace, in prayer, in confidence, in faith, throw down the gauntlet to our people, to turn humbly to the Throne of God, and to say, "Lord, we pray Thee to do this great thing for us." The Spirit of God is breathing upon the people to-day. The Spirit of God is abroad amongst the people. And we say to our brethren in the ministry, and to ourselves,

IF WE DO NOT LEAD THE WAY

to the Throne of God, the people will pass over us, and trample us in the going.

In Ezekiel xxxvii we read: "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." "Then 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." Here is this valley of skeletons, scattered over all the Anglo-Saxon world, a graveyard, with no spiritual life. The breathing and stirring of the Spirit of God comes upon them, and there is a shaking, a noise; then they take on the appearance of beautiful forms, perfect, re-created straight from the hands of God, but lifeless. Then the Spirit of God breathes into them the breath of life, and man, a second time, becomes a living soul. They rise up a mighty army of the living God, to acclaim Jehovah the King, and to enter the service of the Kingdom.

Thus in these majestic passages, step by step, God is leading forward, and His people are moving out. "Then said He unto me, Son of man, 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." Is it for me? Is it for you? Is it for the millions in this city? Is it for

THE MILLIONS OF ANGLO-SAXONS

—the inbreathing of the Divine Spirit? Is it possible now for Israel to rise as a mighty army to acclaim Jehovah the King and Jesus the Saviour? It is possible if we make it possible. Listen: "To-day, if ye will hear His voice, harden not your hearts, as in the provocation, as in the time of temptation in the wilderness; when your fathers tempted Me, proved Me, and saw My works." That is the whisper of His voice

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to-day in your heart and in mine; the breathing of His Spirit over the multitude of dead souls that they may live.

There came to me the father of one of the Empire's great men. He said, "Mr. Goard, I am a British-Israelite, but that is not enough. I want to know that I am accepted by Him, that I may go to see His face by and by. I want you to pray for me." There came a lady this afternoon, and she said, "I am going to become a member of your Federation, but I am not really a Christian yet. I should like to be." "Then," I said, "listen, it is the voice of the Father, 'Son, Daughter, give Me thine heart.' What is your answer?" and she said, "I will." That does it. May I pass that on to you. Listen to the voice of the Spirit. "Son, Daughter"—lovely words—"give Me thine heart." What is your answer? Let us, each one, make answer to our Father, "I will."

FRIDAY AFTERNOON, OCTOBER 4TH.

ISRAEL AND JUDAH IN PALESTINE.

THE REV. COMMANDER L. G. A. ROBERTS, R.N. (*Chairman*).

I should like to call your attention, not only to the definite position in which we have come as a nation, but as a Church. The last time I stood before you we were in that position when we were looking for a special revival in our nation to take place about this time. I think we see now that revival actually beginning. May I remind you of what the Lord Archbishop of Canterbury said yesterday in the Scottish Assembly in regard to the union of the Churches? It amounted to this, "No union with Rome," because we could not agree to any union with anything which does not give Christ the position which is His right position in the Church; and because the Roman system will not help us in prayer. We have done all that we could to bring about the union of Christendom, but Rome would have nothing but submission to herself, and we cannot submit to any such system; we submit only to the Lord Jesus Christ Himself. Some centuries ago the same answer was given to the monk, Augustine, who landed on these shores. We had a British Church then. But in the eastern portion of Britain at that time it was impossible for the people, however good they were, to preach the Gospel during that time, which was a time of devastation and war. And the good Bishop who was at the head of the British in the West told the people that they were to comport themselves in such wise as that the Saxons should say, "Blessed is the nation whose God is the Lord," and that they were to do all they could for the good of those who were their enemies. But, at the same time, the Saxons would have nothing to do with our Church; they tore down the Churches, they destroyed the episcopate, and drove them right into the West. No wonder that for a long time the British people were incapable of doing anything towards the Christianizing of the Saxons. And it was during that time that Rome came in. If you read the greatest authority on the early Christianity of that time, you will find that if Rome was successful at all, she was successful only in one county, that is Kent; the rest of the counties were Christianized by the Celt or the British, and also by the Gaelic Churches. So that even England owes its Christianity mainly to the original British and Celtic peoples.

Now, I wish to speak for a few minutes upon what is, I suppose, the most

PERPLEXING AND DIFFICULT SUBJECT

that our Government has to contend against. You have heard that passage of Scripture read, "The burden of the Word of the Lord upon Israel." If a burden is laid upon you, you have got to bear it. "Bear ye one another's burdens, and so fulfil the law of Christ." The burden of Jerusalem is placed upon Israel, not upon Judah. God has given Jerusalem into our hands. He has signified thereby to all who have eyes to see and ears to hear that, Jerusalem and the Holy Land being delivered out of the hands of the Turk, the time has come which our Lord alluded to when He said, "Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled." Are those words true? We know they are. But have we trodden down Jerusalem? What have we done? We delivered it. We did not even take possession of it in such a way as to say we were conquerors. We said that we were deliverers, saviours of the people.

Now I am not going into the complex question of the Arab and the Jew, but I will say this—we are not as a nation, as a government, going to give up Jerusalem. That does not mean to say that we are going to support Zionism. It means to say that we are going to protect the Arabs and the Jews—all will have the same treatment under a just Government, under a holy law, and they will learn very soon that, after all, the government of Israel is a true and just government.

Then we come to the struggle. Do you know that Russia is undermining Turkey, is undermining Rome, for the possession of Jerusalem? They are quite sure we are tired of it, and that we are going to yield up the Mandate. That Mandate we ought never to have accepted. We ought to have

KEPT POSSESSION OF JERUSALEM

without the Mandate. But because we yielded to the Mandate, the Word of God tells us that we are to bear the shame of the heathen, that is, of the other nations, that we are yet to be the taunt and scorn of the enemy. We are to be upon the lips of talkers. Who are they? The League of Nations is going to take it into their hands at the dictate of the other Powers, and they are going to try to make us give up Palestine. But we shall never do that. Why? Because God's Word says that He Himself will guide matters in such a way that we shall no more be the shame of the heathen, nor of the residue of the nations round about us. God, in some way or another, will overrule all the deliberations.

But that is not all. "Behold, I will make Jerusalem a cup of trembling unto all the people that come round about her." Judah is going to be a trouble, because Judah thinks the land belongs to her. We are told in another passage, "In that day Judah shall be a terror to the land of Egypt." You cannot understand that unless you follow the things that are taking place in Egypt, and what is going to take place as a result. It was not Egypt's fault that the British troops went to Jerusalem and to Palestine. But there they are.

Now what is the next great thing that is to take place? I am not going into the complex question as to how this is coming about, but the Word of God tells us. The next great question is this, that the Northern army is to come, with a very great force, and with many ships. Who are they? Which is the

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Northern army? Micah puts it in this way, "When the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds, and eight principal men," that is, eight great leaders. And if you count the nations which are on our side by the Treaty of Locarno, and the tenth part of the city that is to fall away at this present time, there are eight. Now those nations are to come against us. What nations have got ships, and what nations are wanting to assert power in the Mediterranean? I can number three. I can see also the apparent tranquillity in which we are viewing things that are to come. Suddenly —we shall be taken aback.

Now if you will look at the return of Israel you will see these words: "They shall pass through the sea with affliction, and the sceptre of

EGYPT AND ASSYRIA

will pass away." Why? Because the Bible puts it clearly before us that God Himself is going to stand up in the sea because of His oath to the tribes of Israel, because the enemy has secretly combined its forces in such a way as to collect their navies and armies, and at a given moment to come down upon the Promised Land.

If you will look at the return in the 11th Isaiah you will find that Israel on the sea is to come from the West. The Northern army will come down upon God's people in Palestine. And God says that He will rise in His chariots and horses in the sea. We may be small, we may seem to be contemptible. At the time when Napoleon wanted to land in Britain, all our ships were decoyed away, and Nelson thought he had better be quick and come back, and he came back just in time. Something may happen which would decoy our Fleet, but "the Lord of hosts is with us, the God of Jacob is our refuge." And all the nations that come against Jerusalem shall be destroyed. There are passages also with respect to the nations that come against Egypt. So that God is going to protect both the land of Judah and the land of Egypt. But the Egyptians who break their vow with us are punished by God, and they will see that there is no other Saviour. Israel vowed a vow unto the Lord, and they keep that vow, and they will keep that vow after they have been punished. The mouths of the river dry up, and a way is made to pass over into Assyria, and from Assyria into Egypt. And an earthquake takes place at

ARMAGEDDON,

and all the hosts of the Northern army, however many there may be, will be gathered together there at Armageddon. "Cause Thy mighty ones to come down, O Lord." If you want to know how these mighty ones come, it is all laid down at the end of the 9th chapter of Zechariah: "When I have bent Judah for Me." We have got, through God, to bring Judah to Christ, and when we have brought him to God, then the great battle takes place, and the Jubilee trumpet is blown. The walls of Jericho fell down at the sound of the trumpet.

God shall blow with the trumpet, and the armies that are defending are to come from the South, and the tribes of Israel from the East and from the South, they are to return together with those in the North and in the West, and the mountain of Zion will be for ever in the possession of God's people Israel. You may think there is nothing about Esau in it. It is all about Esau. If you will read the 35th and the 36th chapters of Ezekiel, you will find that you have not done with the Turk yet. But the Kingdom is to be the Lord's; and the Lord shall come, and all His saints with Him. There is a tremendous work being done amongst the Jews. They are turning in their hundreds and thousands to the Lord Jesus Christ. They have actually told me that if we would only build a Church in Jerusalem, or just outside, they will give us the land, and that Church shall be the heritage of both Israel and Judah, to turn the people to God.

THE LAW OF SINAI.

THE REV. R. G. F. WADDINGTON, M.A.

I tried yesterday afternoon to establish this principle with you, that it did not matter what people said about the Bible; what really matters is what the Bible itself says. Some of you may have read literature against our British-Israel teaching. I think I have read practically everything that has been written against us, and I think I should be justified in saying that the only book that is worth reading is that by the Rev. Samuel Hinds Wilkinson, entitled "British-Israelism Examined." I would make so bold as to say, that if you will take the trouble to read his book along with the Bible, if that book does not make you a British-Israelite, I shall be surprised. You will find that Mr. Wilkinson, in his arguments against us, runs on two lines. He takes our texts and he invariably tries to show that the original Hebrew does not mean that, but that it means something else. Now, when a man wants to change the meaning of either the Authorized or Revised Versions, you may be pretty sure that he has an axe to grind. The Authorized and Revised Versions of the Bible are the product of the united scholarship of the best Hebrew and Greek scholars of 1607 and 1881. Are you going to accept the word of a single man against their translations and verdicts? Yet Mr. Wilkinson is everlastingly trying to show you that the original Hebrew does not mean what the Authorized and Revised Versions say it does mean. And his second line of argument is this, that you must not take the Scriptures literally, you must always try to find the spiritual meaning. Well, here is an example. The Bible speaks of "the Isles of the West"—will you spiritualize that? Will you tell me that you can spiritualize any geographical expressions? The danger in Mr. Wilkinson's advice lies in this, that if you are going to spiritualize these passages, which means putting your own interpretation on them, you are going to open the door for every single one of the "isms" that ever existed. We must stick to the plain meaning of Scripture.

There is another point that will emphasize the same idea. A few weeks ago I was speaking at a men's service in a certain parish and the Vicar was there. There was not the least need for him to have said anything at all—but he did. I had been taking for the basis of my address Ezekiel xxxvii, 14, and he would have it that all Israel and Judah were reunited at the end of the Babylonian captivity in 536, and that, consequently, from verse 15 onwards of that chapter of Ezekiel, prophecy had been completely fulfilled. So I asked him, Where was the throne of David reigning over the House of Judah? "That

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is for the future," he said. He was trying to argue that some of the prophecies were for the future, and that some of them had already been fulfilled. I said he could not have it both ways, so which would he have? "It was all for the future," he said. You must admit that Israel and Judah are still separated if the union is still in the future. "That does not make Britain Israel," he argued. "If Israel and Judah are still to be united, where is Israel?" I asked. "I do not know." "Then why argue with a man who does?" I replied.

Let us examine some of the details of

THE LAW OF SINAI.

I want to give you one or two examples which will show the profound wisdom of the Law, as well as its common-sense justice. In Exodus xxi, 18, we read that if one man injure another, the assailant shall pay the injured one for the loss of his time and cause him to be thoroughly healed. Nowadays the penalty for assault is sometimes imprisonment, and sometimes a fine. But the injured person does not get any compensation and has to pay his own doctor's bill. Our modern critic tells us he has no use for the Law of Sinai, but, tell me, is not its provision here infinitely more just, more sensible, and far more likely to achieve good results in preventing assault than our own "improved" method? Or, if you examine Exodus xxii, you will find out how God lays down the important principle of the rights of property. It is well worth noticing that this principle runs absolutely counter to the principles of Marxian and Fabian Socialism, which are so popular to-day, and it justifies me in saying that no one who truly regards God, and God's Word, can ever be a Socialist. Exactly the same clear, common-sense justice of the Law is seen in Lev. vi. Nowadays people defraud their neighbours, they bring ruin or severe loss to their clients, and our law makes no provision for restitution. We talk about the disgrace of imprisonment and the agony of mind produced by it. But is not this talk mere empty sentimentalism in most cases? If this disgrace, this so-called agony of mind, were a reality, would it not act as a real deterrent in crime? Of course it would. But the fact remains that crimes of fraud are very much on the increase, and our man-made laws are proved to be utterly inefficient, for they fail in their chief purpose—that of preventing crime.

Now we British have the *principle* of the Law of Sinai in our administration of the Law, for we have the Mosaic principle of innocence till guilt is proved. Why, then, accepting and being guided by the principle, do we not put into practice the enactments and penalties of the Law of Sinai? But we shall be told that any suggestion on our part to return to the details of the Law of Sinai is a retrograde step, and that it is expressly discouraged by Paul, and that if we are to give heed to what the Bible *says*, to the plain word of Scripture, we shall conclude that the Law of Sinai is done away in Christ. "The Law was our schoolmaster or tutor to bring us to Christ, that we might be justified by faith." Therefore, "how turn ye back again to the weak and beggarly elements" seeing that "as many as are under the works of the Law are under a curse?" Well, those quotations are correct, but we shall be very foolish if we jump to the conclusion that because we are not under the Law we are outside it. We ought not to read into Paul's words something that he did not intend to convey. A moment's thought will show us that Paul was not advocating the setting aside of the Law and its enactments, simply because Christ has come, saving men freely by His grace. Would you dare to say, for example, that the Ten Commandments are not binding upon you because you are a Christian, justified by faith? Of course you would not. Exactly the reverse. You would say that the Law was all the more binding upon you inasmuch as the Lord Whom you serve put a fuller and deeper meaning upon it in the Sermon on the Mount. For example, Jesus took the sixth and seventh Commandments and made them apply, not only to the act, but to the very thought which prompts the act. If Jesus, therefore, made the

COMMANDMENTS SO MUCH STRONGER

and forceful in their application, how shall we say that to return to the Law is a retrograde step? Would it not be far wiser if we had another look at Paul's words to read what he said? And we shall find that what Paul is talking about is justification and salvation. He is not considering the application of the Law to civil life, he is not talking about the penalties of the Law—and we have already seen how common sense is the Law's application to civil life—he is talking about salvation. Up to the coming of Jesus, the safety of the Israelite—and Paul is clearly not considering anybody but the Israelite, for the Law of Sinai was never given to, and never applicable to, non-Israelite people—up to the coming of Jesus the Israelite's hope of safety lay in keeping the Law—and Paul says, what we must all recognize as true, that it was a burden "neither we nor our fathers were able to bear." But when Jesus came, safety lay in faith in Him. That is Paul's argument in a nutshell. Safety is now in Jesus, and not in the keeping of the Law. We can all see, surely, how difficult it is to keep all the details of the Law of Sinai—how difficult even to keep to the principle of it. But breaking even a small detail of it is breaking the Law—isn't it? Even as John says, "Whosoever committeth sin, transgresseth also the Law, for sin is the transgression of the Law." But inasmuch as all have sinned, all are transgressors of the Law, and therefore all have failed to keep the conditions of safety under the Law. Does that mean that by preaching faith and grace we are making the Law of none effect? "No," says Paul, "God forbid; we establish the Law."

So then we shall not rashly conclude that our British-Israel respect for the Law is a retrograde step, a returning to the weak and beggarly elements. But there is a further consideration for us. The Law of Sinai is concerned with two elements, a civil element and a religious element. It has regulations governing the relationships between man and man, and it has regulations governing the duties of man to God. Many of these latter regulations, the ordinances directing Israel's worship, have of necessity ceased to have practical meaning, for they pointed forward to Jesus as our Mediator, and foreshadowed His supreme Sacrifice.

Just a few examples will suffice. In the Feast of the Passover, Israel not only commemorated her deliverance from Egypt, but partook of a ceremony that prefigured

"CHRIST OUR PASSOVER,

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sacrificed for us." Again, the Golden Candlestick, which was the one light of the Tabernacle, prefigured Christ the Light of the world. Whilst yet again, the Day of Atonement teaches of Christ; and by its definite ritual shows how our sins are borne away from us by the propitiatory death of Christ. And so it is possible to go through the story of the Tabernacle, noting its details, and through the feasts and sacrifices of Israel, noting their details, and to see in all a picture of Jesus Christ. When Paul speaks then of the weak and beggarly elements of the Law, is he not referring to these things, and telling us that we want none of them now that Christ is come?

The extraordinary thing about a certain section in the Church is that they delight in ritual and forget all about the Divine Law. They go frantic over incense, but they do not trouble to keep the Ten Commandments. You do not need the Mosaic ritual now that Christ has come. And Paul's reference to this ritual and to these old sacrifices as weak and beggarly elements is a justifiable one, and will be understood if we think for a moment. For however important the ritual law might have been, however prophetic in its pictures of Christ, yet, after all, it gave a very inadequate representation of Christ, and it was feeble in its results. Just as a photograph may be useful as a reminder, but it is very inadequate, very weak as a substitute for the personality represented.

The Law of Sinai then, so far as its religious side is concerned, is done away in Christ, and is no longer appropriate nor applicable. But the Law of Sinai, in its regulations for the conduct of man's relations with his fellow-man, is still appropriate and still applicable, and I am sure that the practical application of it would be beneficial to citizenship in the world of to-day. Of course it is easy for the well-versed Bible student to find details that are not applicable, or which do not seem to be applicable. For example, you may pick out the laws governing the food that was allowable to the Israelite, and you may argue that by the vision shown to Peter in Acts x, and by the words of Jesus Himself, "Not that which entereth into a man defileth, but that which cometh out of the man defileth him"—you may argue from these that the ancient law was abrogated, and that it is, therefore, lawful for man to eat pork, or any other food forbidden by the Law of Sinai. It is, indeed, so argued, but I must confess that I do not find the argument conclusive, and I am distinctly of the opinion that if the Law of Sinai were operative in this matter of food, we should be a healthier people.

It is easy to argue, too, that many of the regulations of the Law of Sinai were made for an agricultural people, and cannot apply to an industrial age. For example, how could the Law of the Sabbath year apply to-day? And I am willing to admit that there are very serious difficulties in the way. But I am not willing to admit that those difficulties are insurmountable. And, further, I would argue, Industrialism has brought so many distressing evils in its wake, that the sooner we get back to

AN AGRICULTURAL AGE,

the better it will be for the land. Am I not right when I say that one of the greatest curses of to-day is that men are employed in luxury trades, or in non-productive labour, whilst the land, which needs cultivating, and which, in the last resort, is the only true livelihood of man, is being more and more neglected? Having learned then that the Law of Sinai is not completely archaic, but that it is both common sense and practicable, let us see how the Bible develops its use; for, next to the Gospel of Salvation, and, indeed, fundamental to the Gospel of Salvation, is this Law of Sinai.

We shall all agree that the system of Law under which a people lives is vital to the welfare of that people. The happiness and the progress of a people is affected for good or ill by the system of Law, as much as by the religion of the people—as often as not, indeed, the national Law is tied up with the Religious Law—as it was with Israel. Here is an illustration of what that means. The British Government in India have been trying for years to raise the age for the marriage of girls. They have wanted to make sixteen years the limit; and at last, after great difficulty, they have succeeded in making it fifteen years. The opposition has come altogether from Hindu and Mohammedan religious leaders, on the ground that the reform interfered with the religious law of the natives. So you see how the happiness and progress of a people is vitally connected with the Law system of that people.

Now the Law of Sinai was given to Israel to train them for the service of God, and to lead them to Christ. What is the verdict of the New Testament upon that Law? Paul writes not only that it was our schoolmaster to bring us to Christ; but that it was the most commendable Law ever framed for man, "Verily if there had been a Law which could have given life—righteousness would have been by the Law." Evidently, in Paul's view, it was a Law ideally suitable for the training of Israel, a Law whose principles were so upright that at least it tended to pave the way for the more perfect Law of liberty in Christ. And is it not true to say that the excellence of British rule, when compared with the rule of other nations, is due to the fact that, however imperfect, however administered, it is yet built up upon exactly the same principle as that of Sinai; that is to say, it is built upon the principle of holding every man innocent till his guilt is proved.

I am aware that it is possible to criticize the administration of the Law, even in England, that sometimes there is real ground for the proverbial saying that the "Law is an ass"—but do not these criticisms apply to the administration, and not to the Law itself? Do they not arise because even a perfect Law has to be administered by imperfect men, with prejudices and cranks, which it seems impossible to eliminate? We are sometimes told that justice is cold and unsympathetic. Surely it has to be, if it is to be justice, lest sympathy make men blind to actual facts. Yet because, as I have said, men are but men, mistakes and injustices will follow, and no human administration can be flawless.

On the other hand, our British rule, whether at home or abroad, will bear comparison with that of any other people, and in the comparison will far outshine every other rule. And, consciously or unconsciously—more probably unconsciously—the principles of Sinai have entered into the soul of Britain to such an extent that our reputation for justice is recognized by those who are really most competent to judge—the so-called backward races. Here is a single illustration. During the

RECENT TROUBLES IN PALESTINE,

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wild rumours reached the Arabs of Arabia to the effect that Jews and British were allied in an attempt to wipe out the Arabs of Palestine, and make wholesale war upon the Moslem faithful. Fifteen hundred of them thereupon set off to fight for their brethren. The Government sent out a single police officer, Major Partridge, to hold parley with the Arabs. Why only one? Because it was realized that to send out a force would have had the effect of convincing the Arabs that the rumours were correct. The one man was sent, and persuaded the Arabs that the rumours were not true—the facts of the case were stated as accurately as possible, and, on the word of a single Briton, the Arabs returned home.

So, though the Law as we hold it to-day is not perfect, though we have added to the Law of Sinai rules of our own invention, though we have taken from it many things that are both useful and common sense, yet it remains the best system of Law the world has known. Indeed, you have but to ask yourselves a question or two in order to realize the truth of what I have just said. For which of us would be willing to exchange our system for that which obtains on the Continent? Which of us would care to see the Russian or the Mohammedan system established in place of our own? Who would prefer the principle that every man must be held guilty till he establishes his innocence? Very well, then, let us admit that our system is better, and, in admitting it, let us recognize that it is our inheritance from Sinai, an inheritance which we must share, through our direct efforts, with the other nations of the earth, until all nations come under that system of Law which, given to Israel at Sinai by God, does of necessity express a principle in the eternal truth of God.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

ON Wednesday next, December 11th, at 8 p.m., the Rev. Pascoe Goard and Mr. Herbert Garrison will speak in the Town Hall, Chiswick. Major J. Knowles will preside and will be supported by the Rev. Sidney Osbourne Goodchild, Vicar of Christ Church.

* * *

On Thursday and Friday next, December 12th and 13th, we are to celebrate the Twelfth Anniversary of the Deliverance of Jerusalem in the Central Hall, Westminster. The Rev. Pascoe Goard is to give addresses each day at 2.45 and 8. He will deal with "The Divine Proclamation concerning Palestine, compared with the Balfour Declaration," and kindred subjects of great importance. Mr. Garrison will exhibit and describe a series of beautiful lantern pictures at each meeting. Major Knowles, Mr. John Leech, K.C., and Major Richard Rigg will be the Chairmen. Admission is free. All are cordially invited to attend and bring their friends.

* * *

Miss E. Haynes will give an address at Headquarters on Wednesday afternoon next, at 3. There will be no meeting at Headquarters on Thursday evening next, owing to the lectures at Central Hall.

* * *

The Rev. Pascoe Goard and Mr. John Leech gave addresses at Headquarters on November 25th, and the Rev. E. A. Couldrey and the Rev. Joseph Gay on November 27th and 28th.

* * *

Mr. John Leech, K.C., will commence a new series of addresses on "Prophecy" at Headquarters on January 8th (D.V.), at 3, and continue each Wednesday until further notice.

* * *

Mr. Garrison has lectured at Preston, Watford and Beckenham; Sir Murray Hyslop presided at the last named. The Secretary-General has also visited and spoken for the Branches at Liverpool, Watford and Preston.

* * *

The Rev. T. H. Whitehouse has had a busy time with meetings in the Midland Area. The Rev. T. Sparshott Johnson, M.A., has been speaking at Ealing, Highgate, Holloway, Stratford and Welwyn; the Rev. E. A. Couldrey at Exeter, Southend and Hornsey; Mr. J. J. Morey at Folkestone, Acton, Earlsfield, Bristol, Bath, Nailsea, Bradford-on-Avon, Portsmouth and Gosport; the Rev. Pascoe Goard at Folkestone; Miss Hamilton Hunter at Chatham, Sydenham and Blackheath; the Rev. Joseph Gay at Salisbury, Fordingbridge, Chichester, Bognor, Fittleworth, Sutton, Worthing and Ealing; Mrs. Bloxam at Chudleigh and Bradford-on-Avon.

* * *

To meet the demand expected for this issue of this journal several hundred extra copies have been printed.

* * *

An American financial expert estimates that the recent losses owing to the Wall Street slump amount to eight thousand million pounds sterling. This is the amount which the Great War cost Britain.

* * *

Two forceful lectures were given by Mr. J. J. Morey at Tunbridge Wells on November 19th to good attendances. After the afternoon address many stated that they now understood much better the Truth we were teaching. Local interest is growing.

* * *

At a meeting of the Durham Branch on November 14th the Rev. G. W. Plasting gave a most interesting and instructive address, entitled "The Government of Emancipation." In this Mr. Plasting gave a description of the different forms of government. In the beginning Israel was under God's Government—Theocracy. This was succeeded by Autocracy—government by one—the Pharaohs and the Cæsars, for instance; then Bureaucracy—government by the few—was attempted; then Democracy—government by the people, now so prevalent. "We shall have to get back to the Government of God" said the lecturer, "either willingly, of our own volition and by prayer, or be brought back to it through suffering." Mr. Plasting closed his address by urging all to pray that our King will call the whole nation to prayer.

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The Rev. R. G. F. Waddington has given two fine lectures at Bradford recently—"The Abrahamic Covenant" and "Israel's High Priest," in the first showing the force of this Covenant, and in the second that the relationship of the High Priest and the Levites to Israel is precisely the same as that of Israel (Britain) to the world—SERVICE.

* * *

An interesting address on "The Druids and their Religion" was given by Mr. S. E. Steele at Ilkley on November 12th to a good attendance, and many expressed the desire that Mr. Steele would come again and continue the theme.

* * *

"British-Israel meetings were held at the Town Hall, Folkestone on Wednesday. At the afternoon meeting the Rev. Pascoe Goard, who was supported on the platform by Colonel Smythe, Alderman Dearden, Mr. John Morey and Lieut.-Colonel du Pre, D.S.O., gave an excellent address to a large and very appreciative audience, on 'Events and Portents in Palestine.'

"In the evening Mr. Morey gave a splendid lecture on his trip through the Holy Land. Mr. Morey took his audience step by step in his travels.

"Alderman Dearden, ex-Mayor of Rochdale, gave his reasons for starting his campaign, 'Rochdale for Christ.' As a Christian man, he had always felt the urge to win souls for Christ, and had visualized, when he was elected as Mayor, the possibilities and responsibilities which accrued from such a position. Through the instrumentality of his friend, Mr. Morey, he had been brought to the knowledge of Truth as understood by British-Israel teaching. The further study of the Divine Word opened up such power and force, revealing so many mysteries, and solving so many doubts and problems with a sense of great power, greater responsibilities, and a greater zeal to bring men and women to a knowledge of our Lord and Master. Realising that no one minister, clergyman or layman could undertake the task without having laid to their charge that it was their particular church or chapel they were exploiting, but as Mayor of a town whose word was a command, and to whom no such motive could be attributed, was the opportunity given."—*Folkestone Express.*

* * *

Mr. P. W. Thompson's article, "Giving and Taking," which appeared in this journal some time ago, has been printed in leaflet form, and it has attained a circulation of 200,000 copies. It has been again reprinted for free distribution and may be obtained from us at Headquarters, 6, Buckingham Gate, S.W.1. Will our Overseas readers please note? We shall welcome the aid of all—both at Home and Overseas—in securing a wide circulation for these leaflets.

* * *

An illustrated address on the Union Jack was given to the main Sunday School of St. Alban's Church, Winnipeg, on October 27th, about twenty teachers and 450 children being present, the speaker being Miss Mabel Harbour. A public meeting was held in Trinity Hall, Winnipeg, on November 5th, when "Modern Egypt" was the discussion topic. Following a brief presentation of the relations of that country with Britain, Mr. P. J. Perry described experiences in Egypt and Palestine, and also spoke very interestingly regarding the reactions of people and world events to sun-spot maximum periods. Mrs. E. Todd dealt with Scripture Prophecies regarding Egypt. Rev. E. J. Springett presided and replied to a number of questions.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, East St., Friday 13th, at 8. Miss Hamilton Hunter.
BATH, 5, Argyle St., Wednesday 11th, at 7.30. Mr. Harold Norris. Assembly Rooms, Thursday 12th, at 3 and 7.30. Rev. Joseph Gay, A.T.S. Sunday 15th, at 3. Rev. Joseph Gay.
BELFAST, Clarence Place Hall, Monday 9th, at 8. Mr. W. Marks.
BELFAST WEST, Orange Hall, Shankhill Road, Tuesday 10th, at 8.
BIRMINGHAM, Ebenezer Church, Monday 9th. Mr. John Leech, M.A., K.C.
BRADFORD, Friends' Meeting House, Friday 13th, at 7.30. Mr. J. Foster Beaver.
BRADFORD-ON-AVON, Old Bank House, 2, Church St., Friday 13th, at 3 and 7.45. Rev. Joseph Gay, A.T.S.
BRIDLINGTON, Prince's Cafe, Prince St., Thursday 12th, at 7.30. Rev. R. G. F. Waddington, M.A.
BRISTOL, Rotary House, Colston St., Monday 9th, at 7.30; Tuesday 10th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.
CANTERBURY, County Hall, St. George's St., Friday 13th, at 8. Miss Hamilton Hunter.
CARDIFF, Y.M.C.A., Tuesday 10th, at 7.30. Rev. W. T. Medhurst.
CHATHAM, Navy House, Wednesday 11th, at 8. Mr. J. J. Morey.
CHISWICK, Town Hall, Wednesday 11th, at 8. Rev. Pascoe Goard. Mr. Herbert Garrison.
CLEVEDON, Thursday 12th. Mrs. M. Bloxam.
CROYDON, Y.M.C.A. (Horniman Hall), North End, West Croydon, Friday 13th, at 3 and 8. Mr. J. J. Morey.
DERBY, Thursday 12th. Mr. John Leech, M.A., K.C.
DORKING, Oddfellows' Hall, Tuesday 10th, at 3 and 8. Mr. J. J. Morey.
DOVER, Soldiers' Home, Thursday 12th, at 3 and 8. Miss Hamilton Hunter.
EALING, Wesleyan Memorial Hall, Windsor Rd., Monday 9th, at 8.15. Rev. T. Sparshott Johnson, M.A.
EXETER, Y.M.C.A., King's Lodge, Wednesday 11th, at 3 and 7.30. Mr. J. W. James.
GLASGOW, Mission Hall, Shawlands Cross, Thursday 12th, at 8. Questions.
HALIFAX, Brunswick U.M. School, Rhodes St., Thursday 12th, at 7.30. Mr. W. Bottomley.
HASTINGS and ST. LEONARDS, Masonic Hall, Tuesday 10th, at 8. Miss Hamilton Hunter.
HEADQUARTERS, 6, Buckingham Gate, Wednesday 11th, at 3. Miss Haynes.
HERNE BAY, Wesleyan Schoolroom, High Street, Monday 9th, at 3; Parochial Institute, Underdown Road, at 8. Miss Hamilton Hunter.
HOLLOWAY, St. Mary Magdalen Church, Holloway Road, Thursday 12th, at 8.15. Rev. T. Sparshott Johnson, M.A.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Rd., Monday 9th, at 8.
HORSHAM, Town Hall, Wednesday 11th, at 3.15 and 7.15. Rev. E. A. Couldrey.
LIVERPOOL, Common Hall, Hackins Hey, Thursday 12th, at 7.45. Miss Makin.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday 10th, at 7.45. Mr. J. A. Yoxall.
NAILSEA, Thursday 12th. Rev. Joseph Gay, A.T.S.
NOTTINGHAM, Friends' School, Friar Lane, Thursday 12th, at 7.30. Mr. Wm. Whitton.
OXFORD, U.M. Church, St. Michael's St., Tuesday 10th, at 7.45. Rev. T. Sparshott Johnson, M.A.
PLUMSTEAD, Mission Hall, Crescent Road, Thursday 12th, at 8. Mr. J. J. Morey.
PORTSMOUTH, Marie La Bonne Hall, Swan St., Southsea, Monday 9th, at 3 and 7.45. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday 10th, at 7.
RYE, The Monastery, Wednesday 11th, at 7.30. Miss Hamilton Hunter.
SHEFFIELD, Victoria Hall, Wednesday 11th, at 7.30.
SOUTHPORT, The Hall, 631, Lords St., Monday 9th, at 7.30. Mr. Wm. Whitton.
STOKE-ON-TRENT, Town Hall, Wednesday 11th, at 7.30. Mr. John Leech, M.A., K.C.
TEIGNMOUTH, Temperance Hall, Monday 9th. Bible Study. Rev. Com. Roberts.
WALSALL, Temperance Hall (The Square), Tuesday 10th, at 7.30. Mr. John Leech, M.A., K.C.
WESTMINSTER, Central Hall, Thursday and Friday 12th and 13th, at 2.45 and 8. Rev. Pascoe Goard and Mr. Herbert Garrison.
WORTHING, British-Israel Depot, Rowlands Road, Wednesday 11th, at 3. Mrs. Wilson.

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"Ye are My Witnesses" Isaiah 43·10

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

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

G^t BRITAIN & IRELAND
CANADA
AUSTRALIA
SOUTH AFRICA
NEW ZEALAND
NEWFOUNDLAND

UNITED STATES OF AMERICA
INDIA
CROWN COLONIES
PROTECTORATES
DEPENDENCIES
MANDATORY TERRITORIES

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

THE THRONE OF THE HOUSE OF DAVID

1st CHRON. 29 v 23
JER. 33 17

MDCCLXXVI

"A SIGN AND A WITNESS IN .... EGYPT"
Is 19 v 19·20. JER 32 20

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

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EDITORIAL.

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

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

ANGLO-SAXON REUNION.*

BY THE REV. W. PASCOE GOARD.

THERE is this very wonderful fact brought out by all the addresses given at the Congress, viz., the essential greatness of the Gospel. How can I give to God sufficient thanks that, at about the age of twelve, the Gospel had commenced to unfold itself to my mind through the teaching of this wonderful Book, and through the agency of the Holy Spirit? Under the impulsion of a stirring sermon preached the preceding Sabbath, when walking one day along one of the beautiful Cornish lanes, I climbed up into a corner of a wheat field, and there, in the midst of the beauties of Nature, knelt alone, accepted Jesus Christ as my Saviour, and dedicated my life to Him. That was a wonderful thing for me, and it has never ceased to be a wonderful thing throughout my life, right up to the present moment. *But that was not all the Gospel had for me.* There was a Voice, "Whom shall I send? and who will go for us? Then said I, Here am I, Lord, send me."

There is more in the Gospel than the salvation of the soul. There is more in the Gospel than re-birth through the Holy Spirit. As soon as a man is born into the world, and has received his training, *he goes out to take up his life work.* The first experience is a memory. It was a beginning of things not yet finished and which never will be finished. All succeeding life activities have been added to that experience, and still new things and new experiences lie in the future.

And so with the nation. We have come to see that the Gospel deals with the birth and movements of nations, that the Gospel deals with the unfolding of history, the Gospel deals with the great problems of social life and of domestic life in the nation, and with the solving of international and world-wide problems. Thus the Gospel has promise of this life, and, in addition, it has all the boundless promise of the life which is to come.

In this Gospel of our Lord Jesus Christ we are marching forward, just as surely as Israel in historic times marched, *under the shadow of the pillar of the cloud by day, and the light of the pillar of fire by night.*

We have been reading this *Divine proclamation*, which is superior to the Balfour Declaration, in the 36th chapter of Ezekiel. It is the proclamation of Jehovah, the God of Israel, that He will give the land of Palestine in possession *to all the House of Israel, even all of it.*

We then passed on to show that, preparatory to taking up that great and new departure in world affairs, *God would purge Israel from all its uncleanness and idolatry. The idolatry of this beloved land of ours is a modern thing.* Archæologists are agreed that in all remains of ancient British life there is no indication of an idolatrous system of worship.

God will cleanse us from our uncleanness and our modern idolatry.

We read together last night the next step, viz., *the resurrection of God's Israel*, so that they are to stand up a mighty army for the Lord.

Let me now read to you from Ezek. xxxvii, 15. "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the House of Israel his companions."

* A Congress Address—Published by request.

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The process of Ephraimic amalgamation—or Anglo-Saxon amalgamation—is going on with the regularity of a natural law; for instance, the law of crystallization.

Let us glance back over our history. What did we see in the 17th century? We saw the Anglo-Saxon colonies in America. We saw those colonies moving towards self-government; we saw those colonies draw together for mutual protection against the menace of the Indian tribes, and against other dangers. Finally we saw them sending representatives to a central body, and upon the final action of that central body the liberty bell was rung, and the independence of the United States was declared. In that sense a nation was born in a day. The crystallization of the American nation had taken place.

In the 19th century we saw Canada also made up of a number of colonies. Those colonies progressed towards colonial self-government. Within the memory of those now living those colonies called together a body of representatives who became "the Fathers of Confederation." From their work there proceeded *the British North American Act*, which was sent forward to the British House of Commons and House of Lords, and for the signature of the Queen in England.

The British North American Act was passed by both Houses of Parliament and was signed by the Queen, and the great Dominion of Canada was born. The crystallization of the Canadian nation had taken place.

In the 20th century we have seen precisely the same process in Australia, and in South Africa.

So these great Overseas Dominions each became unities.

Three or four years ago a COUNCIL OF THE EMPIRE, consisting of the Premiers of Britain and of the Overseas Dominions, was called together, and from it ISSUED FORTH THE DECLARATION THAT EVERY ONE OF THESE OVERSEAS DOMINIONS HAD BECOME *self-governing* NATIONS WITHIN THE EMPIRE.

His Majesty, who had been the King of Britain, and therefore of Britain and the Colonies, is now directly the King of Canada, and of Australia, and of South Africa, and of New Zealand.

There will be gathered in this city shortly—and the Governments of the Overseas Dominions are now canvassing the matter in order to give instructions to their delegates—representatives from the SELF-GOVERNING NATIONS in the Empire. What for? TO DISCOVER A FORMULA OF SELF-EXPRESSION FOR THE EMPIRE AS A WHOLE. It will be a glorious day for the world when, not as Britain with Colonies, but as an Empire made up of a NATION AND A COMPANY OF NATIONS, that FORMULA of self-expression becomes known, and when the EMPIRE speaks through the HEAD of its Official Central Council, the King, with one united voice. Then crystallization of the Empire will be an accomplished process.

The Premier of Britain has been to confer with the President of the United States. The Prince of Wales, the Duke of York and Mr. Baldwin visited the Dominion of Canada some time ago. They went like refreshing breezes from God all through that country, addressing the Canadian clubs and people. One gentleman who cared little about the Empire, coming out from one of those clubs, said to me, "What a wonderful thing it is that God has given us such a family as that to be at the head of our nation!" Mr. Amery, Sir Austen Chamberlain, Mr. Thomas, and so on, and so on, former Cabinet Ministers, and Cabinet Ministers of the Motherland, have been calling at Ottawa and at all the capitals right through to Victoria. Why? To draw together the "nation and company of nations." So the Lord declares, "I drew them with cords of a man, with bands of love." Others have gone to the other Overseas Dominions on an identical errand.

When the Empire has learned to speak unitedly with one voice, and is joined by the Great Republic, then will come amalgamation indicated in the text:—"*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.*" Then the crystallization of the Anglo-Saxon world will have taken place.

With my family I sat in Stanley Park, Vancouver, and listened to the *last great utterance of President Harding, of the United States.* He was visiting our city of Vancouver on his way from Alaska in the North to the United States in the South. I remember him now, a stalwart man, rising high above the people. Loudspeakers carried the sound of his voice to the 50,000 who listened to him. His last words were much as follows; stretching forth his arms, as if to enclose the multitude, he cried: "As the executive head of a neighbourly nation, dwelling with you in peace, I hold out both my arms to you with all my heart." That was the last public sentence that President Harding lived to utter. Speaking to an outstanding American immediately afterwards, I said, "The President made a slight mistake." "Why?" he asked. I said, "He should have addressed himself to us as to the Empire as a whole, not as to Canada. We do not exist separately from the rest of the Empire. If, instead of saying 'Canada,' he had said, 'Empire of Britain, on behalf of the United States, I hold out both my arms to you with all my heart,' there would have been a thrill, and a shout of congratulation all round the world." As it was, the words fell somewhat coldly; the people could not tell why; they felt that it was exceedingly well meant, but not quite rightly expressed. When our brethren of the United States learn that Canada is not a separate nation of ten million inhabitants, but one united Empire of 460 millions, then progress will be made. When the United States recognizes that fact, and the two great peoples come together, then there will be a wonderful step forward for the Kingdom of God and for the world at large.

Finally, when the stick of Joseph in the hand of Ephraim is joined completely with the stick of Judah, and they become one in the hand of the Lord, the final triumph of Israel crystallization will have taken place, and the Kingdom of God will be one in the earth.

Now let us finish this reading: "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."

The gathering into "their own land" in Britain and Overseas has been a long process. The gathering representatively into the land of the Fathers will be a shorter process.

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Israel's possession of the land of the Fathers began in A.D. 1917.

The cleansing of the people from idols began in the time of Henry VIII and Queen Elizabeth, and took a new step forward when the House of Commons rejected the Prayer Book.

The sanctification of Israel, I believe, has begun, for I have heard a hundred voices calling the people to repentance, and I have seen the people returning, penitently kneeling before their God in thousands in Britain and in Canada. I believe the whole nation is simply waiting for a humble, penitent leadership of the ordained ministry of the Church of Christ. I believe with all my soul that the multitudes are waiting to be led back to God.

Soon there will come the next step, when the kingdoms of this world shall flow together and seek the Lord and the leadership of the House of David, and of the King of kings; and, finally, there will ring out from Heaven that triumphant cry, "The kingdoms of this world have become the Kingdom of our God, and of His Christ." Then will be accomplished the crystallization of all the human family into the Household of God, and into the Kingdom of our Lord Jesus Christ.

So the process goes forward. It is ours to add to the Gospel of Salvation, so long preached to the nations, the Gospel of the Kingdom, and by so doing to precipitate the solution and bring about the final crystallization according to the sweep and power of that natural law which we see so actively operating amongst us.

THE B.-I.-W.F. CONGRESS ADDRESSES.

FRIDAY AFTERNOON, OCTOBER 4TH.

THE REV. G. H. LANCASTER, M.A., F.R.A.S.

A FEW months ago some friends of mine said to me, "We want to go to Palestine for a holiday. Will you give us some advice about it?" I said to them, "My advice to you is, Don't go, because at any moment there is likely to be trouble." And, as you know, that has happened. I speak as one having studied the subject for twenty-five years, and I regard Jerusalem and Palestine, and the whole Promised Land, as being the very centre of what is going on in many parts of the world. If you want to study world history, world economics, world religion, world politics, or world diplomacy, you must study the past, present and future of the Holy City, because Jerusalem is the centre geographically, the centre strategically, and the centre spiritually, of all that concerns the welfare of all the nations of mankind. It occupies, as you doubtless know, the midplace between the Eastern and Western nations, which, in itself, is a very striking strategical fact. A point not often noticed is that practically all the handwriting in the Western side of the world is written, as you and I write, from west to east, and therefore points towards Jerusalem. And the greater bulk of the handwriting in the Eastern side is written from right to left, from east to west, and therefore points towards Jerusalem. Jerusalem is the centre of all that is involved in the life of man, in the soul of man, and also, I believe, in the body of man as well. Therefore the study of those factors as elements which are coming to the surface to-day, and have come during the past few weeks, of which we have not heard the last word, is of the greatest and most solemn importance to those who love their Bible, to those who love their Empire, and to those who love the great Truths of our British-Israel-World Federation.

It has been my privilege for many years past always to take a holiday, the only one in the year, in foreign lands. And never do I cross the Channel except with the idea and intention of studying something of the British-Israel Truth, and of trying to see further light upon the work and welfare of our Empire and the prestige of our country, and the foundation causes of the Great War, and each year one comes back with one's mind almost in a maze. And I have not yet had time to digest and to think over and to sift many of the thoughts and experiences of this last fortnight in the Balkan States as they throw light upon Great Britain, upon the Near East, upon the Promised Land, and upon all these facts and factors in religion. I have had the opportunity of discussing many things with naval officers, because, as you have seen by the papers, the Mediterranean Fleet just now is having a summer cruise up the Adriatic, and I have been able to seize the opportunity of discussing the situation with the officers and also with the sailors with regard to the Near East. Some of them cannot understand why we are there. Some of them think that our Mandate in the Near East is a very great mistake; that we ought not to be there at all. Many people take up the attitude, which is being pursued by at least one section of the Press, which is seeking, of course, to develop its own propaganda, and that is, that the interest of the taxpayer is of far more importance than the possession of Palestine. I care much more about what God says than what the taxpayer thinks. I do not care a jot for any editor if he does not think along the lines of what the Bible has to teach. There are many ways of regarding the situation in Palestine. Some think that

THE BALFOUR DECLARATION

was a great mistake. I certainly do think it was a mistake in one sense, inasmuch as there is not a word in the Bible which says that God is going to give Palestine, or the Promised Land, to the Jews. There is no verse along that line that ever suggests the thought that God will give that Land to the Jewish people. God has promised it to Israel and to Judah, that they may be reunited in the Land. I do not believe in Zionism; I do not believe that Palestine is to be a home for the Jews only. But the thing which we must not forget is that while we promised to make Palestine a National Home for the Jews, we had already promised that nothing should disturb the interests, civil or religious, of the other peoples there.

Now look at it from another point of view. I am inclined to think that the Balfour Declaration of 1917 was really a very useful thing indeed, and for this reason. Had we not given that Declaration to the Jews, it is possible, politically speaking, that the League of Nations would not have given the Mandate to us. I believe that our Mandate arose out of our promise to the Jewish people. We have made that promise and we have got to stick to it, and whether or not we give up the Mandate—though I do not think we shall—I do know one thing for certain, that we shall never give up our possession

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of the Promised Land. The question has often been asked, Why did we make that Declaration in 1917 to the Jewish people? Probably it was done for political and economic reasons. You will remember that in the first half of the year 1917 it was a touch-and-go affair in regard to the War. We seemed to be failing in Southern Palestine, and we made very slow progress indeed in what is now known as Iraq and in Mesopotamia. And then the story of the sinking of the *Lusitania* shocked the whole civilized world. No one could forget the shocking atrocity of sinking a ship containing women and children on the Atlantic seas. The result of the sinking of the *Lusitania* was that

AMERICA BEGAN TO THINK.

Up to that moment America had wobbled somewhat. The sinking of that ship probably, I won't say, saved the situation, but did bring President Wilson to a decision, and he then came to the conclusion that the time was ripe for him to come into the War and to serve on the side of the Allies.

Then there arose the great problem of the Jewish nation and of the Jewish people. The *Jewish Chronicle* published words to this effect, that, "England has always been good to the Jews; the Jews will now be good to England." But even then you must remember that there is something about the Jewish mind which is quite different from ours. A Gentile can never fathom the depth of the Jewish mind. The people are very interesting, and the study of them is fruitful.

Having given our promise to the Jews, and having given our pledge to the Arabs, we have to be equally fair on both sides. Nothing will disturb our interest in the Promised Land, nothing will ever turn us out of that which is our heritage. It is our heritage; God has given it to us.

I could not help thinking, as I was looking at the submarines and cruisers which were flying the naval ensign, what a wonderful thing the Union Jack is. I think to English eyes it is the most handsome and the most beautiful piece of fabric that you can possibly see. Ladies like looking into the shop windows. You walk down Bond Street or down Oxford Street and you see lovely things. They are beautiful—and costly. But just give me a Union Jack, costing a 1d. or 2d., if it is properly made, and it need not cost you more than that, but I challenge you to find anything in the whole world that is more pleasing to the British eyes than the Union Jack. And still more so when in a foreign country, and you see it flying on a battleship, or over the headquarters of some institution, in a land that is not ours.

When we arrived home last night I switched on the wireless, just in time to hear some English station closing down. I cannot tell you how delighted I was to hear, as it closed down, the National Anthem. I at once jumped up and stood to attention. I had not heard it for a fortnight, and I had missed it, and I thought to myself that it was the most beautiful tune I knew. God bless that tune, and may God bless our Sovereign lord who is sitting on David's throne, and who is reigning over the nation of the Lord's anointed.

That brings me to the closing remarks of my address. On the Continent I found in past years that the peoples—I do not mean the authorities—think much more of America than they do of the British. They probably think that America has a more predominant position than has Great Britain. Two days ago I heard an American lady go up to a Venetian, and say to him, "Do you speak American?" "Sometimes," he said, "but I prefer to speak English." That question to my mind is a very important one, and I believe I know the answer. If anyone knows a better one, I shall be only too pleased to stand corrected. Why has America got no King? And why is America a great Republic? Now I believe most solemnly that we shall see the working out of the answer to that before long. The year 1934 marks the termination, that is, the closing of the fulfilling of the times of the Gentiles. In my study of prophecy—and I have given a good many years to the study of prophecy—I do not think that the times of the Gentiles are yet fulfilled. The fulfilling of the times of the Gentiles covers a period of twenty-one years, a cycle of three sevens. It began in 1914 with the Great War, and it will not terminate till 1934, which is twenty-one years inclusive, a cycle of three sevens. We are in that period of twenty-one years—between 1914 and 1934, and we are now in the closing part of the closing era of the times of the Gentiles, which is the closing portion of what Daniel calls the time of the end which occurs six times in Daniel, and which itself is the winding-up of the

GREAT SEVEN TIMES.

The great seven times end on or about 1934: the closing part of the great seven times is called by Daniel the time of the end, which time began in 1699, and terminates in 1934, a period of 235 years; the closing part of that period is twenty-one years; that began in 1914 and ends in 1934, and into that closing part we have now entered; and that is why we are beginning to see this little upheaval in the Near East, and that is why we should focus our attention more and more upon that amity and union that has existed between America and ourselves.

I was in Yugo-Slavia last week, and I saw a shop, where I suppose they wanted to sell things that might appeal to the British or the Americans, and there were two flags, both little ones—the Stars and Stripes, and the Union Jack. Then I said to myself, "The time will come, and before very long, when those flags will become united."

Let me come back to the other question, which I have not forgotten, and to which I will now give the answer—The reason why America is a Republic under a Presidency. I believe it is because she is sub-consciously waiting God's time, until she comes under the House of David as Britain is, when the King shall then reign at the very centre of the whole world, at Jerusalem, at the real winding-up of the times of the Gentiles. As yet our peoples are friendly, but not wholly united, politically speaking, but the peoples of Israel will be united when "they shall choose for themselves one Head, and David My servant shall be King over them all," and they shall dwell together respectively in the Promised Land. But that may be as yet some distance away, and to attain to that we may yet have to walk along difficult paths, to which Commander Roberts has referred, and which are yet going to be fulfilled. But we have got faith because God is calling us, and Israel we know has got to be the Lord's battlement.

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There is one question which is causing me a good deal of anxiety and not unmixed with a certain amount of suspicion; I refer to the great

QUESTION OF DISARMAMENT.

It is a question to which we all ought to give our prayerful thought and attention. When I arrived home last night I found a tremendous pile of letters awaiting me, and one was from the Bishop of London, in which he invited me to attend a certain meeting on Disarmament, upon which the Bishop had invoked his blessing. No one more than I wants to have Disarmament, and wants to see war done away with. But I do not think it can come yet, honestly I do not. The nations in Europe are in a critical condition to-day. It is alarming to see the bitter hatred that exists between Italy and the Serbs, between the Jews and the Arabs, between the Germans and the French, between the Russians and many other people. I cannot see that it is possible for Disarmament to take place at this stage. If it does take place, then we know that our God is One Who never slumbers nor sleeps, and even though Israel should have no forces, we know that the Lord Himself is to stand upon the Mount of Olives, and we know that He will grant victory to His own in accordance with His promise.

FRIDAY EVENING, OCTOBER 4TH.

MR. J. J. MOREY.

I want to endeavour to-night to explain three things which I believe must happen between the end of the captivity period and the Coming of Christ. Now, we are agreed, we who study these prophecies, that the captivity period of the Northern Kingdom of Israel reached its close round about the year A.D. 1800, and the captivity of Judah will finally close in the year 1934. It took Israel about 150 odd years to go into captivity; it will take them the same period to come out, and the first portion of Israel closed their captivity period about the year 1800. The last portion—some of the Jews, some of Judah—will come to the end of their term in the year 1934.

Now, if I understand the Bible, I have come to see some definite action, some definite programme, on God's part commenced when the captivity began to close. And I want to name three things which must transpire along that line in that closing period before the Coming of our Lord.

(1) The Book tells me very plainly that immediately after the captivity the revealing of Israel will begin. Wherever the Israel people are, they have to be found before the Lord comes. They are going to be found by the time the captivity closes; or by the year 1934. They are being found, there is not any doubt about it. You must study the prophecies before you can criticize these statements. Isaiah tells us very plainly that God is going to remove the covering which is cast over the face of *all* peoples. He is going to find them all; He will have to uncover all the ancient peoples, or the problem will not be solved. It will not be enough to find Israel; all the Biblical races will be found—Ham, Japheth, Moab, Ammon, Esau, and the rest. They are alive to-day; they are going to be uncovered, and the mystery will be made plain.

I claim that that work has definitely begun, and when you see a nation waking up to this great Truth, and you see that the Bible has prophesied that very thing to happen, well, it is your duty to put the two together, and to understand what is really happening.

Now, something is written very plainly in Ezekiel upon this point. Ezekiel's writings censured and reproved the "Shepherds." The Shepherds are not going to find Israel. The Shepherds do not care two straws to-day whether there is an Israel nation or not. I am speaking generally. It is true that most of them pooh-pooh the whole question; they write it down as something that does not matter and is not worth troubling about. Then how are they going to be found? God says He will find them. "I will seek out My sheep; I will find them." It is God Who is going to do it, and, therefore, I conclude that they are not going to be found along the line of ordinary Church teaching, or the "Shepherds" would be busy trying to discover them. I conclude that God is going to find them by means of His own. The Shepherds are standing by, criticizing. You are going to waste your time if you trouble unduly about the attitude of the Shepherds. I can see that God is going to bring to pass

A GREAT NATIONAL MOVEMENT,

and the Shepherds will have to follow or they will be left behind. I believe that God is going to prove His case; God has His own methods, and when He begins He will surprise us; yes, and He will surprise the Shepherds, and if I understand Ezekiel aright, Israel will be discovered in spite of them, possibly without their aid. There will be a national awakening.

I believe, as I have said in a former meeting, that we shall see some of these days God's great evidences. The Shekinah is coming back to Israel, and the cloud which led the children of Israel through the wilderness. I believe that when that day comes, national repentance will begin, if it has not begun before, and once more the nation will have to say, "The Lord, He is the God." It is God Who is going to do it, and He has all the means at His disposal. They have to be found before the Lord comes, for when He comes it is Israel, called and chosen and faithful, who are the people standing against the beast and his army. Christ and His army are going to stand for the Bible, and the beast and his army against Christ and the Kingdom, and it is no use trying to put it off. God is finding the lost sheep, and the great awakening is beginning, witness the tremendous meetings we are holding at the heart of the Empire this week.

There is something else. (2) Not only must Israel be found between the termination of the captivity and the Coming of Christ, but God is going to do a great work. In one of the chapters of Isaiah there is a very remarkable word. God is going to rise up and do His strange work. He is going to bring to pass His act, His strange act. What is it? He is going to break the Gentile power over the world and liberate Israel fron her captivity. We have been in bondage for 2,520 years. The time for our freedom has come, but we are not yet set free. We have the shackles of our captivity upon us. Have you ever thought what the grip of the Gentile power is upon Israel and upon the life of the world? They are our captors—Babylon and Assyria; that image of Nebuchadnezzar represents the powers against Israel; they have

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enslaved us, and that Gentile power has to be broken. Israel must be set free, and that work is beginning.

Now I want if I can to reconcile two opinions which appear to be in conflict, but which really are not. We listened last night to a remarkable address by Mr. David Davidson. He spoke again and again of the beginning of the Tribulation. Now let us be careful. Mr. Goard is emphasizing the fact that there is not another Tribulation for Israel. I think I can see what they both mean. Israel has had her 2,520 years of punishment and discipline, but now she has to be set free from her captors, and the process of setting her free and the process of her cleansing is what Mr. Davidson is calling her Tribulation, and what the Bible calls "Jacob's trouble." What is coming is a great national blessing, an act of love, her national redemption, the rescuing of Israel from her "Egypt"; but it will be so searching, it will be so tremendous, that the process of her liberation and her cleansing will be called the Tribulation by thousands of the British people. Have you thought of the tremendous grip there is of the Gentile powers upon the life of Israel socially? What do we know about our organized pleasures and vices in this nation? Look up the records of those who are behind our cinemas, theatres, dancing halls, organized amusements, yes, and vices, and you will find a very large percentage are aliens, making their fortunes out of the foolishness of our people. If the alien, if the Gentile, had let us alone, we would have been a much cleaner and more decent folk than we are to-day. This power has to be broken, and God will have to break it by hammer blows. You will call it a Tribulation, but what is happening is that

YOU ARE BEING SET FREE.

I was listening the other night to some conference that was taking place of the leading drapery firms in this country, and one man said something about our fashions. He might well! He said—mark it, mothers and sisters—Britain has never had any right to allow France to dictate the fashions of this country. Yes, he was saying a greater thing than he knew. He said France honours sex, but Britain has always honoured woman; and if you do not mind you are going to let the Gentile put over upon you his lower standard and his lower ideal. We have nearly done it. We have got to break it off. Think of finance. We had a wonderful statement last night. It is the grip of the enemy upon our financial position. How is it going to be broken? You will call it Tribulation, but it will be your *liberation* from the hand of a throttling power which has held us for 2,520 years. God is going to set us free.

We speak of a great religious system which is trying to control and come once again into power in this country—Rome. It is the Gentile Church. We are lamenting the coming of Modernism. Where has it come from? Germany. Another attempt of the Gentile theologian to control Israel, and to break her faith in her Bible and in God.

Politics. Yes. I do not think we know, many of us, what a tremendous power the Gentile in this country and in Europe has upon the politics of this nation.

We will see the breaking down of many existing systems, in order that a new thing may emerge; in order that this nation may come out clean, liberated from the thraldom which has been upon us. There will be chaos first. There is chaos in the Church to-day. There is chaos in belief, for the British people do not know what they believe, and the confusion is getting worse. There is confusion in finance, and it seems to me there is confusion in politics. We must

TAKE THE LONG VIEW.

It may cost us something; it may touch our interests and our pleasures, but we must rejoice and look up, as Christ said, for our redemption draweth nigh, for God is going to break the Gentile power which has gripped every part of Israel's national life, and Israel will be set free. Look and pray for the new day to dawn.

My third point is this. We are going to be not only liberated, but we are to have the return of the prophetic vision. I want to read a verse or two from the prophet Micah, chapter iii. When Israel went into captivity they lost the prophetic vision. It was one of their punishments, the natural outcome of their departure from Jehovah and their going into idolatry. What does Micah say about it? (R.V.)

> "Thus saith the Lord concerning the prophets that make My people to err; that bite with their teeth and cry, Peace; and whoso putteth not into their mouths; they even prepare war against him:
>
> Therefore it shall be night unto you, that ye shall have no vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down upon the prophets, and the day shall be black over them.
>
> And the seers shall be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer from God."

Notice the times when these prophets lived. They all lived at the time when Israel was going into captivity. There was one solitary voice a little later, a matter of two or three hundred years, Malachi; then there is a blank.

I think you will see that that lack of prophetic vision has been one of the great punishments of Israel, and that we are only just emerging from it. I am not sure that, as a nation, we have yet seen the import of that. I hope I shall not be misunderstood, but it is my opinion that the modern Church has not got the prophetic vision, or there would not be the confusion in the Church there is to-day. The shepherds, the teachers, the theologians, are floundering about, seeking something they know not what, and right down the years until now the day has been dark. Don't you think that has been the cause of our going here and there into all sorts of "isms"?

But at the end of the captivity, and before the Coming of our Lord,

THE PROPHETIC VISION

is coming back. Are we ready for it? The average man in Britain, and the average Christian, is not concerned about it, for he has never been told. He does not understand. I am thankful that we have signs that it is returning. I believe we have in this Movement the rise of some who are as much entitled to the name of prophet as any since that day of which I read in the Book of Micah. It is coming back. Read the Book of Joel. Joel in his argument goes through the experience I have spoken of, the awakening of Israel, and sees the

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nation come to repentance. When the nation has repented, what happens? The prophetic vision returns, and God pours out His Spirit upon all flesh. Now that is everybody in Israel; it cannot be the beast; it cannot be the enemy, but it is everybody in the nation that has repented, and after the national repentance the vision returns. But, look you, it does not come back to bishops and clergy and leaders and teachers only; it comes back to Israel in its maximum, and all flesh, your sons, your daughters, shall prophesy, your young men, your old men, shall see visions and dream dreams, and it means that there is coming back to the restored, repentant, reconciled Israel nation the personal touch of Jehovah, and all will know the mind of God.

Now, you can see the holy nation emerge. Israel is to be a holy nation, and this great return of the prophetic vision is an epoch in its restoration. I hope I am stirring your thought. Are you prepared to have it? Have you never thought that you ought to have such a nearness with Jehovah that you will know the mind of God? We have been content to expect it for a few; but it is to come back to the people. You will remember that Moses' uncle advised him to appoint twelve men to help him to govern Israel, and Moses appointed twelve men, and called them to a meeting. Ten of them came, but the other two did not turn up. Joshua found them down in the camp, prophesying on their own, and Joshua thought it was out of order, and told Moses about it, thinking they ought to be called into line. And what did Moses say? "Would to God that all the Lord's people were prophets."

Are you prepared to be startled by the coming back to you of the Spirit of God? There is to be the restoration and quickening of Israel before the Coming of Christ.

In Habakkuk there is a remarkable word about that. In one of his chapters he says, "the vision is yet for an appointed time, but it will surely come; at the end it will speak, and not lie. Wait for it." Now, we are at the end, and I claim that the vision is beginning to speak, and when the vision speaks it is going to unfold the Book. It will

DISPEL THE MYSTERIES;

it will make God's purposes plain. But more; it is going to be the personal vision. When the day comes when every man and woman in Israel is prepared to receive the Spirit of God and be brought into touch with the mind of God, then we will be ready for Christ to use us to establish His Kingdom in the earth and to bring in the golden age, for Israel will once more be the holy nation of which Jehovah spoke at the beginning, at Sinai.

Now there is a lot of speculation as to one or two things which everybody likes to talk about. A word about the rapture of the saints. Take this as my opinion, if you like, but I believe it is in accordance with the Book. The rapture of the saints will not take place until after the return of the prophetic vision. Who will receive the prophetic vision if the saints have gone? Think about it. There will first be the national awakening, the national deliverance, the national repentance, and then the holy nation, and when that time comes I shall expect Christ to come any day, and I think He will soon come after that great outpouring of the Spirit has come upon the nation. It will make everything possible.

People who say we do not preach the Gospel make a great mistake. I am preaching to you to-night that it is your duty to pray for that return of the outpouring of the Spirit; it is your duty to be willing to be cleansed; but the nation is not willing. Very few people like to be reformed.

England is going to hold tenaciously with both hands to the very things she ought to let go, and God will shake us into activity; He will tear them from us and open our eyes; then repentance, then the blessing of the Spirit, then we shall be ready for the Coming of the King, ready to help Him to establish His Kingdom in the earth.

THE REV. JOSEPH GAY.

I have one book in my library which I value above all others except the Bible. It came into my hands during my student days, and I have never lost my love for it. It is Butler's "Analogy." When I started as a youth to study, that book gripped me to such an extent that I have never lost touch with it in my thinking.

A design, says Bishop Butler, postulates a Designer. That is common sense, is it not, though it is not everybody that possesses common sense. Professor Huxley had not got it when he explained in his scientific research that the world was a veritable charnel house, and that he himself had failed to discover any intention, purpose or design in the universe at all.

Now, what Bishop Butler has been to me in the book world, the British-Israel-World Federation has been to me as an organization. It has kept me in touch with a fundamental fact, that there is design, purpose and intention in this world, and that the Designer is God. I do not know of any school of thought that exhibits, in putting forth to the people the design of the Designer, more excellent, sanctified common sense than this school of thought, and I have to go no further back in justification of that than to the speech of my worthy colleague, Mr. Morey.

Now there are some fundamental facts that we must grip. They are axiomatic in their character, and must be accepted before cogent reasoning can begin. I want to state especially one, which, if it be not a fundamental fact, to be accepted before cogent reasoning can begin, then all that has been said on this platform up till now must go by the board. That one great fundamental fact is the fact of sin, or, what the scientist or the theologian would call moral defect, or what the Bible emphasizes as the Fall of man.

We must grip that and we must let it grip us, or we shall not understand our Bible when we read it. Not all that the prophets have said can give a cogent reason for the development of modern civilization. Man has sinned and come short of the glory of God, and that is the trouble. Now what is sin? I have never yet been able to give myself a satisfactory definition of sin, and I do not think there is a man or a woman in this audience who can do so. I have been trying to look it up recently by consulting some of the theologians, because they are not all bad, you know! And all the "shepherds" are not bad. But they fail to give me a definition of sin. The Apostle Paul comes nearest to it. He speaks of "the law in my members warring against the law of my mind

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. . . so that when I would do good, evil is present with me" (Rom. vii). What the Apostle Paul is emphasizing there is that sin—which is moral defect, says the theologian—is an alien element.

Let me ask once more this question. What did actually take place in the

GARDEN OF EDEN?

Yes, we have been very busy disputing with one another whether the Garden of Eden is history or allegory; we have been fighting very hard about it, as to whether Adam was the first man or whether there was a man in front of him, that we have lost sight of the true inwardness of that Garden.

Now sin, or moral defect, is Satanic in its origin, and it was Satan who sowed a Satanic seed into the mind of the woman, and through the woman into the mind of the man. Why the woman first? Because it is the right and proper order when you come to consider what was the idea that was sown into her mind. "Ye shall not surely die. Ye shall be as God, knowing good and evil." That is Polytheism. I do not know of any one word that expresses more perfectly the sin which afflicts the world. Man has always been, since the Fall, disposed to worship gods, many. He has tried to represent them, it is true, in idols; but have you not noticed that he has always translated himself into his idols? the defects as well as the good qualities of his own nature. When he has been looking at his idols he has been looking at himself, and so he has been worshipping himself. The disposition of the human family is to create its god, controlling its own destiny—or, to put it into a modern phrase, doing as it likes. When you put it that way, you will find there are a great many people who are polytheists besides those who worship idols. One of the great fundamental facts then which we have to grip is that sin is alien, Satanic in its origin, and that man has fallen from his first estate. It is, as John Milton puts it, "Paradise Lost."

Following upon that first fundamental fact comes another which is quite intelligent when you have gripped the first, and that is the fact of a God-created seed. I said the other day in Hyde Park, in the presence of two or three hundred Jews, "Unless you are prepared to discredit the narrative,

ISAAC WAS MIRACULOUSLY BORN."

They hurled it back at me; they would not have it, because they misunderstood the term "miraculous." It is true that Isaac was born of natural parents, natural progeniture, but Isaac could never have been born without Divine intervention, as the Bible plainly indicates. Natural law was aided by Divine intervention. God caused Isaac to be born. That is a fundamental fact. Why? It comes naturally out of the first fact. At the beginning, when man fell from his high estate, God determined that "Paradise Lost" should, in the end of the day, be "Paradise Regained." And that creation of the Isaac seed is part of the Divine plan for the great restoration.

Moral defect in the individual must be dealt with by the individual. Hence we find running through the Scriptures, until the time of our Lord, the suggestions of Saviourhood in the individual that is emphasized to-day in what is called the Gospel of Personal Salvation. But the salvation of a nation must be by a nation, and not by an individual. For the purpose of the salvation of the whole of mankind did God create Israel, and I beg you always to remember that in the creation of the Israel seed God made Israel, not an end in herself, but a means to an end. That is a fundamental fact I hope we shall never forget.

Another great fact to remember. The Fall of Man, fundamental; the creation of the Isaac seed, sacrificial. As sacrificial, it is linked on to that great fundamental fact. You can have no restoration of the human seed without sacrifice, and what God created in the Israel seed was a seed sacrificial. And if I have read the history of Israel aright, she has been sacrificial from the time of her creation down to this hour, and she is sacrificial to-day. That is the story of Isaac when Abraham offered him up, and in the offering up of Isaac we have the offering up of the seed, always sacrificial, right through until the time of our Lord, and pushing forward with the emphasis of the Divine revelation in Christ to this very hour.

The fundamental fact of that Divinely-created seed moves on to another fundamental fact, that this Divinely-created seed is constituted a nation in the hands of Jehovah, and is a temporal kingdom—the kingdom of Israel. The Kingdom of God, Spiritual, functions in the kingdom of Israel, temporal.

The next fundamental fact is the establishment of the

GOD-CREATED THRONE.

Moving along that line we shall easily discover the purpose and intention of God right along in the captivities of His people. We shall see His purpose and intention in bringing back the Southern kingdom of Judah into Jerusalem, and sending the Northern kingdom of Israel among the nations, not permitting Israel to return. Always one Divine end in view; God never turns from it. Right away from the first hour even until now, God has never swerved from that purpose. Some people think that Judah was highly privileged in returning after the captivity, so highly privileged above Israel in being permitted to get home again, to rebuild their city, to settle down in it and take possession of the land, and together with Benjamin to take possession of the whole land, or nearly so; whereas poor Israel was scattered abroad, to find no rest for the sole of her foot. And yet British-Israelites say that the Northern kingdom, Israel, possessed the birthright and the blessing, and we are right, but with it she possessed the tribulation, the heart-ache, the difficulties; she faced the storm and the tempest—always sacrificial—she was sacrificed in the purpose of God.

When Cyrus permitted the Jews to go back to Jerusalem, he did them a favour; at least they thought he did.

Cyrus sent them back to a cul-de-sac.

In the overthrow of Egypt, the highway of commerce and the highway of civilization moved; it no longer ran from Egypt to the East; it struck, as everyone knows, into Europe. Jerusalem therefore became a cul-de-sac.

Who carried the new civilization into Europe? The Israel people who trekked out from the cities of the Medes.

They who carried the higher civilization through the West made conjunction with those who had already settled in the

ISLANDS OF THE WEST,

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that they might become the centre of that salvation which, in the end of the day, would regain the paradise which had been lost. That seems to me a very fair though rapid touching of the situation, revealing the design and the purpose of God in this matter.

Will you remember side by side with all these things, side by side with the great wars and conflicts of races, and peoples and nations, there has been a conflict deeper, more profound, and more significant, between spiritual forces. By the way, do you believe in the personality of the Devil? Some people do not. As far as I can see, there is nothing in this world more highly organized than evil, and if you state an organization you must postulate an organizer; a design always carries with it a designer. He has been very busy keeping man out of his inheritance—out of his paradise—and he is determined to keep him out, and God is determined he shall not keep him out.

And thus the things that Mr. Morey has been speaking about are all significant of the great and mighty conflict that is going on, waging and raging between the powers of evil on the one hand, and the powers of light, goodness and truth on the other. Our Lord said, when the disciples had returned from one of their tours, and were delighted because the devils were subject to them, "I see Satan as lightning fall from heaven." I think that was more a prophetic statement than an historic one, but it runs in my mind like this. Jesus of Nazareth was taken Home after He rose from the dead. At His Ascension two men appeared to the disciples and said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." For the first time Man was entering into Heaven, and God was securing His first

GREAT AND MIGHTY TRIUMPH,

and well says the Apostle, "He was the first-fruits of them that sleep." Satan challenged the entrance of the Man, "Jesus," into Heaven. He warred and fought to keep Him out, but the Lord Christ knew that he was to fall out of Heaven because He, the Son of Man, was going into it, and Heaven cannot contain pure, wholesome and holy manhood, and Satan with his sin. They cannot live together. So clean, spotless and pure Man entered into Heaven, and Satan had to go out of it. He was cast into the earth. He is warring constantly to keep man out of the paradise into which Jesus has gone. It cannot be done, and I rejoice in this, that Israel, who is being increasingly discovered by God to-day, is going to be that nation, functioning the Kingdom of God upon the earth in righteousness, and peace, and joy in the Holy Ghost, which will save the nations, and in saving the nations, secure that great salvation to the world resident in Jesus Christ our Lord.

SATURDAY AFTERNOON, OCTOBER 5TH.

THE MENACE OF ROME.

MR. JOHN LEECH, M.A. ,K.C.

We have had a remarkable event occurring in the midst of Israel-Britain quite lately. It is an event of such importance that we cannot close this week of services without reference to it; for it is closely connected with God's people Israel. I refer to what is called the Catholic Emancipation Celebrations, or, more properly, the Roman Catholic Celebrations, celebrating the hundred years since the great Protestant surrender to Roman Catholicism. I am not expressing the view as to whether that was right or wrong. The Cardinal Archbishop, during these Celebrations, stated that during the one hundred years that had elapsed since 1829, when Parliament, and almost every position of State, were thrown open to Roman Catholics, they had leavened the whole of society—mark the words—including Protestant society throughout this country, or, in other words, throughout Israel.

Now why is this event important? It is important in this way—that the Bible represents Rome ecclesiastically as being the chief enemy of Israel. I am afraid that a great many people do not recognize this; Rome ecclesiastically figures big in the prophecies, and we read in Daniel vii of the little western horn, beginning little, but never called little again, which grew and became mighty, which all prophetic students who have gone carefully into the matter identify at once with Rome.

We read that the little horn *made war with the saints—and the saints are Israel*—and prevailed until the Ancient of Days came. That very thing, which was to occur before our Lord's Return to reign upon the earth, is happening to-day. We look about and we see Rome prevailing in our midst. We see the hundred years of advance in her numbers, in her power, in her influence in our very midst. The little horn has made war upon Israel, and is prevailing. Look at the great Romeward movements, and you see that almost everything seems to be tending in the same direction right away over our country. Rome has been, and is, prevailing, but will she finally conquer? No. Thank God, never. I have heard some people say that they believe we will once again be under the heel or power of Rome. No! Prophecy appears to me to show that we will never be under the heel of Rome. If this western little horn is to prevail until the Ancient of Days comes, it shows that we are now approaching that very period when the Lord Himself is coming, and He will destroy that evil power with the brightness of His Coming. We are drawing very near to that time, thank God, when all this evil will be swept away.

There is a final call given in the Book of the Revelation to God's Israel. The *little horn* in Daniel is *the beast* of Revelation; and *ecclesiastical Rome* is *Babylon the great* of that Book. There we have the call issued to Israel from the throne, "Come out of her, My people, that ye be not partakers of her sins, and receive not of her plagues." I believe that is the last call that God has given to His people Israel, addressed expressly to them. It is a call to have nothing to do with the evil thing, but to come right out from her, to be separate from her, or else she will be partakers of her sins, and will receive of the plagues which are coming upon that system.

Yes, they call it Catholic Emancipation, or the setting free of the Roman Catholics to occupy practically every position in our State. This occurred just a hundred years ago, in 1829. How was that accomplished? Was it procured by fair means? I hope you read what was given in the *Morning Post* two or three days ago, that address by the Primate of all Ireland to

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his synod, in which he pointed out—with all this bragging and boasting and rejoicing by Rome—that the very freedom they have got *was given to them by a Protestant Parliament and a Protestant Government*. Yet he pointed out that *they are now already showing signs of a desire to persecute again*, and the only thing that prevents them is the lack of the power to do it. Rome never changes. She is the same as she ever was.

Now I want to give you an incident that occurred a little over a hundred years ago with reference to this very question. When the question of Catholic Emancipation was being agitated for throughout England, headed by Daniel O'Connell, there was a great cry by the Protestants in Parliament and elsewhere against the proposed Measure. "Why," they said, "*Rome will not allow her people to read the Holy Scriptures.*" Therefore we should not give them that power. They close the door to Biblical knowledge, and keep their people in darkness and ignorance.

Now Rome is very wily, and accordingly *they printed and published a Douay, or Roman Catholic New Testament*, with the very purpose of countering the objection raised to the Emancipation Measure. I have a copy of that book in my hand. That Testament was specially printed for the purpose, and it did its work, or partially. In the very beginning of it there is a recommendation signed and sealed by *the Roman Catholic Archbishop of Dublin*, Dr. Tray, and here it is: "*I certify that the sacred books of the New Testament in this edition of it is conformable to that of former approved editions, and particularly to that of the Douay English version sanctioned by me, and printed by R. Cross in the year* 1791. *Dublin, 5th February*, 1820. *J. T. Tray, D.D.*" Below there is an extract from a rescript of the then Pope Pius VII, which reads as follows: "Vicars Apostolic labouring in the Vineyard of our Lord. Direct all your zeal and attention to this, that all the faithful whom we have committed to your pastoral care love one another in charity, sincerity, and truth, that in the present general agitation they show themselves an example of good works, that they obey the king, and be so dutiful and faithful to him, that our adversaries may fear (not having it in their power) to speak evil of us. That they abstain from reading vicious books, by which in these most calamitous times is in all directions assailed, that by reading pious books, and, above all, the Holy Scriptures in the editions approved by the Church, they conform in faith and good works to you as their pattern in precept and practice. While we trust from your fidelity and approved veneration for us that this duty shall be duly performed, we impart to you the apostolic benediction. Given at Rome at the College of Holy Mary the Greater on the 18th April, 1820, of our Pontificate 21."

When the question of this Emancipation was before Parliament, this Bull was read out. Well, they succeeded in getting their Act of Catholic Emancipation. What happened then? *As soon as the Act was procured the New Testament was suppressed*, and not only was it suppressed, but Dr. Tray, who put that "Recommendation" into the front of the Book, actually *denied that he ever sanctioned the printing or publishing of it*. Matters went so far that Richard Coyne, the printer and publisher to the Roman Catholic bishops and archbishops of Ireland, was obliged, in self-defence, to bring an action against the Archbishop Tray in the courts of Dublin for libel. That case was tried before a Dublin jury, probably largely composed of Roman Catholics, but at the trial *Richard Coyne the publisher produced the original sheets of the Book, and every one of them, with a few exceptions, was initialled and passed by the Archbishop himself, and only a few were not, and they were initialled and passed by someone who had been left to do the business in his stead when he was absent from Dublin*. What happened? *The Dublin jury returned a verdict for Coyne the publisher against the Archbishop of Dublin*. But what about Coyne, who was their official printer and publisher? From that moment Coyne was a ruined man. But the hand of God was in it after all.

Some time later on Coyne became a bankrupt, and his effects were put up for sale, and at the auction a stereotype of that New Testament was put up for sale. Probably nobody knew exactly what it was, or thought that it was of any value. It was purchased by a godly man, a solicitor in Dublin, and *he presented it to the Hibernian Society in Dublin*. I was a member of the Committee of that Society for years, and when they got it they proceeded to reprint that New Testament by the thousands, with the Archbishop's Recommendation in front of it; and with the help of their colporteurs they distributed it all over the country. The priests did their best to prevent it, and when they knew that anyone had purchased or procured a copy, they demanded that it should be given up to them at once that they might destroy it. But in many cases they were sold and read, and they did their work.

Then a remarkable thing happened. When the Rebellion broke out during the late War in 1915, the stereotype was with the printers, and during the Rebellion the premises of the printers were completely destroyed by fire, and the stereotype was ruined. I do not know, but I think Satan was out to destroy that stereotype, and no doubt he thought he had succeeded. At first we thought that the Book was doomed, that we never again could produce it with that wonderful Recommendation from the Pope and the Archbishop to their people. But we found before long that we could reproduce the Book by a system of photography; and those Testaments to-day are being reprinted from the original stereotype by photography and are being circulated over the country.

TRADITION VERSUS THE HOLY SCRIPTURES.

I wish there could be written throughout the country the words of the Lord Himself on this subject, "They substitute the traditions of men for the Word of God." Our Lord reproved the scribes and Pharisees of old because they substituted the traditions of men for the Word of God.

Now let me just give you one or two extracts with regard to this creed of Pius. He says, "I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutional observances of the same Church." But what did our Lord say? "Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the traditions of men." And again, "Ye make the words of God of none effect through your traditions." Oh, never let any man's words or opinions take the place of the holy Word of God.

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THE BIBLE FORBIDDEN.

Rome found it necessary at the Council of Toulouse in A.D. 1229 to pass the following decree: "*We prohibit also the permitting of the laity to have the books of the Old and New Testaments*, unless anyone should wish from a feeling of devotion to have the psalter or breviary for Divine service, or the hours of the Blessed Mary. But *we strictly forbid them to have the above-mentioned books in the vulgar tongue.*" What does our Lord say? "Woe unto you, lawyers, ecclesiastics, for ye have taken away the key of knowledge." Let me read you from the Pope's Bull, published on September 18th, 1819. He speaks of the circulation of the Scriptures in the Irish schools as sowing tares, and says, "The children are by this means infested with the fatal poison of depraved doctrines," and he exhorts the Irish bishops, to whom the Bull was addressed, that with unbounded zeal they should endeavour to prevent the wheat from being choked by the tares—by the Word of God. We are up against this to-day. How little the English people understand what is going on around them! In Ireland we know a little about it. Oh, I am shocked with the ignorance of the English people in regard to this matter. They seem to regard Rome as being innocent and harmless. The Bible shows her to be the chief enemy of Israel.

There are many other things I might show to you. I could read you something, shortly after that Book was published, showing that it was only published for a particular purpose. It is from Pope Leo XII in his bull or circular letter to the Irish priests dated May 3rd, 1824. "It is no secret to you, venerable brethren, that a certain Society, vulgarly called the Bible Society, is audaciously dispreading itself through the whole world. After despising the traditions of the holy fathers, and in opposition to the well-known decree of the Council of Trent, this Society is collecting all its forces, and directs every means to one object, the translation, or, rather, the perversion of the Bible into the vernacular language of all nations. From this fact there is strong ground to fear lest, as in some instances already known through a perverse interpretation, there be framed out of the Gospel of Christ a Gospel of man, or, what is worse, a gospel of the devil." If a person must read the Bible, and insists upon doing it, then he is given one with notes to-day, and the note generally gives the interpretation which is the direct opposite to the meaning of the text. A poor old woman one day got hold of a Book, and she read the well-known words of John iii, 16, and she said when she read it, "That is perfectly plain; nobody could fail to understand that." And then she saw there was a note to the verse, and she read the note, and the old woman said, "Glory be to God. Who could have understood the verse but for the note!" And of course they could not, according to the translation of Rome.

PURGATORY.

There is one thing I want to refer to as of great importance, and that is, the deadly doctrine of Purgatory. A Roman Catholic priest was discussing with a clergyman the ways and means of raising money, and he said, "If you only had one square yard of Purgatory, it would be worth far more to you than all the means that you have of raising money." So far he was right; it would have been worth far more. If a person believed that their only means of escape from the flames of Purgatory was by paying money to their priests, they would give the very last penny they possessed to escape those tortures. But, oh, the dishonour of that doctrine to our Lord Jesus Christ Himself! Why, our glory is that the work of salvation was once for all completed by our Lord, the Lamb of God, on Calvary, and it is our only hope and our only trust. The Bible says again and again that once for all the Lord completed the work when He said, "It is finished." By one Sacrifice He hath perfected them who are redeemed by His precious blood. But what does this doctrine of Purgatory teach? It teaches that the work of Christ is not sufficient for the salvation of the soul. What a dishonour to our Lord! It teaches that by the suffering of the sinner who has died, the suffering in Purgatory for his sins, added to the sufferings and the finished work of Christ, and to the prayers of the saints, and to the intercessions of Mary, at last that person may be liberated from the tortures of Purgatory. I say it is the most dishonouring doctrine that you could invent to our Lord Jesus Christ, Who came to put away sin by the sacrifice of Himself.

But I do ask you to take heart, and to remember that all the signs with regard to this dreadful system point to the fact of the near Return of our Lord. The 7th chapter of Daniel shows that the Kingdom was to be given to the saints, that is, to Israel, and that they were to be the means of destroying that system. And then we read the final thing, that the man of sin will be destroyed by the brightness of Christ's Coming. Shall we not, then, take heart? Shall we not look forward with joy to that day? Shall we not do our part to hasten the time when the King shall come, and when all His enemies shall be put under His feet?

GOD'S PROMISE TO DAVID.

THE REV. T. SPARSHOTT JOHNSON, M.A.

I am very glad that Mr. Leech gave voice to the words he did, because it is well that our people should be awakened to these terrible things that are happening in our land, and it is not done sufficiently. I am very glad Mr. Leech took up your time to open your eyes, if they had not been opened before, to these things. But as I have been looking round on your faces, it seemed to me that you wanted a little cheering up. Now, that is where I come in. Out in the island of Ceylon the Cingalese people down in the villages used to speak of me as "the gentleman with a smile." And they have already given me a nickname here, "The Cheery Spark." It is just a year since I began work in connection with this Federation as a Commissioner, and a glorious year it has been. Mr. Garrison keeps on telling us that it has probably been the greatest year in the history of this Federation. I think that is true. It has certainly been a wonderful year in my history. But it has been also one of the greatest years in the history of our people, in the experiences through which our people have been going during this year, 1929. We, the commissioners and lecturers and workers in the British-Israel Cause, have been trying by every means in our power to bring this Truth home to our people, but this year God Himself has demonstrated to the world His faithfulness, the faithfulness of His Word in connection particularly with His people.

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I was preaching in a North London pulpit lately, and I began my sermon by saying, "This is one of the greatest days in our history." It was the 7th July, 1929, the Day of the National Thanksgiving to God for all His mercies. A little later on Mr. Kellaway was speaking of some of the achievements of the British people which had escaped notice, and he said, "Take that Service on the 7th July which was broadcasted from Westminster Abbey. That Service was probably heard by one hundred million people throughout our Dominions." And if it was heard by one hundred million throughout our Dominions on that day in particular, I am sure it was heard by very many millions more in other lands. Well, now, listen to this,

ISRAEL'S GREAT CONSECRATION PRAYER:

"I vow to thee, my country—all earthly things above—
Entire and whole and perfect, the service of my love,
The love that asks no question; the love that stands the test,
That lays upon the altar the dearest and the best;
The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice.

"And there's another country, I've heard of long ago—
Most dear to them that love her, most great to them that know—
We may not count her armies; we may not see her King—
Her fortress is a faithful heart, her pride is suffering.
And soul by soul and silently her shining bounds increase,
And her ways are ways of gentleness and all her paths are peace."

I believe that the Day itself was appointed by God. You will remember that the Thanksgiving Service was postponed. Why? Because on that day in the National Church—and I always assume, when I am speaking to a British-Israel audience, that the National Church is yours, whether you are a member of the Free Churches or not, for as British citizens you are entitled to all the privileges of the National Church.

Now see that you British people "possess your possessions." On that day in the National Church the lesson for the evening throughout our Dominions and throughout this country was 2 Samuel vii. Now do you realize why I believe God chose that day? I am going to read just a few verses from that chapter, these words from God to David: "The Lord telleth thee that He will make thee an house . . . He shall build an house for My Name, and I will stablish the throne of His kingdom for ever. . . And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever. . . . Then went King David in and sat before the Lord, and he said . . . Let Thy Name be magnified for ever, saying, the Lord of hosts is the God over Israel; and let the house of Thy servant David be established before Thee. For Thou, O Lord of hosts, God of Israel, hast revealed to Thy servant, saying, I will build thee an house; therefore hath Thy servant found in his heart to pray this prayer unto Thee . . . . Therefore now let it please Thee to bless the house of Thy servant, that it may continue for ever before Thee; for Thou, O Lord God, hast spoken it; and with Thy blessing let the house of Thy servant be blessed for ever." In the 89th Psalm the promise is referred to in even stronger language: "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." "My covenant will I not break, nor alter the thing that has gone out of My lips. Once have I sworn by My holiness that I will not lie unto David." In Jeremiah, and in the other prophets, and in other Scriptures, the same promise is repeated, *e.g.*, Jer. iii, 17: "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel." Now that chapter from the 2nd Book of Samuel was read throughout the National Church on that day. Now here we are up against a very important problem.

I am continually coming across people who say, What does this truth matter so long as my salvation is assured? There are people who say that they believe the Bible from cover to cover, and yet when they read those solemn promises made by God to David, and confirmed by an oath, do not accept the truth. How they can reconcile their belief in the whole Bible and yet not believe that God has fulfilled His promises to David I do not understand. In the 17th Ezekiel you will find, in the picturesque language of the Old Testament, God draws a picture of the King of Assyria carrying away the tall cedar tree (Zedekiah); carrying away the young twigs (the Princes) into Assyria. And towards the end of the chapter you read, "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 (*i.e.*, a Princess), and will plant it

UPON THE 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." Now tradition, which has a great deal of evidence behind it, tells us that this is exactly what did happen. It tells us that the Lord God took the tender twig of the House of Zedekiah; that the tender twig, the Princess, was placed in the care of Jeremiah, and that Jeremiah brought her round by the sea into Ireland, that there the young Princess was married to the King (Heremon), who was reigning there over a portion of the House of Israel; and to-day our Royal House can trace their descent through those Kings right away down from David. The genealogy is to be found in Windsor Castle, and you may obtain copies of it. In that Service which was broadcasted throughout the world, this passage from Psalm xx was read, "Now know I that the Lord helpeth His Anointed, and will hear him from His holy heaven, even with the wholesome strength of His right hand." And the Lord's Anointed was giving thanks to God Who had restored him to health. When His Majesty was crowned, this is what the Archbishop said, "Be thou anointed with holy oil, as kings, priests and prophets were anointed; and as Solomon was anointed King by Zadok the Priest and Nathan the Prophet, so be you anointed blessed and consecrated King over this people, whom the Lord your God hath given you to rule and govern." And so was broadcasted to all parts of the world the fact that God had kept His promise made to David concerning the Royal line;

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and so in the Service we said, "God save the King." We next said, "God save this Realm." In the midst of that promise made to David, as we have it in 2 Samuel vii, that he should have a Royal House lasting for ever, there comes this verse: "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. . . ." That promise was made to David at the height of his power. His enemies were at rest on every side, and he was reigning over Palestine. Just then God said, "I will appoint a place for My people Israel." It could not, therefore, have been Palestine that was intended.

In other Scriptures you will find that the place is to the north and to the west of Palestine, that is, where these Isles are. When the Kingdom had been divided, and

THE KINGDOM OF ISRAEL

had gone far away from God and had turned to idols, God condemned her, and speaking of her as His divorced wife, He said, "I will lure her into the wilderness and will speak comfortably unto her." And in other places this appointed place is referred to as the wilderness. When you come down to the New Testament Scriptures you find a most wonderful chapter given up to this wonderful promise of God—the 12th of Revelation, the figure of the woman, crowned with the twelve stars, the woman who gave birth to the Man Child Who was to rule the nations with a rod of iron. Now all of us recognize at once the Man Child; and we are told that the woman fled into the wilderness, where she is nourished for a thousand two hundred and three score days. The Dragon refers to the pagan world power which began with Babylon and ended with Rome. And it was at that time, in its pagan Rome phase, when they sought to slay that Man Child as soon as He was born. And we have it recorded in the Scriptures that Rachel wept for her children, and would not be comforted, because they were not.

We know also as an historical fact that through the hands of that same pagan nation, that Man Child, when He had reached man's estate, was slain; and we know that He was caught up unto God and to His throne. Then we are told that "the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." The woman was therefore protected in her appointed place. That was a prophecy which has been fulfilled from that day, and, from day to day and from year to year as the centuries have passed, has been fulfilled with remarkable accuracy before our eyes. Successive invasions have swept across Europe with these Islands as their ultimate objective. The first swept across Europe in the form of the pagan Roman Empire. They came into these Isles under Julius Cæsar, who found here, not a nation of painted savages, but a civilized race, which, to his astonishment and mortification, was the first race to defeat him and drive him back to his own land. Later on the Romans came again into this land, made roads, and effected other improvements. Then when the time appointed came, the floods receded and the earth (*i.e.*, the Continent) swallowed them. Then there came the Saracens and the Turkish hordes which swept across Europe; and the earth again opened her mouth, and they were swallowed up. Then there came the great Papal Roman flood, and swept across Europe and right into these Islands, and for a brief moment had these Islands in its grip. At the height of this invasion there came the Spanish Armada, and Queen Elizabeth had a gold medal struck, on which these words were inscribed, "He blew with His winds and they were scattered." And so that great Papal flood was rolled back, under the providence of God, never to return with the same force again. Then there came the great Napoleonic wars which swept right across Europe, and Napoleon stood on the shore at Calais, looking across the silver belt of sea with greedy eyes upon this land. But at Waterloo God intervened, as most people who study their history know, and defeated his armies, and the earth once again swallowed up the flood. Then there came the great flood under the Kaiser and swept across Europe. And then God's Israel went to prayer, for God had said, "I will be enquired of by My people to do it for them." And back went the flood, and they were defeated, as everyone knows, by the hand of God. And the earth opened her mouth once again, and swallowed up the flood. With that in mind, the fact that God has fulfilled His great promise, and demonstrated it before the world, listen to these words as they come rolling out from Westminster Abbey right across the world:

"Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds, unfold!
Bring me my chariot of fire!
I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land."

So that God demonstrated to the world that He had kept His promise to David concerning his Royal line and concerning this Realm.

Why was that Service broadcasted from Westminster Abbey, and not from St. Paul's Cathedral? Because in that Abbey there is a Stone. And if you go to see that Stone, you will probably hear the guide saying, "This stone is Jacob's pillow." Dean Stanley used to say that when people came from all parts to the Abbey, the one thing they came to see was Jacob's pillar. We know something about that pillar. We know that it came to this land under Edward I; that many Kings were crowned on it in Scotland; and we know before that that many Kings of that Royal line of Israel in Tara were crowned upon it; and we are told, and there is quite enough evidence to satisfy any enquirer, that that Stone was brought to Ireland by Jeremiah those many years ago when the little twig also came. Now there are people who pooh-pooh this. They say that similar stone can be found in Scotland. This may be the case, although it is exceedingly doubtful. The Stone is of a peculiar substance not easily matched. But supposing similar stone can be found in Scotland, history is clear upon the fact that the Stone was previously in Ireland.

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This effectually disposes of the Scottish origin theory. There are also other excellent evidences that the Stone originated neither in Scotland nor Ireland.

It is a fact that similar stone is found in the neighbourhood of Luz, outside of which city Jacob found the Stone, discarded by the builders, and made use of it first as a *pillow*, and then as a *pillar*, and which He declared should become eventually *the House of God*. This is the *type* of *the Stone which the builders rejected which has become the head of the corner*. There is evidence enough for any thoughtful man that the Stone has been hedged about in the providence of God because it *is* Jacob's pillar. Well now, with that in mind, let us carry our minds back to Genesis, and hear what Jacob says concerning that Stone, "And this stone which I have set up for a pillar shall be God's House." And from that House there went out to all the world that message on July 7th.

I want to refer to just one more item in connection with that great day. It was a Thanksgiving for the recovery of the King. We were holding on December 11th, 1928, a great meeting, over the way in the Church House, of thanksgiving for the deliverance of Jerusalem eleven years before, and we were doing so with chastened hearts and minds because we knew that our beloved King was lying upon what millions thought was his death-bed. It was a critical day in the history of that illness, and our Prince was rushing across Europe as fast as the best trains of the world could carry him, and he was timed to arrive at Buckingham Palace on the 12th December; and he entered the Palace on the 11th December, during the eleventh hour. The next morning I was listening to the wireless report on the King's illness, and the announcer said, "Last night, just before the arrival of the Prince, there was a miraculous rally in the condition of the King." The papers later used the same word "miraculous," which means that God was demonstrating to the world that day that He was a prayer-hearing as well as

A COVENANT-KEEPING GOD,

and that He was the Healer of His people. And so He healed our King. And the same God to-day is yearning to heal the whole of this people; that is the message which we have got for you to-day. God is wanting to heal us and to cleanse us, and to fit us for the great day when the King comes. What does all this mean, this reiterated repetition of the 11th? A great many people, when you speak to them about it, say, It is just a coincidence. I refuse to believe it is a coincidence. It is the Voice of God warning us that we are rapidly nearing that day when the cry shall go forth, "Behold, the Bridegroom cometh."

About the time that Jerusalem was delivered there was a great gathering in St. Paul's Cathedral, and a hymn was sung, two verses of which tell us that the prophecies of the Bible from beginning to end are being fulfilled:

"Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword;
Our God is marching on." (Rev. xix, 15.)

"I have read a fiery Gospel writ in burnished rows of steel;
'As ye deal with My contemners, so with you My Grace shall deal';
Let the Hero born of Woman crush the serpent with His heel.
Since God is marching on." (Gen. iii, 15.)

In the last Book of the Bible, speaking of the message of the Master to the Church to-day, these are the words which He says, "Behold, I stand at the door and knock." Outside the door of the Church? Yes, the Presence of Jesus Christ to-day in the official Church is an objective Presence. What He desires is a subjective Presence. I suppose most people here are familiar with Holman Hunt's wonderful picture of the "Light of the World." The story is told that when the great painter was at work on the picture a friend came to see it, and looking at it as it lay on the easel he said, "There is one thing missing." "What is that?" said the painter. "The key," said his friend. "Oh no," said the painter, "the key is inside." That is the great Truth which is being broadcast to-day; the King is standing at the door of people's hearts and knocking, but the key is inside.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

As a "stop press" item, we have to announce that the Rev. Pascoe Goard's address on Friday evening, December 13th, at 8 o'clock, in the Central Hall, Westminster, will be on "SOVIET RUSSIA *versus* BRITAIN." Major J. Knowles, President of the B.-I.-W.-F., will preside. We shall expect to see the Hall crowded.

* * *

THE REV. COMMANDER ROBERTS, R.N., has given a very informative lecture on "The Supremacy of the Sea" before our Exeter Branch. We propose to publish it in a future issue.

* * *

The Rev. Pascoe Goard is giving two addresses for our Tunbridge Wells Branch on December 17th, in the Town Hall, at 3 and 7.30.

Mr. Garrison is to address our Worthing Branch on December 18th, at 3 p.m., in the Heene Rooms, Heene Road, followed by a social tea. * * *

It is very gratifying to announce that the Sale at Headquarters on December 3rd and 4th, promoted by the Women's Auxiliary, proved a great success, and yielded a sum far in advance of any previous year. Some particulars shall follow in another issue of this journal.

* * *

Mr. J. J. Morey has recently visited Totland Bay, Isle of Wight, where Mrs. Bremridge has opened a Book-room and organized a Branch of the Federation. Mr. Morey's lectures were well attended, and great interest was shown in our subject.

At Southampton large audiences assembled in spite of very stormy weather, and our Cause continues to flourish, especially in the Shirley district.

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On Thursday, the 5th inst., Mr. Morey again visited Guildford, and held a very successful meeting in the Friends' Meeting House. On the following day he lectured twice in the Hall of Remembrance, Kingston, to good audiences. The Southern Area is alive with ever-increasing gatherings anxious to hear the Good News we are able to convey.

Mr. J. J. Morey is always welcomed by a Bath audience, and his visit there on November 28th brought together two good gatherings for his lectures on Micah and Malachi. The vivid way in which it was shown how the Prophets' messages applied, not only to Israel of old, but to Britain of to-day, revealing much that is wrong with both Church and State, and pointing out how far short we have come as a people from God's Ideal for us as a "Holy Nation," made a deep impression. We are on the eve, said Mr. Morey, of great happenings, when God is going to purge us as silver until the dross is removed, and we shall be a purified nation, ready to do the work He has for us to do in His new and glorious Kingdom.

* * *

A lecture was given at Bolton on November 22nd by Mr. W. H. Hesketh, J.P., of Manchester, on "Is the British-Israel Theory True?" The assembled company were greatly interested, and a number of questions were asked, and replied to by the lecturer.

* * *

A Branch was organized at Barrow-in-Furness on November 29th, when a meeting was held at Gardiner's Cafe. The following officers were appointed:—President, Mr. A. E. Timmins, F.C.S.; Treasurer, Mr. J. Hall; Secretary (*pro tem.*), Mr. J. H. Brenchley. The Secretary addressed the meeting on the subject, "The Potter, the Clay and the Earthen Vessel."

* * *

Mrs. Murray, the extremely capable and enthusiastic Honorary Secretary of the Sutton and Cheam Branch, is giving a short address in the Small Public Hall at Sutton on the 16th, the meeting commencing at 3.30. The arrangements are taking the form of an "At Home," invitations to which have been issued by the Chairman and Committee. Besides the address, there will be tea and discussion. We are sure those attending will have a delightful and profitable time.

* * *

The Rev. T. H. Whitehouse addressed two splendidly-attended meetings at Leicester on the 3rd, his subjects being "How the British Empire Marches with the Kingdom of God" and "The Assault on Heaven." Mr. A. E. Biggs presided. The Branch continues making splendid progress.

* * *

The Elocution Class will be held at Headquarters on Tuesday, 17th, from 7 to 9.

* * *

The Belgian National Railways and Dover-Ostend Royal Mail Service have now issued details of their arrangements for visiting Belgium during Christmas and the New Year. A holiday may be enjoyed in this delightful little country during these periods at very little expense.

Special excursion tickets will be issued daily from:—
21st—24th December; and
28th—31st December.

These tickets will be available for return up to and including the 15th day of issue, both from London and Dover. Full details may be obtained from the Belgian National Railways, 47, Cannon Street, London, E.C.4.

* * *

Miss Hamilton Hunter gave two addresses for our Hastings and St. Leonards Branch, at the Masonic Hall, on the 3rd inst. The subject taken at both afternoon and evening meetings was "The Vicegerency of Israel, its Privileges and Responsibilities." In the course of her lectures Miss Hunter explained the Priestly offices of the Kingship in Israel, and subsequently in Britain, together with the duties and obligations appertaining thereto.

Arrangements are under consideration with a view to establishing a Young Crusaders' Movement in Hastings and St. Leonards, and it is hoped early in the New Year to inaugurate lectures for young people.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATH, 5, Argyle Street, Tuesday, 17th, at 7.30. Prayer Meeting. Thursday, 19th, at 3. Dr. Thurston's Study Circle.
BATTERSEA, 193, Lavender Hill, Tuesday, 17th, at 8. Mr. G. E. Aiers.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 16th, at 8.
BELFAST WEST, Orange Hall, Shankhill Road, Tuesday, 17th, at 8.
BOGNOR REGIS, Osborne's Cafe, Thursday, 19th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.
BRIGHTON, Friday, 20th, Hove Town Hall, at 3; York Place Hall, at 8. Mr. John Leech, M.A., K.C.
CAMBRIDGE, St. Andrew's Hall, Tuesday, 17th, at 3 and 8. Rev. T. Sparshott Johnson, M.A.
CARDIFF, Y.M.C.A., Tuesday, 17th, at 7.30. Rev. W. T. Medhurst.
CHICHESTER, St. Martin's Hall, Wednesday, 18th, at 7.30. Rev. Joseph Gay, A.T.S.
DORKING, Oddfellows' Hall, Friday, 20th, at 3 and 8. Mr. J. J. Morey.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 16th, at 8.15. Miss B. M. Beck.
EASTBOURNE, Saffrons Rooms, Wednesday, 18th, at 3 and 6. Mr. G. R. Gair.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday, 18th, at 3 and 7.30. Miss Hamilton Hunter.
FOLKESTONE, Town Hall, Monday, 16th, at 3 and 8. Mr. J. J. Morey.
GLASGOW, Christian Institute, Sunday, 22nd, at 6.30. Mrs. Rankin.
HARROGATE, Imperial Restaurant, Parliament Street, Tuesday, 17th, at 8. Mr. G. R. Gair.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 18th, at 3. Rev. E. A. Couldrey. Thursday, 19th, at 7.30. Mr. J. J. Morey.
HOLLOWAY, St. Mary Magdalen Church, Thursday, 19th, at 8.15. Rev. T. Sparshott Johnson, M.A.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Crouch End, Monday, 16th, at 8.
HORSHAM, Town Hall, Wednesday, 18th, at 3.15 and 7.15. Mr. J. J. Morey.
ILKLEY, Wednesday, 18th. Mr. G. R. Gair.
ISLINGTON, 340, Essex Road, Wednesday, 18th, at 8. Bible Study.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 17th, at 7.45. Questions.
PAIGNTON, Deller's Cafe, Tuesday 17th, at 3.30. Miss Hamilton Hunter.
PUTNEY, 12, Ravenna Road, Monday, 16th, at 8. Rev. T. Sparshott Johnson, M.A.
RHYMNEY, British-Israel Hall, Tuesday, 17th, at 7.
SALISBURY, Angel Temperance Hall, Monday, 16th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.
SHEFFIELD, Victoria Hall, Wednesday, 18th, at 7.30.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 16th, at 8. Rev. E. A. Couldrey.
SUTTON and CHEAM, Small Public Hall, Church Road, Monday, 16th, at 3.30. Mrs. Murray.
TEIGNMOUTH, Temperance Hall, Monday, 16th. Bible Study. Rev. Com. [Roberts.
TUNBRIDGE WELLS, Town Hall, Tuesday, 17th, at 3 and 7.30. Rev. Pascoe Goard.
WORTHING, Heene Rooms, Heene Road, Wednesday, 18th, at 3. Mr. Herbert Garrison.

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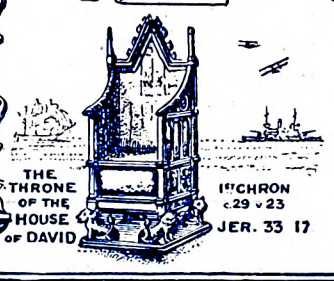


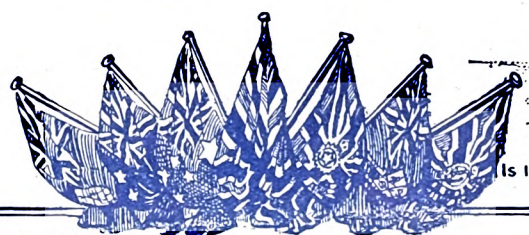
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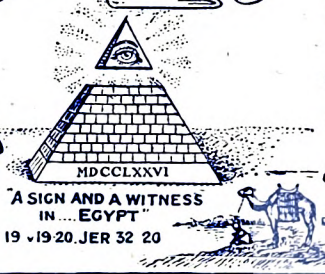
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And God said unto Jacob "A Nation and a Company of Nations shall be of thee." Gen. 35 11

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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 SHEPHERDS.

BY THE REV. W. PASCOE GOARD.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them : and they were sore afraid.

And the angel said unto them, Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this *shall be* a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men."—St. Luke ii, 8-14.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

What a startling message to come out of the darkness of the night to any people or to any person.

It is a personal message. Unto You.

It was a new message. Born this day.

It is a present message. This day.

It is a geographical message. In the City of David.

It is a genealogical message. Of the line of David.

It is a message of salvation. A Saviour.

It is a message concerning an historic Person. Which is Christ the Lord.

It is a Royal message. Which is Christ (anointed).

It is a sociological message. Christ THE LORD.

Prophets had dreamed and sung of it for ages, and had thrilled the world, as far as their message went, with anticipation of the event.

Angels had desired to look into the time and the glory of the event, and had found themselves unable to foresee the wonder of it.

The angel Gabriel had been sent from God to announce, once and again, to the astonished Zacharias, "a certain Priest, of the course of Abia, the husband of Elisabeth ; and to Mary, the mother then to be of Jesus our Lord."

It was night-time, and darkness was over the plains of Bethlehem. Out under the darkness there were fires burning, and the drowsy barking of shepherd dogs ; or the frantic barking, as some prowling jackal or more dangerous beast of prey, scenting the flocks, skulked in the neighbourhood of the camp.

There was the occasional bleating of sheep, and the voice of the shepherds as they quietened their charge.

It was manifest that it was a time of unwonted activity in the neighbourhood, as daylight would presently reveal ; and that unwonted numbers of sheep were quartered under the care of unusually numerous shepherds on the plains and hills between Bethlehem and Jerusalem.

The reason for this unusual concourse of sheep and shepherds was the decree of Cæsar that all the world should be taxed. For the purpose of that taxing every man and woman proceeded to the place of his or her birth.

Multitudes claimed Jerusalem as their family birth-place,

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and doubtless came to the city for the purposes of registration from the ends of the earth. It may be that this was not in the intention of the decree. Perhaps it was an unexpected reaction of the decree. It is probable that the understanding was that from the time of that taxation or registration in a Roman "Doomsday Book," the birth-place of each family and person would be *officially reckoned as at the place of registration.*

This being the case, how eagerly would every citizen of Jerusalem make his way thither, lest he should fail of his registration as a citizen of the Holy City.

How much more every one who could claim to be of the Royal descent of the House of David would make his way to the ancient City of Bethlehem, in order that his registration in the Royal City might not be disturbed. Who knows what might have been the effect of such neglect? Especially when it is considered that every scion of the House of David, no matter how far removed, is eligible for the throne right in the House of David, failing nearer claimants to the throne.

So they came, these thronging people, to be taxed at the House of their fathers.

How to make provision for feeding such a multitude?

Moreover, the thronging people coming to Jerusalem would desire to offer a sacrifice at the Temple at Jerusalem, in addition to the usual sacrifices. Where should lambs be found for such an offering? This was a question of *demand* so obvious that to supply the demand would create a splendid market, at top prices, for the shepherds of the countryside. Therefore they moved their flocks within reach of the city, and of the multitude attending on this occasion.

In addition to this the feast time which was then occurring created the heavy demand of such festal occasions. So the flocks were concentrated on Jerusalem, and as there were not folds sufficient to enclose them all, *shepherds were abiding in the field, keeping watch over their flocks by night.*

Over them all the brilliant stars of the east bent low and bathed them and their surroundings with what seemed to be the shadow of light.

"And, lo . . ." And see . . . for this is the meaning of the particle "lo." The indication is that the fact to be presented cannot be portrayed in words. It is a thing to be seen, and to that end the imagination must be called into play. Memory of scenes which must have been similar to the one on the plains of Bethlehem, scenes in many lands, observed by many observers, will come from memory to aid the imagination in reconstructing that which took place on this autumn night at Bethlehem. The vivid imagery of the Bible, given here a little and there a little, concerning the Glory of the Lord and the angel ministers who do His pleasure will come to mind and lend us aid in visualizing that which took place. Calling to our aid all past experiences, and all our reading, we answer to the invitation to visualize this great historic happening, when heaven and earth made contact on the plains of Bethlehem, and the eye looked upon the glory, and the ear drank in the sound of the testimony of the angel, and then the harmony of their chanting voices :—

"And, lo." Look, see :—

"The angel of the Lord came upon them,
And the glory of the Lord shone round about them . . ."

How busy are the angel hosts in connection with the family of the Lord in the earth!

One will say: Is it a matter of fact that there is a real ministry of angels? Or is this a way the Scriptures have of illustrating the beauties of an universal Divine Providence which is extended over all the works of God, but which does not particularize in the case of any.

Our answer to that is that we have had personally such evidences of such a ministry as have broken down that scepticism in regard to the PRESENT ministry of angels which held a very stubborn place in our minds for decades. We believed that angels ministered in former generations, before the outpouring of the Holy Ghost. We believe in the ministry of the Holy Ghost, Who particularizes in regard to every single Child of God, as though that particular Child of God were the only one committed to His charge. We believe and know that this is a great and glorious fact. He particularizes in regard to you. He particularizes in regard to me. He particularizes even, and especially, in regard to THE WEAK BROTHER FOR WHOM CHRIST DIED.

But we have also reason to know that there is a further ministry. The handiwork has been manifested, again and again, of an unseen Personality. It has forcefully guided our feet against our judgment and will at times, and at other times has dashed aside impending and sudden death. Yes, there is a ministry of angels still.

How clearly this is manifest in the sacred Scriptures, and how beautifully it is set forth in the Holy Word.

But this is not an Angel. It is "THE ANGEL OF THE LORD."

Look up in the holy Book the Angel of the Lord, and then learn how great a thing it is that happened to the shepherds on this wonderful occasion.

Let us read Gen. xxii, 11 and 15 to 19 :—

"And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

And the angel of the Lord called unto Abraham out of heaven the second time,

And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

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

Let us also read Exodus iii, verses 2, 4 and 5, and 14 :—

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

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And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Let us further read Psalm xxxiv, 7:—

"The angel of the Lord encampeth round about them that fear him, and delivereth them."

The Angel Gabriel came to Daniel once and again, with messages from before the throne of God. But, as we read in the 10th chapter, *a greater than Gabriel came to Daniel*, to cause him to know "what is noted in the Scriptures of truth."

The Angel Gabriel had come to Zacharias as he ministered in the Temple; and to a maid called Mary who was of the house and lineage of David, residing in the City of Nazareth, to foretell the coming birth of Christ the Lord.

But now a greater than Gabriel, even the ANGEL OF THE LORD, came to announce to the simple shepherds the birth of the Saviour Christ.

"And the glory of the Lord shone round about them." Mark well the statement; it is the Angel of the Lord that came upon them, and it is "THE GLORY OF THE LORD" which shone round about them.

Now "*the glory of the Lord*" in former days was manifest to Israel by the Shekinah, shining over the Mercy Seat. It was the overwhelming glory reduced to its minimum of manifestation which thus shone behind the curtain of the Temple, over the Mercy Seat. Its greater manifestation had been seen by Isaiah the prophet, as described in the 6th chapter of Isaiah; and by Ezekiel the prophet, as described in the 1st chapter of Ezekiel, and later on in the Book.

Its still greater glory had been seen by Moses and the elders of Israel at Sinai, and its magnificence had held spell-bound the whole camp of Israel.

But, alas! The glory of the Lord had long ago departed from the Temple at Jerusalem, and the prophet Ezekiel had borne witness of that departure.

Through long ages of ministry, up to the time of Christ, neither priest nor prophet had seen the glory manifested in, or overshadowing, the Temple at Jerusalem.

But on this auspicious night and occasion the glory of the Lord had once more appeared, and it shone round about the watching shepherds, piercing and putting to flight the midnight shadows.

The foregoing considerations show to us clearly that it was no subordinate angel voice which made the annunciation to the shepherds of the birth of Jesus Christ our Lord. It was the Lord Himself in the midst of the Shekinah glory that made this august proclamation.

Again His Voice was heard at the baptism of our Lord; and yet again upon the Holy Mount of Transfiguration.

In audible tones in the midst of the glory, as in audible tones in the midst of the terrors of Sinai, He caused His Voice to be heard. Then he enunciated the Law. Now He proclaimed the Gospel. "Fear not, for behold I bring you good tidings of great joy which shall be unto you and to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." He Whom the Heavenly host was praising was in their midst, and it was in response to His proclamation that they burst forth into song. He and the Heavenly host were visible to the eye and audible to the ear of the shepherds.

The scope of the message is twofold: "Unto you," and "unto all people." First to the shepherds on the plains of Bethlehem, the hereditary estate of the House of David. It was here that "David," the shepherd king, "followed the sheep," for the Lord selected His Kingly House from a "shepherd" family. But through the shepherds of Israel should the glad tidings of the Saviour born be unto all people.

It was quite in line with this that He Who that night was born at Bethlehem should say in the days of His ministry, "I am the good shepherd. The good shepherd giveth His life for the sheep."

Therefore with the shepherds we will say encouragingly to each other, "Come, let us go even unto Bethlehem and see this great thing which has come to pass."

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds."

THE SCHOLARS' QUEST OF THE CHRIST

BY THE REV. W. PASCOE GOARD.

"Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

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And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

When he arose, he took the young child and his mother by night, and departed into Egypt:

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."—St. Matthew ii, 1-15.

When?	Now when Jesus was born—
Where?	In Bethlehem of Judæa—
What?	There came wise men from the east, saying, Where is he that is born King of the Jews?
Why?	For we have seen his star in the east,
Result?	And are come to worship him.

This is a most interesting incident connected with the birth of our Lord. It is written for a purpose in the Divine narrative.

Jesus was born in Bethlehem of Judæa.

There came wise men from the East to Jerusalem in consequence of an object which had attracted their attention in the heavens. That which they saw is called a star. Either the object they saw appeared in the east, and was there seen by them; or the object which they saw appeared in the west and was seen by them, looking from the east.

First let us ask: Where did the object they saw appear to them to be? "We have seen his star in the east, and are come to worship him."

It is quite possible that the object they saw was *in the eastern sky*. It will be remembered that *Israel* of the ten tribes was, at that time, north-east from Jerusalem. It will also be remembered that the bulk of the House of Judah remained *in the east*, when that colony of them which established the nation of the Jews returned from Babylonian captivity.

We have a full and complete description of the appearance of THE ANGEL OF THE LORD to the shepherds on the plains of Bethlehem. This is a meaningless statement if it be not a record of *a supernatural revelation*. We verily believe it to be nothing less than that.

If then it is a fact to be received as an historical happening that the Lord manifested Himself to the shepherds on the plains of Bethlehem, in the land of Judæa, there seems to be no reason to suppose that He would not also reveal Himself, and the great fact of the birth of Christ, to *Israel in the north-east*, and to *the House of Judah* in the east.

One must keep this possibility in mind when considering the astonishing things told in this brief narrative.

But there seems to be a more direct and probable interpretation of the events of that particular time.

There are reasons to think that *the arrival of the wise men from the East was not on the night of the birth of the Lord*. We read:

"Now when Jesus was born in Bethlehem of Judæa, there came wise men from the east." That word "came" must take in the whole of the movement. They came because of the birth, they came "when He was born."

Now the coming of the wise men from the East was a process. They had seen a phenomenon in the heavens which led them to believe that the Christ had been born.

After the manner of scholars, they did not jump to conclusions, but consulted together as to what the unusual phenomenon was *as a matter of fact*; and, secondly, *what it portended*. Such discussions would have taken an appreciable period of time before a final conclusion was reached.

Then came the preparation for the journey. As all those who have travelled in the wilderness know, this was not a matter of an hour or a day.

Finally they were on the way. We do not know exactly their starting-point, for "the East" is a very indefinite phrase. It is certain that there were no means of rapid transit in those days. We may assume therefore that a period approximating to a month would be occupied upon the journey.

Again we turn to the narrative and find that while Jesus was born in a stable, because there was no room for Him in the inn, *the wise men did not find Him there*. For we read: "And *when they came into the house*, they saw the young child with Mary His mother." The sudden pressure, which made accommodation impossible in the inn or in any household of Bethlehem, had passed, and the Holy Family were now established in "the house."

Turning to the narrative given by St. Luke, we find that the shepherds on hurrying to Bethlehem found the *Babe* lying in a manger.

But the wise men coming from the East found the "*young Child*" with Mary His mother. Again and again are the words "young Child" used, indicating that He had ceased to be a "babe."

All of these items point to a later time for the arrival of the wise men from the East than the birth night of our Lord.

Now let us ask the question, "What was it that the wise men from the East saw?" And we must proceed, first, by the process of elimination.

Was it a new star in the sidereal heavens that the wise men saw? The answer to this must be in the negative because of one fact among others that, on the reappearance of the "star" at Jerusalem, *it went before them and stood over the place where the young Child was*. Every astronomer, and every reader of astronomical literature, nay, every observer of the heavenly bodies, will know at once that this was no star set in the sidereal heavens. In its annual swing around the sun, the earth changes its position so that at one equinox it is at one end, and at the next equinox it is at the other end of a line of orbital diameter approximating to *two hundred million miles*. That is to say: the change in the earth's position twice a year amounts to that immense distance. And yet, so far distant are the

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sidereal stars that it requires instruments of precision to note even that change in the earth's position in relation to such stars.

How then should such a star lead the way over a route of approximately *six miles*? No, it was not a star in that sense of the term.

Every astronomer knows that *no planet of our system* halted in its journey, or deviated in its course, to indicate the birthplace of the Lord; neither could bodies of such magnitude indicate such a small scale movement as the journeyings of the wise men. *It was therefore not a planet the wise men followed.*

Neither was it a meteor; meteorites are not luminous bodies until they enter our earth's atmosphere. Then they are travelling at such an inconceivable speed that the friction of the earth's atmosphere renders them incandescent and luminous. No travellers could keep pace with such a swift movement, and if the movement were not swift, the luminous appearance would be absent. It was not a meteorite that the wise men saw.

Is there anything on record in the way of a phenomenon which would cause the wise men to decide that they had seen a star? There is.

If we turn to the narrative in St. Luke we see presented to us the descending glory of the Lord. To the simple shepherds, in the midst of the glory, there was first revealed the Angel of the Lord, and then a multitude of the Heavenly hosts. To the shepherds it was a present, immediate, direct, Divine revelation. It was a personal revelation of One Who gave an articulate message, couched in the language which they understood.

The wise men, beholding afar off, saw only a luminous appearance which they termed a "star." Indirectly it bore to them the indication of the birth of the long-expected King.

We conclude, therefore, that *what the wise men saw was the glory surrounding the Angel of the Lord*; the Shekinah glory from the beginning manifested to Israel.

The sight of the phenomenon was to them a memory when they arrived at Jerusalem. After having made enquiry at the palace of the king, and having received more specific instruction from the prophecies contained in Holy Scripture, they set themselves to journey to Bethlehem in search of the young Child.

To their amazement and joy "the star" again appeared to them, and led them on their way.

Up to the present, following the indication of the star, they had travelled from the East to the West. Now their direction was changed, and they travelled North until they came to the place where the young Child was.

How beautiful is the indication that scientific knowledge, while useful, is insufficient without Divine revelation and leading. It is further indicated that when the scientist and scholar so permit themselves to be led by natural phenomena, and on occasion by supernatural phenomena, such as the inspiration of the Holy Scripture, interpreted by Divine revelation, they will inevitably be led into the Presence of the Christ, and with the wise men from the East will fall down and worship Him; offering to Him, from their accumulated treasures, "gold, and frankincense, and myrrh."

BENEDICTUS.

St. Luke i, 68.

Blessed be the Lord God of Israel: for he hath visited and redeemed his people;

And hath raised up a mighty 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 hands of all that hate us;

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

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.

JUBILATE DEO.

Psalm c.

O be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

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.

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THE B.-I.-W.F. CONGRESS ADDRESSES

SATURDAY EVENING, OCTOBER 5TH.

ISRAEL'S MARCHING ORDERS.

THE REV. CHARLES COOPER, F.G.S.

I NEED hardly say what a privilege I feel it to be allowed to speak to-night, and I hope it may please God to use something that I may say. I attended a Conference recently at St. John's Hall, Highbury, my old College, on the occasion of the annual reunion, and the subject of that Conference was: "The New Evangelical Revival." There were three sessions, and there was time given to a discussion of the need. The first paper was a masterly one, written by the Rev. Wilson Cash, Secretary of the Church Missionary Society, and he reminded us of the conditions of England which, I am sure, disturb the minds of us all. He referred to the restlessness of mind, to the seeming indifference of the masses to religion, and to the fact that men and women are going after human aids seeking rest of heart. And we realize how true that is. Then he went on to show, with his wide experience—and he has been travelling a great deal of late—how the same conditions exist all over the world. Those of you who have read that small book, "The Clash of Colour," by Basil Mathews, will realize what I am referring to. If you have not read that book then you should. The great Eastern nations are realizing their power, and throughout the wide world men are seeking to express themselves anew. Many of them are turning to science, and they are not finding rest and peace of heart there. We all know from the past that a revival of religion can only come about in this country and in all other countries by the preaching of the Gospel of our Lord Jesus Christ, and by a proclamation of the truths of the Bible. It was so in the time of Luther and Wesley, and many others. And even now, as many of you realize, the Archbishops of our country are realizing that if we are to have anything of a spiritual revival we must return to the Gospel and to the Bible. Now I regard this as an opportunity for capturing this epoch-making time for the cause of the Lord Jesus Christ. The Rev. C. M. Chavasse, M.A., the new Principal of St. Peter's Hall, Oxford, who spoke at this Conference, said: "This is an opportunity for the Evangelicals to capture the present time, because we are bankrupt through the teaching of Modernism, and people are looking for that Gospel which alone can bring a revival to our land." I say that we British-Israel people must

GRIP THIS OPPORTUNITY,

because it is a real opportunity, if only we can use it aright. The Rev. W. W. Martin, of South Croydon, was also one of the speakers, and he was saying that a wave of revival could only come through prayer and the winning of souls. I think here is another great truth which we as a Federation need to grasp, that if we are to make progress, and to capture this age for British-Israel Truth, it will come only through witness and through prayer and through seeking to win souls for the Lord Jesus Christ. Mr. Martin told us some remarkable stories of the movements that are going on amongst schoolboys, Crusaders and others, and he related how he went to one large public school, and an hour before it was time to rise he found that a number of boys between fourteen and sixteen voluntarily got up on their own account for definite prayer. That reveals the attitude of the youth of our country to-day towards the Gospel. But anything that concerns the Gospel of the Kingdom of our Lord Jesus Christ—we must be in this as British-Israel teachers, and it seems to me we must express the Truths of British-Israel in terms of the Cross of our Lord Jesus Christ.

On Thursday last we ended a short four-days' Mission in my parish, and it was conducted by the Rev. W. Latham, and, as you may guess, I took an early opportunity of speaking about these matters, letting him know that I was a British-Israelite. I noticed that he avoided the subject, he did not seem to want to speak about it; if I ventured to say a little I noticed that he was silent, and I thought to myself, Well, I must go gently; I will wait a day or so. Last Monday I attended the Ministers' Conference at Headquarters, and we were inspired by what we heard from Mr. Goard; for he was giving us a few more instances about the Divine healing. When I returned home, as we were sitting together at the evening meal, I began to relate the wonders of God's power in our midst, and how willing He is to heal His people. And immediately that stirred all the interest in this man. Indeed, on Sunday last, he mentioned in my pulpit that he thanked God I was in sympathy with the teaching of Divine healing. As soon as I took up the subject of Divine healing I found I had won the attention of that man. And on Tuesday evening, after dinner, he said: "How is it that you have been to a British-Israel meeting, and have been discussing this question of Divine healing?" I pointed out to him that it was an integral part of our teaching. He realized that it is only a full faith in Jesus Christ in which there can be the Divine healing. We both agreed on that point. He became very interested.

I know there are people who will not listen to our Truth because they have wrongly supposed it has been substituted for the Gospel of the Lord Jesus Christ. I ask you that when you are speaking of the national Kingdom of our Lord Jesus Christ, never omit to speak of the spiritual Kingdom of Jesus Christ, and the entry of men into salvation, whether Jew, Gentile or Israel, through the Cross of Jesus Christ. Back to the Bible!

BACK TO THE GOSPEL!

But there is not only a spiritual Kingdom, but God has been working in the national Kingdom from the beginning, and not one of His promises has failed, and all are being marvellously fulfilled before our eyes to-day. I think those who are prejudiced against us will be inclined to listen to us if we ourselves are really spiritual, and if we let them see that we are really anxious for the salvation of men's souls.

Several weeks ago I was preparing a sermon, knowing that our Mission was taking place, and I wanted to prepare the way, and there was given to me one Tuesday morning a text, which I will read: "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). That is, make it possible for the people to walk along the highway to Zion. Set up signs, just as

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robbers are known to do when they are traversing an unknown country, they set up heaps of stones so that they may find their way back again. Let people see the way that you are treading. When I was studying that passage, and seeking to apply it to our own congregation as God's call to them to help to prepare the way for the return of the people in our parish to Jesus Christ, and to make it possible by their witness before the people to return, by setting before them the truth, it occurred to me what a fine British-Israel sermon this would make. I realized that it was full of British-Israel Truth. And when I wanted to give my sermon an historical background, I saw the wonderful Truth. I think it would be a help if I just referred to-night to the first verse: "For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." That is Jehovah speaking. Who is He speaking to? He is undoubtedly speaking to Israel in contradistinction to Judah. I think that is perfectly plain and straightforward. Look at the previous chapter. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Who is to arise and to shine? Read the passage and you will see plainly that it is addressed to Israel, and not to Judah. You see that in the 9th verse, "Surely the isles shall wait for me." It is an address to the isles. And so you pass back to the previous chapters until you come back to the 49th chapter, and you will find the whole of these passages addressed to Israel, and we claim that to be a consistent interpretation of the Word of God. "For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

I realize the call of God which has never ceased. The Jews rejected our Lord, and an appeal was made to Israel. And so you come down to Luther, and to the Evangelical revival. The appeal for righteousness is the same to-day.

GOD IS SPEAKING TO THIS NATION.

Then He goes on in the 2nd verse: "And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." Israel's righteousness; thy righteousness. That cannot possibly refer to the Jews, for the righteousness of the Jews has never been manifested. It is the righteousness of the redeemed Israel. "They shall be called by a new name," which I take to be our name. "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Is that true of the Jews? Certainly you cannot say that the Jews are a crown in the hand of the Lord, a royal diadem in the hand of our God. Those who are connected with the Advent Testimony Movement tell us that all these promises are going to be fulfilled when the Lord comes. I say it is inconsistent, because you have only to follow the prophecies from the beginning to see that these blessings are to be in the latter days, and the latter days are before the Coming of the Lord Jesus Christ, and you have not to look for the larger fulfilment of the prophecies of the Old Testament at the time when the Lord Jesus Christ comes, but you are to look for their fulfilment before His Coming. I believe that nation that is redeemed, that is proclaiming God's truth, I believe that is the nation that is a crown of glory in the hand of the Lord and a royal diadem in the hand of God. "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." Surely that refers to the ten-tribed House of Israel, and it is not true of Judah. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord keep not silence." God's ministers have never held their peace. They have always been a witness for God's truth. And just in closing I want to read that 7th verse: "And give him no rest, till he establish, and till he make Jerusalem a praise in the earth." I pointed out to my congregation that people throughout England sing that glorious hymn in which they pray that England may be made the Jerusalem of God. Then you come again to my text, the

MARCHING ORDERS TO ISRAEL:

"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." I appealed to my people to make it possible for others to come to a knowledge of God's truth. The teaching in our Universities, and the teaching of Modernism, are causing people to depart from the Word of God, but it is our work to show how that these prophecies are being fulfilled. We are to set up guide posts. And if we are to do that we must study our Bibles, we must read the literature that is provided, and we must be able to point to people the way, and, above all, we must pray for guidance. Then the last verse of this chapter will be true: "And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." I believe that is true collectively as well as individually, that as we win souls into the Kingdom of God, as we get this nation to realize that we are the people of God, that verse 3 will be true of us, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

THE WASHING OF THE DISCIPLES' FEET.

THE REV. MAXWELL CARNSON, F.R.G.S., F.R.S.A.

Mr. Cooper's reference to the two sides of the Gospel reminds me that we of the Federation who are represented here to-night have from the commencement emphasized the fact that there are two parts of the Gospel of Jesus Christ. Really the burden is upon the other people who, so far, have only emphasized one side, and that the side of personal salvation. In our emphasis on the other side, for the time being, for the sake of education and reinterpretation of the whole system of things, we may sometimes *seem* to over-emphasize the national element. And it brings to my mind an incident that happened only a fortnight ago. There is in the north of London an Irish lady, who sent to Ireland her small son, and the maid in charge of him, and the day after they had left she discovered that the boy's heavy boots had been left behind.

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Now I understand there is a duty on boots going into Ireland. So like a wise lady she posted one boot that it might arrive before the week-end, and she posted the other boot at the commencement of the next week. Those of you who realize what I have said about the two parts of the Gospel are beginning to see that there is a double application here. Before she could post the second boot, she received a letter from the maid, which is typically Irish. The maid wrote: "The boot that you sent has safely arrived. But so long as the weather keeps as fine as it is keeping, we do not need the other." I think there are a great many who so long as the sun is shining are quite able to carry on with half a Gospel, but in the day of trouble and calamity, how often it is that our Christian faith begins to waver, until we are lost in the doubts and clouds of our own imagination.

To-night, then, I want us to look once more at our own personal faith as distinct from our national faith. We have spent a wonderful week in considering the perpetuation of the nation Israel, the heritage of the Anglo-Saxon race, our national responsibility, and the call to repentance. We have been brought to look at the Person of the King, and for a brief time we shall now look at the King in His relation to ourselves, and for that purpose we shall turn to St. John xiii, and we shall see what there was in the mind of the King of Israel—Jesus—at the close of His ministry when He partook of the Supper with His disciples for the last time; because if we can enter into His mind, we shall enter into the mind of one and another in this Hall to-night. Because we have three types, surely, present with us. We have the type of mind which says, I will never accept this interpretation. We have the type of mind which says, This interpretation is too good to be true. And there are those of us who feel that even the most wonderful interpretation of truth can never come within miles of the actual reality that is in the heart and mind of Almighty God, our Heavenly Father. So to-night let us just now see what Jesus the King has to say to the individual members of the Kingdom.

John tells us a good deal of what was in the mind of our Lord. He says that Jesus, knowing that the time was come that He should depart out of this world unto the Father, that is to say, Jesus in the last opportunity given to Him to emphasize the truth, Jesus when He knew that He was to die within a very short space of time, and that is something to find out about what Jesus thinks of his relationship to the individual. Because when you are brought up to the last meeting of this Congress, as we are, one tries to say just the thing that matters most, and to let everything else go by the board. And here we see what Jesus says and does. Now you are going to see what is in the mind of the King when He speaks for the last time to His disciples. And that Supper was not, as you and I in the West take supper, seated round the table. The disciples were reclining upon couches, each with his feet stretched out on the cushion opposite him. At one end is Jesus, and near Him the beloved disciple, and not far away from Him, Peter. Jesus knows that the hour has come when He must depart out of the world. A most solemn moment of realization that can come to anyone. But there is more. John tells us that Jesus at that moment—I wonder what some of our interpreters think of this?—"Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God." We have heard a great deal about Jesus being the product of His age. It was not a question of Jesus knowing only that which He had managed to accumulate, and interpreting the truth in terms of His own day and generation, but here John tells us that Jesus knowing that He was come from God. When did he begin to know that? The theologians have written volumes to fix the time at which Jesus began to realize His relation to the Father. He told people in the days of His ministry,

"BEFORE ABRAHAM WAS, I AM,"

and when He is revealed again in His glory to John it is as the Lamb slain from the foundation of the world. "In the beginning was the Word, and the Word was with God, and the Word was God." Jesus, knowing that He was come from God, and something else, knowing that He was going to God, bringing with Him all that knowledge of the ineffable glory that was with the Father before the world began, and now, knowing that He was going back to that glory. There is more in the consciousness of Jesus than the past; there is the prospect and the glory of the return Home; that was enough to fill any heart with wonderful power and joy. But there was something else—knowing that the Father had delivered all things into His hands. What things? On another occasion when He walked with two of the disciples on the road to Emmaus after His Resurrection, He began at Moses and all the prophets, and declared unto them in all the Scriptures the things concerning Himself. Knowing that the Father had committed all things—the nation, the nations, the world, and all the worlds into His hands. Here you have got Jesus with His consciousness of the past, the present, and the future, and with that consciousness of the eternal. And supping with His disciples on the last occasion that He will have the opportunity of speaking to them, and looking round on them, He wonders to Himself what shall be His last word to them, what shall be the message that He shall leave with them. What would you have said? But what does he do? He rises from the table; He walks across the room to the corner where there rests a basin and a towel for the washing of the feet. He divests Himself of His long robe. He wraps around His waist the towel for the sake of convenience; He takes the basin and pours water into it, and He comes back to where the disciples were reclining, and begins to wash their feet. That is the King! And for me and for you, when we come to think about it, He is never more Kingly than when He is in the dust at the disciples' feet, or when He hangs upon the Cross for the salvation of the disciples' souls. Is there anything more princely in the minds of the British people than when their Prince, not forgetting his princeliness, does those human things that endear him to all our hearts, which have been written in the records of our nation, and which we talk over together, when we really begin to talk about the Prince of Wales? Is our gracious King more kingly, is our gracious Queen more queenly, than when they are most on our level, and most giving themselves in the service of the community? Here is Jesus, the King of all from the foundation of the earth before Abraham was, and on to the endless ages of the eternities, Jesus, your King and mine, in the dust.

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So He begins with the first disciple, and goes on to the next, and you can see the wincing of the disciples' faces as they watch Him at His task. So He comes to Simon Peter; his feet are on the couch. "Thou shalt never wash my feet," he says. Have you ever felt like that?

"Oh, can it be that I should gain an interest in the Saviour's blood?
Died He for me, who caused His pain?
For me who am by death pursued.
Amazing love, how can it be,
That Thou, my God, should'st die for me?"

Lord, dost Thou, the King, wash my feet? What does Jesus say to thee? "What I do thou knowest not now, but thou shalt know hereafter." Now you people who are not ready to accept the position to which we have been brought by the providence of God; you who are saying to yourselves, It is so vague, it is so wonderful that it cannot be; I dare not take this to myself. I am going to say to you this, when you accept the truth as it is in Christ Jesus, the whole body of truth with which we have been dealing, you do not know what He will do for you to-night, but you shall know hereafter.

NOW WATCH PETER,

because this applies to you and me so often; we are always doing this. "Lord, Thou shalt never wash my feet," he says. We are meeting those people all the time; we have been talking about them on the platform; we have been discussing them in private—people who pull themselves in, and who refuse to allow the Spirit of God to deal with their intelligence, and the love of Jesus Christ to deal with their hearts, and the authority of Almighty God to rule in their lives. You know them very well. "Lord, Thou shalt never wash my feet." Are you one of them? Listen to what Jesus says to that. "If I wash thee not, thou hast no part with Me." The One Who loves us. Jesus Who is always meek and mild and gentle and peaceable. Peter, you pulled your feet back; you said, "Thou shalt never wash my feet." All that is wanted is just an inch or two inches; putting your feet back where they were before so that I can get at them. It is not the washing merely, it is the will. If you will not give Jesus the opportunity to work in your heart the knowledge of His grace, it does not matter who you are, you have no part with Him. Awful statement! Members of churches, occupiers of pulpits, leaders and workers in the British-Israel-World Federation, if you have not given that little extra inch of surrender to the King at His request, you are little better than a pagan. An awful thought! Don't think that it is an easy thing to be a British-Israelite.

"If I wash thee not, thou hast no part with Me." Then you have the impulsive Peter that we love so much; he is so much like ourselves, and who does not stop to think of the consequences, "Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit." It was only that little bit, that little extra that was needed. Oh, that little more—how much it is! Oh, the holding back because one is afraid of what somebody else will say about us! Oh, the hiding oneself behind a shell of quiet calmness lest someone should think we have gone mad in our enthusiasm! Oh, the silence, when we might have spoken that word of testimony to somebody who was waiting. There is the personal relationship between you and your King, the King, Who is down in the dust of self-sacrifice for us. In that personal relationship between you and your King you have solved all the problems of national repentance and righteousness. "Lord, dost Thou wash my feet?" "Thou shalt never wash my feet." "Lord, not my feet only, but also my hands and my head." May He bring us there.

THE REGENERATION OF THE NATIONS.

THE REV. JOSEPH GAY, A.T.S.

I have been profoundly stirred by the message that has been delivered by Mr. Carnson on that wonderful incident, St. John xiii; and I will tell you why. Mr. Carnson did not touch upon it, but I am going to touch upon it. In the whole scene there is an awful tragedy. I was conscious from the first that there was a black, hideous cloud casting its shadow deep upon that little company. When you get home to-night read that chapter (St. John xiii) and read that verse, "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For He knew who should betray Him; therefore said He, Ye are not all clean." You remember that the Apostle Paul was very anxious about one thing, and he did not seem as if he could get away from it. This is how he puts it, "I keep my body under." That word "under" is full of significance. I get my fists and my knees down on it, and with all the power I have I keep myself under discipline, "lest after having preached the Gospel to others I myself should prove a castaway." It is our first business then to see that our relationship to things divine and to things eternal are right. There is nothing that you and I can do; there is nothing that you and I can say of lasting value apart from the Holy Spirit of God. When Mr. Cooper was speaking to us he pointed out—and I think we cannot point it out too often—that it is by the Blood of Jesus Christ, God's Son, that we are cleansed; that we do not enter into salvation, that we do not enter into a state of regeneration, except by a whole-hearted belief and faith in Jesus Christ as our personal Lord and Saviour; and that whether we are Israelites by race, or not, we come into a state and condition of grace by our own personal belief in Jesus Christ as Lord and Saviour. And while he was pointing that fact out, I was interpreting the thoughts of some of you, and I think some of you were saying, If that is so, what advantage is it then that we should put forth this great truth concerning Israel? That is exactly the same question as was quickened in the minds of those who heard the Apostle Paul when proclaiming the Gospel of redeeming grace by Jesus Christ our Lord, which brought in all men on terms of personal salvation and regeneration. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Then said they, as you say to-day, "If that is so, what advantage is it?" "What advantage hath the Jew?" The Apostle Paul anticipated the question, and he said, "An advantage in every way, because unto us is entrusted the oracles of God." I want to point out to you the advantage

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that is ours in this regard. Our thesis proves this Book to be true every whit. If this Book is not true every whit, then how do you know that it is true when it tells you that Jesus Christ, God's Son, cleanses you from sin?

The very truth of the Gospel of personal salvation rests upon the absolute truth of the entire Word of God; and if you cannot establish the truth concerning God's fidelity to His promises made unto His people, you cannot demonstrate the truth of His promises concerning His Son, Whom He gave for the sins of the world—can you? Hence you see that the foundation upon which the Gospel of personal salvation, as we call it for the matter of distinction—the good old Gospel—rests, is the truth concerning the Gospel of the Kingdom. And that is why, in the first instance, our Lord Jesus Christ proclaimed

THE GOSPEL OF THE KINGDOM.

You do not get any suggestion whatsoever from Jesus Christ concerning the Gospel of redeeming grace, or salvation, or atonement, at the commencement of His ministry. He does not hint at the Atonement until He comes to that experience which He had with His disciples on the road to Cæsarea Philippi, and when in answer to His question, "But whom do ye say that I am?" St. Peter confessed His Deity. It was only at the confession of St. Peter, "Thou art the Christ, the Son of the living God" that He spoke in terms of His Atonement. If the foundation is destroyed, what becomes of the building? "Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." And so we must proclaim the Gospel of the Kingdom; we *must* demonstrate, through that Gospel, the absolute truth of the Word of God, that it is true every whit, from Genesis to Revelation. We must prove that not one single promise that God ever made has He failed to keep, or else we have moved the very foundations of our faith in the Atonement of Jesus Christ. Do you see that?

There is a word in Joel ii which reads thus: "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." My message along that line is regeneration, not of individuals merely, but the regeneration of nations. We have got to think not only in terms of the individual, but in terms of nations. We have got to think big, first of all, in terms of our own nation, then through our own nation, in terms of the nations of the earth. If you come to think of regeneration as applied to the individual soul, you will find that self-same regeneration is applied equally to nations. "I will sprinkle clean water upon you, and ye shall be clean." That is the nation. There are two forms of the great commission. In one form we are told this by our Lord: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." That is the commission for the preaching of the Gospel of personal salvation to the individual. What says the other Gospel? "Go make disciples of all nations," not "in" all nations, but "of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Mark you, in that form of the commission we were to think in terms, not only of the individual, but in terms of the nation. It is a tremendous task. "I will pour out My Spirit upon all flesh." "ALL flesh is ALL flesh."

THE BIBLE SAYS WHAT IT MEANS,

and means what it says. We go on this principle, the principle which has been recognized by many Biblical scholars, that wherever a literal interpretation fits the bill, that literal interpretation is the correct interpretation. "ALL flesh." There is no limitation with the Spirit of God. The outpouring of the Spirit of God is not limited to Israel. There will never rise up a nation that can say to God, "We never had the opportunity. There was never poured out upon us the Spirit. We were excluded from that; we were shut out from the divine and spiritual influences of the Eternal Spirit." Never. "Upon ALL flesh will I pour out of My Spirit." "And your sons and your daughters shall prophesy." Now that is Israel. That self-same Spirit is to be poured out upon ALL flesh, including Israel. And in consequence of that outpouring your young men shall see visions, and your old men shall dream dreams. What for? For their own profit merely? For their own sanctification only? What is a vision given to any man for except that that vision given to him shall be translated into such terms by him that it shall be received by those to whom he presents it. Why are dreams given? That, by the Spirit of the Lord, those dreams may be interpreted by the dreamer, that those to whom he presents them may receive the interpretation.

But now how can the nations receive the message of Israel, the vision of Israel, the dream of Israel, without the outpouring of the Spirit of God? Is it not true, according to the Pauline doctrine, that spiritual things are only spiritually discerned. If there is given—and there will be given—unto Israel visions, there will come the time, nay, some of us seem to feel and think that the time is upon us, when our young men shall see visions and when the old men shall dream dreams. But who are you going to tell your dreams to? To one another? Are you going to keep your vision within Israel? If you do that, you have destroyed the purpose and the intention of God in the creation of Israel. "And it shall come to pass afterward, that I will pour out of 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." There will be a point of contact as between Israel with her vision and the nations of the earth. I am fully persuaded that the time is not far distant when this nation of ours, this great Empire of ours, the

HIGHEST EXPRESSION OF

the Kingdom of God upon the earth, will see the vision splendid. That vision will be translated by the nation Israel-Britain to the nations of the earth, and there will be a moving of the Spirit of God among the nations of the earth, which will constitute that point of contact whereby those nations will, to a large extent, receive the vision that has been given unto Israel, and will accept the interpretation of Israel's dream, and there will come together hundreds of thousands of those who from all

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parts of the earth will become the adopted seed of Abraham according to the promise.

Dr. Rushbrooke is the Commissioner of the Baptist World Alliance. And, may I say, that the Baptist denomination, from the numerical standpoint, is one of the largest Christian denominations in the world. I just simply say that in order to show to you what Dr. Rushbrooke represents in the Baptist World Alliance. He moves freely among the nations of the Continent of Europe. He spends many months of the year in Russia, and when he comes back to our Assembly we receive from him first-hand knowledge of the religious movement on the Continent. And what is his message? That there is a movement among the European nations corresponding to that prophecy of Joel. We have tens of thousands of good, earnest, devoted Christian men and women in Russia to-day. The story of the movement among Baptists during that awful time of revolution is like adding another chapter to the great story of the martyrs. The Russian Revolution has cost something like fifteen to sixteen million lives, and it is not an exaggeration to say that millions of them were earnest Baptist believers, as intense believers in our Lord Jesus Christ as you and I are. I shall never forget years ago, when we had our Baptist World Alliance meetings here in London in the old Exeter Hall, seeing the Russian contingent standing up to reply to the roll call of nations, some of the best of Russia's sons and daughters. It was a wonderful sight. The Russian peasant is an intense religious soul. There is a spiritual movement

AMONG ALL THE NATIONS OF EUROPE.

Oh, how wonderfully God is working, constituting this point of contact, so that when Israel's vision comes and she proclaims it, when her dream is vouchsafed and she interprets it, there will rise up amongst these nations tens of thousands of people who will clap their hands for joy, and will come in as the adopted seed of Abraham. Don't you think that the devil is having it all his own way. I think the time is not far distant when even he will be surprised at the result. There is a great spiritual movement to that end in the Israel nation, in Britain, and in the great British Empire. And God is not leaving Himself without a witness among the nations of the earth. There is a passage of Scripture that comes to my mind, "Lift up your heads and rejoice, for your redemption draweth nigh." And do not forget that when your redemption draweth nigh, the salvation of the whole world will follow hard after you. The Lord God Almighty is going to win the campaign. I am not so much concerned about the battle here and there. The devil has won a few battles in my experience, and I daresay you could say the same; he has had us down, has he not? More than once or twice. But our concern is not in regard to the battle here and there; our concern is in regard to the campaign; that is what counts, and that is where the victory lies. It has been said of Britain that she has a wonderful knack of winning the last battle. And we can say with all reverence and with great gladness of heart that God is going to win the last battle. The campaign is His. "Goodness is alone immortal; evil was not made to last." And that new birth which comes to us, and which makes us the sons and daughters of God, is the same new birth which will come to our nation, and through our nation, I believe, to the nations of the earth. And He shall have dominion over the kingdoms of this world, and His righteousness shall cover the earth as the waters cover the sea. May we rejoice ever in that.

THE ISSUE JOINED.

BY THE REV. W. PASCOE GOARD.

"WHAT Germany tried to do by physical force, Soviet Russia has undertaken to do by doctrine."

Turn back the pages of THE NATIONAL MESSAGE, and it will be found that this has been insisted upon by us for a number of years; we are therefore not advancing a new doctrine.

The British-Israel-World Federation has welcomed with gladness the protest inaugurated by the *Morning Post*. Of course the question arose at first in every mind, "Is this a bit of newspaper enterprise, or, Is this a political move, or does it partake of the nature of both, and, if so, what should be our attitude?"

Our answer to these questions consisted of a recitation to ourselves of the basic principle of the Common Law, namely, "Every man, and every organization, is innocent in purpose and action before the Law until he or it is proved to be guilty." Therefore the *Morning Post* is innocent in purpose and action in its campaign of protest. So much for the motive.

As to the act of protest, the action is right and praiseworthy, and we knew our duty to be to align ourselves instantly with it.

Fortunately the Executive was meeting in due course, and the matter came before them; unanimous action was taken to express our alignment with the *Morning Post* protest. Within a few hours of the Executive having taken that action, the *Morning Post* telephoned to Headquarters and invited the Rev. Pascoe Goard to become a member of the original Committee, under the chairmanship of Prebendary Gough, to organize a national protest.

Mr. Garrison was requested also to join the Committee, and his experience and advice immediately gave direction to the action of the Committee, he having already on our behalf commenced negotiations for securing the Albert Hall. The responsibility for this was taken over by the Committee, on whose behalf Mr. Garrison concluded the securing of the Albert Hall.

The further development of that line of activity will be already known through the public Press. Our readers will be glad to know that we were not laggards in the task when the opportunity offered.

In the meantime, on Friday evening, the 13th inst., we held the first protest meeting in London in the large Central Hall. Reports of the addresses there given will follow in due course.

The daily Press laid an emphasis which our leaders did not lay on the 28th of May, 1928, and placed us temporarily in a false position before the mind of the public. THE NATIONAL MESSAGE pointed out very clearly that the 28th of May was no more accentuated than any other day indicated in the Low Passage of the Great Pyramid right up to its end.

We have steadfastly held that it would be

A TIME OF STRUGGLE

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in the doctrinal realm between Great Britain as the centre of Divine worship and the doctrines connected with it on the one hand, and Soviet Russia preaching the doctrines of devils among the nations on the other.

We think all will agree that Russia has even surpassed our expectations hitherto in its formal national challenge issued to "God in His highest heaven." We venture to say that history does not record any such extraordinary action on the part of any nation.

True, France, or rather Paris, at the time when it was possessed of the same spirit of madness expressing itself in revolution and blood during the time of the Commune, took official action against the Christian faith, but they went to no such extreme of madness even in the heat of that explosion as the Soviet authorities have done in the cool calculation which comes a decade after the revolution.

If we were in any doubt as to the position of Great Britain in this struggle, every issue of the Soviet Government-controlled Press brings us the information. We are the embodiment, so they declare, of the spirit whose ultimate source is "God in His highest heaven," and whose chief expression is found in the Christian faith.

To that spirit of which, they say, Britain is the embodiment, the spirit which possesses and animates them is in a deadly life and death struggle.

All this is very logical. The spirit which cried to our Master out of the mouth of the demoniac, "I know Thee Who Thou art, the Holy One of God," cries to us out of the mouth of Soviet Russia, "I know thee who thou art, Britain, the heart and centre of the Israel of God."

It is a spiritual testing which will be applied to our physical manhood; to our economical existence and activity; to our ethical and moral character; to our faithfulness to the facts and doctrines connected with the Lord our God, and with Jesus Christ His Son; and to our spiritual faithfulness to Him, and virility in the defence of the temporal and spiritual values of His Kingdom.

And so the battle is joined. It will not be over to-morrow, nor next year; it will deepen in intensity. It is war in the spiritual realm just as surely as the Great War was war in the material realm. As the spirit of our nations awake to spiritual values, and to the infallible truths of Revelation, our nations will sweep on, God-inspired and God-led, to ultimate victory.

LAST WEEK'S MEETINGS.

[BY A SPECIAL CORRESPONDENT.]

A GOODLY audience met at the Chiswick Town Hall on December 11th, when Mr. Herbert Garrison gave a short lantern lecture dealing with Jerusalem, accompanied by wonderfully vivid pictures. The interest was intense.

This was followed by a lecture by the Rev. W. Pascoe Goard on the subject of the delivery of Jerusalem, having special reference to the Balfour Declaration and the claims of the Arabs under it. Mr. Goard read the Divine proclamation regarding the disposal of the Land of Palestine subsequent to its being delivered from the power of the Turk (Idumea), as set forth in the 36th chapter of Ezekiel. He showed that while the Balfour Declaration promises Palestine as a national home for the Jews, the Divine proclamation promises the land as a national possession to all the House of Israel, even all of them. Mr Goard showed that as a matter of fact the Government action had been right, which actually took the land into British possession in line with God's promise, assigning to the Jews rights therein in conjunction with Great Britain and the inhabitants Great Britain took over. This is the GOVERNMENT action. The Zionist action has differed, being in line not with the Divine, but with the Balfour promises. Thus the Jews have been active in endeavouring to obtain possession of the land, of the natural resources of the land, and of the Dead Sea nitrate deposit in particular. This has brought trouble, and further action in that direction must of necessity bring more trouble. It is out of harmony with the clear-cut declaration of the Lord God Almighty.

Mr. Goard showed that prophecy is being translated into history in this matter in a most remarkable way, and that national and international events are demonstrating daily the infallible spirit which gave birth to these ancient prophecies which are finding such modern and up-to-date fulfilment after so long a time.

A most intense interest was manifested, and it is apparent that good soil has been broken up in the new district.

On Thursday similar meetings were held in the Central Hall, Westminster. Never did Mr. Garrison show pictures with more advantage or lecture with more acceptance than on these occasions.

In the afternoon Mr. Goard followed much the same line as at Chiswick. In the evening he spoke on the Signposts of Prophecy. He nearly lifted the people from their seats by his simple and yet astounding manifestation of detailed prediction of the time in which we are now living.

In this connection he instanced the delivery of the City and Land of Jerusalem and Palestine. He showed that the delivery should be from the starting-point of Bosrah, or Basrah as it is now called. That again our people should march forth out of Egypt into the Promised Land. That the City should be delivered with the aid of an airflight of men, "As birds flying"; that this should be at a time when the broadways of our cities would be crowded with motor traffic, as foreseen by the Prophet Nahum.

Mr. Goard further showed that at the same period the Turkish Empire would suddenly pass, signified under the symbol of the drying-up of the Euphrates, and that at that time a flood of propaganda by three evil spirits would make itself felt throughout the world.

At that time Armageddon should become a military and naval centre. This it is becoming now by the development of naval construction work and military centralization. Armageddon is Megiddo, back of Haifa, in Palestine.

Then should come the Second Coming of our Lord in that stage of it described as "Behold, I come as a thief."

Friday afternoon again Mr. Garrison lectured and showed beautiful pictures of the Holy Land, and Mr. Goard lectured on the horizontal and perpendicular dimensions of the Kingdom of God. He showed on the horizontal plane that the Gospel is national and material, dealing with past history, present conditions, and still future prophecy, leading right up to the reign of our Lord Jesus Christ. He showed that the perpendicular dimension of the Kingdom of God has as its base the doctrine of the Atonement, which Christ began to

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teach His disciples in the 16th chapter of St. Matthew. Next above that is the doctrine of the New Birth and of the Water of Life, which our Lord taught to Nicodemus in the 3rd chapter of St. John and to the woman at the well in the 4th chapter of St. John.

Next above that again is the promise of the Holy Spirit to guide us into all truth, and to take of the things of God and reveal them unto us.

A step higher still is the Coming of the Holy Ghost at Pentecost and His outpouring upon the Church thereafter.

Still higher in doctrinal ascent is the resurrection of the Saints, the translation of the living in Christ, and the return of our Lord to reign, bringing all His saints with Him.

The final step in the perpendicular of the Kingdom is when our Lord leads the redeemed up the golden pathway to the Throne of God, there to deliver the Kingdom to the Father, Himself to be subject to the Father, that God may be All in All.

The evening meeting had been transformed into a National Protest Meeting, verbatim reports of the addresses at which will appear in due time.

Too much cannot be said in appreciation of the wonderful pictures Mr. Garrison is showing on such occasions as these, covering every part of the Holy Land and of the Empire. Information and inspiration are combined with enjoyment, and the combined effect of his lectures and pictures are lasting and instructive to the highest degree. He has collected over 14,000 lantern pictures at his own charges, many of them illustrating scenes and structures personally visited by himself in various parts of the world.

EDITOR'S LETTER.

TO MY MANY CORRESPONDENTS AND FRIENDS:

Once more the world has passed through its appointed path in the heavens, and has completed another circle around the central body of the Solar system. This marks the ending of a year of earth time, and a year of human life. We may disregard the travel of the earth in its orbit; but we cannot disregard the year that its journey measures out for us from the span of our lives.

We are sorry to have expended the year, for at the most the years allotted to us are none too many for the task we have in hand to accomplish. But we are glad for the progress the year has shown in the appointed task.

It has been my privilege to have received letters from many of you. Most of the letters so received have been important, and as they have been read one by one, the necessary reply or action in regard to each has been present to my mind. When *action* has been required it has been promptly taken. But, alas, here they are in neatly arranged files, and the majority of them are *unanswered*.

The service to which I am bound has several departments. The first and most important, from my standpoint, is a constant, unending study of the Word, and its relationship to the world in which we live, the Empire of which we form a part, and THE NATIONAL MESSAGE AND BANNER, which is my peculiar responsibility. The fields opening up are boundless. The questions arising are endless. The problems presented are continuous. We are able to understand the statement of the Psalmist found in the first Psalm, "In thy law doth he meditate day and night."

The next phase of the duty is the preparation of the weekly article for the NATIONAL MESSAGE AND BANNER. This is no light task, and must be done from week to week before any other duty is allowed to intervene.

Next there comes the task of preparation for platform work. This phase of the work is most important. There is an opportunity and a power connected with the spoken Word which the written Word does not afford nor possess. One's voice and personality, when backed by the Holy Spirit, seems to exercise a transference of real life from mind to mind and from heart to heart. It is at once a great privilege and a great responsibility.

Next again in order come the executive duties which arise through the development of the work of the Federation and of the Covenant Publishing Company, Ltd. Constant thought, and the weighing of this and that line of activity, is the price of effective and safe guidance of these great organizations, for they are great. Every member of the Executive Committees of the Federation, and of the Boards of Directors of the Covenant Publishing Company, Ltd., and of the National Message Company, Ltd., must give ceaseless and careful thought to every step which is taken if we are to walk forward in unison to success. I cannot avoid my share of these duties.

Again, there is the duty of meeting the members and friends of the Movement who come from near at hand and from the uttermost parts of the earth. We receive them for their own sakes, and we are glad to take the opportunity they offer of keeping up-to-date with the spread of the Movement in all lands. What wonderful facts they bring; what wonderful experiences they have to tell! How much their constantly varying information enriches and widens our outlook on the Empire, the world, and the work of our Federation in it!

After all these and many other things which will not be denied have received attention we are able to find moments to read our mail. This is usually the pleasant moment of the day. It is encouraging to hear friendly voices telling the wonderful story of God's goodness from the ends of the earth, and from near at hand.

But by this time the day and a good part of the night is gone, or other voices connected with some of the foregoing branches of duty are insistently calling, and so the letters are of necessity laid aside. In all too many cases they are never taken up by us again. Those which contain orders for books, remittances of money, or other matters of immediate Headquarters' business, are handed to their appropriate department, and by that department are dealt with in due course. But the constant river of incoming duties hopelessly prevents me from returning to them again.

Therefore I have among you many correspondents with unanswered letters. So I take this opportunity of thanking you for them, and of telling you why they have not been answered. One brain and one pair of hands can compass only so much, and then the rest must of necessity be laid aside.

I should not have made this long explanation for its own sake alone, for you have guessed all this before. But I should like to give you a glimpse of what kind of a life we are leading at

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Headquarters. It is fully shared by my constant co-worker, Mr. Garrison, and by his second self, Mrs. Garrison. The midnight strokes of Big Ben usually constitute the signal that the new day has come and that we must of necessity seek some rest.

Of the hive of workers here, voluntary and paid, the foregoing may speak, for of the Federation workers we can well say all are at it and always at it throughout practically all the weeks which go to make up the year.

The fields are white unto the harvest. The Lord is ever sending more and more labourers into His harvest. As we toil along, singing as we work, and as we go we hear the voice of the Beloved Master, saying to us " My Father worketh hitherto, and I work," and as we hear that wonderful statement and know its truth, we hear the Apostle Paul saying to all his successors in the field of Divine service—

" Now we are labourers . . .
Now we are labourers together . . .
Now we are labourers together with God."

We ask your hearty co-operation in supporting our journal, THE NATIONAL MESSAGE AND BANNER.

This paper is doing a work which is in the highest degree important. Formerly the aim of our journal was to establish the identity of Britain with the Israel of prophecy. Great and good work was done in this regard. But the insistent demand from every rank to make clear what good this demonstration would confer on the Church and State and on the individual caused us to launch out on what is perhaps the greatest task undertaken in the field of Bible Scholarship in this generation.

Higher criticism undertook to give an interpretation of the Bible by an examination of the text and of the composition of the Bible. If that long-continued activity has really made any constructive contribution to the religious life and knowledge of the day, it is hard to find. The labour has produced so far as we can see negative results. They have taken away much that former generations held to be dear and of value. Some of this material so removed probably has been accretions which have grown up around the truth. The removal of all such things is always of value. But, again, some of the things which have been removed have been essential parts of the structure of truth.

Truth itself, of course, can never be endangered. But the knowledge of the truth has been beclouded, and because of it faith in the truth has been weakened, and in many cases destroyed. This is disastrous.

It is ours to make an interpretation of the truth by unravelling the story told in the text, and by comparing that story with the outworking of Israel-British history, and the wider field of world history. We are able to show that although, unlike any other, the history of the last two thousand years was written at the beginning of that period, before the things written had been enacted or been born, the event has fully justified the pre-written history, and so the Bible is demonstrated to be a Book of higher than human origin. For mankind has not the necessary foresight to produce such a volume.

It is ours to show that the ancient covenants, promises and prophecies are valid and operative to-day and have been throughout the ages.

The modern critic has undertaken to show that the Book cannot be taken at its face value. Reasons have been advanced which have seemed plausible, and the conclusion has been drawn and widely circulated that the Bible cannot be taken at its face value.

It has been ours, on the contrary, to uncover facts which show that the reasons advanced by the Modernist are founded on fallacy, therefore the conclusions which have been reached and widely proclaimed are the reverse of the facts in the case. Moreover, we have presented facts which demonstrate the face value of the Book in every part thereof.

We have undertaken the exposition of the Book in all its parts. Given the facts which we produce, this is a simple matter. The facts compel certain conclusions, and these together show that at every point the literature of the Bible is what the man of intelligence and learning who is furnished with the facts we proclaim would expect it to be.

Once again we are enabled to draw aside the veil which was spread before the Throne of God, and to show that the Bible reveals Him as still dwelling in the midst of His people Israel-Britain, and as marching forward leading them on their journey through the ages as of old.

It is our privilege to manifest the Lord Jesus Christ as the actual Redeemer of His people Israel according to the Scriptures in the Old Testament and in the New, as well as to show Him in very deed to be the Saviour of the world.

It is our privilege to show, as none others can, that whereas our Lord has indeed finished His redemptive work, as He declared from the very Cross itself, every logical deduction, as well as every Biblical declaration, leads to the expectation that He will, and must indeed, return to take the Throne of His father David, and to rule over the House of Jacob for ever. And of His Kingdom there shall be no end.

It is ours to show the privilege and responsibility of Israel, God's Kingdom-nation, in bringing all nations under the administration of His viceregent, by Him appointed for ever on earth, namely, the House of David, thus looking to the rapid establishment of one commonwealth of nations in the earth, all under the Common Law of the Bible, which is in essence the Common Law of Britain and America to-day.

It is our glory and privilege to show that it is the function of the Church to proclaim the Gospel of the Kingdom of God in the earth to all nations, and to lead Israel in the Kingdom, and all peoples outside of the Kingdom, to a knowledge of Jesus Christ our Saviour, and of the Father of our Lord Jesus Christ as our God and King and as our Father which art in Heaven.

This whole presentation covers all the Bible and all its exposition. It is the task we have undertaken in THE NATIONAL MESSAGE. We shall only lead the way. Every other Christian journal and every other Christian organization will be fully occupied in accomplishing this great and glorious task.

In the same category is the work of the Covenant Publishing Company. It is a beehive of industry. It is putting the matter which is current in THE NATIONAL MESSAGE AND BANNER into book form, so that it may be permanently upon the shelves of the readers and expounders of Holy Writ. Millions of pieces of literature are thus set afloat and the results are manifold. Every ounce of weight should be thrown into

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he scale to aid this unique Company to do the great work it has been formed to do.

THE NATIONAL MESSAGE on the one hand, and the Covenant Publishing Company on the other, are the two hands of the Federation in the field of the written Message. Other journals are in the field. But they do not carry our responsibility; they have not charged themselves with our task, and they do not make their circulation tend to the spread of our literature o any degree. We have no word to say against them. But they are not with us in our task.

Our youngest venture is the formation of a Junior department of our work, and the launching of its junior paper, the "Crusader." It has started well, and will no doubt be carried forward to wide success.

We ask your aid in all these branches of our work, and your prayer for the success of the Movement.

Wishing you all the joys of the season and the best of all years to come.

Yours in the bonds of the Covenant,

W. PASCOE GOARD.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE SECRETARY-GENERAL and Mrs. Garrison wish all our readers a very Happy Christmas, and a bright and prosperous New Year.

* * *

Miss Haynes was the speaker at Headquarters on December 11th, and she gave a most acceptable address. There will be no meetings at Headquarters next week.

* * *

Mr. Wm. Whitton visited the Ilkley Branch on December 3rd and 4th. Three meetings were held, and attendances were good. Mr. Whitton's addresses were a help and an inspiration.

* * *

The first regular meeting of the newly-formed Branch at Blackburn was held on the 5th inst., when Mr. S. E. Steele lectured to a very good number.

* * *

Miss Makin was the speaker at the Liverpool meeting on the 12th. The subject of her address was "The Garden of the Lord." The speaker reminded her audience that there were three notable Gardens referred to in the Bible: The Garden of Eden, where sin entered; The Garden of Gethsemane, where our Lord was betrayed; The Garden of the Tomb, where our Lord was laid, and from which He arose triumphant over death.

* * *

Mr. J. J. Morey held two very successful meetings at Portsmouth on the 9th inst. Our Cause in this town is flourishing. It is well supported by Christians of all denominations.

Mr. Morey also lectured at Yapton, near Arundel, Plumstead (the Rev. Lumley Davies' Church), Navy House, Chatham, and at the Horniman Hall, Croydon. Everywhere good audiences gathered and an increasing interest in our work was displayed.

* * *

The Rev. Maxwell Carnson writes from Cape Town:—

"On my arrival home once more, I wish to send a word of thanks and greeting to all the friends who received me with such kindness during my visit to England, and to you at Headquarters for the valued fellowship I enjoyed there.

"I cannot sum up better my own feelings with regard to the Congress than by saying that, above all things, it brought me face to face with Jesus Christ at the foot of the Cross. That is exactly where the Congress led me; and it is where I am to bring my people here in South Africa, so long as I am their servant.

"We had many evidences in the London meetings that we are on the verge of that spiritual Revival for which we have so long been looking and praying. We experienced it in the wonderful Wigan meetings; we felt its pulsation both in the Central Hall and in the Church Hall, Westminster. Now that I have returned to Cape Town, I find the Revival in full swing in all the great towns of the Union. From Durban, Pietermaritzburg, Johannesburg, Port Elizabeth, and elsewhere, are coming wonderful stories of the work of grace in the hearts of men; of business men calling their staffs to daily prayer in the office at 9 a.m.; of clergy and ministers of all Churches confessing their sins and deliberately setting out to win men one by one for Christ; of men and women, old and young, of all denominations and of none, giving up their brief luncheon hour, not once a week, but EVERY DAY, to spiritual fellowship and the extension of the Kingdom of Christ. I am myself in the midst of the Movement within three days of my return, and am still gasping in amazement at the things God is working.

"What is the Secret? CHRIST IN YOU, THE HOPE OF GLORY.

"Now there are no other people who have such a grasp of the Person of Christ, of His historic significance, of His present power, and of His ultimate victory, as we have who are trained to think nationally as well as individually.

"My prayer for myself, and for us all, is just this; that we 'may know Him, and the power of His resurrection, and the fellowship of His sufferings.' For myself I ask that all should pray for this entire surrender to Christ, without which all public work is of no avail. 'Though I speak with the tongues of men and of angels, and have not—Christ—I am become as sounding brass or a tinkling cymbal.' And for all the friends of the Federation I, too, am praying just this, 'CHRIST IN YOU, THE HOPE OF GLORY.'

"May the new Federation Year be, in deed and in truth, The Year of Our Lord, 1930."

SOME ENGAGEMENTS FOR NEXT WEEK.

BELFAST, Kingham Hall, Botanic Avenue, Monday 23rd, at 8.
BELFAST WEST, Orange Hall, Shankhill Road, Tuesday 24th, at 8.
CARDIFF, Y.M.C.A., Tuesday 24th, at 7.30.
CROUCH END AND HORNSEY, Scouts' Hall, 59, Park Road, Monday 23rd, at 7.45. Prayer Meeting.
RHYMNEY, British-Israel Hall, Tuesday 24th, at 7.
SHEFFIELD, Victoria Hall, Wednesday 25th, at 7.30.
TEIGNMOUTH, Temperance Hall, Monday 23rd. Bible Study. Rev. Com. Roberts.

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1929—1930?

1929—nearly done. What about 1930?

As the old year draws to its close it is natural and inevitable to think of one's friends, both at home and Overseas.

The thought arises sometimes—there's "so-and-so" I have neglected and sometimes, alas, forgotten. What can I do to let them know they are not forgotten?

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every week—Fifty-two times in the year at least, they will think of you.

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DECEMBER 28, 1929.

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

G^t BRITAIN & IRELAND
CANADA
AUSTRALIA
SOUTH AFRICA
NEW ZEALAND
NEWFOUNDLAND

UNITED STATES OF AMERICA
INDIA
CROWN COLONIES
PROTECTORATES
DEPENDENCIES
MANDATORY TERRITORIES

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

THE THRONE OF THE HOUSE OF DAVID
I^st CHRON c.29 v.23
JER. 33 17

MDCCLXXVI
A SIGN AND A WITNESS IN.... EGYPT"
Is 19 v19-20. 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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For Books by the Rev. W. Pascoe Goard, F.R.G.S., see page iii. of cover.

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EDITORIAL.

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

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

A.D. 1929.

BY THE REV. W. PASCOE GOARD.

WITH the passing of this year the decade of the "twenties" passes into history.

The great fact which emerges at the end of the present decade is that *God has established a national government in the earth. He has endowed that national organization with the Divinely-given Law; and He has appointed over it the Divinely-ordained administration in Church and State of the House of David.*

He planned and has determined that that national government shall become universal in the earth and that system of Law shall be universally applied to all peoples.

He has furnished a people trained in that administration from the beginning, even the people of Israel, the modern descendants of whom are the Celto-Saxon people, whose very reason for being is that they might be the ministers of the Law of the Lord in the earth, that it might be, as of old, *the national basis of that Kingdom of God in the earth.*

A GREAT OBJECT LESSON.

God has caused that administration to penetrate to the ends of the earth and to manifest itself to the eyes of all men, so that there is not a nation on the earth which does not see and more or less come into contact with the Law of the Lord and its administration.

He has caused that government or kingdom to extend its boundaries until it is seen to embrace people of every race, of every colour, of every faith, of every tongue, of every continent. He has given a demonstration before the eyes of a wondering world that all these diverse peoples and languages and tongues within that Kingdom are dwelling in peace together. They have not yet mastered the secret of ruling themselves in peace. The Pax Britannica—peace of the Covenant—is the effect of the rule of the House of David.

As matters stand, at the end of the decade which is now passing, one-fourth of the people of the world have been brought under the scope of the Law. One-fifth of these have come under the administration of the House of David. Ex-President Taft, Minister of Justice for the United States, has told the world that in the United States, with its two hundred million souls at home and overseas, the administration of the Law has broken down.

Six hundred and fifty millions under the Law of the Lord, or the Common Law. Four hundred and fifty millions of all kinds of people, among that six hundred and fifty millions, are under the Divinely-appointed administration.

Among the larger number inhabiting the larger area of territory there is national and international peace. Among the four hundred and fifty millions administered by the House of David there is respect for and obedience to the Law.

Outside of these numbers in the earth there is confusion and strife.

DIVERSE SYSTEMS OF LAW.

There is confusion arising from *diverse systems of Law.* For instance, there is the Civil Law of Europe—Roman Law. There is the Mohammedan Law among the followers of Islam. There is Rabbinical Law among the Jews—and so on. Wherever these systems come into contact with each other there is confusion and often strife.

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DIVERSE ADMINISTRATIONS.

There is further confusion because of *diversity of administration*. There is the variety of administrations which obtain in Republican Countries. For instance, there is the administration of Republican France, compared with the administration of Republican America. It is a matter of interest to compare the two systems of administration. There is the administration of Monarchical Spain, compared with the administration of Monarchical Italy. These are further varied by the fact that Republican America is administering the Common Law, while Republican France is administering the Civil, or Roman, Law.

So the matter can be carried forward as a most interesting study. But there remains the important fact that these diversities of systems of Law and of administration make for unrest, often issuing in war in the earth.

During the decade there has been a congress of the outstanding legal authorities, great jurists of the civilized nations. They came together to make a study of the various systems of Law, and they decided on recommending the British system, the Common Law, as best suited to the need of the nations, and therefore as the system which should be made universal.

This is a long step forward in the direction of the establishment of the Kingdom of God in the earth.

Soon the nations will be constrained to consider the various methods of administration. There have grown up many encumbrances around our administration, because we have departed from the simple process laid down in the Bible. Still the House of David administration, as manifested in the administration of the British Empire, and of each of the Dominions in it, is immeasurably superior in the results obtained, and in the ease of the peoples under the administration. There can be no doubt the unbiassed decision of the people will be in favour of the House of David, or British form of administration, as well as of the British system of Common Law. So the Law will be made uniform, and the administration one, and *the boundaries of world peace will keep pace with the extension of the boundaries of the Kingdom*, and so the peace of the Covenant will become universal. So Isaiah says, "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 shall accomplish this."

This is one of the great "sets" of the current of world affairs in which we find ourselves involved at the present time.

* * *

There arose it will be remembered an interesting time connected with May 29th, 1928. Many people expected such an outfly as came to pass on the night of the 4th of August, 1914. Great was the disappointment when such was not the case. The daily Press made us say many things which we never said, and, having done so, refused to make the necessary corrections to bring their statements into line with the facts of the case. Therefore there went out to the ends of the world the expectation of things which none among us foretold by any of our British-Israel leaders, although others, out of touch with us, followed the statements of the public Press, assuming them to be true.

That the date referred to *had a place in the forward march in history*, and marked a decisive step forward in the Divine Plan, seemed to be clear from the study of the Great Pyramid. That statement may stand.

There was historically a more important date and series of dates marked in the Great Pyramid. Those dates were of such vast importance that the events which occurred at that time *gave rise to the modern B.C.—A.D. Calendar*. From one of that group of dates the civilized world has counted its time for ages. It was the date of the birth of our Lord Jesus Christ. That date is startlingly marked in the Great Pyramid as the starting-place of the grand gallery. *But the world went on, unconscious that such an event had transpired.*

Had there been Pyramid students on that occasion, which there were not, for the secrets of the Great Pyramid were then locked safely in the heart of the great structure; but if there had been, *they would have been in exactly the same case as were the people whose expectations had been raised on the 29th of May*, 1928. *They would have said, and the world would have said: "There, the great day has gone past and nothing has happened."* Yet the greatest event of historic time had taken place, viz., the birth of a Babe in a stable at the little village of Bethlehem. Such an event was it that, when later the world awoke to the significance of it, *they changed the measure of time, and began that measure at the manger at Bethlehem where the Christ was born*. They not only dated from that event onward to this very day and year, but they also measured the time from that event back to the beginning.

Now in 1928 the majority of Pyramid students put certain things together and expected that at that moment there would recur such a time as occurred on the night of the 4th—5th August, 1914, when Britain entered into the Great War. They further expected that during the period of the low passage there would be in progress such a conflict as took place during every inch of the previous low passage. Comparing the structure of the passages, they looked for some such similarity of international experiences.

These, of course, were disappointed.

Not only by comparing passages did they build up such an expectation. They called to mind an interpretation of prophecy which has become traditional in a certain school, namely, that there is yet to be *a great tribulation upon the world, inclusive of Israel-Britain*. Many of these have seemed to believe that Israel-Britain will be the vortex of this great tribulation. These looked for a resumption of war against Britain by the Continental Powers. In the struggle they looked for *the crash of all government* and *the coming in of world chaos*.

This is a traditional expectation.

It was our privilege again and again to point out that *we, as Israel, are guaranteed against such a tribulation*. We have showed again and again that in the fifty-fourth chapter of Isaiah, verses four to fifteen, there is extended to us *a covenant similar to that which was extended to Noah that the waters of the Flood should not return to destroy the earth*. In this case the covenant is that *as a result of the Redemption wrought out by our Lord for Israel of the captivity and Israel in the Isles;* and *because of the fact that Israel has been subjected to the statutory punishment of seven times*, as laid down in the twenty-sixth

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chapter of Leviticus, *there shall no more chastisement come to Israel from the hands of God.* The whole passage reads as follows :—

" 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 shalt not remember the reproach of thy widowhood any more.

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.

For the mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—Isaiah liv, 4-10.

This Covenant is as sure as the Word of the Lord.

This having been considered, let us now pass to the Saviour's use of the same simile of " the waters of Noah," and the experience awaiting the world in connection therewith. From this latter experience Israel is saved by the Covenant, as Noah and his household were saved in the Ark. "As it was in the days of Noah so shall it be in the days of the Son of man."

It is because of this that the writer has called attention again and again to the obvious fact that when the tribulation does cover the earth with confusion and dismay, Israel will be protected behind its Divinely-guarded boundaries. Thus we read in this connection :—

" But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

Behold, I have graven thee upon the palms of *my* hands ; thy walls *are* continually before me.

Thy children shall make haste ; thy destroyers and they that made thee waste shall go forth of thee."—Isaiah xlix, 14-17.

The writer has also called attention to the fact that Armageddon, so dreaded through traditional interpretation, is not a WAR nor a BATTLE ; it is *the gathering place of the forces of the Lord. It is a place of strength.* It is a geographical location. Our British Government is busy at Haifa, developing such a place of strength at this moment.

True there will be going on " *the battle of the great day of God Almighty* " to which " the three evil spirits like frogs " gather " the kings of the earth and of all the world." But Armageddon is a place of strength and of refuge to the forces of the Lord.

So when others looked for the great struggle to involve our nations, we looked abroad to see the tribulation sweeping on its course among the non-Israel nations, who are striving after self-rule and who are not submitting to the rule of the Lord.

That great tribulation has indeed been sweeping on its course over the nations during the decade just passed, and since the outbreak of the war in 1914.

* * *

There are indications that among the external nations there will yet be strife of the most bitter kind.

One would require to carry optimism to the point of imbecility to believe that Russia, as her activities are expressed by the Third Internationale, is aiming at peace. True, she is not aiming at war as Germany staged it. But she is aiming at war in a more frightful shape, namely, in the form of revolution, where brother is being brought into conflict with brother, and members of one household are being divided. She hopes to make this revolution world-wide.

* * *

This activity will at last bring on international strife. For the nations who desire peace will not submit to constant terrorization and disturbance at the hands of an alien people.

One must carry optimism just as far to believe that Mussolini is dreaming of peace when he is publicly inciting the war spirit among his following ; and while he is turning Italy into a great fighting machine.

Further, one must read the prophecies of the Bible with eyes closed to much of the truth therein expressed if one believes that the Bible predicts peace at the stage of unfolding history we have now reached.

Surely Jesus Christ, the great Apostle and High Priest of our profession, is the Chief Exponent of the truth, and He does so without doing violence to the spirit of Christianity. He says, in the twenty-fourth chapter of St. Matthew :—

" And ye shall hear of wars and rumours of wars : see that ye be not troubled : for all *these things* must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes, in divers places."—Matt. xxiv, 6-7.

Now, while the Saviour of the world foretold these things, He did not ordain nor plan these things. These things are as much against the spirit of the Christian faith as are the teachings of the false Christs and false prophets of whom He goes on to warn us. But these things are in the world and shall be in the world. Of them the Saviour says : " Behold, I have told you before."

Let us learn that the facing of the facts of life, and of history, things which are not at all the product of the Christian Spirit, is not contrary to the Christian Spirit. Had it been so the Lord would not have told these things before.

Being foretold of these things by our Lord before they happen, it is not at all against the Spirit of Christ that we should prepare to meet these things in accordance with His warning : " If the good man of the house had known at what hour the thief would come HE WOULD HAVE WATCHED AND WOULD NOT HAVE SUFFERED HIS HOUSE TO BE BROKEN INTO. WATCH YE THEREFORE . . ."

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These things, such as wars and rumours of wars, nation rising against nation and kingdom against kingdom, are in the earth. It is not for us to take a part in the aggressions, but it is for us individually and nationally to be on our guard against them. It is also our duty by precept and example to try and prevent them. But it is "THE STRONG MAN ARMED WHO KEEPETH HIS HOUSE," so our Lord and Master declared.

Now we have reached a time in the history of the nations when there may be looked for once more a recurrence of alarms and of war. We are aware that the League of Nations is labouring against this. And the advocates of the League are trusting that it will be able to banish war from the earth. If there were but one string to the bow of the popular mind and will, this might be done. But are there not other matters weighing with Russia? Are there not other matters weighing with Italy? Are there not yet foretellings which bode strife and turmoil on an unprecedented scale in the world? There are all these things.

It is of these that the Great Pyramid gives us warning. It has been and is the general belief among the students of Pyramid and of Prophecy that both these are giving warning of things now happening and of things to come.

What may we know of things which are prophesied which would be likely to be embedded in the Great Pyramid structure?

Many things will go to make up the sum of the warning of the second low passage. Among things which are domestic, such as the financial structure and what is happening to it, there are more grave matters of an international kind.

The last great act of the age will be when all nations not of Israel shall gather against Jerusalem to battle. This day is yet ahead of us. Is that day indicated in the second low passage? If so, what is it that is so indicated? Let us turn to "the more sure Word of prophecy" and see what light it may throw on the matter.

What we are to say is not drawn from the Pyramid, but from Bible prophecy. The latter will stand whether we can read the riddle of the Pyramid or not. What, then, is it that the Bible states shall take place in this era which may be that which the Pyramid indicates? This is not to draw light from the Pyramid, but to shed light on it, which is a very different task.

We will turn to the tenth chapter of Daniel at this point and read in the Bible of the Great Personage Who came to Daniel on the occasion recorded there. He is manifestly our Lord Himself. In chapter eleven He takes up a thread of the skein of world history and disentangles it to the present historical day. He tells the story of the age-long conflict between two sections of the Babylon system of Empires, called the King of the South and the King of the North. These carry on war with each other which is age-lasting, and which ends in a final struggle. But that final struggle is not the climax of the revelation given in these chapters.

The starting-point of the revelation is when Michael, one of the chief Princes, came to help the Lord at the Persian court. From that point the history is begun. It runs to a certain time which we identify as this time, and the climax is reached when Michael stands up, the great Prince, which standeth for thy people, as He declared to Daniel.

Now, who is Michael? He is the commander of the angel hosts who carry on the ministry of Jehovah. The angels were not called upon in the Christian dispensation. But at the end they are called in to defend the Kingdom of the Lord.

Therefore we say that, in line with the prophecy as to the standing up of Michael, we probably have the time and event marked by the second low passage or rather by the granite floor, walls and ceiling of the passage, symbolizing, as all agree, protection.

If this be the case, not exclusively of other fulfilments, then the world would know nothing of the fact, but Israel and the world would be and will be caused to know the effects of the fact. Israel will be protected, and the enemy nations will be defeated by the angel hosts.

When the Lord declared "Thy walls are ever before Me," He referred to the defences of Israel. Among the gathering forces which make for war and a renewal of struggle which the League of Nations will not be able ultimately to avert, there is this mighty comfort to Israel, that, to make good the terms of the Covenant of protection before quoted, the angel hosts are conjoined with the armies of Israel to make good the defences of the Kingdom.

This we believe to be the position of affairs at the present time.

Space will not permit us to follow the matter further in this issue.

BRITISH-ISRAEL-WORLD FEDERATION.

MASS MEETING,

CENTRAL HALL, WESTMINSTER, FRIDAY, DECEMBER 13TH.

MAJOR J. KNOWLES (Chairman) said: At the meeting of the Executive Committee of the British-Israel-World Federation, acting on behalf of the Council, a resolution was passed strongly supporting the action proposed by the *Morning Post* regarding the persecution of Christians in Russia, and offering our cordial support. I am sure you will all approve of that. A copy of this resolution was sent by hand to the *Morning Post* staff, and they sent back to our Headquarters immediately, asking Mr. Garrison and Mr. Goard to come at once and confer with them as to the steps which they would take. At that meeting it was decided that the Albert Hall, which had been provisionally booked by Mr. Garrison for December 19th, should be engaged for the purpose of giving expression to this Protest. A Christian Protest Committee was formed, and they are making full use of Mr. Garrison's organizing abilities, and have taken his advice in matters connected with this meeting, which promises to be a tremendous success. In the meantime we decided to change our programme for to-night, and to make it harmonize, as far as possible, with the programme of the Albert Hall meeting on Thursday next. The British-Israel-World Federation, therefore, has the honour of being the first organization in this country to hold a meeting of protest against religious persecution in Russia. Our speakers to-night include the Rev. William Fetler. This gentleman has only just landed in this country from Riga, and he can tell you what the state of affairs is now in Russia. Following him we shall have the privilege of hearing our beloved friend, the Rev.

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Pascoe Goard, the great exponent of British-Israel teaching, who took part in a campaign against the "Reds" in Vancouver during the war, and was instrumental in bringing about a complete and overwhelming victory against them. Lastly, we shall have the Rev. Prebendary A. W. Gough, the Chairman of the Christian Protest Committee, who is making a very special effort to be with us here to-night.

I will now call upon the Rev. William Fetler to address the meeting.

REV. WILLIAM FETLER said: Mr. Chairman, Ladies and Gentlemen,—It was quite an unexpected piece of news to find out yesterday morning, upon my arrival in this country, that through the *Morning Post* the Christian people of this country were being aroused to a concerted effort on behalf of the downtrodden Christian peoples of Russia. It particularly gladdened me to hear that, since only about two or three weeks ago there came into our house in Eastern Europe in Riga a deputation asking whether we would observe Wednesday, the 11th December, as a day of fasting and prayer for Russia. I could not stay personally at my Headquarters, as I had arranged to meet my London Council, but the day of prayer was observed by my Church and congregation. I took part with them on the train travelling through Germany and Holland, and offered my prayers to God. Then, behold, when I arrived yesterday morning, what almost seemed a direct answer to those prayers, I found that the British Christians had been considering what to do on behalf of the Russian people. And I got the same news from Germany, from Switzerland, from France, and from other parts. And it certainly seemed to me that the finger of God was in it.

If you will permit me I will read one verse which seems to be particularly appropriate for the present occasion. It is from the last Book of the Bible, in the Revelation of John the Divine: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." When eleven years ago Communism was proclaimed from the house-tops all over Russia, some people thought that at last the Golden Age had arrived. I was at that time in America, banished by the Czar from my native country.

I would like to say, my dear friends, that so far as Russia is concerned, there are two aspects to be considered. The one aspect, under the name of Bolshevism, is something which is dealing with the political situation in Russia, and with that we, as Russian Christians, are not so much concerned. The other aspect is what I might term Communism, and that is definitely and decidedly a religious aspect. We as Russian Christians do not need to interfere with the present Government of Russia, we recognize that that is a matter for the politicians. But when the Russian authorities bend down and say to the Russian people, "We are going to dominate your souls. We are going to decide for you as to whether you are to believe in God or not, then we say to the powers that be in Russia,

'HANDS OFF!'

Because the domain of the soul belongs unto God." About six years ago I printed in Central Europe, when the mark was still very low, this edition of the Russian Bible, eighty-one thousand copies, and which I sold in my land, the largest edition of any Russian Bible that had ever been published for the Russian people. I published this Bible for the purpose of sending it into Russia. I began sending it to Russia, and these Bibles began to come back from Russia by the mail, and there was in the French language, which is the international language for diplomatic relations, an inscription written on the outside cover to the effect that it was a forbidden Book in Russia. I submit, Mr. Chairman, that no power on earth has the right to forbid the circulation of the Bible among our fellow-men. The Bible is the Book of God, and we here this evening, at this meeting of Christians, protest against the prohibiting by the authorities in Russia of the circulation of the Bible in that land. When I arrived yesterday, I met my Committee of the Russian Missionary Society, and some members of the Committee who had been invited to take part in this Protest. And some of them were a little bit afraid, and they said that if we, as a Society, joined the movement of Protest, what about our missionaries in Russia, and what about the other Russian believers there; and whether things would not become even worse for them than they are at present. And I said this to them. Only three days ago before I left for London, there came a fugitive Evangelical preacher to my Headquarters in Riga, and in my office I put some questions to him, for I wanted to find out the present religious position in Russia. And as a result of my conversation with him I found out that

THINGS IN RUSSIA WERE SO BLACK

that they could not become any blacker; that the position as regards the Russian Christians were so bad that it could hardly become worse, and that if we joined the Protest Committee nothing worse could happen to our missionaries and workers and to the Russian Christians than was already happening at the hands of the present powers in Russia. My heart was grieved when I heard from this venerable Russian Evangelical preacher that for fourteen long months he had been kept in prison, away from his wife and family, for the simple crime of preaching the Gospel and reading the Bible to his compatriots. And then he was released, and he fled for miles and miles and without a permit he managed to get into the free Republic of Latvia, where I am living at the present time, and he came, fleeing from that liberty which those people had proclaimed.

Let us make no mistake about it whatever. Some people imagine that Bolshevism is simply an experiment in new civics and new government. Let me say to you that Communism in Russia is not a matter of political experiment; it is a matter of religious degeneracy. It is a religious matter entirely. It is not simply that they are attacking one faith here and another faith there. They have set themselves up against everything that is of God. Not a single copy of the Bible can be had amongst the 160 millions of the Russian people to-day. This fugitive from Russia told me that there is not a single Christian newspaper or tract to be had. Not only that, but throughout Russia the Bolshevist newspapers are the only papers that are allowed to be published, and they are now proclaiming practically every day that the Evangelical Christian people, whom they call Sectarians, are direct revolutionaries against the Government. And I would like to say, if, perchance, there be some

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Bolshevist spies in this gathering, that I would like them to send this message back to Moscow, that that accusation against the Russian Christians is untrue. Russian Christians are not counter-revolutionaries. Christians do not mix with politics. All that the Russian Christians are asking is that they may be allowed to worship God according to the dictates of their conscience. Only a few days ago, as you know from your own newspaper, the authorities in Russia arrested

PRINCESS SOPHIA LEIVEN,

a lady whom I know personally. I have visited in the palace where she and her mother used to live, and she is well-known in other respects, because she is the sister of last year's Lady Mayoress. We spent time in prayer together before the War started in Russia. I know this lady quite well, and I know for a fact that this lady has never had anything whatever to do with any political propaganda. All she did was to visit the poor and to read the Bible to them and wash the feet of the saints ; and yet for this work of charity the Bolshevists have accused this noble lady of being a traitor to the Russian Government and to the Russian people. The travesty of the situation, Ladies and Gentlemen, is such that the people in Russia who ought to be free are in prison, and the people who ought to be in prison, they are free. The time has come when we must cry to God in a holy indignation. I do welcome this Protest which is being made by the British Christians against the persecution of the Russian believers for this reason, that it will be a call to them to pray for those noble men who to-day are in prison. Many have been banished. Others have been so terribly tortured, as I was told by this fugitive preacher the other day, that they were insane when they left the prison. Most terrible atrocities are being perpetrated.

A short time ago I was holding some services in Germany for the Russian refugees, many from the Russian aristocracy, and when I was going to my Sunday evening service in a rented concert hall, a newspaper was placed in my hands, a paper published in Moscow by the Bolshevist, Communist, Atheistic authorities; it was a paper called "The Godless." When I looked at the cover I was startled at the terrible sacrilege there. It was a picture of the spires and domes of the Kremlin in Moscow, and they were shown in colour. The crosses had been taken off these spires and domes of the Kremlin. And there was rising a wooden ladder, and the top of the ladder was stretched up into the skies, and there in the clouds the Bolshevist painter had painted God the Father as an old man, and Jesus Christ, and the Holy Spirit. And there was climbing up the ladder from the bottom a Bolshevist labourer, with his sleeves turned up, and in one hand he held a big steel hammer, and his other hand was clenched. And he was making his way up towards the Trinity. The explanation and interpretation of this sacrilege was expressed in one sentence, for at the bottom of the page there were these words in the Russian language, "We have settled the earthly Czars. Now we are beginning with the heavenly ones." When I saw that picture my heart was stirred as was the heart of the Apostle Paul when he was in Athens. I took that newspaper, and I went in to my congregation, and I stood before them as I am standing before you to-night. Some spies, no doubt, were there, as they have been following me wherever I have gone; and I turned towards the congregation, and I showed them that picture, and I said, feeling perchance that there were spies present, "Will you please go back to Moscow and tell your masters in Moscow that in all the primeval forests of Russia there is not timber enough to make a ladder high enough to reach up unto God Almighty. Tell your masters that the higher they climb the more terrible will be their fall."

Ladies and Gentlemen, permit me on behalf of my poor, downtrodden, persecuted Russian Christians to thank you for this act of charity. You are the Good Samaritans. God is opening up a highway from Jerusalem to Jericho where our fellow Christians are suffering at the hands of modern robbers. Let me thank you on their behalf, and let me say, This blessing will come back to you because the Lord has said, "Whatsoever ye have done unto one of the least of these My brethren, ye have done it unto Me." Let it be also true of you what a prominent poet said some years ago :

"I see from my house by the side of the road
By the side of the highway of life,
The men who fought, but failed and lost,
The men who are sick with strife.
But I turned not away from their chains or their tears,
Both are part of an infinite plan,
Let us live in a house by the side of the road
And be a friend to man."

* * *

THE REV. W. PASCOE GOARD said : I think you will agree that it is just a little difficult to pick up the lines after such a stirring address as we have been privileged to listen to during the last few minutes. We are entering to-night upon a campaign in Christian England that bids fair to go far and wide. And in speaking accidentally, it may be, the first word in connection with this campaign from the standpoint of home, it is necessary that we should be careful to define our terms. It will be necessary for us to use the term "Russia," for instance. I was advertised to speak to-night on the theme of "Soviet Russia *v.* Britain." I take it that there is a difference between Soviet Russia and Russia. I think that we might say this, that Soviet Russia is to-day at war to the death with Christian Russia, so that one might just as well use the caption, "Soviet Russia *v.* Russia," as "Soviet Russia *v.* Britain."

We look back on to the pages of history, and we find an exceedingly red period breaking upon the world on the 4th August, 1914. We have memories of the special issues of the various papers in those days. We remember with what eagerness we scanned the daily Press in order to see what Russia was doing, and the progress that Russia was making as one of our important Allies in that great struggle. That went on for forty-two months, a prophetic period. How Russia suffered !

HOW RUSSIA SACRIFICED !

How Russia bled !

Then there entered from the east side of New York emissaries bearing another spirit, and they instituted in the heart of Russia that organization which to-day is called Soviet Russia. Mr. Fetler, in speaking to a committee of us yesterday, if my memory serves me right, indicated that time as

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the period

WHEN SATAN TOOK POSSESSION IN RUSSIA.

That is the spirit that we are envisaging to-night, and that spirit has made its own proclamation through the lips of demon-possessed men, and that declaration, as Mr. Fetler has told us to-night, is a direct challenge to Almighty God in Heaven, and a direct challenge to every worshipper of God on earth. There has been a more certain declaration of war in the spiritual realm than there was between Britain and Germany in the physical realm on the 4th of August, 1914.

In Russia there are 160 millions of people held in thraldom by half a million—the Soviet section—an armed minority trampling upon the unarmed and unorganized majority of the Russian people. Our hearts go out to-night to the down-trodden millions of Russia, and we are praying to Almighty God to set them free from the spirit that has taken possession of those who hold the reins of power in that land to-day.

This is a question connected with the spiritual realm—God, or no God. Is it not one of the strangest things in all the earth that in this twentieth century there should suddenly flame out in the Continent of Europe, which is the seat of modern civilization, a war to the death on the question—God, or no God? Is it not one of the strangest developments since our Lord Jesus Christ appeared on the earth? The emissaries of that spirit do not confine themselves to Russia. As we understand the matter they are not any more interested in Russia than they are in Germany, or Austria, or France, or Britain, or America, save that in the accidental progress of modern history they have found Russia vulnerable, and were able to take possession of the body politic. The same spirit, actuated from the same centre, is operating in many parts of this very City of London, and in other cities of this land. The same spirit emanating from the same centre is operating in every city of the United States, the Dominion of Canada, the Commonwealth of Australia, of New Zealand, and of the rest of the British Empire. I say to you that we are as really in a state of war to-day as we were from 1914-1918, the only difference being that then we were in a hand-to-hand physical struggle, and now we fight, not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places. You will think back for a little while—two, three, four, five years—and you will remember this statement made by myself from this and other platforms, and in THE NATIONAL MESSAGE constantly, that what Germany endeavoured to do by the military arm of physical strength, Russia has undertaken to do by a doctrine. Mr. Fetler has said the thing that we have been saying from the beginning. This is a struggle in the religious and spiritual realm. You cannot meet a doctrine either by the truncheon of the policeman or

THE SWORD OF THE SOLDIER.

A doctrine must be met by a doctrine, and the superior doctrine will win. Now it is the doctrine of No God against the doctrine of God. I remember reading in the sacred Word that our Lord Jesus Christ on one occasion made a very significant remark. This is what He said: "Wheresoever the carcase is, there will the eagles (or, more correctly, the vultures) be gathered together." What did He mean? What is a carcase? It is a body from which the spirit has fled. The vultures never trouble about a body in which the spirit is present. They will come and perch on the branch of a tree, and they will wait patiently and watch eagerly for the moment when the spirit departs. As we have said, the vultures are here and there in this land, feeding on carcases. Never feeding on the personality of the organism in which there is spirit, this doctrine of devils, spreading like a miasma over every country in the earth to-day carried by the agents of the devil, is deadly where the system is not fortified by the indwelling Spirit of the living God. I say that this land of ours interpenetrated to-day by the spirit of Soviet Russia is immune, as far as it is alive in God, breathing His Holy Spirit. But in those centres of humanity in which "the love of many waxes cold," in which the Spirit of the Master is dying out, then instantly there is the seizing by the vultures, and the breaking away from the pure faith in Almighty God. What then? If we would fight in this war, and win it, it must be by a doctrine drawn from and founded upon the principles of this glorious Book of ours. But that doctrine must be in-breathed by the Spirit of the living God.

I am very glad of this meeting to-night, and I am glad of it for this reason. First of all, there has been the spirit which has brought us together. Since we came together it has been manifest that we have been filled with enthusiasm, and that enthusiasm is more than simple human sympathy; it is an enthusiasm that is engendered within us by the

SPIRIT OF THE LIVING GOD.

Listen. Yonder in Moscow there is the centre of an organization out from which there is going a terrific and deadly spiritual influence. That is true. This Book calls it "the spirit of devils working miracles." Yes, from the White Sea to the North Pacific, through European Russia, through Asiatic Russia, it has sent its terrific influence. There is not a kingdom in Europe that has not been affected by it. There is not a part of the British Empire but has been caused to feel it. It is deadly and powerful. A central group of men, with outer circles, and outer circles, and outer circles, backing up upon the spirit of Satan. In coming together to-night, in coming together in the Albert Hall next week, in coming together in other provincial cities and towns, in coming together in the Overseas Dominions, in coming together throughout Anglo-Saxondom, it is easily possible for us to let loose such a stream of the Spirit of the living God as shall cause a flood of light and of truth and of power to go from end to end of the continents of this earth of ours. And I say to you to-night that it is absolutely impossible for godly men and women to gather together and to consider these things, united in spirit and in prayer before the Throne of the living God, without sending out a thrill that shall be felt to the uttermost ends of the earth.

Now, then, what of Britain? Ladies and Gentlemen, we agree that Britain is built upon this Book. In response to the teaching of this Book Britain has shed blood and treasure uncounted in the determination to bring liberty and freedom to every son of man on the face of the earth. In this Book, stretched over four thousand years, is the history of our race from its cradle down to A.D. 1929. In this Book is the commission to our race, as it is the commission to other races,

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"Go ye into all the world, and preach the Gospel to every creature. He that believeth shall be saved." It has been the privilege of this race to translate this Book into over six hundred languages, and to scatter it like the leaves of autumn to every nation on the face of the earth. In this Book we read this determination of Almighty God in connection with this race of ours: "In thee and in thy seed shall all the families of the earth be blessed." Nothing of cursing, nothing of conquest is in the mind of our race, but we go forward carrying in our hands as the almoners of Almighty God things that have promise of the life that now is and of that which is to come. And so as we realize these things, and that this is what the Bible calls us to, to the service of humanity. What is it that God would have us do in connection with Russia to-day? Mr. Fetler and his associates would not ask of us that we should gird on the sword and take physical, military action. There is no salvation for downtrodden Russia in that direction. He and his associates would not ask of us to-day that we should in any wise interfere with the internal administration of another land and another government. What, then, can we do? Develop the spirit which is manifested here, and which has brought us together in this meeting to-night, the spirit of anxiety to lift up the downtrodden, to set the captive free, the spirit of determination to rebuke the powers that are trampling upon the heart blood and upon the necks of those people who have thus been enslaved by what is to Russia a foreign power.

There comes to us this realization to-night, that there has been an interchange between

SOVIET RUSSIA AND BRITAIN

of ambassaders. This I am going to say, that it is opportune at this particular juncture in international affairs, that we should make it clear to Britain, and to all the world, that the interchange of diplomatic ministers does not mean in the slightest degree that the spirit of Britain agrees with the persecution of the saints in Russia. We are passing through troublous times. The great car of history is moving more rapidly than at any period of the world's history. Things that we did not dream of when we began to write 1900 are ancient history with us to-day. The chariot wheels of Divine Providence are rolling forward rapidly, and still more rapidly every year. Before us there are certain things that are clearly indicated, and among these things is an intensifying of this very conflict of the spirit between ourselves and that other power that is to-day sitting in Moscow. Do you know what that power is, as it is presented to us in the sacred Book? Mr. Fetler read to you a wonderfully appropriate passage: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." There has never been any doubt in my mind but that the interpretation which our brother gave to us to-night is the correct interpretation there. Read history as it passes forward, and then read this further.

After the Fall of Turkey, after the disappearance of the Turkish Empire, there went forth three evil spirits like frogs out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. These are the spirits of devils working miracles going forth to the kings of the earth, and to all the world, to gather them to the great battle, to the

GREAT DAY OF GOD ALMIGHTY.

This passage is not just a bit of oriental imagery that has no specific concrete meaning for us. It is just as clear a foretelling of a definite international event as if it had been written in the ordinary newspaper to-day, in the *Morning Post*, or in the *Times*. What does it mean? It is a period that could not begin until the Armistice was signed. Strange that it should be told two thousand years ago—is it not? That in the very period in which we are living now, there should go out these spirits of devils challenging the Almighty God in the Heaven. There it is.

I call your attention to this fact, that you cannot read in all the pages of history right away back to the time when our Lord appeared on earth, and then right away back to the very dawn of history, a period in which there was any approach to such an anti-God propaganda as is going on in the earth to-day. Everywhere and in every land, if you will listen, you will hear the croaking of the evil spirits like frogs. The great day of God Almighty! That must be a great day. It was a great day for the world when man, fully equipped, appeared. It was a great day for the world when Jesus Christ, the Redeemer, appeared. It will be a great day for the world when He shall return again. What is the great day of God Almighty? When He comes to grips with the spiritual forces that are arrayed against Him, and destroys them for ever. We are in that period now, and we are fighting that battle in Anglo-Saxondom. They are fighting it on the Continent of Europe. And especially are those splendid men enduring tortures and imprisonment in Russia, fighting it there. But it is a spiritual conflict.

NOT NAVIES, NOT ARMIES,

not rifles, not guns, not poison gas, not with sword meeting sword, but doctrine meeting doctrine, the Almighty meeting the spiritual agencies that are arrayed against Him. These are the most real facts that there are in the earth to-day. I read the chronology of this wonderful Book. I read in this Book of the beginning of the conflict in 1914. I read that whole series of prophecies as being fulfilled, culminating in the entry of Allenby into Jerusalem in 1917. And I read of other prophecies having received fulfilment when Empires fell in 1918. And I read of another culminating day—A.D. 1934-1936. I am not a prophet, nor the son of a prophet, but I am a reader of prophecy, by the grace of God; and in my reading of prophecy I feel able to give this assurance, that by A.D. 1936 the resurrection of the spiritual energies of the people of God on earth will have reached such a tremendous advancement and completion that the battle will have been fought and the victory will have been won, and this spirit which is now trampling upon the hearts of the people will have been brushed aside, and all the world will be free. I say to Mr. Fetler, and I say it in the light of my understanding of the reading of chronology of this Book, that by 1936 the heart of the real Russia and the heart of Great Britain will be in unison, and their heads will be bowed together in worship before the Throne of God in Heaven.

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Let me say this in closing. It is now considerably over fifty years since, I took up the public ministry of His Word. I have seen many crises in connection with the Church in this land and over the seas. And I misread the signs of the times entirely if I do not see now the beginning of the greatest spiritual uprising that we have yet known in the generation of any yet living. I say to myself, and I say to you to-day, that it is for us to kneel at the footstool of our God, and there to reconsecrate our lives to His service, and to the service of humanity, sacrificing, labouring, serving, developing spiritual energy, spreading the influence of brotherhood, and of that love which attracts and leads to God. Then our contribution to this great task will have been made.

* * *

MR. HERBERT GARRISON said: We have entered upon a campaign that is going to be the greatest ever known in England. The issue has been joined—God or the Devil; Christ or Antichrist? Christian men and women, worthy of the name, rise in your thousands, and defend your holy faith, and declare your sympathy with the downtrodden, persecuted and imprisoned people of Russia. And we call upon you to declare that we will not have a brutal Bolshevism in this country. (Prolonged cheers.) Let it be clearly understood that ours is not a political movement; it is a Christian movement. We are going to be faithful to our calling and to our mission. I glory in the fact that this British-Israel-World Federation has been the first to call a meeting in England to protest against the persecution of Christians in Russia. We owe a great debt of gratitude to the *Morning Post*. This is not a journalistic stunt at all, nor a political stunt. But highly conscientious Christian men on the staff of that paper are doing what they feel is their bounden duty, in the Name of God, to call upon Christian people to face this great question. We have started a movement that is going to sweep like a flame over the country, and you Christian men and women cannot afford to be out of it.

* * *

The Chairman moved the following Resolution:—

"That this meeting of worshippers of Almighty God assembled this 13th day of December, 1929, in the Central Hall, Westminster, do protest with all our hearts against the persecution of our fellow worshippers in Soviet Russia, and that we who are here present pledge ourselves to further by every means in our power the organization of a National Protest against such persecution, and further, that we pledge ourselves to do all that we can to make the public demonstration to be held in the Royal Albert Hall on Thursday, the 19th inst., the greatest possible success. That we here present do hereby tender to the *Morning Post* our hearty thanks for the courageous lead given to us in this matter, and also that our thanks and congratulations be hereby tendered to all those who have fearlessly declared themselves in favour of such a protest."

THE REV. PREBENDARY A. W. GOUGH, M.A., in seconding it, said: This Resolution is to be the expression of our conviction that there lies upon us a duty to make a protest. I am not myself very fond of protesting; and I do not do much of it. I believe that the best way to get good done is to keep affirming what is true; but there are times when it is necessary to protest. There are times when evil confronts the cause of righteousness with such manifest advantages on its side that it is necessary that those who stand for righteousness should not only keep on declaring the righteous faith that is in them, but should righteously protest against the evils which *seem* to be so powerfully entrenched that they cannot be driven out, but which they who stand on God's side know can be driven out. Now, this Resolution and the words you have already heard from other speakers have made it quite clear, I hope to everybody, that this is not a political movement. I am not prepared to say that I am not interested in political questions. But I can assure you that my prime and dominating and absorbing interest in this matter is not political. I am drawn into this business of God, as I believe, because I am entirely convinced that there is only one power which can overcome that extraordinary outburst of evil spiritual activity which we see in the torturing of Russian Christians. I am entirely convinced that it cannot be overcome by armed forces, which have been tried and have failed, or by statesmanship, which is very scarce, and, when it appears, very timid. But that there is a force known that

CAN WIN VICTORY,

that there is a power, a moral and spiritual intervention that no organization of evil, no tyranny that seems to be unscaleable in the strength of its fortresses, can resist. It is the spiritual power that can do this thing. There have been times in the history of the world when the forces of good have had a happy time of it, when they have gone surely upon their way. Those have been times when men have been found on a large scale and in great numbers doing the will of God, and when the blessing of God has come down upon the societies of men. There have been other times when one dismal trial after another has fallen upon humanity, and when tribulations sore and manifold have vexed mankind. And those have nearly always been times when the spiritual forces have been flagging, when the souls of men have not been making powerful contacts with the energies that come from God. Nations are turned into hell if they forget God, and a world which gets into such a state as our earth has got into must expect terrible outbursts of evil. Humanity is not allowed to go down gently and comfortably to destruction. There rise forces of evil to speed it on its way as it goes down on its decline. Those forces are now tremendously potent. I do not think that the devils which work mischief in human life have ever had so tremendous a series of successes as they have had in recent years. We must realize that we are up against terrific evil spiritual forces, and that we cannot overcome them unless we be fighting God's battle in God's Name and with God's strength given to us. That is what is wanted. We need that this nation should really pray, and that, with steeled nerves and uplifted spirits, it should dedicate itself to God for the overcoming of the diabolical evils which are vexing mankind.

I have been from my childhood a student of history, and I know that that which is upon the world to-day is something singular, something surpassing anything else, to plague it with trials, and to threaten it with destruction. But I know also

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that it may be overcome when God's people turn to Him with all their hearts. There is an overcomer, a power that can be found, available and ample, to win the victory through our Lord Jesus Christ. Now this campaign started, it is said, as a political campaign. I am bound to say that when, at the invitation of the editorial staff, I went to the office of the *Morning Post* and discussed the matter with the whole editorial staff, I found that I was dealing with a body of Christian men who had Christian enthusiasm in what they were doing. I made it quite clear to them that it was my conviction that this thing could not be compassed by any number of newspaper or political stunts, that it could only be won by people who were dedicated to do God's will, who were aware that the time had been reached for the great battle really to be undertaken, and undertaken as a spiritual conflict.

This is a tremendous matter. It is beyond our poor flesh and blood to win this victory. But we may, as God's humble sons and daughters, take into our souls some of the courage of our British blood. We are none the better Christians for making little of the

FACT THAT WE ARE BRITONS.

We may well take into our activities and into our enthusiasm some of that old confidence, and call upon the God of our fathers, Who never fails His people when they turn to Him with all their hearts, to raise up " His power and come amongst us, and with great might succour us, that whereas through our sins and wickedness we have been sore let and hindered," and have lowered the banner of His great Cause, that He may, by His grace and mercy, speedily help and deliver us. If we offer such a prayer as that, my friends, I have the deep confidence that this thing which has now begun, that this conflict will be of such a sort that it will not cease until God obtains the victory. We have really brought our troubles very much upon ourselves. I am not here to judge Russia ; I feel that we ought to judge ourselves. What a poor thing most of the Christianity of Britain is to-day! How much love is there in it? How much life is there in it? What a feeble formal and conventional thing it is for the mass of those who profess and call themselves Christians. This thing which ought to be the holding on of a life, either with the hands of God's soldiers or of God's gentle saints, and either way, winning the world for God. I say, how feeble it is, this poor Christianity, this flabby thing which knows nothing of taking an adventure with God! People seem to be very glad to have the green pastures and the still waters, but they forget that the Christian religion was really meant to enable people to fight God's battle as much as anything else. It is not a religion that is intended for a thoroughly comfortable world in which it is possible to live the best sort of life with the least sort of effort. It is a religion that is intended for people who live a striving life, who are on their way to something better and greater than that which they have already attained.

IT IS INTENDED FOR PILGRIMS,

for strangers, who are not perfectly at home, but who find a great deal of happiness although they are pilgrims and strangers, because there is always something of the glow of the light and warmth of the true Home-coming to them. That is it, dear friends. The reason why we have not been able to help Russia has been because we have not been able to help ourselves. I meet with people in all sorts of social circumstances and human experiences to-day, and among other things I have witnessed two scenes of mortal sickness. In one of them there is a poor man dying, and yet with how great a cheer, with how brave a cheer! He seemed to be only complaining that he could not be in Brompton Church last Sunday. He happens to be a great friend of mine, but, oh, what cheer, and what courage, because he had got the real thing. And, you know, that enables a man to fight, that enables a man to carry a load, that enables a man to go through the darkness knowing that he will see a growing light. That man had got the real thing. Have we got it? If we have, then we can enter into this crusade with a good hope. It is for want of this thing that has made all the interposition on behalf of Russia so feeble. We cannot help Russia unless we have been valiant for the truth. We cannot help Russia unless in all humility we are standing right with God. Have we reckoned with Him? Have we dedicated ourselves to Him for this crusade? Have we said, " Lord, here am I ; send me, if Thou hast called me to this work? " I have not the power. It is not your business to have the power ; the power is of God. That is really where it comes from. If you will say that, then there is stuff in you that God can use. There is forgotten courage and neglected capacities within your heart and soul which His grace can bring out. I have seen many feeble persons do great things and brave things by the grace of God. And so to-night I have just this simple thing to put to you, that it is as God's humble people, who are so humble that they are not thinking about themselves at all, but are listening to the bidding of God, and taking the strength of God and the cheer of God. It is as such people that we are gathered here to-night. May the blessing of God be upon us. May it lay hold of any faint-hearted man or woman in this Hall to-night, and make him or her drop their fears like autumn leaves, and enter into a fresh springtime of God's encouraging promises.

FOR GOD IS IN THIS MATTER.

His Voice has gone forth. Some of us have heard it, and because we have heard it we cannot be still, we cannot be silent. We are challenging the people of God to come forward. It is most certain that this crusade is going to do what God has purposed shall be done for Russia, and it is going to do what God purposes shall be done for England. For it is not only Russia that wants a beacon of hope ; it is this England of ours that wants a beacon of hope, something to make it courageous for God, something to make it drop those feeble, hesitating manners that are shown by many important people when their opinions concerning this movement are being asked.

We are not saying, Is this popular? Or, will this conduce to our advantage? Or, even will it minister something of prosperity to the Church of which we are members? God can take care of the Church. If people would sometimes forget the Church in order to do the will of God, if they would drop their extreme carefulness in order to take care of what God has entrusted to them to do, if that were done, well, then, the Cause would go forward easily because God is in it. He has called this thing into being. It is not a newspaper stunt, though He has moved the responsible authorities of a news-

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paper to act in the matter. It is not through a good member of the House of Lords, though I believe God moved him to write a certain letter. It is God Who is working through us to will and to do of His good pleasure. Are you willing that God should work through you? Are you determined to give yourself to this thing as the one thing perhaps that you know you can do to please God? There are other things, but the one special thing which to-day God presents to you is a great opportunity. Will you do it? If so, then you will be amongst those who presently will join in the great rejoicing when hope breaks upon Russia, and when a great hope will also break upon all the life of England. And you will be able to say, Well, God made me feel that this was coming, and He moved me to do the little I could do.

I have much pleasure in seconding the Resolution which the Chairman has moved.

* * *

THE REV. PASCOE GOARD, in supporting the Resolution, said: "I think there is no question, fellow-worshippers of Jehovah the God of Israel, that in connection with this particular Resolution, we are here from all kinds of organizations that meet to worship God. Before the Resolution is put to the meeting, may I take the liberty of asking that as we are in the presence of our Lord and King, as an act that directly touches Himself, we should rise and pledge each other to a renewal of consecration to Him, and to the task that He has given us to do. (All the great audience except a few Communists rose as one, and reverently stood while a short prayer of Consecration was offered.)

THE B.-I.-W.F. CONGRESS ADDRESSES.

SATURDAY EVENING, OCTOBER 5TH.

WIDELY-OPEN DOORS.

THE REV. W. PASCOE GOARD.

WHAT a wonderful week this has been! It is like the great revival times of fifty years ago, when throughout Anglo-Saxondom our people were in mind and heart making contact with God. That was a very wonderful time. You seniors will remember it. It was my privilege to travel fairly widely during that revival period in Britain, Central Canada, and right out into the wilderness, and I found the religious atmosphere pervading the whole community. Spiritual things were discussed by every class, and in every place.

On the shelves of my library is a book written by Dr. Poole, of Toronto. It is a classic in the British-Israel library. As Forewords to that book, I found short letters signed with the names of giants in leadership in the Church of Christ at that time, all bearing testimony to the truth for which we stand. When you take the testimonies of the leaders of the Christian Church at that time you will see that *a great Revival was proceeding to the full acceptance and preaching* of the Gospel of the Kingdom and of Grace. It was at that time that "scholars" let loose the flood of German Rationalism upon our Churches, and in so doing they killed that Revival. That is a terrible thing to say. The Revival was the work of the Holy Ghost. The Revival was transforming men and women from sinners into the saints of God; and *that Revival was killed by the flood of German Rationalism.* Only God can judge us. We have walked through unknown paths, in the darkness, for a generation. Fathers and mothers present here, seniors amongst us, know that *there has been a generation lost to the Church of Christ.*

Now again the door is widely open, and we hear ringing out the full story of the Gospel of the Kingdom and of Grace. It is a wonderful, wonderful story. It has been my privilege during a number of years to pass from city to city, from gathering to gathering, and to see before me members of various clubs, professional men, business men, working men, all classes, listening eagerly, seeking to find a place upon which their feet may stand with certainty in connection with the things that are, and in connection with the things that shall be in the immediate future, and in the eternal hereafter. There is a wonderful spirit of enquiry abroad. There is a wonderful open-mindedness and open-heartedness among our people. From personal observation and experience, I can say that the community, from the highest to the lowest, is waiting for God's ordained ministry to lead them into the truth, and into the service of the King of kings. How many times it has been my privilege to make that call to accept Jesus Christ as personal Saviour and King, and under how many different sets of circumstances—in the ballrooms of hotels, in the theatres and halls, in the churches and chapels, to people of all types of mentality, and of every walk of life, who have been gathered together. Only on one occasion there was an elderly couple who did not rise in response to that call. These are the only two that did not respond as far as could be observed from the platform. There is only one thing wanting, that is, first a ministry informed in this Word; and, secondly, a ministry who have—in the sense of the question asked by the Apostle Paul of the Ephesians—received the Holy Ghost since they believed, to equip them for the fulfilment of their task of leadership. I believe the Anglo-Saxon nations are only waiting the leadership of such a ministry to be led back to God.

It is impossible for any man to be fully instructed in the Bible who does not know that *phase of* the Truth for which we stand. British-Israel Truth forms the keystone of the theological position to-day, and that means British-Israel Truth is the keystone of this generation's spiritual attitude towards God and man.

The carrying out of the purpose of Almighty God is bound up with the nation Israel through every period of time. With that nation *covenants* were made. To that nation *promises* were given. Concerning that nation *prophecies* were made, and the integrity of the Bible is bound up with that nation. Where is that nation? If it is not in existence, then the *covenants* have been disregarded, the *promises* have been broken, and the *prophecies* have not been fulfilled.

A friend of mine lay dying. He was in darkness and he feared to go. Some of us went to him and tried to lead him out into faith in Jesus Christ our Lord. His pastor, a member of my own communion, went to him, not with the open Bible, but with *Dr. Driver's Commentary on Jeremiah*, in which Dr. Driver makes the statement concerning the promises made to Israel, that it must be evident that many of the promises made have never been fulfilled, and that now circumstances have so changed they never can be fulfilled. That young man went out into the darkness.

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That is the Modernist position, which denies the inspiration of the Bible in regard to its history and prophecy. The fallacy that Israel has disappeared is responsible for the attitude of many scholarly leaders, and of many people as to the inspiration of the Bible.

But Israel has not disappeared. The man who does not know that for an established fact, notwithstanding possible scholarship of the highest order in other directions, is in this regard *an ignorant man.* The facts are in existence to be known, and they are facts which should be known. Let such men make a confession of error, and begin all over again. We theologians have a false pride in that regard, not to be found to the same extent amongst other professions, nor in the world of science. The scientist knows he has not yet accumulated all the facts concerning nature and life. He is ever searching eagerly and is ready to accept new facts; as a consequence of accepting such new facts, he is ready to recast his position from day to day. That is not true of the theological world. We have foolishly assumed that ours is not a progressive study. Theology is just as much a progressive study as any other branch of science. Here are the facts of British-Israel Truth, the want of which has led us as a Church into absolute confusion. With the uncovering of those facts, all that confusion vanishes, and we march out into the clear light of God. We are able to reverse the position built upon the fallacy that Israel has disappeared. We build upon the bedrock fact that Israel is present, fulfilling her prophetic mission and destiny, under the Anglo-Saxon name. Our daily Press is bringing to us information that proves the prophecies concerning Israel are being fulfilled from day to day before our eyes. That is the position. We are offering a treasure of knowledge to the Church of the living God, for the want of which it has lost its power; but equipped with which it will bring the nation back to God.

A great evangelist went on to the platform to debate these matters with Mr. Bradlaugh. Mr. Bradlaugh demanded *an historic fulfilment* and *an historical demonstration* of the prophecies and promises and covenants made with Israel. The evangelist could not give it. But the evangelist offered to Mr. Bradlaugh an experienced testimony. Now a personal experience is valuable for those who have such an experience. The man who has a personal experience of the saving grace of God in Christ can go among others who are equipped in like manner, and have glorious fellowship with them. But no one can take that personal experience from their own heart and life and make it clear to another who never possessed such an experience. Education and developed mentality alone cannot supply the want of such an experience. The Apostle Paul made this abundantly clear. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." When Mr. Bradlaugh came on to that platform and demanded a proof of *historical fulfilment*, and he was offered a demonstration of *personal experience*, he could not receive it—and he turned away.

Now, by the grace of God, we have that personal experience, and we have fellowship one with another in it. Let us glory in that. But we cannot prove that personal experience to the world. We can give testimony to it, but we cannot demonstrate it experimentally. Because we cannot do this our approach to men not so equipped is cut off.

We have also the knowledge that the Anglo-Saxon nation, the Israel of prophecy, the Israel of God, and of modern days, is marching right out of the prophetic pages, and is fulfilling before the eyes of men and of angels the things which God covenanted, the things which God promised, the things which the prophets uttered under the inspiration of the Divine. As we see this wonderful demonstration on the national plane, we are obliged to say, and the man who heareth the truth is constrained to say, "this is the finger of God."

We believe we are opening the flood gates of truth on a plane easily comprehended and received by the "man in the street." The acceptance of this "*natural*" truth on the plane of historical fulfilment will bring forth a great outpouring of *spiritual* blessings of Almighty God. So, friends, do not think this is a side issue; do not think we are wasting time; do not look upon this Truth which we proclaim as some cult, as something outside the Church of the Living God. You won't find us out there; you will find us in the very sanctuary, kneeling in the presence of God with His people.

This is but the beginning of the great revival which will reach the hearts of our nation.

We are looking for the Return of our Lord and King, and we have not much longer to wait now. The last word that He spoke in the last Book of the Bible was this, "Surely I come quickly." And when He says "surely," then there is no room for doubt. That is His last testimony. From countless thousands of hearts there echoes the response, "Even so come, Lord Jesus." Coming for what? To redeem the world again? No. That is finished. Listen. "God shall give to Him the throne of His father David, and He shall reign over the house of Jacob for ever."

"IN CHRIST JESUS."

BY "EYNSFORD."

Gal. iii, 28.—There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one *in Christ Jesus.*

Gal. v, 6.—For *in Christ Jesus* neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.

Gal. vi, 15.—For *in Christ Jesus* neither circumcision availeth anything, nor uncircumcision, but a new creature.

A common argument brought forward against British-Israel Truth is that in Christ Jesus "there is neither Jew nor Greek."

An honoured and earnest Christian worker used these words as a complete and final answer when the British-Israel subject was presented to him. These words absolutely settled the question for him.

How much misunderstanding seems to exist on the meaning of the words "in Christ Jesus." The true meaning surely is, that in the matter of salvation there is no difference between Jew or Gentile, that all have sinned and come short of the

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glory of God, that all are under condemnation, and that deliverance is only in the Son of God. "The new creature," "the new man," does not result from, or depend on, any special nationality, or on any social position, or on sex, but only the being "in Christ Jesus." To be "in Him" is to be "born again," to have "eternal life," and to be a child of God. There is no barrier or distinction of any kind to keep anyone from coming to, and being in, Christ. All may come by "faith," a living "faith which worketh by love." Living faith works: a true union of faith and works. We may well doubt the reality of either in the absence of the other. Either without the other is dead. The words mean further that, spiritually, believers are all one, and that there should be no man-made barriers or distinctions to keep them apart.

The verse does not deny that there were Jews or that there were Greeks; nay, the distinction is fully admitted. The point emphasized is that though so different in all natural and ordinary circumstances of life, yet spiritually they are all one in Christ Jesus our Lord.

Our friend, however, applied it to cover everything. He refused to acknowledge the importance of there being a Gentile or Jew or Israelite of the Ten Tribes. He was satisfied that these differences were meaningless to a Christian.

The rest of the verse was brought to his notice, that in Christ Jesus "*there is neither bond nor free.*" In the matter of salvation there is absolutely no difference, both are one in Christ. But is there no difference in life between them? Does not God fully recognize the distinction? Does not His Holy Word address itself severally to both, admonishing each in his special sphere how to walk and please God? Our friend was an employer; his daily life was a recognition of the position of employer and employee. This he could discern and acknowledge in practice in spite of the fact that in Christ Jesus there is no difference between master and man.

He was equally inconsistent with the remaining clause of the text:

"*There is neither male nor female.*"

He was fully conscious that in life there were really male and female. Of course there was the distinction. Did not God make them male and female? He could see the vital difference here, but he refused to see any vital distinction between Jews or Israelites or Gentiles; distinctions albeit made and recognized by God. Our friend did not apply his argument to this third clause of the verse as he did to the first. If he had he would never have married the gracious lady who became his wife; nor have been the proud and happy father of sons and daughters! What a lack of consistency!

NOTES ON IRELAND.

By PROFESSOR EDWARD ODLUM, M.A., B.Sc.

FROM what has preceded, we see that in the early activities of Ireland the mining interests were of prime importance.

We read that "They, the Irish, were rich in mines of gold, of silver, of copper and tin, and wrought them to the highest perfection, as our ancient annals declare."

"Hence Donatus, Bishop of Fesicoli, who figured in the seventh century, declares the great riches the ancient Irish drew from their minerals, their gems, and their woollen goods."

We must conclude that the many statements of the Irish writers were false, or that the rich mines were worked out, *or that large mineral wealth is yet stored away in the hills and mountains of Hibernia.*

Personally, we accept the statements as true, that the wealth has not been all removed from the rocks, *and that there is yet a bright mining future for that dear old land.* Let men of enterprise and faith undertake, in a systematic manner, the recovery of the hidden gold, silver, copper and tin, and the isle of Er, or Hur, will be added to the list of mining nations.

This is not a hurried, careless suggestion. We wish to dwell on the subject. Think seriously for a moment, my reader. Do you deny the accuracy of the many Irish writers, or do you believe them? If you believe, then do you imagine that the gold, silver, and other wealth was all removed, or rather that only a fractional part was found?

Is it not reasonable to believe in its presence *now* in large quantities in the old Irish mountains?

Then does it not follow that men of business instincts, insight and spirit, have at their doors easy avenues to wealth and employment for the men looking to other countries for their livelihood? Ireland was given to the Lord's people, and He promised them the wealth of the everlasting hills. Then find the wealth.

There are some quaint statements connected with the growth and uses of Irish flax. This was grown in large quantities, prepared for the market and sold to foreign nations. Much fine and coarse linens were used at home. In fact, we find that as much as thirty yards were needed to make an up-to-date "shirt, or shift."

We are not told how wide the linen cloth was, but it would appear that one shirt ought to be nearly enough for one person's whole dress.

Gratianus Lucius quotes a description of Ireland, printed at Leyden in 1627, in which the author tells us "that this country abounds with flax which is sent ready spun in large quantities to foreign nations."

Some of the uses of gold are given in the following:—"We find the Orgiallians, about the monarch's court, were distinguished by gold-handled swords, the borders of their helmets gilded, and their clothes interwoven with threads of gold . . . and their buskins flitched with gold threads."

If those about the court were so decorated with gold, what would we naturally imagine concerning royalty, the royal palace, the dining halls, the halls of state, the regal bedchambers, the furniture, the table utensils and ornaments?

From all we read of the Irish people and country of former days, we get the conviction that they were once in a more prosperous condition than in more modern times. If this conviction be in harmony with fact, and if the main portion of the Irish be descended from Israel stock, as we are inclined to believe, then what influence, agent, or condition has been injected into the country and people to put them at a great disadvantage now compared with former times?

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THE ROYAL ALBERT HALL PROTEST MEETING.

THURSDAY evening the nineteenth was an evening which will be long remembered by London and by England.

There gathered in the Royal Albert Hall an audience which the daily Press estimates as numbering eight thousand people. The occasion was the voicing of the national protest against the persecution of worshippers of God of all faiths and creeds in Russia and the prescription of teaching to the young the faith of their fathers or any other religious truth.

The Hall had been provisionally taken for this night and for this purpose by our Federation. This was before the Protest Committee had been formed. But as Mr. Garrison and Mr. Pascoe Goard were both on the original Protest Committee, it was then and there decided that the newly-formed Committee would assume the responsibility of the meeting.

The enthusiasm was deep and sincere. There was an undertone in the voices of the audience as once and again their voices were raised which showed repressed but intense feelings which were deep and will prove abiding. The quality of these tones were at once distinguished by Communists who had come to disturb the meeting and, after one or two ejections, the rest remained quiet and apparently attentive to the things which were being said.

The challenge to the Churches was strong and vigorous. Many had held off fearing that there was a political animus in the Movement. This fear was soon allayed. All parties and all faiths were represented. The story of the terrible persecution of religion in Russia was told clearly and fearlessly, and the thrill of horror and indignation which pervaded the meeting will not soon be forgotten. Those who can think back far enough will remember the thrill of horror over the Turkish atrocities in Bulgaria, and the once and again repeated atrocities perpetrated by Turkey in Armenian massacres.

The strong spiritual appeal to the God of all true believers rang as an overtone all through the meeting, and, as the *Morning Post* report has it, "The presence of God was round about them."

The speakers who thrilled the great audience for two hours were: Lord Glasgow—whose letter in the *Morning Post* calling on the Churches to voice their protest started the whole campaign—was in the chair. He called in turn upon Lord Brentford, who, in a moving and powerful speech, moved the Resolution; Maitre Th. Aubert, who came all the way from Geneva to tell the up-to-date story of Russian atrocities to Russians; Prebendary Gough, who simply lifted the spirit of the audience with his vigour and fervour in a masterly address; Chief Rabbi Dr. J. H. Hertz, whose clear and incisive statement of the sufferings of his co-religionists in Russia thrilled the house; Lord Charnwood, brief and clear as daylight; Dr. J. H. Rushbrook, of the Baptist Union, who told of the experience of Baptists in Russia; Miss Vera Beringer, whose five minutes of perfect eloquence brought women to the side of men in the campaign; and the whole was closed by Major Sir Archibald Boyd Carpenter, who simply flayed those who raised objections, and raised those present to the final resolve to make this protest world-wide.

More will be heard of this Movement from time to time. The Federation will do its utmost to support the Protest Committee.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

EXTRA copies of the present issue of this journal are being printed to meet the expected demand.

* * *

In view of the holiday season no meetings will be held at Headquarters next week.

* * *

Mr. John Leech, K.C., will commence another series of addresses on "Prophecy" at Headquarters on Wednesday afternoon, January 8th, at 3 o'clock.

* * *

Mr. Garrison is to speak for our Barking Branch on January 10th, at 8 p.m.

* * *

The Rev. Pascoe Goard and Mr. Garrison have many important engagements in January, February and March. They are in the Hove Town Hall on January 14th, 15th and 16th for six meetings; in St. Peter's Hall, Bournemouth, January 20th, 21st and 22nd. Mr. Goard is to give a series of addresses in the Kensington Town Hall on January 29th, 30th and 31st, afternoons and evenings.

* * *

Two excellent meetings were held by our Tunbridge Wells Branch on December 17th, when addresses were given by the Rev. Pascoe Goard, which created a profound impression. The Rev. Dr. Mountain, who has recovered from his illness we are thankful to say, presided in the afternoon, and a local Justice of the Peace in the evening.

* * *

Mr. Herbert Garrison addressed a crowded meeting of our Worthing Branch on December 18th, when the President, the Rev. Canon C. J. Hollis, M.A., presided.

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Several of our Branches have sent us resolutions supporting the protest against the persecution and execution of Christians by the Soviet Government in Russia. This Movement is arousing the Christian conscience of the country. The splendid and full report of the remarkable speeches in the Royal Albert Hall on December 19th, as given in the *Morning Post* on December 20th, should be read by everyone.

* * *

The Rev. G. R. M. writes from California :—

"It would be impossible for me to say how much I am indebted to THE NATIONAL MESSAGE AND BANNER for a new vision of the mind and purpose of God concerning His Israel, and I look forward to its coming from week to week as of a much loved friend. Would that all God's people realized that we are living in the day of fulfilment, and that 'the Day of His Coming,' for which so many are eagerly watching, is inseparably linked up with 'the glory of His people Israel,' who must actually be in existence and functioning as a nation when He comes."

* * *

On December 13th, in the County Hall, Canterbury, Miss Hamilton Hunter gave a very excellent address on "Divine Healing in Israel." The subject was by special request, and was highly appreciated by the audience, and proved to be a British-Israel lecture of a very high spiritual order. The chair was taken by the Rev. Alexander Thomson, who was supported by the Rev. Canon T. B. Watkins; one of the leading Doctors of the city, who was present, asked that another lecture on the same subject should be given by Miss Hamilton Hunter.

* * *

Mr. Wm. Whitton has visited and addressed meetings for the Branches at Harrogate, Ilkley, Southport, Wigan, Nottingham and Thurcroft. He writes saying how very gratifying it is to find our own members becoming more and more firmly grounded in British-Israel Truth, and also to have new-comers confess at nearly every meeting that they see Bible difficulties removed altogether through the speakers' simple testimony.

* * *

Two good meetings at Shirley, Southampton, on the 4th inst. were addressed by Mr. J. J. Morey.

* * *

A well-attended meeting of the Richmond Branch on the 3rd inst., under the chairmanship of the President, Rev. Kenneth Dodds, was addressed by Mr. Basil Stewart, his subject being "The Great Pyramid an Allegory of the Messiah." The address was deeply appreciated by the audience, whose interest was held from start to finish, the desire being expressed that another would be given later on this absorbing topic. Those who heard Mr. Stewart's address at Headquarters in October, an abstract of which appeared in the November 23rd, issue of THE NATIONAL MESSAGE, will be glad to know that it can be had in full in pamphlet form, and is very suitable for distribution. It vindicates the truth of the Great Pyramid in a most convincing fashion. It is on sale at Headquarters' Book Room, price ninepence.

MANITOBA NOTES.

During the week of November 25th to 30th, under the auspices of the Imperial Order of Daughters of the Empire, a lantern lecture on "Our National Flags" was given by Miss Mabel Harbour at Alexander, Virden, McAuley and Kirkella, the latter place being at the extreme Western border of the Province, and about 200 miles from Winnipeg. Although most of these are very small communities, people drove in from a distance so that audiences of from 80 to 150 were obtained, and a great deal of interest and appreciation was shown.

On December 3rd a public meeting was held in Winnipeg, when the subject was "Russia." Rev. W. R. Johnson dealt with the Bible prophecies in this connection, and Mr. A. Sizeland presented a graphic sketch of present-day conditions in that country.

* * *

A large audience at the Toronto East Association was delighted with the eloquent and convincing manner in which the Rev. Canon Collins, of Sarnia, Ont., delivered a lecture entitled "Prophecy being Fulfilled." This was Canon Collins' first lecture before a B.-I. gathering in Toronto. His help and influence will add much strength and power to the Movement in Canada.

* * *

At a meeting of the Durham Branch on the 5th inst., Miss Hamilton Hunter gave the address, this being entitled "The Redemption of the Nation Israel," in which Miss Hunter pointed out that the Redemption of Israel was a *national* thing—the Redemption of the whole Nation as a corporate body by Jehovah, the King of Israel. At the close of the address, the lecturer spoke of the B.-I. Crusader movement, and urged all present to try and interest the young people in thi glorious Truth.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATH, 5, Argyle Street, Tuesday, December 31st, at 7.30. Prayer Meeting On Wednesday, January 1st, at 3 and 7.30, at the Assembly Rooms. Mr. G. R. Gair.

BELFAST, Kingham Hall, Botanic Avenue, Monday, December 30th, at 8.

BELFAST WEST, Orange Hall, Shankhill Road, Tuesday, December 31st, at 8.

BRADFORD-ON-AVON, County Technical Schools, Tuesday, December 31st, at 3 and 7.45.

CARDIFF, Y.M.C.A., Tuesday, December 31st, at 7.30.

HORNSEY AND CROUCH END, Scouts' Hall, 59, Park Road, Crouch End, Monday, December 30th, at 7.45. Social.

HULL, Church Institute, Albion Street, Tuesday, December 31st, at 7.30. Mr. H. Dale.

PAIGNTON, Pendragon Hotel, Thursday, January 2nd, at 3 and 7.30. Mr. G. R. Gair.

PRESTON, Cafe Orient, Monday, December 30th. Mr. G. R. Gair.

REIGATE, Wesleyan Schoolroom, Thursday, January 2nd, at 3 and 7.45. Mr. J. J. Morey.

RHYMNEY, British-Israel Hall, Tuesday, December 31st, at 7.

SHEFFIELD, Nether Chapel Schoolrooms, Tuesday, December 31st, at 5. Annual Tea and Social Evening.

STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, December 30th, at 8. Miss Hamilton Hunter.

TEIGNMOUTH, Temperance Hall, Monday, December 30th. Bible Study. Rev. Com. Roberts.

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(Exodus xxxi, 17)

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